

THE AMERICAN THEOSOPHIST

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ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •



The Besant Memorial School

The name of Annie Besant is revered throughout the world as that of one who has lived and worked during the whole of a noble life to seek and follow Truth and to serve her fellow-men. For over sixty years, sparing herself neither by day nor by night, she has fought for great ideals—for Truth whithersoever her search for it has led her, for Justice where she has seen injustice, for Freedom where she has seen tyranny. And often with Truth, Justice and Freedom she has stood alone, for her warrior spirit would rather be alone with these than forsake them for the plaudits and honours with which the outer world might seek to dazzle her.

But above all she has worked for Youth, herself so young in heart however old in years. She has worked that the young may be happy, that they may be without fear, that they may grow in reverence and in compassion, and that they may look forward with eagerness to the newer life which is their heritage. Throughout the world, though specially in India, youth looks up to her as to the greatest living embodiment of youth's noblest ideals, and as to one of the greatest lovers of youth the world has known: in testimony whereof a lover of youth no less great—Lord Baden-Powell—has just decorated her, in the name of the youth of the world, with the highest honour the Scout movement bestows upon those, a very few, who serve youth in outstanding measure, the Badge of the Silver Wolf.

Today, after more than half a century of ceaseless service, she lies at home in Adyar, worn out in body but with her spirit as of old—undaunted and ardent with fiery enthusiasm: she who is eighty-six years of age! With the young, the hope of the future, are most of the thoughts and hopes of this great warrior, and she ardently cherishes the longing that at Adyar itself there may come into being a school for boys and girls she loves so dearly, a school in memory of her love, that even when she has passed from us awhile her love shall still serve them.

And some of those whose hearts are full of gratitude for so magnificent a love have told her that there shall be such a school at Adyar, a school full of her spirit, full of courage, full of enthusiasm, full of strong and wise patriotism, full of beautiful culture, full of eager service, and of that reverent recognition of due authority whence comes all power of triumphant leadership.

Land is available—there is enough land for a college, even for a University. Men and women are available to become such a staff as there was in the great days of the Central Hindu College at Benares—her first great gift to India. And boys and girls there are in plenty—eager to grow up to love and to serve mankind as she has loved and served.

Money alone is needed—£20,000 (\$50,000) or so for a school, more for a college, still more for a University. But those who know what Annie Besant has been to the world, and to them, will be eager to show some token of their gratitude, however small, and thus to help to place at the feet of a very noble servant of the world the gift she would treasure most—the gift before she passes away of a great educational centre in the home she loves, in which youth shall learn to grow into the splendid stature of the new life.

GEORGE S. ARUNDALE

(EDITOR'S NOTE: *Received just as we go to press. Subscriptions may be sent to Olcott (Wheaton) pending announcement of treasurership appointment for U. S. A. Dr. Besant has headed the subscription list with Rs. 5,000.*)

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Farewell At Close Of Convention 1932

By RUKMINI ARUNDALE

There is only one thing that I can say beside expressing the pleasure that I have felt in having been here and in having come to know so many more people and that is that I feel that we can all be told great things as you have been, but ultimately it is you who are responsible for yourselves, and I for myself. I can say with knowledge that I know the Masters exist, and still it is I who am saying it, and not you who are saying it, and unless our knowledge and all that we say can make you feel and know, so that you can say also "I know," there is not really the helping that we wish to give. I do not mean at all that anything is not valuable, I do not mean it as a disparagement to say this, but I do think that you have to think about that which is deep down within you. You have to forget everything that is superficial. You have to forget everything, if you understand what I mean, you have heard during all these weeks, yet remember everything you have felt, and still more everything that you have known. If you can feel that, and if you can feel that which Krishnamurti sometimes says, you do not need anything further because you can be as gods. He does not say it in those words, but he

infers that you can achieve everything in a flash. I can understand that in a way because if you can receive knowledge then all that is ordinary, all that is mundane in life disappears.

Great people have done it; they have suffered, they have gone through difficulties, every day trials, they have lived in sorrow and trouble, and yet they have seen the realities, have perceived them in a flash. You can know it in a flash, but no matter how much you know it the real things of life are just as much true whether you know it or not.

The existence of the Masters, which is to me the most inspiring thing in life, that can never change. Whether I know myself in a flash, or whether I achieve liberation in a month, those things do not matter. The things that matter are—are you really plunged into yourselves, penetrated to that which is the essence of all that has been said? It is the consciousness of the beauty of thought, the beauty of activity, the beauty of all life. Do you know that? And having known it, how far can you become an inspiration to your surroundings? That matters more than anything else. If we cannot change the world, who can? We must feel that. We must

feel that irresistable desire to get into something. I know that I feel it sometimes myself, but you know there are restrictions. We have not yet all the gifts that some of the great people have. We have not the gifts that Dr. Besant has, who, when she felt impelled to do something went into an empty church and discovered that she could speak. We have to find ourselves, but of course to find ourselves we need courage. We need courage to see the real, to see ourselves, to face ourselves, as well as to face the world and all its difficulties. The League of Nations cannot bring peace, but in reality no League of Nations can be finer than the League of Nations of the Theosophical Society, if Theosophists will make it so.

Dr. Besant was a Theosophist long before she joined the Theosophical Society. If through all this knowledge we can understand the one fundamental reality of life, we can feel like gods wherever we go, and we can appreciate every kind of discovery that goes on, every kind of organization that is being formed, every kind of movement, know them understandingly, as gods understand them, and be understanding so that we become one with the universal life and yet part of that separative life. That is the greatest contribution we can make. More than anything else all that is life must make us know ourselves, must make us know reality. So many people seem to be skimming over the surface of life. Far more than argument, far more than even thinking is that which one can intuit. That is the highest; far above knowledge there is yet one stage which is wisdom, and that wisdom is Theosophy, Divine Wisdom. As the divine is within each one of us and if we can really open our eyes and see that, we will see the truth in a flash, and we will realize that whatever happens, whatever goes on, there is that one purposeful life. It makes us all into gods, and it makes us know that we *are* gods.

The Anthem of the Universal

(Tune: "My Country, 'Tis of Thee")

One Cosmic Brotherhood,
One Universal Good,
One Source, One Sway,
One Law Beholding Us,
One Purpose Moulding Us,
One Life Enfolding Us
In Love Alway.

Anger, Resentment, Hate,
Long Made Us Desolate,
Their Reign Is Done,
Race, Color, Creed and Caste,
Fade In The Dreamy Past,
Man Wakes To Learn At Last:
All Life Is One!

A Visitor's Impressions Here and Elsewhere

By JOSEPHINE RANSOM

It is a great pleasure to be back in England, to contact old friends, to make new ones, I hope, and to link up again with our movement in this country.

For the past two and a half years I have wandered in the U. S. A. of the southern hemisphere (the Union of South Africa) and the U. S. A. of the northern hemisphere (the United States of America), studying the widely differing problems of these two countries and the influence of Theosophy at work upon them, an influence so full of potentiality to shape the world of thought and consequently of action. It may be of value if I give a few observations upon these countries, for the study of human nature is always our deepest interest. It is an amazing path that humanity travels in pursuit of the gifts of understanding in the realms of liberty.

Under the Southern Cross lie lands basking in lavish sunshine. This does not make for great vivacity as one might think, but rather for an easy spaciousness of physical living and a demand for more sheer enjoyment of life. And the more so in South Africa as the stern Calvinistic creeds of the north evolved in past centuries are divested of their gloomy authority and insistence on fear, and the essential radiance of human nature is given fuller expression.

It is clear that a remarkable work is ahead of the whole of Africa and more intensely so in certain parts—the progress of the Negroes. What is their future? How shall the masses of them be drawn up out of the old into the new? What kind of brotherhood has the white person to offer them? How shall Theosophy answer that exceeding delicate and complex question? In it are involved problems of race, color and prejudice, deep-seated and explosive. Naturally the white man, at present almost everywhere, controls the African stage in his own interests—but what is the real purpose of Africa? What can Theosophists do to project a true vision of its future? What, for instance, can the Union do to lead the way, for in the Union is the largest body of T. S. members. Their time is at present engaged in building up interest in Theosophy. In Lodge and publicity work they have all the usual problems to face, both from within and from without. Long, long distances between Lodges makes inter-communion tardy and progress slow. South Africa has had very little stimulus from leading Theosophists. Our President never blest it with her presence, yet the work has been carried on very faithfully and loyally and eager welcome is given to any passing lecturer or T. S. visitor. There are two Sections in the Union, and Pretoria

Lodge has been the first to succeed in making a charming and permanent home for itself, the nucleus, probably, of greater future activities.

The U. S. A. of the north has surely a remarkable future. Here is an astonishing medley of people not yet fully fused. How different is the east from the center and the center from the west! It is between the two great mountain ranges running north and south, in the east and the west, that one finds a people different from the rest of the world. Much of the east maintains with pride and determination its British and European traditions. It has an air of the older world; the cities often have the appearance of the older cities, especially of London.

Britain, France, Holland and the Negro affect the east; France, Spain, Mexico, and the Negro the south; Spain, Mexico and the Red Indian the southwest; and the latter still much of the center; Spain, Mexico, the British, the Chinese and Japanese affect all the west coast; Europeans of all kind, from Finland southwards, affect the north where stretch the great lumber territories and through to the north central. Many of the great central and eastern cities are deeply affected by all kinds of Latins, Slavs and Jews, sometimes (as in Milwaukee) by Germans.

Out of all this and more and with much variation comes a vivid, restless people keenly conscious, during the recent high tide of wealth, of the value of physical comfort and luxury, conscious of new needs and, in order to satisfy them, breaking away from old traditions imported from all parts of the older world and having very little meaning in this new land. Keen to know, eager to explore, willing to experiment and pay the price, possessed of ability, intensely proud of achievement, not caring for responsibility, shy of the intrusion of the world upon its isolation, somewhat unconscious of that world—what has Theosophy to offer this still young nation to shape its future? Who or what shall capture her heart and inspire her to sing a new song of life?

Lodges are both big and small, and under the present financial stress, many of the latter find it difficult to carry on. But the larger lodges have a nucleus of competent and active workers who give most generously of their time and their financial support and contribute always a distinctive quality of friendliness to all undertakings. Many lodges own their own premises and develop them with eager concern. Lecturers, study classes, etc., are, of course, the usual activities; teas, vegetarian dinners and suppers are well-run weekly in order to provide funds for rent, etc., and these attract quite a large percentage of the public.

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The Higher Self and the Lower

By DR. GEORGE S. ARUNDALE

I do not think some of us have laughed as heartily as we laughed last night in one of our higher bodies—I need not specify which. The President laughed very heartily indeed, more perhaps at the evident amusement of those around her as they became confronted with some home-truths which down here, out here, their more immobile bodies would proudly reject. There we were in the realms of Causes, in the regions of the Will. And in those regions we contrasted the inevitableness of progress, of growth, of unfoldment, with the tremendous fuss we make of it when sheathed in the straitwaistcoats of the mind and in the flabby, drifting forms of the emotions. We looked down upon ourselves in our mind bodies and in our emotion bodies, and we laughed and laughed and laughed. How droll that there should be such ado about the inevitable, about our inevitable, about our very own self-determined inevitable! The goal is certain, and the Will works irresistibly—in the long run—to the achievement of the goal. But how we move about in the outer worlds so fussily, so importantly, so much as if everything depended on the lower bodies alone. Our higher bodies laughed at the perky little presumptions of their coarser counterparts, strutting about like peacocks, but verily little more than crows. Our thoughts—which we think to be so overwhelmingly vital—after all, to what do they amount? Not to nothing at all, for they can waste time. But not to very much for they cannot delay us for very long. Right thought is pre-ordained, and is but a matter of time. And the most imposing thoughts our mind bodies think, the most imposing emotions our emotional bodies feel, are merely halting places on the great Road of Life. In them we stay awhile, and then move on.

