

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



Vol. XXII

MARCH, 1934

No. 3

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



LETTER *from* BISHOP LEADBEATER

Adyar, Madras,
December 23, 1933.

I SHOULD have thought that my personal views on the presidential election were well known to anyone who is interested in them, and were sufficiently indicated by the fact that I was one of those who nominated Dr. Arundale. I cannot imagine that any true Theosophist could hesitate for a moment after seeing our late revered President's nomination of him and her clear statement that her Master thoroughly approved it. Even apart from that I have many times heard her speak of him as her successor.

If you ask for my testimony as to the character of Dr. Arundale, I can say that I have known him since his childhood and have found him an honorable gentleman, and that I have perfect confidence in his wholehearted devotion to our Masters and to the interests of the Theosophical Society, and his fitness for the high office to which I hope earnestly that he will be elected. Long may he live to lead us on to victory!

I have heard rumors that some distrust him because he happens to be a Bishop. I consider such an attitude most untheosophical; are we not specially pledged not to discriminate against anyone on account of his creed? Did anyone protest against Colonel Olcott's presidency because he was a Buddhist, or deny the power of our late beloved President because of her keen sympathy with Hinduism? Is no one but an atheist qualified to lead the Theosophical Society?

Yours most cordially,
+ C. W. Leadbeater

Adyar, December, 1933.

Dear Fellow-Member: —

We feel that the foregoing letter from Bishop Leadbeater in response to enquiries will be of value to you, and that you will give it your earnest consideration.

Some of Dr. Arundale's Supporters

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER

Official Organ of the
American Theosophical Society

Vol. XXII

March, 1934

No. 3

The Presidential Election

By C. JINARAJADASA

Editor's Note: Since Mr. Jinarajadasa wrote especially for this magazine the article which appeared in our last issue, he has prepared for general publication the following more complete statement, which we reproduce for the fuller knowledge of our members although it has in part previously appeared.

AS A PAST Vice President of the Society, I should be failing in my duty if I did not point out that, should Mr. Ernest Wood be elected President of the Society, there will be a distinct break in the continuity of purpose which has existed in the Society, beginning with H.P.B. and Colonel Olcott, and continued to the last day of our late President, Dr. Annie Besant. This continuity will be broken in two important ways:

1. It is Mr. Wood's aim as far as possible to separate the Society from any activity of the members which is religious. I know well his opinions on the matter, as during the years 1930-33 he and I were members of the Executive Council at Adyar, and neither of us has made a secret of what he stands for. For me, as for Dr. Besant, one of the most vital activities of Theosophists is to revive all that is best in the religions of the world, and to do that work as Theosophists. You are well aware how Dr. Besant worked hard to revive the most spiritual aspects of Hinduism. What she did to

help the cause of Christianity, Buddhism, Zoroastrianism and Muhammadanism is seen in her lectures on these religions. Colonel Olcott never made a secret of the fact that he was devoting much of his energies to help Buddhism. But more striking still is that in 1880 H.P.B. herself formally entered Buddhism by "taking Pancha Sila." She did this in order to strengthen the hands of the Buddhist Theosophists of Ceylon in their work of reviving Buddhism.

One of Colonel Olcott's great ideas was to establish at Adyar a "Pantheon" of the Founders of the Great Religions. The idea was so distinctly approved by the Masters that one of them sent him a donation for the purpose. He was however able to accomplish his idea only in part, by placing in the Hall at Adyar statues *in relieve* of the Founders. (I have illustrated them on the recent covers of *The Theosophist*.)

Following this work of letting the world know that our Society is not a purely intellectual Society, our late President in

1925 gave her consent and blessing to members of the various Faiths to establish at Adyar small Temples or Shrines, as a symbol to the world that the Society is not merely "benevolently neutral" towards the Great Religions, but is working actively to promote Brotherhood and Cooperation among them. As a part of this same policy, Dr. Besant instituted at the Jubilee Convention of 1925 the brief ceremony known as "The Prayers of the Religions" as an official part of Convention activities. The members of each Faith present at Convention repeat brief prayers of their Religions, one Faith after another, while all stand in reverence. At the end of all the Prayers, all present at Convention repeat in unison Dr. Besant's well known lines "O Hidden Life."

Mr. Wood considers that this brief ceremony — a wonderful living expression to most Theosophists of our Second Object — is against the true basis of the Society, and has succeeded, in spite of my vigorous protests, in eliminating it from the official part of the Convention program. I know that Mr. Wood and a few others consider that Dr. Besant's actions on these matters were unwise. I know he considers that the existence of the Shrines of the Religions at Adyar detract from the unsectarian quality of the Society. The General Council of the Society knows already what he and I have to say on the matter, as it has been a subject of vigorous dispute between us. If elected President, and Mr. Wood stands by what he has said in the past, his policy will certainly be a break with the past, as seen in the actions of H. P. B., Colonel Olcott and Dr. Besant.

2. In one other important matter will there be a similar break, particularly away from H. P. B. and Dr. Besant. Speaking in December, 1930, to the whole Society at a convention lecture, in the series "The Future of the Theosophical Society," Mr. Wood stated that the Esoteric School should be disbanded as it was now a hindrance to the Society's progress. H. P. B. founded the School to be, as she said, "the heart of the Society." With the exception of one General Secretary, all others will testify that the growth of their National Societies is largely due to the devoted labors on behalf of the Society of the members of the Esoteric School. In the beginning Colonel Olcott was distinctly hostile towards the organization of such a body, lest it might dominate the Society. But later he admitted openly that it was doing a noble work for the Society.

It was surely eminently desirable that Mr. Krishnamurti's name should have been kept out of the disputes on the Presidential election. But since Mr. Wood drags him in, I must reply. In his circular Mr. Wood suggests that the Society should have reacted differently to the teachings of Mr. Krishnamurti. I can state that the policy so far followed by the principal leading members of the Society is one endorsed by Dr. Besant herself. While she firmly believed that Mr. Krishnamurti has a great message for the world — as has every Great Teacher — she certainly did not intend either to commit the Society to his teachings, or to

modify its policy because of his teaching that organizations are impediments in the path of those who seek Truth. Early in 1929 a certain group at Adyar, among them Mr. Wood himself, presented a memorandum to Dr. Besant requesting that she should change the policy of the Society, so that Mr. Krishnamurti's teachings might have special weight in the Society. She dissented firmly from the plan of the memorialists. In justification of what I say, I have at Adyar the memorandum of the memorialists, with Dr. Besant's pencil comments of dissent.

That even already Mr. Wood has parted company in some respects from our late President will be evident from the protests made last December by members attending the annual Convention at Adyar concerning his remarks about her in his public lecture commemorating her contributions to Theosophy. Among the signatories to the protest are the General Secretaries of India (Mr. P. Baijnath) and of England (Mrs. J. Ransom), and others who are well known workers in India. The protest sent to the newspapers was as follows:

"We, the undersigned members of the Theosophical Society, of many years standing, desire to express our emphatic disapproval of and dissent from the tone of Professor Wood's public lecture entitled 'Dr. Besant and the Theosophical Society Movement,' delivered as one of the official lectures of the recent International Convention at Adyar, a report of which appeared in your paper of December 26.

"The lecture was in our opinion a studied depreciation of the work of Dr. Besant in relation to the theosophical movement during the last quarter of a century.

"That these are not purely personal views is abundantly clear by the fact that at the closing of the Convention the assembled delegates passed the following resolution:

"*This International Convention of the Theosophical Society, meeting under the shadow of the passing of Dr. Annie Besant, places on record its heartfelt gratitude to her for the priceless service she has rendered to the Society both during the earlier years of her ordinary membership, and still more during her splendid Presidentship of twenty-six years. This Convention is assured that in thus recording its own gratitude it is no less echoing the deep sentiments of thousands of members throughout the world, who feel they owe their beloved President an imperishable debt for the light she shed upon the pathways of their lives.*

"*This Convention prays that the Society may, in the new dispensation now opening before it, remain true to the spirit of H. P. Blavatsky, H. S. Olcott and Annie Besant, and so continue to be worthy of the blessing and guidance of Those Whose gift it is to the world of today.*"

It is certainly strange that, after Dr. Besant had worked during twenty-six years as President, we should need to pass a resolution regarding the value of her services to the Theosophical Society. But Mr. Wood's criticisms made such a resolution imperative.

Nice, France, January 25, 1934.

Peace or Storm?

By DR. ANNA KAMENSKY

OUR great and beloved President has passed away, and it is natural that we should think of her successor, but we don't want to enter into any controversy about the matter. We want peace, to be able to listen quietly to the voice of our intuition, for we know our responsibility.

I believe sincerely that most of us were very happy to receive the two letters of our beloved Chief, happy to hear her dear voice on that matter, although perhaps our decision was more or less already made. As for me, I felt very grateful to the brother who had published them and I admired his courage, knowing, as he surely also knew, that this would bring him trouble in many ways. And yet he only did his duty, giving us this precious piece of information. He made no commentaries and gave us no advice; he simply gave out the facts. We are perfectly free to act in one direction or another.

But the moment the letters were published, there rose a wind of anger and unrest, which seems to be causing a period of stress and storm before the election. And the brother who had dared to publish the letters was much blamed, because this act could influence our choice. The dramatic thought-form of "freedom of conscience" was evoked, and the terrific phantom of authority was brandished before our eyes in the hope of making us shudder and retire from the field. Why are some people so excited about such a simple and natural fact as a piece of information given in due time and in the right way? Why are they running to such extreme conclusions and so frightened out of their wits? It seems to me that it happens precisely because they have not yet acquired the *real* freedom of conscience and they make it depend on external facts. They are so much carried away by the ultra-democratic wave of our time that they cannot see that the president who leaves his post has at least the same right as we to express his opinion as to his successor; the more so, as he has had during the exercise of his office surely more opportunity than we to know his co-workers. It is a simple act of common sense and also of courtesy to let him express his opinion before we express our own.

The people who are objecting to a pure state-

ment of facts and who make their own commentaries, do not realize how illogical they are and how much unnecessary trouble they bring into the atmosphere of the T. S. They try to impose their views on those who think differently and they accuse them of the very mistake which they are making themselves. They forget that to listen to the voice of a great leader does not mean that we want to be guided by "authority," but we do not wish to lose the privilege of hearing his voice. It is quite true that Theosophy, to be a real power in our lives, must be accompanied also by an inner experience; but the Seers of Truth, sages and saints, have always been a very little minority, and people have been happy to get through them even a part of their vision. Nobody has ever been asked in the T. S. to believe blindly anything told by another, but intuition generally guides us; the moment our whole being answers to a thing we hear, we know it is true and our belief is, so to say, first-hand. The saying of Aga-Khan is rather difficult to understand: how can we remember a messenger if not *because* of his message?

I agree that a new day is breaking for the T. S. and it must face itself and its future frankly, but to see it clearly we must not trouble our mental mirror with stormy emotions and negative thought-forms. The "small voice in the mysterious and glorious depths of our own innermost beings" does not speak amidst noise and turmoil. We must first build an atmosphere of peace and goodwill. We *want* peace, because we wish to remain *free*.

One word more: It seems that this election will be a fiery examination for the T. S. Are we evolved enough to choose "the right man in the right place," independently of his outer garment and of our prejudices? Or are we to be guided by our likes or dislikes of a group, of a caste or a type? There is the crucial problem for us; we must ponder on it quietly and deeply, so that our decision may be based not on a personal emotion or a favorite thought-form, but on real wisdom. Then it will be pure, impersonal and true. "As cooking without fire, so *Freedom* cannot be accomplished without *Wisdom*," says Shri Shankaracarya.



