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*Official Organ of
The American Theosophical Society*



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ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





SIDNEY A. COOK
PRESIDENT
AMERICAN THEOSOPHICAL SOCIETY

THE AMERICAN THEOSOPHIST

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Official Organ of the
American Theosophical Society

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No. 3

Our National President

By E. NORMAN PEARSON

The American Theosophical Society has chosen its president!

With a vote, probably unique in the annals of the Society, a vote representing an almost unanimous decision, Sidney A. Cook has again been called upon to occupy the chief executive position in our organization.

Sidney A. Cook is a leader of whom we may be justly proud; a leader whom we may safely follow.

I wish every member of the Society could have the privilege and opportunity which I have had of close association with him in this work. I have spent many profitable and enjoyable hours with our president, discussing the work which lies before us. Rarely does one find such keen business acumen and such spiritual insight in the same person. He possesses a remarkable power of careful and dispassionate analysis, but with the quick, decisive conclusions of the business man, and always tempered by a gentleness and an innate humility which are in themselves a compelling power.

Mr. Cook is vice president and secretary of a large motor truck manufacturing company, with headquarters in Chicago, a position demanding exacting attention to business and entailing heavy responsibilities. To assume the burden of executive head of the American Theosophical Society, in addition to

these duties, means a degree of self-sacrifice and utter devotion which is an outstanding example to every member. To meet Mr. Cook and to talk with him about our work, is to realize immediately that he assumes this obligation knowing that his only compensation is the joy of giving service to a splendid cause—a service which we all know to be so well worth while.

Under Mr. Cook's skillful guidance, Olcott has developed in a most encouraging manner. From their leader, whom, without exception, they love and stand ready to serve in any way, each staff worker has gained an object lesson in true devotion. Rapidly this center, already a nucleus in Their work, is growing "in wisdom and in strength."

Surely it is not by chance that these things are taking place!

We stand today in the midst of a critical period in the history of the world. America—land toward which the Great Ones look with dreams of greater things to be—is in the throes of change. We have set up material standards in a world planned for spiritual growth. Spiritual vision alone can save America and save the world.

In the midst of this, the Theosophical Society faces its supreme opportunity, for in the Divine Wisdom lies the key

to the problems which men must solve. In its great need the world is inarticulately crying for the light which only Theosophy can bring.

As we contemplate the greatness of our opportunity, so must we also rejoice that at the great testing time there has arisen among us a leader whose keen vision has perceived these things and whose wisdom and determination will lead us successfully to accomplish the great work which lies ahead.

We have chosen our president—and we have chosen well.

Let us stand *squarely behind him!*

Let us work with him in loyal cooperation and unqualified devotion. Let us draw closer to him, and to each other, than ever before. Let us with him form a great band of workers, unified by a common purpose, inspired by a common vision, strengthened by a common determination. Then shall we bring to America, in her great hour of need, that spiritual enlightenment which alone can lead her to those lofty heights which it is her destiny to attain.

One-Pointedness for Discipleship

Q. How far should personal affection and attachments be allowed to interfere with the work and life of one who is aspiring to discipleship?

A. They must not interfere at all in the slightest degree. If they do, the first necessary condition—that of single mindedness—is wanting. Of course it is right that a husband and wife should love one another and be all in all to one another, but remember what was written by one of our poets:

I could not love thee, dear, so much,
Loved I not honor more.

Putting aside animal passion, which is not worthy of the name of love at all, love is a seeking of the divine in the person loved. Lovers are proverbially extravagant in the description of the object of their affection, but all that they see is true. In every one is the divine life, and that life contains all beauty, all glory, and all possibility. To feel love strongly for a person is to learn to see God through that person, but most of all you learn to see God through your Master. You will have other attachments, of course, but if they interfere with the life and work of the aspirant, they are harmful. That should be quite clear. Single-mindedness is of the very essence of success; an absolute prerequisite. I see no reason why we should not feel strong love for those who are with us down here, but our greatest love must be for the highest we know.

I have myself known people who came very near to their Master, but they allowed certain other interests to over-shadow Him. In that case they have to wait until they have learned relative values. The person whose whole time is taken up by thoughts of someone down here is not in a condition to think of that higher life just yet.

C. W. L.

A World In Distress The Remedies As Seen By The Theosophist

First Convention Lecture, Adyar,
December 24, 1932

By C. JINARAJADASA

We members of the Theosophical Society have no particular common faith or creed, except our assertion of belief in a Universal Brotherhood of Humanity. Our sense of Brotherhood impels us to feel a unity with all that lives, and most particularly with all mankind. Therefore to be a Theosophist means to be acutely conscious of any kind of distress in the world, and to be reformers ever striving to know in what way we can diminish the world's misery. Our prime duty as Theosophists is to go out into the world to abolish or minimize suffering wherever we find it, and in order to do our work efficiently we have a great body of thought called Theosophy to guide us.

This body of thought comes from the past, but it is being continually added to age by age. None of us in the Society is committed to all that Theosophy proclaims; we select from its great ideas whatever teachings and ideals inspire us to live as Theosophists. Each will select according to his temperament, and each will therefore act in life according to the manner in which he feels he can be most serviceable.

You are all aware from what you have read in newspapers and heard in lectures what the economists of the world say with regard to the distress everywhere today. They will tell you that it is due to this, that or the other cause, and all the time they are propounding remedies. It is striking that they are not all united in their remedies. Some suggest changing the banking system, others the abolition of tariffs, and so on. But as I visualize the causes from a standpoint which shows them clear to me, the root of all our troubles is due to a subtle change which has taken place in the world regarding what is worth seeking in life.

Surely there can be no dispute finally as to what is worth seeking—what is the right, what is the beautiful, what is the good. But of late, largely due to the effect of modern science, there has come about a change concerning what is worth seeking. Science has released the forces of nature, and has given us myriads of new things as the result of the perfection of machinery. The wonderful advance of scientific and mechanical achievement during the last fifty years has given to us numbers of objects which our grandparents never dreamed were necessary for our daily life. We say today that the standard of living has become higher. That is true, but

also as the result of these manifold improvements introduced by science and by machinery, the struggle for life has become intensified as never before. New needs have been created for us of which we are conscious which were unknown to past generations. We feel that we cannot be happy unless we have this or the other possession, and year by year more and more objects must cater to our physical comforts. Such is our life today that the whole gospel of modern business is to create more needs for us, and to make us believe that these needs are conducive to our happiness. We are no longer happy with the few needs which our grandparents thought were sufficient.

All the nations are reorganizing themselves economically, and that reorganization fundamentally is to sell more to others, and to purchase as little as possible from them. That is the great economic cry today; Let us organize our country in order to be a seller of many things, but put up tariff walls so that we may be a buyer of as few things as possible. But as the principal nations have aimed at selling to each other whilst restricting their purchases from each other, what is the result? A plethora of goods, more goods than the world needs, because there is not enough money or purchasers to buy them. Therefore all the solutions presented today by the economists amount to this: *We must create more money for all, so that they may buy more goods.* I do not think that is the real solution, and I shall explain why.

The great trend away from the old ideals of life, which I have mentioned, has largely been due, I said, to the growth of modern science. In the great past days of religion, men were taught that this our life of 70 or 80 years was only an antechamber to a larger life, and that all objects of this world and the activities in it had their value only in so far as they released the powers of the Soul. The gospel of every religion is that man is only a passer-by travelling through this world into an eternal world. But all that is changed today; more and more people are trying to live in this world as if it and its enjoyments were the only reality. Therefore anything which intensifies the sense of reality of *this* world appeals to them. Naturally enough all economists take for granted that men know of or care for only one life. They say that we must alter the banking system, abolish or alter tariffs, that the present exploitation of the workers must cease, that men's hunger for land must not be thwarted by the few who hold it, that armies and navies must be reduced. They propound a hundred and one suggestions, but all their suggestions come to this: *There must be more money for all!*

But the real solution is this: *There must be more Soul for all.* It is because we have for-

gotten the great idea that life is fundamentally Soul, and have put instead of Soul the conveniences summed up in the word "money" that today there is a world in distress. It is by capturing once again the spiritual sense which has fled that the true remedy begins. What is worth while in life? It is upon that the whole problem hinges. In modern days what is the gospel which we are teaching in our educational system? It is that, if you can save money, can invest, and so produce more goods through investment, you will be secure against distress in old age. The whole economic system whispers its message: "Take care of your future in *this* world, provide for your old age, save and invest!"

And yet there is another and the truer gospel which was proclaimed in ancient days and is well expressed for us in a Chinese saying: "If you have two loaves, sell one and buy a lily." There we have the great spiritual principle of transmuting Life. But that is not the principle today. The principle today is to save and to invest; but what an English poet says sarcastically when commenting upon our modern system is true. "I love a bank for violets. I loathe a bank for savings."

The sense of life, of growth, of self-expression, does not come from a multitude of possessions, but only from possessing the *right* things. When King Janaka saw Mithila, his capital, consumed by fire, he said: "Nothing that is mine is burning." For he had as his eternal possession the Oneness of Life which he had discovered. It is not more money for all that we need for the prosperity of the world, but more good taste for all. It is on such a spiritual principle that the world's reorganization must proceed.

What are the true riches that life has for us? Suppose instead of hoping and planning for a larger income, we plan to have more eyes with which to see, more ears with which to hear. Think of a man striving to train himself to know more flowers, to see more delicate shades in sunsets, to hear more overtones in the roar of the surf. It is these things that are Life, and any true system of education should teach us to select from experiences the things that are permanent, and which the wearing away of the body will not take from among our eternal possessions. To discover the permanent from the fleeting, that is the reason why we are born.

But that reason is no longer suggested to us by the religions, at least with any intensity to produce conviction. That is why in many ways we have to learn life all over again. For the greatness of life for an individual comes from the few things that he *selects*. As we lessen the number of our needs the more intrinsic beauty we find in them. To select from life: that is the true task of education. True wealth is always from select-

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History Repeats in Depression

We are apt to feel that we of this generation have suffered more than any previous one has ever had to bear—that the world is nearer to chaos than ever before—that the prospect of recovery has never been so dark—and yet for as long as there has been recorded history, men have written from the depths as they write today.

There comes to our attention the following account in modern language of historical events of about the year 33 A. D. This paragraph appeared in 1910 in "The Influence of Wealth in Imperial Rome," by William Stearns Davis.

"As with most panics, the causes of this were not obvious. About a year before, the firm of Seuths & Son of Alexandria, lost three richly laden spice ships on the Red Sea in a hurricane. Their ventures in the Ethiopian caravan trade also were unprofitable, ostrich feathers and ivory having lately fallen in value. It soon began to be rumored that they might be obligated to suspend. A little later the well known purple house of Malchus & Company (centered at Tyre, but with factories at Antioch and Ephesus) suddenly became bankrupt; a strike among their Phoenician workmen, and the embezzlements of a trusted free-man manager being the direct causes of the disaster. Presently it became evident that the great Roman banking house of Quintus Maximus & Lucius Vibo had loaned largely to both Seuthes and Malchus. The depositors, fearing for their money, commenced a run on the bank, and distrust spread because men, experienced on the Via Sacra (the first Wall Street), said that the still larger house of the Brothers Pettius was also involved with Max-

imus & Vibo. The two threatened establishments might still have escaped disaster had they been able to realize on their other securities. Unfortunately the Pettii had placed much of their depositors' capital in loans among the noblemen of the Belgae in North Gaul. In quiet times such investments commanded very profitable interests; but an outbreak among that semi-civilized people caused the government to decree a temporary suspension of processes for debt. The Pettii were therefore left with inadequate resources. Maximus & Vibo closed their doors first; but that same afternoon the Pettii did likewise. Grave rumors obtained that, owing to the interlacing of credits, many other banks were affected. Still the crisis might have been localized, had not a new and more serious factor been introduced" etc.