But when we get to a halting place we so often proclaim in majestic tones: "I have attained. There is no further road to tread. I may now sit and dwell eternally in this place which is the goal." And when we have lain under this illusion long enough, policeman Will comes along and says: "Move along, please. No loitering." And on we move, and come to another halting place, and repeat the same formula all over again. And along comes policeman Will once more—tiresome person—and moves us on again: "No loitering." And identifying ourselves with our policeman aspects we laughed and laughed and laughed at the poor little minds and the poor little emotions being hustled along ruthlessly. It was as if they had no sooner sat down in all pomp and ceremony, preening themselves on their wonderfulness, and just about to sink into soporific bliss, when they are startled by the

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The Price

Cults come and go but those who know are troubled little when a new psychism of mushroom growth gathers to itself a group of adherents large or small. Usually early in the beginning of their public career these movements declare their own doom to the discerning observer by their flagrant commercialism which offers for sale such knowledge as they claim to have.

Powers are offered, spiritual development is promised upon payment of a specified sum. What a travesty it all is to suppose that high spiritual qualities can be bought or that any cult can long survive the taint of commercialism in matters spiritual. So though we find here and there a member or a group of members leaving the highway of Theosophy and traveling the byway of commercial psychism, though even from among our own members letters reach us asking how a study of yoga may be applied to the acquirement of an automobile, yet we know that these are short-lived activities. Such cults and practices come and go—the Theosophical Society goes on.

Those who seek psychic development through the methods taught by cults and so-called leaders who take money for their services may well be thankful that they seldom obtain results but there are enough examples of mental breakdowns and broken lives to indicate the danger from which most are saved by lack of development in their own will power. The Society carries on and will always carry on so long as it continues to teach that the way to spiritual attainment may be found and the unfoldment of the latent powers in man may

be achieved not by purchase with gold of commercial exchange but with the golden qualities of purity and brotherly living. The key to wisdom and to power is to live the best we know and to be worthy of the power we aspire to obtain, proving ourselves capable of using it rightly by giving to the service of the world such powers as we already possess. The world is blest by the Great Ones who guide its evolution in what they withhold as well as in the powers that they bestow.

"NEW INDIA'S" Work Finished

Notice reaches us that NEW INDIA has ceased publication. The paper, already in existence under another name, was purchased by Dr. Besant as an aid to her political work to free India. Acting upon instructions from her Master, vigorously prosecuting her mission, she early recognized the need for an organ through which to influence public opinion. NEW INDIA has wonderfully served that purpose under her inspired, forceful editorship; first as a daily, then as a weekly, it has steadily fought the battle for Home Rule within the Empire. Its purpose having been accomplished with Britain's acceptance of Central Responsibility in an All-India Federation, the forces set in motion now having only the form to perfect, NEW INDIA's work is done. Splendidly and courageously has it won the fight for Dr. Besant, for India.

From England

We reprint from *News and Notes* (England) a contribution to that journal by "A Keen F.T.S." and an appropriate and thoughtful comment by Mrs. Margaret Jackson, the General Secretary of the English Section. Both contributions speak admirably for themselves, but it is interesting to note the opinion of A Keen F. T. S. as to what constitutes a weak lodge and to find confirmation in England that it is the spirit of the lodge, not its numerical strength alone that is of paramount importance. We have often voiced a similar opinion and have had occasion to note how lodges small in number and fine of attitude persist and remain active while larger lodges with equal opportunity die for apparent lack of that enthusiasm and life that must be born of inner friendliness and of brotherhood.

As Mrs. Jackson states, it is the theosophic life that counts in determining lodge strength and where that life is evident in the members of a lodge there is lodge life and lodge activity, lodge value and lodge service to the community. She points out vividly that the Society has an obligation to the world and that at no time has there been greater need of its message of hope and inspiration and of divine guidance.

VOTE—Your Last Chance!

A Timely Message

By MARGARET JACKSON

General Secretary, T. S. in England

One of our members, writing under the nom-de-plume of "A Keen F. T. S.," has sent us a short article that seems to me to sound a note that is badly needed at the present time, and I am including it in this issue in the hope that it will stimulate thought and discussion in lodges throughout the country. There are, undoubtedly, lodges that seem weak because their numbers are small, but others are definitely weak because the members themselves are luke-warm. Wherever there is a group of Theosophists meeting together under a vital and energetic leader, or where there are members who have put their theosophical principles and beliefs to the test by endeavoring to live the theosophic life, then we have a live lodge, no matter whether the members are few or many. We are living in an age when people are hungering for some demonstration of the reality of spiritual life, and in the long last that can only be truly evidenced in the way we live and the influence we exert on all those with whom we come into contact. We are passing out of the age of individualism into one of constructive and co-operative citizenship and the transition can only be effected when a sufficient number of human beings have learned how to live nobly and uprightly as free individuals, people who know that they are divine beings, traveling towards an appointed goal.

We are often asked if Theosophy has any special message of hope or inspiration for the world at the present time, for these are days of testing, and subconsciously, if not consciously, the *thinking* members of the human family everywhere are realizing that drastic changes in our social fabric, as well as in our individual lives, will have to take place if we are to emerge without too much dislocation. It is idle to pretend that "all is well" or that because of "God's in His Heaven" all must be well on earth. The free-will of man is a factor that has to be reckoned with, and until of his own free-will and accord he assents to the establishment of a new civilization built on a spiritual basis, there will be no deliverance from the chaotic conditions of the present. The slow, relentless, impersonal force of the surging evolutionary tide will in the end accomplish the change-over from the materialistic civilization of the past. During this period the dominating idea has been, that by doing the best one can for oneself, independent of the effect it has on other people, the result will somehow flow into the millennial stream of the common good, and this must now give way to a nobler conception, one more in harmony with the divine will, wherein the true development of the individual is seen as being only possible when the good of the individual

is striven for, in order to bring about the good of the whole.

Theosophy has a message of hope for humanity, a message of inspiration and guidance, for we know that come weal or woe, the Great Architect will bring even the mistakes and stupidities of men to good at last, and that out of the welter and chaos of the present a new civilization will emerge, wherein the whole human family will be freed from the dread menace of fear of the future and the unknown and the equally deadly menace of unnecessary material hardships and want. Poverty and hardship and insecurity may have useful lessons to teach, but beyond a point they are soil in which the baser instincts on the whole submerge the finer. We must tell the world that its new order will have to be founded on spiritual principles—the brotherhood of humanity, the fatherhood of God and the Inner Government of the world. It is easy to talk about brotherhood, but it is the most difficult thing in the world to live it, and only as our understanding of what it implies grows, can we begin usefully to apply the principle in our relationship with other people. We have to learn how to help and guide our younger brethren, to pay deference to those older than ourselves, to bear as we grow older an increasing share of whatever common burdens have to be shouldered. We must ourselves learn to have more tender thought for the weaknesses and stupidities of one another and look for the finer shoots of character and of mind, and we must become more and more critical, and careful of our own shortcomings. We must help to restore idealism, for without vision, without ideals, the people perish.

And we must try to restore belief in a beneficent Creator within whose limitless, boundless love the whole human family is enfolded. But just as every human father has to stand aside and let his children make mistakes while they garner experience and test and deepen character, so has God to stand aside and watch us blunder while we learn to use our own divine creative gifts. We learn to use them by the play and interplay of that spiritual power we speak of as free-will, within a prepared environment, the great big beautiful world, with its marvelous tools and implements in the guise of natural products and raw material. Out of these, man fashions the conditions of life that he hopes will bring him the results he craves—happiness, security, realization, but until man learns to use this precious gift wisely in conformity with the good law, his free-will is forever getting in the way of God's Plan, and the very things he strives to secure elude him. The knowledge that there is a Plan and the realization of the necessity of bringing our human lives into conformity with it, is badly needed by the world at the present time.

And we have to tell people that in this great task man is not left altogether alone and helpless: that behind him stand the great Elder Brethren ever ready to guide and assist him, but the guidance must be sought for, humanity must be *willing* to accept the fact that Their Wisdom is greater than its own. We must *knock* if the door is to be opened.

The Next Step in Evolution

There was much discussion lately at a theosophical meeting, as to how to help weak lodges; if strong lodges could send them lecturers, and if meditation or religious reading should be used at the beginning of the meeting in order to promote the right atmosphere.

First, what is a weak lodge? Do we base our judgment as to the strength of a lodge on the number of its members, and the so-called "propaganda" it does? Number in this case proves nothing. Of course it would be desirable that a great number be animated by the Spirit that moves, and a large lodge is not necessarily lacking in anything essential. However, it is quite true that a small lodge where, perhaps, two or three live the true life because they are true Theosophists is stronger than a Lodge of fifty members who are only buzzing. I would like to make a distinction between a strong lodge and a noisy lodge. And, perhaps it is the small lodge which could in some cases help the larger. If a lodge is really weak, i.e., does not contain the spark, then it had better disappear; it is only a semblance and no "talker" can make it strong.

This old idea of propaganda by beating the drum has no real value. A certain form of lectures stirs some superficial layer of the emotional body, and people so affected join the T. S. What a wonderful success! Later they may prove to be a dead weight and it may be that some F. T. S. cause really great harm to Theosophy. The true propaganda for Theosophy is the individual life of Theosophists. Do we react in the right way in the ordinary affairs of the world? I heard a member who likes to speak loudly of the brotherly spirit she has established in her lodge, being very rude towards a person of service. How can that person be brotherly in the lodge unless superficially? The life of all Theosophists should be propaganda, not words! I believe in no other propaganda but "right living," showing understanding and consequently, love.

Then, if Theosophists develop in themselves the right attitude to life, the attitude of one who knows the purpose of life, the atmosphere of the lodge will naturally be harmonious and "religious" in the true sense of the term. Outside forms will not be necessary. This does not mean that they could not be used, but they are not essential and, in some cases only create a Sunday School at-

mosphere, most detestable to those who care more for reality than for appearances.

Another suggestion put forward, that of speaking in the lodges only of karma, reincarnation, and life after death, seems wrong to me. Theosophy is the Science of Life and includes everything, provided something of the Unity of Life is perceived. The more subjects are tackled the better it will be *if the underlying Unity is stressed*. That is the essential point. Depth is what we need, and nobody will be able to give us that. We have to acquire it by knowledge, deep thinking, and the practice of brotherhood in *all* avenues of life and towards *all*.

I was much struck, just after the meeting, by Krishnaji's new presentation of his teaching: "There should be no giving nor sharing." At first sight it seems quite wrong, but if we realize that Krishnaji has developed in himself the Buddhist consciousness of our race, which is only dawning in the new-born sub-race, then we shall understand that where there is Oneness there *cannot* be any giving nor sharing. Of course this attitude is still far ahead for the majority, but if we do not try to understand that new spirit, we in the T. S., who are meant to develop the consciousness of the sixth root-race, we will only stagnate in the pools of the fifth sub-race of the fifth race; we shall become a hindrance in the right evolution of the T. S. and might cause it to fail. Of course the fifth race must slowly pursue its evolution, but the T. S. should be at the crest of the wave. We have to wake up to the wonder of our time instead of trying to revive a dying life in decayed forms. We should be able to make a change, to shake off the past and realize the Dharma of our Day, taking "*the next step in evolution*." Then our T. S., the true T. S. of the Masters, will be a resplendent Light needing no artificial help. The Sun does not need a candle!

News and Notes, England

A KEEN F. T. S.

Song of Individuality

Hew your own path,
'Tis for this gallant task you came.
And having hewn it, walk the same,
Oblivious to praise or blame
Of passerby.

Sing your own song,
No other soul can strike your note.
Remember that for you God wrote
The melody divine that smote
Your ears at birth.

