

# THE AMERICAN THEOSOPHIST

Official Organ of  
The Theosophical Society  
In America



Vol. XXIII

MARCH, 1935

No. 3

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



Diamond Jubilee Convention (60th Year)—Adyar—December, 1935

# "Work Together in Harmony"

"The first direct message from the Masters Themselves sent through me to the Society as a whole." — Colonel H. S. Olcott. (The Theosophist, February, 1907.)

Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work. We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law, that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions! Hold together in brotherly love, since you are part of the great Universal Self. Are you not striving against yourselves? Are not your brother's sins your own? Peace! Trust in us.



# THE AMERICAN THEOSOPHIST

*formerly* THE THEOSOPHICAL MESSENGER

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## Differences of Opinion

### An Unpublished Address

By ANNIE BESANT, D. L.

I WANT to ask you, all and each of you, very earnestly, that you will do your utmost in your daily life, in your speech, in your writings if you write, but also in your ordinary conversation whenever the subject comes up in any way, that you will do your best to lessen the feelings of antagonism that exist all over the world, whether it be the antagonism of one nation to another, of one class to another, of one church to another, or whatever it may be. Let me remind you that we have now pouring down upon us a great flood of strength from the Hierarchy. A little of that strength is in the hands of each of you; every one of you shares in that. And as you use that strength, so is the amount of good or of harm that you can do. You will not be conscious of it; you will not feel that you have much greater influence and greater power than you have always had, but the fact remains. Hence you are much more powerful for good; and that means, on the other side, much more powerful for evil.

Even careless speech may do a large amount of harm. Wherever there is disharmony, there goes out from a lodge a much stronger destructive force than would go out from an ordinary body of good, earnest people. That, of course, is much more serious than is the case with any particular individual, because the whole group makes a receptacle through which the force can be much more greatly

poured out. In such a case floods of disharmony go out, just like waves, over the whole neighborhood and over the whole country; and I do not think the responsibility of members of lodges is felt as strongly as it ought to be. I know it is not from any real carelessness or indifference; it is just due to that kind of thoughtlessness people have about the reality of the forces among which they are moving.

As we are not yet through the period of unrest, as it is still going on and will go on for some considerable time to come, I most earnestly ask all of you not to add the smallest strength to that unrest by any disharmony in your own lives, by your words, thoughts, and feelings. It is more vital now than it has ever been before in our lifetime to spread abroad feelings of goodwill. I ask you, therefore, to stop anything going out from you which is not full of the spirit of love, of brotherhood and of harmony. If you do that, the force that comes from Them enormously increases the force coming through you or through the lodge; otherwise the force is checked. I know there is not one person among you who wishes to be an obstacle in the way of the flowing down of the power of the Hierarchy for the regenerating of our troubled world, and that is why I press it upon you so strongly.

You must realize that intellectually you are free.

Over and over again I have warned you against letting your intellect be fettered by the sayings or writings of any person, however advanced that person may be in occult rank. But I want today to put it to you from a different standpoint. I have talked to you a great deal about Rays — that sevenfold division into which, as you know, everything in our world is divided. You may think of the elemental kingdoms; you will find the Seven Rays of life are there, making the elemental creatures. You will find them in the mineral, the vegetable and the animal kingdoms, and the same is true all the way up. In the case of the Super-Men the same thing is true; we have in the Hierarchy the Seven Rays. Now whether it be above or below the first of the Great Initiations, that sevenfold division goes through everything. There are seven paths which are open before the Jivanmukta after He has passed the great Fifth Initiation and reached Liberation, which puts him forever beyond the power of death. At that stage there are seven ways in which He may serve the world and the system, and, before He comes up to that, there are seven paths along one of which He has been traveling, or more correctly, two, as He may change His Ray with the Master.

Now think for a moment what that implies, and remember that it applies to the Hierarchy Itself, so that you need not mind it applying down here. It means that there are differences of opinion even among the Masters, as H.P.B. has told you. There was a difference of opinion in the White Lodge as to the founding of the Theosophical Society, discussion as to whether it should be a secret society or an open society; whether, after the cataclysm of the French Revolution it was wise to set these great forces free to work in European civilization; whether it would not be better to restrict them to a limited circle; whether it was possible to start a society publicly to proclaim Brotherhood, which was to mark it out among various associations. And among the Masters belonging to all these Seven Rays, differences of opinion were expressed and freely discussed.

Finally, as you have also been told often, the Masters M. and K.H. took the responsibility of starting the Society, and apparently Their reason for taking it was that They were to be the Manu and Bodhisattva of the next Root Race, and, as the coming Manu and Bodhisattva, They wished to begin bringing out the people who were likely to respond to the note of Brotherhood (which was to be the note of the civilization of the Sixth Sub-Race), to be the nucleus of the next Root Race. They could not segregate people as in the old days, because of the easier communications that now exist. That segregation was the obvious way in the case of the earlier Root Races, and, to some extent in the first marking off of the Sub-Races, as you will see when you think of the migrations out of Central Asia. But not being able to do that for physical reasons, They determined therefore, to strike a particular note in the mental and emotional atmospheres of the world, and the note struck was that of Brotherhood. It was considered necessary

to get the people who responded to that note together in a society, and so the Theosophical Society was founded for this purpose.

Since its founding, dissensions have arisen from time to time which have shaken the Society. One of these was the Judge affair. My own Master spoke to me about it as I was traveling in America, feeling depressed because of the troubles which were then shaking the Society. He said, in a rather surprised sort of way; "Do you not yet understand?" I said that I did not, and then He told me how these great shakings came in order that people who could not live Brotherhood should be shaken out of the Society; for the moment they were not answering to the principles on which the Society was founded.

Now, realizing that differences of opinion exist among super-human beings, it surely is not difficult to see that, with our much more imperfect natures, there will also be differences of opinion amongst us. Down here this generally brings with it dislike and schism of all kinds; that is the result in imperfect human beings — antagonism resulting from differences. You and I, and all of us, are trying to form a civilization in the Sixth Sub-Race, later in the Root Race in which Union is to be the mark. Hence it becomes enormously important that we should take the higher way of dealing with differences. The lower way is to quarrel over them because they cause antagonism; the higher way is to value them as adding something to oneself, to our separated selves.

Differences enrich where they are kept harmonious, and where each person looking at another person differing from himself, says: "He has something I have not. He is going along a line different from mine. Let me learn from him so that I may enrich my own way of working." If differences were objectionable to the Hierarchy we should not find them among Them. Because of this sevenfold world, and because that means seven great emotional and mental types, because each of these types differs from every other type, therefore the ways of teaching and helping and evolving them must be different. Take the Third Ray, so purely intellectual, philosophical and metaphysical in its activity. You cannot appeal to that Ray along devotional lines any more than you can appeal along intellectual lines to one who judges everything from the devotional standpoint. Both have to be evolved, both are very valuable, each is one note in the chord of the world's harmony. By themselves they are discords . . . What we have to do is to see that in that chord they are harmonized, that the separate notes become one single harmonious chord.

That is what differences are in the Hierarchy; they are there for helping people along the whole of the Seven Rays. The ways of occultism for each of the Seven Rays are different; each way is different; the training is different; the order of development of the qualities often is different, suited to that particular Ray and taught by a Master of that particular Ray. If you realize that, you are not going to quarrel about differences of

opinion down here, but try to harmonize them and learn from them. They will go on, remember, after you have gone through the Great Initiations. It is hardly necessary to say that the whole world would go to pieces if, shall I say, anger arose out of differences of opinion among the great Guardians of Humanity. Climb then as high as you can. Think to yourself: "I also shall be a Master one day, helping in the evolution of humanity." Realize the greatness of the call which has come to every one of you. Then I think you will feel it to be a personal duty first to harmonize yourselves as far as you can. As you are doing that, try to be a source of harmony among your brothers, and then to be a source of harmony to the whole Theosophical Society, and strengthen it to recover the central harmony in the world.

That is enormously important just now, for if our Society everywhere, as an international Society, could show perfect harmony in diversity, not in similarity, think of the effect on all the nations throughout which we are scattered. If people saw that, though we differ in opinion, we yet move along in perfect harmony and affection for each other, think of the effect of that on the world outside. It would begin to realize that difference of opinion does not mean antagonism, but means the contribution of each one to another, so that ultimately humanity may reach all-around perfection. And just at this stage of the world's history I cannot think of anything more important to which everyone of you can turn your minds. Begin in your own mind, and take in and study and analyze opinions with which you do not agree. Do not feel any prejudice because they are new to you. One of the reasons for this is that when the World-Teacher comes, He is sure to say a number of things that will be new to everyone, and if your mental position towards a new idea is one of antagonism, then the first thing you hear from Him is likely to antagonize you. I want you to set up the other habit of mind — receptivity; not necessarily acceptance — that would come only after you have examined the thing very carefully.

So I would ask you to keep your minds open.

Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad. Cultivate the habit; otherwise when the World-Teacher comes you are almost sure to be thrown off your road. It is very dangerous to get into a fixed habit of thought, in times of change especially, and I can imagine no greater change than that of the coming of a World-Teacher. We cannot know what He is going to teach; we do not know what sort of civilization He is going to set up; we do not know what wisdom He is going to contribute to human thought. If we make thought-forms of what we think He should say and do, we shall have a great many difficulties when He comes among us. I have said that I do not in the least know what He is going to teach. It will be an aspect of Truth, remember, not so specially suited for the Fifth Sub-Race as for the Sixth; a view of Truth that the Sixth Sub-Race will be likely to take. That has been the case whenever He has come. One of the best ways of preparing yourselves not to be shocked or thrown back from a new view of Truth presented by Him is to accustom yourselves now to views with which you do not agree. Try to select what is true and reject what is false. You will often find a useful little bit of truth in the falsehood, which you can pick out and utilize with your own.

These are things that all of you know; but I want you to practice them. Unfortunately there is a very large gulf between knowing and practicing. The more you live what you already believe, the clearer will become your view of the Truth. The more wide-minded you are towards the truths of others, the more you will recognize what truth they can share with you. And if you can take this as a rule of life, not as a mere empty phrase, but as that which you are trying to live every hour of your life, then you will not only be doing much to hasten the time of the Lord's coming, but you will be likely to recognize Him when He comes.

(Reprinted from *The Theosophist*, April, 1934.)

## Older and Later Teachings

**O**CCULT truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason, being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty. There are many such in the Society, and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later

teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by pupils, or even third parties. Suspicion and inharmony are the natural result; the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful.

H. P. B.

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# THE AMERICAN THEOSOPHIST

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## Convention 1935 Mr. Jinarajadasa Coming

An exchange of cables makes it possible to announce with certainty that Mr. Jinarajadasa will be with us at Summer School and Convention. The American Section is greatly honored and will greatly benefit. What a Diamond Jubilee Convention we have in store! Please register early. Summer School, August 10 — Convention, August 18 to 21.

## From the National President's Mail

February 4, 1935

Dear Mr. Cook:

In the matter of the Twenty Year Club idea, I think it is a good plan for such members to have some special bond of union, so long as it is not too rigid and formal, and does not tend to create distinctions.

I fear that some of the organizations sponsored of recent years do tend to erect barriers and class distinctions incompatible with our first object — the Young Theosophists and the Greater America Plan in particular. I know that is not their intention. But I have observed that people of thirty and a half years of age resent being pushed into the "middle aged section;" and many who, in my opinion, are undoubtedly part of the Band of Servers, resent being classed as "uncultured" because they don't have a degree from a small-town college!

