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THE  
AMERICAN  
**THEOSOPHIST**

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*Official Organ of THE THEOSOPHICAL SOCIETY in America*

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JUNE ★ 1937

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*Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR*

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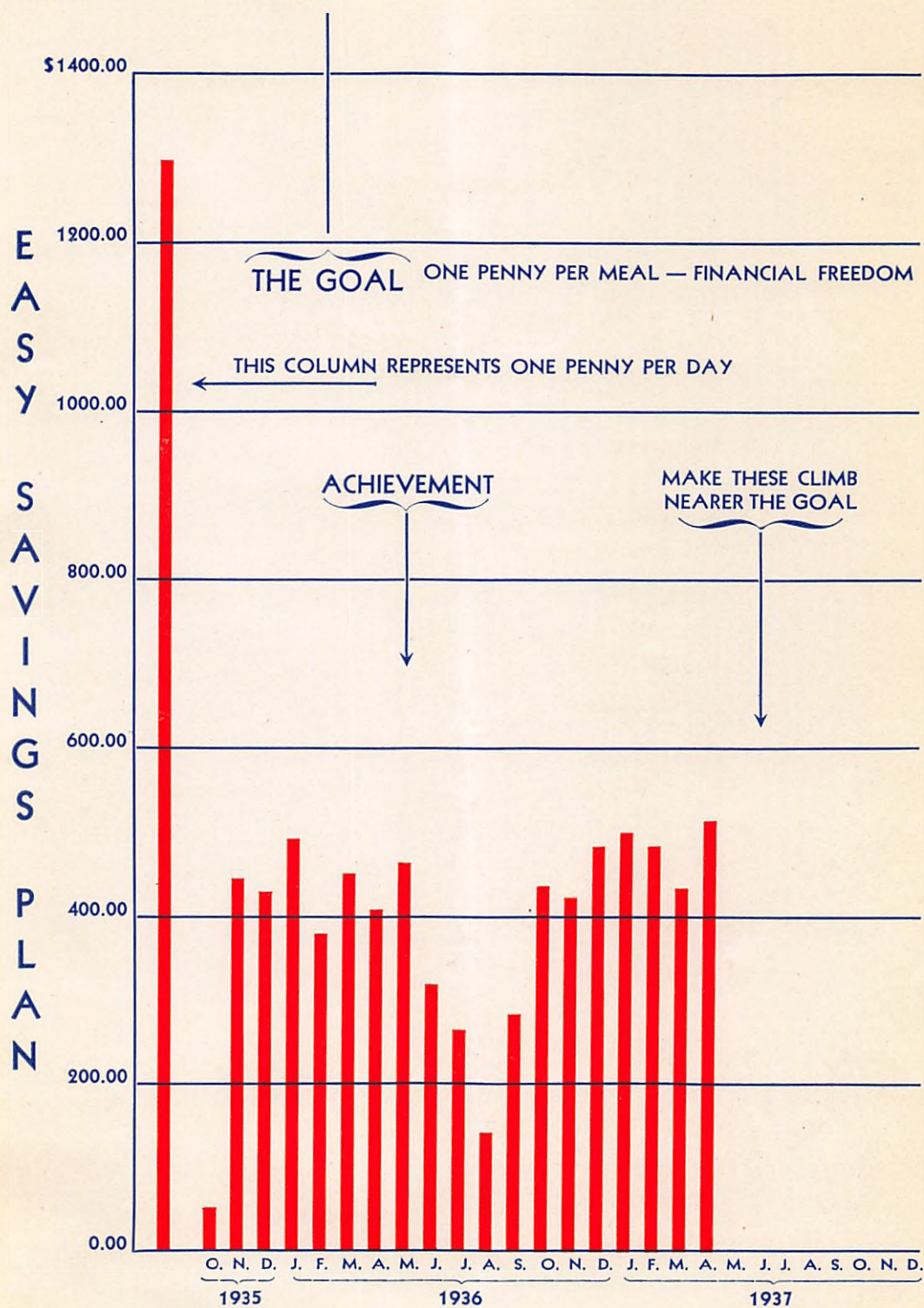
DOES it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my "pupil," the man or woman who is placed by karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of duty, sacrifice, and charity to all humanity — what better path toward the enlightenment you are striving after than the daily conquest of self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower or physical plane.

Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognize that your tendency is too often toward mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness. — K. H.

(From *The Mahatma Letters to A. P. Sinnett*)



# PORTRAYING POSSIBILITIES





# THE AMERICAN THEOSOPHIST

OFFICIAL ORGAN OF

THE THEOSOPHICAL SOCIETY IN AMERICA

Vol. XXV

JUNE, 1937

No. 6

## The Independence of The Theosophical Society

BY DR. GEORGE S. ARUNDALE

THERE arises from time to time in the history of The Theosophical Society a tendency to assume between the Society and some individual, policy, or philosophy some special relationship, as if the Society had in fact a bias in favor of such relationship either in the very nature of its being, or by reason of certain pronouncements made or conceptions held by individual members.

It is a grave mistake, and dangerously injurious to the well-being of the Society, for the Society to adopt toward any individual, policy, or philosophy any attitude other than that of independence.

The Theosophical Society as such can have no more to do with one person, or movement, or policy, or philosophy, than with another.

There is no obligation on the part of any member to be bound by more than the implication of acceptance of the Three Objects; nor is he bound by the utterances of any of his fellow-members, be they who they may.

Both within and without the Society every member is at full liberty to express and advocate his views, on the full understanding that the Society as such has no concern whatever to pronounce upon them, and that every other member has the same freedom — the First Object of the Society requiring that such expressions and advocacies shall be courteous and kindly, *never condemnatory*, of those who are unable to subscribe to the views expressed and advocated.

In the past, various expressions and advocacies of views on the part of individual members have caused regrettable, yet understandable, confusion in the minds of many members as to the purpose and work of the Society. The exercise of their rightful freedom has caused some of our members to be accused of forcing the Society into a wholly improper, though possibly only partial, identification with the causes they have sponsored. There has sometimes been a measure of justification for such accusation in the way in which the causes

have been advocated, though the accusers themselves have often been blame-worthy because of their mode of condemnation.

For example, Dr. Besant's Indian Home Rule activities did in fact, however much she constantly made clear that she was working in this field individually and not as President of The Theosophical Society, disturb the Society's independence — less because of herself, doubtless she was performing her duty, more because of the timidity of certain members whose fear alone caused her work in some measure to become a danger.

Similarly, her views with regard to Mr. Krishnamurti and his work, which were entirely personal to herself, and to those who happened to think with her, also involved the neutrality of the Society, and have led to an entirely natural declaration by Mr. Krishnamurti that he has no association whatever with The Theosophical Society, just as the Society would declare, if need arose, that it has no association with him or with anyone else.

Likewise, much emphasis has recently been laid on discipleship and initiation, especially by Dr. Besant and Bishop Leadbeater, with the result that many members have considered that the policy of the Society is to a certain extent identified with such teachings.

For a time, too, the advent of the Liberal Catholic Church, and the association of a number of members with Co-Freemasonry, caused not a little rightful alarm even among those who may personally have been attracted toward these movements.

No less must the Society refuse identification with a movement called "Back to Blavatsky." Blavatsky is no more a creed than Besant or Leadbeater, *fons et origo* of our life though she was.

To go back into the more remote past, the founders' pronouncements — among others — with regard to Christianity, and as to the conditions under which membership might be with-



drawn, and no less their establishment of a formal relationship between the Society and the Esoteric School, have been events which in the first two cases at the time, and as regards the Esoteric School even now, have tended to affect the independence of the Society, in the first case toward religions, in the second toward the freedom of membership, and in the third toward the whole matter of esotericism.

It has been stated that the Masters have declared The Theosophical Society to consist of three Sections — the first, Themselves; the second, the Esoteric School; the third, the general membership. It has also been stated that the Esoteric School is the heart of The Theosophical Society. So may it be; but such declarations could never be allowed to have any binding significance in our Constitution unless and until, by the will of the members formally expressed, they were incorporated therein.

The history of the Society clearly shows that the moment there arises a tendency to associate it with any external movement or person its power and purposes diminish in intensity, so that before long such tendency disappears almost as if automatically.

Does not the supreme value of the service of The Theosophical Society to the outer world depend upon a perfect freedom from all identification or association with movements or persons?

I would repeat that when I use the word "independence" I mean that the Society as such is entirely free from all association with any person, policy, or philosophy. I would use the word "universality" but for the possible implication that the Society positively favors, definitely endorses, every view held by every member. The Society's universality or independence consists in its entire absence of discrimination so far as regards membership either for or against any opinion or activity on the part of individual members or groups of members, and only requires that there be adherence to the spirit of the Three Objects, to which every member subscribes on admission. The Society is an ocean. It is not a river, nor a group of rivers.

For my own part, I refuse to be drawn into any controversy as to the relation between any person, or any policy, or any philosophy, and The Theosophical Society, save to declare that there is no relation whatever, and cannot be, so long as our present Constitution endures. I can only define the Society's attitude toward anyone, or toward any activity or principle current in the outer world, as one of complete independence. But individual members are at liberty to have what attitudes they please, and to express and advocate them as they deem expedient with all due deference, as I have said, to that acceptance of the

Society's Three Objects upon which their membership rests.

So often am I asked to extend the hand of the Society's friendship and approval to such and such a person, to such and such a cause. Respectfully, I must decline so to do. There are certain members who consider that the Society should become involved in establishing a specially close relationship with certain individuals and causes, and should in no uncertain terms condemn certain other individuals and causes. This is not the Society's business. Its business is its Three Objects and the First Object in particular, which includes without distinction, and nowhere pronounces exclusions.

The First Object provides for the welcome, on the understanding that they find themselves able to accept both its terms and those of the Second and Third Objects, of the unbrotherly no less than of the brotherly, of the criminal no less than of the saint, of the well-doer no less than of the ill-doer. Universal brotherhood is a universal fact, and the Society seeks to emphasize this fact in its organization.

Those who have led the Society in the past, those who are leading the Society today, may have erred, may be erring, in partiality, in allowing their own individual views and convictions to compromise the Society's precious independence, though, I feel sure, always unwittingly. All human nature has its weaknesses, and these often cause disturbance — all the more disturbance as the individual concerned is the more highly placed.

But in justice to all those who have been the cause of disturbances, while often they have been doing what they have known or conceived to be their duty, their fellow-members have frequently made any confusion all the worse confounded through an ill-advised attitude which has emphasized rather than minimized the disturbance of the Society's independence.

Individual conceptions of life and work must needs from time to time affect our great Movement. But we must ever be occupied in relegating to its rightful subordination to the higher purposes of our Society each such conception as it appears, being in no wise troubled because such conceptions do appear from time to time; for we may well bear in mind the fact that while these expressions of individuality may sometimes cause disturbance and maladjustment, they also have their value and bear testimony to the freedom each member enjoys within the Society. But they must be envisaged calmly and without prejudice, as they should as far as possible be expressed with due restraint and with due consideration for the Society's supreme and lofty

*(Concluded on page 126)*



# Did H. P. Blavatsky Invent the Mahatmas?

(A reply to the charges of fraud made against H. P. Blavatsky by Messrs. H. E. and W. L. Hare.)