THE AMERICAN THEOSOPHIST

Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

National President — Sidney A. Cook
National Secretary — Etha Snodgrass

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

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

Voting Responsibilities

Immediately after this magazine reaches its readers, each member eligible to vote will receive by mail a ballot blank and full instructions as to how to record his vote. There is no reason why every eligible member should not express his choice, for the instructions are plain and clear, and every facility is provided. Ballots can be mailed without adding postage, for postpaid envelopes are supplied.

All of this is done that every member may be heard — that the American Section as a whole may express its choice; for America, the largest Section in the whole International Society, must make itself felt, must pull its full weight in this most important election, which places a new figure in the presidential chair for a period of seven years. The American Section's influence is being felt throughout the theosophical world. America's voice must be heard and her choice must be representative and decisive.

Let us live up to our responsibility as a Section and as individual members. Let us each make our choice as to who shall lead us — accepting guidance if we wish, but with open heart and mind that our intuition may prevail.

The Election

No new viewpoints on the issues before the members in the coming election have reached our editorial desk, except as published in this issue, but we are asked for a definite expression of our opinion on three points:

The first is as to whether Dr. Besant had expressed any direct preference as to her successor other than as given in her letters made public by Mr. Jinarajadasa. To this the answer is plain. Dr. Besant did not want to publicly nominate her successor. She frequently stated, when she was officially approached, that the members must select their President through the medium of the ballot. But in her own immediate circle it was known for some years that she never considered

anyone other than Dr. Arundale to fill the office that she would have to leave. All among her closer associates knew that she had thought only of Dr. Arundale as her successor in the Presidency, and in 1930, when discussing the future of the Society with a group of workers in Europe, she made the statement that the Society's future would be safe because George Arundale would succeed her as President. To some, that certainty of the safety of the Society was more recently expressed. She had no other thought as to its future leadership.

The second question is as to whether your National President would have nominated Dr. Arundale had it been known at the time that Mr. Wood would be a candidate, and whether the Board of Directors, who unanimously concurred in the nomination, are still of the opinion that their choice is to the best interests of the Society. There can be no uncertainty on this point. Your National President's nominating letter read in part as follows:

Latent powers are brought into manifestation by the very nature of the office when there is brought to it the selfless *willingness* of the individual to *lend himself to Those through Whom the Presidency becomes a channel* for world service of the special nature for which the Society exists. That dedication to selfless service exists in fullest measure in Dr. Arundale and, in my judgment, it completely outweighs the natural sense of inadequacy with which anyone possessing a genuine appreciation of the responsibility of the office and the greatness of his predecessor must inevitably approach the Presidency of the Theosophical Society.

A life given to the Society and dedicated to the Elder Brethren, a life of utmost reverence, a personality of power, a true humility, sensed most truly by those near to him, a knowledge of the world, an ability to surround himself with loyal supporters of the work, an avowed placing of Theosophy and the interests of the Society always above and before all other work

and interests — these qualities in combination make Dr. Arundale *the outstandingly eligible candidate* among those available and willing to stand for election to the Presidency

I nominate Dr. Arundale with the certainty that he will carry on the great traditions of the Society, *will represent the Elder Brethren*, perhaps beyond his conscious knowledge, *to the extent that They desire to be represented in the Presidency*, and will carry the Society to greater heights of achievement in shedding the light of the Ancient Wisdom in the dark places of the world.

Note the requirements: There must be brought to the office of President "the selfless willingness of the individual to lend himself to Those through Whom the Presidency becomes a channel." The President must "represent the Elder Brethren . . . to the extent that They desire to be represented in the Presidency." These were considered among the important qualifications of America's nominee. Mr. Wood's declaration that he "regards the Presidency as a purely executive office" marks his failure to meet this essential condition. The Board of Directors considered all who might be invited to stand for the Presidency and selected Dr. Arundale as "the outstandingly eligible candidate among those available and willing to stand for election." Your National President and the Board of Directors have not only had no reason for

changing their opinion, but feel that they have been most adequately confirmed in their choice by Mr. Wood's own election statements. This indicates no lack of appreciation of Mr. Wood's sincerity in the stand he has taken, or his fine powers in a number of directions, but only our acknowledgement of a more important principle and the need for other qualities in the person occupying the world-recognized position of President of the Theosophical Society.

The third question is as to whether the election of a Bishop will bring Church influence to bear in the Society's affairs. Again the answer can be an unequivocal no. Dr. Arundale has ever been a much greater Theosophist than a Churchman — a much more strenuous worker for the Theosophical Society than for the Church. He entered the Church only that he might there find another field of service. He did not in the least degree cease his loyalty or his service to the Theosophical Society. He has often stated that Theosophy and the Theosophical Society are his first work, and in our last issue appears his own statement, "My first and supreme allegiance is to the Theosophical Society." To those who know him well he is first and foremost a Theosophist and greatest and strongest in his capacity as a member of the Theosophical Society; a server in any field where work was to be done — education, the Red Cross, the Church and many others—but through it all, first a Theosophist.—S. A. C.

St. Louis Lodge Endorses Dr. Arundale for President

AT A SPECIAL meeting of the Executive Board of the Theosophical Society of St. Louis, held at 8 p. m. February 7, 1934, the following resolution was moved, seconded and unanimously carried:

RESOLVED that recognizing the desire of many members of this lodge who are unacquainted with the two candidates for the International Presidency of the Theosophical Society, for guidance in making their decision, the Board by unanimous vote warmly endorses the candidacy of Dr. George S. Arundale.

RESOLVED further that this endorsement is given with full recognition of the outstanding qualities and ability of the other candidate, Prof. Ernest Wood, but takes into account the expressed statements made in writing on two occasions by the late Dr. Annie Besant that Dr. Arundale was to be the next International President.

Realizing that no one in the Society was better fitted to judge in a matter of such overwhelming importance as was Dr. Besant, and with the further knowledge that Mr. C. Jinarajadasa, who himself was prominently mentioned as a candidate, has stepped aside in favor of Dr. Arundale; realizing further that the latter's candidacy is supported by

Mr. A. P. Warrington, Acting International President (former president American Section) and by Mr. Sidney A. Cook, President of the American Section, this Board unhesitatingly follows the lead of these outstanding members of the Theosophical Society, which also accords with the carefully reasoned convictions of each of the Board members.

RESOLVED further that this resolution be communicated to members of the Theosophical Society of St. Louis and copies sent to National and International Headquarters. Nothing in this resolution is to be construed as other than a sincere desire to point out what seems to the Board the best course in the interests of the Society, to those members who feel the need of such suggestion. It is not intended to influence the vote of those who, being familiar with the work and ability of the two candidates, have reached a conclusion for themselves.

THEOSOPHICAL SOCIETY OF ST. LOUIS

By LOUISE SIEBKE, Recording Secretary.

Attested, CHAS. E. LUNTZ, President.

Seventy-eight members in good standing were present, and the resolution was carried unanimously by rising vote.

Who Shall Succeed Dr. Besant?

By L. W. ROGERS

THERE is no more important matter before the Theosophical Society today than the election of a successor to the late President. The dignity of the office, the important policies to be set forth, the difficult decisions frequently to be made, the various kinds of audiences to be addressed in many parts of the world, the leaders of other progressive movements to be met and favorably impressed, the theosophical conventions of many nations to be visited and vitalized with renewed enthusiasm — are all points to be carefully considered in our choice.

Both candidates are excellent men and have been most useful, hard working members. Prof. Wood is essentially the student and author, and in a metaphysical exposition he has perhaps no superior in the Society. His lectures are scholarly and particularly valuable to students. Along those lines his work has been extremely useful to the T. S. in many parts of the world.

Dr. Arundale is of a distinctly different type. Though he has put out a few useful books, he is at his best in leadership, in stirring the apathetic into action. I doubt if he has an equal in the T. S. in the art of imparting his own enthusiasm to others, in being "the life" of a convention and in moving members to put their Theosophy into action. He has the naturally genial temperament that makes him what we call in this country "a good mixer." That has led some of our members to remark, "He is more like an American than an Englishman," for that easy, at-home, friendly manner is distinctly an American characteristic, perhaps due to our pioneer experiences.

It is because of what seems to me to be his qualities of natural leadership that, as a member of our Board of Directors, I voted for Dr. Arundale's nomination and shall vote for his election as President. When I first thought of the matter a year or more ago, Mr. Jinarajadasa came to mind as perhaps the best presidential timber we had. But with all his other splendid qualifications I doubt if even he could exceed Dr. Arundale in creating that enthusiasm in the membership that is of such incalculable value in the life and success of the T. S. A very large part of the work of our President will necessarily consist of visiting the different Sections throughout the world, appearing before their annual conventions and attracting to those conventions a large number of the members. All who have had the experience know quite well that the chief value of the gathering is the renewed enthusiasm generated at such gatherings, and it may be doubted if Dr. Arundale has an equal in such work.

There have been but two nominees who have accepted the invitation to become candidates. Prof. Wood has issued an election manifesto,

which was printed in the January issue of this magazine. Dr. Arundale has until now issued no election statement — an attitude of mind that I can readily understand, for he is standing upon his record and nothing else.

In Prof. Wood's manifesto there seems to me to be but one vital point, and that is the neutrality of the T. S. He quotes from a lecture by Col. Olcott and says that it represents his own views. Very well, so does it represent the views of Dr. Arundale. Many times I have heard him say emphatically in public speeches that the T. S. is *the* great work and that everything else must be subordinate to it. It is true that he holds membership in some of the other organizations which Prof. Wood seems to think somewhat detrimental to the T. S. I, also, am in the same class, holding membership in two of those organizations, but I think none of our members would say that it has interfered in the slightest degree with my constant work for the T. S. And so it will be with Dr. Arundale if made President of the T. S. Since he has been a member of these other organizations for more than twenty years and has never faltered a moment in his constant devotion to the work of the T. S., can anybody possibly believe that when he became President he would do less, or in any way favor another organization at the expense of the one of which he was President? That would be an absurd supposition.

Prof. Wood says in effect that it is not the organizations (E. S., Co-M., etc.) that are wrong, that they are all right in their place, but that it is "the weakness of human nature" that makes the trouble — a statement with which we will all surely agree. But he does not propose any way in which that weakness of human nature can be cured. He says that he would not allow those organizations any "official place in the Society's activities, on its platform or in its programs, except that which is accorded to all religions as subjects of earnest and reverent study and investigation." Well, that has been the position of Dr. Besant, Dr. Arundale and all the rest of us who have had anything to do with arrangements; Dr. Besant did not like to have the E. S. even mentioned in convention programs.

In this country we have taken great care to keep the T. S. apart from all other things. But a fact that we have to face is that a very large number of our members are also members of the E. S., Co-Masonry and the L. C. C. The membership of these three organizations taken together may easily be a majority of a national convention. Naturally they have a right to meet together in the same city where a T. S. conven-

(Concluded on Next Page)

Common Sense Talks

By SIDNEY A. COOK

Authority or Guidance?

The Lord Buddha said, "Hatred never ceases by hatred; hatred ceases only by love." Thus speaks authority — or is it guidance? And however we may interpret it, does it destroy our power to choose our way of living? We all constantly make use of authority. In business I frequently seek the opinion of authorities on finance, experts in engineering, advisers in matters of law, etc. When any one of us is about to make a journey he consults a map or a timetable, which are but the expression of the knowledge of experts as to how one may travel. One does not hesitate to listen to an engineer or to a lawyer for fear of being bound by his opinion, his expert knowledge of a subject on which he is an authority. One is not hesitant about scrutinizing a map for fear one should be unwillingly induced to select a route one would prefer to leave untraveled.

On any subject on which we know that others may know more, we gladly listen to all opinions. We look over the different routes that the map discloses, and having digested all of the data that is available, we form our own opinion and select our own road. Authorities? Yes, because they have wider experience and greater knowledge than we possess, but we feel no compulsion to follow the one or the other, to take this road or that, except as we digest the information, weigh it, consider it in the light of our own experience, view it from our own standpoint, apply it to our conditions and circumstances and as a result, make a choice that is our own — not that of the authority, whose

guidance has helped us to a wiser decision than we could have made unaided.