There should be *no* distinctions in the home of Universal Brotherhood, yet one is sorry to observe all kinds of distinctions introduced — what with Young Theosophists; Twenty-Year Theosophists; middle aged Theosophists; old boys and girls (over twenty years in the Society) being asked to

get on the shelf; cultured and uncultured Theosophists; rich and poor members paying every variation of dues; the E. S. and so on, *ad lib*.

Yet the Mahachohan particularly said, if I am not mistaken, in *A Message From an Elder Brother*, that the Hierarchy did not think so much of society with a big "S." We don't want a Society of snobs; but among university professors there is almost as much snobbery and pettiness as among actors and musicians. In one state university none of the professors in a certain department would speak to one another — it took a Theosophist months to break down the barriers between them. So the special appeal to that class does not reveal a broad vision, nor are people of any one type much more important than any other.

I have a feeling that if you stay with the job (as I hope you will), in a few years you may have to wage a campaign to break down distinctions of class, creed and various segregations of college "training." Theosophy is bigger than them all.

So I suggest — let the Twenty Year Club be very informal and fluidic.

Very sincerely yours,

February 13, 1935

Dear \_\_\_\_\_

I am interested in your comment on our various activities, as outlined in your letter of the 4th, regarding the erection of "barriers and class distinctions" occasioned by the development of the Young Theosophist movement and the Greater America Plan.

I do thank you for the acknowledgment that that is not the intention, but surely from your experience and knowledge of things you recognize that not only are these not intended to create distinctions, but do not actually do so, except in the minds of those who misunderstand and thus create them. I write this letter, therefore, to appeal to you to use your influence to point out to all concerned, the error of such thinking.

The following are the general objectives of the Greater America Plan: (*See top of page 61.*)

Where do you find intolerances or distinctions in this statement? I assure you that a search in the printed statement of specific objectives will be equally unavailing.

Let me urge upon you some consideration of the fact that this plan was developed by Miss Henkel, who is not a college graduate; that it was presented for my approval and discussed with me before being presented to Convention; nor have I attended college. It is not the product of the minds of individuals who have "small town college degrees." It does not classify anyone as "uncultured." It but recognizes the need for more culture, and doesn't that need exist everywhere, our Society being no exception? The Greater America Plan, therefore, seeks to inculcate belief in and practice of "the Good, the Beautiful and the True" in our work, that we may be truly representative of the first object in that we may attract all classes.

Do you not agree that we have failed to maintain the intellectual standards with which the Theosophical Society was endowed in its earlier years, and that we have neglected to attract all classes to our ranks? In any event, is not the search for culture in the sense of an appreciation of beauty, more attractive programs, better organized lodge work and broadened general knowledge, a desirable thing? Are these not to be sought for, or should we be forever content with the standards we have already reached?

I am not aware of the introduction of the distinctions that you refer to, or of any Theosophist being asked "to get on the shelf." I am guilty, if there is guilt involved, of an effort to give new people an opportunity for expression. Example:

A lodge considered, discussed and voted upon a proposition to give one lodge night per month in which those who were not in office and who had not been given opportunity should have entire charge of the program. A majority of the lodge voted in favor of this proposal; and a number of those who had for a long period made suggestions and hoped some day to participate, felt that at last their opportunity had come. They were going to have an opportunity to work as Theosophists. But it was not to be. At the next meeting,

without another vote, it was announced that the programs and leadership which had obtained for sixteen years would be continued unchanged. That lodge seldom attracts new people. If by chance new people enter they generally soon drop out because they have no opportunity except to listen — never to be expressive.

It is against that kind of attitude, which in considerable measure prevailed throughout the Section, and in order that the newer and younger people in outlook, not in years only, in the Society might have an opportunity to be themselves, that the Young Theosophist movement was started, not only in this country but in many others. It was not a movement against anybody, but a movement to give opportunity of service to a group other than those who had had opportunity and who denied it to newcomers. Certainly in the Young Theosophist movement there has been no attempt to push the older members aside, but only the desire for full opportunity of cooperating with them.

Really I do not see the relevancy in this discussion of the Young Theosophists, the Twenty Year members and the Greater America Plan, of your quotation from a letter from an Elder Brother as to society with a capital "S," for no such distinction is made, but we do seek to make of the Society a nucleus without distinction, in which everyone has a chance.

Where do you find the special appeal to university professors to which you refer? Should we so conduct our affairs and so furnish our lodges and plan our meetings that an intellectual person would find them unattractive; or should we so plan all of our work and our activities that the intellectual person as well as those less trained or developed, those who love beauty and order as well as those who do not care, will find them congenial and valuable?

Thank you for your friendly expression of hope that I shall stay with the job. That of course depends upon the will of the members. I have never sought an office, but have given up everything except the making of a living in order to attend to this job, because I think there was a job to be done. The members must determine when I have done it, or when it becomes a different job that they would wish someone else to undertake. But you can depend upon it that so long as I am here I shall be opposed equally with yourself to the creation of distinctions. On the other hand, I shall endeavor to build the Society in every way attractive to all, and to that end I think I must not build it so as to exclude the more intellectual and cultured people, college trained or otherwise.

I recognize that there are differences in development, and I think that we should provide for them all and endeavor to make every lodge a place where all kinds of people of all classifications can be happily at home together in a Society of Universal Brotherhood.

Sincerely yours,

SIDNEY A. COOK  
National President

February 3, 1935

Dear Mr. Cook:

You asked for opinions concerning the proposed organization of a Twenty Year Club among the members of the Theosophical Society in America. I think it would be a splendid idea for those who have weathered twenty years of theosophical storms and remained steadfast to the cause, to have such an organization. It would be a milestone in the theosophic life of the member, and membership in such a group would be an honor throughout the Section.

Life moves swiftly these days, and the years imperceptibly pass by. Suddenly we wake up to the fact that we are the people in midlife, and that the years between that time and youth have been productive of much experience which should be put to practical use. Therein would lie the value of such a group.

I have never been of the opinion that the movement of the Young Theosophists, as such, was a good thing. I do not believe in organizations based on the artificial measuring stick of physical plane years. Some young people are much wiser than their so-called elders, and some of the elders have been fortunate enough to preserve the enthusiasm of youth into their three score and ten decade.

Our lodges must be plastic, and in their final analyses each is in reality but a large family group, the basis of which is more real than our physical plane affiliations. A lodge to be successful must have young and old members. The young members keep the older ones from becoming too rigid and orthodox, and the older members should lend stability and direction to the younger ones.

And this is where our Twenty Year Club ought to function. We should think of it as an honorary group, just as in our universities we have the honorary societies, admission to which depends upon having attained certain requirements of achievement. It certainly is an honor and a privilege to have been in our Society twenty years, and after that length of time, many things should be expected of us. In other words, we should begin to pay dividends.

As a group we should encourage our new and young members, and feel responsible for their continued interest in Theosophy once they have joined and made a link with us. We should endeavor to sponsor the new members in their ideas, and wherever possible, turn over to them the active management of affairs.

Our lodge is a splendid example in this respect. With the exception of one or two old members, all our officers are new members. I have charge of the program and my whole plan is to push the new members and give them their chance for self-expression. This is proving very effective and the new members carry on most of our work. Only on anniversaries such as Adyar Day, White Lotus Day, Dr. Besant's Birthday and Founders' Day, do the old members have the platform, and then they are appreciated, for what they say has back of it the experience of years of membership in the Society. The old members know the traditions and background of the Society, the charm of its historic personalities and the lasting value of their contributions to the movement.

Again let me say how heartily I approve of this Twenty Year Club, and I shall be glad to help in any way toward its accomplishment.

Sincerely,

February 4, 1935

Dear Miss —:

Thank you for your letter of January 30.

I note especially your point that Dr. Besant carried on under heaviest difficulties, "and surely ways and means will be found as they always have been." You were applying that, I know, to the Society as a whole, believing that ways and means would be found for it to continue its work, but is it not equally true that ways and means will be found by each member to do his share of the work? If it is true in the one case it is true in the other. But the real point, I am sure you will agree, is that ways and means will not be found either for the individual member to carry his share, or for the Society to do its work, unless everybody concerned does his best to insure that those ways and means are made available.

I do not think that I can sit by, seeing work that needs to be done, and in the belief that ways and means will be found, do nothing myself toward insuring that the work will go on. Ways and means were made available to Dr. Besant because she was constantly at work seeking ways and means, and I must do that in some measure for the Society as a whole, as each member must for his individual part.

You will agree, I think, and it was fine of you to write me.

Cordially yours,

SIDNEY A. COOK  
National President



I find the great thing in this world is not so much where we stand as in what direction we are moving.— *Oliver Wendell Holmes.*



# The Adyar Convention

## 1934

### *The Events of the Convention*

The strongest convention in point of number of delegates since 1925 — nearly 800 registered, sixty per cent more than in the previous year; and Dr. Arundale as the Society's new President, was himself made happy by a Convention of great happiness and harmony.

A number of important transactions occurred, including the decision to have a theosophical summer camp during June or July in some cool spot in central India. A pre-Convention Theosophical Conference will be held at Benares on October 17, the Diamond Jubilee Convention to follow at Adyar in December.

Of the Diamond Jubilee Dr. Arundale writes; "We shall do all in our power to make our theosophical world Diamond Jubilee conscious, so that in every lodge throughout the world, in every Section, there may be held Diamond Jubilee conventions — some of them the usual conventions held by the Sections at different times in the year; but all holding Diamond Jubilee gatherings either round about November 17, or to synchronize with the great international gathering at Adyar from December 26 to January 5.

"I am asking that all over the world, without exception, there shall be gatherings, however small, taking place while the great international gathering is taking place at Adyar from December 26 to January 5. Let there be an all-world Diamond Jubilee Convention with its heart at the International Headquarters. Even if, in a particular place, only a handful of members are able to gather at this time, it will be enough."

The General Council and the Convention placed on record by resolutions the deep sense of loss in the passing of C. W. Leadbeater and Charles Blech; their grateful thanks to Mr. and Mrs. Warrington; their sense of the importance of theosophical propaganda among the young and of giving them all possible encouragement for self-expression when they become members.

The General Council decided to hold the World Congress of 1936 at Geneva.

Opening the Convention Dr. Arundale said:

"I am perfectly certain that our beloved President-Mother and Bishop Leadbeater are looking down upon us very happily, and so delighted that we are all here to carry on their great work. Do not think they are not here. They *are* here, and they are going to help us to have a beautiful Convention so that next year we can do great theosophical work. Welcome to you one and all. I hope you will be so happy that you will bring many other brethren next year to share the happiness you have now. There may be certain incon-

veniences, certain difficulties, but Adyar is more than compensation for them all. I hope that when you go home from Adyar you will take something of the spirit of it, so that there shall be a great wave of Theosophy spreading throughout this land, which is the home of the Elder Brethren. Welcome to this home, which our Great President-Mother said is Their home."

The prayers from all the religions were recited in the main hall every morning at 7:40 — a splendid prelude to the day's work, bringing all the rays and all the people into harmony and synthesis.

A new statue bust of Dr. Besant was unveiled by three of her old Adyar workers. The bust had been approved by the General Council and received, in addition, the enthusiastic approval of the delegates.

In his first Presidential Address Dr. Arundale said:

"The Theosophical Society is or should be an outward and visible sign of the One and Indivisible Life; and its purpose is to draw within the One those innumerable diversities whereby we learn to realize the One's transcendent wealth and glory. Each individual may well be a devotee of his own cherished and particular diversities. He may well be their fervent and even fiery champion. But he must also ever be an ambassador from them to that One which is their and his King. Let him worship in the pantheon of his idols, but no less must he worship at the shrine of their source. The Theosophical Society proclaims the Fatherhood of the One amidst the Brotherhood of the Many.