BY C. JINARAJADASA

THE assertion of Madame Blavatsky regarding the existence of Adept Teachers was so startling that the world was forced to take note of her pronouncement. In addition to this statement of hers, she outlined a philosophy which she claimed was that professed by the Adepts, and this philosophy was so striking that, in the age of materialism which characterized the eighties, thousands examined her statements with more than mere curiosity. The Theosophical Movement began soon to make its way, so much so that in London fashionable society in 1883 and 1884 developed an interest in her doings and statements.

Naturally there was profound scepticism concerning the whole subject of the Occult World announced by H.P.B. No wonder, therefore, that attempts were made to "expose" her as a trickster and a charlatan. The first of these attempts was under the auspices of the Christian missionaries of Madras in 1884. They accepted as genuine certain letters said to have been written by Madame Blavatsky, which were given to them by Monsieur and Madame Coulob, who had lived at the Theosophical Headquarters at Adyar. Following upon this so called "exposure" of H.P.B., the Society for Psychical Research, London, instituted an investigation, and sent out to Madras as their representative Mr. R. Hodgson to investigate and report.

As is well known, this report stated that all the occult phenomena were very clever tricks of H.P.B. A few of the letters received from one Adept called Koot Hoomi were examined, and the S.P.R. report pronounced the handwriting to be that of H.P.B. To sum up, the report asserted that the letters of the Mahatmas were all written by H.P.B.; that the various phenomena which took place were the results of tricks in collusion with various persons who were her agents; that the Mahatmas never existed; and that, generally speaking, H.P.B. was a fraud.

It is this same thesis which is advanced again in the book published by Messrs. H. E. Hare and W. L. Hare in 1936 under the title, *Who Wrote the Mahatma Letters?* The writers claim to have examined the originals of the letters published in the book, *The Mahatma Letters to*

*A. P. Sinnett*, edited by J. Trevor Barker. They examined also the book, *The Early Teachings of the Masters*, edited by C. Jinarajadasa; but as this book is only another transcription of some of the letters in Mr. Barker's book, there is little value in dragging it into the argument. What is curious is that the two important works, *Letters From the Masters of the Wisdom*, First and Second Series, edited by C. Jinarajadasa, which contain over one hundred letters not in Mr. Barker's book, and some of the year 1875, seem to have been examined as an after-thought, as they are not mentioned by Messrs. Hare among "The Literal Texts" in Section II of their work.

As to what Messrs. Hare say concerning the scripts of the Letters, I would ask each reader to test their conclusions by looking at the scripts himself. There is no better method than to examine the "exhibits" in the case for oneself. In my book, *Did Madame Blavatsky Forge the Mahatma Letters?* I reproduce six scripts of the Mahatmas, and also H. P. B.'s handwriting, while there is only one script reproduced by Messrs. Hare, and not even the handwriting of Madame Blavatsky to compare with it. There is in their book much analysis of key-words, phrases, grammar, gallicisms, etc., to prove that the writer of all the letters of the Mahatmas, which are transcribed and reproduced in the works above mentioned, is Madame Blavatsky, and that therefore all the six scripts are her handwriting disguised.

Madame Blavatsky died on the 8th of May, 1891. If therefore it is proved that there is even one letter after her death in any well-known handwriting of any of the Adepts, it is obvious that the thesis both of the Society for Psychical Research and that of Messrs. Hare falls to the ground. It is that fact which I present in this article, reproducing a letter in the Koot Hoomi script, which bears the date 1900, that is, nine years after the death of Madame Blavatsky. I give photographic illustrations, in actual size, of this K. H. letter. The letter is in my possession as the custodian of certain private papers of the late Dr. Besant.

As will be noted by looking at the reproduction, a Mr. B. W. Mantri wrote to Dr. Besant in London. The envelope which is reproduced (as the lower half of the illustration reproducing the



# THE AMERICAN THEOSOPHIST

Published monthly by

THE THEOSOPHICAL SOCIETY  
IN AMERICA

National President . . . . .SIDNEY A. COOK  
National Secretary . . . . .ETHA SNODGRASS  
Publication Office, 217 Fox Street, Aurora, Illinois  
Editorial Office, Olcott, Wheaton, Illinois  
Subscription Price . . . . . \$1.00 a Year  
Foreign Subscriptions . . . . . \$1.25

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

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

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

fourth page of the letter) gives her address as 28 Albemarle Street, London. This was the address of the English Theosophical Headquarters in 1900. The European Section of The Theosophical Society entered into occupation of these premises as their Headquarters on February 1, 1900, as was announced in *The Vahan* for February, 1900.

Mr. Mantri's letter bears the date August 22, but not the year. The year, however, is seen from the envelope. The cancellation mark of the postage stamp shows in faint letters BAY for the second half of the word "Bombay." A magnifying glass will show 22, the date, with 00 for the year. However, the date of the letter is fixed by the cancellation stamp on the back of the envelope. I reproduce the cancellation which reads: "Sea Post Office A 25 Au 00." It is well known that, until quite recently, after the mails for Europe were put on board the mail steamer at Bombay, a special post office on board the steamer, operated by the Bombay General Post Office, sorted out the letters to their various destinations in Europe in the course of the ship's journey from Bombay to Aden. Similarly, while the mail steamer traveled from Aden to Bombay, the letters to India were re-sorted into special bags to be despatched by the several mail trains which left the pier at Bombay immediately after the arrival of the steamer. Anyone who traveled in the P. & O. mail steamers of those days will recall the sea post office on board, where there were postal clerks and one could register letters as at any post office. There is, therefore, no question as to the date when the letter was despatched from Bombay.

It will be seen from the reproduction that Mr. Mantri wrote on notepaper which had four pages. His letter, on light grey paper, covered only a part of the first page, and so left a small vacant space below. On that vacant space on the first page, and on the two succeeding pages, and on half of the last (fourth) page, there appears a letter in the well-known K. H. script. The writing is in blue pencil, as was largely the case with letters in the K. H. script.

Dr. Besant at this time was in Europe. The address, 28 Albemarle Street, was that of the London Headquarters, but not of her residence which was near by at the house of Mr. and Mrs. Jacob Bright at 31 St. James's Place, London.

I

Letter of B. W. Mantri

Kalbadevi

Bombay, 22nd August

Dear Madam:

I have long wished to see you, but somehow I have been so confused by many things I heard from several members of The Theosophical Society that I really do not understand what are really the tenets and beliefs of the Society. What form of yoga do you recommend. I have long been interested in yoga studies and I send you the "Panch Ratna Gita" by Anandebai who is much advanced in this science. I wish you could see her. I am going to Kholapoor but hope to come back soon and pay my respects to you when you come back to India.

Yours respectfully,  
B. W. Mantri.

II

Letter of K. H. to Annie Besant

A psychic and a pranayamist who has got confused by the vagaries of the members. The T. S. and its members are slowly manufacturing a creed. Says a Thibetan proverb, "Credulity breeds credulity and ends in hypocrisy." How few are they who can know anything about us. Are we to be propitiated and made idols of . . . The intense desire of some to see Upasika incarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The T. S. must safely be ushered into the new century. . . . No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes. . . . The crest wave of intellectual advancement must be taken hold of and guided into Spirituality. It cannot be



forced into beliefs and emotional worship. The essence of the higher thoughts of the members in their collectivity must guide all action in the T. S. . . . We never try to subject to ourselves the will of another. At favorable times we let loose elevating influences which strike various persons in various ways. It is the collective aspects of many such thoughts that can give the correct note of action. We show no favors. The best corrective of error is an honest and open-minded examination of all facts subjective and objective. . . . The cant about "Masters" must be silently but firmly put down. Let the devotion and service be to that Supreme Spirit alone of which each one is a part. Namelessly and silently we work and the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work. . . . The T. S. was meant to be the corner-stone of the future religions of humanity. To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance. The greatest of your trials is yet to come. We are watching over you but you must put forth all your strength.

K. H.

The K. H. letter which I reproduce speaks for itself. I do not propose commenting on the substance of the letter, which deals with the situation among Indian Theosophists thirty-seven years ago. Such comment is outside the scope of this article, which sets out to assert the significant fact that *nine years after Madame Blavatsky died*, a communication was received by Dr. Besant in the K. H. script. The thesis, therefore, that H. P. B. herself originated the

Mahatma letters falls to the ground. Other explanations will have to be sought if critics desire to prove that the Mahatmas are a figment of her imagination.

I mentioned in the first announcement of this K. H. letter of 1900, which was made in *The Theosophist* for December, 1936, that I should necessarily be obliged to omit certain parts of the letter. Writing from Australia, I stated: "The letter is in my possession as her successor in the occult department of her work. On my return to India, I propose to reproduce such parts of it as I can, without infringing the trust of confidence reposed in me by her regarding her occult life, which is referred to in the letter." The parts omitted are the blanks which appear in the reproduction. These omissions deal with certain private matters in Dr. Besant's life which are not the concern of the public. The fact for examination before all is that in 1900 there is a letter in the K. H. script.

I should like to mention in conclusion that there is one letter *addressed to H. P. B. herself from Mahatma K. H. in the blue script*. It is in my possession. I cannot publish it, as matters referred to in it allude to one person who is still living. In addition, of the many letters written by A. P. Sinnett to the Mahatmas, nine were sent to H. P. B. *for filing*. One bears several interlineatory remarks by K. H. in the blue script; six are marked: (1) "Read, show Henry and keep. K. H." (2) "To be kept at your office by Damodar. K. H." (3) "Keep these two letters, you may need them. K. H." (4) "H. P. B. Keep this, you will need it. K. H." (5) "Keep. K. H." (6) "Read and file with other letters. K. H." All these are with me.

(Reprinted from *The Theosophist*, May, 1937.)

## A Beautiful Story

IT IS RECORDED that somewhere in the desert at the back of Alexandria there was once a monastery whose abbot possessed the power of clairvoyance. Among his monks there were two young men who had an especial reputation for purity and holiness — qualities which ought to be common to all monks, but sometimes are not.

One day when they were singing in the choir it occurred to the abbot to turn his clairvoyant faculty upon these two young men, in the endeavor to discover how they contrived to preserve this special purity amidst the temptations of daily life. So he looked at the first young man and saw that he had surrounded himself with a shell as of glittering crystal, and that when the tempting demons (impure thought-forms we

should call them) came rushing at him, they struck against this shell, and fell back without injuring him, so that he remained inside his shell, calm and cold and pure.

Then the abbot looked at the second young monk, and he saw that he had built no shell around himself, but that his heart was so full of the love of God that it was perpetually radiating from him in all directions in the shape of torrents of love for his fellow-men, so that when the tempting demons sprang at him with fell intent they were all washed away in that mighty outpouring stream, and so he also remained pure and undefiled. And it is recorded that the abbot said that the second monk was nearer to the kingdom of heaven than the first.

C. W. L.



## THE INDEPENDENCE OF THE THEOSOPHICAL SOCIETY

(Continued from page 122)

independence. A Society whose life is unrelieved by the higher lights of enthusiasm, even though these be sometimes blinding in their intensity, is a Society in danger of becoming dead. Do we not on the whole gain more than we lose even by the fiery fanaticism with which from time to time well-meaning members may sear the Society's independence and distort its universality?

But it is the duty of the President to be on the alert for such fires, to warn members of their existence and approach, and to guard the Society not against being consumed by them, that is impossible — but against being unduly scorched by them, and so rendered temporarily less effective in its great work.