Find your own Truth,
Then follow it with steadfast tread,
Smiling, and with uplifted head,
Weaving your own distinctive thread
Into Life's loom.

—ZOLA MONK.

The Heart of a Nation

Thoughts at the Lincoln Memorial

By GEOFFREY HODSON

In these our present days when so many millions of men in almost every country of the world are experiencing physical want and mental despair it is good to stand for a time in a place of power and light such as is the Lincoln Memorial at Washington D. C., there to seek a reorienting of mind and heart.

As one ascends the steps and passes the great pillars between which the huge and impressive statue of the President looks towards the nation's Capitol and feels the throb of life and power passing through the whole Memorial one realizes that physically this is the nation's heart. The outward dignity and beauty of the Memorial make deep impression even on those who are least responsive, and command quiet reverence as the visitors approach. Within, before the great man, voices are subdued, silence falls, as consciously or unconsciously, the power of the place is felt.

The Lincoln Memorial is far more than a beautiful national monument raised in gratitude; it is a national power center. Those Mighty Ones Who guard and guide the destiny of the American people find in the reverent approach, the gratitude, and devotion outpoured here, a channel through which Their power and blessing may be spread throughout the land. In the air above, hosts of angels minister to that power, conserve the descending blessing and the upwelling life-stream and direct their flow through the gradually forming and extending veins and arteries of the American body corporate.

It is good therefore to stand in this place, for all who do so are blessed by its power, thereafter becoming bearers to the world of the leavening influence of the Supreme Ruler of all continents and of all men and of His mighty Hierarchy of Light. Thus to be touched is to be inwardly illumined and inspired with added zeal, and thus to serve is to bring nearer the day when the vision of the King in His beauty, lost during the mental cycle, will be restored to the race, as it has already been restored to its true leaders.

Who shall sojourn in thy tabernacle?
Who shall dwell in they holy hill?
He that walketh uprightly and worketh righteousness

And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor;

He that doeth these things shall never be moved.

—Fifteenth Psalm.

New Book By Dr. Arundale

Some time ago we told you that Dr. Arundale's 1932 summer addresses would be assembled and presented in a single volume. Now we may announce that this book will be available and ready for distribution in April, under the title, *Mount Everest—Its Spiritual Attainment*.

The Press is tremendously happy thus to present a series of lectures which include eloquent and practical expositions of the inspiring subject of discipleship, challenging views as to our responsibility of leadership in the world's thought and activity, and a penetrating and cogent treatment of certain fundamental principles which the Theosophist recognizes as underlying our entire social and political fabric.

You will think more keenly, live more nobly and serve more greatly after having lived for a time within the dynamic influence of Dr. Arundale in the reading of his *Mount Everest*. See announcement on back cover.

VOTE—Your Theosophical Duty!

Saith the pupil, O Teacher, what shall I do to reach wisdom? O wise one, what, to gain perfection?

Search for the paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the ever-lasting. Learn, above all, to separate head-learning from Soul-wisdom, the "eye" from the "heart" doctrine.—H. P. B.

New Anti-Vivisection Victory—First of Its Kind in Nation

The San Francisco Anti-Vivisection Society, working to save animals from the cruellest torture of the age has just won a most significant point toward bringing America into line in the great anti-vivisection progress now sweeping the world.

Frantically opposed by the vivisectors as an opening wedge but warmly backed by the mass of citizens, an amendment, believed to be the first in the country definitely to write Anti-Vivisection across the public pound, has been passed by almost unanimous vote (13 to 2, then 10 to 1) of the San Francisco, California Board of Supervisors. It prohibits under penalty the surrendering or obtaining of any impounded animal for medical-scientific research.

It is hoped that other cities and also states will pass similar legislation, which, because of citizen rights in and sentiment toward the public pound, is more easily gained than total abolition of vivisection, while in no way jeopardizing that goal.

Personal Opinions

L. W. Rogers

Rangoon, Burma,
Jan. 10, 1933.

The Adyar Convention

As motley a throng as ever you are likely to see in a lifetime was the audience of five hundred or more delegates attending the Convention which adjourned last week after four days of closely crowded activities. Seven religions were represented and each morning they joined in devotional exercises in the main hall, which was always crowded with delegates and visitors. How many languages and dialects were spoken one cannot even guess; and the number of nationalities present was mere conjecture. The most conspicuous types were Indian and Mongolian. We heard speakers from Burma, China, Java, Denmark, Iceland, England, America, Australia, New Zealand, and of course from various parts of India, where the differences are often more distinctive than those between widely separated nationals.

The central feature of the program is always the course of "Convention Lectures" as they are popularly known. The theme was a live one, "A World in Distress: The Remedies As Seen by the Theosophist."

The five lectures were delivered in the following order, by C. Jinarajadasa, C. W. Leadbeater, L. W. Rogers, A. Ranganatha Mudaliar and G. S. Arundale, and the viewpoints differed so widely that the ground covered was consistent in scope with a universal philosophy. The audiences were too large for the main hall and the lectures were given in the Headquarters garden, with its fine permanent stage and great shade trees, at 8 o'clock in the morning. The weather was ideal throughout the four days, the sky cloudless and the temperature ranging from 71 to 75. Vice President Warrington presided at all meetings. Dr. Besant did not appear but on one afternoon the delegates were invited to file through her room as she sat in an easy chair. But even that was something of an ordeal for the venerable President.

One evening was given to Oriental music and the final evening to Occidental entertainment, chiefly to national costume dancing by Rukmini Arundale and Miss Balfour—the French gavotte, the flame dance and a Spanish dance by Miss Balfour and a Hungarian dance by Rukmini. Some scenes from *The Light of Asia* served for the finale, with Mrs. Arundale in the role of the Princess.

On the program were two 4 o'clock lectures, one by Sir C. Sankaran Nair on *The Bhagavad Gita* which I did not get to hear, and one by Secretary Ernest Wood on *The Secret Doctrine*. Prof. Wood is our one Occidental

lecturer who fits into metaphysics as an eagle takes to the air and his exposition of the few lines that constituted his theme was enlightening.

Only a few American visitors arrived for the Convention, including Miss Frances Lurman and Mrs. Smith, of Baltimore, Mr. and Mrs. Chase and son, of Rochester, who have been living abroad for several years, and Miss Elizabeth Hancock, of Ojai. With the Warringtons and Miss Neff, of Akron, who is Bishop Leadbeater's secretary, the Americans were at least a little group when, on closing day, the Vice President called upon the various nationals to rise.

Before leaving Adyar the Olcott Panchama School was visited, of course. It is just outside the Headquarters compound and it is a model school as schools go in India. Its clean, substantial buildings, its central playground, its technical equipment, are inspiring to see after a visit to a Government school near by, with its ugly mud walls and its utterly depressing interior. All the buildings of the Olcott school are crowded to capacity and the age range is from children to young men and women. There is no charge of any kind and a very small amount of food is also given. The school has improved quite noticeably since a previous visit seven years ago. The pupils were the happiest thus far seen in India. Hand craft trades are taught and in all grades the practical things of life are in evidence. The School evolves its own teachers and some of its graduates are teaching in other free schools.

Another visit was also made to Mrs. Wood's Free Night School, which was referred to in a previous letter to THE AMERICAN THEOSOPHIST. Utilitarian things are so direly needed in India that they attract attention readily for they stand out like flowing fountains in a barren desert. It is a brave little enterprise that Mrs. Wood is carrying on single handed. Half a hundred young men are getting a practical education free of charge. Were any sort of cost involved, no matter how slight, they could not come at all. Even pencils must be furnished. Three grades are at work in the one room of a temporarily unused garage. It was the only possible refuge after the roof of the village school rotted through and the rain drove them out. But Mrs. Wood is hoping to build a school house. The site will be "temple ground" in the village and therefore free. But the building itself is the problem. It will cost only the ridiculous sum of 750 rupees, or, normally, \$250! But it is just as impossible for such an Indian village to raise that sum as it would be for an American village of five

hundred people to build a school house costing \$250,000. So Mrs. Wood sent out a circular asking for modest donations to the tiny building fund. But thus far she has received only one donation of thirty rupees from Dr. Arundale. She made the interesting suggestion that it is an unusual opportunity for generous Americans because at the present rate of exchange a dollar will buy four rupees. The normal rate is only three; therefore anything sent will count in India for one third more than it cost. Most addresses in India are difficult but hers is easy—simply Mrs. Ernest Wood, Adyar, Madras, India. It costs three hundred rupees a year to run the school after the building is provided, but that she is able to manage. That three hundred rupees, normally about a hundred dollars, pays the salaries of the three teachers, and for light, books, slates, etc. A very little money accomplishes much in India. No, it is not a hundred dollars for a month but for a year! Aside from the school work Mrs. Wood and her associates visit the sixteen villages that are within three miles of Adyar. In three months fifty-six lectures were given, on maternity, child welfare, scouting, sanitation, etc., and twenty-nine on other subjects. Other residents of Adyar are also busy in useful work that is steadily making our international center favorably known to the public. Among them Mrs. Jinarajadasa is very active in welfare work and is an officer in the Madras municipality, visiting almost daily what in the U. S. we should call a juvenile court.

A Buddhist Country

Burma is very different from India—as different as the United States is from England. We far away Americans do not quite realize the immense preponderance of Hinduism over Buddhism in India. We think of them as two great religions with millions of adherents; and so they are. But while Buddhism has eleven millions in that country Hinduism has more than two hundred millions. The Mohammedans stand at about sixty-seven millions. But in Burma the situation is reversed. This country is predominantly Buddhist; but more about that after I have been here awhile. It was not in the original itinerary to extend the lecture tour to either Burma or India. That period was set aside for rest. But man proposes and karma disposes! At the Adyar Convention a group of Indian and Burmese delegates quietly constructed a lecture itinerary and brought it to me for an O. K. It bristled with daily lectures through India and included several thousand miles of strenuous travel. It made an American itinerary, with six a week, look tame and uninteresting. But what can a Theosophist consistently do but work when work is offered? The first thou-

sand miles lies behind and the first lecture comes tonight. America has no monopoly on magnificent distances.

An Approach to Modern Art

By HELMUTH BAYER

The world today is undergoing that difficult period of transition defining the end of an old cycle and the birth of a new one. Nowhere is this more evident than in the arts. Let us consider modern art for a moment, before which one is sometimes inclined to fling hands skyward in dismay—and not without reason. The value and import of the present day trend is somewhat obscured by faddists, pseudo-intellectuals and immature souls in general, whose claim to artistic stature lies only in half blind imitation of the contemporary departure from academic tradition. Modern art, as any other movement, consists of the many who observe the letter and the few who grasp the spirit.

However, it would be far from true to assert that every modernist is a montebank. He is, more often than one may think, a person sincerely trying to produce something of aesthetic import. It is difficult to generalize because art is essentially a matter of many individual viewpoints; yet I feel safe in saying modern art, despite manifest shortcomings, strikes a keynote which is theosophical in spirit, though not in label, inasmuch as the artist no longer concentrates on physical form as an end in itself. He is interested in expressing inner concepts rather than in reproducing outer appearances in mirror-like fashion. It is the difference between the pictorialist seeking aesthetically significant form in the objective plane and the creative designer who finds his material in the invisible but potent worlds of his inner being. The one may picture birds flying while the other expresses a mental concept of flight in terms of dynamic and more abstract design. Though he may hold no literal belief in occultism, the modernist is an occultist in practice because he is painting as the mind perceives rather than as the eye sees—in effect, “thought-forms” rather than so-called “natural” forms. Or he may be dealing in design abstract as a melody, sufficient unto itself, apart from literal and literary interpretations. If art is to be alive and breathing, it is quite legitimate and necessary for the artist to attempt expression of things other than that which is cognizant to physical sight alone. Art as a technique of photographic pictorialism has passed its zenith. Development in the future will be in an expansion of art-consciousness from the literal to the intuitional.