How foolish is he who builds a house without an architect for fear the house will embody the architect's ideas more than his own. The wise builder has his own ideas of what his house should be, but he utilizes the services of an architect to help him make his ideas effective in the finished design. So do wise men gladly receive all opinions from whatever their source for such value as they may contain, feeling no more bound to accept or adopt as binding authority, one from a high source than from a low; all represent data to be used in creating our own opinions, forming our own judgment, selecting our own course.

Information is valuable for the truth that it contains, no matter whence it comes. The lowliest individual may have some knowledge that we can use to augment our own wisdom. Shall we spurn it as authority, refuse the knowledge because it comes from a source outside of ourselves? Is knowledge from higher sources any less valuable, or is it also to be utilized for the worth that it contains? We to whom the knowledge comes, in every instance, regardless of its source, should determine how we shall use it, what value we shall place upon it, the extent to which it shall guide our actions. We must choose our own way and it were better to make deliberate choice, even if that choice prove wrong, than to stand fearfully still and hesitant, afraid lest in accepting guidance we shall go astray, for travel we must.

Who Shall Succeed Dr. Besant?

(Continued From Page 54)

tion is held, at hours when the convention is not in session and that in no way interferes with their T. S. duties. We would not object to a member who is a Methodist or to one who is a Mason or Oddfellow going to a session of his organization during his attendance at a T. S. convention. The only difference is that in the E. S., etc., there are so many members belonging to them that it becomes very conspicuous. If some of them act indiscreetly, as mentioned by Prof. Wood, it is "the weakness of human nature," about which it is exceedingly difficult to do anything. As Dr. Besant put it in the quotation which Prof. Wood makes from her lecture just before her election, when referring to the E. S., "There is no power in the Society to say it shall not be; we must recognize the danger and try to neutralize it." That is all Prof. Wood could do about it if elected President, and that is what is

now being done about it. Dr. Arundale has declared himself upon that point again and again, and nobody could be more exacting in T. S. neutrality or broader in general tolerance.

The unusual talents of Dr. Arundale seem to be everywhere admitted, and the one and only objection that I have heard to his candidacy is that he is a Bishop in the L. C. Church. He is there because it gives him an additional method of service, just as other members are in various civic organizations solely for increasing their power to serve. It would be a sad thing, indeed, if members voted against him because of that or because they fear what the public might think. As a matter of fact the public will neither think nor care anything at all about it, but if it did, the T. S. had far better incur some criticism and enmity than to be untrue to the unique religious tolerance which it recommends to others.

A Statement

By GEORGE S. ARUNDALE

FULLY do I realize how arduous and responsible is the office of President of the Theosophical Society, one of the noblest offices in the world, and held so splendidly by Colonel H. S. Olcott and Dr. Annie Besant. Indeed may anyone hesitate to offer to assume it. Yet, when the post falls vacant, someone must fill it.

I offer myself for election, first because Dr. Besant — Mother, Teacher and my General for over thirty years — wished me to stand, second because many brethren whom I honor and love also so desire, and third because, whatever my disqualifications, I yield to none in my whole-hearted allegiance to the great Objects of the Society, to its spirit of all-inclusive brotherhood, to its splendid teachings, and above all to the Great Ones Who gave the Society birth into this outer world.

During close on forty years of membership I have found the teachings of Theosophy and membership of the Society both a strong refuge in trouble and indecision, and a joyous inspiration to my search for Truth and to service. They have helped me to live in an ever-widening freedom, disclosing marvelous vistas of unfoldment, and, in drawing me near to the Elder Brethren, have increasingly enabled me to realize the nature of my real self and the duty of uncompromising loyalty to it.

They have also shown me how, through activities in the outer world, to spread in varied forms the truths of Theosophy. And if I work in many movements it is in order that I may strive to meet more and more of my fellow-men on the roads they travel, and to offer them the precious gifts of Theosophy clothed in congenial forms.

But the white light of Theosophy, the majestic declaration of the great Laws of Evolution and the modes of their working, remains the ultimate and eternal rock of my life. I may and do rejoice in the innumerable colors whereby the white Light veils from our weak eyes an unfathomable radiance. Movements, forms, ceremonies, religions, philosophies, symbols — all are God tempering His lightning to human ignorance and frailty; and surely should we profit from them ourselves and use them in the service of others. But we only truly profit from them and use them if they are constantly urging us onwards to the source whence they are derived. Be the color however beautiful and perhaps even supremely satisfying, it is but a ray of the glory it mirrors, exhorting us to seek the essence of its being.

If I am elected to office, I shall consider my paramount duty to be to help to spread far and wide that Theosophy which is the very heart of our Society, the Theosophy which the Master-Foun-

ders Themselves gave to the world through H. P. Blavatsky and those who followed her. I shall invite members, lodges and Sections to make this work their primary concern — urging them to ensure that the Theosophy they offer is simple, direct and above all impersonal.

I shall do all I can to encourage the Theosophical Order of Service as the means whereby members may, in their own individual ways, infuse the spirit of Theosophy into work in the outer world.

I shall constantly call upon my fellow-members, as I shall take care myself, to guard both the Society and its teachings against any dominance on the part of, or identification with, any movements of whatever nature, however much individual members may rightly deem such movements to be, for themselves, the truest expressions of Theosophy. The brotherhood of the Theosophical Society must be free and all-inclusive; and the door of membership must ever be wide open to all who believe in brotherhood and strive to practice it.

On the other hand, I shall of course encourage every member to make his Theosophy a living individual force, always remembering his duty to guard the essential neutrality of the Society as a whole and to respect the activities of his fellow-members, even though these may sometimes seem to be in opposition to his own, as he himself has a right to their respect for his own honest interpretations of Theosophy.

Our Society welcomes varied modes of seeking Truth, however divergent one may be from another, but demands that their expression shall never overstep the bounds of that comradeship, mutual respect and goodwill which is the Truth of truths. Universal Brotherhood is the heart of life, and the Theosophical Society exists to declare and exemplify it amidst the infinite varieties of life-expression which constitute the process of evolution.

I shall also do all in my power to help the young to find in Theosophy and in the Theosophical Society both happiness and inspiration, so that in their turn they may become faithful guardians of the wisdom, power and beauty which the teachings and the Society embody.

Because I have known and loved H. P. Blavatsky, because I have known and loved the President-Founder, and because I have known and loved Dr. Annie Besant, and have tried to serve her and our Society for many years, I offer myself for election to the office which has so unfortunately become vacant, and, if elected, I will do my best to be worthy of the trust reposed in me.

The Ceylon Daily News recently reported an inter-
(Concluded on Page 59)

The Story of Annie Besant's Election to the Presidency

By A. J. HAMERSTER

Treasurer, The Theosophical Society, Adyar

"There is no new thing under the sun."—KING SOLOMON.

THE past is but the reflection of the future in the mirror of the present. What is history for, and the study of history, if not, through the present contemplation of the past, to enlighten the mind for future action? This is what we should especially do at critical moments in our lives. At such a crucial point in the life-history of the Theosophical Society we have now again arrived. The passing of our late President has placed before us the obligation to choose a new outer Head for the Society, the third. Let us then look backwards into the past, and see what it can teach us. Twenty-seven years ago, on February 17, 1907, Colonel Olcott's physical body was cremated at Adyar, and then as now, a new President had to be elected. It does not seem necessary for me to point out how in several details the story of that time repeats itself in that of our own days. It is easy enough for every one to make the comparison for himself and draw his conclusions accordingly. It is a matter for wonder and remorse, however, to observe how slow man often is in taking to heart the lessons of past experience.

We mostly think and speak of the Theosophical Society as our Society, forgetting that it is not really ours, but the Masters'. This being the fact, it is but reasonable to expect the Masters to express whom They wish to stand at its head in the outer world, as the one through whom They can best accomplish Their purpose for that world, They Themselves remaining in the background of Their hidden world, as the true inner Heads of the Society. I quote from Colonel Olcott's letter of January 7, written six weeks before his passing over, and telling us of the Masters' visit to him to acquaint him with Their wishes concerning the Presidency of the Society:

"Last evening in the presence of witnesses, Mahatma M. and Mahatma K. H. appeared beside my sick-bed, visible to our physical eyes, and speaking in voices audible to our physical ears. They told me to appoint Annie Besant as my successor. They said, no matter whom I should appoint, there would be some discontented ones, but that taking everything into consideration, They most decidedly considered her the best fitted for the office." Then the Colonel adds, partly speaking for himself, partly communicating a definite promise from the Masters:

"I feel convinced that I can safely trust to her the administration of the duties of the

office I have held for the last thirty-one years, the more so, because the Masters assured me last evening that They would overshadow her as They have me in the work."

Has the promise been kept? The Colonel was the first to testify for it, even before her election, when she was only his Deputy in the days of his weakness. I quote from a letter, dated January 25, three weeks before his death:

"When she came here to the last Convention, I deputed her to act for me as President, as I was confined to my bed by a weak heart and not allowed to attend the General Council meetings, or to arrange any matters (outside my room) that required my presence. I found that Mrs. Besant was remarkably competent to deal with all executive as well as other matters, and that her judgment at all times was clear and well balanced; in fact I could recognize the Power of her Master behind her constantly, and I was sure that He was keeping His promise to overshadow her. I rejoice more and more day by day that the Masters wished her to succeed me, for I feel sure that she is the only person present so well fitted to be your President."

Let us now return to the Colonel's first letter. Though not directly related to the purpose of this article, I will reproduce yet another paragraph from it, because of its importance for the Adyar estate as the Headquarters of the Society, and in view of the recent efforts to persuade our late President to take up her abode somewhere else. Referring again to the Masters, the President-Founder writes:

"They both approved my wish that Adyar should be kept as the Headquarters of the Theosophical Society, and the official residence of the Presidents for the time of their office, inasmuch as the property had been bought by the Founders, under Their direct inspiration."

Finally the Colonel winds up his communications with the following request to Annie Besant as his successor:

"In case she does not find it possible to remain in the office the entire term, I beg her not to appoint a successor, unless They approve of her choice."

I do not think that there exists a stronger proof of the President-Founder's belief that the Theosophical Society was not his nor anybody's but

Theirs, than just this last urgent request to his prospective successor.

We know that Annie Besant was elected President with an overwhelming majority of 3647 votes for and only 52 against her. And she did not only remain in office for "the entire term" of seven years for which she was then elected, but for nearly three such terms more. What she did not do, however, was to "appoint" or "nominate" a successor, at any rate not in the same way the Colonel had followed. We know from the two private letters published in autograph by Mr. Jinarajadasa that in her own mind there was not the vestige of a doubt as to whom the Masters wished to be her successor. What was it then that withheld her from announcing the fact publicly? Did she think that the time for it, that the time for her had not yet come, till it was too late? Or was it to spare the nominee the fatal burden of ignominy that, as none better than she knew, would inevitably become his share, as it had been hers? Had not the Masters said to the Colonel, "no matter whom he should appoint, there would be some discontented ones?" And so the sequel to the story has shown, not only passively "discontented ones," but actively injurious ones, armed with malignity and slander as their weapons, sharpened by doubts concerning the veracity of the Masters' manifestations to the Colonel.

It was none other than the then President *pro tem* during the interregnum before the election of the new President, who in a letter of February 21 gave voice to the criticisms of "those who believe the manifestations to have been determined by an occult influence very different indeed from that of the great Masters." "Very different indeed," for let us see what he really meant by it.