In the year 1932 precisely similar language has described the condition of today, the difference is only that the names are modern instead of Roman.

In the Edinburgh Review, early in 1830, there appear the following excerpts from Macaulay's Essays—Southey's Colloquies—Criticism by Macaulay. . . "a war, compared with which, all other wars sink into insignificance;—a taxation, such as the most heavily taxed people of former times could not have conceived;—a debt larger than all the public debts that ever existed in the world added together

"A million a-year will beggar us," said the patriots of 1640.

"Two millions a-year will grind the country to powder," was the cry in 1660.

"A hundred and forty millions of debt," said Junius—"well may we say that we owe Lord Chatham more than we shall ever pay

"Two hundred and forty millions of debt," cried all the statesmen of 1783, "what can save a country so burdened?"

Listen to Hugh McCulloch, secretary of the U. S. Treasury at intervals from 1865 to 1885:

"The business of the world is being revolutionized; fewer men are needed in its transaction: producers and consumers are nearer to each other: the raw material is being manufactured at home, and machinery is doing the work of hands to a far greater extent than ever before. All this is telling against manual labor. The capacity to produce is now far ahead of the ability to consume. The consequences are dull trade, idle mills, idle men, restlessness, violence. The question, What shall be done with the thousands which the revolution has thrown out of employment? is one, the seriousness of which cannot be overestimated . . . Steam and machinery are taking the place of hands to nearly the same extent in the agricultural as in the manufacturing districts . . . Machinery cultivates land, as steam drives the locomotive, the ship,

not continue, the economic structure may change but there will still be a return to happiness and peace, we hope based upon a greater degree of cooperation and a lesser degree of competition and a recognition of the rights of every individual. Out of the struggle comes understanding and inevitable advance, but as conditions have plunged the world in discouragement and despair time after time in the years gone by, so has the world always recovered and taken a new step into happiness nearer to the final consummation of brotherhood.

Nature's Laboratory

We have been told by geologists and chemists that the elements found in the material of the earth have all come to the surface from the depths of the planet. Physicists, and espe-

pecially, when we press to the density of liquids, liquids increase as much as 20 or even 30 per cent in density, and solids compress very noticeably. Glasses rich in silica compress more and more rapidly the greater the pressure, whereas most other solids decrease in compressibility. The electrical resistance of most metals decreases as they are compressed. Hydrogen gas can be forced into the body of thick iron at 150,000 lbs. pressure, and at 100,000 lbs. metallic mercury penetrates into steel. Phosphorus changes to a form which looks like graphite, and which conducts electricity.

"At high pressures, boiling points go up tremendously, and freezing points rise. At 176,000 lbs. per square inch, mercury, which normally freezes at 40 degrees below zero, is solid at room temperature."

Under the Snow

By ELSIE BRUCE PURCELL

The brown earth is wrapped in a blanket of
snow,

The trees and the hedges are bare,
But snugly and warmly down deep in the mold
Their rootlets are nurtured with care.

The lilies and roses down under the snow
Are dreaming serenely of spring,
When the pulse of the earth will be quickened,
I trow,
With the throbbing of each growing thing.

In fancy I see them beneath the soft snow,
The tiny buds seeking the light.

ways inspired by Him. We know little of the methods of world-wide instruction which He adopts; there are many ways of teaching apart from the spoken word; and it is certain that it is His constant and daily endeavor to raise the intellectual conceptions of millions of angels and of men.

Although He is the Head of all the faiths at present existing, and of many others which have become decadent, He must not be held responsible for the incrustations of dogma introduced through the ages by man's ignorance which obscure their original purity. He varies the type of religion to suit the period of the world's history at which it is put forth, and the people to whom it is given; but though the form may vary as evolution proceeds, the ethics are ever the same.

fect enlightenment; at that time these pupils of His without physically knowing or remembering Him, will all be strongly attracted towards Him, and under His influence great numbers of them will enter the Path, and many will advance to the higher stages, having already in previous incarnations made considerable progress.

Before the Lord Maitreya took up the office of World-Teacher, it was held by the Lord Gautama, Whom men call the Buddha, His especial title being the Lord of Wisdom. He gave many teachings, but they all centered around the idea that knowledge meant salvation—that the evils of the world came from ignorance, and that through ignorance men were led into desire, and by that into all kinds of sins and sorrows; but that if the ignorance of man were dispelled, and he came into possession of perfect knowledge, he would thereby come to the perfect life, and to the perfect attitude towards all men and all circumstances, and so would escape the wheel of birth and death.

The name Maitreya means kindness or compassion and just as the Lord Buddha was called the Lord of Wisdom, so is the Lord Maitreya called the Lord of Love and of Compassion. The great central truth which He emphasizes is that the evils of the world come from the lack of love, and to adopt the brotherly attitude would make all evil pass away. We may see how prominently that doctrine came forward in His previous lives.

The Lord Maitreya took the office of Bodhisattva when the Lord Gautama laid it down. At that time one of His first steps, to take advantage of the tremendous magnetism generated in the world by the presence of the Buddha, was to send forth great Teachers Who should simultaneously appear in many different parts of the earth: within a comparatively short space of time we find not only the Buddha Himself, Shri Shankaracharya and Mahavira in India, but also Mithra in Persia, Lao-tse and Confucius in China and Pythagoras in ancient Greece.

Twice He Himself has appeared—as Krishna in the Indian plains, and as Christ amid the hills of Palestine. As Krishna the great feature was always love; the child Krishna drew around Him people who felt for him the deepest, the most intense affection. Even now the religion which He founded perpetuates itself in the most touching devotion, the most wonderful attraction to the child Krishna. All over the south of India many millions of followers still worship Him. The shepherds called him "The Radiant" for his mere presence, his smile, and his large round eyes had the gift of scattering joy on all around. Animals, children, women and men all loved him, and he seemed to love them all in return.

Coming into incarnation as Shri Krishna the Lord Maitreya took birth as a little child;

but His life on earth was then very brief, for he passed away as a youth. Still so marvelous was His outpoured love, so exquisite His compassionate tenderness, that even those few years of mortal life have made Hinduism a religion of devotion as well as a religion of knowledge. Through speculative philosophy India was losing her faith in devotion, and the work of the Supreme Teacher then consisted specifically in making her what she is today—a land where the divine form of Shri Krishna holds the hearts of two hundred and fifty million people. This incarnation as the Child Krishna, who appeared in Braja about 500 B. C. is to be distinguished from that of Shri Krishna of the Mahabharata, about 3,000 B. C. though in both cases it was the Lord Maitreya who appeared, having been overshadowed, in the earlier incarnation by the then Bodhisattva, the present Lord Buddha.

Five centuries later He came again, but was not born as a child. All Christian legends which center around the childhood belong to the Master Jesus, not to the Lord Christ. After a brief life of three years, a life of uttermost beneficence, wondrous healings and exquisite teachings, he passed away. Love was again the central feature of His teaching. He said: "This new commandment I give unto you, that ye love one another as I have loved you." His closest disciple, St. John, insisted most strongly upon the same idea: "He that loveth not, knoweth not God, for God is love."

Even so long ago as 22,605 B. C., as the high priest of the great Atlantean religion, the Lord Maitreya preached the doctrine of love which is so characteristically His own, telling all the pilgrims to a certain holy city in Yucatan the emphasis that must be laid upon this quality: "Love is life," He said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love."

Orientalists in the West do not understand why the "Krishnacult" with its unbounded devotion and perfect self-surrender to the object of love, which suddenly sprang up five centuries before the Christian era, is, in many points, so very like Christianity. They cannot understand how these strange likenesses to Christianity appear in a pre-Christian form of worship. They do not dream that the secret lies in the fact that it is the same Lord of Love who is worshipped under the name of Krishna in India and is worshipped in Christendom under the name of the Christ.

The Bodhisattva also occupied occasionally the body of Tsong-ka-pa, the great Tibetan religious reformer, about the fourteenth century A. D. Though as the Lord of the Religions of the World, He is responsible for all

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Personal Opinions

L. W. Rogers

Mandalay, Burma,
January 13, 1933.

Burma lives up to its reputation of being the most cheerful of nations. The general cheerfulness rises almost to gait in dress. The contrast between the Occident, with our drab and somber costumes, and the Orient as a whole, with pleasing colors everywhere, is striking, but it reaches the climax in Burma. In respect of dress India has warmth but Burma is a flame. A crowd is a riot of brilliant hues. It was my good fortune to be invited to attend a benefit performance for a charity "under the distinguished patronage of His Excellency Sir Hugh Stephenson and Lady Stephenson," the elaborate program stated. The audience interested me much more than the program. It was a chance to see Rangoon society on dress parade. A few Burmese and Indians wore Occidental evening dress and, of course, also the very few Europeans who were there. But they were such a small percentage of the audience that they did not spoil the picture. Three or four ladies from the Occident in the customary scanty evening gowns looked almost grotesque among the graceful and brilliant Oriental costumes. The men wear colors quite as pronounced as those of the women. The only European who did not mar the picture was the English Lord Bishop with his purple robe. My hostess keeps me informed as notable people arrive, the Governor, the Chief Justice, etc. A Mohammedan Prince was among the guests. An interesting individual enters. "Judge of the High Court," whispers my hostess. He wears a short black jacket and a brilliant pink skirt reaching to the ankles. It is not really a skirt but it looks it every inch. It is called a dhoti and consists of a strip of cloth, nearly always rich silk, that is a yard wide and five yards long. This is wound about the waist and the upper corner is deftly tucked under. Until a stranger becomes a little accustomed to the modes of dress he is likely to mistake a man for a woman but never a woman for a man. This is because the older men wear the hair in a knot at the back of the head, often held in place by a high comb, and have smooth faces. Add a short jacket, a pink skirt and the uncertain gait of age and one may be pardoned for not instantly realizing that this apparition should be classed as masculine. Diamond earrings, bracelets, etc., are much in evidence throughout the audience. The costumes exhibit more shades of colors than are ever seen in the Occident. Green in great variety seems to be a favorite but there are many beautiful reds and blues. Orange and yellow are plentiful. Burma is famous for its silks. The general effect is a brilliancy beyond American imagination. The most distinct difference from the Indian costume is in head-

wear. The men do not wear turbans. A scarf is wound rather closely around the head, giving a caplike effect, and one end is free for a few inches, adding a jaunty touch. The favorite color for this headpiece seems to be pink. The women leave the head bare. They wind their long black hair around on the top of the head, rising in a smooth band of from about six inches to a foot high.

The Burmese are Mongolian, a combination of Chinese and Tibetan, and they seem to possess the good qualities of both. Burma can properly be described as the western gateway to China, and you would need to travel only a short distance northeast to find yourself in China proper. The climate of Burma is almost identical with that of India but there the likeness stops. The river valley soil of Burma is rich and the rice crops are prodigious. The Irrawaddy is to Burma much what the Nile is to Egypt. At Mandalay, about five hundred miles north of Rangoon, the river is about the size of the Mississippi at St. Louis and is navigable for nine hundred miles. It is said that no crop failure is known in the rice paddies that fill the river valley.