Three factors may well be kept in mind for an impartial approach to the modern in art:

(Concluded on page 65)

The Inner Life



Clara M. Codd

We now commence the study of the little essay on Karma at the close of *Light on the Path*. Mr. Jinarajadasa writes in his preface to an American edition: "The exquisite frag-



ment on *Karma*, which follows *Light on the Path*, is from the Venetian Master, though also written down by M.C. It too has the indescribable spiritual quality of the larger manual and reveals to us some glimpses of the light of the 'Grail.' There is an exquisite fragrance of dignity and

spirituality through the whole treatise. It is the loveliest description of the working of the Karmic Law which exists. Let us take two months over its consideration, dividing it in half, and stopping this month at the words "it cannot recede from it," which forms a natural pause.

The rope of individual existence is incapable of being broken because it is the thread of our underlying immortality upon which the pearls of each personal existence are strung. And the threads are the different layers of consciousness and matter which form the composite man. They are colorless because their inherent qualities have not yet been brought from latency into full potency. This, evolution through many lives will do. Yet they are innately straight, strong, and true. So always at the base of our nature, as *Light on the Path* has told us before, lie faith, hope, and love. But passing through many different conditions, through the vicissitudes of many lives, they suffer a temporary distortion, soiling disfigurement. Notice too how when one side of a man's nature becomes distorted, inharmonious, it communicates that distortion, that disharmony, to the other sides. Like a running spot of color it stains other things besides itself. Thus an ugly thought spreads out and invokes an ugly emotion. Perhaps a regrettable action follows, setting up a train of causes and effects which will take many lives to straighten out again. And, as the Master says, since these forces operate not through mechanical things but through the living nerves of a human consciousness, how far-reaching and subtle indeed must be the power of ill-regulated thought and desire.

But eventually the disharmony becomes resolved, the disorder fair order, and the threads of life pass for ever out of the shadow into the shine. That is the joyous hope and certainty of life. However far a soul strays from its true happiness and fulfillment, it must one day return, must one day become the victor. "Even the weariest river winds somewhere safe to sea." For all the time the

deepest side of him has so willed. He can no more finally depart from his divine destiny than he can cease to be himself. And now the different sides of his wonderful complex self are no longer a colorless possibility. Through the discipline and experience of many lives in the school of earth they have become a fully developed actuality and shine for evermore with their full golden effulgence. Once more are they straight, strong and true, knowing wherein true strength and purpose lie. And because the whole nature has become balanced, developed, harmonious, it is now able to perceive the eternal Divine harmony without. Just as Krishnaji tells us, when once that delicate poise between reason and love is attained, then can a man open the door to the Secret of the Universe. "God in the depths of us receives God Who comes to us; it is God contemplating God; God in Whom dwell healing and peace."

The next paragraph is very wonderful. It teaches what our Leaders have so often tried to make us see, that any event coming to us is not in itself the solitary and direct outcome of any specific act in the past, but rather the converging at any given moment of many lines of force from the past, what a chemist would call a "resultant." The man who only understands Karma superficially thinks of the law of Karmic consequences as a kind of universal "tit for tat." The threads which produce the smallest consequence are the complicated convergence of a myriad of forces. Hence, as the essay says later on, the play of Karmic Law is only to be really understood by the man who has risen above it personally, and can watch and understand with the serene eyes of a purified and impersonal soul. Just as day follows day, and all its events are the natural following on of yesterday, so life follows life, and its circumstances and events are the natural flowing on of what took place on the great yesterday of the last life.

The next paragraph describes something well known to all students of occultism, and of which they were warned by H.P.B. at the very outset of their endeavors. Even in a little way, as soon as a man tries to live up to his true ideals, trials and disappointments await him. When he is living at his best then the worst in the outer world seems to befall him. This paragraph explains just why. The mass of men do not know why they are here or what they should do. Their aims and actions are uncertain, wavering, indefinite. Hence their karmic reaction is of the same nature. But once the higher aims of life are clearly seen and followed, the reaction of Nature becomes increasingly more and more powerful, more one-pointed, more dynamic. The power

of most men is like water leaking over a whole field. The occultist digs a channel and drains the field. Hence the dissipated water now becomes a tide which could turn a mill-wheel. And the karmic effect of his trained one-pointed thought and action brings enormously greater results. Hence the ill-guarded thoughts and emotions and actions of an Initiate, or even the accepted pupil of a Master of the Wisdom, are far more potent than those of ordinary men. Conversely, too, the thoughts of other men levelled at such a one, or an act of service done to such a one, is productive of very great karmic reward or disability. We can now see why the great ones among us allow true devotion in others to express itself in service to themselves through a great cause, and also why they will be wary not unnecessarily to antagonize others or to present teachings which will inevitably be thrown back. Rejection and hate cannot hurt them, but it will very seriously hurt those who send it against them. "It is better for such a man" said the Christ

ambitious, whether by atavism or karmic heirloom those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly, and he will have to fight a hundred times harder than before, until he kills all such tendencies in himself. On the other hand, if he be good, generous, chaste, and abstemious, or has any virtue hitherto latent and concealed in him, it will work its way out as irrepressibly as the rest. *This is an immutable law in the domain of the Occult.* Its action is the more marked, the more earnest and sincere the desire of the candidate."

The occultist cannot be half-hearted, cannot go back upon the path he has entered.

Thank You

Headquarters is very grateful to those who responded so readily in supplying us with old copies of THE MESSENGER.

Here Is Your Ballot

.....
 Mail at once to American Theosophical Society,
 Wheaton, Ill.

OFFICIAL NOMINATING BALLOT

for

National President and Vice President,
 American Theosophical Society

For National President, American Theosophical Society, I nominate:

.....
 For National Vice President, American Theosophical Society, I nominate:

.....
Cut Off Here

~~Do NOT sign your name to this ballot. Place~~

Election of National Officers

The By-Laws of the Society provide that a ballot for the nominations for the offices of National President and National Vice President shall be published in the official organ of the Society in January or February but that nominations may continue until March 10. For the convenience of those who have not yet voted, a nominating blank is repeated in this, the March, issue for there will still be time for most of these to mail their votes to Headquarters upon receipt of this number and still have them reach the National Secretary by March 10.

This method of selecting national officers was introduced a number of years ago in order that every member of the Section might have an opportunity to express his opinion as to who should be the executive head of the Section for the three years following election. It provides for the recording of the popular vote and gives to our members wide opportunity. It furthermore presents a theosophical duty to every member to express his

Nomination of Directors

There are seven members of the Board of Directors, the National President, the National Vice President, and five others. These five Directors are elected in the same year as are the national officers and their term of office is three years, beginning at the time of convention. Below is quoted that part of Section 13 of By-Law VI which gives instructions as to how to nominate directors.

"Any three members of the Society who are qualified to vote may nominate from one to five candidates for the office of Director by first obtaining twenty-two signatures in addition to their own to a nominating petition and also the written consent of the person or persons nominated. This petition together with the written acceptance of the person or persons nominated shall be forwarded to the National Secretary not later than March 15, of the year in which the election is to be held, and the National President and the Secretary shall publish in the April number of the official organ a certificate containing the names of all persons so nominated together with the names of the three members making the nomination."

The By-Laws provide that nominations received in due time in the above form shall be printed in the April number of the official organ of the Society and that a ballot shall be published in May and that election from among those legally nominated and published shall thereupon proceed until June 10.

Note the book events—back cover.

Theosophy in Action

An energetic Theosophist who is aware of current trends sees a great need to take action against the trend in this country, and especially in certain states, again to legalize capital punishment, a distinctly backward step. In an effort to spread knowledge as to the unfortunate results of such a practice, and its ethical and moral inconsistencies, the Association Against Capital Punishment has been formed by Mr. Claude L. Watson of Chicago. Its objects are to abolish capital punishment, to create, by educational methods, public sentiment strong enough to enact the necessary laws to prevent capital punishment, and to form a group of all persons who wish to work towards these ends. There are no membership dues and those who wish to help should address Mr. Watson at 3723 Addison Street, Chicago.

Rather surprising news from India tells of the arrest of Mrs. Margaret Cousins, and her imprisonment for one year on the charge of "disseminating sedition." It will be remembered that Mrs. Cousins has had similar ex-

perience before, since, when vigorously active in the great woman's suffrage struggle before the War, she was twice jailed, once in England and once in Ireland. In India she organized the movement which grew into the widespread Women's Indian Association, and introduced the historic deputation of Indian women to the Viceroy and Secretary of India (then Lord Chelmsford and Mr. E. S. Montague, respectively), which made the first demand for the enfranchisement of the women of India under the projected Reform Bill (1921). She was the first woman magistrate appointed by the Government in India (1923), and thus opened the door for the magistracy of women. In manifold social and cultural activities, Mrs. Cousins has toiled for the uplift of Indian women, and now of course for the liberation of the Indian people themselves. Her latest service was to act as organizing secretary of the newly founded International Committee for India at Geneva.

Mrs. Cousins' friends will be glad to know that she is quite comfortable and most kindly treated, and free in many ways to carry on her studies, even though restricted within the area of the two cells allotted to her.

Lesson in Cruelty

(Reprinted from the *Chicago Journal of Commerce*, January 26, 1933)

Sir:

Thousands of animal lovers throughout the nation were shocked and pained by press reports of the cruelty inflicted upon two helpless circus lions recently shot to death on Wolf Islands near Dorena, Mo., by Denver M. Wright, St. Louis, "to satisfy his ambition to become a lion hunter."

The little tragedy was like a flareback to the butchery of Roman Carnival days. It is a crimson lesson in man's cruelty and vanity. In the name of sport, a father with a young son released two tame animals, proudest of God's beasts, had the puzzled animals goaded to a trot and then shot them down, letting the small son administer the coup de grace to one dying lion with a bullet in the head. What a travesty in parental bravery!

This father should be sentenced to read to his son every morning for a year from that section of *The Light of Asia*, by Sir Edwin Arnold, which concerns a starving tigress in a drought-withered land with two tiny cubs whining for sustenance that was not there. In two pages he would learn something of the imperishable love of these beasts for their young, and, incidentally, of a holy man's sacrifice. It should be a true inspiration to kindness as against wanton cruelty.

MRS. LOWELL S. HORT.

Pity and need make all flesh kin.—*Light of Asia*.

What Lodges are Doing

Augusta Lodge writes that beginning in the spring of 1932 a series of lectures was given at Hotel Richmond to which the public was invited. Mrs. George Elliott, president of the lodge, was the lecturer and after each lecture answered many questions. Such interest was created that it was decided to hold a study class twice a month. Mrs. Elliott is the capable and effective leader and an interested group of ten or twelve gather for talks on elementary Theosophy. The regular meeting for members is held each Friday afternoon and the group is now using *A Study in Consciousness* by Annie Besant. Each member is given a part of the chapter to study and prepare a talk on, thus taking part in the program.

Austin-Dharma Lodge during the past month alternated study of *Readings from the Dialogues of Plato* with open discussions of the speeches and writings of Krishnamurti. The lectures on Plato were by Mr. Frank L. Reed, vice president of the lodge, and the discussions were led by other members of the lodge.

Palo Alto Lodge continues holding Sunday afternoon public lectures at 3 o'clock and their literature is kept well circulated, so the light is burning brightly there.

Tacoma Lodge continues its series of Sunday evening free lectures on the practical value of spirituality, the speakers for March being Prof. Julius P. Jaeger, Dr. Alan L. Hart, Mr. Sam B. Stocking, Mrs. Frank Thompson.

St. Louis Lodge members enjoyed a valentine party on February 11 and later in the month three plays by one of their members, Marie Evelyn Lueke, were presented, the proceeds being given to the building fund.