Further, I do not hesitate to say that closely associated though the Science called Theosophy has been, and still is, with the large majority of members, it is in no way binding on any member to subscribe to any of its interpretations as set forth in Theosophical literature. There are no dogmas or doctrines in The Theosophical Society, neither Theosophical nor any other.

Thus does the Society solve in its own living the problem of individual freedom within an enfolding organism, a common measure amidst individual diverse measures. And with regard to all individual conceptions, the Society as such is not concerned with what may in fact be true, for while truth exists, indeed is life itself, yet must each individual member discover it for himself

— and, if I shall not be misunderstood, to no small degree by himself.

All statements, assertions, pronouncements, from whatever source, are individual to those who make them. What fundamentally matters from the standpoint of The Theosophical Society is less belief, opinion, conviction, and more both that brotherhood which is goodwill and appreciative understanding, and a perfect freedom to seek truth.

If there be placed at our disposal the mass of statements of one kind or of another which is to be found in what is called Theosophical literature and in innumerable utterances by various members of the Society, it is not that these shall be regarded as the creed of the Society, but only as suggestions whereby, if they are pursued by those to whom they appeal, brotherhood may become more real, stronger, wiser, and truth may be the more closely approached.

Thus is the course of our Society clearly charted and it is our privilege and duty to keep our Movement steady on its way during the period it is committed to our charge.

It is a solemn obligation for each one of us to see to it that all personal considerations, however insistent, remain subordinate to a course from which there has been, in spite of all appearances, no real deflection, so that we may hand on to those who shall follow after us a tradition and record of unswerving loyalty to the Society.

## The Coming of the Angels

BY MARY GRAY

THE PORTALS of the Kingdom of the Angelic Hosts are swinging open and radiant visitors are passing through to sojourn in man's world. They come to waken his slumbering spirit to a knowledge of his true destiny, to the wonder and glory which lie before him in the dim ages of the future.

"There are a few still who can grasp not only the radiance and the glory of our race, but the power, wisdom, and majesty which encircle us.

"We carry with us the dignity of the Messengers of God Himself who have not lost the glory of His presence through prisoning within the walls of flesh.

"The hour is at hand when once again our chanting tongues may sound in the world of mists. Once again our choirs chant their benisons from range to range of mountain chains.

"Once more, through color, music, scents —

beauty incarnate — we may move in measure majestic. Once more our holy feet, blessed by treading ever the highways which lead to God, once more our holy footsteps sound upon the roadways of the earth.

"We come, and those who hear our foot-falls must carry on the message of our coming. We come to teach and to inspire, to sound a new word of God's delight in the chambers of men's hearts.

"May its resonance carry far into the depths celestial where the Spirit dwells until the hour when it may enter and remain forever in the heart of man.

"There is peace in the holy spheres of God, yet there is power too, and grandeur and majesty and awe. Until man can bear the glory of these things he cannot welcome his Spiritual Self to be the dweller in the Temple of the Flesh."



## Summer Sessions

Summer School — July 31 to August 6  
Convention — August 7 to 11

The program will appear in our next issue. To see it even in the making and to note the registrations already coming in is to grow enthusiastic even these many weeks before the event.

The seven days of Summer School, including the Saturday for registration and the Sunday getting acquainted, are already tentatively organized, although confirmation of some program participants is still to come.

Among the headliners will be our own Mary K. Neff, newly arrived, when Summer School opens, from Australia and New Zealand, where her audiences steadily grew and from which countries their praises of her fine work have already reached us. (See page 132.) New phases of Theosophical knowledge will be unfolded to us. A new spirit will be infused into our work, and we shall all make a new friend. Other contributions and contributors will be new to us, and the artistic element will not be lacking from the program.

The convention garden party will very likely take place in what has already been designated as our new Outdoor Living Room, still in course of building but already planted with hundreds of new evergreens and shrubs, and with its rock work and pool in process of construction. We hope the new lawn will be ready for our rugs and cushions, but in any event, we shall enjoy the new garden, as we shall also the new bird sanctuary, both of which private donations have made available to us.

The Saturday evening of arrival, last year left vacant on the program, this year will draw a capacity audience to a fine production of a play by the recently organized but already successful Olcott Players.

Business, without elimination of essentials, will make way as quickly as possible for those inspirational periods and discussion sessions from which delegates take back to their lodges a greater realization of the splendor of Theosophy and the purpose of the Society. This year this splendor and this purpose will be emphasized through the contribution that the Convention will make to greater understanding, for the program will be keyed to this subject and will serve as the spearhead of the Campaign for Understanding, in which our Society will participate, together with the Society in all the other countries of the world, under the auspices of Adyar. Every lodge should be represented officially in this commencement of a great effort to bring the light of Theosophy to bear upon those problems throughout the world which create its dark places of misunderstanding, distress, war, and the other fruits of ignorance.

Then there will be the picnic on the lawn, to the strains of fine music and the heart thrills of new-found friendships, new heights of happiness, new wisdom stirring in the depths of our being.

Don't miss Convention or Summer School of 1937!

### Rates for Olcott Sessions

#### Types of Accommodation

Type A Cots in Headquarters rooms — sharing room and private bath.

Type B Cots in Headquarters dormitory — sharing general showers.

Type C Room in village (board at Headquarters).

#### Registration, Board and Accommodation as Above

Summer School Only	A	B	C
July 31 to August 6 . . . .	\$25.00	\$18.00	\$22.50
(6 to 7 days)			

#### Summer School and Convention

July 31 to August 11 . . .	42.00	30.00	35.00
(11 to 12 days)			

#### Convention Only

August 7 to 11 . . . . .	18.00	13.00	13.00
(4 to 5 days)			

#### Registration Only

For any period . . . . .	\$2.00
(Young Theosophists — under thirty) . . . .	1.00

#### Meals Only

Breakfast, 35c; Lunch, 50c; Dinner, 65c.
(With Type C accommodation, garage if required, 25c per night additional.)



## Divinity in Art

**A**RT has a very definite relation to religion. Religion, to me, is emotion, mind, and body turned inwards to become one with the Divine; art is the Divine coming down and becoming one with the body, emotion, and mind. Religion is Divinity expressed inwardly; art is Divinity expressed outwardly. You cannot separate religion from art, and when one is creating a piece of art one should be inspired by the same lofty idealism as when one goes into a temple or church to worship. The artist worships in his own way through his art. That is why art has always been hard or evil when inspiration has been lacking, and great when religious inspiration has been lofty.

"There is an ethereal, let us call it a spiritual, quality toward which a dancer, especially an Indian dancer, can aspire. It is a quality which touches the very heart of creative forces. I say 'especially an Indian dancer' because India represents and is a reservoir of spiritual force."

In these words Shrimati Rukmini Devi expressed some of the ideals she interpreted recently in Madras when she gave a colorful recital of the "Bharata Natya," a dance devised by the great sage Bharata to express his vision of Shiva, one of the Hindu Deities. The four Vedas are famous as written scriptures, but this dance may be regarded as a fifth, expressing in dance-form the basic truths of existence so that the masses might apprehend them in terms of color, movement, rhythm, and music. Here Hinduism supplies a distinctly unique note — that religious understanding may be inspired and imparted through complex dance mechanism and gestures when the performer possesses the requisite artistry and technique as well as a very high degree of spiritual exaltation.

Even though there were many enthusiastic appreciations, the Madras Sunday *Times* gives, to our minds, the most understandingly complete account of the splendid event:

"Before a distinguished gathering presided over by H. H. the Maharaja of Travancore, Sri Rukmini Devi gave a Bharata Natya dance recital at the Museum Theater on Monday last. The house was packed to the full.

"One special feature of the performance was the stage settings and the lighting effects, and the dress selected by the dancer for the occasion.

It was a departure from traditional *Natya*; but it was a pleasing departure and only enhanced the richness of this ancient art a thousandfold.

"The frontispiece was a thin curtain, bluish in tinge, with silvery borders, and on it lay majestically, Nandi, the Bull, near the Dwajasthamba — a pillar stately. When this was drawn aside, were seen four massive pillars of a mandapam and behind them rose a South Indian temple dome against the hue of a setting sun. Between the two pillars in the center appeared the dancer, a sylph-like figure, generally seen in ancient paintings or temple carvings, and when to the accompaniment of the background music, she began slow and rhythmic movements of her graceful limbs, it appeared as though one of these figures was coming back to life.

"The first half of the program consisted of Nritta or pure dance numbers. Nritta is the most difficult and tedious part of Bharata Natya and only after years of practice, perseverance, and patience could one master and interpret it with grace and ease. As such it was surprising to witness Rukmini Devi, with less than three years' practice, so successfully interpreting these numbers.

"She was seen at her best in the gestures. Her classical features added more charm and grace to her intelligent rendering. She had selected half a dozen devotional and classical songs for the occasion, and every one of them she rendered with understanding merit. The climax was reached, when with her supplicating palms she begged permission of the Lord to approach Him. And one who watched her thus against the temple background forgot for the moment the real surroundings and felt oneself in a temple and in the presence of the Divine. It was so natural, so touching, so emotional.

"We have seen the ancient glory depicted before us through the interpretation of Bharata Natya by Rukmini Devi. It is a masterly interpretation. Above all, one would cherish this unique occasion for a long time to come; for, here today, two masters have met face to face — H. H. the Maharaja of Travancore, the master religionist, and Rukmini Devi, the master artiste," said Dr. Cousins, thanking His Highness for his patronage."

(Reprinted from *The Theosophical World*, April, 1937.)

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Infinite beauty must be mirrored in an infinity of beautiful objects.—ANNIE BESANT.



# WHAT THE CHART SAYS

*April was a record.*

*Does the chart* enclosed with this issue say anything to you? To us at Headquarters it says a very great deal. Here it is kept in much larger form that fairly blazes forth its story. Our Headquarters chart shows how much of the columns is from lodge members and how much from National members; and the division of the main column, which pictures the goal that the Society has set for itself, shows that 88% of full achievement would be contributed by lodge members and 12% by National members. These are the proportions in which we might expect receipts to reach us. Against this each month we compare the actual achievement of lodge members and National members. Neither group has yet reached its quota, but National members are making greater progress toward it than are our lodge members. Though the combined total of the highest month this season is greater than the combined total for any month last year, it is the National members who have made this possible. The lodge members yet have to equal their maximum month of 1936.

*Another interesting point* stands out on the Headquarters chart. In the month of February the National members responded by assigning over 50% of their month's contribution to the Ohio Food Relief fund, and in dollars and cents almost equalled the total assignment of the lodge members.

*These observations* are not to compare one type of membership with another, but are for the purpose of indicating the interest with which

the development of the Easy Savings Plan is watched, for this is the Plan that ought to solve the Society's financial problem. It is eminently fair. It is not a tax in any form but it is entirely voluntary on the part of every member.

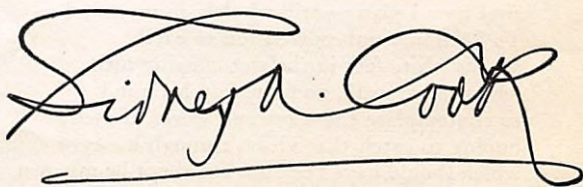
*It is the alternative to raising dues.*

It is easier than paying dues, because dues have to be paid in advance. Contributions to the Easy Savings Plan are paid day by day or meal by meal in such small sums that the amount is not missed, and yet the Plan thoroughly adopted by every member as his own way of contributing to the best of his ability, would not only provide for the field work, the development of the Press, and assistance to lodges in good advertising, etc., but would also easily and quickly pay the Society's debt.