We have heard from Colonel Olcott's second letter that he had made Annie Besant his Deputy, but unfortunately this Deputyship of hers did not last long. No sooner had the President-Founder closed his eyes than Mr. Sinnett stepped in. He deprived her of all authority, and drove her by this action away from Adyar and India which so badly needed her presence. In the Presidential Address to the first general convention held after her election, on December 27, she refers to this incident in the following words:

"When Colonel Olcott passed away, he left all in good order at Adyar; he had appointed myself as his Deputy, ruling the Headquarters. Moved by the best intentions, and sincerely believing me to be the tool of the Dark Powers, Mr. Sinnett as Acting President upset Colonel's arrangements, and taking all authority away from me, placed it in other hands. The results were most unfortunate, and it was only the efforts of sympathetic and loyal friends which prevented the entire disorganization of Headquarters and the dissipation of the faithful servants who had served for so many years."

¹ Whoever wants to know more fully what A. B. was up against, might read for example "the violent language, and vehement, unsupported assertions" of a B. K., or "the clever electioneering squib" of a G. R. S. M., and other denouncements in the same spirit, inserted in the Supplements to the

And yet, this was only a small part ¹ of what she as Colonel Olcott's, or rather the Masters', nominee had to face. But Annie Besant was equal to the task. In a letter of February 6, eleven days before the Colonel left his body, she had already taken up the challenge of hallucination, fraud, deception, glamor, etc., concerning the Masters' manifestations at the President-Founder's sick-bed. This letter I will give in full. It is one of the most striking testimonies I know of her strength of character, dauntless moral courage and heroic devotion to her Master.

Dear Brothers:

"I had not meant to say aught regarding my nomination to be the Head of the Theosophical Society, as the successor of our President-Founder, until your votes were given, confirming or rejecting that nomination. But it has come to my knowledge that statements are being made, throwing discredit on the manifestations of the Masters at Adyar to the President-Founder, and suggesting hallucination, fraud, and even worse things.

"Under these circumstances it would be cowardice and treachery on my part to remain silent, without bearing testimony to the truth I know. When I was sitting with the President — the evening before the visible appearance of the Blessed Masters to their dying servant, to bid him name me as his successor — and we were asking Them to express Their will in the matter, the two Masters appeared astrally, and tried to impress his mind; to me my own Master said: 'You must take up this burden and carry it.' The Colonel said: 'I have my message, have you anything?' 'Yes,' I said. 'What is it?' 'I will tell you when you have announced yours.' Then he said he would wait till the morning, and see if he received anything further. I then wrote down what had been said to me, sealed it and locked it away. (Two days before, the Master had told me that He would tell Colonel Olcott whom to nominate.) In the morning, the Colonel was clear that he was ordered to nominate me, but he was confused about subsidiary details. I advised him to wait till all was clear, as some of the details seemed to me to be impracticable. On the evening of that day, he asked me to sit with him again and ask Them to speak. I refused, as I had my answer and I could not properly ask again, and I went downstairs. Then took place the manifestation, borne witness to by the Colonel and his two friends, as already related by him in *The Theosophist* for February. He sent for me and told me what had occurred, while his friends were writing it down in another room. I then informed him of what I myself had been told. The written account exactly corroborated his spoken account, and the Master Himself con-

Theosophist of April and May, 1907. As far as I can see, we may have at least learned so much from the past that our electioneering articles and pamphlets promise to be altogether on a higher level.

firmed it to me that same night as I sat in meditation.

"When friends had mooted the question of my becoming President previously, I had said that only my own Master's command, addressed to me personally, would induce me to accept it. I told Colonel Olcott this, when he wished to nominate me, before They had spoken. Now, my only duty is to obey.

"It hurts me to bring Their names into what has been made a controversy, but if I remained silent and allowed the Theosophical Society to be swung on to a wrong line, I should be false to my duty.

"Let, then, every member record his vote with a full sense of his responsibility. I pledge my word of honor to the truth of what I have written, and to the fact that my old physical plane Guru, H. P. B., is here with her dying colleague, and has repeatedly spoken to me. I believe that the members, in their vote, will decide the future fate of the Society, whether it shall continue to be the servant of its true Founders, Who stood behind H. P. B. and Colonel Olcott, or shall reject Them as its Masters and Guides. As Their nominee, I accept an office I have never coveted; let each member approve or reject, as he will."

Your faithful servant,
ANNIE BESANT.

For those who thought the last few sentences put an undue constraint on the members to vote one special way, she added a few remarks in a letter of February 21, which I also reproduce here as a perfect guide for our own voting in the near future:

"It should be remembered that while I, personally, regard myself as the nominee of my Master, as well as of our President-Founder, no member of the Society is bound to take that view, nor to base his vote on any authority save that of his own private judgment. Neither the President-Founder, nor —

with all reverence be it spoken — our Master, does more than nominate, each member is free to accept or reject, and the responsibility for his vote is the individual responsibility of the member. Belief in the Masters is not incumbent on any member of the Society; those who believe in Them are not bound to believe in any particular manifestation asserted as genuine by others. Perfect freedom as to belief or non-belief in any view or statement is the precious heritage of the Theosophical Society, and while I myself know the manifestations to be genuine, I defend the right of every member to disbelieve them, and to vote for or against the President's nomination on any ground chosen by himself."

It is clear that for those who do not know for themselves, the whole problem turns on the following points: whether one believes in the Masters; whether one accepts Them as the true Founders and inner Heads of the Theosophical Society; and whether one has faith in the instruments through whom now and again Their guiding hands let themselves be felt. Then as now, doubt was thrown on the genuineness of the declaration of Their will. Then as now, each has to decide according to his own lights.

In 1907 the Society chose the Masters' candidate, and the result has been one long object-lesson in the wisdom and foresight of the Masters. The phenomenal growth of the Society in membership, of the Theosophical Movement in activities, and of Theosophy in its spread all over the world, as well as in its grip on the individual's lives, was the practical proof of the wisdom of the choice. H. P. B. had known Annie Besant immediately as "the one and only one" who could perform this labor; the President-Founder had tested and found her competent for the task; could the Masters then nominate another, They who had proved her, through countless trials in life after life, Their wise and gentle, however brave and heroic, Warrior for all times!

A STATEMENT

(Continued from Page 56)

view with Dr. Arundale in which his views regarding Mr. Krishnamurti and his teachings were given as follows: (Editor)

As regards Mr. Krishnamurti, I stated that I emphatically regard him as a great channel for certain lofty spiritual forces and as a messenger from the Rishis to the world. On the other hand, there are surely other messengers and other channels, the Theosophical Society being certainly one of these; and while I had the happiness of being with Mr. Krishnamurti during some part of his early youth, he now needed no help in his great work, and I myself felt my supreme duty to be

the support of Theosophy and the Theosophical Society — the background and inspiration for so many aspects and forms of life and truth offered to the world during the last twenty years and more.

I think most members of the Theosophical Society honor and respect Mr. Krishnamurti, and for my own part I do all I can as I travel throughout the world to encourage people to listen to him gladly. I have just placed at his disposal for any talks he may like to give over the air when he visits Sydney, Australia, our Theosophical Broadcasting Station in that city, the premier non-government station in Australia.

Biographical Notes About Dr. George S. Arundale

DR. ARUNDALE is an internationally known lecturer, worker and writer. Born in Surrey, England, in 1878, he was educated on the continent of Europe, subsequently taking the degrees of M. A., LL. B. (Hons.) at Cambridge University (St. John's College). He then went to Paris for historical research work in the Archives Nationales, and shortly afterwards became a Fellow of the Royal Historical Society of London.

Interested in India he accepted, at the age of twenty-four years, Mrs. Annie Besant's invitation to become associated with her and with a group of Indian workers in the establishment of a great center of Hindu culture at Benares. He worked in Benares for ten years as, successively, Professor, Head Master, Vice Principal and Principal of the Central Hindu College, one of the most famous educational institutions in India, visited by Viceroy and by their Majesties the King and Queen, when Prince and Princess of Wales. He was elected a Fellow of the University of Allahabad, to which the Hindu College was affiliated, and became an examiner both to the University and to the Government. During this period he did much throughout India to stir enthusiasm for the introduction of a truly national system of education into the country, and was invited by His Highness the Maharaja of Kashmir to inspect and report on the Kashmir educational system.

Resigning from the College, Dr. Arundale became associated with Mrs. Annie Besant and the great national leaders in organizing the campaign for Dominion Status, and was appointed organizing secretary of the All-India Home Rule League. In 1917 he was appointed Principal of the newly established National University of Madras, of which Sir Rabindranath Tagore, the famous Indian poet and mystic, was the Chancellor; and also became head of the Teachers' Training Department, subsequently receiving, *honoris causa*, the degree of Doctor of Letters from that University, his diploma being especially signed by Tagore himself.

He then toured India on behalf of national education and the campaign for Dominion Status and was everywhere received with enthusiasm as one of India's foremost workers for her national regeneration.

In 1920 Dr. Arundale married a Hindu lady of the highest caste and of a very distinguished southern Indian family, famous for learning, culture and ancient lineage. Shortly afterwards he was asked by one of the premier princes of India to accept office as Minister of Education in his State, which post Dr. Arundale occupied for about a year. He then, with his wife, left India for a prolonged sojourn in Europe, visiting practically every

country and lecturing on educational, cultural and political subjects.

In 1925 he entered the Liberal Catholic Church, subsequently becoming a Bishop in this Church. He has been its representative in India and Australia, and in this capacity has worked very hard in all parts of the world for understanding and goodwill between the various Christian Churches, holding that Christian solidarity and comradeship are of infinitely greater importance than differences of dogma, doctrine or ritual.

Dr. Arundale no less believes that all faiths are roadways to God, and frequently delivers addresses on the splendors that are Hinduism, Buddhism, Islam, Judaism and Zoroastrianism. He believes in a Fellowship of Faiths, leaving each Faith, and each denomination within each Faith, to tread its own way and to minister to its own followers in the manner which seems to it best.

In 1926 he visited Australia for the first time, and accepted office as General Secretary of the Australian Section of the Theosophical Society for the period of a year. During this time he became greatly impressed with the vast potentialities of Australia, especially as regards the new type of individual arising within the great continent, and threw himself into various activities to the end of Australian national uplift. He was instrumental in helping to publish the journal *Advance Australia* and became the Chairman of the Board of Directors of the now famous Theosophical Broadcasting Station 2GB — an office he still holds.

In 1927 Dr. and Mrs. Arundale left Australia and once again toured Europe, afterwards proceeding to the United States for a three months' lecturing tour in all the principal cities. Dr. Arundale lectured specially on patriotism, citizenship and culture, and everywhere large audiences listened with deep interest to one who so clearly and enthusiastically expressed his vision of the greatness which might come to America if her citizens would rise to their splendid opportunities. In July, 1929, he paid a second visit to the United States.

In March, 1929, he was once again in Australia. Once more he took up the national work and associated himself with a movement called the "Who's for Australia?" League. This movement sought to reawaken a strong spirit of patriotism and civic service throughout the Commonwealth irrespective of differences of party, class, denomination or business or other interest. It had phenomenal success under the splendid leadership of its General Secretary, Mr. A. E. Bennett, numbering nearly 10,000 members, and attracted the eager appreciation of thousands more. It is not too much to say that this movement — with its

great organ, the journal *Who's for Australia?*—and the more than generous support of the Theosophical Broadcasting Station 2GB, helped to change the outlook of the Australian people by its incessant work and uncompromising devotion to the well-being of Australia.

It may be interesting to state that on the outbreak of war Dr. Arundale offered his services to the Red Cross and they were accepted. After working for some time in the Endsleigh Palace Hospital for Officers in London, he was called back to India. While considering it his duty to offer his services, Dr. Arundale has nevertheless had much sympathy for the genuine conscientious objector and did what he could to alleviate the lot of some of these who underwent great suffering for the sake of conscience.

Dr. Arundale has devoted considerable attention to the welfare of the working people in India, and is honorary president of the Madras Labor Union, the oldest and largest trade union in India. In addition to his varied Indian educational work, he has been active in England in connection with progressive educational movements.