Panama Lodge is progressing most favorably under the presidency of Mr. A. A. Steer. With the help of the correspondence course booklets each member at the Monday evening meetings is provided with a lesson to study during the week and a typewritten page of thoughts to supplement the study. A weekly circular telling interestingly of some valuable theosophical truth is sent out to a mailing list of sixty-five persons who have expressed a desire to receive these bulletins. These activities together with regular lectures and classes are building up an excellent center and much may be expected from this active and enthusiastic group of workers.

Berkeley Lodge greets THE AMERICAN THEOSOPHIST in its new dress and is going to do all in its power to add to the general progress in 1933. It reports most interesting and instructive meetings and stimulating visits from Mr. Fritz Kunz and Dr. and Mrs. Arundale

during the past year. The old year was closed with a merry Christmas party, largely attended by both grown-ups and children and was featured with a musical program, talks and stories, and an inspiring Christmas tree presided over by their beloved Mrs. Weirick. Reports of increasing interest and activities and a growing membership are expected.

Genesee Lodge (Rochester) benefited greatly from its study of *Thought Power*, during February. Many new ideas were brought out in discussion and especially on the subject of the causes and cures of worry. For study this month *In The Outer Court* is being used.

Jacksonville Lodge reports that as a result of a course of lectures given by Fritz Kunz during the early part of December, considerable interest in Theosophy was manifested by the public. Shortly after the holidays a class in elementary Theosophy was organized with seventeen members in regular attendance. They have taken Leadbeater's *Textbook of Theosophy* for study and Besant's *Riddle of Life* for collateral reading. There has been adopted the method of the older, more advanced members taking in hand inquirers who evince an interest and desire to know something about the theosophical movement. One evening recently Dr. Tesmand Carey of Sydney, Australia, addressed the members at a regular lodge meeting. Dr. Carey is an endocrinologist and psychiatrist of some note in Australia, having been connected with prison work and clinics among the Bush people of that land for many years. He gave a very interesting talk on the ductless glands of the body and their effect upon spiritual and emotional life of the individual. As a young man, Dr. Carey heard Henry Steele Olcott lecture and he was able to give his audience many interesting sidelights on the personalities of many of the early teachers in the theosophical movement. On January 8, the wedding of Mrs. Elizabeth Gilbert and Dr. Karl G. Knoche, president of Jacksonville Lodge, took place in the lodge rooms.

Colorado Lodge (Denver) reports that the ways and means committee, under the joint chairmanship of Miss Lola Hollister and Mrs. Edna Hannen, working in cooperation with the social committee, under the chairmanship of Mrs. Leontine H. Parsons, have been holding monthly social evenings at which many prizes are given for winners at cards or other games. These prizes are solicited from merchants who wish to advertise their goods. Other articles are disposed of by the grab bag, raffles, or direct sale, and much pleasure and benefit result from these occasions.

Indianapolis Lodge had the pleasure of entertaining Miss Marie Clymer, a pupil of Miss Mary Gavin, of the rhythmic school of danc-

ing. The members were grateful for this gift of rare beauty and were delighted with the way Miss Clymer expressed the higher life through her art. Indianapolis and Hypatia Lodges met together for a celebration of Adyar Day.

Cleveland Lodge announces the organization in the early part of December of a Raja-Yoga Club for self-development under the direction of Mrs. Minnie Peets. The group was called a club instead of a class in order to get newspaper publicity, and meets every Friday with an average attendance of fourteen. The group has for its procedure the nightly memorization of the passage for the day from *Meditations From At the Feet of the Master* with a meditation on the same in the morning. The verses for the week are discussed and gone over each Friday. Mr. Hodson's method of self discipline as given in *Thus Have I Heard* is also followed. There have been two talks on the Masters, one on "The Masters as Just Men Made Perfect," and one on "The Master K. H." The Club gave a luncheon on January 13 to which thirty-six persons came, the topic for the day being "The World Mother." A second luncheon was held on February 17. There is a special department of the Club devoted to the World Mother, and so each time something relating to Her is given. Already the Club has proved itself a success, and is giving to non-Theosophists an understanding of their problems interpreted in the light of Theosophy, and to Theosophists new enthusiasm for their goal.

Birmingham Lodge has inaugurated a season of monthly free lectures, linked together by classes in which the ideas of Theosophy are considered in greater detail. The Birmingham press has allowed very good publicity for this spring drive. The lecture on February 3 was given by Mrs. Lea Kellogg Wetmore, who spoke with ability and charm on "The Riddle of Love and Hate." Mr. Richmond P. Wetmore, president of Birmingham Lodge, is conducting the classes, which are very well attended. A collection is taken at the lectures but the classes are altogether free, and follow the general plan laid down by the speaker with further explanations and informal question-discussion sessions. A very beautiful violin program was given in February by Mrs. Regina Marks, both preceding and following Mrs. Wetmore's lecture.

St. Paul Lodge reports that starting March 6 they will hold Sunday evening meetings. Most of the Thursday evening meetings are closed to the public. The Monday evening study class is very interesting and well attended. Saturday, February 4 a dinner was served to about one hundred, and after dinner there was a very fine program of musical numbers and readings and this successful social evening closed with dancing.

Chicago Lodge has been exceptionally for-

tunate this winter in having Prof. R. Brenes-Mesen on Tuesdays, Mrs. Adeltha Peterson of Los Angeles on Sundays, and a host of interesting speakers on Saturday afternoons, including Mr. Walter G. Greenleaf, Dr. George B. Lake, Mrs. Gussie M. Hopkins and Mrs. Clara J. Kochersperger. On March 4 the lodge will serve a cafeteria dinner, followed by a social evening, to members and friends.

Milwaukee Lodge announces the organization of a young peoples club which has been formed by the younger lodge members to provide wholesome social activity and an attractive approach to Theosophy for young people. Membership is free, expenses to be paid by voluntary contributions. Formalities of organization will be dispensed with as much as possible to allow for the greatest flexibility in arranging activities. Tentative plans are for two meetings per month, one social in nature and one for more serious purposes. The first social, a valentine party, was well attended and enjoyed by all. Hikes and other outdoor doings will be introduced as the seasons progress.

Tulsa Lodge enjoyed Miss Henkel's recent visit very much. The Saturday afternoon she was there it had been announced that she would be in the reading room all afternoon, and many callers came in. Tea was served and it was felt that the social contacts were advantageous as well as agreeable. Miss Henkel spent much time while she was in this city in going over the plans for lodge work with the officers and working members, and the secretary writes that "these conferences were of great benefit to us, helping us to see our weak points as well as our stronger ones. We were charmed with her work among us, and feel quite sure that all the lodges who are fortunate enough to secure her will be equally pleased and benefited."

Maryland Lodge recently initiated the holding of Saturday afternoon teas for the public at which one of the present day problems is presented by one of the members, all present being invited to join in the discussion. At the first tea, Miss Elaine Scribner gave a talk which resulted in many eager questions from the public. Mr. Thomas W. Pond, former president of the lodge, gave an interesting talk at the second tea on the much debated subject of technocracy which proved of great interest and led to lively discussion. Both of these teas have proven very successful and a good means of contacting the outside public, especially those to whom Theosophy itself would not appeal at first. The lodge also serves a vegetarian luncheon every Wednesday, and attendance at these luncheons has increased this year. It is surprising to see how much contact is made with outsiders, as the people who attend quite often remain a while to read, buy books, or listen eagerly to members who may be discussing some theo-

sophical subject, often joining in the discussion themselves. The secretary writes, "We can honestly say that these activities have made our lodge alive and active, but we feel that the real source of spiritual power which gives us the strength to carry on is the regularity of our closed lodge meetings every Thursday evening, and public lectures every Wednesday and Sunday. We feel that this regularity of meetings, which nothing is allowed to disturb, has built up a certain rhythm which is a source of power and inspiration to both members and the outside world."

Detroit Lodge celebrated Adyar Day with a special program at which Mr. E. Norman Pearson, the president, presided at the initiation ceremony, taking into the Society thirteen new members, namely: Mr. Robert Lowney, Mrs. Fay Lowney, Mr. Harry Maycock, Mrs. Janet Maycock, Mr. William Neimann, Mrs. Nellie Neimann, Mrs. Aseneth Kelley, Miss Stella Kelley, Miss Nancy Budas, Mrs. Dorothy Lussow, Mr. Robert Colina, Mrs. Mary Reinelt and Mr. Clarence Lennon.

Herakles Lodge (Chicago) recently presented Mr. Rex Barnett in an inspiring address on "Becoming Alive." Mr. Barnett, who is a member of the Society, speaks with directness and simplicity in his exposition of life and how one may live more vitally.

Pittsburgh Lodge is happy to announce that Miss Klinkenberg returned last month from Holland and resides now with her brother in Pittsburgh. Mr. Alfred Oltzschner gave talks on "World Problems" and "Universalized Economics" at Utility Hall recently. Mrs. M. E. Pannebaker, assisted by Mr. Schaeffer, offered illustrated lectures on "Man, Visible and Invisible" and "Thought Forms." A good sized audience expressed its satisfaction in receiving theosophical knowledge in an illustrated form and for Mrs. Pannebaker's excellent exposition of the subject. The slides were furnished by Headquarters and Pittsburgh Lodge expresses the hope that several other lodges will make use of these pictures in the near future. Mr. George P. Bellon, who has been appointed publicity agent, is engaged in attracting the public to these theosophical activities and in working out a plan to make this public service more efficient and productive.

Minneapolis and Yggdrasil Lodges jointly celebrated Adyar Day. The meeting was notable for the number of young people on the program, each with his individual, interesting presentation of what Adyar as a power center means. The talks were interspersed with good music which, with the refreshments and social hour that followed, left a warm, brotherly feeling in the hearts of all present. The secretaries of both lodges received the offering to be sent to the Adyar Fund.

Aurora Lodge (Illinois) celebrated Adyar Day with a delightful and appropriate pro-

gram at the home of Mrs. Anthony Ostroff, president. Mrs. Norman Parker of Geneva, Ill., violinist, and her accompanist, Miss Vere Cory, opened the program with music. Miss Gwendolyn Garnsey of Chicago spoke beautifully of Adyar, giving intimate glimpses of the life there. Several violin selections followed. A social hour and refreshments closed the evening which was enjoyed by both members and friends.

Miss Henkel in the Field

Although Miss Henkel has only recently begun her work as Headquarters Field Representative, already enthusiastic reports are beginning to come of her helpfulness, of her versatility, of the inspiration she brings to members and friends. Her work is not with the public, other than incidentally, since primarily she is serving Headquarters among the lodges, bringing to each methods and ideas gleaned from every source, and carrying from each constructive plans, original ideas which will contribute to more effective lodge activity.

Every lodge has capacities perhaps unknown to itself, every lodge too has methods in operation which are excellent but not fully appreciated by those to whom they are familiar. Miss Henkel will discover these and pass them on so that others may share and so our members and the Section will develop into greater potency the strength and abilities which we really possess.

Ohio Federation

The Cleveland Contact Meeting was held at the headquarters of Besant Lodge on Sunday afternoon, February 5. The severity of the weather kept the attendance down, a veritable blizzard having commenced the night before. Despite this, twenty-eight were present, seven from out of town, with Besant Lodge, Olcott Lodge of Warren, and Columbus Lodge represented. The subject, "What is the Value of Theosophy to the Individual?" was covered in a comprehensive way by speakers present and by papers from members of Colorado Lodge, Denver; Olcott Lodge, Wheaton; and Columbus Lodge.

There is to be a joint Michigan-Ohio Federation meeting at the Secor Hotel, Toledo, Sunday, March 5, with Harmony Lodge, Toledo, as host.