*Isn't the prospect* worth a little more effort?

Why should any of us set our minds against the Plan or refuse to do such little as we can, when together we can so easily do so much? As one member writes, "*It is so little to ask.*" And we reply, "*Yes, but so powerful to achieve.*"

Under "News and Notes" see what the International part of the fund has accomplished. Perhaps your lodge has also been aided or has funds to its credit when needed.





# My Unbegotten Son

BY CHARLES HENRY MACKINTOSH

Just as Minerva in the Grecian myth  
leapt into being from the brain of Jove  
full-grown at birth, so have I borne a son  
conceived in consciousness and brought to life  
in the deep-hidden labor of my mind.

This son of mine is nobler than his sire,  
even as precious metal thrice refined  
is nobler than the dross from whence it came.

I know that minds feed upon what they see  
and hear and feel and sense in other ways,  
just as the flesh feeds upon other flesh  
and makes of that the substance of itself.

Thus, those whose sons are born to them in flesh  
with minds which feed upon unguarded words  
and passionate acts, making of these the food  
whereby they grow mature, never can know  
how passionless and pure, noble and good,  
is this my son whose mind is wholly made  
of all the good, the beautiful and true  
that I have found in half a hundred years.

On these and these alone I fed his mind.  
He does not know the evil of the earth,  
the lust, the greed, the selfishness and sin.  
To him all men are noble and their minds  
sparkle like stars in an unclouded sky.

If I could send my son through Heaven's gate  
to hold sweet converse with the Sons of Flame,  
the peers and nobles of the realm of God,  
he might conceive it as a higher hall  
but in the very house where he was born.

And I beseech you, brothers, to believe  
that not in pride but in humility,  
indeed in degradation and despair,  
I show you this my unbegotten son,  
in the full knowledge that there is no man  
who has not, scattered through his crimson dust,  
sufficient of the sparkling stuff of stars  
to form a son as beautiful as mine!

And now I plan — still wholly in my mind —  
To bring my unbegotten son to earth,  
set his white feet in the wet clinging filth  
whereon we walk, and open up his mind  
to contemplate the ways and works of men;  
hoping to catch that vision through his eyes  
which should have been but could not be my own.

Come now, my son, and lay aside your robe  
woven of rainbows, donning in its stead  
this fabric from the entrails of a worm.  
Crush your white feet into these clumsy shapes  
hewn from the hides of horses. Let your hair  
be shorn with shears and daubed with scented fats.

Now, most of all, remember not to gaze  
with fully opened eyes into the face  
of any you may pass upon the street.  
The purity of your unguarded glance,  
clouded with pity or with unbelief,  
would seem an insult so unbearable  
to those whose faces wear the masks of men,  
I could not hope to shield you from their hate.

My son obeys me and so side by side  
we stroll along the crowded avenue  
bordered by shops all glittering with goods  
wrought by a world of workers, while the way  
between the pavements is aflame with cars  
of every color, like huge drops of rain  
seen through a vast chromatic crystal lense.

"How beautiful it is," murmured my son.

"Look closer, son, look deeper and beneath  
the surface of the mask: what do you see,  
for instance, in that sullen human hog  
wearing the silken pot upon his head,  
dressed in black broadcloth and in striped mohair,  
with shoes like ebon mirrors on his feet,  
striding along as if he owned us all  
in partnership with a somnolent god?"

My son looked closely, till the hog-like face  
first bristled and then suddenly went blank  
and seemed to slip and run like melted wax,  
whereon my son darted his eyes aside.

"Well," I persisted, "tell me what you saw!"

My son was silent for a little while  
and then I saw his eyes were overbright  
with unshed tears which flowing through his throat  
made speech impossible. He choked them down  
and turned to me and said: "Father, I think  
that must have been the most unhappy man  
in all the world. His eyes appeared to me  
like burned out stars turned inwards on a sun  
long since extinct and cold, devoid of light,  
devoid of warmth, of happiness and hope.  
How can one be so hopeless, and yet live?"



I could not answer, having nought to say,  
and so distracted his unhappy gaze  
towards another passing at the time,  
a woman dressed in bright Cubana prints  
so gay that all the sunlight in the street  
seemed suddenly to center on herself.

She was not old and yet she was not young,  
indeed she seemed a being of that breed,  
rare and exotic, for which Time itself  
suspends the common process of decay.

To rouse my son, I must have made some small  
involuntary gesture, which at once  
attracted her attention, so she looked,  
not upon me, but fully at my son.

My eyes are dull and they were doubly dimmed  
with anger at the nature of her glance —  
provocative, inviting and indeed  
possessive, with an arrogance of sex  
such as my eyes had never seen before,  
since, after all, such women are but few,  
and, also, I am I, and not my son.

Yet with my hate dimmed eyes I seemed to see  
a shadow like a veil fall from that face  
and leave it wholly pure; indeed my mind  
was taken with the thought that this must be  
the very face great artists of the past  
had seen, perhaps in dreams, and tried to paint  
or carve, or voice in symphony and song  
to represent the spirit of supreme  
compassion, based on wisdom absolute,  
eternally established upon love.

I shook the vision from me and inquired:  
"My son, what do you see behind that mask?"

He answered: "An unconquerable flame  
wearing away the vase in which it burns."

Then, while I meditated on his words  
and made but little of them, there appeared  
around an alley corner, a small form,  
adult, but little larger than a boy.  
The face, however, had no hint of youth  
but rather seemed to pool within its eyes  
all the despairing hatred that all slaves  
have held through every age against their lords.  
The screech of murder gibbered in that glance  
yet muted to a whimpering of fear.

I shuddered at the sight, to think that this  
obscene and rat-like thing was human too,  
so like, and yet — I prayed — unlike myself;  
and ah, how utterly unlike my son!

He too was gazing on the rat-like thing,  
forgetting my advice to veil his eyes  
which met the others squarely — and I saw,  
without at all believing what I saw:  
the shrinking figure stiffen and grow straight  
the chin go up, the eyelids lost their scowl,  
the hatred and the fear fade from the eyes,  
until it seemed that not a human rat  
but some small craftsman, competent and proud,  
contented in his craft, and with himself,  
stepped by us firmly, and, in pleasant tones,  
of equal comradeship, gave us "Good day!"

Then, like an echo, between stiffened lips,  
I heard my voice repeat the friendly words.

I did not ask my son what he had seen,  
and he said nothing — what was there to say?

Next, on another corner, we beheld  
a man who shouted at us to believe  
in certain frightful dogmas, or be damned!

Narrow of brow and ignorant of speech,  
sweating with fury and puffed up with pride,  
thinking himself the very voice of God.

"My son," I said, "what do your eyes see there?"

He answered: "I behold divinity,  
dim and confused but none the less divine,  
cramped between bars of dogma, with which he  
wrestles as with an angel of the Lord,  
thinking himself to fight the very fight  
fought once by Jacob of the Pentateuch,  
and striving bravely to break through to God;  
as, with good courage, he shall do some day!"

Now we have gazed together upon pride  
suckled on greed; on lust that knows no law;  
on timid hatred crawling in the dust  
but venomous as any poison-aspid;  
on savage superstition, arrogant,  
demanding blind obedience to a god  
built up of dogmas culled from crumbling creeds,  
intolerant of honest unbelief.

At least, in gazing, that was what I saw  
but it was not the vision of my son,  
strange though it seems since, after all, my son  
is of the very substance of myself.

How could he see yearning unhappiness  
where I saw only arrogance and greed?

How could he see, and even make me see  
for just a moment, the rose-flame of love  
where I had seen the upas-growth of lust?



How could his glance invert the crawling snake  
into the mystic blossom-bearing rod?

How, where I saw witch-doctors at their spells,  
could he see Heaven's gate taken by storm?

He has no life which did not come from me,  
no consciousness which is not part of mine:  
What, can the part be greater than the whole?

Perhaps it can, just as a healing draught  
poured into some contaminated stream  
is not increased thereby but lost to use,  
so, too, the spirit may be drowned in blood.

Yet I have drawn my son out of my blood  
into my brain and formed him in my mind  
and used his consciousness to see these things  
I could not clearly see without his aid.

Because there was no evil in his mind,  
he saw and heard no evil; nor did I  
who thought to show him evil and enjoy  
his shocked reaction to it; but, instead,  
I saw no evil either: only good  
proving its goodness by the way it fought  
forever, with unconquerable hope,  
against what *we* call evil who must fight  
in equal ignorance the self-same foes.

## The Visit of Miss Neff to New Zealand

Miss E. Hunt, president of the Christchurch Lodge in New Zealand writes: "Miss Neff is with us in Christchurch. We feel that she is our own from the beginning — one of those of our Society's workers who belong to us everywhere. She has won our hearts with her shining happy nature, warm-hearted and friendly.

"One cannot confine the mind of Miss Neff, it is like a prism flashing many colors, broad and inquiring, there is no circumference to her interest. She comes to us well equipped for the presentation of Theosophy to the public, and our hall is crowded at every lecture; there is an air of expectation, a keenness, a fore-knowledge of satisfaction. She is an example of swift action, everything is done "right now" — without delay. The American added to the Theosophist makes an interesting combination, and a valuable one. The organism of The Theosophical Society is her workshop where she prepares her wares to offer to a discriminating public.

"If any member thinks that the Society has finished its work, let him take heed, and listen, for here is one who comes from the Society's heart centers, and who knows that it is otherwise. Perhaps no one in our Society has so intimate a knowledge of the life of H. P. B. in all its many aspects, gained through long and arduous work in the archives at Headquarters. Her book *Memoirs of H. P. B.* is now being published in England by Rider & Company, and they have asked for a further book which she hopes to find time to prepare, and which will deal with the phenomena of H. P. B. We cannot overestimate the value to our New Zealand members of this opportunity to contact one who has worked intimately with our leaders and who has lived at Headquarters in many Sections. We become

world-conscious as we listen to her and see in imagination the Society as a whole; we live again in its wonderful past and the illusion of time is for the moment transcended. Lodges will do well to make adequate provision for members' meetings, and a lantern is almost indispensable.

"Most outstanding of all perhaps was our final meeting, when we saw lovely slides of Annie Besant from early childhood and on through the stages of that remarkable life — of C. W. Leadbeater as a boy with his mother, as a young curate, and then as the C. W. L. we knew and loved — Brother, the friend of youth, the world's greatest occultist. Very close they seemed to us that evening, and we carried away with us something of the rare quality of that gathering, feeling that we had sat with them for an hour and lived in the atmosphere of their greatness.

"Miss Neff wishes to understand our country and our people, to see various places of beauty. She is an American as well as a Theosophist, and she reveals some of the interesting traits of her country's character. We must show her all that we can, that she may take us with her to other countries. Trips to Mt. Cook and to Rotorua have been planned and perhaps more may be made possible. We were able to visit the Maori settlement at Tuahiwi, sixteen miles from Christchurch, where we had tea with our friend Mr. Pitama and his English wife.