Dr. Arundale regards his membership of the Theosophical Society as his greatest privilege, for through the great science of Theosophy he has found the best methods not only of private and personal growth but no less of public work in all fields. He has had the good fortune to know intimately most of the Society's leaders, including H. P. Blavatsky, C. W. Leadbeater, Colonel Olcott and Annie Besant, and has worked for the two latter in the capacity of private secretary.

He joined the Society in 1895, has been General Secretary of the English, Indian and Australian Sections, and is a member of the General Council.

He is a member of the famous Queen's Club of London and of the Royal Societies' Club. He has also been honored by the bestowal upon him of the Freedom of the City of London.

Internationalist, humanitarian, statesman, gentleman, Dr. Arundale will bring to the Presidency of our Society a rich experience in many fields of activity, a breadth of contact among nations and peoples which make him an outstanding figure apart from the distinction of his position in our own organization.

Reprinted from "Theosophy in India"

Editor's Note: We publish the following not because of their bearing upon the election and the issues involved, but for their defense of Mr. Jinarajadasa. His understanding of the purport of the letters of Dr. Besant which he discovered, placed upon him the responsibility of publication. He had no right to withhold them.

To the Editor:

Dear Sir and Brother:

Now that Bro. B. Shiva Rao has written about "Letters of Dr. Besant to Bishop Arundale," found and published by Mr. C. Jinarajadasa, I think it well to remember that Mr. C. Jinarajadasa nominated Bishop Arundale on the 26th of September, 1933, and the letters were found on the 2nd of October, 1933, and that thousands of members desired to know what Dr. Besant thought about the next Presidentship. As Dr. Besant did not indicate to him to say anything in the matter, he was silent. But when the letters were found containing the opinion, it was natural for him to share the information in his possession even at the risk of being misunderstood. For this brave action, I feel very grateful to him.

R. V. PHANSALKAR

The Editor:

It was interesting to read Mr. Shiva Rao's communication on the above subject in *Theosophy in India* for November, 1933. I, for one, would have blamed Mr. C. Jinarajadasa if he had failed to place before the members of the T. S. certain documents which were evidently in his possession and which clearly indicated her wishes in the matter of her successor.

A few months before the passing away of our

President, Dr. Bhagavan Das, while expressing the continued necessity for the Masters' guidance and blessings on the Society, wanted to know Dr. Besant's opinion in the matter of her successor. There will be hundreds of others in the T. S. like myself who will be anxious to know what she said or wrote about her successor. Instead of thanking Mr. C. Jinarajadasa for making known the material evidence at his disposal, it is surprising that he should be blamed for it. I, for my part, also welcome Mr. B. Shiva Rao's statement in so far as it related to a conversation with her in 1931, in which she expressed that she would leave it to the members to decide whether they would accept or reject Bishop Arundale on the score of his being a Bishop.

Even if she had nominated someone and her nomination been accepted without any question, the matter has to be decided by the members only,

The real issue has nothing to do with personal likes or dislikes. The whole thing turns on the fundamental point, viz., whether the Society, which was founded by the Masters of the Wisdom, through Their messengers, Madame H. P. Blavatsky and Colonel H. S. Olcott, and later guided through Their nominee, Dr. Annie Besant, is willing to continue such guidance.

M. SUBRAMANIA IYER

Is The Theosophical Society Really Democratic?

By MANJERI VENKATA RAYA IYER

THEOSOPHY is a great body of knowledge concerning the means and methods of the evolution of life and form, known to a few highly evolved Beings on earth, Who, having completed Their human evolution, are on the various rungs of the ladder of superhuman evolution. These form a Hierarchy of specially trained Adepts, efficiently organized into different departments to guide and direct evolution on our globe in accordance with the Plan in the Mind of the Great Architect of the Solar System of which our planet, with its various planes of spirit and matter, forms an integral part. In a word, Theosophy is "the knowledge of the Divine Plan" of the evolution of life, which is a perpetual process of individualization of spirit and organization of matter on an ever-ascending scale.

The Theosophical Society is an offshoot of this Hierarchy into the world of men and as such is an organization similar to it. It was started by some of the Adepts Themselves through Their disciples, Madame H. P. Blavatsky and Colonel H. S. Olcott, in order to guide and direct human evolution on earth on lines already chalked out in the Divine Plan. Any man or woman who is willing under Their guidance to offer his or her services in carrying out that Plan without any further expectation is welcome as a member. The field of its work is so wide and varied that any real knowledge or power that a member may gain by his or her individual effort will be used to the fullest extent in the carrying out of that Plan. When thus used, the member will find his or her knowledge and power gradually increasing and his or her field of activity gradually widening in direct proportion.

The Theosophical Society, in reality, is anything but a democratic institution in the accepted sense of the term. Its policy, instead of being such as can be decided by votes or by casting lots, is the policy of Those Who actually know how to work out the divine Plan in human evolution. A Society constituted without the Adepts, Who possess the Divine Wisdom to guide evolution, cannot be "Theosophical," whatever else it may be. Hence, the Theosophical Society cannot live without Them, or at least one or two members within its ranks who are in direct touch with the Adepts, to guide and direct its activities. Schools and colleges may as well get on without teachers, or any army of free and independent soldiers may as well carry on war without commanders and generals, as the Theosophical Society without the Adepts or at least those who are in communion with Them. Dreams of democracy vanish into nothing when once war is declared, and ballot-boxes go to pack provisions for the

troops fighting in the trenches. The Theosophical Society is essentially an autocratic organization (of the wise) whatever may be its declared Objects, for verily "the autocracy of the wise is the salvation of the foolish."

There is no crisis, at present, in the Theosophical Society which threatens its life, as some people seem to fear. Such a crisis can never come unless the Society as a whole lets go its hold or belief in the Adepts. Those who fear a crisis suggest a remedy that will indeed take the life out of the Society and leave it "a soulless corpse," which will soon disintegrate into dust.

If from the Theosophical Society is taken away the knowledge revealed by the Adepts through Madame Blavatsky, Dr. Besant and Bishop Leadbeater, it can be nothing but an amorphous group of men and women "groping in ignorance, thinking themselves wise and learned, going about deluded, getting (themselves) knocked (at every turn) like the blind led by the blind."

The modern idea of democracy is, in reality, based upon the utterly false "scientific notion" that the world is but "a fortuitous concourse of atoms and molecules" without any intelligent direction. It is a wonder how the scientific mind could bring itself not only to believe but to assert vehemently that things, quite inert and unintelligent in themselves, when brought together by chance, acquire the qualities of spontaneous movement and intelligence. Science seems to believe in miracles which, indeed, beat all those that are recorded in the Bibles of the world. That a colony of idiots by putting their empty heads together can create wisdom seems to be the basic idea behind democracy. The opinion of a million men regarding a subject of which they know nothing cannot have any value beside that of a single man who knows the subject. Even in the so-called democratic States, the power of ruling and legislation is still in the hands of a few comparatively wiser individuals, who cannot really be said to represent the (comparatively ignorant) majority.

Democracy is really rooted in materialism, selfishness or separateness, which emphasizes individual rights instead of individual duties. The divine conception of a state or society is biological or organic, in which fight for individual freedom finds no place. The very existence of an organism depends on the perfect and harmonious performance of the functions of the different members constituting it. This is the fundamental principle that underlies the First declared Object of the

Theosophical Society and not that of individual independence or freedom. Nothing can be free or independent in a realm of law. Democracy should adopt this principle if it is to survive. Otherwise, it shall be, ere long, a thing of the past.

In an organic body the power of an organ is always commensurate with its functions. So also in a society, as the functions of an individual increase, his powers also should naturally increase in the same ratio. This is the principle that is behind the Third Object of the Theosophical Society, and not individual domination or scrambling for power. The truth underlying the Second Object is the universality of application of

these fundamental principles of organic existence according to the stage and the surrounding conditions of the evolving organisms.

Every organic body always subserves a life of a higher order and forms a vehicle for its expression. The Theosophical Society is an organic body, a vehicle for the Masters of the Divine Wisdom to work through and subserve Them who are its Life. Apart from Them it can have only one end, and that is inevitable decay, death and complete destruction. Therefore: "Arise! Awake! and having approached the Elite, learn!"

Reprinted from *The Theosophist*, January, 1894.

Colonel Olcott and the E. S.

Shortly before his death Colonel Olcott made an important statement to Dr. Besant, which Mrs. Marie R. Hotchener very generously shares with us, since she was present at the time. Mrs. Hotchener writes that Colonel Olcott said to Dr. Besant that in the earlier days of the Society he had been opposed to the E. S., but that as the years went by he became convinced that it was a vital part of the T. S. and had seen how its invaluable work helped the development of the members in a very special way. He remarked

that he hoped that on his return to another body he would be so placed that he could help further its beneficial influence.

Also of deep interest is Colonel Olcott's final message to the members, which he dictated to Mrs. Hotchener and signed in his official capacity: "To my beloved brothers in the physical body: I bid you all farewell. In memory of me, carry on the grand work of proclaiming and living the Brotherhood of Religions."

Mr. Fritz Kunz on the Election

IN response to an appeal from a member to assist in a campaign on behalf of one of the presidential candidates, Mr. Fritz Kunz wrote as follows, his letter being reprinted at his request:

My own view of the election is that it is an opportunity for the exercise of quiet intuition by the members. If we have campaigning activities it will rouse feelings which will cloud the intuitive powers. Since Mr. Jinarajadasa declines to stand, the matter falls so that we can have a genuine election between men representing two distinct influences. Had Mr. Jinarajadasa stood for office he would, I believe, have been elected without contest. But since we are face to face with what is for most a finely divided balance of elements, we should let the test run its course.

Wheaton is putting pertinent facts before

members without prejudice, in an admirable manner. I imagine appeals by Mrs. Jinarajadasa and others will all appear in *THE AMERICAN THEOSOPHIST* in good time. All that has its place. Likewise a campaign of getting out the vote, in a non-partisan way. But I do not myself think it best to form a party. I am opposed to the party system in any department of life, most of all in the T. S.

It would be very different if some acute problem were involved, such as in the original election of Dr. Besant, when the basic principle of the T. S. was at stake — namely, freedom of expression and the right to live one's own private life while a member of the T. S. No such issue is now before us, *outwardly*. Hence any outward party spirit will cloud the inner choice.

I regret very much I cannot be of use.

Editor's Note: Since Mr. Kunz wrote the above, however, the vital issue in the election has been placed before the members outwardly. We agree—there should be no "party spirit" but a clear "inner choice," and we are concerned that all members shall vote in expression of that choice.

The Clairvoyant Training of C. W. Leadbeater

IT SHOULD be understood that in those days I possessed no clairvoyant faculty, nor had I ever regarded myself as at all sensitive. I remember that I had a conviction that a man must be born with some psychic powers and with a sensitive body before he could do anything in the way of that kind of development, so that I had never thought of progress of that kind as possible for me in this incarnation, but had some hope that if I worked as well as I knew how in this life I might be born next time with vehicles more suitable to that particular kind of advancement.

One day, however, when the Master Kuthumi honored me with a visit, He asked me whether I had ever attempted a certain kind of meditation connected with the development of the mysterious power called *kundalini*. I had of course heard of that power, but knew very little about it, and at any rate supposed it to be absolutely out of reach for Western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone else except with His direct authorization, and told me that He would Himself watch over those efforts to see that no danger should ensue. Naturally I took the hint at once, and worked very steadily, and I think I may say intensely, at that particular kind of meditation day after day. I must admit that it was very hard work and sometimes distinctly painful, but of course I persevered, and in due course began to achieve the results that I had been led to expect. Certain channels had to be opened and certain partitions broken down; I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering. I worked at it for forty-two days and seemed to myself to be on the brink of the final victory, when the Master Himself intervened and performed the final act of breaking through, which completed the process and enabled me thereafter to use astral sight while still retaining full consciousness in the physical body, which is equivalent to saying that the astral consciousness and memory became continuous whether the physical body is awake or asleep. I was given to understand that my own effort would have enabled me to break through in twenty-four hours longer, but that the Master interfered because He wished to employ me at once in a certain piece of work.