WORLD THEOSOPHY Needed

The librarian of the National Library is most appreciative of the generosity of those members who donated copies of WORLD THEOSOPHY in response to a recent call, and again asks that those who can spare their copies send in the August 1932 issue of that magazine, of which we have no copy.

A Visitor's Impressions

(Continued from page 51)

In the lecture field, Miss Codd, Mr. Hodson and myself (this past year) have been the overseas workers, while the ever-popular Mr. L. W. Rogers and Mr. Fritz Kunz provide the main American quota, though there are others who do a great amount of quiet, steady work. An experiment is to be made this year in having a competent visitor under the direction of Headquarters to help, encourage, and organize the smaller lodges. Headquarters at Olcott, Wheaton, is a noble looking building, well-equipped and with a fine resident staff under the most capable guidance of the National President, Mr. Sidney A. Cook, and his able assistant, Miss Etha Snodgrass, who carries cheerfully a heavy executive burden.

It is sincerely to be hoped that with the interchange of visits of lecturers of both England and the United States will come a closer and more deliberately cultivated comradeship between the two countries who, together, could do so much to promote the interests of the dawn of a new era, still sadly hampered by the mists of a very dark night.

(News and Notes—England)

The Higher Self and the Lower

(Continued from page 51)

heavy tramping of the eternal policeman (who never gives them rest) and wearily take up their burdens on what seems to be an eternal tramp, tramp, tramp.

We laugh and laugh and laugh at our certainties, our convictions, our sense of grave wisdom, our assurance that we have at last attained the final revelations of Truth, our pity for those who disagree with us, and who have therefore not reached our dizzy eminences of unchallengeable omniscience. We laugh and laugh and laugh at the self-assurance of it all down "there." We are so very Pecksniffian in these lower worlds. And having laughed to our hearts' content, we determine in these higher regions that we must take a little of the pride out of our minds, and a little of the self-centeredness out of our emotions. We determine that we up "here" will be more down "there." We determine that we shall not allow our lower selves to hang about in the resting places of thoughts and emotions until the policeman of the higher self moves them along—"No loitering." We determine that our lower selves shall not loiter, shall not hang about in these halting places on the great Road of Life, but shall press onward and upward to goal after goal, to happiness after happiness. We determine that our certainties shall be replaced by aspirations, and our abiding-places by stepping stones. And we determine that our bodies

shall be one in determination, variously tuned though they be to adjust the unreal to the Note of the Real to transmute time into Eternity. We have laughed, but we must not take too lightly either the mind which too often is the slayer of the Real, or the emotions which too often enslave and degrade the Real. Let us laugh, for laughter is power. But let us act rightly, for right action is the expression of the Will.

(The Theosophist—January, 1933)

An Approach to Modern Art

(Continued from page 57)

First, a new culture is no more born full-grown and mature than is man. Modern art is nascent and experimental. The work of the artist, jarring though it may seem at times, should be accorded the tolerant appreciation due all experiments, which are important in the creation of a new order. Out of the imperfections, as well as some fine things already accomplished, out of the courage to experiment will arise a new culture, with the passage of time, that will be magnificent and different.

Second, the artist, unconscious mystic that he may be, is hampered by our western materialism to the effect that beauty is sometimes hidden in a cold intellectualism. In days of old, art was ever allied to mysticism; but the link is broken in modern times. According to theosophical lore, however, the coming race is an intuitional one; probably art, in the decades and centuries ahead, will be again a product of a conscious mysticism, but of another octave.

Third, it is not well to judge art too specifically according to personal codes of beauty. The sincerity of the artist is perhaps a fairer basis of appraisal because beauty can be confined to no arbitrary classification—it is a term which changes in meaning with every mouth by which it is uttered. Popular opinion is apt to confine a concept of beauty to prettiness and the more pleasant aspects of life. In our American religious orthodoxies, especially, God as love—God the Creator—is expounded without accounting as well for the opposite aspect, God the Destroyer. But the artist, with wider vision, may see a single strand of beauty uniting the Eternal Opposites. Sorrow is seen as no less beautiful than joy; both are to be experienced so that both can be transcended eventually in a superior consciousness beyond the plane of differences.

This is a period of adjustment. It is good to be mentally flexible. Life (or art) cannot be limited to one accustomed garb, sanctified by time and our ancestors. Life is to be recognized in many garbs and appreciated as She speaks in many voices.

My Job at Headquarters

My work at Headquarters is to keep the machinery of the living quarters running smoothly and harmoniously. I like to think of our group of workers here as a family, for that is what we really are, and as such a spirit of home life exists which gives me ample opportunity to do my part in keeping everyone happy and comfortably situated, and thus to help in creating peace and harmony. There is a saying that where the heart is, *there is home*, and I am sure that is true of theosophical workers especially of our group here who have the rare privilege of living and working together. We are many types and temperaments and it is interesting to study and try to understand each individual.

Of course we all have birthdays and since each is celebrated in turn from that of the National President to the janitor's with a birthday cake and a festive table, it is my happy duty to add gayety and beauty to every such occasion.

There is also the pleasant anticipation of preparing and planning to take care of the Convention and Summer School guests. This requires many weeks of preparation, for the lecture hall on the third floor is turned into a dormitory, which provides from thirty to thirty-five beds and the incidentals that go to make for comfort. The living quarters of the staff are completely changed for the summer and the staff doubled up so as to make as much room as possible for visitors. This necessitates moving days and a state of seeming chaos for a time, but as Theosophists are used to change, all is well and quickly adjusted and in running order after a time. This is one of the reasons it is so necessary to know in advance how many to prepare for, as some of our equipment is rented for Summer School use, and a fair estimate of those intending to come would help us greatly in our preparation. The meeting of our many members is such a privilege and we all have such a happy time together. To me it is like a great home-coming of a theosophical family where each member comes for renewed strength and aspiration. This being so, Headquarters's door should be arched with peace, its walls lined with beauty and its workers filled with harmony. As a group we are all working towards that ideal and have succeeded to a great extent, for Headquarters has become a peaceful, happy place in which to do the Master's work.

So my job to maintain order has many angles to it and my department is one of the cogs in the great wheel that runs Headquarters, and it is for me to keep it in gear and running smoothly.

ESTELLA RENSHAW.

Groves For The Grounds

By DONALD GREENWOOD

Through the united efforts of Nature and Man, Olcott is rapidly becoming more beautiful year by year, but it will take many years and continued effort to accomplish our desire for the property. This period of years may be greatly shortened by the intensified application of labor and money during the early part of the period.

During the past year or two we have added a few trees and shrubs, moved a considerable number of shrubs and are moving a few trees this winter. The spring season will see more of this work done. We hope our visitors this year will be pleased by all these improvements to the Headquarters grounds.

The landscape plans have had to be modified and extended considerably because of the additional land which the Society has obtained title to this past year. This extra land is both an opportunity and an obligation; an opportunity to enlarge the scope and effectiveness of the landscaping and an obligation to do so in the best and most efficient manner possible with the means put at our disposal by the membership of the Society. It is therefore as much your opportunity and obligation as it is that of the workers at Headquarters.

In the plans for this enlarged work we will need many trees of all sizes and many kinds. Large ones will give immediate results on small areas but at comparatively high cost; small ones will ultimately cover large areas at a relatively low cost. The members and friends may aid in this work by donations of various kinds. They may donate money for specified or unspecified purposes; they may order nursery stock of their favorite nurserymen for delivery to us; they may send the young trees themselves, or they may send us well selected seeds for us to grow and transplant later. Anything sent direct by the members should not infringe any laws governing the shipment of such things. Information about these things may be obtained from post-office or express agents.

It is well to write to Headquarters before anything is sent here so that assurance may be given that the gifts will be suitable to the climate and location. Whatever may be the form of the gift you may be sure it will receive a hearty welcome and proper care.

A partial list of suitable trees is appended hereto.

Evergreens (large trees are rather expensive but we can purchase seedlings up to twenty inches for prices ranging between three dollars and twenty dollars per hundred.)

Birches; White varieties, Yellow, Grey.

Beeches.

Honey Locust.

Maples.

Oaks (Rather hard to transplant unless it

is nursery stock).

Poplars; Bolleana especially.

All kinds of hardy nut trees.

In addition to these trees we will be happy to receive various plants. Three especially have been suggested by some of the staff. These three are: Hardy roses, lilacs and hardy chrysanthemums.

H. P. B. Training Class

To be able to "speak on one's feet" is very important and is part of the training that is the object of the H. P. B. Training Class which has been started at Olcott by the Headquarters' staff and sponsored by the Olcott Lodge, Wheaton. Everyone who joins the class has to participate, and he gives a short talk, in the beginning lasting only three minutes, but later on a longer time will be required of him.

"The Value of Theosophy" was the subject chosen the first meeting, February 15, and the talks were impromptu by all but the main speaker, whose talk was prepared and subject chosen the week before.

It is a small class limited to twelve members, so each will have an opportunity to talk every meeting night or as often as time will allow in one evening. There are strict rules for guidance and friendly and constructive criticisms on the manner of the speaker and his presentation of the subject are called for from everyone after each talk.

Quite aside from the value of developing the ability to be a good speaker if called on at any time is the growth of comradeship which has been the outcome of H. P. B. training classes held elsewhere, and which naturally results from the friendliness that is apparent when each one is severely yet kindly criticized by every other member of the class. Keen interest has been shown by the members so far.

—EULA SPEARS.

March WORLD THEOSOPHY

The current March number of WORLD THEOSOPHY, it is announced, specializes on the personality and its development. The leading articles bearing directly on this subject are:

"Emotion," by Dr. Annie Besant

"Small Worries," by Bishop C. W. Leadbeater

"Personality and Temperament," by Dr. G. S. Arundale

"What Is the Individual?" by Leonard Bosman

"Impersonality," by A. Charton

"Birth, Life, Death and Then What?" by Fritz Kunz

"That We May Better Understand Ourselves," by E. W. Van Dyke.

Mrs. Laura Greshemer-Chase's delightful "Diary from Adyar" tells of Convention activities, and there is a very interesting book review by Bishop J. I. Wedgwood, as well as many other features of general appeal.

Closed Meetings

Another indication of revivification is to be seen in the interest that is arising in lodge after lodge on the question of closed meetings. Not a few letters reach Headquarters for advice on this subject, indicative of new life and power flowing through our lodges.

The answer to these letters is invariably that every lodge should have a closed meeting once each week, that is to say, a meeting for members only, and it should be understood here that genuine inability to pay dues could hardly be considered as justification for keeping truly interested members from participating in the closed meetings of the lodge. It has been truly said that no one can cease to be a member except by his own act of withdrawal or resignation. For practical purposes, members too far in arrears have to be classified as "inactive" and voting and other privileges withdrawn from them, but it would seem that as long as genuine interest exists in the heart of the member he should be privileged to attend the regular meetings (other than business meetings) of the lodge.

That at least would be the brotherly attitude, but each lodge is autonomous and may make its own decision on this point.

As to closed meetings, they are vitally essential to the true life and purpose of a lodge. Every member draws the attention of the Masters for a moment when applying for membership and thus makes a link which only his voluntary act can break. There is the difference between the member and the non-member, and there should be regular meetings exclusively for those who have made the link. Of those it should be said that they have been born into one brotherhood, that a degree of unity has come to them that does not exist outside of their membership and that this unity and harmony provide the channel through which spiritual blessing can be distributed by Those Great Ones, with Whom the links have been made, upon the community of which the lodge is the center. In a meeting of members there is a vibration special to the group to which unattached and therefore unattuned individuals do not and can not contribute, and they can only interfere. It is through the complete harmony of vibration that blessing flows.

