

THE AMERICAN THEOSOPHIST

*Official Organ of
The American Theosophical Society*



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Vol. XXII

APRIL, 1934

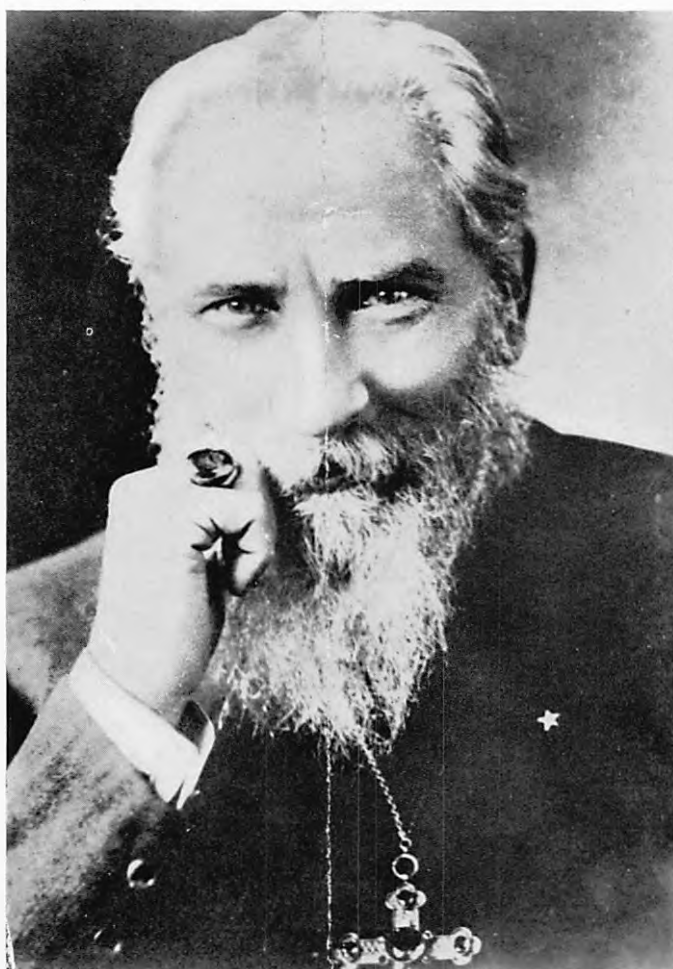
No. 4

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





BISHOP C. W. LEADBEATER
FEBRUARY 17, 1847, TO MARCH 1, 1934

THE AMERICAN THEOSOPHIST

formerly THE THEOSOPHICAL MESSENGER



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American Theosophical Society

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Our Unique Position

By The Rt. Rev. C. W. Leadbeater

FROM the letters and queries which pour in upon us so incessantly here in the Headquarters, it seems to me that many of our members are still far from understanding the scope, the power and the position of this Society to which they have the honor to belong. There are some who appear to regard it as a mere debating club, whose meetings they attend to obtain practice in public speaking, or to air private opinions, often founded upon very insufficient study of the subjects they wish to discuss. It is true that every properly organized theosophical lodge provides classes for beginners which are intended to meet the requirements of those who are approaching the investigation of the Sacred Science for the first time, and at such gatherings all honest inquiry is welcomed and encouraged, for it is definitely part of our work to give as we have received.

Even then time should not be wasted. I remember an occasion when our late revered President was giving a lecture, and someone among the listeners arose and delivered a fervid and torrential oration, objecting to some point which she had mentioned. Smilingly and patiently Dr. Besant gave him courteous attention, till after some twenty-five minutes, as

the audience became restless and began to murmur, she gently suggested that perhaps the gentleman would engage the hall some other evening and expound his views in full! This was greeted by applause and a Homeric burst of laughter, and the interrupter sank abashed into his seat.

Other members remark that there are many societies existing for the promotion of brotherhood, and ask in what way the Theosophical Society differs from those. While we assuredly welcome all sane and law-abiding efforts in the direction of brotherhood, we must yet maintain that our Society stands on a basis of its own, as the only organization formally and officially founded by the Inner Government of the World.

All who have studied Theosophy must by this time be aware that the Inner Government of our world has for the last six hundred years or so established a custom of improving matters once in each century. In the last quarter of each century some special movement is inaugurated, or some special person arises who has some new feature of the great world movement to put before the people. That attempt in the last century began in the right year, that is to say, in 1875,

and the effort for that century was the foundation of the Theosophical Society. That is something which at once sets it apart from all other societies, because it gives it an official standing. I do not want to make for the Society any claims which are not fully justified, but so far as I know, it is the only organization set in motion *directly* by the Inner Government, having the honor of being the movement which They inaugurated for that century.

Assuredly They have helped and strengthened many other good works as well, but this was Their special foundation. They announced the fact, and They have kept in communication with it and tried to guide and help it ever since — that is more than half a century ago now. Naturally They were also concerned in promoting other movements, because that Inner Government is always watching for an opportunity to advance the people over whom it reigns, always trying to raise them to a higher stage. There is a steady upward pressure of the Will of the Logos all the time, and it flows into any channel where something can be done. The Adepts are always ready to back up, as it were, to fortify and vivify whatever is good in any kind of movement.

I have been surprised sometimes to see how wonderfully the good is extracted from the undesirable. There have been many movements with splendid objects before them that have been sadly marred by the narrowness of mind of those who took part in them. They have adopted what our late President said was "the essence of superstition," the taking of the unessential for the essential, the unimportant for the important. In many religious movements — in many of the Christian sects, for example — the principal feature differentiating one sect from another is some trifling detail of no consequence whatever; whereas the principal feature should always be to promote kindness and brotherhood, to draw their people together, to strengthen the spiritual ties between them.

But although in such a sect there may be a vast amount of bigotry, of self-righteousness, and even of bitter and venomous hatred of those who differ from them, there is sometimes also a streak of real, earnest, self-sacrificing devotion; and when that is the case it is marvelous to see how the great Lords of Karma seize upon that one little gleam of light amidst Cimmerian darkness, wrench it away from its evil surroundings, give the man credit for it, purify it and use what force there may be in it for the eternal purposes of good. Let us at least save Them that trouble; let us take heed that *our* good and noble thought shall be untainted by pride and uncharitableness towards those who have not yet had the enormous advantages which karma has offered to us in bringing us into touch with the glory and beauty of the Sacred Science of Theosophy.

Another quaint fact — not a proof, of course, but a very interesting piece of contributory evidence of the uniqueness of the Theosophical Society — was quite unexpectedly furnished in

the course of the investigations which our late beloved President and I undertook into the past lives of Alcyone. We took up that inquiry in the first place because we thought that there might be some useful lessons to be learnt from observing the way in which karma and reincarnation worked in the development of a very remarkable personality and individuality; but it soon proved to be very much more even than that, for it opened up before us an altogether new aspect of life — one might almost say a new world of thought upon this particular subject.

We discovered the existence of a group — indeed, of several groups — of Servers who traveled together through the ages under the guidance of certain great leaders who have now become Adepts and Brothers of the Great White Lodge. The organization was loose, and comprised people at widely different stages of development; some of them appeared together in incarnation after incarnation, while others dropped into the group only occasionally. Some nearly always took prominent parts in the great work, others merely hovered in the background. But quite evidently there was a link between these people.

They were born life after life in relation to one another — often in the same family as sons and daughters, brothers and sisters; sometimes as neighbors and close friends — at any rate in physical juxtaposition. In this way the egos became used to one another, grew to know each other well; and at intervals they were drawn together into some work in common — the founding of a new sub-race perhaps, or the initiation of a fresh school of thought. So they were gradually welded into a more or less coherent group upon which their leaders could call when some special service was required.

In one of these groups our hero Alcyone was often a central figure, so we devoted ourselves to following the adventures of that group, and presently found that nearly all the egos of which it is composed are now in incarnation and are members of the Theosophical Society. By degrees we discovered that this group was formed with a definite intention, as a small part of a mighty plan, that its members are being trained towards a certain object, and that at intervals tests are applied to see how far the training has been effective. At last we realized that one of the most formidable of these tests is even now in process of application — that for thousands of years we have been thrown together physically to learn the lesson of brotherhood, and that now we are being subjected to the far severer trial of being dispersed all over the face of the earth to see whether under those circumstances we can draw together *mentally*, whether our common interest in the great Wisdom-Religion towards which we have so long been tending is strong enough to overcome the obstacles of distance, whether the spiritual brotherhood can shine as brightly without the physical proximity.