The most picturesque and impressive feature of the Burmese landscape is the innumerable pagodas scattered about. Almost never are they out of sight no matter where you go and often a dozen or a score may be counted. Indeed, at some points hundreds may be seen, for small pagodas spring up about the great ones. These pagodas are the Buddhist temples. The most famous of them all is the Shwe Dagon at Rangoon. Located on a hill-top it rises 370 feet above that, a glittering structure of gilt and gold which can be seen at a distance of twenty miles as the ship steams up the river. The lower part of the structure is of gilt that must be periodically renewed but the upper third is said to be of solid gold leaf to which only additional layers are applied as the worshippers supply the material. Here in Mandalay the most famous of all is the Arakan Pagoda with a huge brass figure of the sitting Buddha. Long colonnades with more than 250 richly carved pillars lead to it. The lofty arches about the figure are heavily encrusted with gold leaf. Worshipers buy that and other offerings at the bazaars along the ascending steps, and several artisans are busy adding new layers over the old. This has been going on since 1784 and the gold and jewels in that shrine must represent a very handsome sum. My host at Rangoon remarked that a thing to the credit of the British was that they never molested the temples in a conquered country but left them intact; and that is what one would expect of reincarnated Romans, for probably no people were more tolerant of religious beliefs. It has often been remarked

that different races make what they worship to look like themselves; that a Hindu Buddha looks like a Hindu while a Chinese Buddha has a Chinese cast of countenance. Every traveler knows that to be true; but this particular Buddha resembles neither Burmese nor Chinese, nor, let us hope, any other existing people. The face, whatever the reason may be, is not a pleasant one.

Mandalay was the seat of government in Burma when the British annexed the country in 1885 and sent King Thebaw a prisoner to India, and the vacant royal palace still stands within the great walled enclosure a mile and a quarter square. The place was built by Thebaw's father, King Minden, about eighty years ago and may therefore be regarded as a good specimen of Burmese art and architecture. Although it is unfortunately falling into decay—the British could have done real service to archaeology by preserving it—it gives an intimate glimpse of the semi-barbaric splendor of the latter days of absolute monarchy. The enclosing wall, with a total length of five miles, is 26 feet high. Outside the wall is the moat 225 feet wide, filled with water from the irrigating system. Inside the earth is graded up to near the wall-top, giving great strength and enabling defenders to maneuver guns easily. The palace is built of teak wood, with all the rooms on the ground but the front rising to what, in those days, must have been an impressive height. A tower of seven roofs indicates that this is the residence of a king. The gates in the wall are also topped with seven roofs. The front part of the palace is an immense open reception hall—just a floor and roof supported with many pillars. The throne is reached from the rear by a short flight of steps from the adjoining room. Then follow suites of rooms occupied by the king, with ceilings probably forty or fifty feet high, supported with immense pillars of teak wood heavy with gold leaf. These pillars are simply logs of large trees, for which the forests must have been well searched. When it is recalled that the king who built this palace had sixty-four wives it is clear that the palace could be no small affair! At the north front is the Lily Throne room. Here, thrice a year, the queen received and many hundreds could attend. The secondary wives occupied separate little apartments on each side of the main structure. From one end of the palace to the other the interior is overlaid heavily with gold leaf, which the hands of vandals have scraped off as far up as they can reach. Everywhere there is the fine wood carving which is still the most conspicuous of Burmese arts. When this old place was in its prime, with Oriental rugs covering the floors between the lofty golden pillars it must have been held to be the acme of refined luxury, notwithstanding the cheapening effect of the colored glass pat-

terns on the walls.

As Oriental countries go there is no evidence of poverty in Burma. In India one is occasionally distressed by dogs that are little more than living skeletons and by horses on which the ribs can easily be counted, but here the animals seem to be well fed and well cared for, the bullocks doing the hauling of all kinds, looking plump and sleek. Wages are very low but distinctly higher than in India.

Mandalay has a neat lodge room but no building of its own. Rangoon Lodge has a building of two stories with a large hall as the chief feature. Most of the lectures, however, are given in a public hall that will seat several hundred. One would rather expect some attention from the press of a Buddhist country for a theosophical lecture, but it was a surprise to see the reporters using shorthand and working hard. They were getting all of it. The only daily paper that fell into my hands later had given a page and a half of its twenty pages to the report. If we could only get that in the United States!

Rangoon Lodge has some excellent accomplishments to its credit. Its president founded a school for boys many years ago. A school for girls has evolved out of the enterprise and occupies a building a few steps from the original structure. The total number of students is now six hundred. Schools mean much in Oriental countries. They enable hundreds of young people to get an education that will lift them out of the depths of hopeless illiteracy. The superintendent of the school for boys is himself a good illustration. He was educated in the school which he now superintends and after reaching its highest grade he was able to finish elsewhere and return to manage it.

Mayor Paw Tun of Rangoon presided at one of the lectures. His wife is an American girl whom I knew well in Krotona fifteen years ago. She was then Miss Beth Jewitt, a member of the Krotona Lodge. She went to London to study social and child welfare work. Mr. Paw Tun, following the custom of the cultured class of Burmese youth, went to Europe to finish his education in law. London is one of the most cosmopolitan cities in the world, where people of all the nations of the earth meet and get acquainted. That's why Miss Jewitt is now Mrs. Paw Tun and a pioneer in organizing the Burmese women in several kinds of social betterment.

WANTED

A few more Theosophists to assist in the formation of a farm group or colony, so as to more nearly carry out our brotherhood ideal.

A. K. Hanson, Box 51, Kelseyville, Calif.

The Inner Life



Clara M. Codd

This month will bring us to the close of one of the most wonderful little scriptures in the world, so ancient in some parts that perhaps it is the oldest in the world, older even than the great Upanishads. The last half of the chapter on Karma deals with the way to be followed by the man who would rise above the play of the Karmic law, and hence be in a position rightly to study and understand its working. We would all desire to do that, for



then this mysterious, ceaseless round of events, bringing to most human souls more of sorrow than of joy, would roll out into an ordered scheme of evolution, bringing at last every soul to freedom and bliss. Who would not win that vision and that understanding if it were possible?

Light on the Path says clearly that the man who desires to do that must lift himself above the unceasing play of personal forces which are forever under the rule of Karmic law, to the region of the inner universal and impersonal, where as from a serene mountain-top he may view the valleys beneath and all the winding permutations and connections of their many roads. He does not leave our common existence and experience because he has attained that standpoint. Still the way may be rough, debts from the past presenting themselves for payment; still sweet substances may cling and stain, becoming for a fleeting moment delicate attachments; but his spirit has seen, has known, and dwells ever in the pathless, free sky. He lives, yet is not caught up in living.

Very wonderfully yet simply the Venetian Master cites in another manner the old paradox of the destruction of ambition yet the retaining of its fire and point of purpose, of the willingness to surrender life in form, yet living to the full. He tells us that he who desires to grasp an advantage for himself alone, material, aesthetic, spiritual, will find he has pursued a chimera, the results will turn to dust and ashes in his hands. Nay, more, he runs the risk of planting in his soul the fierce, giant weed of an insatiable egotism, which may cost him lives of bitter pain to eradicate. Even in early lives, when a man may be a long way as yet from the entrance to the Path of Life, it were well for him to learn mercy, friendliness, unselfishness, for thus will a thousand terrors be kept from his path in the future. This all the great Teachers tried to teach men.

"Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world." Here is a criterion for judgment for all of us who would

walk the higher way of life. We should never think of what any deed will bring to us as an individual, either of happiness or pain, only of what it will mean to others in general. Will it add to the common source of happiness, enlightenment and power? Or will it add to the world's darkness, bewilderment and pain? Thus we shall learn to desire for all that which can be possessed by all pure souls equally, helping to accumulate true wealth for the united spirit of humanity and in this way we shall gradually cease to generate any more personal Karma. We shall not want, for the world will supply our need. He who ministers to the needs of others by them are his wants supplied. So true always is it that men give back, pressed down and running over, the meed of good-will and service we render them.

It is easy to notice, even in daily life, how often the greedy over-reach their grasp, the over-anxious bring the very disasters they fear. This is because their own little whirlpools of petty anxious or greedy cares hinder the steady working of the law. It is another way of understanding the old words, "Be still, and know that I am God." When decisions are to be made, situations faced, let us be as still, as impersonal, as big and philosophic in outlook as we can. The outcome of events will then be clearer, simpler. It is wiser not to disturb the major currents of life by fussy anxiety or greedy grasping.

But the Master tells us that even though we now know this to be the law, we must not apply it with a selfish motive behind, even in deeper, spiritual things. For the soul must be pure and whole-hearted in its greatest and deepest desires. It must *honestly* desire that state in which there is neither reward nor punishment, good nor evil, because it is beyond both pairs of opposites, the mystic Middle Way. So let us beware if we suffer from the lust for achievement, even though, having got beyond the desire for the prizes and prestige of earth, we now more subtly desire them in a more heavenly world. "But this is still desire, and *all* selfish desire binds however high may be its object." The lust to attain, if it is personal, will provoke somewhere, sometime, the demons of jealousy, envy and hate. We must have the desire to attain, for others' sake, not our own, without the lust which lends it personal zest, living in our fellows as they live in us, rejoicing heartily with those that rejoice, and weeping truly with those that weep. Do we still desire to be somebody, to be safe ourselves and from the height of our own safety and achievement to give advice and comfort to others that they may look up to us as saviour and guide? Do we desire the approval of our Master, of our

leaders, and feel pangs of jealousy when another receives it in our stead? Ah! Let us beware. To such the gates of the Kingdom of Heaven remain for ever closed. "Learn now that there is no cure for desire, no cure for the love of reward, save in the fixing of the sight and the hearing upon that which is invisible and soundless. Begin even now to practice it, and so a thousand serpents will be kept from your path. Live in the eternal."

The operations of the actual laws of Karma cannot be studied until the disciple reaches the point where they no longer affect himself. Then he has the right to demand and know them, for in surrendering his personal self he has become a recognized part of the eternal divine element in nature. Therefore we who would do likewise must learn to keep our soul's gaze always upon that which is beyond the pairs of opposites, Karmaless. "It is not heard or seen or felt, but is perceived by the man who desires perception."

A person never acquires that indefinable something known as charm until he can learn to forget himself. And he seldom accomplishes the big things of life until he has learned to live in his work and eliminate himself from the equation.—*Nolan*.

From Mr. Cook

The official report of the tellers who counted the votes cast for the offices of National President and National Vice President shows that so large a proportion of the votes were for Mr. Holland and myself that in accordance with the terms of the By-Laws this nomination constitutes also an election.

I am glad that your votes insure that the wise counsel of Mr. Holland will still be available on the Board and I am grateful for the confidence that our members have expressed in re-electing me to office. Since I have written to every member both as to the present condition and the future progress of the Society, I am making no statement here other than publicly to renew my pledge of service to the Society.

SIDNEY A. COOK.

Mr. Rogers Returning

It is my intention to be back in Wheaton by midsummer and to begin a lecture tour in September. The plan of work will be engagements for either one or two weeks with a course of from four to eight lectures designed especially to attract new people to Theosophy. Lodges desiring engagements should write early. My address until June will be Theosophical Society, 45 Lancaster Gate, London W 2, England, and after June 15, Theosophical Society, Wheaton, Ill.

L. W. ROGERS.

White Lotus Day, May 8

On May the eighth, 1891, Madame Helena Petrovna Blavatsky put aside her weary body, and on that day of each year since then those who love and follow her, who revere the stupendous task she accomplished, meet together to do her homage.