"Thus established in strength we are able to bid a brave *au revoir* to those whose splendid lives have seemed so indispensable both to the unfolding of Theosophy and to the virility of the Theosophical Society.

"Thus, on the firm foundations of the past, we take up joyously our work in the present, and move forward to the future with eager anticipation."

Dr. Arundale gave a most hearty welcome to the new Vice-President, Mr. Hirendranath Datta, and welcomed the seven General Secretaries and other delegates from overseas. He announced the appointment of Captain E. M. Sellon as Treasurer of the Society and Mrs. Sellon as Propaganda Officer.

Among the interesting facts contained in the brief report received are that the Adyar Estate consists of 264 acres, with nearly 400 residents, including the Headquarters workers. The Estate maintains a Child Welfare Center, started in 1927, and during the year there were 23,943 attendances

of little children; and the Adyar Dispensary treated 2,224 patients.

That splendid world-renowned institution, the Adyar Library, received its share of attention on this occasion, for it was the subject of a very interesting lecture delivered by Dr. Kunhan Raja, its Director. The Library has over 18,000 manuscripts, many of them priceless and unreplaceable, and over 35,000 printed books, mostly of western origin.

In presenting his plans for the future development of the Society, Dr. Arundale said he took his stand on two planks: the first, straight Theosophy — impersonal, all-embracing, beautiful and inspiring; the second, solidarity amidst the wealth of individual differences — an understanding that begins with the individual's brotherliness toward himself and only ends with this brotherliness toward the whole world.

Public lectures of the Convention were given by Dr. Bhagavan Das on "A Spiritual League of Nations," and presentations of "The Value of Theosophy and the Theosophical Society to the World" were given by Dr. Arundale, Mr. Jinarajadasa, Mr. Henry Hotchener and Mr. Hiren-dranath Datta.

Mr. Jinarajadasa emphasized the point that the value of Theosophy to the individual was to cause him to accept his lot through understanding the laws through which fate operates, and to collaborate; and to the world that it should become a real unit of consciousness and activity, through which alone the world may achieve happiness and prosperity for all peoples.

Mr. Datta, speaking on the same subject, outlined the failures of the present civilization in all fields, and pointed out the responsibility of the Theosophical Society to develop, through understanding, people who could rise to the occupancy of positions of power. The Theosophical Society was inaugurated "to serve as a smithy for the forging of great souls."

Dr. Arundale saw among the values of the Society its release of people from fear, from doubt, from worry, thus introducing peace in which the soul might grow, and looked upon the Theosophical Society not only as a League of Nations, but of religions, castes, classes, opinions, ideals and aspirations — the greatest force for brotherhood and truth.

Mr. Hotchener pointed out that in theosophical circles, fear, suspicion, greed and strife are absent, and through such a nucleus the idea would gradually triumph in the world.

During and after Convention Young Theosophist gatherings took place; the Adyar Players entertained; and an exhibition of Arts and Crafts was both pleasing and informative. The Indian Section held its annual convention, and on Christmas Day the children of the village of Urur, just outside the Adyar Estate, numbering about 100, were treated to cakes and sweets, toy balloons and trinkets. A visit was paid to the Annie Besant Memorial School, and the Boy Scouts (five troops) held a camp on the Estate.

So much for the events of Convention. Some of the lectures will be more fully reported later.

## *The Spirit of the Convention*

Very beautiful and outstanding was the quality of perfect harmony which characterized the splendidly successful Convention at Adyar. It was further marked by the dynamic friendliness of the President, Dr. Arundale, who won the heart of everyone present and drew them all to him in ties of warm and strong loyalty which augur well for our future work under his leadership.

Perhaps the key-note of Convention was the attitude of confidence and absolute sureness that the Theosophical Society is going forward steadily along its path of achievement. Let no one check the progress of the work by permitting thoughts of discouragement, of doubt, or even of anxiety; rather let each go forward gladly, knowing that to be forward-looking, happy and serene is to provide a positive safeguard against the disintegrating destructive forces of discouragement, criticism and fear for the future. Such achievement is in accordance with the Great Plan and our part is to cooperate wholeheartedly giving of our best thought, our highest aspiration, in order that together by united and coordinated activity throughout the world all may cooperatively play their individual parts as members, lodges and Sections with Dr. Arundale for the progress of our beloved Society.

To Dr. Arundale the members look for strong leadership, but also there must be recognition of the fact that the success of the work is the responsibility of all and even the President's success must depend in great measure upon our own certainty and courage, our understanding, our responsive willingness to work constructively with him. Differences of view, as Dr. Arundale has stated so frequently, are essential to give vigor to the pattern of our organized work. Let such differences be offered in the spirit of helpfulness and understanding, for when the motive is impersonal, then only harmonious merging and enrichment can result.

A tremendously inspiring thought was given in the statement that the United States has opportunity to become the Vaishya of the world, one who in the progress of growth and development unfolds first for himself and in time for the world that quality and capacity whereby relationships of individual to individual, of class to class, of race to race, become mutually helpful, mutually appreciative and understanding the one of the other. Because our own country is young we possess a quality of adaptability, of openness of mind and heart which makes it possible for us to offer this contribution to the world as adjuster of relationships. In Europe, in the older countries of the world the rigidities of thought and fixity of standards, both in custom and idea, their nearness to and indeed their very immersion in a complexity of relationship problems, makes it less easy for them

to serve in this particular capacity. It is for us to determine by the effort we make whether we shall achieve this great function among nations as offered to us by the Elder Brethren. Let us ponder over this role for our country, trying to catch the vision of the future, and in a spirit of true brotherhood serve the world as it is in our power to do.

Another great thought which was given expression at Convention is that beauty, in which order must be included, is an absolute essential if progress and happiness are to come to our world. The fascinating life of Adyar was glimpsed in an account of the personal direction given by the great Deva of Adyar in his care of the grounds and gardens. On one occasion he requested the removal of a bed of cannas from a certain location where it had grown to interfere with a vista of landscape through the trees and over the river. On another occasion he commanded the removal of a partially built porch-roof adjoining the room of Bishop Leadbeater which was intended for his comfort but which added unlovely contours to the building. Such incidents bear evidence of the vital importance which beauty must play, if life and power are to be released for the upliftment of humanity; and let it be clear that, although in lesser measure, this principle applies equally to

Olcott as to Adyar, to every lodge and to every individual.

To each comes the high privilege as well as the responsibility of helping to the fullest measure of his capacity in recreating Adyar as a "Flaming Center," in the words of Dr. Besant. To contribute our share to the utmost, we must realize that Adyar is the great Spiritual Center for the world and look to our International Center with devotion and aspiration, turning our thoughts ever more and more and giving to it as generously and freely as we have the power to do. It is also essential that we remember that the method of distribution is hierarchical and that as the power flows, first of all through the President of the Society and through the Center at Adyar, so it is given to each Section through its General Secretary and through its National Center. Thus it becomes clear that as lodges, as individuals keep in their hearts the thought of Olcott, so shall they strengthen and make to glow the ties which bind each group to the National Center, and therefore each National Center to Adyar. Wonderful are the gifts which may be poured out upon the world by individuals, by lodges, by Sections, as we turn to our Centers and by giving to them, receive in turn the blessing they have to bestow.

## The New Race

By MARY GRAY

**I** SPEAK for the New Race that seeks birth. Unto Theosophists has been given a sacred trust, that stupendous truth that the New Race is at hand. Therefore upon their shoulders lies the responsibility to prepare for that New Race, to create conditions in which the new children shall find what is needed for their mental and spiritual unfoldment.

The great laws of evolution which Theosophy holds should not be ignored, but the Society will stand before the world with renewed power if it can show works as well as ideas. At this time when civilizations are being remade, when materialism battles with vision, selfishness with brotherhood, the new children need shelter and protection from the turmoil of the outer world until their sensitive vehicles are stabilized.

More than all else we need schools for the young.

The lodges will gain in power as they serve the need of the present. Let there be schools, however small, in each city. It is not equipment that makes for success in education, but the spirit of understanding which awakens spiritual values in the young mind. If we do not protect our young who shall become perhaps leaders of the race, we fail of one essential part of our mission.

Here in America a great experiment is being tried which may influence the welfare of the whole world. Here in this new land the children of destiny are coming. Let us put our own house in order before we seek to assist others. The dharma of another is dangerous.

So again I say teach Theosophy by organizing and maintaining schools. Without them we endanger the future not only of our children but of the race.

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The future is not with the things of the body, it is with the things of the soul.—*Dr. Besant.*



# Some Thoughts on Mr. Krishnamurti

## His Method and His Mission

By NETTIE E. OCKENDEN

**I**F YOU sit down to read Mr. Krishnamurti's writings or listen to his talk with a set, logical, argumentative mind you find little you can understand; but if you try to clear your mind of preconceptions, prepare yourself to listen to a new presentation, refrain from mental argument during the period of the lecture, and open *your* mind to *his*, you find your mind raised to a slightly higher power. His fine abstractions *live*, they become more real than the people and things about you; for he is not only a lecturer and teacher — he is a *helper of the people*. His mission seems to be of a double nature — he teaches with words, but also he assists his listeners to understand his words by stimulating their power of intuition. He places before you a mode of life that to the ordinary mind is impossible of achievement, yet helps you to feel you can achieve the impossible.

Mr. Krishnamurti is a reformer; and when we wish to perceive the value of a reformer's teaching we must become acquainted with the conditions he tries to reform. Obviously a reformer's work is *determined* by the conditions of his time. So if we would grasp the meaning of Mr. Krishnamurti's utterances, we must understand the minds of the people to whom he addresses himself. We all know that members of the Theosophical Society formed the majority in all his earlier audiences, so let us for a moment turn to the teachings of the Theosophical Society that we may know something of the minds of the people he addressed.

We must keep in mind that most of us were born into a very different set of philosophical and religious ideas and had to pass through a crisis before joining the Theosophical Society. In some cases it was the death of a loved one that forced us to search for something more than the church could tell us about the life after death. In others, it was the apparent injustices of the Creator. Was God either impotent or merciless? If not, how could these things be? But whatever the form of the crisis, many of the people, immediately preceding their study of Theosophy, had been affronted intellectually and consequently starved spiritually; but *they were more aware of the intellectual affront than of the spiritual starvation*. So they were hungering for *knowledge*. They wanted to know about consciousness in super-physical forms, the laws of super-physical Nature, the condition of the "dead" and, above all, their own past and their own goal. They found information on all these and many other subjects in our theosophical literature. At last the *mind* was satisfied. Reincarnation and karma enabled "justice" to be seen; humanity's past and future lay as an open book, and the great

company of Perfected Men became known. What more could one ask?

Surely nothing, if through it all, the students had been able to maintain a balance between *knowledge* and *experience*. This was the weak point upon which Mr. Krishnamurti put his finger. He found himself speaking to thousands of people versed in the processes of Creation, able to explain the Trinity, acquainted with the history of Atlantis and Lemuria, and able to speak of the offices in the Superhuman Hierarchy with terrible familiarity. May it be that such easy familiarity with such mighty facts tended to keep the knower of all these things from a realization of Life — the Life which is every humble thing about us, is ALL? So to Theosophists Mr. Krishnamurti came. He said he had identified himself with Life, that he had reached Liberation from all limiting forces. He came to help his hearers to a fuller realization of Life, but could he help those who were *saturated* with knowledge? If Mr. Krishnamurti's mission had been to help people to believe what is true, his task would have been easy, for his first listeners were indeed well instructed. But this was not his aim; it was not to help people to *believe* what is true but to help them to *discover* what is true. If belief and discovery had kept pace with each other, if the perfect poise had been maintained, then no doubt Mr. Krishnamurti's mission would have taken a different form. But things being as they were, his fundamental effort during the years of his mature work has been to take from his listeners the prop of *authority*. Here was a teacher challenging us to forswear authorities and to *identify* ourselves with Life, the Divine Principle, which is universal, so that we might never again be separated from any living thing!