"Miss Neff leaves for the South in a few days and I go with her to Mt. Cook, where we hope to go up the Tasman Glacier and stay the night at Malte Brun. Lodges will do well to advertise her lectures, that many may have an opportunity of hearing her. New Zealand will be the richer for her visit."



# Free Will and Fatalism

BY GEOFFREY HODSON

## Freedom and Karma

*(First of a series of articles under the general caption "Free Will and Fatalism.")*

TO SOME MINDS the existence of the law of karma and of a Plan for the evolution of life and form suggests determinism and even fatalism. Yet Theosophy teaches positively that man is above all things free. The Great Plan, therefore, must be flexibly fixed! The great racial and sub-racial launchings, developments, and culminations are presumably timed to within a thousand years, and some of them no doubt much more precisely, even to within a hundred years. These time periods appear to be decided, however, far less by the Directive Intelligence or by the Inner Government of the World than by the law of cycles.

Minor and major wave periods, troughs and crests, can all be computed with fair accuracy, and one conceives that the Great Ones adapt Their work to them. They must constitute the time key for all the special efforts and activities of the members of the Great White Brotherhood, who at the same time maintain a continuous evolutionary pressure upon all consciousness evolving on this globe, and in addition maintain a highly efficient and constantly expanding routine of activity.

The flexible or undetermined part of the Plan concerns the degree of response of humanity and the lower kingdoms, first to the ascending cycle pressure of the life-force, and second to the work of the Elder Brethren and the devas. Since humanity must be left free in this matter and undue pressure must not be brought to bear upon it, one assumes a certain flexibility in the Master's plans and the existence of at least two and sometimes many more possible roads to the goal to be achieved.

Sometimes important people must fail badly at critical times. Sometimes they must exceed beyond expectations, while sometimes apparently normal or sub-normal people unexpectedly display remarkable powers of response. At certain nodes or crests in the waves, results are probably dependable; individual and racial response can be counted upon at those times; but at others within its main outline the Plan must be susceptible of modification.

One presumes that high Adepts can generally forecast the use to which humanity and individ-

uals will put their freedom. Not only are They able to see wide stretches of the past and of the future and so discern the forces at work to influence human judgment and action, but They are able to contact the monad and discover its plans, see when it will put forth its irresistible power to influence the ego and personality at certain critical times. The Lord of the World, for example, most probably knows quite accurately how nations and individuals will respond, for His vision is always that of the monad.

The Masters, living, as we are informed, in the realm of causes, must be far more concerned with great principles and forces in the world of the Real than with the details of outer events. One presumes that They can, however, know completely all that has happened or is happening in the outer world and that Their knowledge is always in advance of the event, that They are never caught unprepared.

Their profound understanding of peoples and events must enable Them to forecast the course of events to a considerable extent, while in some cases They appear to direct them. Despite its deep seriousness and profound importance, one conceives of Their life and work as being marvelously fascinating, with egos, personalities, various motives, passions, desires, and individual and national karma producing enmities and friendships, as the factors or pieces in the great chess problem of life. The play and interplay of all these various factors may be envisaged as the flow of many different forces, the whole evolutionary process being in large measure a question of the play of energy, of myriads of different kinds of forces interacting, intensifying, modifying, or neutralizing each other continually.

One may think of the Masters as working amidst these forces, combining the good to intensify beneficial effects, directing the good against the evil to modify adversities, yet all the time most respectful of each individual's divine nature and right to freedom of action.

Thus there is a certain egoic freedom in the great weaving process which the operation of the law of karma resembles and in which humanity constitutes the material, each individual contributing his share of the pattern, his colors, kind of thread, and so on. The interaction between individuals causes continual variations

*(Concluded on page 135)*



# Culture and the Arts

EDITED BY DR. H. DOUGLAS WILD

## Art in America

**A** VERY VITAL and significant movement is taking place in the art world of America at the present time. It is of the nature of a revolt, not against the old traditionalism — Americans revolted against that long ago, in company with the French Impressionists — but against the newer schools (or mental aberrations) which have succeeded that very healthy reaction. Year by year the Modernists have become more modern, expressing now, it would seem, the chaotic, terrified psychology of France at the present time. But American psychology is not that of France, so it is no wonder that after a struggle to follow their erstwhile masters, American artists began to break away from their leadership, and to assert themselves as at last of age, with minds of their own.

For art is not necessarily an expression of beauty. (1) The Greeks, the world's preeminent beauty lovers, gave us inimitable creations expressive of physical beauty. But to the Egyptians, impressiveness and the feeling of permanence seem to have been the ideal. To the Assyrians and Babylonians, religious symbolism was the objective, and this standard passed down into India with the Aryan conquest, to become very highly developed there. (2) Medieval European art, while continuing the Greek preoccupation with the human form, and using symbols only in the decorative accessories, sought to express religious feeling through facial expression and bodily attitude, and also developed church architecture into an incomparable expression of aspiration and adoration.

Thus art may be seen everywhere to be the expression of a people's soul, and modern art is no exception. A wild-eyed dreamer, seeking to express moods and passions and colorful ecstasies, modern art has left the public puzzled and uncomprehending, yet the art students returning to this frankly material-minded country are ready more and more to assert themselves for the development of an art expressive of American thought and characteristic emotion.

An article in *Harper's Magazine* a year ago analyzed very understandably this new departure: A number of the younger American artists have repudiated the leadership of Matisse and Picasso, and while making good use of the technical knowledge acquired abroad, where most of them have spent long years in study, have

come to see the American scene again with American eyes and to react to it in an American way.

Now a foremost American characteristic is individual independence, and thus we find each of these newer leaders blazing out a path of his own, according to his own temperament and taste. So we can hardly say that we have here the beginnings of an American school, but we can easily make out the beginnings of an American attitude toward life and beauty, and an individual approach to art expression which yet recognizes always that this visible, tangible world is good, and very often full of spiritual meaning and appeal. But like the best of our story-tellers, these men leave the moral to be inferred — there is very little direct use of symbolism.

Most of these artistic rebels come from the Middle West, where traditionalism has no very strong hold in any field, and one at least, Grant Wood, has won sufficient recognition to have been placed at the head of a state university art department. Art, say these men, cannot be international as long as it mirrors men's souls. Racial and cultural differences must express themselves through it as they always have. (3) Indeed, the United States is the largest section of the earth's surface ever to have achieved as great homogeneity as we have here. But if we have not a distinctive art for each section of our country, we have more individual freedom in the search for truth and beauty than any other people has ever known. This freedom certainly holds good promise for the future. Whatever beauty we can develop in our life will surely be mirrored in our art, and this again will react upon our life in this free and vital atmosphere of our America.

HARRIET BRADBURY

The editor of this page takes the liberty of adding a few footnotes to Miss Bradbury's informing article by way of suggesting further possibilities for the Theosophical interpretation of ideas and facts arising from the study of art.

1. Art, indeed, is not necessarily the pursuit of beauty, but without beauty the great principles of the Universal Soul within matter cannot be expressed. When the Eternal is seen and represented, beauty reveals itself as an essential condition and medium of the expression. As

(Concluded on page 144)



# The Final Blow

BY L. W. ROGERS

THE VITALITY and longevity of a lie is one of the surprising things in human affairs. It is true enough that "Truth crushed to earth shall rise again" and that "The eternal years of God are hers," but although "Error, wounded, writhes in pain, and dies amid her worshipers," she contrives to do an enormous amount of mischief while she is on the job and generally outlives many of the human beings who are the victims of slander. It is almost fifty years since H. P. Blavatsky passed away from the physical plane after a life of heroic warfare against the superstitions of her times, and yet there comes from the press another book attacking her character. Happily, however, we have at last documentary evidence that finally, fully, and completely disposes of all the slanders. In the May number of *The Theosophist* Mr. C. Jinarajadasa publishes the facsimile reproduction of a letter in the handwriting that is alleged to be that of H. P. B. and which was mailed in Bombay nine years after her death. The postmark establishes the date, and its publication is the final blow that was needed to silence forever the defamers of the great iconoclast.

The book, *Who Wrote the Mahatma Letters?* is a revival of the slanders created by a report adopted by the Society for Psychical Research more than a half century ago. The vital point in the whole matter is whether a Master really wrote certain letters or whether they were written by Madame Blavatsky in a disguised hand. The entire case rests upon that one point. If that handwriting was not hers, then the charge against her collapses absolutely and completely; and now comes Mr. Jinarajadasa with a letter he has found among Dr. Besant's correspondence that furnishes the incontrovertible documentary evidence that gives the death blow to the slanders. The letter was written to Dr. Besant by an Indian inquirer

asking what form of yoga she would recommend. He mailed it in Bombay, as the postmark shows, on August 22, 1900, and addressed it to her at the London Headquarters occupied by The Theosophical Society at that time. On the margins of the letter and on other blank space appears the comment by the Master Koot Hoomi in the handwriting which, it has been charged, was that of Madame Blavatsky! The comment is on the subject matter of the letter written by the Indian inquirer. All students of occultism are familiar with the precipitation of letters inside a sealed envelope. It was a common phenomenon and indeed a common method of communication in the early days of The Theosophical Society. As a matter of fact it is common today at Spiritualistic meetings and many of us have repeatedly seen it done. But it was entirely outside the experience of the members of the Society for Psychical Research and they seem to have been easily persuaded by the young and inexperienced man they sent to India, to investigate the alleged fraud by Madame Blavatsky, that she was guilty of a childish imposture.

With the publication of the facsimile of the famous handwriting and the postmark establishing its date as nine years after the demise of H.P.B., all the elaborate and fantastic structure built upon the alleged likeness of the two handwritings, supported by divers arguments and inferences, crashes and disappears. Not a shred of anything is left to cover the ugly nakedness of the old libel. Truth was indeed crushed for more than a half century but has now triumphantly risen again but, unfortunately — and that is the sad part of it — thousands of people who accepted the slander as the truth will never hear of the refutation.

## FREE WILL AND FATALISM

(Continued from page 133)

of the main theme or design, which apparently is fixed, as also is the number of monads on the globe. Limitations are chiefly imposed upon human action by karma, by the laws of Nature, and by the continual pressure of the life-force

toward the goal. These forces are accentuated and augmented, unconsciously by all who perform good deeds and consciously by idealists, occultists, and the members of the Great White Brotherhood.



# Children's Department

★ ★ ★

## With Mary Ellen Through the Ages

BY RONA ELIZABETH WORKMAN

*(This is the seventh of seven acts in Mary Ellen's life drama.)*

"PUT DOWN your paper, Grandfather," coaxed Mary Ellen, "and open my Book for me. You remember you promised to show me a happy chapter this time."

Grandfather laid down his paper and smiled at the eager little girl as he put his glasses into their case.

"This will be the latest complete chapter in your Book, dear," he said gently, as Mary Ellen climbed into his lap, "but you must remember that you are writing in this present life another wonderful part. Each day you are making the pictures, and should strive to keep your pages free from scenes of selfishness and hatred. Now rest your head on my shoulder, dear, and we will turn to the past." Gently he touched her forehead.

A burst of gay laughter came to Mary Ellen as she found herself watching a happy little group sitting on the steps of a big white house, the tall corniced pillars of which were dappled with the shadows of the great elms which lined the long driveway leading to it, while behind the house she could catch a glimpse of a neat row of white-washed cabins before whose doors a dozen or more little black pickaninnies were playing.