"We remember with special reverence, love and gratitude—the messenger of the White Lodge, who brought to us the Light when we were walking in darkness. None other can do for us what she did, for she was the Torch bearer when materialism had risen like a thick earth-mist, and had hidden the gateway to the Path," is spoken of her by Annie Besant. On this same occasion honor and gratitude are likewise given to her great colleague, Colonel Henry Steel Olcott, who worked with her so long and so faithfully, and who was indispensable in the fulfillment of their common mission—the founding of the Theosophical Society, and to other comrades for the priceless services they rendered in the days of early struggling, William Quan Judge, the Countess Wachtmeister, and Alfred Percy Sinnett.

On that day, therefore, let every lodge of the Theosophical Society meet and listen again to the story of that servant of the Great White Lodge. Madame Blavatsky asked that on such occasions we read from the second book of the Bhagavad Gita, the passage beginning "Thou grieveest for those"; and that the story of the mustard seed from *The Light of Asia* be given. There is also the precept known as "The Golden Stairs" which always finds a place on the White Lotus program. Flowers and music and loving, appreciative words—these will help to keep us more closely linked with those great pioneers.

This is one of the two occasions of the year when each lodge collects a special contribution to be sent to Headquarters. Give practical expression to your gratitude to H. P. B. by sending as generous an amount as you can for the helping of the Society to which her life was given with such heroic self-sacrifice.

Lodge Activities Bulletin

The March number of the *Bulletin of Lodge Activities* has been placed in the hands of all lodge presidents and secretaries. It is the anniversary issue and opens with an inspiring little article by Miss Marie Méquillet. Then there is information about helpful activities of various lodges including details of the methods of conducting an H. P. B. training class, and finally a very useful paragraph or two on the functions of a lodge and its inner relationship.

See that this fine number of the *Bulletin* is read and discussed in your lodge.

You have reached liberation when you know that each is achieving his own.

Correspondence

(Addressed to New York Lodge)

Adyar, Madras
January 15, 1933

Dear Friends:

Coming from America I suppose that the first thing to strike one is the peace, quiet of it all, something that I have not found anywhere else. A peace that is at the same time intensely alive, dynamic like the quiet at the heart of a spinning top—a curious feeling of being at the center of things where quiet must necessarily be.

Then the extreme beauty of the surroundings came as a surprise although I had heard often enough "Adyar is a most beautiful place." As I write looking through the open doorway, I see just the sides of a wide veranda and, framed in these, a glimpse of the gardens—very fresh and green at this time of year, and full of brilliant flowers; behind and bordering the Adyar river are groups of coconut palms, casuarina and a tree with big yellow flowers, the name of which I do not know.

Beyond the river is a brilliant turquoise sea, and the sound of the breakers and the soft sea breezes are with us day and night, so that we have no need of fans. Of course this is the very best time of the year; later on the wind blows from the land and it will be a different story, but now it is the kind of climate I shall order on the "other side," that is if I am "doing nothing for ever and ever"—it is not exactly invigorating for the busy.

Our day begins early with a walk to headquarters, before the sun is up, for doings there, and ends with a meditation at 8:30. We are about half a mile away and the way leads through a coconut grove—past the Buddhist temple and lotus pond and the memorial to Col. Olcott on the spot where he was cremated. Distances are rather great as there are about 300 acres in the compound.

The Woods live quite near here and send greetings to all their friends. Mrs. Wood is doing very fine work in one of the outcast villages here and is evidently very much loved by the inhabitants.

Dr. and Mrs. Arundale are here—giving much time to the President, whose condition is not much changed. Yesterday to every one's surprise she got as far as C. W. L.'s room on the roof near hers, but usually she is in bed; we have not seen her yet.

We had a long talk with C. W. L. the other day—he was in his most genial mood and told us many tales of his visit to America. He looks frail but is as clear-headed and full of vigor as ever—mental vigor. He held a question and answer meeting last night in the great hall of audience—a most impressive figure seated on the marble platform in front of the lighted statue of the Founders. He wears

a golden yellow silk dressing gown, and with his white hair and beard and his twinkling eyes, looked like some great sage, with his audience of disciples on the floor below him.

C. J. takes the evening meditation; we have only just met him for a moment so far, but he is coming to dinner in a day or two. He is a tremendously busy person as nearly everything here goes through his office.

Rukmini and a group of the young people are putting on a play, so there is no lack of work for me—settings, costumes, etc. They have put a room at our disposal and we spend many hours a day working on the "props" for Hiawatha. On the strength of my coming from New York I am supposed to be an authority on the manners and customs of the American Indian!—however, no one will know any better, and the effects bid fair to be rather delightful, although it will be quite impossible to make these soft-eyed Indian lads look like our Indians.

Mr. Sellon has just come from visiting a near-by village to take movies. I wish we could have had one of the Pongal festival we saw there the other night by the torch-light and the light of the full moon. They took the garlands off the neck of the god and garlanded us and sprinkled us with rose-water and implored us to lead the procession. So you may picture Mr. Sellon, Hilda Wood and myself very, very slowly going down the sandy road between the native houses—before us a band of three—pipe, tom-tom and drone—making an inexpressible noise,—behind us a dozen young men staggering under the gorgeous chain of the god (hired for the occasion), an affair of silver and tinsel,—the god himself a cheap gaudily colored image of Ganesha looking like a Roman Catholic image gone mad, all the village making offerings of coconut and ghi. This is a great occasion for the women and children who have a right to a new sari on the one day of the year, if there is the wherewith to buy them.

I will write again if this interests you. Love to you all and a blessing from this blessed spot,—we do wish you could be here to enjoy it too.

Yours,

BARBARA SELLON.

Amidst the needs of the world the disciple is born.

In ministering to them he grows.

In perfect detachment from them he triumphs.

As the novice enters the monastery, so does the disciple enter the world.

As the monk learns to forget the world, so does the disciple learn to forget himself.

As the monk yearns to dwell with his master in heaven, so does the disciple seek to dwell with his master in the world.

Election Announcement

Following is the report of the tellers appointed to canvass the vote for nominations for National President and National Vice-President of the American Section, T. S., which closed at 10 P. M., March 10, 1933. The tellers found the result to be as below:

National President

Sidney A. Cook.....	1,144
Holland, C. F.	2
Kunz, Fritz	2
Logan, Robert R.	2

Total1,150

National Vice President

C. F. Holland	1,078
Jewett, Mrs. Betsey....	7
Luntz, C. E.	6
Pearson, E. N.	4
Sellon, E. M.	4
Kunz, Fritz	4
Rogers, L. W.	4
Wardall, Max	3
Others	11

Total1,121

CECIL R. BOMAN

CARLA J. MIDDLEKAUFF

WILLIAM SOMMER

Tellers

We hereby certify that the above report is correct.

SIDNEY A. COOK

National President

ETHA SNODGRASS

National Secretary.

Mr. Noyes, a Nominee For the Board

Fellow Theosophists of the American Section: As one of the nominators of Mr. Frank E. Noyes as a member of the Board of Directors. I should like to add a further statement of introduction.

Mr. Noyes' services to the Theosophical Society during a period of nine years are worthy of mention. Joining the Society in Houston, Texas, he has since been a faithful worker in various lodges throughout the Section, and during the past few years has been of incalculable value in the work of the Ohio Federation.

Mr. Noyes is young and enthusiastic, and would bring to the Board the experience he has gained as executive head of a statewide business association.

JENNIE E. BOLLENBACHER.

I am a part of all that I have met;

Yet all experience is an arch where thro' Gleams that untravell'd world, whose margin fades

Forever and forever when I move.

—Tennyson.

Official Nominations to Board of Directors

Adyar, India,
Dec. 19, 1932.

To The Members of The American Theosophical Society:

Exercising the right that each member has of making nominations for the Board of Directors I write you on that very important matter.

When things go wrong in an administration it is not surprising that there should be proposals for a change. But when everything is going quite right and all is well there seems to be no reason why faithful servants of the Society, tried and true through many years, should not be re-elected. Membership on the Board is an extremely important matter, for when the Convention is not in session the Board of Directors is the supreme authority of the Section. Every member upon it should be an experienced, careful, balanced individual, particularly in these times of economic difficulty and financial instability. We have such men now on the Board and I nominate for the ensuing term of three years, Dr. E. C. Boxell, Mr. Chas. E. Luntz, Mr. Norman Pearson and Capt. E. M. Sellon.

Faithfully yours,

(Signed) L. W. ROGERS

" HENRY HOTCHENER

" HERBERT A. STAGGS

Wheaton, Illinois,
January 27, 1933.

To The Members of The American Theosophical Society:

With the very greatest of appreciation of the long and faithful services of Mr. L. W. Rogers as lecturer and finally for many years as National President of this Society, I, as a member in good standing, hereby nominate him for re-election to membership on the Board of Directors, that his wisdom gathered through this long experience in many capacities may still be available for the guidance of the Society of which he has been such an honored member and faithful officer.

Sincerely yours,

(Signed) SIDNEY A. COOK

" C. F. HOLLAND

" CHAS. E. LUNTZ

Columbus, Ohio,
March 4, 1933.

To The Members of The American Theosophical Society:

We nominate Frank E. Noyes as a candidate for election to the Board of Directors of the American Theosophical Society.

(Signed) HESTER C. KIMBALL

" LAURA E. J. HOLLOWAY

" JENNIE E. BOLLENBACHER

What Lodges are Doing

Hermes Lodge (Philadelphia) presented Mr. Thomas Pond of Baltimore recently in two interesting and instructive lectures. The material for the lecture was drawn from his experiences in India last year. The lantern slides which illustrated them made India, and Adyar in particular, more "real" than ever before. On Adyar Day a supper and informal celebration was held. The meal was international in character, consisting of Russian soup, Adyar salad, Oriental goulash, American dessert and Brazilian coffee. One of the results was that a goodly sum to swell the Adyar fund was collected.

Ojai Valley Oaks Lodge (Ojai) is progressing well under the able leadership of Mr. William Kent, the president. For the last few months a study has been made of Theosophy applied to daily life in its various aspects of citizenship, religion, conduct, effort, social life, etc. On the last Sunday of each month open meetings are held at which a summary of the month's work is presented by the president and interesting discussions take place. Tea is served. Money has been raised through the food sales and the Christmas fair which netted over \$90.00. The Lodge has kept the members interested by apportioning to each a part of the work. The members keep in touch with various clubs of the Valley and are cooperating with all the good work that is being done.

Madison Lodge reports that they have a new room, very suitable for lodge purposes. It is centrally located, on the ground floor, has an excellent entrance and is beautifully finished and furnished. Public meetings are held Friday evenings. A library of theosophical books also helps the work to prosper.

Seattle Lodge of the Inner Light reports that Adyar Day was observed on February 15 with a program of music and short addresses appropriate to the occasion, and that the meeting was well attended by members and their friends. On March 5 and 6 the Women's Service Club of the lodge sponsored public lectures by Dr. Kewal Motwani on "The Poetry of India" and "India's Fight for Freedom." Quite a number of non-members responded to the cards of invitation sent out and the newspaper courtesy announcements. Dr. Motwani is a good speaker and his lectures were most interesting and enlightening. At an open meeting on March 22, Dean Tyler of the University of Washington gave an explanation of technocracy. The Lodge membership, though small in numbers, is carrying on the general work with diligence and enthusiasm.