On one occasion, when trying to help one from whom death had taken her life-long and devoted companion, he showed how these two (artists) had unwittingly shut out the world because of their own complete affection, and had thus allowed a wall to separate their life from the Great Life. Then, in his inimitable way he spoke of Life — that informs alike humanity and Nature, the angel kingdom and the several planes, the living and the "dead" — and he showed his questioner that she was identifying her friend with a certain astral body and herself with a physical body, but that if she would identify both with Life, *then there would be no death*.

This incident illustrates the whole of Mr. Krishnamurti's teaching. Any other person, knowing the conditions of the life after death between one incarnation and the next, would probably have com-

(Concluded on Page 60)

# The Headquarters Ghost

By THE NATIONAL PRESIDENT

**N**O ONE knows this ghost as well as I. Someone constantly trots him out for my discomfiture. Here and now he dies to every plane of Nature.

Inaccurate ideas persist and break forth perennially into expression, despite frequent authoritative denial. Several years ago, encountering such a misstatement regarding the cost of Headquarters, I gave the facts and asked our members to "kill the contrary thought" wherever it sprang up. But today the error still obtains. In the discussion relative to raising dues such expressions as "our expensive Headquarters" appear to prove that members are still not aware of the facts.

It is time this ghost that still appears to distort the thinking of some members, and even prevents their sympathetic consideration of the Society's work and needs, was laid low forever. So I present now, not a categorical denial, but the figures themselves to prove the case against the persistent misinterpreters.

I take the figures from the audited and certified report of last year. Those for the previous year and for the current year are not very different.

For last year we spent for all administration purposes \$7,125.77. With this sum we paid every item of expense in which the Olcott Headquarters had any part, including all administrative items, all salaries, stationery, postage, insurance, telephone, telegrams and every item of office and clerical operation. It also covers the complete expenditure for maintenance of the building and grounds, including wages, water, fuel, electricity, repairs and janitor service. No operation or expense incidental to the occupation and maintenance of Headquarters is omitted; \$7,125.77 is the total sum paid out, less the amount received from the revenue-producing departments (rooms and dining service). It is the total net overhead cost of carrying on work at Headquarters, exclusive of the Theosophical Press, which carries its own overhead properly allocated on a business basis. The figure of \$7,125.77, however, is not reduced by any rent charged to the Press department and therefore does include the full cost of Headquarters occupancy and the administration of the Society.

Now let us compare this with figures based upon renting premises for the Society's offices and the Press.

The staff could be reduced to twelve, for there would be no need for house service or for building or grounds maintenance or care. Of these twelve, three would be needed by the Press and the magazine, leaving nine in the administrative department.

Salaries for these nine persons at \$15 weekly —

the minimum permitted under the President's Code.....\$7,020.00

(No smaller amount could in any event be paid to workers who had to provide their own board and room and daily traveling to Headquarters, and volunteer help is by experience generally unsatisfactory and lacking dependability for efficient operation.)

Rent.....?  
Administrative office expense.....?

It is obvious right at this point that the \$7,125.77, which is now the cost of everything, would no more than cover salaries alone for a reduced staff if the Society rented space. Whatever had to be paid for rent and all the expenses of administration would be extra — on top of and beyond present costs.

Anyone may estimate what these would amount to, but let us see what would be needed before we estimate.

*Offices for the National President and the National secretary, for the membership records, for the bookkeeping, for the Press business and for stenographers and clerks — thirteen persons.*

*Book Display and Sales Room.*

*Warehouse Space to house bound and unbound Press stock, and a shipping and packing room.*

Such space for offices, ware rooms, book sales and display room and dignified quarters for the National Library could not be obtained for less than \$3,600 and probably much more.

Then there is all the administrative office expense — stationery, postage, printing, supplies, telegrams, cables, telephone, insurance and miscellaneous, amounting to about \$2,500.

So it is clear that the Society has to pay only the equivalent of salaries, and gets rent and all other items free because Headquarters rooms and dining service produce revenue sufficient to cover all these, besides paying for its own maintenance and care, both of building and grounds. Because of it we are at least \$6,100 better off financially each year.

It is true that for the present we have to take about \$5,000 each year from the earnings of rooms and dining service and apply it to the Building Fund, but that is because many pledges are not now being paid. We are still to the good, however, in dollars and cents, and when the bonds are all paid, as they surely will be, we shall have the full benefit.

But that is not all the gain. In addition, but also without cost, we have our lecture hall, regularly used for lectures; the National Library is

beautifully housed; the whole Headquarters setting is in keeping with the dignity of the Theosophical Society and the philosophy it represents; the staff are happy with less remuneration in money because board and room are furnished them, and they have no daily travel expense; we live in clean country air amid trees and flowers and sunshine; we have a splendid place for Convention gatherings, for stop-over rest and study for our lecturers and field workers; we provide guest accommodation for members and friends, of whom some are nearly always resident at Headquarters; we avoid the periodical moving and consequent wear and tear which is always a factor in renting space; and best of all, we can and we are providing the Elder Brethren with the conditions necessary for the establishment of a Spiritual Center.

Would anyone who knows and understands sug-

gest paying rent when by ownership of our Headquarters we not only save money but get all of these benefits for nothing?

One other point. Does anyone suggest that if the donors of the \$200,000 given to build Headquarters had not donated it for that purpose it would now be available for other purposes? The answer of experience is that most of it would have disappeared in depreciated investments and depression losses. Those who lent money to the Society for the purpose found our bonds among their best investments, financially as well as in spiritual satisfaction.

Disintegrate you Headquarters ghost! Like all ghosts there is no substance to you, but belief in you can neutralize a lot of clear and constructive thought.

## SOME THOUGHTS ON MR. KRISHNAMURTI

(Continued from page 58)

ported that sorrowing questioner by describing her friend's probable state of consciousness—the beauty of her surroundings where she could still pursue her art, the certainty of meeting her at night while the body slept. All this would have been true and probably more comforting, certainly more immediately practical, but Mr. Krishnamurti makes no effort to give comfort. He disregards all that is subject to birth, decay and death. Nothing interests him that is not eternal and indestructible. Yet he would not lead one away from the practical duties of life, rather he would have you discover the hidden element of immortality in all the activities of daily life. Thus he leads one to see the immense importance of action. Contact with Mr. Krishnamurti makes one more practical, not less so, but it helps one to perceive the Life hidden within all people and all things, and urges one to identify oneself with it.

Many people are distressed because Mr. Krishnamurti challenges many beliefs that are true. In this way he has challenged almost every belief held by members of every religion. He has spoken in this challenging way of the value of meditation, of reincarnation, of the Great Hierarchy of Perfected Men and a score of other points that he knows are true. When we feel distressed at this we forget that his effort is not to help men to believe what is true, but to *discover* what is true. He and we know that there are some things that he cannot knock down; but he hurls his challenges with great force, knowing that any belief that he can knock down was, for us, only a belief based on authority. When you have practised meditation you *know* its value and no one can persuade you that it is useless; you have the knowledge of experience. In the passage where Mr. Krishnamurti discloses his attitude he says:

"For me reincarnation is a fact and not a belief; but I do not want you to believe in reincarnation; on the contrary reject it, put

it out of your mind."

The method of the Theosophical Society has been to teach men what they did not know; to explain to them the facts and laws discovered by occult investigation, to show the reasonableness of the statements and how they solve the great problems of life; and then to ask people, if they find the theory logical, helpful, practical and *inspiring*, to adopt it as a working hypothesis until they have themselves the power to prove it true. And who shall name the thousands whose faith in Divine Justice has been restored and whose lives have been transformed by the teachings of the Ancient Wisdom?

But Mr. Krishnamurti found people too prone to be satisfied *without* proving for themselves, and it seems as if his work is to awaken a higher power than logic—the power of intuition. His position is made clear in the words:

"I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain."

Truly Mr. Krishnamurti's standard is too high for us to reach, and to have it presented to us startles and disturbs us. Yet even though we may see it only as a goal towards which we may work, I venture to think that henceforward we shall be ashamed to feel afraid, ashamed to react to flattery and blame; we shall be somewhat more *aware* of Life, and a little more sensitive to essential things. Above all we shall try to make our home (as Theosophists try to make their lodges) a place where the intellect is free from authority, where Life is revered, and where love and understanding combine to enable us to lighten the burdens of one another.

Reprinted from *The Theosophist*, December, 1933.



# The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

## General Objectives

1. *That every member of the Theosophical Society, whatever may be his degree of education or culture, his environment or his occupation, shall show such definite inner growth that it shall be reflected in all his outer life and action. That every Theosophist shall be known among his friends and acquaintances both theosophical and non-theosophical, as a REAL person, fulfilling the words of the Master, "The world may be uncomprehending but our duty is to shine."*

2. *That every lodge of the Theosophical Society shall be a center of deep spiritual life; of stimulating, progressive and creative thought; and brotherhood in practice.*

3. *That the lodges of the Section, the national and isolated members, shall all be brought together in a friendly, cooperative relationship, the larger groups feeling their responsibility to all the groups in their territory, and all looking to Olcott for inspiration and guidance.*

4. *That all public work of any kind shall be on a dignified and impressive basis, not merely propaganda.*

5. *That the Theosophical Society shall take its place in the eyes of the world as a body of people advanced in thought, tolerant in opinion, and broad in its intellectual concepts, sympathetic towards every other genuine humanitarian movement.*

It is most encouraging to witness in our Section the slow but sure growth of the spirit of intellectual adventuring which marked the early decades of the Theosophical Society. The mark of the soul's awakening is energy, vigor, fire. The presence in our midst of many people who have taken their Theosophy in the same thoughtless, passive way in which they previously took their parent's nominal creed, and who go to lodge to listen to a lecture with the same blandness that formerly characterized their going to church to hear a sermon, has seriously weakened our cause.

Life is action — in thought and feeling, in word and deed — and the divine powers latent in man will never be ours until we overcome our mental, emotional and physical laziness and begin to *act*. The much-desired understanding of life cannot be handed out to us on a platter — even if the platter is a Master's own teaching; it becomes ours only by intellectual conquest, and we develop strength for conquest only as we *function* with all our might, grappling with problems day by day. The early membership of our Society was largely composed of persons who knew this and showed this knowledge by the vigorous activity of their minds. We should not rest before all our lodges are scintillating with life and interest; not because they have a clever president but because each member is alive, alert and active. There will never be any difficulty for such a lodge in attracting new members; it sparkles with *acts*-appeal!

Last month I mentioned the splendid work for

the study and promotion of right citizenship undertaken by Oak Park Lodge. This month we print without comment two announcements from people who are *doing* things. The first one refers to one of the Advisory Groups inaugurated under our Greater America Plan; the second to the splendid work done in New York by the Research Seminars as a specially effective method of lodge cooperation with this Plan. May their example inspire all who have a breath of life within them!