Evidently with some of us the experiment is succeeding; the barriers of sex, caste, color, race

and creed have fallen away, and true brotherhood has been established in spite of them all. Of others we can only say that the process is still incomplete, but we hope that all are doing their best to achieve full liberation. Yet it is surely encouraging to know that our progress in this direction is part of a glorious plan, and that our efforts are not unobserved by Those who are leading us onward from strength to greater strength. The knowledge of these links in the past helps us to understand and appreciate the present; and that, slight though it be, is surely another testimony to the uniqueness of the Theosophical Society.

Our Society has three declared Objects; but I think that many of us have found that the pursuit of these soon brings us face to face with a fourth. It is often said that we are a band of Truth-seekers, and so indeed we are, and I hope we shall always continue to be so; but those who seek diligently sometimes find, and there are many among us to whom that has happened. We are not so foolish as to imagine that we have found all the truth, for we know well that the human intellect at its present stage of development is utterly incapable of grasping it, even if some great Angel could tell it to us.

But we have found and made part of ourselves a certain mass or block or fragment of the truth — infinitesimal, probably, in comparison with the mighty whole which is so far beyond our comprehension, yet large enough to change the entire

aspect of life, to explain problems previously insoluble, "to make life easier to bear and death easier to face," to give us certainty in place of doubt, and hope in place of despair.

Knowing at least that much, are we niggardly to keep it to ourselves? Having the inestimable blessing of this knowledge, which will help our fellow-men so wondrously, dare we hesitate to proclaim it, to spread it abroad, to give as we have received? Surely not; we should indeed be false to our profession of brotherhood if we could be selfish as that. And so rises before us this fourth object — a duty pressing upon us as strongly as the other three — the duty of propagating the magnificent gospel of Theosophy. We do not for a moment cease to be students; we never relax our earnest effort to learn yet more of the Truth, to dig deeper into the fathomless store of the Divine Wisdom; but that which we have already gained, that which has brought us happiness and life and light — that we must share with the brethren whom we profess to love. Otherwise our love is but pretense — a lip-service, and no true feeling from the heart.

And so once again Theosophy is unique — unique in the power to help and comfort which it confers, unique in the closeness of its conscious connection with those Adept Leaders who stand ever ready to advise and to help us just as far as we will let Them do so.

Reprinted from *The Theosophist*, February, 1934.

Dr. Besant on the First Object

Addressed to Members in the *Adyar Bulletin* of March, 1920

ALL members of the Theosophical Society are bound by the First Object of the Society to recognize Brotherhood without distinction of creed . . . In America so much unrest has been caused that at the last convention it was actually proposed to override the Constitution of the T.S. in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T.S. I stated then that if the resolution were passed I should disallow it as contrary to the Constitution.

If Liberal Catholics are invited to lecture, the

same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles — Rev., Rt. Rev., Bishop, Cannon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that "Mr. Vivekananda" would lecture, but "Swami Vivekananda," so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.



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Editorials

Charles W. Leadbeater

We have been reading recently Mr. Leadbeater's book *How Theosophy Came to Me*. In the midst of it news comes of his death. The story, as he tells it simply, directly, fills one with a sense of his deep loyalty to Truth, his unswerving devotion to the Masters, his affection for H.P.B. One cannot question the absolute honesty and sincerity of one who searched so diligently and persevered through so many difficulties until recognized by the Masters Themselves. Such reverence, such humility, such an intuitive perception of Their greatness!

Learning of the existence of the Masters, becoming aware that They sometimes accepted Pupils to whom They gave direct teaching, and understanding that years of probation were essential and could be passed only in India, Mr. Leadbeater sought to know if an exception could be made, and received the Master's reply which materialized in the hand of H.P.B. The complete text of this letter is given in *Letters from the Masters of the Wisdom* by Mr. Jinarajadasa, but we quote the final paragraph:

"You ask me what rules you must observe during this time of probation, and how soon you might venture to hope that it could begin. I answer: You have the making of your own future in your own hands, as shown above, and every day you may be weaving its woof. If I were to demand that you should do one thing or the other, instead of simply advising, I should be responsible for every effect that might flow from the step, and you acquire but a secondary merit. Think, and you will see that this is true. So cast the lot yourself into the lap of Justice, never fearing but that its response will be absolutely true. Chelaship is an educational as well as a probationary stage, and the chela alone can determine whether it shall end in adeptship or failure. Chelas, from a mistaken idea of our system, too often watch and wait for orders, wasting precious time which should

be taken up with personal effort. Our cause needs missionaries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either. So now choose and grasp your own destiny — and may our Lord's the Tathagata's memory aid you to decide for the best."

What a challenge it was to one who was so deeply aspiring to Their service, and how nobly has the challenge been met. "Our cause needs missionaries, devotees, agents, and even martyrs perhaps." All of these roles has C.W.L. filled: teaching, serving with the utmost devotion, accepting even martyrdom at the hands of an unknowing world, without protest or murmur, and with the unswerving courage and uninterrupted service of a great disciple. C.W.L. accepted the challenge, lived it through in letter and spirit magnificently, worthily, leaving us an example of industry and devotion in service to Theosophy and the Theosophical Society second to none.

None have more courageously supported the work that he knew to be that of the Elder Brethren; none have stood so loyally by Dr. Besant in the years of her heavy labor for the Society; none have more richly earned an honored memory in the Society's history, a more permanent place of affection and reverence in true theosophical hearts. With Blavatsky, Olcott, Besant, has he returned to Them; with them shall he be remembered and honored for his work in his day as they in theirs.

Without Distinction of Race or Creed

Not infrequently we are asked to open our columns to the support of various religious, political and racial movements, but most frequently, perhaps, to endorse or to condemn the attacks and persecutions of the Jews in various parts of the world.

In this magazine we cannot take sides on issues, the merits of which are much confused in popular

presentation. But in the name of Theosophy we can condemn persecution by whomsoever carried on and against whomsoever it may be directed. Persecution in any form is contrary to the moral law, to the tenets of every true religion, and to theosophical principles. Propaganda against a race of people as such cannot be condoned, though against practices and activities it may sometimes be legitimately employed; but to perpetrate a propaganda of cruelty against any people simply because they are of a certain race or kin is in this age of intellectual progress to meet the united disapproval of all enlightened people.

There is in America an organization which states

in an official dispatch that under the guise of metaphysical research it has perfected a great national organization for an entirely different purpose. It seems to us not only unethical but distinctly lacking in the fundamental principle of honor to use a "surface purpose" to attract support for a totally different purpose "under cover." This official dispatch makes it clear that one of the "under cover" purposes of this organization, headed by William Dudley Pelley, is to wage a campaign racial in its nature. We believe that Theosophists will not fail to remember their allegiance to the first Object, "without distinction of race or creed."

Ideals of Peace and Brotherhood

By DR. ANNA KAMENSKY

THERE is in Geneva now a course of lectures being given in the big hall "Reformation" under the name of "Forum." The best lecturers and prominent leaders from various countries are invited to speak on the problem of universal peace. The problem is taken from different points of view, but the main idea, going like a golden thread through all the meetings, is that humanity has outgrown war-methods and must now build a kingdom of peace. Last week the Ambassador of Spain spoke in a very fine way, expressing the conviction that only self-sacrifice will lead nations to the real solution of the problem. He was much applauded.

This is very significant. The vanguard is beginning to understand that without a deep spiritual effort the peace problem cannot be solved. On the other hand, science is now proclaiming the unity of life, thus supporting the ancient teaching of religion on One Life Divine. If there is unity, there must be solidarity and this means Brotherhood applied to life. We must understand that Brotherhood's roots lie in the Spirit and therefore its realization can be fulfilled only through the inner power of the *Spirit*. Outer laws and decrees are insufficient. The desire to build a better world is insufficient. Splendid schemes and plans, based on pure intellectual lines will come to nothing until the whole attitude of the vanguard is changed and until the people in power will work with love and wisdom as true servers of humanity. As long as reforms are planned from beneath and filled with a party spirit of distrust and hate, nothing valuable can be achieved. As long as people nourish hate emotions and negative thought-forms, there can be no peace in the world, even if the Disarmament Conference came to a brilliant outer success. Such reforms must be planned from above, from the Spirit's summits.