Albany Lodge felt fortunate in being able to have Mr. Kunz with them recently and feels he made a strong appeal to his audience as shown by the interest and attentiveness displayed by those who heard him.

Herakles Lodge (Chicago) recently presented Mrs. Ella B. Beckwith on the subject of "The Use of Color in Healing." An interested group of about sixty people gathered to hear the lecture. The questions asked after the talk showed that something useful and valuable had been presented.

Hypatia and Indianapolis Lodges (Indianapolis) met together recently for a tea in the Lodge rooms on which occasion Miss Lucy Elliott spoke on the coming Century of Progress.

Pacific Lodge (San Francisco) reports good attendance and increasing interest at the Sunday night meetings at which subjects of wide appeal are discussed. There has recently been the practice of having monthly teas the first Saturday afternoon of each month at which Mr. Alexander Horne gives short talks on topics of the day which are followed by general discussion, after which tea is served. The course of study suggested by Dr. Cousins has been followed and has so far proved very interesting and helpful. The members celebrated Adyar Day with a beautiful and appropriate program at which Miss Miklau's personal reminiscences of Adyar were especially appreciated.

Glendale Lodge (California) in reporting for the past several months writes that during the winter a rummage sale and bazaar was held which netted the Lodge a bit over \$50.00. The Lodge librarian conceived the idea of making small, inexpensive articles that could be sold for Christmas gifts and is planning now for November next by drawing assistants around her during the hours the library is open when work is done in preparation of the articles. For the first time in its history Glendale Lodge has had the opportunity to present an international lecturer. Beginning the 17th of January a course of four public lectures was given by Mr. Geoffrey Hodson on consecutive Tuesday evenings; following that course, and still continuing each Tuesday, a paid class has been maintained. Both the public lectures and the paid classes have been a decided success whether viewed financially or from the point of view of the dissemination of knowledge. A beginners' class is maintained throughout the year.

Besant Lodge (Cleveland) is pleased with the success of the Raja Yoga Club for Self Development under the direction of Mrs. Edward Peets which had a most enjoyable luncheon meeting on February 17 for the celebration of Adyar Day. Thirty-four guests were present, seated at the gaily decorated table and all stayed for the meeting afterward. Before sitting down there was said the special mantram given by Mrs. Peets. The class began with a vocal offering followed by a review of the verses of the week in *Meditations From*

"At the Feet of the Master." Talks on Dr. Besant and Adyar, on Bishop Leadbeater and on the World Mother were read. The mantram was again repeated, after which a collection of \$8.00 was taken up for the Adyar Fund.

Sacramento Lodge celebrated Adyar Day in an appropriate manner with an open-to-the-public program. This consisted of five very inspiring addresses and readings concerning the lives and adventures of our great leaders and a description of the Adyar estate, interspersed with five piano and vocal solos. Refreshments and a social hour brought the evening to an enjoyable conclusion.

San Antonio Lodge announces that a Spanish speaking public study class for those who wish to study Theosophy in that language has been organized under the direction of Mr. A. Rocha. The class is given the use of the Lodge room for one night in the week. Mr. Rocha has a number of Spanish books and papers and reports that he expects the class to be most popular. He is asking the English speaking members of the Lodge to be present and cooperate with him in making the members of his race feel at home in the Lodge room, and also perhaps assist in answering questions. One of the good features of publicity made use of by one of the members is to send the local morning newspaper a review of a Sunday night lecture which appears in the Monday paper, and this write-up is obtained once a month.

Milwaukee Lodge is forging steadily on with its weekly classes and public lectures. Dr. Henry A. Smith of Chicago, delivered two lectures on the afternoon and evening of the first Sunday in March. His subjects, "Anchors that Hold" and "Decisions and Factors that Influence Them," were expounded with intelligence and with true scientific dispatch. The usual tea afforded Dr. Smith opportunity to renew several pleasant friendships. Mr. Wm. Kelley spoke the following Sunday about "The Economic Crisis and the Negro." Another good friend from Chicago, Dr. Charles J. Cahill, delivered two lectures on March 19 entitled "Just a Few Observations" and "A Theosophist in the Practice of Medicine." He was accompanied by Neuman Leighton who embellished the program with several piano selections. A prize card party and lunch proved of financial as well as social benefit to the lodge. Admission was twenty-five cents. On the last Sunday in the month, Miss Clara Manthey, vice president of the City Parent Council, gave an illuminating lecture about "The Parent-Teacher Movement."

Crescent City Lodge (New Orleans) has a regular study class every Sunday evening from seven to eight preceding the regular public talk given by either of the local lecturers, Mr. Claude Corey or Mr. Homer Hailey. March 4, Miss Henkel came for a visit and gave

several talks in her delightfully individual way to members and their friends, inspiring much enthusiasm. While she was in the city the Lodge gave a benefit bridge and lotto party, netting very near eight dollars. Besides having a wonderful get-together meeting and making new friends, everyone had a most enjoyable time and all members hoped it would be repeated.

New York Lodge inaugurated a new method of conducting lodge meetings recently. Mr. Kunz led the discussion and suggested a basic subject for this season's study. He spoke of the qualities the T. S. has for aiding the progress of individual members, and cited brotherhood as our basic doctrine. Adyar Day was interestingly observed with Mr. Kunz speaking from personal experience of the center and its activities. Mr. Ross's classes on *The Secret Doctrine* continue on Tuesday evenings.

Fort Worth Lodge writes gratefully of Miss Henkel's helpful visit to their group. The members have begun publishing semi-monthly a mimeographed booklet interestingly illustrated and telling of the activities of the Lodge and including short articles, poems, jokes and editorials of general interest. The undertaking is not a more elaborate one than any other lodge could undertake and is most certainly useful and appealing to both members and friends.

Port Huron Lodge reports that the public library has given them a room free of charge for their weekly meetings and the privilege to use the delightful lecture hall when occasion demands. Two book reviews by Dr. Church and Dr. Chase-Willson are given each month to which the public is invited.

Birmingham Lodge continuing its publicity drive, presented Mr. Archie Simpson recently in a lecture entitled "What Happens When We Think." The affair was delightfully informal and developed into a discussion of remorse and the duty of the individual to use his thought force constructively. Mr. Wetmore, the lodge president, brought out the idea that since Mr. Krishnamurti has stressed that life and living are dynamic things, remorse is merely static, and hence not only useless but dead. Mr. Simpson illustrated his lecture with pictures taken from *Thought Forms*, and the guests took a lively interest in the discussion.

Reports as written by lodge correspondents are used in the above columns when possible. Copy must be in the hands of the editor by the 15th of the month. Advance news solicited.

Itineraries

Geoffrey Hodson

April

Los Angeles and vicinity

Dr. Nina E. Pickett

April to 15

Augusta, Ga.

April 16 to 30

Atlanta, Ga

Three Occult Plays

The Press is almost ready to release for your pleasure and inspiration *Three Occult Plays* by Miss Beatrice Wood of which we have told you in several issues of our magazine. It proved impracticable to bring them out in book form, but because we believe in the drama as a splendid medium through which to give theosophical ideas, we refused to be deterred by the problem of printing expense. Hence, you will find them attractively mimeographed.

You will remember *The Door That Did Not Close* and *Corridor E*, and the third, *The Empty Armchair*, is based upon a story by C. W. Leadbeater. These three plays will now be available not only for your reading but also for presentation by the drama group in your lodge and we are confident you will welcome the opportunity they offer.

Theosophical Press,
Wheaton, Ill.

As soon as published I will send you 50c for one copy of the volume which will contain three one-act plays by Beatrice Wood, *The Door That Did Not Close*, *Corridor E* and *The Empty Armchair*.

Name.....

Address.....

Radio Information Needed

The theosophical broadcasting station of Sydney, Australia, operating on a wave length

of 316 metres, a wonderfully successful theosophical enterprise doing much to mold public opinion in that far-away continent, is seeking information from any of our members who are in professional contact with broadcasting activities in America.

2GB (Giordano Bruno) as the station is known in Australia is under the management of one of our members who would like to make contacts in this country with the purpose of being kept advised of the latest appliances and broadcasting practices including the development of television. Will any member of our Society who holds an executive position in connection with broadcasting, the manufacturing of equipment or the publication of radio magazines please write to Olcott, Wheaton?

Olcott Summer Sessions

Announcement of Dates

Olcott Institute, Summer School and Convention will this year be held as follows: Institute, July 15 to August 11, the final week (August 5 to 11) being Summer School; Convention, August 12 to 15.

Program announcement will appear later, but this preliminary notice of dates is given to permit members to plan their attendance. The rates for registration, board and room, much reduced from those of last year, are given in full on this page.

Those who attended last year will be looking forward to the happiness and the joy and the inspiration of these summer activities and we hope that many who have not previously attended will this time share the privilege.

RATES

WHEATON INSTITUTE

July 15 to August 11

(Including Summer School, Aug. 5 to 11)

Registration — Room and Board	1 week	2 weeks	3 weeks	Full Period*
Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others	\$25.00	\$47.50	\$67.50	\$85.00
Cots in Headquarters dormitory — sharing general showers	15.00	29.00	42.00	54.00
Room and bath in village — board at Headquarters	20.00	38.50	55.50	71.50

*(Not including Convention; see Convention rates below. Portions of weeks beyond the first take the rate of the preceding full week).

CONVENTION

August 12 to 15**

Registration — Room and Board

Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others	\$15.00
Cots in Headquarters dormitory — sharing general showers	10.00
Room and bath in village — board at Headquarters	10.00

** (Dinner and room night of 12th. Room night of 15th and breakfast 16th included if required. No credits if these not taken).

SUMMER SCHOOL and CONVENTION

August 5 to 15

Registration — Room and Board

Cots in Headquarters rooms — sharing room and private bath with 3 or 4 others	\$40.00
Cots in Headquarters dormitory — sharing general showers	27.00
Room and bath in village — board at Headquarters	32.00

REGISTRATION ONLY

	Per day	1 week	2 weeks	3 weeks	4 weeks
Wheaton Institute (Including Summer School)	\$2.00	\$10.00	\$17.50	\$22.50	\$27.50
Summer School	2.00	10.00			
Convention, full period, \$2.00.					

BOARD WITHOUT ROOM

	1 week	2 weeks	3 weeks	4 weeks
Per day \$1.50				
(Breakfast 25c)	\$10.00	\$20.00	\$30.00	\$40.00
(Lunch 50c)				
(Dinner 75c)				

Michigan-Ohio Joint Federation Meeting

Harmony Lodge, Toledo, acted as host to the two Federations—Michigan and Ohio—at the Secor Hotel, Toledo, March fifth. Registration began at 10:00 A. M. and the usual Sunday morning service of Harmony Lodge followed at 10:45, with the President, Mrs. Anna Pennock Bird, discussing the subject "The Unfoldment of Life."

Fifty-eight guests were present at the luncheon, where greetings were given by representatives of eleven theosophical groups. Miss Etha Snodgrass, National Secretary gave greetings from Olcott Lodge, Wheaton, and our National President, Mr. Sidney A. Cook, his cordial good wishes as representative of the American Section. In addition to the lodges from the two states, Toronto Lodge, Canada, was also represented.

The afternoon session commenced with the formal welcome by Mrs. Bird to the representatives of the two Federations and their replies. This was followed by a discussion, lead by Mrs. Jennie E. Bollenbacher, president of the Ohio Federation, upon the following subject: "Is Religion Something Which Can Be Acquired, or Does It Come From Within? If Acquired, How?"