It must not for a moment be supposed, however, that the attainment of this particular power was the end of the occult training. On the contrary, it proved to be only the beginning of a year of the hardest work that I have ever known. It will be understood that I lived there in the octagonal

room by the river-side alone for many long hours every day, and practically secure from any interruption except at the meal-times which I have mentioned. Several Masters were so gracious as to visit me during that period and to give me various hints, but it was the Master Djwal Kul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my very close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens and even had the honor of succeeding to its management after His death. I can never be too thankful for the enormous amount of care and trouble which He took in my psychic education; patiently and over and over again He would make a vivid thought-form and say to me, "What do you see?" And when I described it to the best of my ability, would come again and again the comment, "No, no, you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

This process often had to be many times repeated before my mentor was satisfied. The pupil has to be tested in all sorts of ways and under all conceivable conditions; indeed, towards the end of the tuition sportive nature-spirits are especially called in and ordered in every way possible to endeavor to confuse or mislead the seer. Unquestionably it is hard work and the strain which it imposes is, I suppose, about as great as a human being can safely endure, but the result achieved is certainly far more than worth while, for it leads directly up to the union of the lower and the higher self and produces an utter certainty of knowledge based upon experience which no future happenings can ever shake.

On the physical plane our great pandit Swami T. Subba Rao often did me the honor of driving over to the Headquarters in order to take part in the instruction and the testing, and I feel that I can never be too grateful for all the help these two great people gave me at this critical stage of my life. When once the way has thus been opened there is no end to the possibility of unfoldment, and I think I may say without any fear of exaggeration that no day has passed in the forty-four years since then in which I have not learned some new fact. The yoga of the Initiate consists, as does all other yoga, of a steady upward pressure towards union with the Divine at ever higher and higher levels; one has to work the consciousness steadily onward from sub-plane to sub-plane of the buddhic world and then afterwards through the nirvanic; and even beyond all that, other and uncounted

worlds are still to be conquered, for the Power, the Wisdom and the Love of the Infinite are as some great mine of jewels into which one may probe ever more and more deeply without exhausting its capacity; nay, rather, they constitute a shoreless sea into which our dewdrop slips and yet is not lost therein, but feels rather as though it had absorbed the whole ocean into itself.

Thus would I live—yet now
Not I, but He
In all His Power and Love
Henceforth alive in me.

Here then I must end this series of articles, for this is "How Theosophy came to me"—first through our great Founder, Madame Blavatsky, on the physical plane, and then more fully and on the higher levels through other members of the Great White Brotherhood to which she introduced me.

Reprinted from the Book, *How Theosophy Came To Me*, By C. W. Leadbeater.



Max, Our Friend

By ROBERT R. LOGAN

THE death of Max Wardall removes from the Theosophical Society one of its truly outstanding figures. Max was "different" and yet that difference consisted only in his being more human, not less human, than the average. He united the masculine strength of a splendid man with the delicate sympathy and tenderness of a woman. He was primarily a doer, a first ray man among men, yet he was a poet too and a dreamer of dreams.

Few Theosophists have given more lectures, reached larger audiences or covered wider fields than did Max during the thirty years of his theosophical activity, and few have been more popular both with theosophical and non-theosophical audiences. He was especially happy in reaching the young people in school and college, and just before his health broke down had begun a most successful campaign among educational institutions.

His chief work, however, in spreading Theosophy was in his personal contacts, especially of course among women, who could not help being drawn, if they were of the truly feminine type, to one so beautifully masculine. Everywhere he went, in college, in politics, in the army, at Rotary Clubs, at picnics, at conventions, he found time to listen to individual problems and to give not only good counsel but that much rarer and more precious

thing—sympathy. The comfort he brought to those in trouble and sorrow, to those starving for happiness and creative expression, was not a mere formula clipped from the inky pages of men but an encouragement, a vision, an awakening taken from the book of life itself.

He made Theosophy a living presence, not a text book hypothesis; he lived it wholly yet simply and helped others to make it vital and genuine in themselves, and he was himself a living proof that individualism need not mean egotism but that it is on the contrary the necessary condition for true brotherhood in which the solidarity of the herd must be replaced by the conscious co-operation of independent men.

He never toadied or curried favor with the great, but the leaders of men with whom he came in contact whether within or without the Society always recognized his worth, and so greatly did Dr. Besant, for whom he reorganized the Theosophical Order of Service, appreciate and love him that it might almost seem to those who knew them both that she had reached out from the Other Side and beckoned him to her, saying with her enveloping smile: "Here, Max, is some special work for you to do."



When friendships are real, they are not glass threads or frost-work, but the solidest thing we know . . . The sweet sincerity of joy and peace, which I draw from this alliance with my brother's soul, is the nut itself whereof all nature and all thought is but the husk and shell.—Emerson.

The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

From Dr. Arundale

It was nice to receive the following words of encouragement from Dr. Arundale in a recent letter: "I am very glad to know that the Greater America Plan is forging ahead. It is a New Deal for Theosophy in America, and I have great confidence both in it and in those who are working for it. I look forward to see the Handbook. It should be useful all over the world."

Echoes from Afar

A letter from Java informs us that the Greater America Plan has aroused deep interest there. At a recent meeting of Lodge Presidents, Mr. Poortman, of Soerabaja, was asked to study the Plan in the Dutch East Indies. In asking for further details he writes: "Giving public lectures is insufficient, at least in Soerabaja; the people we want to reach hardly ever attend them." Is that not a rather universal phenomenon? Public lectures must be high class indeed in order to attract the American intelligentsia; and one or two poor ones may spoil the local reputation of Theosophy for years. Let us be on our guard! Too often we mistake regularity and quantity for quality, which in the long run is the only thing that works.

Lodge Programs

That is true in all lodge activity. The experiences of the past month in the field have brought home to us with special force the importance of suitable lodge programs. In New York we see the work flourish under a stimulating and intelligently constructed program of activities, with *research seminars* as a particularly successful feature. From several other places come the most encouraging reports: Los Angeles, Portland, St. Louis, Detroit, and also smaller lodges such as for instance Medford, Oregon, testify to the close relationship that exists between a vital program and lodge-success. In places where the lodge is weak or apathetic there is also as a rule a poorly thought-out or poorly executed program.

Suggestions

Since this matter is so vital to our work, let us pool resources! Let the many benefit from the experience of the few. May we suggest that if you know of some especially successful program — or part of a program — you send us the details? We are particularly in need of program sugges-

tions for small lodges, or lodges of average size but without outstanding leadership. Especially sample programs for different months, each with its four or five weeks of varied activities, will be welcome; for we often find demand for guidance in that line. The sooner we receive this needed cooperation the better will our Handbook serve its intended purpose, and the whole Section will be benefited.

Beginners' Classes

Here is a suggestion recently received in the field from a new member: "Let each lodge have *apart* from its activities for members a class for those new to Theosophy, called a beginners' or enquirers' class. Such classes should be formally started three times (or more) per year; they should be duly advertized, and require regular enrollment. No drifters should be allowed to break the pace of the study which is to continue for a definite length of time, the same for each group of enrollments. Those who come late for the October enrollment can join the January one for instance. The course aims to develop in the students a firm grasp of the fundamentals of the theosophical world view. From it they can graduate into lodge membership and more advanced study classes." What do our readers think of this scheme. Will some lodges try it?

Each for All

Our guiding principle in promoting the Greater America plan is "Every member and every lodge contributing to, and sharing in the life of the whole Section." We are now asking several lodges which have particular capacities or opportunities for a specific line of work suggested in our program to undertake experimentation along these special lines and give us, and through us the Section, the benefit of their experience. Suggestions so arrived at will be practical, for tried and proven. In this and other ways we are trying to promote our third General Objective: the drawing of the Section into a strong, organic, vital unity. There are some questions though on which we need the light of as great a variety of opinions as we possibly can elicit. Think hard on these, and send us the results please!

"What should a correspondence course for non-members contain?"

"How should it be arranged?"

"How should it be advertized?"

"How should it be made to pay for itself?"

"What should follow it?"

(Concluded on Page 78)

What Lodges Are Doing

Aberdeen Lodge (South Dakota) recently moved into new quarters on the first floor of the Lincoln Hotel. The rooms are used exclusively by the lodge, which is steadily increasing its numbers.

Besant Lodge (Hollywood) writes that the Young Theosophists have planned an ambitious program for the coming months. Addresses on social problems, crime, politics, education, music and censorship of moving pictures are scheduled. It has been decided that each member will present a theosophical book to the Hollywood Public Library. Several interesting subjects were presented during February at the Sunday evening five o'clock tea table talks, which are open to the public.

Birmingham Lodge presented Mr. George Bridges, sculptor, in a public talk on "Art as Will and Idea," on February 2. Mr. Bridges, who is a delightful, dynamic and informal speaker, dealt with the theosophic significance of art and artists. An animated discussion followed his talk. This event was an effort on the part of the lodge to cooperate with the Greater America Plan, and forms one of a series of programs seeking to co-ordinate Theosophy with various branches of life and work.

Buffalo Lodge is endeavoring to carry out the theme of Beauty in accordance with the Greater America Plan, and reports that the lodge room has been attractively arranged and that a number of new members have widened the lodge circle. One of the members, Mr. Ebenezer Thomas, has offered to keep the lodge library open two evenings each week and to assist new members in the selection of books. The closed meetings are well attended and everyone is enthusiastic over the new program, which includes a three-minute talk by each member on a topic assigned the previous week. The attendance at the Sunday afternoon study class has also been gratifying. Bishop Hampton recently gave two very successful public lectures, and the lodge is now looking forward to visits from Dr. Roest and Mr. Kunz.

Casper Lodge (Wyoming) enjoyed a year of growth and progress in 1933, nine new members being added and considerable public interest being shown in the lectures given every Sunday evening. These programs include special musical numbers, meditation and a thirty or forty minute lecture. Mrs. Helene Hutchisson has given a series of appropriate and inspiring meditations. Mr. Roy Rush is the regular lecturer, but several lectures have been given during the winter by other members of the lodge who have largely been trained in the theosophical public speaking class conducted by Mr. Rush.

Detroit Lodge reports that on January 21, "The Fact and Fallacy of Reincarnation" was

presented to the public by Mr. E. Norman Pearson and Mr. Roy E. McFee, which attracted a large audience. The last Sunday in January was devoted to a symposium by three members on "Reincarnation."

Kansas City Lodge celebrated the opening of its new rooms in the Carlton Hotel with a banquet in the main dining room. Inspirational talks were given by the lodge officers, and a number of musical selections were played. The members are enthusiastic over the new location of the lodge, and there are many plans for the year.

Los Angeles Lodge dedicated its beautiful new headquarters on January 25. The principal speakers on the program were Mr. and Mrs. Hotchener, and all Theosophists of Southern California were invited to the meeting. An exhibition of paintings by Mr. Benki Okubo, a young Japanese artist, was carried on by the lodge during the month of February.

Miami Lodge has a unique method of assisting members to pay their dues. The president and secretary are making a crocheted bedspread on which chances are to be sold at ten cents each, and those unable to pay dues may sell chances and use the money for that purpose.

Olcott Lodge (Wheaton) celebrated St. Valentine's Day with a delightful party. There were many Valentines for everyone present and each tried hard to discover from the disguised handwriting the person who was his true Valentine. Appropriate games were played and delicious refreshments served, and the occasion was one of real enjoyment.