There is in Geneva an exhibition of the result of a Godless, despotic government — no commentaries, only statistics, books, letters, photos graphs and pictures. Soviet Russia is revealed in this exhibition with all its tragic experiences and its heart-rending misery. The methods of violence and cruelty have given their ghastly fruits and thus a great country is brought almost to ruin and annihilation. The hungry faces of poor little children, of sorrowful mothers, of persecuted priests, of tortured people turned to slaves, are speaking with a more eloquent language than any words could express. And everywhere — decrees against the freedom of thought, of creed, of conscience. It is said: "We must kill out religion, not only superstition, but *religion* itself As long as there is belief in God, there can be no true communism." And again: "It is not enough to lead an anti-religious campaign, we cannot be tolerant to those who remain religious . . . prosecution is necessary . . ." Those are the main ideas of the Godless. All these declarations are taken from printed Soviet documents. Often they are accompanied by ghastly caricatures of the Christ, his apostles, saints and high representatives of the Christian clergy.

To help the world, we must first be messengers of Light and then reformers, so that all our reforms may be filled with a spirit of love and understanding. We must be Light-bearers and shine in the world, so as to transmute its darkness into Light. The inner God must be liberated and not fettered. The process of evolution is leading us from darkness to Light and from Light to more Light, conscious and then Self-conscious. Light-bearers must go into the darkness with weapons of Light and be on earth like shining stars. Then Light will irradiate the earth and our efforts for a nobler and better life (for all) will be crowned with success.

Notes on the Election

IT is a most encouraging sign in the present, foretelling certainty of progress in the future that members of the American Section are awake to their responsibilities as voters in the presidential election. At the date of going to press 55 per cent of the voters have sent in their ballots and the voters' names have been checked against the eligible list at Headquarters. Not until April 21 shall we know how any individual member voted, but we may be perfectly sure that the future of the Society is safe in the hands of a membership so alive to its responsibilities.

It was not without a sound appreciation of the dependability of the members of the American Section that we have placed all the differing views on election subjects before them, that their "intuition, not argument" might prevail.

Duties of Lodge Officers

It is hoped that lodge officers recognize that they have a distinct responsibility in connection with the election, the duty of seeing that every member of their lodge records his vote and to devise ways and means of contacting every member and insuring that not one has failed. It is for this reason that 1,000 extra ballots have been placed in the hands of the officers of the lodges, and no lodge president or secretary should rest until he is absolutely certain that his lodge will be represented 100% when the ballots are counted. See that your members vote and that their votes are not delayed.

The Votes by Lodges

By lodges the percentage of members who have already voted is as follows:

Lodge	Per cent Voted	Lodge	Per cent Voted	Lodge	Per cent Voted
Aberdeen.....	12	Augusta.....	100	Brooklyn.....	68
Activity.....	43	Aurora.....	33	Brotherhood.....	21
Akbar.....	59	Austin-Dharma.....	81	Buffalo.....	44
Akron.....	50	Berkeley.....	85	Butte.....	80
Albany.....	63	Besant-Cleveland.....	65	Casper.....	36
Alhambra.....	60	Besant-Hollywood.....	51	Central.....	0
Alkio.....	62	Besant-Houston.....	58	Chattanooga.....	17
Ames.....	100	Besant-Seattle.....	66	Chicago.....	62
Anaconda.....	80	Besant-Tulsa.....	64	Colorado.....	47
Ann Arbor.....	100	Billings.....	43	Colorado Springs.....	77
A.B. (Boston).....	37	Birmingham.....	46	Columbus.....	55
A.B. (Chicago).....	86	Blavatsky.....	14	Copernicus.....	25
A.B. (San Diego).....	36	Boulder.....	31	Covington.....	50
Army.....	50	Brahmavidya.....	100	Crescent Bay.....	40
Atlanta.....	65	Bremerton.....	45	Crescent City.....	38

Responsibility to Vote

The future of the Theosophical Society is periodically placed in the hands of the members. To them the Constitution gives the power to elect a President, and the responsibility is shared by every member; each and every one has a share of the karma for good or ill. The bare fact of membership places that responsibility upon him. One cannot accept the privilege of membership without at the same time accepting the responsibility, and the obligation cannot be waived by refraining from voting.

A failure to vote according to one's own convictions is exactly equivalent to giving a vote where one feels unable to give support. Inaction in the ballot becomes action contrary to the member's intended choice; therefore, please vote if you have not already done so. Ballots and envelopes have been supplied. Only your decision is required. **DO NOT DELAY.** Usually many votes arrive too late. *Mail yours today.* If you cannot find your ballot, ask your lodge secretary for another. Let nothing prevent you from fulfilling your obligation.

Postage

Although the envelopes with which to return ballots were marked "postage paid," we are tremendously appreciative of those thoughtful members who have nevertheless added stamps, thus making a contribution to the Headquarters postage bill.

<i>Lodge</i>	<i>Per Cent Voted</i>	<i>Lodge</i>	<i>Per Cent Voted</i>	<i>Lodge</i>	<i>Per Cent Voted</i>
Dallas.....	56	Lightbringer.....	55	Portland.....	40
Dayton.....	80	Lima.....	50	Pythagoras.....	66
Decatur.....	66	Long Beach.....	65	Richmond.....	58
Des Moines.....	55	Los Angeles.....	56	Riverside.....	57
Detroit.....	60	Louisville.....	54	Rockford-Harmonic.....	20
Duluth.....	55	Lynwood.....	29	Sacramento.....	61
Elmira.....	0	Madison.....	29	Saginaw.....	87
El Paso.....	82	Maryland.....	51	Sampo.....	75
Espana.....	41	Medford.....	45	San Antonio.....	38
Everett.....	60	Memphis.....	0	San Buenaventura.....	33
Fairhope.....	57	Miami.....	52	San Francisco.....	40
Fargo.....	77	Milwaukee.....	25	San Jose.....	42
Flint.....	33	Minneapolis.....	43	Santa Ana.....	71
Ft. Lauderdale.....	22	Mobile.....	37	Santa Barbara.....	42
Ft. Worth.....	45	Montclair.....	70	Seattle Lodge of the	
Freeport.....	30	Mt. Vernon.....	33	Inner Light.....	47
Fremont.....	77	Muscatine.....	33	Sheridan.....	66
Fresno.....	75	Newark.....	70	Shri Krishna.....	87
Gainesville.....	50	New Haven.....	57	Sirius.....	33
Genesee.....	57	New York.....	37	Spanish.....	44
Glendale.....	71	Norfolk.....	33	Spokane.....	54
Glendive.....	21	Oakland.....	47	Springfield (Illinois).....	14
Golden Gate.....	22	Oak Park.....	64	Springfield (Massachusetts).....	95
Grand Rapids.....	59	Ojai Valley Oaks.....	50	St. Louis.....	58
Greenwood.....	0	Oklahoma City.....	18	St. Paul.....	57
Hamilton.....	22	Olcott-Augusta.....	60	St. Petersburg.....	73
Harmony.....	60	Olcott-Pasadena.....	24	Stockton.....	8
Hartford-Capitol.....	33	Olcott-Warren.....	0	Surya.....	57
Helena.....	86	Olcott-Wheaton.....	100	Syracuse.....	57
Herakles.....	65	Omaha.....	56	Tacoma.....	29
Hermes.....	61	Oshkosh.....	100	Terre Haute.....	0
Hollywood.....	100	Pacific.....	72	Toledo.....	0
Holyoke.....	22	Paducah.....	0	Vipunen.....	43
Honolulu.....	0	Palo Alto.....	36	Wallace.....	25
Houston.....	53	Panama.....	0	Warren.....	100
Huntington.....	0	Pasadena.....	66	Washington.....	42
Hypatia.....	44	Paterson.....	7	West Side.....	66
Indianapolis.....	87	Peoria.....	0	Wheaton.....	93
Jacksonville.....	41	Pioneer.....	20	Wheeling.....	33
Johnstown.....	0	Pittsburgh.....	52	Wichita.....	29
Kansas City.....	52	Pomona.....	0	Worcester.....	20
Lansing.....	55	Port Angeles.....	43	Yggdrasil.....	68
Lawton.....	47	Port Huron.....	75	National.....	51

If yours is not among the 100% lodges you will want your lodge officers to become active in insuring a more complete vote. The vote so far totals 55% of the voting membership. The Section vote cannot be representative unless each lodge vote is also representative. Some Sections vote almost 100%, and that should be our goal and the goal of each lodge. In a matter so important as an International Presidential election, America cannot be content to have almost half its members apparently indifferent or neglectful. We must take our place adequately among the

nations of the theosophical family. Won't you see that your lodge takes appropriate action, contacting through its officers or by a committee, every member to insure the return of his ballot? Personal contact, postcards, telephone calls, constant follow-up until each vote is accounted for, will make America's vote a telling one, truly representative of the largest Section in the Society.