Our National President, Mr. Sidney A. Cook, then addressed the Federations, stressing the value of Theosophy to the individual members and their duty to love their Theosophy and give it forth in daily life and action as well as in word. Many valuable admonitions were expressed by him. Our National Secretary, Miss Etha Snodgrass, gave a very able talk upon the necessity of preparing the proper center for the Masters' work in our Lodges as also at Olcott.

Mr. Cook presided at the public address in the evening which was given by Mr. E. Norman Pearson, President of the Michigan Federation. Mr. Pearson gave a splendidly effective lecture on the subject, "Is There Any Reasonable Basis for a Belief in Immortality?"

This meeting marked the peak of the winter season's activities for the two Federations, and the inspiration received from contacts with the national officers will provide renewed impetus for work in the Lodges represented.

Why Not Give Praise?

Men give our virtues but a passing glance
Then, silent, go serenely on their way
Yet when we err, make haste to spread the news
And magnify the tale from day to day.

Why not give where praise is due,
Withholding blame when unkind words are said
Why not forget the fault and see the good,
Why save our flowers 'til our friend is dead?

Miss Henkel in the Field

With Miss Henkel a visitor among our lodges we are learning much that is splendidly encouraging of successful ideas in practice, of the capacities and capabilities of our members, of their courage and devotion and vision for the work. There is no doubt whatever that the strength and life of the Section as a whole is registered in the lodges themselves, and we feel that the discovery of faithful members who are vividly alert and deeply aware of the great joy of sharing the Ancient Wisdom in their communities promises further and more extended activity as the months pass.

There are less favorable features also when individuals have not realized the necessity of constant growth, and where personal differences are allowed to interfere rather than enrich the lodge life. To know our magnificent privileges as Theosophists is to be so eager to give others both opportunities and ideas that we forget ourselves completely, without concern as to our own position or recognition, and only anxious to develop the lodge by helping its members to grow in power to assume the responsibilities of leadership.

Miss Henkel is remarkable in her friendliness and from each lodge we hear of her helpfulness so that we know that her particular work with each lodge will inevitably bring results in the greater happiness as well as effectiveness of each local unit.

It may be well to state again and more definitely what has already been indicated that Miss Henkel's work is not that of a national lecturer, nor is she to be advertised as such, or asked to undertake this responsibility. She will gladly talk to groups of members and their friends if such arrangement will be of advantage to the lodge, but it should be understood that her real work is to help each lodge itself, and that any public activity is incidental and secondary.

World Theosophy

Carrying the keynote of the Easter season, the April number of World Theosophy specializes in articles of a religious nature as interpreted by the Ancient Wisdom. The leading articles are:

"Hidden Meaning of the Atonement"—Dr. Annie Besant,
"The Search for God"—C. Jinarajadasa,
"The Christ Crucified and the Christ Triumphant"—Dr. Geo. S. Arundale,
"Where Theosophy and Christianity Meet"—Jean Delaire,
"Man, Physical, Superphysical and Spiritual"—Geoffrey Hodson.

It is also announced that the supply of the January number is exhausted, but copies of the February and March numbers are still available.

Truth on Trial

An innovation, as thrilling as it would appear to be valuable, was introduced into Detroit lodge at one of its recent meetings.

As it was called a "Truth on Trial" meeting, the name immediately suggests the plan. Temporarily, the lodge room was turned into a court of "law." For an evening the president became a judge. Twelve good members and true—six ladies and six men—were impaneled as a jury. There was a counsel for the affirmative and a counsel for the negative. Each counsel called witnesses to support his case and each witness was cross-examined by the opposing counsel.

And then the jury rendered its decision, after which the judge summed up the case and gave the verdict.

But the tried was not a criminal—it was an IDEA! The affirmative presented the case in support of the idea. The negative brought its arguments against. The jury, after listening to all the arguments of the case were asked to vote either in the affirmative or the negative, giving their reasons for so voting. Six "points of view" were assigned to the jury—one man and one woman analyzing the case from each point of view. These were: "Religion," "Philosophy," "Science," "Government," "Commerce," and "World Peace."

In this way, not only was the case presented from both sides and in the light of different personalities; but it was also analyzed by the jury from six different angles, and by the feminine and masculine mind from each angle.

The experiment was so successful that Detroit members are planning to place meetings of this nature before the public, with the hope that it will show more completely the practical application of Theosophy to world problems. Furthermore, it promises to be a means whereby members, not yet able to assume the responsibility of a complete evening's lecture, can gain platform experience and assist in public work.

E. NORMAN PEARSON.

Reading Circles

The work of the Theosophical Reading Circles goes steadily forward into the fourth month under the leadership of Mrs. Emogene S. Simons. The opening course on the Fundamentals of Theosophy was planned primarily for new members who had joined as national members or who were unable for any reason to attend lodge meetings. Oddly enough, however, the enrollment has come chiefly from members of long standing who want the stimulus of definitely planned reading as a review of details once known but all too easily forgotten. Not the least of the benefits to the individual reader, however, seems to be the friendly contact with the leader and with other readers, provided through the monthly

"round robin" letters to which all contribute something—perhaps an apt quotation, a bit of original thought suggested by the reading, a brief account of how the reading material has been put into practical use, or perhaps a timely question provocative of interesting discussion.

The inception of the Reading Circles has already been justified by their usefulness, and another opportunity for enrollment will be given in September. It is expected, too, that a second course will be ready by that time. In response to requests and suggestions extending over some time past, a reading course in Theosophy and Art will then be offered.

My Job At Headquarters

When an electric light plant is equipped and running, a certain routine service has to be performed for its maintenance else the light ceases to shine. I like to carry this simile into our Headquarters and feel that while my job is routine, there is something vital about doing it. After being here for even a little while, I think every one, seeing the spirit of co-operation and devotion which is so spontaneous, realizes that there is a purpose in the service different from that found elsewhere. And when we pause in thought we see that it could not be otherwise since this marvelous theosophical unit has been built for one reason—for the use of the Masters in broadening the thought of the world. The clan spirit is strong here, for all realize that the job at Headquarters is to let *Their* light shine. It would be a wonderful accomplishment if this light could so push away the darkness that Headquarters in time would become a recognized spiritual center to which the people in America would look for guidance in national life.

In this lovely, new and commodious building there is linked with business efficiency a calm and peace that are unusual in a group of such varied temperaments living and working so closely together. It is my privilege to be in Miss Snodgrass' office, as also Mr. Cook's at times. Her office is the clearing house for the various departments and she is an exceedingly busy person. The most interesting and thrilling times come with the opening of the mail, gleaned news from members, friends, and inquiries from all parts of the globe. Mr. Cook and Miss Snodgrass are ever thoughtful and generous in sharing news with the staff, and the evening meal brings us together for these happy contacts. I do wish more members could visit Headquarters in order to realize how much a part of the life they really are and, also, to gain inspiration from the bigness and poise which our leaders manifest in their crowded lives. I am sure, too, that the membership would be pleased to see how very much work is being accomplished here.

Instead of telling you what my job is—for it really is detail work of the most fascinating variety—I have tried to give you a hint of what it means to me, and I feel that the privilege of being here brings one responsibility which is priceless and that is to carry into the work wiser helpfulness.

SARAH C. MAYES.

Addition to Mural at Headquarters Building

The second panel of the mural that graces the main entrance foyer at Olcott has been installed under the direction of the artist, Mr. Richard Blossom Farley of Philadelphia. As most of our members probably know, we are indebted to Mrs. C. Shillard Smith for initiating this project and to her also for her personal generosity as well as the effort of securing the financial assistance of other friends. The first section of the mural was installed about a year and a half ago and occupies the large south wall, while the new section on the west wall faces the entrance.

The sun, great source of all life, is the central and dominating figure in the panel: striking indeed as its clear rays radiate in vivid color to symbolize the seven modes of unfolding in a manifested universe. Life itself flows forth in rich abundance from this representation of the one source, but life wills to express itself through form so the artist has presented in fascinating array and with scientific accuracy the procession of typical forms through which during millenia, life has progressed from the minute sea bottom dwellers of the Cambrian period of one hundred million years ago to the anthropoid ape, stage by stage from the simplicity of the single cell to the amazingly complex and responsive structure of the higher animals.

True to the fundamental law of balance which nature forever imposes, the artist represents Life, the Creator, and Life, the Destroyer, in the persons of two strong figures placed on either side of the central sun, the one bearing the torch of eternal fire to an aspiring humanity, the other wielding the sword of death to the outworn forms which in the evolutionary process have failed to meet the requirements.

An interesting and revealing conception is indicated by the contrast which the second panel forms with the first: to the artist the ideals and aspirations of humanity cannot be portrayed either in strong colors or definite, sharply outlined forms but are more perfectly reflected in delicacy of color and contour; hence, the soft but pure colors and ever-receding figures of the first panel wherein humanity climbs slowly but steadily up the stairway of spiritual progress. In contradistinction the process of developing form, known well to the scientific mind, is relatively concrete and

may best be revealed in clear and vivid relief on the scroll of life's evolution, so that we find stronger color and more sharply defined outlines in the new panel.

A final feature must be mentioned which again bears witness not only to his skill but to the artist's thoughtfulness in presenting not mere portraiture but a philosophy profound in its homage to Nature and her immutable but wise law. The book of life which lies open in the foreground of the picture is not written upon because in the marvelous processes of growth no one moment remains true beyond its appointed period: always change, adjustment, new expressions maintain the perfect balance between the opposite poles of life and form; and so the artist presents the book of life without the restriction of a transitory interpretation in order that Nature herself may forever reveal her wonders and inspiration.

Two lovely columns have also been added which recall the statement that "God geometrizes," for in one we have the rare beauty and symmetry of snow crystals and in the other the infinite variety and perfection of form in pollen dust and spore cells.

We have yet to look forward to two more panels, one of which will represent life in the Tertiary age and the other an astronomical design in which the artist will reveal something of the wonder of the stars in their courses.

No expression in words serves to convey all the artist feels and through his feelings portrays on canvas. No artist can express in words what he can depict with brush and canvas and this mural at Olcott is to be lived with to be understood and to be appreciated.

Activities of Young Theosophists' League

After different plans and trials we, the League, have found that a study class in Theosophy combined with an occasional lecture by an elder brother and open discussion meetings, proved to be very beneficial and practical.

I may explain our "class" is led by a member of the League and usually by one who is also a member of the Theosophical Society. This leader prepares the lesson each week and may if he chooses ask another to discuss certain phases of it. I find that this procedure enables the members to contact the subject of Theosophy in a practical and individual manner; they seem to enjoy it more because they participate and express their own ideas. We have for the last few months been devoting our time to *First Principles of Theosophy* by C. Jinarajadasa.

We have been fortunate in having many lecturers of standing talk to us on their special subjects. Our subjects have included music, color, dancing, astrology and astronomy, medi-

cine, and many others, but all were given with a theosophical interpretation and relationship.

I feel that our open-discussion meetings have great significance since in these meetings we elicit the opinions and ideas of our members quite freely because the meetings are so informal. We are all friends, addressing each other by our given names, a manner promoting confidence among our new members and visitors. Some one of us begins the discussion on a current problem and as we are all active and sociable young people we enter in immediately to discuss and present our views on the subject. Recently we had an interesting discussion on capital punishment.