## Aiding a New Sub-Race

The Children's Advisory Group, now numbering about forty mothers, teachers and those working in children's organizations, is undertaking a study of the qualities of the New Race children and their particular needs and capacities, with the view of better understanding the present-day child; of how to develop in the child that sense of cooperation and brotherhood which will help him to adjust to the changing present, and fit him for life in the new social order of the future; of parental education in the light of theosophical knowledge. In this study they are building a background of knowledge and understanding regarding the needs of the child of today, from which they may draw inspiration and direction for active participation in children's work in their local communities. Anyone interested in joining this group should write direct to Mrs. Muriel Lewis, Box 448, Ojai, Calif. There is no expense involved other than a few cents a month postage on the bulletins.

## Research and Results

### A Letter From New York

Dear Colleague:

In response to an invitation to communicate to other lodges and members information concerning the Research Seminar methods which have been in use since October, 1933, in the New York Theosophical Society, this letter is sent to those members reported (by Miss Henkel and Dr. Roest, along with the invitation) to be especially interested in research. In addition I send this letter to colleagues who have at various times asked me for a description of the means used, and access to the materials which result.

The Seminar method is fitted to take advantage of the profound transition in outlook which has been made by thought in this century. It will help, we believe, to rehabilitate the repute of Theosophy and our Society in university and like circles. And it is an antidote to that excess of speculation and theory which has proved a surfeit to so many. Finally, the Seminar produces materials of rare interest for all.

The first Seminars (1933-34) were devoted to the accumulation of material, workers, students. This season we have consolidated our position and prepared materials for general issuance. We regard this work as a serious attempt to apply scientific method to the whole field of the arcane arts as described in the theosophical books, and a practical application of the second and third objects of the Society.

In responding to the above-mentioned invitation, my problem has been to find a way to share with you the results of our work. We have now solved this mainly by the preparation of professional-grade projection materials, standard but not costly, which we are ready to supply. The following are ready in projection form:

1. A complete display of the several kinds of visual evidence of the superphysical worlds, including first photographs ever taken with a quartz lens of teleplastic or psychic structures, examples of thought-transference (now accepted by Jung and amply proved by Dr. Rhine at Duke University); excellent examples of optical illusion and other materials forming a complete argument for the existence of the so-called invisible worlds. The attack is purely objective and rational. (By the Psycho-Physical Seminar.) 33 pictures.

2. The first collection ever known to have been made of all the 144 types of faces, comprising every variant of sun-sign or month of birth with rising sign, or hour of birth. This is a unique event in the history of occultism in our times, and a major scientific achievement. Birth particulars are supplied with the portraits. The projection is of the highest professional grade. Extra faces of special interest bring the total up to 200 types, systematically arranged. (This is the first fruits offered by the Astrology-Astronomy Seminar.) 200 pictures.

3. A series of rarely beautiful photographs comprising a systematic study of world-formation, as interpreted by theosophical philosophy. This also

is the result of the work of the Astrology-Astronomy Seminar. Some of the material in this group is of particular interest to Theosophists who have long desired a more richly illustrated story of world-evolution, done from their point of view.

4. The Hero-Races Seminar, which is only just now embarking on its career, has drawn off from various sources a sketch of racial evolution as a preliminary guide to its own vast program. This is a sequential study of human evolution as seen by Theosophy. Six maps, four diagrams, thirty-four pictures of Lemurian, Atlantean and Aryan types, an original example of hyper-pituitary acromegaly contrasted with Easter Island portrait statue, and other original evidence and argument.

(This series is preliminary to further releases on such subjects as Atlantis in America, evidences of Rounds in the earth-record, the geometry of the globe in relation to race and culture, and the like.)

5. The Natural Order Seminar has ready a comprehensive study of those works on order in Nature and in art which should be known to all, leading up to a justification of the idea that human life is orderly. It is impossible to describe this series of fifty-four pictures adequately, but text that goes with it makes the principle clear.

6. Two groups of sixty photographs each, of India and Adyar. The purpose of this aspect of our work has been to acknowledge the immeasurable debt the Theosophical Society owes to India, by helping to put India in a truer light. In this series will occur an additional release of portraits of H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater—from ten to twenty of each subject—showing them at various ages, so that some idea of the development of the great people may be obtained.

The above are ready. Besides, we are hard at work examining the relation of music to form and color (realistically), investigating the relation of psyche to body (on a statistical basis), gathering together a searching and illustrated study of modern psychology (the gestalt experiments of Wertheimer and others), the new race child type in this country, the psychology of India, and Man the Microcosm. We have taken the whole world of knowledge as a field to illustrate, not fearful of the immensity of the task, guided as we are by *Theosophy*.

To showings of such materials we find we can safely invite our most critical friends. Discussion and study, and even experiment, can be provoked. By co-operation all this valuable material can readily be shared. We are prepared to regard ourselves as a bureau of information along this line for those persons who desire to collaborate in such work, to institute it among their own fellow members, or to employ our materials.

If you are interested, please just indicate this, and we shall explain any points, if we can.

Your faithful colleague,

FRITZ KUNZ

New York Theosophical Society,  
9 East 40th Street, New York City

# The Inner Life

By CLARA M. CODD



Clara M. Codd

**Theme for the month:**  
*Faith.*

**Thought for the month:**  
*"You must trust your Master, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power. You must trust yourself. You say you know yourself too well? If you feel so, you do NOT know yourself; you only know the weak outer husk,*

*which has so often fallen into the mire. But YOU — the real you — you are a spark of God's own fire, and God, Who is Almighty, is in you, and because of that there is nothing that you cannot do if you will."* — At the Feet of the Master.

This month again I want to give a recension of the words of another wise man, this time a famous doctor, a psychiatrist who has had remarkable results in his practice. He has cured numbers of the sick in mind and soul, by giving them back a meaning to life, a purpose, an ideal, a *faith!* In these days when so much combines to shake our faith and trust, his words will help, for mental health and peace he says depend upon our faith in our ideals. Here then is a tiny digest of Dr. McLaren's words.

"Increasingly I come to hold with Prof. C. G. Jung, that the cause of mental breakdown is loss of faith. Increasingly I come to perceive that the processes of the loss of faith are the processes of the devitalizing of the mind.

"Insanity may perhaps be fairly described as a type of failure of the self to adapt to reality. Disregarding some of the less important varieties, one might say that the biogenic mental breakdowns are five: the minor one, Neurasthenia; and four major mental illnesses — Melancholia and its counterpart, Mania; Paranoia or Delusional Insanity; Dementia Praecox or progressive destruction of the mind.

"What I have seen, or think I have seen, is that these essential insanities are of spiritual origin. Such a conclusion may not conform with the old orthodoxies of medicine, but it is not unsupported by the best thought of the present day.

"What is *Neurasthenia*? It is not, as it is called, weak nerves; nor is it endocrines malfunctioning, not septic teeth and tonsils, nor any of the minor physical maladies which may or may not accompany it and which may or may not aggravate the essential condition. *Neurasthenia* is what it seems to be, anxiety. Money, the wherewithal, sex, domestic infelicity, wounded feelings — these and

other like unsolved problems are the cause of *Neurasthenia*.

"What is *Melancholia*? It is what it seems to be: deep-seated spiritual despair, a despair that overwhelms a man, not just in theory but in vital essence, with the crazy philosophy of the materialist.

"What is *Mania*? It is intoxication, but not with material poison. With what? With physical sensation and a saturation and super-saturation with self.

"What is *Delusional Insanity*? It is what it seems. The patient lives in a world of self-deception which he himself has made. He finds himself, in fact, inferior. This fact is too painful for admission, even to himself, and so he runs away from the reality and the truth, which requires such admission, into a world where he is great and exalted, but, alas, unsuccessful. But that is only, he believes, due to the faults of others, his persecutors and enemies. Suspicion is a deadly thing; it is, I believe, the root cause of the most intractable of all the biogenic psychoses, for *Paranoia* is suspicion.

"What is *Dementia Praecox* (or *Shizophrenia*, which is only Greek for 'the mind in pieces'—and degraded too)? Here we come to what to my mind is near to the central problem not only of psychiatry but of the interpretation of all human conduct. In physics, causation is always behind, the result follows. In psychology this paradox is true: causation is from before, not from behind; in other words, the goal, the purpose in front, is the real determinant of conduct. More — purpose is simply and literally that which holds life together; lose purpose, take away meaning from life, and the mind disintegrates. For men who keep their vision and purpose, the danger of the development of *Dementia* does not exist.

"Purpose, function—from these we may distill the very elixir of the life of the mind and soul.

"The insane are persons who have become dispirited, evil-spirited. Above all it is necessary for them that they be en-spirited, well-spirited, Holy-spirited. In treating them it is necessary to discover and to reveal those preconceptions about life which are in fact misconceptions about reality. More, it is necessary to help them to eradicate from the core of their being roots of pride or lust or infidelity or fear, which are the fundamental causes of the disintegration of their personalities. In days of old the disciples marveled at a power which cast out demons. In this new day I have marveled at a like power doing the same work. This old-new thing we have seen."



# Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

## Survey of 1934

The work in American during 1934 consisted largely in getting started all over again, for during Max Wardall's two years of illness preceding his death most of the lodges gradually ceased to have any sort of T. O. S. organization and several of the National Heads for one reason or another had to give up active work.

We now, however, have Head Brothers active in forty-two lodges, some of them being re-appointments but most of them being new workers appointed on the recommendation, or with the approval of, the lodge presidents, and I trust that by the end of 1935 we shall have at least 100 lodges represented.

Only the Animal Welfare Department and the Right Citizenship Division of the World Peace Department maintained their full activity during the years of financial and theosophical depression, for the Round Table, which also breasted the tide and made very good progress under the leadership of Ray Harden, did so quite independently of any T. O. S. help.

Since my appointment as Chief Brother, the Animal Welfare Department under Miss Mabel K. Zimmers has continued its anti-fur campaign and has received the largest number of orders for fur fabrics since 1929. It has also continued to send out bulletins to the 125 workers scattered throughout the United States and Canada, with whom it is in direct contact. In these bulletins appeals have been made for concerted protests against proposed rodeos and bull fights and against films showing cruelty or exalting vivisection, such as the one abandoned by Universal, but since filmed by an as yet unrevealed producer, showing Dr. Cornish and his wretched asphyxiated dogs, under the title "Life Returns." One bulletin was devoted to the suggestion that vegetarians form a national society for the encouragement of vegetarianism from a humane standpoint.

The World Peace Department under the enthusiastic leadership of Mrs. Flavia B. MacKenzie has steadily grown, and has cooperated with nearly all the many outside organizations for peace which exist in the United States. The National Head issued three bulletins during the year, and wrote one hundred or more letters to outside organizations, and reports that she now has Peace Brothers in thirty lodges, some of whom are specializing in propaganda for the abolition of war toys, some for furnishing peace material to women's clubs, churches and newspapers. Two Peace Brothers are lecturing to lodges and to the public, one is

broadcasting, one is working especially among the Negroes and one among the Jewish people. Mrs. MacKenzie has distributed 4,000 pieces of literature and is now instituting courses on "Nation Appreciation" for children and adults, which will show by means of appropriate reading just what special contributions in art, industry, science, etc., have been made by each nation to the general welfare and culture of humanity. A splendid way this, of overcoming the natural prejudice against the "foreigner."

The Arts and Crafts Department is under the leadership of Mrs. Orlene Barnett Moore, who assisted Mr. James S. Perkins of Cincinnati to stage the art exhibit of the work of the T. S. members, which was so successful at the 1934 Convention.