Will the national members please also do their part. Theirs is already a fine vote for a group without the privilege of lodge contact, but there are many more votes to come.

**BALLOT CLOSES
APRIL 20**

Dr. Arundale's Horoscope

By CHARLES E. LUNTZ

Editor's Note: We publish the following at the request of astrological friends and for the information of students who may be interested in the deeper interpretations of esoteric astrology that apply when an individual passes under the law of high spiritual evolution.

DR. GEORGE S. Arundale was born in Surrey, England, December 1, 1878, at about 7:15 a.m. After careful consideration I should set the time at probably five minutes later, though in any case there would be little difference in the general interpretation of the chart.

Dr. Arundale's horoscope is magnificent — worthy indeed even of one who is to occupy so high an office as President of the Theosophical Society, and its points of resemblance with that of Dr. Besant are profoundly significant.

Two degrees of Sagittarius are rising if the birth time is 7:15 and about four degrees if it is 7:20. In either case his ruler is Jupiter. I have never seen a more splendidly aspected Jupiter, and the fact that this planet is Dr. Arundale's ruler unquestionably accounts for his magnetic personality and the general aura of success which surrounds all his undertakings.

Jupiter is sextile the Sun, sextile Venus (which, if he were born at 7:20 rules his Mid Heaven), sextile the Ascendant (almost exact), trine the Mid Heaven and close conjunction the Dragon's Head. It is well recognized that an array of Jupiterian aspects such as this, particularly where Jupiter is ruler, will largely counteract other bad aspects in a horoscope. Jupiter has only one unimportant affliction — a square to Neptune, which is in the succedant fifth house. The good aspects, however, with one exception (the Dragon's Head) are all to angular positions.

Dr. Besant had the Sun conjunction Venus, and Dr. Arundale has the same configuration. Both planets are angular in the former's chart (seventh house). Both planets are angular in the latter's (first house). Mercury is also angular (seventh house) in Dr. Besant's and angular (first house) in Dr. Arundale's. These are positions of great power.

It might be held against Dr. Arundale that his Sun in 9° Sagittarius is square his Moon in 5° Pisces. Yet Dr. Besant had that very aspect — Sun in 8° Libra square Moon in 13° Cancer. Dr. Besant had both Sun and Moon adversely aspecting Uranus and so has Dr. Arundale.

Uranus is the highest planet in the horoscope of Dr. Arundale. It is in the ninth house. It is very significant that this, the planet of occultism and all higher thought *par excellence*, should occupy the house of higher thought and philosophy. Neptune, the other planet of occultism, is in trine to Uranus.

If the birth time is 7:20, Libra will govern the

Mid Heaven — a cardinal sign, indicating leadership. If the time is 7:15, Virgo would be on the Mid Heaven. All Dr. Arundale's known activities indicate that Libra is the sign. Virgo is rather a subordinate sign, but there is no trace of any hesitancy to assume the lead in Dr. Arundale's make-up. The writer is certain that Libra must be correct, in which case Venus (co-ruler of Dr. Besant's chart) is ruler of his Mid Heaven and house of occupation. Venus is conjunction the Sun within one degree and both are conjunction the Ascendant and all three are sextile Jupiter. This impressive list of aspects is simply overwhelming. It indicates beyond doubt that Dr. Arundale will govern the T. S. with a minimum of friction, with truly spiritual wisdom and with success in that which he undertakes.

There are, of course, adverse aspects in his chart, as there are in Dr. Besant's, yet these cannot be judged as in the case of an average person. These two great egos are occultists in the true sense of the term. It is for the occultist to force his squares to vibrate like sextiles and his oppositions as trines. These aspects largely indicate the attacks made on Dr. Arundale by reason of his connection with the Church, attacks which in the writer's opinion are unworthy of Theosophists, who are pledged to discriminate against no man by reason of his creed. They show that Dr. Arundale has had his full share of obstacles and difficulties to contend with. We all know how magnificently he has met them. Do we want a head for our Society who has not had difficulties to vanquish? A "perfect" horoscope — all good aspects and no bad ones — would show no difficulties to be overcome. But how could one without such experience be fitted to guide the destinies of a pioneer body such as the Theosophical Society?

Dr. Arundale's progressions for June — the month of the election — are such that his election seems almost a foregone conclusion. His progressed Sun will be in 4° Aquarius *exact conjunction his ruler, Jupiter*, with which the Sun is in sextile in the natal chart. The progressed Ascendant will be over the Dragon's Head and sextile the natal Sun. The Sun, by seven-year cycle (which the writer has found one of the most powerful of directions) will trine the Ascendant from the Sun's own sign of Leo. Mars as planetary ruler will by direction trine the dominant natal Jupiter and

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Common Sense Talks

By SIDNEY A. COOK

On Adaptation to Change

There is a certain type of individual who is so bound to the past that it is impossible for him to see that changed conditions require different thinking. He belongs in the same category with the man who avows that potatoes do not grow as big or that swimming holes are not as deep as when he was a boy; yet these people believe in evolution and know that all growth comes from change, that evolution will not permit anything in Nature to stand still, that progress is inevitable. We cannot stay it — we can help it.

Probably during the early days of steam power, people thought that there had been no period involving greater change, but we know today that much more rapid evolution of industrial and social life has occurred since that time, and it is perhaps safe to say that in no period within historical record have such momentous changes occurred as we are witnessing within our own lifetimes. Yet, in a period when change is so evident, we so frequently run across those whose response to suggestions of progress is "But that is not the way we have been doing it," or "But so and so used to do it this way." That attitude seems to be part of the problem of change. New ideas come into conflict with the old. The old resists the new — dislikes to be supplanted, though surrounded by the unhappy conditions it created. That is the problem of the "New Deal" in any time, not in the present alone.

Probably it is well that some should cling to the old ideas, that the new, unchecked, should not run headlong to destruction. In the end the new always wins, for it is in the direction of the evolutionary process and all the forces of Nature are with it, but it must overcome the past, which ever stands in its way. True, there must be balanced

progress if the new is to be permanent — balance between the inexorable pressure of inevitable progress and the steady yielding of the old to the new.

In the Theosophical Society surely that nice balance may be expected to be more quickly attained than in the affairs of the world in general, for the open mind, the recognition of the law of evolution and progress, are theosophical characteristics and there should be less unwillingness to give up the past and enter the new than might be expected among those of lesser knowledge. The capacity to respond to new ideas, new plans, new methods, should be tremendously developed in the Theosophist, characterized by his ability to hold the past lightly, retaining the essence of its experience, but being ever young in ideas and the power of adaption. Theosophists, understanding change, should be keen to see its significance. It is said that man has the power to free himself and therefore the power to keep himself bound. Let us exercise the power of freedom rather than the power of enslavement, prepared always for change, sensing its necessity, realizing its value, — readily discarding the outworn, while in the light of experience, eagerly accepting the new.

How does this all apply to the Theosophical Society? Specifically in three ways. Unless we consider our lodge already perfect in its accomplishment: (1) Let us be willing to try new methods, retaining the old only so far as they possess value in the present; (2) let us share the work if we are inclined to do it all ourselves — it is the responsibility of leadership to give opportunity to others; (3) let us be less dogmatic about what we know. Our presentation may not suit the new conditions, though its essence may be truth.