Now after reading all this you probably are of the opinion that we are a serious minded group of young people that never have a social time. But you would be mistaken for we do have social occasions which are very popular with everybody. We have given parties for our relatives and friends. We have also been true to our cause and have given Chicago Theosophical Lodge, in whose halls we meet, parties and entertainment. A play entitled "The Night of Resurrection" was given at one of these parties. Agnes Burchard, a very industrious member, and I wrote the sketch. The theme is Karma, and its reaction on a colored man, and it was very comical as well as educational. Everyone enjoyed it. Our nearness to "Olcott," the headquarters of the American Theosophical Society, grants us the privilege occasionally of taking charge of a Sunday meeting there at which we present our talents to the members of the Society and their friends.

We have students, working people, housewives and unemployed people in our group. Naturally the first thought that would strike any one would be the different temperaments that we have to deal with; the only thing I can say is that something would be lacking if one of those temperaments were taken away. We need every variety to be complete.

R. EDWARD RICE, President
Young Theosophists' League.

Theosophy in Action

Miss Julia Sommer was recently asked to give an illustrated lecture on "Egypt and the Great Pyramid" before the Ojai Valley Woman's Club. In her talk Miss Sommer wove one's school day memory pictures of ancient Egypt into a coordinating background of 5000 years, the recorded history span of Egypt, and dealt with various theories propounded to explain the mystery which enshrouds the origin and purpose of the Great Pyramid, the only one of the seven wonders of the ancient world existing today.

Have You Tried These Vegetarian Foods?

The dining table at Headquarters is the scene of many innovations as to foods and food combinations in an effort to please the tastes and gastronomical demands of some sixteen workers, each of whom as an individual presents certain peculiarities of preference, and who together as a group offer an almost infinite variety of "problems" in the matter of eating. Much of the success and general feeling of satisfaction on the part of all, however, is due to the willingness, patience and ingenuity of Mrs. Stockton who in spite of her difficulties continues to please everyone. Perhaps some theosophical housewives (with large families) can sympathize with her in consideration of the fact that in addition to individual idiosyncrasies as to taste, several must have an entirely raw food diet, others spasmodically go on reducing or gaining diets, some "must" have certain articles, and others have a decided distaste for certain dishes. We are, however, a most harmonious and happy group at all times, and we do not take ourselves at all seriously in these matters. We are always eager to try new things and for that reason suggest herein some of the foodstuffs served at our table which are particularly valuable to vegetarians.

The soy (or soya) bean is well known for its nutritive value and for the fact that it contains no starch, and we have enjoyed the soya bologna and soya loaf both as they come from the can and heated with a sauce or gravy. Smoein, with a flavor something like smoked ham, is a useful product for those who like the flavor of meat but who do not wish to eat it. Soy butter, which looks and tastes like peanut butter, is more alkaline than peanut butter. Another product of this versatile bean is garbanzos, which may be used in salads or cooked, and looks like and tastes similar to hominy. A vegetable gelatine which is better than the ordinary agar-agar is agar-jell which comes flavored and sweetened as do the popular brands of gelatine. All the above products as well as soy bean flour and the ubiquitous bean itself may be obtained wholesale from Otto Carqué, 1016 S. Hill St., Los Angeles.

An agar gelatine dessert which we have found most delicious is obtained from Edwin S. Moorhead, 729 N. Seward St., Los Angeles.

Protose, a loaf which may be used in many forms and is generally liked, savita, a flavoring or bouillon, nutose, and other foods which are well known may be secured from Battle Creek Food Company, Battle Creek, Michigan.

Those who are particularly careful of what they eat may be glad to know that certain dieticians who are interested in the availability of purely vegetarian or non-animal products tell us that though it has heretofore been pos-

sible to depend upon bakers' and restaurant chefs' using a vegetable shortening in their breads and pastries because it has been cheaper, it is not now the case because of the drive which lard manufacturers have made to have their product used, and the consequent low price of this animal product.

Headquarters does not wish to enter into correspondence on this subject but only gives these suggestions for what use they may have to the reader, and requests that if you are interested, you write directly to the manufacturers.

The Happy Valley

The Happy Valley Foundation is again faced with the necessity of raising the amount of the semi-annual mortgage interest amounting to \$1,075 and the semi-annual tax payment of \$286.58 in order to preserve the Happy Valley land from foreclosure.

The generosity of the pledgers and donors of our Happy Valley Association enabled the Foundation to meet its payments last April and again last October but provided only about \$250 toward the present installments, so that it is necessary to turn to them once more in this emergency.

Please help by paying your pledges promptly or by sending some donation, however small, to the Happy Valley Association, Ojai, Calif.

May I suggest that the way to help is for each of us to send something and not think that our small contribution is hardly worth troubling about. There is nothing really small in this world of relativity; it is motive that counts.

Faithfully,

ROBERT R. LOGAN, Secretary,
Happy Valley Association,
Ojai, California.

A World in Distress

(Continued from page 75)

ing, and from transmuting the coarser to the finer, the fleeting to the permanent. Let me illustrate. It is quite true that in my room I have a wall full of books, but if I were going to be exiled to a desert island with only a few of the world's books, I should select just these few: a volume of the Upanishads, the Bible, the Sutta Nipata, Dante's Divine Comedy, Hardy's poems, and the two Oxford books of English and Spanish verse. And why so few? Because I have discovered my world of literature, and what I read in these reflects my own inner discovery.

It is for this inner discovery of our true wealth and possessions that we are here in the world, but unfortunately that is no longer being taught us clearly today. But religion must come to our aid once again. I do not mean creeds, formulae and rituals. I mean that sense which religion should give of a fine taste towards all life's experiences, whereby we know the lovely from the meretricious, the eternal from the passing. *Back to the Soul*—that is the remedy!

But to teach ourselves to get back to the Soul, how shall we find the method? Not by laws. No laws of an administration, no laws proclaimed by any king or legislator, will teach us where is the way to discover more Soul. That can only be done by the souls themselves. When there are a few in the world who have the true characteristics of the Soul, they are like little miniature suns shining on all sides to others what is the greatness of the Soul.

The solution in each country is for a small number, a thousand at most perhaps, to set about discovering the Soul, and to take their stand on Soul and not on possessions. These few will be marked men in the beginning, scoffed at and ridiculed. But they will be understood after a while, and the great doctrine will be preached by their mode of living that man comes here to discover what is the essential nature of Soul in *everything*—in each stone, in each shrub, in every human being who lives and suffers. If only the religions of the world today would combine to preach this doctrine: that man is eternal, that his life here is only to discover something of the beauty of the life Yonder, that this life is only the antechamber to it, that this life which is fleeting, with its miseries and sorrows, has only one value—that we may discover the Perfect, the Eternal, the Beautiful and the Happy!

If only religion were to teach it, if only all the religions would combine today to teach mankind once more that Soul is the greatest thing in life, then the economic machinery of the world which is out of gear would come back into its right adjustment. To lessen the struggle for all—that is the crying need. For



Get On Good Terms With Your Stomach

With the right food
elements!

Choose healthful dishes
because they are correc-
tive, weight-regulating,
as well as

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Free diet booklets

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BATTLE CREEK, MICH.**

if each individual lessened the struggle for himself by selecting, by seeking not the transitory but the eternal world, then slowly, slowly, his example would be copied by thousands, and instead of "speeding up" life we should slacken life, until there would be leisure to discover the Soul in the beautiful little things in life, until we see only One Thing—the Essential Thing in eternity. To go wherever in the world we may, and see and read the One in everything, that is Life. When a man finds that One in all existence, he finds all things. Is not the whole ocean mirrored in a dewdrop? Is not the whole beauty of the world in a tiny wild flower? Have we not the Divinity of Christ and Shri Krishna in a child's face?

These are the truths which the world today needs for mankind, and it is only in so far as we understand that in finding the Soul of things we find the All, we shall, to my judgment, discover the remedy for the world in distress today.

(THE THEOSOPHIST—February, 1933.)

The Lord Maitreya

(Continued from page 79)

the religions in the original form in which they were founded, He does not always go personally into the world, but sends some of His disciples for lesser activities. Hence throughout the centuries He has sent forth a stream of His pupils, who founded new sects or threw new light upon the mysteries of religion, and among these was one of His pupils who was sent to found the Muhammadan faith.

Once again He has come amongst us through His pupil J. Krishnamurti. In the little book by him, *At the Feet of the Master*, there is given also this same teaching as before, that of love. In reading it we cannot fail to be struck by the fact that it is most strongly permeated with the spirit of love. The final qualification, the intense desire for union with the Supreme, is given in that book as Love, on the ground that the Supreme with Whom the man wishes to be one is Himself, Love; and therefore he who wishes to join with Him must first develop that love within himself.

It has been said that whenever the world is in need then the World Teacher comes. It is not that we do not know what is right but we fail to apply it, and we need some new inspiration to practice the old truth. The World-Teacher has said "Whenever evil triumphs then I come."

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Hidden Side of the Christian Festivals
Great Initiates



The Round Table

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 Order of the Round Table
 Address: P. O. Box 690 San Jose, California

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

Protector.....**DR. ANNIE BESANT**
 Pages: 7 to 11 years Squires: 18 to 20
 Companions: 12 to 17 Knights: Over 21
 Official organ: **MODERN KNIGHTHOOD.**
 A Newspaper by Young Citizens of America
 Subscription Price.....\$1.00 per year

The temporary financial tie-up delayed appearance of the Round Table newspaper MODERN KNIGHTHOOD. We must ask the indulgence of those who have kindly sent in their subscriptions. The paper will be even better because of the extra time devoted to additional thought and planning. Title plates and attractive knightly pictures have been ordered. Our young reporters, writers and artists are still busy with preparation. America never has seen a publication just like this one. Readers will be surprised and pleased. Knighthood in 1933 is to become a reality and a force. Youth is to be re-inspired to the limitless strength of clean thought, strong bodies and happiness in a world of people drawn closer in friendship and honor. We can help to bring this about. Theosophical philosophy is to be declared and demonstrated in practice by these youthful Knights, both girls and boys. We believe that all who do subscribe for MODERN KNIGHTHOOD will feel well repaid for their support.

Towner, North Dakota, is not such a large city, yet an urge to be represented in the spread of modern knighthood is found there. Mrs. Orpha Bertram is prospective Leading Knight and several supporting members are optimistic about the Towner Table.

G. H. Cole, Scoutmaster and Editor of the AMERICAN BEE JOURNAL, has written Round Table headquarters expressing interest in the Order and requesting further details in regard to organization and membership. Many Tables number Boy Scouts among their members, and report that fine results are obtained by friendly and active co-operation of the two youth organizations.

The city of Milwaukee formerly had in its midst an active band of our energetic modern knights. Recently T. S. members checked up the six-year-old list, finding many had disappeared; others grown to men and women deeply engrossed with present responsibilities

and therefore unable to participate in the organization of a new Milwaukee Table, despite pleasant memories of their own knightly days. However there are now other boys and girls who were tiny infants when the former Table flourished. Many of these are ready to become Pages and Companions. Through the earnest efforts of the T. S. Lodge President, Annette B. Schmitt, considerable interest has been aroused. Mrs. Emma P. Hill has written for literature and details of organization. It is hoped that Milwaukee may soon re-appear upon the Round Table map.

A request for copies of ceremonies or pageants concerning the Holy Grail was received from Alberta N. Walker, for a group of colored children interested in knightly service. There are three other groups of Negro knights in the United States, and we frequently have reports showing noble and humanitarian work done by these Tables.