"Where is it, Grandfather," whispered Mary Ellen softly.

"In Virginia, dear, before the Civil War. Your father in that life owned a large plantation and had hundreds of slaves."

As he spoke a curly-haired girl ran across the wide veranda and down to the other children. In her little hoopskirt of flower-sprigged dimity, with her shining curls, and her tiny black slippers tied with narrow blue ribbons about her ankles, she was a charming little lady of that happy time.

"Oh, I am so happy today!" she cried as she reached the others. "Father told me he would grant me any wish I might make, for this is my birthday you know."

"O Virginia, what will you wish," they asked, crowding about her to offer all sorts of suggestions.

"I haven't really decided yet," she answered laughingly, "but I'll tell you all at my party this evening. Run along now, for I have to help mother and Mammy Lou make the cakes for tonight."

"Be sure and have lots of icing on them," called one of the boys as he leaped upon his waiting horse and, followed by his black servant, rode down the long driveway toward home. The others lived just across the wide fields and their merry voices drifted back to Virginia as they passed from sight. For a moment she stood waving to them, then turned to enter the house but stopped as a soft old voice called gently, "Little missy, little missy. Jes' a minute, chile."

Turning she stood smiling down at the old negro who limped toward her up the driveway.

"What is it, Uncle Moses? Is your rheumatism hurting you again today?"

The old man chuckled, "No indeedy, missy, dat rheumatism ob mine done lef' me today. Reckon it'd better 'case I'se shore gwine dance at yo' bufday party. Lawsy, you's fifteen today. Don' seem dat long since you' mammy laid yo' in my arms to look at. Reckon I'se rocked you to sleep in these black arms many an' many a time, and now you's most growed up."

Virginia laughed gaily. "Yes, and father promised me anything I wished for my birthday present. What shall I ask for, Uncle Moses?"

"Reckon old Mose cain't tell a little gal whut to ask for. You jes' suit yo'self, little missy." Then his face lost its smile and he stood turning his hat around in his gnarled black hands.

"What is it that troubles you, Uncle Moses?" asked Virginia gently.

"Nothin', missy, nothin'. Taint right to tell you sad things on yo' bufday, but I was jes' talking to Old Jim, whut belongs to Massa Squire Carter. Old Jim was tellin' me dat de Squire done sold Jim's oldest boy down south. Ole Jim's heart purt nigh bruk — he done thought a lot ob dat boy o' his'n — mos' as much as I do my Joe."

"Oh, how dreadful," cried Virginia, the quick tears springing to her eyes, "I am so sorry for Old Jim, but don't you worry about my father selling any of you down south. He won't ever do that."

"No, reckon not, missy. Yo' pappy am mighty good to us black folks. Reckon as how he'd never do it less he have to. Dey say de Squire had to hab some money mighty quick and he done got a good price for Jim's boy. Scuse me tellin' you dat about Old Jim, missy. I hadn't ought to spoil yo' bufday."



The old man limped away, but the little Virginia stood a long time looking toward the row of slave quarters which lay close to the big house before she turned and went quietly through the high-arched doorway.

What a busy scene met Mary Ellen's eyes as she followed Virginia into the great kitchen. Such a stirring and baking, such a clatter of tongues, and such delicious odors as were wafted into the air when the lids of the big pots were lifted. Mammy Lou, the fat, laughing, black queen of that domain, ruled with a firm hand, giving orders to this willing worker or to that one, but she allowed no one to attend to the great birthday cake but herself.

"Yo' come here, honey," she called, as she caught sight of her little mistress standing in the doorway, "an' see if you-all likes dis decoration. I'se shore gwine turn yo' out a mighty purty bufdy cake, chile. Dere ain't gwine be a finer one in dis county."

"Why, of course there won't," agreed Virginia, watching the old woman's deft black fingers as she molded leaves and delicately-colored flowers and made them into a wreath on the huge white surface of the cake, "because there isn't a better cook in this county than my Mammy Lou." Laughingly she flung her arms about the old woman's fat waist and hugged as much of her as she could reach around.

Swift little glimpses of that busy, happy day flashed before Mary Ellen's eyes — the great table set for fifty guests, the huge ballroom decorated with flowers and with many candles waiting to be lighted in the great chandelier which hung its shining pendants from the ceiling; then the hurry to put on the new party dress draped over the wide hoopskirt and trimmed with rows of tiny pink rosebuds, tying the slipper ribbons, putting on the silky white lace mitts, pinning a rose amid the dark curls, then touching with happy fingers the lovely gifts which were arriving from friends and loved ones, and at last — the party itself.

The rooms were bright with many candles, sweet with the perfume of flowers within and without, and filled with a happy, laughing crowd of friends, both young and old. Mammy Lou waited close by the dining-room door to catch the words of praise from the guests as Sam, the old butler, and his helpers carried in course after course. From the ballroom, as the dinner grew finally toward its close, could be heard old Uncle Moses and his little band of musicians tuning up for the dance for which the young people's feet were already tapping.

At last the ladies withdrew from the table with the young folk, leaving the men to their own diversions, and the eagerly waited-for fun began.

Mary Ellen thought she had never looked upon a lovelier scene than this one in the big ballroom with its soft night breezes. The grace of those old-fashioned, courtly dances, the shimmer of silks and ribbons, the gleam of shining curls and laughing eyes made a vivid picture of happiness.

Suddenly the music stopped as Virginia's father lifted his hand for attention.

"My friends," he began in his deep, laughing, kindly voice, "I was rash enough to promise Virginia anything she might wish on this birthday and now she declares she will hold me to my promise. She said she would make her request tonight, and I am hoping desperately that she will not ask something too difficult for me to do."

A little burst of laughter and suggestions rang out from the merry, waiting dancers, then they fell silent, watching Virginia as she stood twisting her slim fingers together, hesitating, half-fearing to ask the thing which she had set her heart upon.

Gently her father reached out and drew her within the circle of his arm. "What is it dear? You know I will gladly grant your wish, even if it be the half of my kingdom," he added laughingly, "for you have been the joy of our hearts for every one of your fifteen years."

Virginia lifted shining eyes to his face. "O father, you are so good to me, and I am asking for more than half your kingdom, for" — she hesitated a long moment, then spoke softly — "I am asking you to set all our slaves free as your birthday gift to me."

A murmur of surprise and incredulity arose, but Virginia had no thought for anything but her father's answer. Would he refuse? Tensely she waited, and in the silence there came a whisper from old Uncle Moses, "O dear Lawd, please hab old Massa set us free."

At the sound of that fervent prayer his "ole Massa" lifted his eyes to Moses' face, then smiled down at Virginia. "Truly you have asked for a great gift, my dear, but I will keep my promise to you. Tomorrow morning they shall all have their freedom papers. Do you want to tell them to-night?"

Sobbing with joy, Virginia flung her arms about her father's neck and kissed his cheek, as Uncle Moses limped away to call the other slaves. How quickly the glad news spread; how swiftly they came crowding into the great hall, their eyes shining with happiness as they pushed forward to kiss Virginia's hands and give her their thanks. Only Uncle Moses began to look worried, and at last he pushed his way to his master's side and pulled his sleeve. "But Massa," he asked, an anxious note in his old voice, "does dese yere freedom papers mean we-all has to leave the plantation? Why, Massa John, us folks cain't

(Concluded on page 143)



# Theosophy in the Field

## Lodge Activities

*Augusta Lodge* writes: "The lodge has been using the study course 'There is a Plan,' and has found it very helpful and inspiring. The discussions have been most stimulating, for in our small group every member takes part in every meeting. Captain Ransom's visit in March was greatly enjoyed. The Animal Welfare Department of the Theosophical Order of Service in cooperation with the local Humane Society put on two broadcasts during 'Be Kind to Animals Week.' The broadcasting was done by our Young Theosophist, Miss Shirley Koontz."

*Besant Lodge* (Hollywood): White Lotus Day was appropriately observed on May 4, and an invitation was extended to the members of Los Angeles Lodge to join with Besant Lodge in celebrating this occasion. On May 18, the Young Theosophists' night, Mr. Sydney Taylor gave a talk on "The Chakras." The Visual Education Series is being used to advantage in the lodge meetings. The public lectures are being continued each Friday evening.

*Detroit Lodge*: Mr. Fritz Kunz gave two public lectures during April on "Telepathy" and "The Secret Geometry of Life." Both lectures attracted large audiences. Dr. Alexis Carrel's book *Man, the Unknown* was reviewed, and several Sunday night lectures were given for the public.

*Hermes Lodge* (Philadelphia) reports a very successful season. The classes and discussion groups have been well attended, and have been the means of spreading Theosophy to other groups. The library is attracting a larger number and a more intelligent class of readers. An art exhibit was held in the lodge rooms from April 23 to May 1. Over fifty oils and water colors, many by nationally known contemporary artists, and many sculptures were in the exhibit, which attracted the attention of art lovers from all over the city.

*Maryland Lodge* (Baltimore): The May Bulletin of Maryland Lodge was an especially attractive issue and was dedicated to H. P. B., in commemoration of White Lotus Day.

*Milwaukee Lodge* celebrated White Lotus Day with the presentation of *The Light of Asia* in six tableaux, in which both adults and children took part. The quotations from the poem were beautifully read by Dr. Alvin B. Kuhn, including the usual readings from *The Bhagavad Gita* and *The Light of Asia*. Gorgeous oriental costumes were worn, and incidental music and singing contributed to the success of the program.

*Oak Park Lodge*: Of interest to all is the announcement in the May issue of the Bulletin that the Oak Park Animal Welfare group and the Anti-Cruelty Society will cooperate in supporting an Animal Station for the Oak Park district. A clever suggestion is that all members save the coupons that come with many brands of soap, flours, cereals, etc., so that when enough coupons are on hand the lodge can increase its supply of silver, dishes, and other commodities.

*Pittsburgh Lodge*: On Thursday evening, May 20, the lodge presented a public lecture by Mrs. Saidee Richmond Waddell entitled "From My Scrap-Book." Mrs. Waddell told of the trend of modern literature toward the deeper things of life — quoting from *Why Not Try God*, *Magnificent Obsession*, *Wake Up and Live, Man, the Unknown*, *Gone With the Wind*, and other books.

*Toledo Lodge*: A public lecture was given in the lodge room on Sunday, May 9, the subject being "The Forces We Generate."

## Southwest Federation

The Southwest Federation will not soon forget the very successful annual meeting held on May 2 in the attractive lodge home of Besant Lodge, Tulsa, when the delegates and members from Tulsa, Oklahoma City, and Wichita lodges had the special happiness of welcoming our National President, Mr. Sidney A. Cook, and our National Secretary, Miss Etha Snodgrass, as the guests of the day.

Under the competent guidance of the Federation president, Mr. W. A. Zollinger, and with the cooperation of the lodge officers, a delightful and carefully planned program provided everyone with instruction and brought new inspiration to all. Mr. Cook's address was especially appreciated, and the day was a happy one in the opportunity of making friends and sharing thoughts and aspirations in an informal way. The afternoon was concluded with music and a most delicious supper.