Potatoes do grow bigger and swimming holes are no less deep.

Karma

All that was harsh or sweet
To me was brought
Through some affinity
With soul or sense or thought.
I complain not nor wonder.
Just was my lot.

I ask the wise to say
Why are we heir
To the wonder of the sky,
The shining there,
What justice gave to me
This star-delighted air?

Is there still in us
A heaven-descended ray
Of that which wrought the tapestry
Of night and day?
Do our first works, sun, moon and stars,
Shine on our clay?

O, how my heart leaps up!
It can laugh. It might fly,
Even in dream being knit
To that majesty!
Though long passed from our glory,
I can sing! I could fly!

— AE.

Report of Annual Convention Adyar, December, 1933

By JOSEPHINE RANSOM

MISS CHAMBRES and I arrived at Bombay on December 8 and were met by Parsee members, who promptly garlanded us and carried us off to a nice hotel, where we were the guests of Blavatsky Lodge during our stay. That evening I gave a public lecture in the large hall of the lodge, which owns fine and commodious premises. Next day, after an early morning meeting, we left for Madras, arriving there on Sunday evening, and were met by Mr. Warrington and Dr. Arundale and were driven with them to Headquarters, where we went to call upon Bishop Leadbeater. He had just recovered from a bout of fever, so was not very strong, but that apparently did not deter him from constantly engaging in work.

The few days before Convention were most profitably spent in discussing subjects of vital interest concerning the Society and in getting into touch with Indian members and hearing their point of view. Lectures are held fairly regularly at Adyar, and interesting visitors come to speak.

On December 24 the Convention opened at 6:30 a.m. with, for any who wished to attend, the Hindu daily ceremony of the Bharata Samaj. Then followed the meeting at 7:40, when the "Prayers of the Religions" were recited, as was done on each of the four days. This is always a peculiarly interesting little meeting when members of great Faiths reverently hail, in their own sacred language, their own Leader along "the Way." From then on during the day followed a series of meetings, among them those for young people, viz., the Round Table and the Federation of Young Theosophists. This organization is reawakening to activity under an enthusiastic young president and secretary and Mrs. Arundale has drawn about her a fine band of young people of both sexes. One sees here something I wish all countries could emulate. So far as one can judge, Indian youth is considerably freer than youth in other countries to engage in activities which arouse their interest. It augurs well in leadership for the future.

On the morning of the 25th Dr. Arundale gave the first of the Convention Memorial lectures on "Annie Besant — Warrior," with Mr. Warrington, our President Pro Tem, in the chair. Dr. Arundale said Dr. Besant was a "world servant." As a warrior she fought with all her power, but not for power; with all her genius, but not for fame; with all her fire, but not to tear down or destroy. She was a warrior for Truth. She was astonishingly generous to foes, and the flowers of victory she always offered to Those whom she served. She

made form the servant of life. Two legacies she left: (1) India — to love, serve and lead to her rightful place. It is for England to recognize her imperial responsibilities here as elsewhere, and if appealed to rightly England will answer. (2) The Theosophical Society — which should be able to show a way out of all difficulties at any time. Goodwill and brotherliness are the Society's strength.

It being Christmas Day, many were the cordial greetings exchanged. Many more than usual came to the Chambers to have a Christmas dinner together, and a very large crowd of many castes and nations were invited to dine at the Indian quarters.

Instead of having the usual rest from twelve noon until two o'clock, the Indian Section met each day to work out its own affairs. They elected a new Council, which in turn elected a new General Secretary, Rai Bahadur Panda Baijnath, an old and very staunch member who lives in Benares, where the Section has its headquarters. At 2 p.m. the Convention Report was given. The President Pro Tem spoke of the loss to the Society in the passing of our great President, and urged eloquently that we carry on the splendid tradition she left of loyalty to great ideals and service to humanity. He spoke also of the long and devoted services rendered to the Society by our late Treasurer, Mr. A. Schwarz.

The Recording Secretary, Mr. Frei, then read his report, condensing the reports from the many Sections, and giving a most interesting analysis of the difficulties that beset the Society, as gleaned from these reports (these will appear in the full official report). A note of cheer and optimism prevailed in spite of problems, because most felt that there was a flow in the tide. Another interesting analysis was that indicating what the Society desires, the chief desire being to know more about the Masters and what They would have us do. Two chief complaints had been voiced: (1) The lack of inspiring organization schemes from Adyar; (2) the lack of an up-to-date exposition of Theosophy for the modern world.

The Recording Secretary also pointed out the great need for more subscribers to THE THEOSOPHIST.

At 3:30, at a meeting to express the "Woman's Point of View," Mr. Krishnamurti was the speaker. He said, in answering questions, that changes in custom can only be brought about by first having a change of heart in oneself; that parents must find out what is best for their girls, and not how to fit them into a system; that intelligent coeducation should not be left to teachers only, but they, too,

should intelligently experiment.

Then followed Mr. Wood's lecture on "Dr. Besant and the Theosophical Movement." He showed how in three special ways Dr. Besant was linked to the Theosophical Movement: by character, by ability and by her relation to the Society. Ignorance and bondage roused her to action; she fought for freedom because she could not leave suffering alone. Mr. Wood gave an able but critical outline of her manifold activities and services to the Movement.

On the 26th Mr. Hirendranath Datta gave the third of the Memorial Lectures on "Dr. Besant and India's Religious Revival." He said that the religious awakening of India was one of the great events of the world. H. P. Blavatsky and H. S. Olcott were the first western man and woman to uphold the majesty of Hinduism. The effect was tremendous and laid the broad foundation of the future work. Hinduism was drowned in formalism. The restoration to it of the mystic and the real was begun by Theosophists and carried on by Dr. Besant. She restored the ancient and narrow Path of Discipleship, the glory of India and her special treasure for the world. He pointed out that the secret of her success was that she looked for the Divine in her own heart, found that Divine, and drew upon its inexhaustible source of strength and energy and thus became the great practical mystic that she was.

Later on the Young Theosophists met again to consider their many activities, as they have lodges of their own in various parts of India and are busy reorganizing them. Then Mr. Manjeri Rama Ayyer lectured on "Dr. Besant and Social Reform." This genial person has done much himself in the way of social reform, so he very appreciatively showed what Dr. Besant had done for India—verily a tale of the loving awakening of a great people of whom it is so often prophesied that they must prepare to lead the world in spiritual awareness. A marvelous accomplishment, truly.

In the evening Bishop Leadbeater answered questions—giving, as usual, clear and careful answers.

On the 29th I gave the morning lecture, on "The Future of Theosophy." The title was given me, and I felt rather overwhelmed by the magnitude of it; the role of the prophet is always rather risky. However, I ventured to point out that we needed again rich attractive literature, a new stream of inspiration and more heroic leaders to maintain our splendid tradition. The great attraction of Theosophy is that it shows the vast unrolling of an ordered scheme wherein vast multitudes of creatures slowly but surely experience the meaning of it all, or the Truth. Three things need emphasis in our future work: (1) The constant endeavor to come individually more closely into contact with the Masters, to see clearly the purpose of Their activities and to try to cooperate with Them. This means a rare singleness of heart. (2) Close study of *The Secret Doctrine*, and accompany it with research work in every department, from the physical to the spiritual. (3) Since we are being constantly

informed that India must come to lead the world spiritually, what has she that we can take and use? Careful analysis shows us that India herself must discard many useless and hampering traditions, and that her practical gift is Yoga in its most noble forms.

In the afternoon the Theosophical Order of Service met and passed various important resolutions, and a little later Mrs. Arundale gave a delightful and attractive lecture on "Dr. Besant and Youth," to which came a large attendance of young people. She dwelt upon the understanding Dr. Besant had of young people and how she gravely sought their opinion and made them feel it was worth while; how she wrought the fire and enthusiasm of youth into devoted workers and able leaders in many walks of life. In the evening Mr. Geoffrey Hodson gave an attractive and profound lecture upon "Creative Processes." It is to be hoped that this lecture will appear in print, so I will not attempt to summarize it here.

On Thursday the 28th, Sir C. P. Ramaswami Aiyer spoke on "Dr. Besant and India's Political Awakening." He stressed how Dr. Besant had brought about the recovery of the self-respect and dignity of India's life; that her real memorial was her loyalty to colleagues and her intimate sense of comradeship. She linked to her both the humble and the great. Through her great efforts India will be free.