Forwarding Mail Expensive

We are glad to assist you by correcting addresses on mail which you wish sent to friends, but please bear in mind that when such mail is to be forwarded to foreign countries, which now include all countries in the British Empire, the postage charge is 5c. We are sure you do not wish Headquarters to be subject to the expense of additional postage on your letters.

New Members

Between February 16 and March 20, applications from new members were received from the following cities: Hollywood; Oklahoma City; Grand Rapids; East Windsor, Ontario, Canada; Detroit; Long Beach; Annapolis, Md.; Washington, D. C.; New York City; Chicago; St. Petersburg, Fla.; Casper, Wyo.; Cincinnati; Manila, P. I.; Sturgis, Ky.; Homewood, Ala.; Miami, Fla.; Savannah, Mo.; Ancon, Canal Zone; Long Beach, Calif.; St. Paul, Minn.; Munoz, Nueva Ecija, P. I.; Pasay, Rizal, P. I.; Oakland, Calif.; Tampa, Fla.; La Grande, Ore.; Glendale, Calif.

Casper Lodge—Pres., Mr. Shelby G. Jacobs; Vice Pres., Mrs. Ora L. Fry; Rec. Sec'y., Mrs. Bertha I. Josendal; Cor. Sec'y. and Treas., Mr. J. W. Davidson; Librarian, Mr. W. J. Sisk; Purchasing Book Agent, Mr. Roy Rush.

Greater Olcott Fund—Total to Feb. 28
Total—\$57.00.

Helping Hand Fund
Total—\$11.50.

Johnsen-Chambers Fund
Total—\$1,140.00.

Lightbringer Fund
Total—\$21.00.

Nursery and Shrub Fund
Total—\$146.28.

Public Library Fund
Total—\$43.67.

Publicity Fund
Total—\$49.44.

Building Fund—Feb. 15 to March 15
Dr. Clara A. Hooper, Miss Emma Mills, Mrs. Amy V. Smith, Mrs. Margaret Gross, Mrs. Anna S. Bennett, Miss Anna E. Kerr, S. L. Flatow, Mrs. N. A. Lewis, and Mrs. Marie Metzelaar—Total \$60.00.

Higher Memberships
Previously Reported\$2,549.50
February Receipts 65.00
2,614.50

Birth

To Mr. and Mrs. Roy C. Compton, a son, George William, on November 9, 1932. Mrs. Compton is a National Member.

Marriage

Miss Marjorie Spelman Devereux, Brotherhood Lodge, New Orleans, and Mr. John Fennor Cummins, February 12, 1933.

Deaths

Mrs. Frances S. Froats, Buffalo Lodge, February 19, 1933.

Mrs. Lydia L. Graves, Medford Lodge, March 1, 1933.

Mr. John J. L. Houston, National Member, March 7, 1933.

Mrs. Lucie Stein, Besant Lodge of Hollywood, March 4, 1933.

Dr. Clara Waldo, Ojai Valley Oaks Lodge, February 13, 1933.

Mrs. Mary Egley, Dallas Lodge, February 9, 1933. A theosophical funeral service was conducted by Mr. L. O. Dailey, president of Dallas Lodge.

Dr. Clara Waldo

A brief 48-hour illness of pneumonia brought about the death on February 13 of Dr. Clara Waldo at her home in Ojai, at the age of 74. She was quite active in public and theosophical work up until a few days before her death. In addition to her intellectual attainments and flair for public affairs, she was of philanthropic disposition and left many well-wishers as the result of her charities, and a host of warm friends because of her appealing personality.



Francis Bacon and the Cipher Story, F. L. Woodward. Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$9.75.

This book will be interesting to Theosophists, and to those who accept the statement that Francis Bacon wrote Shakespeare's plays and most of the literature published in the Elizabethan era. The author gives many quotations claiming the cipher theory to be true. He tells us that in order to corroborate the cipher in Shakespeare's plays it is necessary to refer to a facsimile of the first Folio edition of Shakespeare. From one cipher quotation we are informed that Bacon in his *Novum Organum* stated (in cipher) "We have, however, devised six ciphers which we have used in a few of our books. These are the Bi-literall: Wordd: Capital Letter: Time, or as more oft called Clocke: Symbol: and Anagrammaticke."

This small volume indicates intensive research work, and is valuable for the wealth of material quoted in favor of those who are assured through the cipher language elucidated that Francis Bacon was the real author, not only of Shakespeare's plays, but also of Edmund Spencer's *Faerie Queen*, Green's, Peele's, Burton's and some of Ben Johnson's works. The cipher also discloses the item that Bacon was the son of the Earl of Leicester and Queen Elizabeth. If this be true, one would wish his heredity different, for it makes Henry VIII his grandfather and Anne Boleyn his grandmother, neither very reputable characters. The Earl of Leicester is represented in most histories as a "bold, bad ambitious man," and Queen Elizabeth as "vain and capricious." History recounts that Sir Nicholas Bacon, and his wife Anne Cook were honorable and upright, the parents accredited to Francis Bacon. The cipher may give Francis Bacon through his heredity, royalty of station, but academical history gives him a heritage of royalty of character.—Maude Lambart Taylor.

Viveka-Chudaman, or Crest Jewel of Wisdom of Sri Sankaracharya. Translated by Mohini M. Chatterji. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.50.

Says this exquisite old teaching of some twelve hundred years old, "Among sentient creatures birth as a man is difficult of attainment, among human beings manhood." To this end a knowledge of the scriptures (Truth)

is necessary, and thereafter, who would strive madly for acquirement of selfish objectives when union with the all-glorious Self may be attained? Such attainment must come through such practical work as discrimination between the Real and the unreal through practical realization of mergence in Brahma, and thru complete and final release from the bonds of any kind of matter. These are the outcome of ages of good Karma, i.e. striving for release with the aid of "Devas, humanity, desire for emancipation and the guidance of (spiritually) Great Men." Any objective condition is likely to end, no matter how blissful, so the wise man strives for "salvation" and "betakes himself to a true and great teacher and accepts his teaching with an unshaken soul." The faith of the pupil in his Teacher and the power of the Teacher are but two aspects of one and the same quality. How the determined Self finds freedom from objective conditions is closely explained till the light of "pure perception" is awakened in the pupil's mind and the mind then releases the Self to go about its own work of perfect perception of itself as Reality.

The stages of the realization are familiar to us in theosophic literature, but in this more closely reasoned form they inspire keener effort to understand till the mystery of complete identification with the Self of the Logos comes to pass, for besides His Universal Atman there is nothing. Bring the "thinking principle" to rest in that and become a free Self, a *Jivan mukta*. From that point of high vantage, wisdom is distributed through the shadow-like bodies, for the Self is utterly aware in them and yet free of all trace of desire for enjoyment of their properties; therefore in such a Self, "evolution is at rest." To such the "opposites" have no meaning, he is the same whether "worshipped by the good or harassed by the wicked" and "into whom (whose Consciousness) enter and become merged objects called into existence by Para (light of the Logos) as rivers flow into the ocean, by reason of his being nothing but *sat* (because Parabrahman), and do not produce any change". He is indeed liberated.

The value of this book would be greatly enhanced by an index, by a brief outline of the great Sri Sankaracharya's life, its exalted author, and by a persistent translation of every Sanskrit word retained in the text for the helping of western readers.—J.R.

THE AMERICAN THEOSOPHIST

A Buddhist Bible. The Favorite Scriptures of the Zen Sect, etc. Edited, interpreted and published by Dwight Goddard, Thetford, Vt. Price, cloth \$2.00.

This is a worthy book, one that every lodge library should have upon its shelves, both for careful study and for reference in matters of Buddhism, relating to its spread and development in China and Japan. The sections of the book are devoted respectively to the History of Early Ch'an Buddhism, Self-realization of Noble Wisdom (in thirteen chapters), the Diamond Sutra, the Sutra of Transcendental Wisdom, and the Sutra of the Sixth Patriarch.

In the Preface the author says that the "Indian types of ethical and philosophical Buddhism did not easily find acceptance in China; it took centuries of contact before a distinctly Chinese adaptation of Buddhism was effected that proved to be congenial to Chinese soil. This Chinese type of Buddhism is called Ch'an in China and Zen in Japan and Zen seems to be the more familiar name for it in America and Europe." As he points out, although Buddhism is 2500 years old, yet so closed against all consideration of other faiths has the west been that it is only during the last 100 years that such ignorance has begun to disappear. The early translators of this period were rather prejudiced against it, being unwilling to admit that any Truth existed in the world prior to Christianity. But with fuller knowledge of the Sanskrit and Pali texts the full beauty of Buddhism is steadily winning appreciation. Though Buddhism has been "powerful in moulding the spiritual, ethical and cultural life of great nations," we question the author's opinion that it is necessarily the answer to the present-day problems of the West. The West undoubtedly needs a change of interpretation of life, but it should normally come out of a new and fuller interpretation of Christianity or some quite new teaching—i.e. suited to its modern needs.

Bodhidharma was the first really to establish Ch'an Buddhism in China, though others had previously tried to do so. He arrived about 470 A. D. in the south and travelled over the country for fifty years. He retired to a monastery, had only a few disciples, and practiced Dhyana (contemplation) to discover the real mind-essence, which practice, after great and prolonged efforts, results in "Sudden Awakening" to Reality. It is not possible to discuss briefly the valuable teachings contained in this book, but only to refer to it students of the laws of the spiritual worlds. Some of the subjects discussed are Discrimination, Perfect Knowledge, the Mind System, Transcendental Intelligence, Fruit of Self-Realization, Disciplehood, Bodhisattvahood, Tathagatahood, Nirvana, The Three Bodies of Buddha, etc.—J. R.

Mysticism East and West, by Rudolph Otto. Macmillan Co., New York, N. Y. Price, \$3.50.

This is the work of an internationally known scholar, and, if not addressed exclusively to scholars, presupposes some knowledge on the reader's part of the psychology of mysticism, and even some degree of understanding of the mystical experience. So difficult is it to define this experience that the attempt at a description which will make clear to the general public not only the typical phenomenon but variations within the type, is ambitious even for a scholar of Dr. Otto's rank. But by introducing the reader to the teachings of the leading representatives of each—Sankara speaking for the contemplative East, Meister Eckhart for the energetic West—the author contrives, through all the formidable phraseology of his erudition, to convey a real distinction between these modes of experience, with a resultant sense of completer understanding.

Those who have heard Krishnamurti speak recently will feel the striking similarity of Eckhart's mystical rapture in activity with Krishnamurti's insistence upon creative living in the midst of life, and the synthesis of Oriental and Occidental ideals in the concept he expresses.—D. B. Woolsey.

An Introduction to Royal Arch Masonry, by "Essex Master." Rider & Co., London, England. Price, cloth, \$1.00.

This book, by the author of *The Teachings of Freemasonry*, is another contribution to the study of the deeper meaning of Freemasonry which will be welcomed by all Masons of the Royal Arch. The author first considers the historical basis upon which the ritual of the H. R. A. Chapter is founded and then takes up the symbolism of the degrees which culminate in that of the Royal Arch. It is a thoughtful study of the great moral truths which underlie the chapter degrees, and shows how these are supplemental to those of Blue Lodge Masonry. It is a valuable contribution to the rapidly growing mass of Masonic literature and should be a welcome addition to all Masonic libraries, both public and private.

Evangeline Adams Guide for 1933. Dodd Mead & Co., New York, N. Y. Price, cloth \$2.00.

Magic of Angels. Talks by Dr. Lascelles. Rider & Co., London, England. Price, cloth \$2.00.

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