## New England Federation

The New England Federation met in convention on Sunday, May 9, at the Hotel Bridgway, Springfield, Massachusetts. The outstanding events of the day were a talk to the members by Mrs. Dora Kunz on "Practical Aspects of Meditation," and a public lecture by Mr. Fritz Kunz, "Where Science and Theosophy Meet."

(Concluded on page 144)



# Theosophical News and Notes

## A House-Raising at Olcott— Streamlined!

Only this time it is the staff who have come together in cooperative effort, and in the south end of the third floor auditorium a small stage, with simple lines and lovely color which melts into the green of the surrounding walls, has been built, thus creating a Little Theater for the Olcott Players.

Every evening for two weeks the third floor has been the scene of tremendous activity as the typists turn from pounding typewriters to pounding nails; the bookkeeping department figures dimensions for stage settings instead of bills for Theosophists, while the housekeeping department, long versed in the art of sewing up rents in sheets and pillow cases, has given valuable aid in making curtains and costumes. Even the Press has gone dramatic and has taken its collective nose from the books which it hopes to sell to the public and placed it in the book from which it must learn its lines.

Mr. Cook, who proposed the Olcott Players movement and is its guarantor, unable to work in his office on the floor below (we are not sure whether because of the noise or the irresistible pull of the creative fun above) moves amongst us with smiling face, stopping here and there with true masculine superiority to show some girl how to swing a hammer or to put in a tack.

Small beginnings oftentimes have great endings, and who knows but that this cooperative effort may be the staff's open sesame to the New Race Colony, and the Little Theater the impulse for a great cultural movement in The Theosophical Society in America.

## National Officers Visit the Southwest

During the week-end of May 1 and 2 the National President and the National Secretary made a flying visit to the Texas and Oklahoma Federations, which for the purposes of this visit had been good enough to arrange their respective Federation meetings during the same week-end.

Air travel made it possible for the national officers to leave Chicago on Saturday morning and to arrive in time for a late afternoon and evening meeting at Dallas, Texas, and to proceed by plane on Sunday morning to Tulsa, Oklahoma, for an afternoon gathering there, and still be back in Chicago on Sunday night.

Enthusiastic gatherings took place in both cities.

## The Campaign for Understanding

Just as we go to press we have a letter from Adyar stating that samples of the material for the Campaign for Understanding are on the way to us, sufficient to furnish to each lodge such a sample, together with an order blank from which they may place their orders directly with Adyar. The leaflets will be furnished at cost so as to encourage the widest publicity.

There will be no chart of the Campaign, but there will be incentive in great measure for every lodge to participate and every member to contribute. It is hoped that the Campaign for Understanding will not be confined within the lodges only, but that lodge activities will be of such a nature that they will be of interest to the press, and that contributions to wider understanding in all the departments of thought will embody such subjects as will be of general public interest.

## Important

Send in your proxy! Cut it from this issue. Name as your proxy someone already at Headquarters or someone who you are sure will be here at Convention. But do it now while you are reading this.

## The International Fund — America's Contribution

From that portion of the Easy Savings contributions known as the International Fund, our Society has been doing its part in giving aid abroad as the Plan originally provided. We have contributed our proportion of the President's Fund, having made remittances to Adyar for this purpose. We reinforced the Adyar Day Fund, so that even those members who could not make direct contribution were represented through the Section donation in the amount that the Treasurer of the Adyar Day Fund sent to Adyar.

The Hungarian Section, whose headquarters were acquired at the suggestion of Dr. Besant, in that country so intimately connected with the Master the Prince, was about to lose this property when a contribution from our International Fund helped substantially in saving it to the Section's future use.

These are among the grand purposes to which the International Fund is dedicated. The American part of the fund has a purpose no less grand — the upbuilding of the American Section and its ultimate freedom from debt.



### "The Theosophist"

Quite a number of new subscribers for *The Theosophist* have responded to our recent appeal, but there are many order blanks lying unused on the desks of our members. We look forward to their early return to us bearing the necessary signatures, that we may still further merit the approval with which we anticipate that Adyar will receive the large number already sent in.

The May issue, recently received (we naturally turn first to the "Watch-Tower," in which the President comments on world affairs) contains a striking article by Mr. Jinarajadasa reproduced in this issue of THE AMERICAN THEOSOPHIST. However, the facsimile reproductions of the Master's letter to Dr. Besant can be found only in *The Theosophist*.

Mr. Gaston Polak, General Secretary for Belgium, contributes a most interesting synthesis of Theosophical laws; and Kate Smith, Theosophical research student of London, an article on H. P. B.'s statements on such subjects as ceremonial, charity, prayer, and the plan of evolution. Our own Mr. James S. Perkins writes on "Our Task in Art." "New Evidence for Atlantis" is the subject of a contribution by V. Wallace Slater, Theosophical research student of London.

These are but a few of the titles in a magazine of constantly increasing interest.

### Adyar Fund

We are happy to announce that the amount collected reached two thousand dollars and that a draft for the sum was sent to Dr. Arundale.

The Theosophical Society in America is to be congratulated upon the spirit with which it doubled the amount for the previous year.

On behalf of the Committee it is our pleasure to thank the membership which responded so generously to the appeal and whose spontaneous good wishes will do much to kindle our hopes for 1938.

THOMAS W. POND, Chairman  
W. HOWARD SCHWEIZER, Treasurer  
U. S. Adyar Committee

### In Summertime Too

In summer we do not cease to live nor do we cease to work. Let us not therefore cease to give. The Easy Savings envelopes are labeled for every month in the year, but we find our contributions falling off sadly in the summer period. See the dip in the chart in June to September. We have no less to give. There is no less to do. Let our interest be no less, though with lodge secretaries on vacation we may have to mail our envelopes directly to Headquarters.

### To Captain Ransom

Headquarters has received numerous expressions of appreciation of Captain Ransom, but just as he leaves us after twenty-one months in America, the following comes to hand. We print it as typically expressive of the feeling that Captain Ransom's great contribution has been that he has conveyed from within himself something of the life that lies behind the letter of Theosophy.

"To those of us whom karma holds strictly to the line of duty, it is a rare treat to bask in the warm loving aura of one like Captain Sidney Ransom, even for a few days. It seems to me the American branch will be decidedly poorer without him. We have all we need of intellectual food, but we need someone of his rare qualities to nourish the heart and the imagination. He leaves us with a feeling of having come as near as we can comprehend to the living vital heart of Theosophy. I noticed even non-members thanked him on his last evening, with such a tone of high regard.

"We have a few people who waver on the brink of belief and doubt, sometimes drawing near, then again wavering in defensive questioning.

"To these, I am sure, Captain Ransom brought a feeling of deeper understanding of Theosophy and Theosophists. This we feel is a vital factor in our work. Members and friends have expressed a strong desire to have him return some day."

### Michigan Summer Camp

It is not too late to register for the Summer Camp at White Lake, Michigan, from June 26 to July 11. There are still a few vacancies at present but applicants should write Headquarters without delay if they wish to attend.

For further details about the Camp, see THE AMERICAN THEOSOPHIST for May.

### Birth Data Research Among Theosophists

For astrological research purposes, the birth data of people from all walks of life must be obtained. As I am at present conducting research work along Theosophical lines and among Theosophists, and also compiling a comparative analysis of persons born in the same year, month, and day, this information would be highly appreciated.

Information required is: year, month, day, and place of birth. Also time of birth if known. Any other information, such as marriage dates, dates of death of loved ones, occupation, etc., will also be appreciated.

Address all communications to Bert Herrick, 509 Jefferson Avenue, Huntington, West Virginia.



### No Dormitory for Men

We shall try a new arrangement in the third floor this year, restricting it throughout exclusively to women.

We hope that the men will not be too disappointed, but will find it possible to adapt themselves to another arrangement, even in the village or in one of the Headquarters rooms.

### Miss Poutz Not Proxy

Miss Marie Poutz has requested her friends not to choose her as their proxy at the Convention, since her desire not to hold proxies, which she has expressed for many years, remains the same.

### Souvenir of Adyar

Headquarters has received from Dr. Arundale a souvenir of the Gardens of Adyar, consisting of a display of leaves from the great Banyan Tree and the sacred Bo Tree, a spray of tulsi, probably the most sacred plant of India, and a sprig of a creeping plant that decorates the Garden of Remembrance.

We are grateful to Dr. Arundale for sending us this additional physical token of our intimate relationship with Adyar.

### Historical Interest

Headquarters has recently acquired a small glass cabinet with interior lighting, which is now located in the second floor hallway for the display of small objects of historic interest. We already have a number of such objects intimately associated with Dr. Besant and Bishop Leadbeater, and other items could find a permanent resting place at Olcott if members care to donate them.

### Besant Bust Fund

Since the notice appeared in the April issue, \$29.00 has been received for the Besant Bust Fund. There is a balance of \$63.59 for which contributions are still required.

### The Olcott Lecture

June 20 is the final date for the receipt of Olcott Lecture manuscripts. Those who plan to enter their lectures should submit them immediately, in order to give the judges time for careful study.

The award is to go to the entry which, in the opinion of the judges, "throws most new light upon an understanding of Theosophy." For detailed information regarding this contest see THE AMERICAN THEOSOPHIST for May, page 117.

### Notice of the Fifty-first Convention

The Fifty-first Annual Convention of The Theosophical Society in America is hereby called to convene on Monday, August 9, 1937, at 9 o'clock a.m., at the Headquarters Building, Olcott, near Wheaton, Illinois, for the transaction of such business as may properly come before it. This Annual Convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Society, every member is entitled to vote in all conventions either in person or by proxy.

#### IMPORTANT

*Whether you intend to be present or not, please;*

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

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

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

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

ETHA SNODGRASS, National Secretary.  
SIDNEY A. COOK, National President.

#### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The Theosophical Society in America, hereby appoint.....  
.....  
with full power of substitution in the premises, to be my proxy, to vote in my name in the Fifty-first Annual Convention of the said Society to be convened in the year 1937 and in any adjournment or adjournments thereof, and to act for me in said Convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this ..... day of....., 1937.

.....(SEAL)  
(Write Name Plainly)

Member of ..... Lodge,  
located at.....(or state if  
National member).....



### Theosophical Classes in the German Language

Most of our large eastern cities have a great number of foreign-born citizens who find it difficult enough to master the English language without adding to it the difficulties of understanding Theosophy. Recognizing this, Headquarters has this year, with the aid of Mr. Felix Schmidt, successfully carried through the experiment of conducting a series of Theosophical classes in the German language in cities which lie within an accessible area.

Mr. Schmidt's purpose is not to organize German lodges but to reach the German-speaking people through their group channels and to give them the fundamentals of Theosophy in the language familiar to them. When the series of lessons is completed, an effort is made to find a local teacher, and from that point on it becomes the responsibility of the lodge to maintain the interest aroused.

### Statistics

<i>American Theosophical Fund</i>			
Previously reported .....	\$3,844.34		
To May 15 .....	158.80	\$4,003.14	
<i>Building Fund</i>			
Previously reported .....	668.19		
To May 15 .....	122.08	790.27	
<i>Greater America Plan Fund</i>			
Previously reported .....	1,842.89		
To May 15 .....	82.20	1,925.09	
<i>Easy Savings Plan</i>			
Previously reported .....	3,653.49		
To May 15 .....	395.99	4,049.48	
<i>Olcott Tree Fund</i>			
Previously reported .....	130.00		
To May 15 .....	5.00	135.00	
<i>Helping Hand Fund</i>			
Previously reported .....	68.00		
To May 15 .....	25.00	93.00	

## DO NOT FILL IN THIS SPACE

### PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy only in case he has to be absent from Convention.)

I hereby appoint .....

to represent me in the 1937 Convention and to exercise this vote thereat with full power of substitution.