Birmingham Lodge has developed a three months' course in creative design under the direction of its president, Mrs. Eleanor Massey Bridges, and Mrs. Moore has led a class in speaking and dramatic reading, appealing especially to club women, many of whom have thus been brought into contact with the T. S. library and with T. S. members and their philosophy and ideas. She has, moreover, prepared, with the assistance of Dr. H. Douglas Wild, a comprehensive list of books for cultural reading, while Mrs. Lea K. Wetmore has presented to the lodge artists and speakers of note such as the head of the dramatic department of the Birmingham Conservatory of Music, who gave a reading of Shakespeare's *Tempest*, preceded by Mrs. Wetmore's explanation of the occultism which it contains.

Dr. George W. DeHoff has been reorganizing the Healing Groups, which are now meeting again in lodges where they had ceased to function. He has a comprehensive plan in mind for the creation of research and statistical groups whose work will aid in the establishment some day of that much to be desired blessing — an eclectic school of medicine, in which the discoveries and doctrines of each school will be analyzed and the good preserved, while the dross, including the corrupting theory and practice of vivisection, will be properly confuted and discarded.

Mrs. Edith Lee Ruggles, in spite of much family illness to contend with, has begun to get the Social Research Department into shape again. It is a popular department, but the work for the National Head is difficult as there are so many activities represented in it, from the writing of Braille and

(Concluded on Page 65)

# Personal Opinions

By L. W. ROGERS

## *That New Publication*

The mention last month of a proposed new propaganda publication, with a request for help to "name the baby," brought a flock of cards and letters with names enough for a very large journalistic family. Only one or two suggested what I myself had in mind as appropriate — Theosophy. But it was discovered that the U.L.T. is already using that title for its magazine, so of course that was that. Several of the other suggestions were very good, but none as fully descriptive, and yet as little like anything in use, as that which was chosen; and you will have to read the advertisement to get it.

When you buy space in a publication you are supposed to get a write-up thrown in with it, and I shall save the editor of THE AMERICAN THEOSOPHIST time and trouble by doing the write-up myself. It can be brief, for the advertisement tells its own story.

Evolution seems to be at work everywhere. No sooner had the first mention of the new publication reached the readers of this magazine than its scope and character began to expand. Much thinking upon the subject soon indicated that its announced work was too narrow and that it must become a publication to serve *both* beginners and old students; for it is obvious that the beginner of this year is the student next year and therefore the contents of such a publication should cover the ground fully. Consequently the space should be utilized for both grades of readers. The objective will be to make it very interesting and in-

structive to everybody with an interest in things occult.

In order to fix such a remarkably low price of annual subscription it is necessary to issue the new periodical in newspaper form and, of course, in tabloid size. Yet four pages of four columns each, with no advertising to interfere, gives room for many thousands of words and will be sufficient. There is a great advantage in a small page and its use is rapidly becoming universal. The size of four columns, of the standard width of thirteen ems pica, gives a page that is most conveniently handled and such a periodical is easily made into a book each year by the simple method of inclosing it in a binder that can now be bought for a trifle anywhere. Thus it is ready for your book collection or library and for future reference, for it will have a complete index each year. And it will be worth preserving. One of its features will be one or two old poems in each issue which are distinctly theosophical — the kind that one often wishes to reread and quote.

I shall continue to write a page for THE AMERICAN THEOSOPHIST, but only on the field work hereafter. "Personal Opinions" will be more appropriate in my own paper, where I have a better right to them! Not that I have not freely expressed myself here. This magazine has been very tolerant and has always published everything for which I have asked space. But quite naturally one desires to give one's most personal touch to one's own publication. So "Personal Opinions" will be transplanted to *Ancient Wisdom*.

## THEOSOPHICAL ORDER OF SERVICE

(Continued from Page 64)

other work for the blind, through all the ramifications of social and child welfare, unemployment, occupational therapy, prison, hospital and asylum management, and the reform of our penal system, with the abolition of capital punishment and the substitution of the ideas of rehabilitation and self-expression for those of punishment and revenge. Nine Head Brothers so far have reported to me the appointment of Social Service Brothers, and there are probably more now acting, as the Head

Brothers sometimes neglect to notify me and I only obtain the names of their appointees later, if at all, from the National Heads.

The Departments of Watcher and Natural Living, as well as the Right Citizenship and International Correspondence League Divisions of World Peace, will be taken up in a later number, and something will be said of the special activities of individual lodges.

## What Lodges Are Doing

**Akbar Lodge** (Chicago) is working with renewed effort to carry on the cultural work of its distinguished leader, Dr. Van Hook. Meetings are held on Saturdays in Room 200 of the Fine Arts Building, and the program includes a public lecture at 2 p. m., followed by study classes, and tea at the close of the program.

**Annie Besant Lodge** (Boston) opened its new quarters with a "house-warming" party on February 5. There were short talks, a musical program and refreshments. Through the generosity of a new member, Mrs. Gertrude Hutchins, a beautifully furnished, spacious library has been added to the lodge quarters.

**Aurora Lodge** (Illinois) celebrated Adyar Day with a splendid program on Sunday, February 17. Prof. R. Brenes-Mesen gave a public lecture, which was very well attended. Refreshments were served later, and there was a generous collection for Adyar.

**Besant Lodge** (Hollywood) expresses deep appreciation of the understanding work of Miss Anita Henkel, who was recently in Hollywood. On January 29 the lodge gave a health-food banquet, prepared by a well known vegetarian dietitian and chef and served by the lodge members. A short program and community singing followed. There was a good attendance, with a percentage of receipts for the lodge treasury.

**Besant Lodge** (Tulsa): An interesting lodge bulletin recently received announces a waffle supper on February 23, a Valentine party on February 16, a new astrology class beginning February 27, a new series of public classes, and a visit by Dr. Roest in March.

**Casper Lodge** (Wyoming) conducts regular Sunday evening meetings open to the public. A recent Sunday evening was devoted to an open question forum conducted by Mr. S. G. Jacobs, which proved very interesting. At another meeting a book review of *New Frontiers*, by Secretary of Agriculture Wallace, was given by Mr. Roy Bible, president of the lodge. There has been an unusually good attendance at the closed meetings during the year. These meetings are held at the homes of the various members, and following the lodge session refreshments are served. This social half hour has been the means of creating much good fellowship among the members. Instead of the annual dinner usually held preceding the election of officers, Mrs. Bertha Josendal entertained with a delightful party in her home.

**Chicago Lodge** writes: "The lodge celebrated Adyar Day with a lovely meeting, at which Mrs. Gussie Trull Hopkins gave the address of the evening. The beauty and power of that 'Flaming

Center' seemed very near as we thought of our lodges throughout the world, all linked with Adyar, sending their devotion and gratitude to the Great Ones who have made Adyar the channel for Their special work through the Theosophical Society. A generous sum was contributed for the Adyar Fund."

**Detroit Lodge** has recently started a new class — a meditation group under the direction of Mrs. Donna Sherry. It is held on Thursdays between twelve and one o'clock. Everyone who has attended is extremely enthusiastic about Mrs. Sherry's method of handling the study, and great results are anticipated. Mr. Norman Pearson's Thursday evening study class gave two very interesting programs — one an evening of fun, at which, among other things, there was a marionette play given by a new member, Miss Alice Taylor. The other program was a unique presentation of "The Other Wise Man." Detroit Lodge is steadily increasing in membership — a very encouraging sign.

**Indianapolis Lodge** writes enthusiastically of Mr. Fred Werth's recent visit. He gave two public talks and conducted a members' meeting at the home of the president, stressing the individual responsibility of every member. The lodge correspondent reports that all of Mr. Werth's talks were very inspiring and instructive.

**Lansing Lodge:** Forty-three members and friends were present for a delightful social evening on January 23. Betty Jane Carleson, a talented miss of ten years, presented interpretive dance numbers; Mr. Lincoln Bradt gave a short talk, and later amused the guests with some excellent ventriloquism. There were community singing and games, and a beautifully arranged and delicious buffet lunch was served. Everyone present was appreciative of the efforts which the social and refreshment committees put forth to make the occasion such a delightful one.

**Los Angeles Lodge:** Miss Henkel was the guest of the lodge from January 19 to 29. A recent issue of the "Los Angeles Lodge News" states, "As in all of her talks, Miss Henkel was deeply inspirational and joyous, filling her hearers with enthusiasm for the work."

**Madison Lodge:** Mr. Albert F. Hardcastle, member of Headquarters staff, was heartily welcomed as the guest of Madison Lodge for the week-end of February 16. A very full program of activities was planned for his brief visit. On Saturday evening he gave a splendid public address on "Tennyson as an Occultist," followed by a question period. On Sunday morning Mr.

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# Theosophical News and Notes

## *We Share the Credit*

The Florida Federation was started during a visit of Miss Henkel and has been carried on with splendid enthusiasm under the leadership of Mr. Ralph B. Kyle. The Federation has recently formed a new lodge at Orlando, which already has twenty members.

The report of the secretary of the Federation about Dr. Roest's recent activities in Florida is summarized as follows:

Jacksonville — Three public lectures, average attendance eighty. Jacksonville Lodge has adopted a progressive plan of activities. Leadbeater Lodge has a new class in elementary Theosophy.

Gainesville — A public lecture, a meeting of members and friends, three new lodge members, addresses to the Rotary Club and to a young men's group.

Sarasota — Formation of a study group.

Miami — Four public lectures, attendance averaging 111; a lodge committee to arrange for better programs, both for public and for closed meetings; a new beginners' class for non-members. Dr. Roest addressed a Bible class at which 1,500 men attended, and the talk was broadcast. He gave a luncheon talk to the Civitan Club; and a radio engagement was arranged, in which he was introduced as the Field Director of the Theosophical Society and was permitted to refer interested listeners to Headquarters.

Fort Lauderdale — Two public lectures, average attendance fifty-two.

West Palm Beach — No lodge, but a public lecture was given with an attendance of 120 and 35 persons were enrolled in an elementary class under the leadership of a resident National member.

Tampa — Three public lectures, average attendance 130; an elementary class of 28; two new members.

St. Petersburg — Three public lectures, average attendance eighty; an elementary class; one new member and others in prospect.

Lakeland — No lodge, but one public lecture given, with an attendance of forty and a class of fourteen signed up, to be conducted by a member from Jacksonville.

Orlando — One public lecture; a lodge organized with eighteen charter members; an elementary class established; a lodge library commenced, to be continued by a donation of a book from every member of the Federation.

Speaking further of Dr. Roest, the secretary concludes, "Aside from bringing new members into the lodges, he is causing new life to be born." The president of the Federation adds, "Certain it is that the Greater America Plan has accomplished more in Florida for our Society than any number of casual lecturers has for several years in the past."

We accept the credit on behalf of Dr. Roest, but pass much of it back again to Mr. Kyle, the president of the Federation, and to Mr. Sharpe, its efficient secretary, and to the members generally for their enthusiasm and vision in accepting the good things that the Greater America Plan has to offer. — S. A. C.

## *Diamond Jubilee*

Mr. Cook has been appointed by Dr. Arundale as American representative of the Diamond Jubilee Convention of the Theosophical Society to be held at Adyar during the Christmas week of 1935. His responsibilities in this appointment are to arrange parties and special fares with steamship companies and other advantages for delegates, and the provision of adequate Convention publicity. The purpose is to promote substantial representation from the American Sections (the United States, Cuba, Mexico, Canada, Porto Rico and Central America) to what is expected to be the greatest Convention in many years.