At 2 p.m., at the closing of the Convention, various short speeches were given, and the President Pro Tem closed on a note of appeal to go forward courageously with Brotherhood as our greatest incentive. Later on Bishop Leadbeater gave a charming discourse on "Dr. Besant and Occultism." He said that Dr. Besant was the greatest occultist who lived and worked in the outer world. She was a born psychic, and this developed at once as soon as she took up training. He did a great deal of research work with her. "I followed humbly after her," he said. Gradually they realized that matter is made of the holes between atoms, not of atoms. They went on pioneering, gathering first-hand knowledge of the astral, then the mental, higher mental, buddhic and nirvanic worlds. She was the greatest link with the higher—she was gloriously theosophical and will always be a great and splendid hero.

On Friday the 29th, at 4:30 p. m. began a Workers' Conference lasting several days. Here were discussed such subjects as "Theosophy and Art," by Dr. Cousins; "Methods of Propaganda," Mrs. Ransom; "Theosophy Among the Masses," Mr. H. N. Mehta; "The Ideal Lodge," Mr. Hodson; "Theosophy for Women," Mrs. Cousins, and so on. These brought to a close a most interesting and happy series of meetings. One could not but feel that much had been accomplished, that the Society held solidly and proudly by its chosen work, and that the future promised to be fair and fruitful. Great pioneers have led us, great pioneers will lead us, because we look for them and are prepared to follow where we trust and understand.

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The Greater America Plan

PIETER K. ROEST, FIELD DIRECTOR

Does the Plan Work?

Here is a model answer: "The following is a statement written by Mrs. Daisie Hurd as chairman, and Mr. Carl Christensen and Mrs. Margery R. Parks as members of a committee appointed by Dr. Henry Smith, president of Oak Park Lodge, for investigation into the ways and means by which we as a lodge can cooperate with the Greater America Plan. The committee presented this report at a members' meeting and it was voted to be carried out:

1. Under Specific Objective 1 (see Plan), it has been suggested, and subsequently carried out, that Oak Park Lodge have two members' meetings a month, on the first and third Sunday afternoons at 4 p.m. At these meetings lodge business is acted upon; a talk on the more intimate, inner possibilities of membership is given; community singing follows (new song books were purchased) and tea is served.

2. Under Objective 2, a bulletin board was suggested, which is now in use, and on which appear notices of meetings of general and cultural interest, educational radio programs and notes about worth while books. Book lists will be given from time to time. A monthly news bulletin goes with the general lodge program, containing social notes, news of the Order of Service, etc., and is sent to all members not active who are on our mailing list.

3. Under Objective 3 (see Plan), to try to have more talks along a cultural line to help our members to a better appreciation and understanding of the arts.

4. Objective 4: In the future we may have the task of furnishing lodge rooms; a 'holding committee' receives, until such time as needed, any usable furniture or furnishings which any of our members may care to donate.

(a) The lodge has purchased a number of folding chairs, and a lovely picture of Dr. Besant was donated by one member and a frame by another.

(b) A lodge building fund was started and augmented by a musical recital, bridge and bunto party, chances on a \$5 gold piece and a 'White Elephant Party', thus raising the fund to \$83.

5. Objective 5: From the library fund, 10% is to be laid aside to put into the public libraries, along with the lodge's address, such books as the library committee sees fit.

6. Objective 8: No final or definite action has been taken in establishing an H.P.B. Training Class, although heartily approved.

7. It was urged that we all cooperate as fully as

possible with Headquarters by filling out and sending in the questionnaires as soon as possible.

8. The lodge voted to pay \$60 a year to Headquarters for the furthering of the Greater America Plan. Methods for raising this money are:

(a) Selling chances for a 'Lone Star' quilt.

(b) The possibility of several one-act plays staged at Olcott as an 'Olcott Sunday' entertainment, with a nominal admission charge to go to the Plan."

Our Conclusion

It is not only encouraging to receive such reports, but it brings out in bold relief two points:

1. That the Greater America Plan gives practical, workable suggestions, presenting a definite opportunity for lodge improvement.

2. That it depends entirely on the officers and members of each lodge *whether this opportunity will be taken or neglected.*

The Magical View

There is the most astonishing difference between lodges in this respect. We will not enter into unpleasant comparisons here, but we *would* like to see a vast ascendancy of the Oak Park spirit over what we might call the *magical* view of things. By the latter we mean the idea that the Greater America Plan has some miraculous efficacy all of its own, which will work automatically, *especially* after a visit from its Field Director! And this *in spite of* — not because of — what said visitor has stated clearly in each lodge and almost every article: that the Greater America Plan is not a medicine, a pill to be swallowed — cure to follow — but a *guide to definite initiative* along one or several lines, to be studied and taken up by those who have the interests of the Theosophical Society at heart. Need any more be said? Well then let's *act*, if we have not already done so. The world belongs to those who *grapple* with it and so shape it!

Wheeling On!

The other day we were in Wheeling, West Virginia, for not quite forty-eight hours. The weather: terrible. The place: five miles from town. No lodge room, funds or brilliant lecturers. But: *will and thought and work done.* Activities: a "members' meeting" — three brave hearts; an evening party for two dozen invited guests; a talk — formation of a class. Next day: a public lecture in the best hotel downtown, well advertised, well written up in local newspapers, talked up by personal visits and telephone. Results: a high class audience, keenly appreciative; more members for the new beginners' class; formation of a Forum for

Young People; collection \$15; widespread new interest in Theosophy as dealing with the *facts* of life, no sect; the little lodge of Wheeling, wheeling on! Well, folks, you see: *it can be done!*

Chaotic Education

As we visit more and more lodges, it becomes increasingly evident that we have been rather unsystematic in our dealings with interested outsiders and new members. In many places there is no system followed whatsoever. A person coming into the lodge is left absolutely to his own devices, and his reading is given no direction or guidance. It is as if a college professor would say to a group of Freshmen: "My field is very interesting, but since you can read it all in the books, just go to a library and browse around; in due time you will know as much about it as I do." One student might find a primer and get somewhere, but another might get a graduate work into his hands and become utterly lost and disheartened; a third might start off with a highly specialized work in a certain section of the field for which he has no preparation and no special interest, and give up in disgust. Yet that is much the way we allow our newcomers to drift through the sea of our literature. May we not stress over and over again that each person must be considered as an individual for theosophical education, and that the wisdom and the sympathy of a real teacher-soul are invaluable in lodge and class work if it is to be effective? We need the *human touch* in all our work; we also need intelligence, real *thoughtfulness*, in all our dealings with others. There is always room for improvement along these lines. Nothing happens just by itself.

Research Seminars

Last month we mentioned the splendid work done by New York in its research seminars. While not every lodge has the personnel with which work of such quality can be done, we may well borrow the essential idea of active cooperation in group study, instead of abiding by the older method of teacher-who-knows-everything talking for an hour

to pupils-who-know-nothing. Wherever study classes are started, we suggest that as soon as possible (and that is very soon in most cases) the members of the group begin to divide the work amongst themselves, each taking definite responsibility for an introduction of the common subject under study, or for special phases of research in connection with the group's work. The result is not only much more profound study, but — even more important — an increasing interest in individual intellectual *activity*, a feeling of *participating* and *contributing*, essential to human happiness. The more we make our classes of this type, the better will they serve the needs of the newer generation, and the urgent demand for active workers in the world's troubled workshop.

Our Art Exhibition

The Greater America Plan is fostering an art exhibition at Olcott during summer school and convention this year. This will be glad news to all artists and lovers of art in the American Section.

Those who are professional artists, or who, as amateurs, work earnestly and creatively in the arts of painting, sculpture or drawing, are asked to help in assuring the success of our first art exhibition. Let all artists in the Society, or those upon its fringe who are sympathetically inclined to our philosophy, join in making this exhibition truly inspiring and highly interesting. Only your very best efforts are wanted.

For details write to James S. Perkins, chairman of the art committee, 1011 Della Avenue, Cincinnati, Ohio.