(Signed) .....

Original Proxy.

### The Orcas Island Camp Program

From the authorities in charge of the Orcas Island Camp comes the following news about their plans for this summer (July 15-31).

While, as usual, the details of the program will be worked out in the Camp itself, the main outline and several of the contributors are already decided on. The keynote this year will be the *reality* of living Theosophy; self-help toward real growth through the Theosophical life.

Mrs. Ruby Page Euwer — one of America's finest dramatic interpreters — and Mrs. Lillian Wardall will emphasize drama and be in charge of the entertainment program. Several accomplished musicians will attend the Camp and contribute greatly to its delightful atmosphere. A Camp scientist and naturalist will conduct daily classes and excursions. The Rt. Rev. Charles Hampton will contribute talks and religious services. Dr. Roest will present the keynote lectures and conduct Theosophical discussions. All problems of the universe will be settled! Mrs. Ray Wardall from Seattle will talk on art and on living artistically and appreciatively; Mrs. H. E. Emmons will make us neighbors of the stars; etc., etc. All will be under the inimitable direction of our genial and perennial program chairman, singing A. J. Harrison from Vancouver, B. C. Many Canadian F. T. S. will attend, and we hope to make this an outstanding camp from the standpoint of real service in the lives of our members.

Folders and information will be gladly supplied by Mr. Ray Wardall, Smith Tower, Seattle, and Mr. H. E. Emmons, 407 N. Yakima Avenue, Tacoma, Washington. For rates see the May issue of this magazine, p. 101.

### Baha'i Quarter Century

When Abdu'l-Baha Abbas visited America twenty-five years ago, The Theosophical Society opened its platform to him. Therefore, in response to an invitation by the Baha'i Movement in Chicago, Prof. R. Brenes-Mesen, at the request of the National President, attended their twenty-fifth anniversary celebration and delivered the following greeting:

"Out of the Morning of Eternity, where infinite wisdom and all-embracing love abide, at intervals, when duty weakens and nations decline, splendorous souls come to this earth again to grace mankind with a new spring of faith, with a new ray of hope. They come forth to enkindle the dormant fires in the souls of men, to point out once more the guiding star rising on the horizon of a new humanity. Such are the Masters of Wisdom and Compassion, manifestations of the Omnipotent Love, the Holy Spirit.



"To this saintly lineage belong Bahau'llah, the Splendor of God, and Abdu'l-Baha, the Servant of God. They have brought before the eyes of men, amidst a divided world, the principles of the unity of mankind; and in the midst of so many sects, the salutary doctrine of the common foundation of all forms of religion in the manifestation of the Holy Spirit; and amidst the contentious social and economic conflicts of our epoch they remind us of our obligation to do some fruitful labor in the spirit of service, of the need of voluntary sharing of our wealth with others to foster universal peace and that we may realize the brotherhood of men.

"Knowing and without stint admiring those principles, when Abdu'l-Baha set foot in the

United States The Theosophical Society bestowed on him the gracious hospitality of its platform. He was a teacher and a brother, he had our heartfelt welcome.

"The achievements of Baha'ism in this country, so magnificently embodied in this Baha'i House of Worship, are proclaiming the satisfaction that so many souls find in the beauty, the truth, and the transcendence of the teachings flowing from this wellspring of wisdom.

"In behalf of The Theosophical Society in America, and at the request of its National President, I tender to you, with our congratulations, our cordial wishes for your spiritual prosperity, for we are one in our endeavors of spiritualizing the world."

## CHILDREN'S DEPARTMENT

(Continued from page 137)

go 'way from yere. Wese been born and raised yere, and I reckon we'd purt nigh die o' longin' if yo' sent us away."

A quick warm look of happiness flooded into his master's eyes as he laid his hand on the old man's trembling shoulder. "Why, Uncle Mose, of course you won't have to leave. This is your home as it is mine, and besides how could I handle this big place without you? The only difference it need make is that you will have a share of what we make, and no matter what happens to me, you will all be safe."

The old man threw up his hands, "Now, de Lawd be praised," he cried, "dat takes de las' cloud from ma' heart. Go on back to yo' quarters, black folks, and let little missy's party git a-gwine."

Laughing and singing, their voices an excited babble, all tramped away and soon the sound of strumming banjos and patting feet drifted up to the big house, while in the ballroom old Uncle

Moses' fiddle seemed trying to burst its strings for very happiness, and Virginia's joyous face told that this had been the most wonderful of birth-days.

"Oh, that was a happy chapter!" laughed Mary Ellen, as she lifted her head from Grandfather's shoulder.

Grandfather smiled. "All chapters are happy when they are filled with work and thought for others. As Virginia, you learned the sweet joy that comes from bringing happiness to others. Remember this, dear, when you are writing the new chapters of your life, that true happiness comes only through unselfish, loving service to those about you. Through such service we fill our Book of Life with beautiful pictures and weave for ourselves a 'soul garment' of radiant beauty. Now, it is bedtime, dear. Goodnight, and may sweet dreams attend thy slumber."

*The End*

## Benediction

Bless this little heart, this white soul that has won the kiss of heaven for our earth.

He loves the light of the sun, he loves the sight of his mother's face.

He has not learned to despise the dust and hanker after gold.

Clasp him to your heart and bless him.

He has come into this land of an hundred cross-roads.

I know not how he chose you from the crowd, came to your door, and grasped your hand to ask his way.

He will follow you, laughing and talking, and not a doubt in his heart.

Keep his trust, lead him straight and bless him.

— RABINDRANATH TAGORE



### Southern California Federation

The Federation of Southern California held a most enjoyable meeting on the Sunday afternoon of April 25 at the Los Angeles Lodge. Mr. Ray Goudey, the president of the Federation presided. The program opened with a lovely musical selection played by Mr. Howard Coombs. It was followed by an address by the guest speaker of the afternoon, Miss Jean Glen-Walker, an Englishwoman of great charm, an international Theosophical traveler whose privilege it has been to speak in most of the centers throughout the Theosophical world. She has spent many years in Adyar, and she gave a most delightful and inspiring address on "The Spirit of Adyar and Our Leaders," in which she brought out many little items of intense interest in the life of that great Center. A reception given by the Los Angeles Lodge which followed was a fitting closing to a most interesting afternoon.

Miss Glen-Walker spent the following week in Hollywood speaking every evening at the various lodges. Her natural friendliness and charm endeared her to the members. She is now in the Ojai but will leave shortly for Japan, where she will continue her work in the service of the Masters.

### Texas Federation

Even the long distances of the Lone Star State did not deter the enthusiastic delegations from San Antonio, Houston, and Austin, who gathered at the call of the Federation president, Mr. Nat L. Hardy, and were warmly welcomed by the hostess lodge in Dallas.

The spirit of spontaneous friendliness and harmonious dedication among the Texas members makes these gatherings always worth while, but it was especially so on this occasion, since it was the good fortune of the Texas Federation to

have as guests of honor the national officers, Mr. Sidney A. Cook and Miss Etha Snodgrass.

Since Mr. Cook and Miss Snodgrass came by air-plane from Chicago and were combining in one week-end two Federation meetings, the first one in Dallas, and on Sunday the second one in Tulsa, the time was limited; nevertheless the program included a gracious welcome by Mr. Hardy and provided opportunity for a brief talk by Miss Snodgrass and an address by Mr. Cook, both of which were greatly appreciated.

Such a gathering never fails to bring a sense of a new beginning, with deeper recognition of the glorious work in which it is our privilege to share, a keener understanding of both the national and international objectives, and a happy comradeship as we go forward more strongly to a new year of greater activity.

### Ohio Federation

Headquarters has just received a most attractive announcement of the annual convention of the Ohio Federation to be held in Columbus on May 22 and 23. The program promises to be an unusually interesting one, and includes a Shakespearean Festival on Saturday evening. A complete report of the convention will be published in our next issue.

### West Central Federation

The West Central Federation held its spring meeting May 15 and 16 in Progress Lodge Headquarters, Omaha. The guests assembled for a reception on Saturday evening, and the sessions were continued on Sunday. One of the high-lights of the meeting was a short address given by Mrs. Walter Hale of Kansas City Lodge. All those present agreed that the two-day gathering had been a very happy and inspiring occasion.

## CULTURE AND THE ARTS

(Continued from page 134)

Edwin Markham has said, "... beauty is so essential to truth that we do not really possess the truth unless we have the beauty."

2. According to E. B. Havell, in his *The Ideals of Indian Art and Indian Sculpture and Painting*, religious or metaphysical symbolism has been an essential element in Indian art from the earliest times of Aryan culture. The Vedas laid the foundation of a symbolic order both for philosophic thought and for artistic expression long before the era of the "Aryan Conquest" referred to. Incidentally, this conquest is not to

be confused with that which is Theosophically known by that name, and which began as early as 40,000 B. C. (See *Man: Whence, How and Whither.*)

3. It is here that the Theosophical point of view is perhaps particularly opportune. Cultural uniqueness, whether regional or racial, is fundamentally an expression of the One Life, and therefore of man's universality. True or Theosophical internationalism recognizes and harmonizes these two poles of existence in fullest degree.



## Book Reviews

*A Beginner's Book of Yoga, from the writings of L. Adams Beck. Farrar & Rinehart, Inc., New York, N. Y. Cloth \$1.50.*

This volume is a collection from the writings of the author, and deals in glittering generalities, but does not differentiate clearly between raja yoga and hatha yoga. However, a preference for raja yoga is indicated. This book neglects to emphasize to the layman the dangers encountered in the practice of yoga, and does not stress the fact that the practice of yoga is a long and arduous pathway full of pitfalls to the unenlightened.

The reviewer has compared references with the treatment given the subject by Dr. Annie Besant in *An Introduction to Yoga*. Dr. Besant not only makes clear every step, but also urges the student to recognize the importance of every word and thought, advising care and caution.

In spite of its limitations the book contains also much that is excellent, but it is to be regretted that the compiler (more probably than the author) is not more deeply aware of the prerequisite of purity of life and character as the *sine qua non* of yoga. — I. M. R.

*The Astrology of Personality: A Re-formulation of Astrological Concepts and Ideals, in Terms of Contemporary Psychology, by Dane Rudhyar. Lucis Publishing Company, New York, N. Y. Cloth \$3.50.*

The author of this very inclusive work, with an eye on tomorrow, takes the ancient wisdom of yesterday — yoga, the Kabbala, Tao, alchemy — and clothes it in the ultra-modern garments of today — Relativity, Psychoanalysis, Holism, the Gestalt — where, under his skilled touch, it finds itself surprisingly at home.

This presentation of astrology will not be popular with those who degrade that science to a form of fortune-telling, dealing only with concrete events, and not with our attitude toward them. Its appeal will be to the thoughtful student, who finds himself in accord with the truth that astrology has no real value unless it enables us to live more fully and significantly each moment, because, — to quote the author, "The unfulfilled moments cast their shadow over the future moments: this is karma." — A. A.

## JUST PUBLISHED

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