Nearly 800 delegates attended the Convention of 1934, and 1,500 to 2,000 are expected at the Jubilee Convention (celebrating the sixtieth anniversary of the founding of the Society). Will all lodges and all members please be Jubilee boosters.

In the meantime it has been suggested that a Diamond Jubilee Fund be created in this country, with which to send one or more representative Theosophists who would not otherwise be able to attend. Some contributions have already been promised.

## • ANCIENT WISDOM •

*A monthly paper devoted to teaching theosophical and occult truths*

Edited by L. W. ROGERS. First issue (March) now ready

A four page paper of four columns each. Not large but valuable. A compendium of occult knowledge. A repository of ancient truths handed down through the ages. A thing to preserve for reference. Invaluable for propaganda use. Can you afford to present it to some of your friends and acquaintances? Sent to any address in the U. S. at 60 cents a year and to any foreign country for 75 cents a year.

The work will be done by a group of volunteer writers among whom the following are well known to theosophical readers: Alexander Horne, W. Scott Lewis, Charles E. Luntz, Senora Consuelo Aldag, Prof. Stanley Rogers.

Some of the subjects covered the first year are:

The Canals on Mars	Life in Atlantis
The Wisdom in the Myths	What About Prayer?
The World's Many Saviours	Ghosts and Their Ways
Symbology of the Scriptures	The Black Magic of Atlantis
Remarkable Modern Prophecies	Ancient Occult Philosophies
The Deeper Meaning of the Bible	The Egyptian Mysteries

Scientific Corroborations of Theosophy

**Subscription price 60 cents a year. Two years, to same person, \$1**

Checks preferred to money orders. Address L. W. Rogers, P. O. Box 1017, Los Angeles, California.

### **Betsey Jewett Convention Hostess**

Many will be the expressions of happiness that Convention delegates this year will be greeted on their arrival by our old friend Betsy Jewett, who will return to Headquarters for the month of Convention and Summer School activities to act as hostess for the occasion.

A true Theosophist, charming, gracious and loving, Mrs. Jewett will be an acquisition indeed, contributing richly to the already great spirit of friendship and happiness prevailing at Headquarters Conventions.

### **Adyar Day Collections**

Dr. Ernest Stone reports returns coming in rather slowly and urges that our people answer the call of Adyar and send something, however small, to the Adyar Fund.

"Let us each earn our future privileges by serving and sharing. Adyar needs our help. We *can* give it."

Will lodges remit promptly to Dr. Stone, Secretary-Treasurer of the Fund, P. O. Box 91, Ventura, California.

### **Photographs of Bishop Cooper**

Photographs of the late Bishop Irving S. Cooper, Regionary Bishop of the Liberal Catholic Church and lecturer and writer for the Theosophical Society, have been prepared, that his many friends inquiring for his pictures may be supplied. The best liked of his photographs has been selected — size 9½ by 7½. They may be secured from St. Alban Press, 2041 Argyle Avenue, Los Angeles, California, for 50 cents a piece, postpaid.

### **Olcott Lecture**

Interest in the Olcott Lecture award is becoming evident. It is not too early to urge our members who claim or aspire to lecturing preeminence to prepare their manuscripts and submit them to the judges. The work of judging a large number of lectures which have to be mailed all over the country to a widely scattered committee cannot be accomplished in a few weeks. Lecturers will aid the judges by having their manuscripts in early. All manuscripts are sent to the judges without identification.

## A Questionnaire

At a meeting in London Dr. Arundale suggested a series of questions, the answers to which would be practically illuminative as regards future work, and Dr. Arundale would be glad to have responses from any of our members.

1. Why did you join the Theosophical Society?
2. Have your expectations in joining been realized? Have the Society's rightful expectations been realized?
3. If not, why not; and what, in your opinion, could be done to remedy the disappointment?
4. In what way, if any, do you consider that the neutrality of the Society can be reconciled with the need for virility and progressive thought and activity?
5. In the light of your answer to the last question, can you formulate a program which will combine neutrality with effective leadership?
6. What, in your opinion, should be the work of a lodge of the Society
  - (a) as such,
  - (b) in relation to the individual interests of its members?
7. Do you consider it possible to formulate in more precise terms the nature and scope of Theosophy — a Greatest Common Measure of Interpretation?
8. If an individual were to ask you what are the conditions of membership of the Theosophical Society, what would your reply be, precisely and comprehensively?
9. Can you suggest any special dangers which the Society should be careful to avoid, and any special opportunities the Society should endeavor to seize?
10. Can you suggest any special ways of theosophical propaganda calculated to bring the Society and its message more effectively before the general public?
11. Has the Society as such a definite Message to the world *vis-a-vis* to the various problems confronting the world in every department of its life? Could you indicate the exact nature of some of such Messages?
12. What do you consider to be most lacking in the average individual member of the Society as regards his usefulness to the Movement and to Theosophy?

## 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

## Finances

We are approaching that period of the fiscal year when resources run low, and it would be helpful indeed if all those who have outstanding pledges to any fund, and all those who still owe dues for the current year, would make their remittances promptly. Substantial payments have to be made in March and April and remittances received now would aid more than usual.

Many members have made no pledges for any purpose, and we should like to hear from them and receive donations, in whatever amount — large or small — from all who care to contribute to the work.

A large number of contributions through the Higher Memberships would be exceedingly helpful, and perhaps we have some members who could now help in this way.

## Mr. and Mrs. Hotchener and Miss Poutz

Olcott was tremendously happy and very fortunate in having a week-end visit from our good friends the Hotcheners and Miss Poutz on their way back to California after having had the great privilege of attending the Convention at Adyar last Christmas.

The staff, as also Olcott Lodge, greatly enjoyed several meetings with these fine people when they shared with us many intimate glimpses of the life at Adyar and especially brought to us the inspiration of their dynamic experience.

We are especially appreciative of their generosity of their time in stopping at Olcott for a brief visit when they were all eager to return to their homes to undertake various duties and obligations. We are most grateful to these fine friends and shall long remember the happiness of their brief stay.

## "The Lotus"

We congratulate the members of the Philippine Theosophical Society on the publication of *The Lotus*, a copy of which we have just received and found of interest and value. There is no question whatever of the great value of a magazine to a Section, and we know that our brothers in the Philippine Islands will find their magazine a source of inspiration as well as a connecting link to unite them more closely one to the other.

We are especially glad to notice that two of our own members, Mrs. Orlene B. Moore and Mr. George N. Ragan, now a resident in Rizal, are now contributors.

## New Vegetarian Cookbook

### Send in Your Favorite Meat-Substitute and Whole-Grain Recipes

Those who asked for recipes for the dishes served at Summer School and Convention last year will be pleased to know that a cookbook is in process of preparation.

This is to be a practical book but also one of unusual educational value — free from dogmatism but full of that common sense which so often is lacking in beginners in the practice of bodily health and purity. Balance in food values is the key-note in its preparation.

To make the book as valuable as possible to the vegetarian housewife, we are asking all of our members to cooperate. Send in your favorite meat-substitute dishes such as nut, egg, cheese loaves, croquettes, etc. Also if you have any particularly good whole-grain recipes such as whole wheat muffins, cakes, etc., we should be glad to receive them.

The book will thus be the united gift of all our members to those who are attempting to cook balanced vegetarian meals.

## Welcome to Enid Lodge, Oklahoma

The granting of a charter to a new lodge is a source of joy and inspiration not only to those immediately concerned but to the entire Section. And so we give a greeting from all our lodges and members to Enid Lodge.

Enid Lodge is the child of the Southwestern Federation, and perhaps particularly owes its existence to the efforts of Mr. Watson, the president of the Federation, and more recently to Bishop Hampton whose series of lectures resulted in the actual formation of a lodge organization.

To these new members, with the joy as well as responsibility of creating a lodge which shall become strong and steadfast and a radiant and happy center of helpful kindness, we offer our hearty congratulations.

This is the third new lodge recently chartered, Orlando Lodge in Florida being the second which we welcomed last month. Progress Lodge in Omaha led the way and is forging ahead splendidly and setting a pace for Orlando and Enid. We are delighted to note these signs of progress.

## New England Federation

The annual meeting of the New England Federation of Lodges of the Theosophical Society in America was held in Boston January 13, being guests of Annie Besant Lodge of that city. This was the largest gathering in the history of the New England Federation.

Officers were elected as follows:

President — Dr. Kenneth C. Hitchcock, of Hartford.

Vice-President — Miss Emma Mills, of Boston.

Secretary — Miss G. Marion Swift, of Springfield.

Treasurer — Mrs. Emma L. Bragg, of Springfield.

Chairmen of standing committees:

Lecture Committee — Mr. Reuben T. Arey, of Cambridge.

Organization Committee — Dr. Hitchcock.

Publicity Committee — Miss Swift.

Dr. Alvin B. Kuhn was guest speaker. That his lecture was a success and his popularity assured is attested by the question period which lasted more than an hour. Indeed, the audience would have stayed longer except that some of the members had come by machine and were facing a long drive home in a snow storm.

## Dr. Cousins Honored

At the twenty-sixth Madras Provincial Educational Conference, held in December in the Government College, Anantapur, Madras Presidency, the ancient Sanskrit title of Kulapati was conferred on Dr. James H. Cousins, the Irish poet, dramatist and educationist, who is now Principal of the Theosophical College of Madanapalle, Madras. The Conference is the annual assembly of delegates of the teaching profession in an area populated by forty millions of people. The title is one of the two highest honors that the organized educationists of South India can confer, the other honor being election to the Presidency of the Conference. Kulapati Cousins won both honors simultaneously. He is the fifth to receive the title in the twenty-six years of the existence of the South Indian Teachers' Union. The title goes back to the classical ages of India's history. It may be translated "teacher of multitudes," but it also connotes life-long work for the betterment of education. This is the second oriental title that the bearer of it has won. He is still the only non-Japanese to bear the title of Bungaku Hakashi (doctor of literature) which was conferred on him in 1922 in recognition of his year's visiting professorship of poetry in the Keio University, Tokyo.

One of the most encouraging features of the award is the way in which the press of India refers to Kulapati Cousins as an exponent of the theosophical ideal and life. India understands what Theosophy means both as a view of life and a principle in education and all other activities.

The only way to have a friend is to be one.

—Emerson.



## Statistics

### New Members From January 1 to January 31, 1935

Applications for membership during the above period were received from the following lodges: Milwaukee, Sirius (Chicago), Miami, Annie Besant (San Diego), Ojai Valley Oaks, Birmingham, Detroit, Austin-Dharma, Port Huron, Atlanta, Wichita, Tacoma, St. Petersburg, Paterson, Akron, Jacksonville, Brahmavidya (Tampa), Fort Worth, Seattle, Lawton; and National members: Burlingame, Calif; La Crescenta, Calif.

### New Lodge Officers

**Akbar Lodge** — Pres., Mrs. Clara Kochersperger; Vice Pres., Mrs. Harriet Mead; Sec'y, Mrs. Anna Belle Meyer; Treas., Mr. Edgar A. Phillips; Librarian, Miss Lillian Linquist.  
**Orlando Lodge** (Just organized), Orlando, Florida — Pres., Mr. Frank Coover; 1st Vice Pres., Mrs. Minna Nehrling; 2nd Vice Pres., Mrs. Ida Roberts; Sec'y, Miss Emily Cecil; Treas., Mr. C. P. Rhynus; Librarian, Mrs. Mabelle Piepenburg

### Birth

To Mr. and Mrs. Leon Karpeles, a son, Elliott Barry, on December 25, 1934. Mrs. Karpeles was formerly Betty Friedman of our Headquarters Staff.