Omaha Lodge writes that Bishop Hampton has recently completed a course of lectures which have been given on the last Wednesday, Thursday and Friday of each month since October. The talks were varied in character and very instructive. Bishop Hampton will continue to lecture for Omaha upon his return from a tour in the South. The Boy Scout troop sponsored by Omaha Lodge has won the President Roosevelt Award for being the most progressive troop of 1933.

Pythagoras Lodge (Cincinnati) had as guest speaker on December 28, Dr. H. Douglas Wild, who gave a public lecture and reading on "Poetry and Theosophy," which was excellent. At that time, many of the art works of Mr. James Perkins, president of the lodge, were on exhibition in the lodge rooms, and a delightful program of piano and violin music was given by members of the Cincinnati Conservatory of Music. On January 22 the lodge gave a "Conversazione" as a novel entertainment and presentation of theosophical subjects to a public audience. A Birthday Party on February 12, to raise the monthly quota of the lodge's Greater America Plan pledge, was very successful.

Section News and Notes



COLONEL L. F. WYLDE

A few of our lodges have already had the good fortune of a visit from Colonel Wylde, but others who are looking forward to his coming will be keenly interested in the photograph given above.

To recount the fascinating tale of Colonel Wylde's life of rich experience — its practical demands as an officer for many years in the British Army in India, its romance with the great land of India its background, and finally, its satisfying depths as student and Theosophist — is at least to suggest the vivid opportunities which he comes to share with us.

A development of Colonel Wylde's tour which is somewhat unexpected is the invitation in several cities to broadcast, and both our lodges and Colonel Wylde have been gratified with the results.

Greater America Plan Honor Roll
Casper (Wyoming) Lodge.

Those Eligible to Vote

The international rules state that a member's eligibility to vote is determined by his standing at the date of mailing the last annual report to Adyar — in this case, November 11, 1933. Therefore, those may vote who had *on that date*:

1. Paid dues to June 30, 1933.
2. Had dues to June 30, 1933, remitted by Headquarters.

Members joining or reinstating after November 11, 1933, are not eligible.

Ballots will be mailed to all eligible voters. If through some error you do not receive a ballot, and you are entitled to vote, please ask your lodge secretary for a ballot, or write to Headquarters.

Nieces of H. P. B.

At a meeting of the General Council in December, a letter from Mon. E. Duboc of the Lotus Lodge in Paris brought attention to the fact that the surviving nieces of H. P. Blavatsky, two old ladies, Mlle. Jelikhovsky and Mme. Pendant, are both ill and practically penniless, the funds collected in 1931 being exhausted. The General Council decided to send immediately a donation of thirty pounds to Mr. A. Digby Besant, so that the usual small monthly remittance to those ladies can be resumed.

The General Council also requests the General Secretaries to make an appeal to the members of their respective National Societies for subscriptions toward this fund. Any money should be sent direct to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W. C. 1.

The Ballot is Secret

Under the voting system in use in the American Section, no one knows how any other member votes. The ballot is placed in a sealed and unmarked envelope and mailed in another envelope bearing the member's name, address and lodge. When these arrive at Headquarters in the mails, the names on the outer envelopes are checked with a list of eligible voters. The inner envelope is not opened until the committee of tellers meets to count the votes. They open the inner envelopes containing the ballots, which have in the meantime been entirely separated from the outer ones on which the voters' names appeared. Vote, therefore, in the certainty that no other will know your choice.

Election Nominations

We learn that Dr. Arundale was nominated by the following members of the General Council: The General Secretaries for the following countries: United States, England, Australia, New Zealand, Netherlands, Hungary, Finland, Russia, Neth. East Indies, Burma, Bulgaria, Iceland, Argentina, Norway, Wales, Uruguay, Spain, Scotland, Mexico, Poland and Ireland; and the following additional members of the Council: Mr. C. Jinarajadasa, Rt. Rev. C. W. Leadbeater, Mr. A. Rangaswami Iyer, Mr. L. Arathoon, Khan Bahadur N. D. Khandalwalla.

Mr. Wood was nominated by the General Secretaries of India and Canada, and we believe, those of Greece, Rumania, and one other.

Musical Instruments

The group of boys from which it is hoped that a Scout troop will be formed under the sponsorship of Olcott Lodge (Olcott, Wheaton) are desirous of organizing an orchestra or band, but they cannot afford to buy instruments. The gift of such instruments as members may no longer want or use would be very much appreciated. Please notify Headquarters.

"The Theosophist" and the Election

It appears that Mr. Wood is distributing a protest that his manifesto was excluded from THE THEOSOPHIST. We understand that this action on the part of the editor was determined on the very simple basis that the magazine could not print such a statement for one candidate unless one were offered also for the other. THE AMERICAN THEOSOPHIST printed Mr. Wood's manifesto expecting that a statement would follow by Dr. Arundale. Because no such statement was furnished, this magazine has printed material about him by others and excerpts from previous statements by him.

Dr. Arundale Splendidly Cooperative

A distinguished member of our Section is Dr. George S. Arundale, and we have just received from him his membership directory blank completely filled out with very interesting data.

Dr. Arundale's attitude is finely responsive and appreciative of the effort to discover the capacities and abilities of our members in order that they may be most effectively made use of in the work of the Society.

Ohio Federation Meets at Cleveland

Another of those happy gatherings of Ohio members occurred on February 4, when the Federation, under the direction of its president, Mrs. Jennie E. Bollenbacher, accepted the cordial hospitality of Besant Lodge, Cleveland.

The registration of eighty-three included representatives from ten lodges, and also the National President, Mr. Sidney A. Cook, the National Secretary, Miss Etha Snodgrass, and the guest of our Section, Colonel L. F. Wylde, of England.

Besant Lodge gave a delightful tea Saturday afternoon, February 3, in Colonel Wylde's honor, and that evening Colonel Wylde lectured on the subject, "No More Poverty," a discourse on the Douglas Credit System.

The program on Sunday began at 11 o'clock under the chairmanship of Mr. Cook, who gave a very wise and strong talk on the subject of the coming election in our Society—an address genuinely appreciated by the members present.

Apart from its success as a friendly feature, the luncheon was noteworthy because a Cleveland member and gifted poet, Mrs. Rachael Mack Wilson, read a number of her poems, especially those which have been published in the famous Line-O'-Type column of the Chicago Tribune.

The afternoon began with a half hour of delightful music generously contributed by one of our members, who has a school of music in Cleveland. Mrs. Bollenbacher introduced the subject, "In View of the Present Educational Trend, How Can We Approach the Young with Theosophy?" first presenting it briefly but interestingly, and then asked for the opinions of those present. Valuable and stimulating contributions were made on this timely theme, and the session was genuinely appreciated by everyone present.

The Federation day concluded with an evening lecture for the public by Colonel Wylde on "Man, a Focus of Divine Life."

Theosophy for the Blind

Surely there can be no group of people more acutely in need of understanding of the principles of Theosophy than those who are blind. What comfort and inspiration it must be to them to discover the laws of life which will enable them to face their own darkness with understanding and courage.

There can be no doubt that all of our members respond wholeheartedly to this need and whoever can express that sympathy in practical ways of financial help should send contributions to the address noted below:

F. A. Baker,
The Theosophical Book
Association for the Blind,
184 South Oxford Avenue,
Los Angeles, California.

Itineraries

LECTURERS

Mr. L. W. Rogers

February 23-March 8, Atlanta, Ga.
March 11-17, Washington, D. C.
March 18-24, Baltimore, Md.
March 25-30, Philadelphia, Pa.

Colonel L. F. Wyld

February 26-March 4, St. Louis, Mo.
March 5-9, Tulsa, Okla.
March 10-15, Oklahoma City, Okla.
March 18-April 18, Southern California Federation.

FIELD DIRECTOR

Dr. Pieter K. Roest

March 2-6, Pittsburgh, Pa.
March 8, 9, Wheeling, West Va.
March 12-14, Huntington, West Va.
March 16-23, Cincinnati, Ohio.
March 25-30, Indianapolis, Ind.
April 1-3, Lansing, Mich.

FIELD WORKERS

Miss Anita Henkel

March 2-8, Miami, Fla.
March 10-12, St. Petersburg, Fla.
March 13-19, Tampa, Fla.

Dr. Nina E. Pickett

March, St. Petersburg, Fla.

A Treatise on White Magic

OR

The Way of the Disciple

By

ALICE A. BAILEY

*Based upon the "Fifteen Rules for Magic"
from "A Treatise on Cosmic Fire"*

Mrs. Bailey says of the White Magician that he is one who is in touch with his own Soul and is responsive to and aware of the purpose and plan of his Soul for himself and of his part in the Divine Plan. With this Plan he consciously cooperates.

Earnest students of "The Ageless Wisdom" call this the most important book on esotericism that has been offered to the world in recent times. Mrs. Bailey spent four years recording this Treatise, in collaboration with the Tibetan.

640 pp. — \$3.50

*(In flexible fabrikoid binding with
gold lettering)*

LUCIS PUBLISHING COMPANY

11 West 42nd Street, New York

An Economic Necessity

The original landscape plan for *Olcott* embraced only ten acres, but now we have twenty-six acres, all essential to the *Olcott* of the near future.

Among the urgent needs of the present, which will utilize considerable of this new area, is that of a protecting winter windbreak north and west of the building. It is more difficult to heat our rooms at twenty degrees above zero during a blizzard than it is to heat them during sub-zero weather minus the blizzard; and sometimes we get the blizzard with twenty degrees below zero at the same time!

A landscape plan has been gradually taking form and has progressed sufficiently for us to quite definitely recognize and measure the obligations and privileges of our whole property. Now we can, therefore, accurately state the number of evergreens which must be planted to protect us from these blizzards and to beautifully blend into the whole scheme. The number of trees required for the most necessary windbreaks is about 200, and if purchased this season, trees four to six feet tall will cost us less than \$600. These trees would begin to be of service as a windbreak in about ten years and thereafter would be of increasing benefit. Should our very limited tree fund remain in its present anemic condition, we will be forced to meet the needs by purchasing extremely small trees for as little as \$50, and even this small amount will have to be distributed over a period of several years. This more modest endeavor would produce a serviceable windbreak in about fifteen years. The economy of fuel alone during a five year period should repay us for the expenditure of the larger sum at once.

The need for this work is urgent and the opportunities for meeting this need at the low cost of the present may not again present themselves, therefore we urge you to be generous in meeting the needs of *Olcott*.

—THE GARDENER

A Suggestion

One of our members suggests that it would be of interest and value if members who subscribe to various magazines, especially along the lines of health and natural methods of healing, would place them at the disposal of their fellow members by giving them to the lodges either for circulation or for a reading table.

Lodge libraries, is this an idea you can use effectively?

Our Apologies

We offer apologies to Miss Codd and Mr. Rogers for the omission of their articles, "The Inner Life" and "Personal Opinions." This month the magazine is of necessity devoted chiefly to the subject of the election.

Statistics**Deaths**

Capt. Frank Anderson, Kansas City Lodge, November 27, 1933.
 Mrs. Inez Barnett, Atlanta Lodge, February 4, 1934.
 Mr. Wm. E. Barnhart, Kansas City Lodge, December 10, 1933.
 Mrs. Hester C. Kimball, Besant Lodge, Cleveland, January 7, 1934.
 Mrs. Ruth I. Reihl, National Member, January 1, 1934.

Marriage

Miss Caralisa Barry, Greenwood Lodge, and Mr. Lonsdale MacFarland, January 25, 1934.

New Members from January 21 to February 12

Applications for membership during the above period were received from the following cities: Homestead, Fla.; Milwaukee, Wis.; Balboa Heights, Canal Zone; Chicago, Ill.; St. Louis, Mo.; Denver, Colo.; Kansas City, Mo.; Council Bluffs, Iowa; Omaha, Nebr.; Sacramento, Calif.; Houston, Texas; Tampa, Fla.; Los Angeles, Calif.; Wheaton, Ill.