Subtle as it all is, it is nevertheless real, and a lodge that does not serve this essential purpose as a center and channel of spiritual blessing fails to use a power it possesses that is unique to its self, and in that failure limits its service. The closed meeting of the lodge should be the one occasion each week when, forgetting all differences, uniting in a single aspiration, the members meet in devotion as well as in study to unitedly realize their essential one-ness and the spirit of the Great Ones behind their activities.

S. A. C.

Gropings and Searchings

Q. Does a lack of surrender to one's Karma with respect to circumstances, environment, etc., tend to direct a force along the same "line" as the karmic action—as it does when one fails to accept a karmic disease condition?

The questioner has always had a strong deeply rooted rebellion against the present machinations of karma, in which egos apparently are compelled to endure the reaction of "evil" karmic forces previously set up, after those egos have presumably learned the lesson of the transgressions.

Such a system appears to the questioner in one sense to take on a cruel, vicious, "eye for an eye, tooth for a tooth" aspect.

A. The answer to the first question is "yes."

As to the second question, the moment you have learned your lesson karma is finished so that if the karmic action is still going on it means that the lesson has not been finally learned. In any case supposing you incurred a debt on a bank and you decided that in the future you would never incur any more debts on the bank, that does not mean that the debt having been incurred, will not follow you. Surely you must pay the bank.

Karma is not something which comes as a bolt from the past. The Lords of Karma help us, but Karma is a private, confidential business with each of us. There is no cruelty about it except the cruelty we invite upon ourselves by being foolish.

I deny the existence of "evil" myself, so I could not approve of that word.

From the highest point of view there is no suffering. That is part of Nature's plan, and of course following that point, that there is no such thing as suffering, what we feel to be suffering is the sense of frustration, and if you have a sense of rebellion against Karma it is proof that you do not understand the machinations of Karma.

G. S. Arundale.

Q. Some dogs ride in nice cars and some poor dogs are mistreated their whole life. Dogs are not human yet and Karma is not supposed to react on them. Then what is the explanation?

A. You think that Karma is limited to the human kingdom, which is a profound error, of course. It is a universal principle operating all through Nature. It is the force which is readjusting, restoring the balance in Nature. It operates through the whole of the kingdom of Nature, it operates between the stars, in every order of life, eternal, invariable, re-at-tuning, a harmonizing process in all things. Karma is an impersonal adjustment which exists and operates at all times everywhere and the sequences of which can be traced in chain after chain.

G. Hodson.

You are wondering why some members of the group soul should suffer and others not.

Each animal in a group-soul is individual. It does not act quite like every other member, nor is it quite like any other member. You see the animals making Karma, one animal does this, and another does that; even in a group they all act temperamentally, even though they seem to act in the mass. I have been greatly struck by the fact of how individual wild animals are. There is no mass business about it except that instinct to act which makes the group move together when alarmed.

J. Ransom.

I think the law of Karma has by no means been fully understood. An individual with a certain amount of greatness in him in looking back over his life will say, as Dr. Besant says, that if she had to give up some of her experiences she would rather give up the experiences of joy than the experiences of bitterness, since she profited inconceivably by them. Such experiences seem to be painful and hard, but there is much more gain than loss from them. While one is sorry for the suffering animals still if it needs must come and we do not seem to be able to prevent it, it will of course be made up to those animals. They will gain a larger interest from the investment than out of the investment of a placid life. A placid individual grows much more slowly than the volcanic, tempestuous, cataclysmic individual.

I am not perfectly clear about the group soul idea. I am rather inclined to think it has been pushed a little too far, and there is more of individuality where we think there is nothing but group soul. Think these ideas out for yourself and see what way you would, as it were, try to adjust. God is love, is justice, and so the theosophical interpretation in the books does not seem quite right. How would you get this right so that the justice and the love of God predominates as one of course knows it really does?

G. S. Arundale.

Q. You have cited several cases in which a person was made to reap his karma after numbers of lives had intervened. Could not the after-death life neutralize some of the original karmic causes? Likewise, it would seem to the questioner that various lessons learned in a later earthlife (or lives) would usually help the ego in understanding his earlier transgression, no matter how serious that transgression might have been.

A. Apparently Karma has to be worked out at the level at which it was generated. Physical Karma must be met at physical levels. Emotional Karma is met at emotional levels, mental Karma at mental levels, and in a transgression where mind and feeling were

put into the physical action it is reaped as adversity at all three levels. I do not think that, at least at the early stages, physical transgression could be worked out after death. You must wait until you are back in incarnation and pay your debt.

G. S. Arundale.

Q. Is there a shortcut to Karma?

A. It is simply a neutralizing of it by the exercise of positive energies. In the extreme of selfishness and cruelty, by devoting your life to service and becoming filled with the highest reverence and compassion you tend to neutralize the oncoming adversity. I think if you are strong you can completely neutralize it. I always try to inspire suffering people to start that process of spiritual alchemy in themselves by which one transmutes adversity and the baser qualities of one's nature into the fine gold of power and culture.

G. S. Arundale.

Q. Unless an ego has had unusually slight control of his lower vehicles, or his personality has been extremely wayward, unless he has a personality too weak to stand the reaping—various other factors being equal—would it not seem a great economy of energy, as well as a likelihood of the personality's more readily and quickly associating effects with causes, if karmic forces reacted within an early date?

A. The fact of the matter is each person has as much burden as he is capable of bearing. There is a quantity of karma in the back ground to be worked out. The Lords of Karma distribute it so that you may not have an overwhelming time, unless there is some very good reason for it, in one life. If you are worth while and you have the grit and energy, and you can rise out of a tremendous precipitation of Karma then They may let loose the floods of Karma upon you, and give you a difficult time, but the average individual cannot stand that, so it is better for him to have a homeopathic dose instead of an allopathic dose of Karma. We are all on the dole in that respect. We have just as much as we can conveniently bear. A man who says, in the midst of suffering, "I take my refuge in the law," is loosening the bonds of Karma.

G. S. Arundale.

Q. Will you please give me your ideas of coping with tales of grievances and gossip, especially with non-theosophists, without causing hard feelings? Silence does not always adequately meet the situation.

A. I suppose in all of these matters we give the greatest help by what we are. If we steadfastly refuse to be drawn into gossip and use every opportunity in our smaller circle to set our faces against it, by that example we are doing the best possible thing. We cannot transform other people immediately and if

they are gossipy-minded they will probably persist in it until they learn better. If you get people to become at all responsive to the occult side of gossip you can explain what gossip does. When two or three people gather and speak evil of someone else, they generate a force of evil which is projected upon the unfortunate victim. Then those two or three separate and they in turn speak to two or three more until a snowpile of gossip is built up. There is a very beautiful phrase: "When you criticise a person try to remember that he may be shedding hot tears of shame over his inability to master his weakness."

The very highest point of view I ever heard on attributing motives is that which has been put before those who seek the heights. "Always attribute the highest motive and if it is not there plant it, thereby helping to acquire it."

Add the President's method of dealing with that particular kind of situation. People were always pouring upon her the vials of their disapproval of other people. Whenever anyone spoke unkindly in any way of another she always countered it by some appreciative statement so whatever was said against anybody else she immediately countered with something nice. Following this plan would certainly make a great difference. I think that is on the whole the best method.

G. S. Arundale.

The Postmaster Suggests

Although subscribers are constantly moving and changing their addresses all through the year, the coming months particularly are a time when large numbers of people will travel or change residence temporarily, and Postmaster Lueder of Chicago suggests that if you do either of these, you request from your carrier or any postal employee a copy of the postal card called Form 22-B which provides for both old and new addresses and should be sent to the editorial office, Wheaton, Ill., that your magazine will follow you regularly.

Perhaps you do not realize what happens when you fail to notify us of your change of address—the magazine is mailed to your old address and delivered, but for some reason is unclaimed and the carrier takes it back to the postoffice where a card is made out showing reason for non-delivery when it can be obtained, and the old address and your new one if the carrier has been able to find out what it is. Then the card is mailed back to the Society, we having to pay the return postage. If, as sometimes happens, the number of members failing to tell us of such a change runs up into the dozens, you can see what a lot of time and effort are used unnecessarily by the postoffice employees and the extra postage which must be paid by the Society. Won't you be thoughtful in this matter and save everyone's time and money?



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

Protector.....DR. ANNIE BESANT

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

Official organ: MODERN KNIGHTHOOD.

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

Plans are well under way to issue a Round Table newspaper for the American Section. A group of progressive and brilliant young Squires of the Order will have charge of business activities under supervision of the Chief Knight. The editorial staff will consist of Companions and Squires who have shown talent in writing and illustrating. Kindly assistance in financing the enterprise brings us the publication as a reality much sooner than could have been possible otherwise. It is confidently expected that the paper will produce funds for expanding activities and usefulness of the Order, which is adopting a basis of theosophical knowledge for its message to the world. For this reason our new paper, which will be put in general circulation, has something of great value to offer the "youth public" which no other is presenting.

The title of the Round Table newspaper is MODERN KNIGHTHOOD. Its publication will not interfere with this department in THE AMERICAN THEOSOPHIST, which will be continued as our link with the many friends within T. S. membership in America and other parts of the world, who are keenly interested in progress and welfare of the Order.

Various Knights in Southern California are interesting themselves in a plan to reorganize St. Alban's Table, Hollywood. This Table was for many years the largest in the United States, and furnished powerful help and inspiration to its brother Tables throughout the country.

News reaches us that a group sponsored by Harmony Lodge, Toledo, is making excellent progress. Knight Bertha Benien is in charge, and is greatly beloved and appreciated for her understanding leadership.

Unity Table, Portland Oregon, greatly re-

grets loss of the physical presence of their valiant leader, Eva M. Petri, known and loved as Sir Arthur. Mrs. Petri carried on her knightly work bravely despite all difficulties, and left a heritage of faith and courage. Again under the leadership of its former Leading Knight, Minnie E. Chambers, Unity Table is being maintained with class meetings in homes of its loyal Knights.

From Boca del Toro, Republic of Panama, we have the letter and application for membership of Señora Eloise de Fernandez, who offers as a Round Table Knight to establish a group and carry on the work in Canal Zone. This center will nearly complete representation of the Order on all American soil. The new Table in Alaska is reporting excellent progress and thrilling deeds, which form the basis of some very interesting stories to appear in the Round Table newspaper.

VOTE—Your Last Chance!

Itineraries

Mr. Geoffrey Hodson
March, Los Angeles and vicinity
Mr. Fritz Kunz
March, New York City
Dr. Nina E. Pickett
March, St. Petersburg, Florida

Old MESSENGERS Needed

We are in need of complete sets of the first seven volumes of THE MESSENGER as well as the following:

Vol. XIV, No. 6, March 1913
Vol. XIV, No. 10, July 1913
Vol. XV, No. 11, August 1914.

If anyone who has these numbers feels free to give them up, Headquarters would be very grateful indeed.

Prison Literature Fund

One who has spent twenty years behind prison walls but who is now free is eager to assist in distributing theosophical books among those still in prison.

He asks us to invite our members to make contributions of 25c per month to Headquarters, the money to be devoted to this purpose. The money and the distribution of the books will be handled by Headquarters. Our friend who promotes this plan would simply designate the prisons and the type of books that his experience indicates would be most acceptable.

It is a worthy ideal and we trust that many of our members will support this activity of one who is a member of our Society and who now wishes to help others who are passing through experiences in which he has found theosophical literature to be so helpful.

New Members

Between February 1 and 15, new members joined in the following places: New York; Tulsa; Los Angeles; Glendale, Calif.; Laramie, Wyo.; Baguio, Philippine Islands; Honolulu, Territory of Hawaii; Luke Field, T. H.; Baltimore; Washington, D. C.; Annapolis, Md.