An Important Work

We wish to call to the attention of our members a very fine work, which only recently came to our notice. It is a book of prose poetry entitled *Earth*, by Frank Townshend. We hope to be able to print a review of it soon. Publisher: Alfred A. Knopf, New York, 1930. Excellent for brief lodge readings, revealing man to himself in a most irresistible way.

Report of Annual Convention at Adyar

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Under the direction of Mr. Warrington — a charming host, ably seconded by his wife, and backed by Dr. Arundale, who relieved Mr. Warrington of much of the strain of presiding over so many meetings — we had a very happy Convention of nearly the usual size. Though it was a Memorial Convention there was no sadness, for we all felt that our great President was with us in spirit, urging and inspiring us forward. Her own room, to be kept for a time as she left it, is charged with her power, with a deep dynamic silence that compels one to realize that though her magic voice, her charming smile, have vanished, she still is present in the Masters' home where she worked so devotedly to accomplish Their will.

All too soon it was time to leave lovely Adyar again. We took leave of Bishop Leadbeater, stately, selflessly-devoted patriarch, now at eighty-seven undertaking the entirely new work of reorganizing the E.S., and doing it with patience and thoroughness, not sparing himself in any way. Mr. Warrington, Mrs. Arundale, Mr. and Mrs. Hodson and others came to the station to bid us adieu. A long and dusty train journey brought us to Bombay, where friends met, garlanded and said goodbye to us — and India receded once more into the distance.

Reprinted from *Theosophical News and Notes* of the English Section, March, 1934.

The Present Age

By H. BOSMAN

IS THERE any real reason for militating against the various misfortunes and upheavals of the present age? It is an age of preparation and transition, which must inevitably be responsible for many victims. We know that destruction always must precede construction and, however great may have been the calamities of the war, however momentarily distressing its consequent disorders may seem, we have to look beyond the dark present and the ominous immediate future if we wish to get a comprehensive view of things.

But, even supposing we accept this sacrifice of ourselves and our children, we may well ask if there is any sound reason for optimism, anything except our natural need for consolation, which justifies a hopeful attitude towards the ultimate future. What knowledge have we of His intentions, what insight into the Divine Plan? To reply, "None," would be a gross exaggeration of our ignorance, for at all times He has revealed at least something to those who earnestly seek. The same is true today.

If we are able to extend our gaze beyond the world's immediate sorrows, we get glimpses of what seems to lie ahead; glimpses of a less selfish, less cruel, less ruthless age, when the sufferings of others will be almost as real to us as our own. It is true that humanity is still very young, one might say perhaps in its early manhood, and that it cannot reach its full development for many eons yet. It is however, on the threshold of a change,

which has been in preparation for a very long time and is being rapidly hurried on by the recent tragic and disquieting events of its history.

What is this change? Most people would perhaps say that we are today more selfish, more materialistic, more engrossed in sensuous pleasures than our fathers were. However this may be, there shines through the momentary darkness a new light, the rays of which can be detected, not indeed easily, nevertheless positively. One feels that the selfishness and greed of the present generation is more due to difficult, not to say painful, circumstances, than to a sort of return to primitive instincts. One feels that this selfishness, to which many are driven despite themselves, carries with it a sense of shame, a sense that, in order to cater to our immediate needs, we are crowding out the higher self without giving him a hearing. Such a sense of shame, which with many of us is relentless and insistent, is the sign of the transition. It is the sound of the inner voice, growing louder and louder and announcing the fact that the higher self is beginning to come into his own.

It is our belief that, once the economic, political and social difficulties of today are overcome, which will certainly require very many years, we shall — or rather our descendants will — see the rise, not of the golden age, but of what may perhaps be called the silver age. Therefore, as the great Master said, "Be of good cheer."

Dr. Arundale's Horoscope

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therefore also the progressed Sun. Against these four major directions, strong enough to sweep everything before them and a combination occurring simultaneously perhaps once in a lifetime, there is one adverse progression — the Moon square Ascendant. If, however, the time of birth is out by five minutes, as seems almost certain, this will not occur until a month later, and there will then be no adverse progressions at all.

In that case, unless the opposing candidate has a still more powerful set of directions, which seems very unlikely, Dr. Arundale will most certainly be the next International President of the Theosophical Society. As Mars, the planet of leadership and essentially dignified in Dr. Arundale's horoscope, is

in almost exact trine to the Ascendant of the Theosophical Society (14 Scorpio to 16 Cancer), this furnishes another strong indication that such consummation will actually occur. Dr. Arundale's Sun in 9° Sagittarius is conjunction Venus in the T.S. chart (10° Sagittarius). There are other striking similarities of position in the two charts which may without violence be construed as strong evidence that Dr. Arundale is destined to play a part much greater than heretofore in the high destiny of the Society.

And the writer, who has made no secret of his earnest hope that this may come about, can only conclude this article with the invocation, *So mote it be!*

The Inner Life

By CLARA M. CODD

The Yoga Aphorisms of Patanjali

This month we shall be able to come to the end of the first Book of the Aphorisms. The following is not an exact translation of the fortieth sutra, yet it conveys, I feel, the essential meaning.

40. Having attained the power of perfect concentration, the Yogi can identify himself with, and thus know, everything in the universe, from the smallest atom to the Infinite Himself.



Clara M. Codd

Vyasa says that entering along the road of the ever more subtle, or the other direction of the ever greater, the power of the Yogi lies in the fact that his pellucid mind is not held up by any check. In him the human "lens" or mind can become at will either microscopic or telescopic. A mind from which every vestige of personal prejudice and bias has been removed, ever renewing itself under the guidance of a perfectly awakened will, is able to identify itself with every life and form in the universe, and "see God" in the highest and the lowest thing. We all do this to a very limited extent. Identification by concentration is the root of inspiration and knowledge. When asked how he made his discoveries, Newton replied that it was by "intending my mind on them."

41. All modifications having disappeared, the mind, like a transparent crystal, takes on the nature and form of whatever is presented to it, be it the knower, the knowable or the act of knowing.

Just as a piece of pure rock crystal will take on the color of a brilliant flower placed near it, our minds in a muddled, impure way are always doing this, but the pure and controlled mind does it completely and at will. This sutra is really an amplification of the preceding one. The sage tells us that the one key of perfect concentration will unlock the secrets of the universe in the three directions: that of consciousness, matter and force. And Johnston says, very beautifully and truly, that "the cordial sympathy of a gentle heart, intuitively understanding the hearts of others, is really a manifestation of the same power as that penetrating perception whereby one divines the secrets of planetary motions or atomic structure." Thus love and purity of heart, which is impersonality, are the truest ways to knowledge, are "knowing" in fact.

The next five aphorisms are difficult and metaphysical. They describe the action of the analytical "lower" mind, and how by its purification and sublimation it flowers into the synthetical "higher"

mind. True understanding of an object can only be attained by this higher mind, when its lower representative is controlled and pure, all memory images having disappeared. This irresistibly reminds one of certain teachings of Krishnaji. In the present or the eternal Now, unattached either to the future or to the past, lies the secret of the universe. And of H. P. B.'s words: "Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material." (*Lucifer*, October, 1888.)

They deal with the four stages of perception of the form worlds, material or subtle, and with those forms of concentration which have been built up round an object of thought. That object may concern that which is visible or invisible and subtler. Nevertheless, all form is the Not-Self, and the Self shining through is intuitively perceived. And to be concerned with them is "meditation with seed." They are not the realms of pure Spirit, though in ever greater sublimation they must be traversed upon the way to that kingdom. What that kingdom is beyond time and space, beyond the pairs of opposites, beyond feeling and thought, we can only very dimly sense. Only it is "beyond." The stairway of guided and controlled, and ultimately transcended, thought ascends thither to that world of light. Who shall describe entrance therein? Only the poet and the man of genius, using a power higher than the judicial, is nearer the vision of Buddhi, the spiritual soul, than most of us. In Johnston's words: "We ascend from outer material things, first to mind-images and then to ideas and principles, and we finally come to purer essences, drawing ever nearer and nearer to unity."

They lead to a "formless" world wherein knower and known and the consciousness of knowing are one. The knower and the field of knowledge are lost sight of, and here language fails, for language deals with objectivity and its relation to spirit. Therefore the highest conditions of meditation are likened to sleep and trance, but it is *not* physical sleep or the trance of a medium. The seer is asleep to the lower worlds of form and tremendously awake to his own direct spiritual identity. He now possesses that highest of all riches, that which belongs to all pure souls equally when united on the plane of eternal unity. "Whether in the body or out of the body, I cannot tell; God knoweth."