American Theosophical Fund

Previous receipts.....	\$385.65
To February 15.....	18.50
	<hr/> \$304.15

Building Fund

Montclair Lodge, Mrs. Elizabeth S. Urschel, Mr. and Mrs. Hartwig Bjerg, Mrs. Mable A. Sandt—Total \$48.00.

Greater America Plan

Previous receipts.....	\$1,897.53
To February 15.....	104.97
	<hr/> \$2,002.50

Higher Memberships

Previous receipts.....	\$1,835.63
To February 15.....	105.00
	<hr/> \$1,940.63

Christmas Fund

Previous receipts.....	\$165.10
To February 15.....	14.00
	<hr/> \$179.10

Prison Literature Fund

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

Publicity Fund

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

Fund for the Blind

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

New Lodge Officers

Casper Lodge — Pres., Mr. Ray C. Bible; 1st Vice Pres., Mrs. Jessie Crum; 2nd Vice Pres., Mr. Millard H. Bass; Secy-Treas., Mrs. Ora L. Fry; Rec. Sec'y, Mrs. Bertha I. Josendal; Librarian and Purchasing Book Agent, Mr. J. W. Davidson.

Mrs. Hester C. Kimball

Mrs. Hester C. Kimball, of Besant Lodge, Cleveland, passed away peacefully on January 7 after a very short illness. The funeral service was conducted by Dr. W. A. Brumm on January 10. The lodge has lost from the physical plane a most efficient worker as well as a most beloved member, who will be remembered for her loyalty, dependability and keen intellect. We rejoice with her in her astral birth. Our loss is her gain.

SECRETARY, BESANT-CLEVELAND LODGE

Mrs. Inez Barnett

Mrs. Inez Barnett, who is well known by many friends throughout the Section, passed on in Birmingham on Sunday morning, February 4. For many years she was a most valuable member of Atlanta Lodge, and she is loved and honored by all who knew her. To numerous activities she gave freely of her energies, and always there was evident a rare talent for working effectively with young people. Funeral and cremation services were held in Macon, Georgia, on February 5; the Rev. Paul O'Neal officiated.

Mrs. Annie F. Cook

Mrs. Annie F. Cook, president of Richmond Lodge, passed on to a newer life on February 5. She was an untiring worker for Theosophy and theosophical ideals, a faithful servant of the Masters. She will be greatly missed, but her memory will be an inspiration for greater service to all who knew her.

MISS ROSE B. ANGLE

Mrs. Ruth Reihl

Mrs. Ruth Reihl, National Member, of Verdugo City, California, was a victim of the recent flood disaster in California, her home being swept away by the raging torrent which swept down upon it. The news of Mrs. Reihl's tragic passing came as a shock to her friends, who will long remember her for her many kindnesses and her generous and loving disposition, as well as for her capable and devoted service to the Society.

MRS. MAUDE BRUNTON

**Editorial Comment from the
"Psychic Review"**

Annie Besant has "gone on." Though the secular press ridiculed her acceptance of Krishnamurti as a world avatar, the apparently endless list of her contributions to spiritual, cultural and economic uplift inspires profound reverence in the most derisive. Annie Besant will be honored, if not immortalized, when the "dust of the scoffers" is forgotten.

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



American Round Table

RAY W. HARDEN, Chief Knight



A League of Young People Banded Together for Service.

Motto: "Live pure; speak true; right wrong; follow the King."

Pages: 7 to 11 years.

Companions: 12 to 17 years.

Squires: 18 to 20 years.

Knights: Over 21 years.

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 690, San Jose, California.

Readers of the Round Table newspaper, MODERN KNIGHTHOOD, will realize how influential the Order is becoming when they see in its March number the illustrated news story of Round Table leadership in observance of "Goodwill Day" (May 17th), the schools of America exchanging messages with school children of all nations. Clever first-prize messages are published from schools of England, India, Wales and America.

Another article of unusual interest is a new viewpoint expressed by Dr. Arundale on "The Law of Change." This is accompanied by an excellent photo of Dr. Arundale, very distinguished in a becoming short beard.

Many unique news items appear in this March issue, being the work of the C. N. B. (Children's News Bureau). These make attractive reading — and give a wholesome view of the good in man and in the world. The Round Table Order originated and maintains the C. N. B., which carries on this important work, beneficial to adults as well as to children. MODERN KNIGHTHOOD is rich in feature articles with fine pictorial effect, which makes it easy and quick to read.

Of special importance this month is the International Department, edited by Mrs. Ben-Allen Samuel. Valuable information, news and comment on the Theosophical World University is presented, featuring the new "Educational Creed" by Dr. Arundale.

There have been rumors that the subscription price of MODERN KNIGHTHOOD has been increased. This is not true. The price remains the same — only \$1.00 per year, and those who subscribe to the paper are considered "Supporting Knights," inasmuch as such cooperation is most helpful to the work being accomplished by the Round Table.

St. Alban Table, Hollywood, is making splendid progress under the able leadership of Vida Reed Stone and her capable assistant, Ethelon Stanton. Sixteen members since September is their record, with real service activities. A Young People's Forum is conducted with talks by various speakers. In addition to supplying groceries and clothing to poor families, a contribution of \$5.00 was made to the Citizen Shoe Fund.

The Greater American Plan

(Continued from Page 66)

Correspondence

Many of those who showed their spirit of cooperation by sending in their Directory Blank or "Questionnaire" have used the opportunity for asking questions or contributing remarks (often revealing a delightful sense of humor!). While we would like to answer each and all of these we find ourselves prevented from doing so by the immediate, urgent demands of our work right in the field. So let these correspondents bear with us for yet a little while, till our return to Headquarters. But be assured, all ye forbearing correspondents, that your suggestions and your

criticisms are read and taken earnestly to heart! Especially do we appreciate the kind offers of help in various directions which so many of you have made. Please realize that in this work we have embarked upon a big undertaking, which like all great things must go through a beginning stage in which no cataclysmic change or spectacular and complex organization are indicated, but merely the steady, vigorous preparing of the soil and sowing of the seeds of greatness. Let us have Faith, let us have Love, and we will need no Hope; for where we join persistent *Work* with faith and love, success, the Law provides, will be a *certainty*.

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life.

Kitchen Adventures, by Christian MacPhail. Grant & Murray, Edinburgh, Scotland. Price, cloth \$1.50. (Six weeks required to complete delivery.)

The name of this book is intriguing and the book itself no less so. Particularly is it valuable for those who are endeavoring to find more attractive ways to serve those foods which are so essential to the balanced vegetarian dietary—eggs, nuts, cheese. Special attention is also given to the raw-food dietary. One might question perhaps a rather sweeping generalization that all the mineral salts are changed by cooking, as contrasted to the author's very conservative and correct statement as to the effect of heat on the more subtle vitamins. Also, though it is a common practice, one questions the wisdom of grouping together without specific quantities and portions, under such a general heading as "Rich in Iron," foods, for example, differing as greatly as an egg—a very high source indeed of iron—and a banana, which furnishes only one-third as much iron, and an onion, which furnishes even less. However, on the whole, the dietetic background is succinct and clearly given, and any such discrepancies are outweighed by the value of the book as an aid in Kitchen Adventure.

— A. P.

Idyll of the White Lotus, by Mabel Collins. Price, cloth \$1.50. Reprint.

India's Struggle to Achieve Dominion Status, by Annie Besant. Theosophical Publishing House, Adyar Madras, India. Price, paper \$.20

Light on the Path, by Mabel Collins. David McKay Co., Philadelphia, Pa. Price, leather \$.75. Reprint.

Voice of the Silence, by H. P. Blavatsky. David McKay Co., Philadelphia, Pa. Price, leather \$.75. Reprint.

Nature's Finer Forces, by Rama Prasad. Theosophical Publishing House, Adyar Madras, India. Price, cloth \$3.00. Reprint.

Paths to the Fire, by Rudhar. Hamsa Publications. Price, \$.15. paper.

God at Work: A Study of the Supernatural, by William Adams Brown Charles Scribner's Sons, New York. Price, cloth \$2.50

In his latest book Dr. Brown re-interprets the supernatural factor in religion in its relation to the personal life. He defines the supernatural as the religious man's name for his experience of the Divine in its most intimate form, and says that without the belief that God is at work in the world there would have been no Vedas or Bible, no *Divine Comedy*, *Paradise Lost* or *Pilgrim's Progress*. In a very sincere, clear and scholarly manner the author contrasts nature and the supernatural, as well as the viewpoints and limitations of science, philosophy and religion, and discusses the supernatural in human life, drawing his illustrations from all times, peoples and faiths. He says that we all are mystics at certain moments and see visions until forced to distrust our dreams. Dr. Brown makes clear such terms as "miracle" and "sainthood" as understood in both Catholic and Protestant churches. He touches upon the part that suffering plays, and the secular substitutes for the saint in the scientist, the philanthropist and the statesman, who may be saints in the making or saints in disguise. He treats of the way of contemplation and the way of activity.

While this book is intended to appeal chiefly to those who stand in the Protestant tradition, its author, actuated in writing it by a sincere desire to lighten the burdens of mankind, presents in clear and constructive form a most interesting view of a subject as old as humanity itself.

— FANNIE M. PENDLETON

How Theosophy Came to Me

By C. W. Leadbeater

A fascinating story. C. W. Leadbeater's first contact with Pythagoras centuries ago in Greece. His introduction to Theosophy in this incarnation. Humorous anecdotes of the early days of our Society, poignant incidents and personal glimpses of Madame Blavatsky and Colonel Olcott. Inspiring, informative, delightful.

Cloth \$1.25

The Theosophical Press Wheaton, Ill.

HEAR THE VOICE OF MRS. ARUNDALE

Speaking These Words Clearly and Distinctly
on This PHONOGRAPH RECORD

THE MESSAGE OF BEAUTY

"IN EVERY nation the influence of art is one of the greatest, for it inspires the poet, the musician, the painter and the dancer alike, while its subtle atmosphere descends even to the level of kitchen utensils and dressmaking . . .

"The artist creates beautifully or otherwise, as the case may be, and the crowd follows . . . But the world has so few artists who bring Beauty into the world — as did Bach or Wagner in western music, or Leonardo da Vinci in painting, or Anna Pavlova in the dance, and many other great messengers of the Beautiful . . .

"A real artist must uncompromisingly reject the vulgarities of life in order to be exclusively permeated by the Beautiful . . . Even a momentary pleasure in ugly things is for that moment at least a desecration of the Sacred . . . In this way Reverence and Grace will come back to the world, and nations will become truly civilized."

Price \$2.00

(On the Reverse Side of the Record is THE LIGHT OF THEOSOPHY
by Dr. George S. Arundale)

With Each Record the Following Two Books Will Be Given
Free of Charge

The Theosophical Society and The Occult Hierarchy by Dr. Annie Besant

The author says: "There is no subject more vitally important to us than a clear understanding of the relation borne by the Society to those great Guardians and Keepers of the Human Race in its evolution whom we speak of as 'The Hierarchy.' The word, of course, implies Government: The Government of the World. And in thinking of that in relation to the Theosophical Society, we have to try to understand very clearly what that relation was in the beginning of the Society; how it changed at a certain stage of the Society's life; and then, how far that relation may reknit, if so the Society will have it."

Regular value, \$1.00

America, Her Power and Purpose . . . by Dr. George S. Arundale

The author says: "I would have you realize that every nation has its purpose, has its destiny, and is gradually, slowly working toward it, sometimes fulfilling it, sometimes of course unable to fulfill it . . . but upon every nation is placed the great hope that the true Government of the World has for that nation. That which is true of all countries is in wonderful measure true of America."

Regular value, 25c

One Record } **\$2.00**
One Book }
One Booklet }

(Regular Value \$3.25)

Offer Expires March 31, 1934

(Ten cents extra for postage will be appreciated)

THE THEOSOPHICAL PRESS, WHEATON, ILL.