New Lodge Officers

Gainesville Lodge—Was organized January 2, 1933 by Mr. Ralph B. Kyle and several other members of Jacksonville, Florida, Lodge who live in Gainesville. The lodge began with ten charter members and the best wishes of Jacksonville Lodge. The lodge officers are: Pres. Mr. Ralph B. Kyle; Vice Pres., Mr. John E. Pierson; Cor. Sec'y., Mrs. Bonnie Kyle; Rec. Sec'y., Mrs. Catherine Selle; Treas., Mr. John F. Selle; Librarian, Mrs. Emma R. Pierson; Purchasing Book Agent, Mrs. Althea T. G. Haines; Publicity Agent, Mrs. Carolyn A. Miller.

Soliman Lodge—Was Organized December 28, 1932 by several members of Manila Lodge and began with ten charter members. Manila Lodge has given birth to three new lodges within the last two years and is very happy to be able to send out members to form new centers for the spreading of Theosophy. Manila is a very fertile field for the theosophical teachings and there are now four lodges in this city. The officers of Soliman Lodge are: Pres., and Cor. Sec'y, Mr. Domingo C. Argente; Vice Pres., Mr. Pedro C. Morales; Rec. Sec'y, Mr. Fortunato Manuel; Treas., Mrs. Felisa Reyes de Sandoval; Librarian, Mr. Jose R. Lontoc.

VOTE—Your Theosophical Duty!

Building Fund—Jan. 16 to Feb. 15.

Miss Charlotte F. Dewick, Miss Anna Longson, Mrs. Elizabeth Urschel Mrs. Charles A. David, Mr. and Mrs. A. T. Rinchlew, M. M. Holmes, L. P. Tolby, Mrs. Agnes G. Soeller, Mrs. M. H. Scott, Joseph MacCloud, S. L. Flatow, Mr. and Mrs. N. L. Hardy, Montclair Lodge, Miss Anna E. Kerr, Miss Kathryne De Fauhl, Mrs. Helen Walton, Mrs. Juliet F. Lewis, Miss Elizabeth Dahlberg, Mrs. Kathleen Martin, Mrs. Lora E. Barrington, Miss Emma Mills, Mrs. Nola McClintock. Total—\$188.25.

Founders' Day Fund, Jan. 16 to Feb. 15.

Seattle Lodge of Inner Light, Glendale Lodge, Butte Lodge. Total \$11.40.

Higher Memberships

Previously Reported	\$2,253.50
January Receipts	296.00
	\$2,549.50

Greater Olcott Fund—Total to Jan. 31.
Total—\$57.00.

Helping Hand Fund

Total—\$11.50.

Johnsen-Chambers Fund

Total—\$1140.00.

Lightbringer Fund

Oakland Lodge \$10.00—Total \$21.00.

Nursery and Shrub Fund

Total—\$146.28.

Publicity Fund

Total—\$49.44.

Public Library Fund

Total—\$25.41.

Births

To Mr. and Mrs. Ellis Andrews, Akbar Lodge, Chicago, a daughter, Jacqueline, on January 5, 1933.

Marriages

Miss Mabel E. Mott, Buffalo Lodge, to Mr. Wilfrid J. Jackson, June 21, 1932 at Denver Colo.

Mrs. Marie Mathieu to Mr. J. D. Watson, both members of Besant Lodge of Tulsa, on Feb. 13, 1933. Mrs. Watson was for several years president of Ft. Worth Lodge and is now the secretary of the Southwestern Federation. Mr. Watson has been president of the Federation for a number of years.

Deaths

Mr. Hugo Bjuhr, Detroit Lodge, February 2, 1933.

Miss Mabel R. Miller, Annie Besant Lodge of Boston, February 7, 1933.

Mrs. Emily Lostin, Butte Lodge, February 1, 1933.

Mrs. Sarah J. Reed, National Member, February 5, 1933.

Mrs. Harriet Schoepf, Springfield, Mass. Lodge, February 7, 1933.

Hugo Bjuhr

Mr. Hugo Bjuhr, a member of Detroit Lodge, passed on February 2, 1933. Mr. Bjuhr was very active in the work, having had charge of the book sales department for many years. He was ordained a priest in the Liberal Catholic Church by the late Bishop Beckwith, and was also interested in Co-Masonry. The memory of our dear brother will long be cherished.

GOLDA STRETCH.



Old Diary Leaves, Fifth Series, by H. S. Olcott. Theosophical Publishing House, Adyar, Madras, India. 1932. Price \$3.50.

There is a perennial interest in Colonel Olcott's *Old Diary Leaves* and the publication of a new series is something of an event in theosophical circles. The Fifth Series has just left the press. It covers the period from 1893 to 1895, less in time but perhaps more eventful than the period covered by any preceding volume of the historic narrative of the Theosophical Society. In the volume now before us is the thrilling story of the famous Judge secession. There are now thousands of members in the Theosophical Society who joined so many years after that stirring time that they have no clear understanding of the trouble that cost the Society practically the whole of the American Section.

In this volume of *Old Diary Leaves* Colonel Olcott goes very fully into details, presenting many of the official documents in full. Another fascinating story gives us a picture of Dr. Besant's first appearance in India, of the sensational result of her lecture tours in Ceylon, in the United Provinces, Bengal and Punjab. He travelled with her and the Countess Wachtmeister on these tours in which the experience was so varied that it included lectures in schoolhouses and in auditoriums crowded with thousands, and from lodging in poor and dirty quarters to palaces so luxuriously furnished that they were glad to escape from them. All in all, Vol. V is live literature. Not the least interesting feature is a full page illustration with the pictures of sixteen "Workers at London Headquarters, July, 1891" nearly all of whom have since attained eminence in the history of the Society.—L. W. Rogers, *The Theosophist*—January, 1933.

The Mysteries of Eleusis, by Georges Meautis. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.35.

The spirit in which the author of this little treatise on a most fascinatingly interesting subject approaches it is worthy of all commendation, especially as he consistently follows it to the end. At the outset he reviews the work of a number of other authors who have taken up the same subject, and then proceeds to set forth the principal theories as to the origin of these Mysteries, which is still so obscure as not to afford any definite conclusion as to their source. A detailed account of the rules

of Eleusis, with drawings of the buildings as they were at different periods and a photograph of the ruins as they appear today, is followed by a long chapter on "How the Mysteries were celebrated," giving an outline of the officials in charge, the festival being originally under the patronage of the civil government, while all the religious part was entrusted to the care of certain priestly families. Initiation was forbidden to "those whose hands are not pure and whose voice is not intelligible" and so great was the authority of the chief Hierophant that the Roman Emperor, Nero, though a fervent admirer of Hellenism, did not dare present himself for initiation during his journey in Greece, because he felt himself to be defiled by the murder of his mother.

A general plan of the Sanctuary at Eleusis is given in an appendix.—W. G. Greenleaf.

From Intellect to Intuition, by Alice A. Bailey. Lucis Publishing Co., New York, N. Y. Price, cloth \$2.00.

This is a truly valuable work, and the writer deserves the thanks and commendation of all students of the powers latent in man, as well as of the very real and grave dangers incurred by those who adopt unwise and harmful methods of developing these awakening powers.

The opening chapters on mental training in the East and the West, and on the purpose of education with a discussion on the nature of the soul, lead up to the main theme which deals with the prime methods by which the student may advance from intellect to intuition, the practice of meditation. There are rules given under which the effort at self-development may be carried on in a perfectly safe and sane way—rules which have guided countless millions of spiritual aspirants in all religions of the world, in all countries and in all the ages. In the striking conclusion the prospect is held forth that before the New Era has proceeded much farther there may appear in the active life of mankind a band of devoted Servers, prepared to be leaders in all the paths of human effort by reason of the first-hand knowledge of the truths underlying the principles of brotherhood which they have gained "by submitting themselves to the technique of Meditation, to the discipline of right daily living and to the influence of the pure motive of SERVICE."—W. G. Greenleaf.

THE AMERICAN THEOSOPHIST

Saptapadārthi of Sivāditya. Edited with introduction, translation, and notes by D. Gurumurti. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.50.

The six great systems of Indian Philosophy run in pairs and the earliest of the pairs is said to be the *Nyaya*, the system of logic and the *Vaisheshika*, the system of particulars, and the *Saptapadārthi*, the system of categories, is regarded as an early effort to synthesize the two, for they were always "allied" systems. Eastern and Western authorities disagree as to the exact date of the early *Saptapadārthi*, but the rough estimates are that it was either between 200 B. C. and 200 A. D., or between 400 B. C. and about 400 A. D. The date of this later *Saptapadārthi* by Sivāditya is thought to be anywhere between the ninth and fourteenth or even fifteenth century.

These systems of thought had three great stages: first, their making and formulation into *sutras* (verses) by Gautama and Kanada (two great thinkers) respectively; second, the age of the great commentators, ending in the eleventh century; third, from the twelfth century onwards the *Neo-Nyaya* period of increasing syncretism to its culmination in the seventeenth century in the famous manuals. The two had been regarded as allied systems because both dealt with the atomic theory of the universe, the plurality of souls, the conception of *buddhi* and its relation to soul, etc., etc. This later *Saptapadārthi* marked an epoch in this kind of thinking being a combination of the fundamental agreements between metaphysical principles and the doctrine of reason in the development of cognition. *Saptapadārthi* means *sapta*—seven and *padārtha*—category, which seven are: Substance, Quality, Action (or Motion), Generality, Particularity, Inference and Non-existence (or Negation).

Final Beatitude by means of *Tattvajñana* (ascertainment of Reality) is the object of the doctrines of these two philosophies. Here one must add that the Reality to be ascertained is the "thatness" (*tattwa*) of the energies which constitute "matter." Truth being "an apprehension of things in their own nature" it must be attained by "attentive hearing, reasoning contemplation, and lastly by direct realization." This entails a complete classification of everything so as to know its place in the whole scheme. Finally, all experiences are analyzed into the above seven categories. To understand the nature of the seven, readers must be referred to this valuable book upon the appearance of which the noted philosopher Sir S. Radhakrishnan, Kt. Vice Chancellor, Andhra University (India), says he congratulates the author and hopes it will be used as a textbook for B. A. classes in Indian Philosophy.—J. R.

Through the Eyes of the Masters, by David Anrias. George Routledge & Sons, Ltd., London, England. Price, cloth \$4.00.

This book purports to present the thoughts of several of the Great Ones on the cyclic changes through which the world and especially the Theosophical Society and spiritual movements generally are now passing. The author whose real name is not disclosed, is apparently a deep student of astrology, and claims through this to have come "en rapport" with some of the Masters while sojourning for that purpose in the Nilgiri hills. Their thoughts which the author thus claims to know are clothed in his own words but are presented as from the lips of the Masters Themselves.

We may question the inference that to retire physically to the heights of the Nilgiris is essential to communion with Them for we have reason to believe that the self-disciplined seeker of pure heart can contact Their consciousness regardless of geographical location. We may doubt too, the accuracy of interpretation of Their thoughts which are undoubtedly colored by the opinion of the author. The author is also our artist who furnishes some interesting sketches, which, though intended to be portraits of different members of the Occult Brotherhood, by their similarity appear to confirm the suggestion that the whole volume both in word and sketch but reflects the author's impressions.

Following the direction given in the very instructive foreword, to "reject everything that does not appeal to your reason," and exercising that higher quality of intuition to sift the voice of the Master from that of the author, one may find much of interest and something of value in this book, which, by the way, pays a fine though brief tribute to Dr. Besant.—S. A. C.

A Primer of Psychical Research, by Hereward Carrington. Ives Washburn, New York. Price, cloth, \$1.00.

Mr. Hereward Carrington has long been a recognized authority on the intriguing subject of psychical research, and to this handy little volume he brings all the ripe experience and knowledge gained in more than thirty years of study and investigation. The chapter on the subconscious mind and its powers is especially good, but he covers the whole range of psychic phenomena in a concise, orderly manner, easily understood by the average person.—John A. Nimick.

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