### Deaths

Mrs. Nancy E. Clement, Boulder Lodge, February 11, 1935.  
Mrs. Alice Lemon, Besant Lodge, Hollywood, January 17, 1935.  
Mr. William Moseley, St. Paul Lodge, January 22, 1935.  
Mr. David A. Paul, New York Lodge, December, 1934.  
Miss Abigail A. Stough, St. Paul Lodge, January 24, 1935.  
Mrs. Eudora Wright, Paducah Lodge, January 14, 1935.

### American Theosophical Fund

Previous receipts.....	\$98.60
To February 15.....	2.00
	<hr/> 100.60

### Building Fund

Dr. and Mrs. Fred K. Read, Mrs. Lora E. Barrington, Dr. Nina E. Pickett, Mr. Milton B. Holmes, Mrs. Winifred Read. — Total \$23.00.

### Besant Memorial Hall (Olcott)

Total.....	\$5.00
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### Christmas Contributions

Previous receipts.....	\$69.25
To February 15.....	6.00
	<hr/> \$75.25

### Greater America Plan

Previous receipts.....	\$2,318.00
To February 15.....	290.00
	<hr/> \$2,608.00

### Nursery and Shrub Fund

Total.....	\$5.00
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### Prison Literature Fund

Total.....	\$2.00
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## Rukmini Arundale

A feature of special interest to the Convention was the presence for the first time of an Indian lady as a delegate to the Convention. The Illustrious Brother Rukmini Arundale had this honor, and both her presence and her contributions to the proceedings brought home to the international gathering how very international our Order in fact is. Her closing speech of thanks to the Convention, in the course of which she referred to the age-old presence of Masonry in India and its peculiar characteristics, made a profound impression. And when she went on to show how Masonry was in fact part of the very life of the Indian people in its essential principles and in much of its ceremonial, it was realized that our science goes far deeper than many are accustomed to think. The audience felt it was being shown a Masonry far far older than the Middle Ages, and far older than the Masonry of Egypt, of Greece or of Rome. The Illustrious Brother disclosed Masonry to be indeed a special aspect of the Universal Science of Life, and showed how in India our Order had a noble part to play.

In Bro. Rukmini Arundale Co-Freemasonry in India had a worthy representative who did more than she knew to draw the many countries represented at the Convention near to India.

Reprinted from *The Morning Star*, January, 1935.

## Itineraries

MISS ANITA HENKEL, *Field Worker*

March 1-28, Northern California Federation.

DR. NINA E. PICKETT, *Field Worker*

Until March 11, Atlanta, Ga.

March 11-22, Augusta, Ga.

DR. PIETER K. ROEST, *National Lecturer and Field Director*

March 1-4, Dallas, Texas.

March 5-7, Fort Worth, Texas.

March 9-11, Oklahoma City, Okla.

March 12-15, Tulsa, Okla.

March 16-21, Fort Smith, Ark.

March 23-25, Wichita, Kan.

March 27-31, Kansas City, Mo.

MR. L. W. ROGERS, *National Lecturer*

March, Los Angeles, Calif.

MR. FRED WERTH, *Field Worker*

March, Michigan Federation.

## Lodge Bulletins

Will all lodges issuing periodical bulletins please put Dr. Arundale at Adyar, and also Headquarters at Olcott, on their mailing lists?

## Annie Besant Memorial Hall

We learn through visitors recently returned from England that the Annie Besant Memorial Hall in London is already under construction.



# 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.*

Another Round Table activity which has recently been revived by several American groups is that of giving attention to boys and girls who are half-orphans. Lists are made up of such children between the ages of five and fifteen, stating which parent the child has lost. Young Knights or Squires visit the home and explain the helpful service of the Order.

In many fatherless or motherless homes, the one parent struggling with the problem of double duty to the child or children, often welcomes this assistance. The young people are given the companionship of one or more Round Table members. The expense of providing entertainment, outing trips and, where needed, even clothing, shoes and

incidental articles which promote health and happiness, is one of the uses to which funds supplied by members and friends of the Order, are being devoted.

The latest edition of MODERN KNIGHTHOOD contains many stories, pictures and news items of unusual interest. An illustrated idea for Round Table orchestras is presented. There are articles on "Knights of Justice," Round Table Museum, the Chief Knight's Letter Bag and reports from the Children's News Bureau. Among special features is a published collection of original drawings by the young members of the Order's "Far-North" Table in Alaska.

## WHAT LODGES ARE DOING

(Continued from Page 66)

Hardcastle conducted a members' meeting, and at 2:30 in the afternoon, in observance of Adyar Day, he spoke about "Adyar and the Theosophical Society, Its Place in World Affairs." Miss Laura Richards played some piano selections, and Mr. W. C. Dean read the poem by Mr. Hardcastle entitled "Adyar," which appeared in the February number of THE AMERICAN THEOSOPHIST. The meeting was open to the public and Miss Betty Muller presided. The president of the lodge writes: "This was Mr. Hardcastle's first visit to the city. We liked him very much and hope that he may be with us often."

**Oak Park Lodge:** A "School Day Valentine Party" was given on February 16. All of the members were in costume, and appropriate Valentine lunch boxes provided the refreshments. Delightful meetings are held on Tuesday afternoons by the ladies of the lodge. Mrs. Daisie Hurd is reading aloud *The Way of Power*, by E. Barrington, and a simple tea is served. Public lectures are given every Wednesday evening, and some unusually interesting talks were presented during February.

**Oklahoma City Lodge:** The monthly social for February was a Valentine party on February 9. There were games, dancing and refreshments, and everyone present had a thoroughly enjoyable time.

**Omaha Lodge:** A basket ball team recruited from the Boy Scout troop sponsored by the lodge under the management of Mr. M. A. Volkmeier, a member, has so far won every game over its opponents and stands at the head of the list in its class, thus causing very favorable comment in the local newspapers. The president of the lodge reports: "The people at the basket ball games inquire where we are located and what sort of an organization we are, when they see what a fine team we have."

**St. Louis Lodge:** A new feature recently initiated by Mr. Chas. E. Luntz, president, has proved very successful. A subject is selected and members are invited, and in fact urged, to state their views. To allow the greatest possible number of members to talk, each speaker is limited to two minutes, but may speak twice. New members are especially urged to participate.

## THE AMERICAN THEOSOPHIST

# BOOK REVIEWS



*The Radix System*, by Vivian E. Robson. J. B. Lippincott Co., Philadelphia, Pa. Price, cloth, \$1.25.

One always enjoys the clearness of Mr. Robson's writings. This volume on the Radix System of progression of horoscopes for the purpose of predicting type and time of events is a worthy addition to astrological literature. Even while we still find the so-called secondary system of progressions of very great value and quite exact in time and detail, it is necessary that we shall always be open to any material offered, particularly when presented in an earnest effort to give emphasis to the scientific aspect of astrology. This first of a series of astrological manuals is well worth studying. Mr. Robson explains in detail the mathematics of the Radix System, elucidating it with an example horoscope of King George V. He then compares the known facts of the event chosen, with the indications of the computed progressions in an interesting manner, which proves quite conclusive. The latter part of the book gives a very helpful list of meanings of all the directional aspects, and also the necessary tables used in the Radix System. — H.M.A.S.

*On Eastern Crossroads. Legends and Prophecies of Asia*, by Josephine Saint-Hilaire. Agni Yoga Publications, New York, N. Y. Price, paper \$0.75.

An unusual collection of legends and traditions of Asia, in which the great teachers of the past are presented to western eyes in language that thinly veils deep truths. Seldom does one find enclosed between two covers so many gems of light. —

A.F.B.

*Druidic Teachings*, by D. Jeffrey Williams. The Theosophical Publishing House, London, England. Price, paper \$0.20.

Only sixteen pages, but filled with such interest in regard to these ancient teachings, that the reader wishes the author had written more on this little known subject. — A.F.B.

### WANTED

Two copies of "Partial Proceedings of the 34th Annual Convention of the American Section of The Theosophical Society, 1920." If you have copies you will sell, please write to

The Theosophical Press, Wheaton, Illinois

*Osiris: A Study in Myths, Mysteries and Religion*, by H. P. Cooke. Bruce Humphries, Inc., Boston, Mass. Price, cloth \$2.50.

The author here presents an interesting discussion of the myth of Osiris, its relation to the religion of Egypt, the mysteries connected with it and its influence upon the theology of the ancient world. He quotes freely from authorities, both ancient and modern, upon this disputed theme, advancing many points and theories of his own. He attempts to reach the deeper significance of the myth through reference to the facts of astronomy and to the mysteries.

The discussion of the mysteries is most interesting, as is that on Joseph and Moses. The author thinks the latter was the link between the religious rites of the Jews and those of the Egyptians.

The book includes many worth while questions raised by the author, and it will especially appeal to those interested in the religious ideas and influence of ancient Egypt. — Fannie M. Pendleton.

*New Bible Evidence*, by Sir Charles Marston. Fleming H. Revell Co., New York, N. Y. Price, cloth \$2.00.

An extremely interesting book written by one who thoroughly knows his subject. Sir Charles gives you his facts, reasoning and proofs with a clearness and insight that cannot be denied, and shows a desire for proved data that is refreshing. Especially satisfactory (to the reviewer) is his account of the fall of Jerico as seen through the new light and understanding that modern excavation has given. Interesting also are his references to a knowledge of and communication with the unseen, with which people of that era were familiar. For a Bible student in particular this book will come as a ray of light. — A. F. B.

*Buddha, Truth and Brotherhood*, by Dwight Goddard. Published by the author, Santa Barbara, Calif. Price, leather \$1.50, cloth \$1.00. American edition.

This little book is an epitomized compendium of many Buddhist Scriptures and gives a comprehensive presentation of the Gospel of Buddha. It is written in simple, interesting words, is very spiritual and earnestly evangelistic. The teachings are presented under three heads: the teaching about Buddha; the teaching about Truth; and the teaching about the brotherhood of believers.

# Every Student of Theosophy Should Own These Books

Written by IRVING S. COOPER

## Reincarnation, The Hope of the World

Reincarnation gives perspective, a true sense of values, the feeling of Eternity. It awakens wonder, stirs our imagination and sends our gaze wandering down the vistas of the centuries. With simplicity and directness the author presents an account of the growth of the soul by repeated incarnation. The meaning, purpose, process and logical proofs are set forth in a manner that appeals universally. A practical, not academic presentation. Reincarnation comes close to our daily lives, illuminating a long past and giving a glorious view of a triumphant future.

Cloth \$1.25

Paper 75c

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## Theosophy Simplified

Beginning with the sources and nature of Theosophy this practical and useful book takes the reader through all the important teachings in relation to "Other Worlds," "The Aura and the Soul," "What Happens After Death," "Growth Through Reincarnation" and "The Problem of Destiny" to the **splendid goal**, the gleaming gateway ahead, on the other side of which open out the illumined vistas of a larger life. No effort has been spared in making this book a direct statement of theosophical teachings and its splendid recommendation is its simplicity.

Cloth \$1.25

Paper 75c

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## The Secret of Happiness

Sometimes when a weary pilgrim has journeyed for many days to reach a shrine of great renown, he is cheered and strengthened by seeing the pointing finger of a guide-post reassuring him that he is near his goal. This little book — an offering from the heart — is intended to be such a guide in this world of pilgrims; it cannot bring happiness to its readers, but it does point out the way to that gleaming shrine, by following which some have found true happiness.

Cloth \$1.00

The Theosophical Press [Olcott] Wheaton, Illinois