47. This apperception being reached brings a joyous and luminous spiritual insight.

48. In this condition perception is unfailingly true, being Essential Cognition.

Thus the wise, says Vyasa, cognize the Essence,

(Concluded on Page 91)

Personal Opinions

By L. W. ROGERS

Economic Problems

For some time I have been thinking of a series of articles on economic affairs to run in this department and it may be well by way of preface to point out the very intimate connection between the theosophical teachings and the present unhappy plight of the civilized world. Interestingly enough the savage world is not affected. All the parts of the earth which have no connection with our modern civilization are as prosperous as they ever have been. It is only where mankind knows a great deal and possesses a great deal that his troubles multiply and suicide flourishes!

But what has Theosophy to do with the depression? Everything. The First Object of the Theosophical Society is to form a nucleus of the universal brotherhood of humanity, and the present situation has arisen from no other cause than a violation of the principle of brotherhood. Every economic wrong is a moral issue. The whole world is squabbling today over the wealth which the race as a whole creates and everybody is trying to grab as much of it as possible. Within the nations groups of citizens combine to fight for advantages for their particular industry, to get the best possible tariff arrangements or the most favorable quotas; meantime the nations maneuver to get every possible trade advantage. The earth has become the stage of perpetual warfare, either armed or unarmed, and the prize is the largest possible share of the goods which the race produces. It is this that leads to war among civilized nations.

The most important word in all languages is "food." Analyze any modern war and step by step you will get down to that word. Japan invades China, sending her army and navy to Shanghai. Why? Because the Chinese had placed a boycott upon Japanese goods. That was the sole issue in the war. Why did the Chinese boycott the Japanese goods? Because only by consuming the products of her own factories and farms could China find employment, and therefore the means of living, for her own people. If the Chinese used Japanese products the Chinese productive mechanism would be idle and her people hungry. She must choose between that and resisting the invasion. But why did Japan send an army and fleet into China to stop a boycott at a cost of hundreds of millions of dollars? Because if her goods could not be sold abroad her factories would be idle and her people hungry, for she produces far more than her own citizens can use. Why does Japan defy the League of Nations, disregard treaty obligations,

invade foreign countries and risk universal condemnation in a determined attempt to annex more territory? Because her mountainous little island cannot feed her rapidly growing population. Her agricultural possibilities have been pushed to the limit. There is probably no other part of the earth where the corresponding class of highly civilized and intelligent people manage to live on so small a per capita consumption of the earth's products as in Japan. Of course there are the same contrasts of wealth and poverty as elsewhere, but we are talking about what might be called the composite Japanese citizen.

There was a time when religious wars were fought. *There is only one cause of war today.. It is the struggle among the nations for economic supremacy.* That fact makes an understanding of economics an exceedingly important matter. That struggle is all the more dangerous because it is going on blindly, dealing only with the issue of the day and always ignoring the fundamental principles involved; and it is increasing in intensity as the weeks go by. Ireland and England have for many months been engaged in a retaliatory tariff contest. Meantime England and Japan are struggling for economic supremacy in India: England with the weapon of law-making and Japan with the weapon of a lower standard of living and cheaper labor; England endeavoring to hold the trade of the vast country and Japan determined to take it away from her. As these lines are written there is economic trouble brewing between France and Britain. The retaliatory measures adopted by the London Board of Trade are so alarming that the British Cabinet meets in an effort to smooth things out, but seems not to succeed. And so it goes the world around.

Thus far, apparently, none of the statesmen in power have been able to see beyond their national boundaries and to realize that it is not a national but a world problem that has to be solved — to see that just as certainly as there can be no permanent prosperity for one class in a nation at the expense of other classes, so there can be no permanent gain for one nation at the expense of the others. In the finality they must all prosper together or fail together.

Theosophy has a solution for all human problems and it is as deeply concerned with economics as with ethics. Indeed the two cannot be separated for they are but two phases of the evolutionary development of the race.

What Lodges Are Doing

Akbar Lodge (Chicago): Saturday afternoon is a busy time for Akbar Lodge. A typical Saturday program begins with a public lecture at 2:30, a business meeting, study class for inquirers, or tea, at 3:45, followed by a *Secret Doctrine* class, study of sacred literature, or a musical or art program at 4:30.

Annie Besant Lodge (Chicago): The members of this lodge, although few in number, have resolved to do their part in spreading theosophical ideas. The lodge meets regularly each week, and a study class for non-members, started last fall with but three students, now has an attendance of more than a dozen.

Atlanta Lodge: As the result of a successful series of lectures by Mr. Rogers, a new study class has been organized in Atlanta. Mr. Fred Werth, who has been traveling with Mr. Rogers this season, gave an address in the lodge hall on March 14, on the subject "What Theosophy Is." This was followed by a question and answer meeting and the organization of the class.

Aurora Lodge (Illinois): "The Seven Crises in the Life of Christ," was the subject of a talk presented to the lodge by Mrs. Boman of Oak Park on February 19. Miss Mequillet of Headquarters visited the lodge on March 19 and told the members about "Social Happiness in Ancient Peru." Both talks were most interesting and instructive. On such occasions new ideas of conducting classes and of participating in the Greater American Plan are discussed. All of the members worked hard to make a success of their card party on March 9 and 10, which proved quite an aid to the lodge treasury.

Besant Lodge (Cleveland): The program of events for the lodge from March 1 to September 1 has recently been published, presenting a fascinating outline of activities. It includes a Truth Trial by the Young Theosophists on "Justice on Trial! Does Justice Rule the World?" and lists such subjects as "When Doctors Disagree," "A Theosophist as Writer and Artist," "Rising Racial Tides" and "Pattern of Life." Four picnics during the summer are scheduled to follow the closing reception in June.

Besant Lodge (Hollywood): A memorial meeting, attended by a large number of members, marked the passing of Bishop Leadbeater. The address of the evening was given by Bishop Cooper. All of the speakers brought their audience into very close touch with Bishop Leadbeater, recounting many personal reminiscences.

Besant Lodge (Houston): A study of J. J. van der Leeuw's *The Fire of Creation* was begun by the lodge in January. The members take turns in presenting a chapter at each meeting, and thus all of the members are given an opportunity to actively participate in the work.

Besant Lodge (Tulsa) sends a glowing account of the inspiring series of lectures delivered by Bishop Hampton in Tulsa recently. The lectures were presented in the Unitarian Church, and the minister of the church not only announced them at his services, but also invited Bishop Hampton to be guest speaker at the Sunday morning service of the church. Four new members were received into the lodge during the series.

Birmingham Lodge had the pleasure of an excellent two-week's lecture course by Mr. Rogers during the month of February. In spite of bad weather, the attendance was remarkably consistent and resulted in the largest class ever organized in Birmingham for the study of Theosophy. This class, under the direction of the lodge president, Mr. Richmond P. Wetmore, meets Sunday afternoons at four in the lodge rooms, Terrace Court, Suite B-1. Visiting Theosophists passing through the city, or members of other lodges who have come to Birmingham, are urged to note the address and to attend the class at their convenience.

Boulder Lodge writes: "In reporting to THE AMERICAN THEOSOPHIST Boulder Lodge makes a connection that has been neglected for many years . . . Our charter bears the date February 18, 1917 . . . The lodge has passed through several periods of suspension, but is at present functioning with renewed strength . . . We open lodge with a devotional half hour before an hour's public meeting. Because we have never omitted to begin with meditation, our small room has become powerfully magnetized with love and idealism. It is a great privilege to work or to study here." A meeting in honor of Dr. Besant was held on March 6; the central event was the unveiling of a portrait of Dr. Besant painted by Mr. Tefft. A score of members from the Colorado Lodge, including the president, Mrs. Florence Kramer, were visitors, and Mrs. Kramer gave a talk warmly appreciative of the life and work of Dr. Besant. Others recounted anecdotes and personal experiences in connection with her. After the meeting there was a social hour before the departure of the Denver guests.

Chicago Lodge always has its latchstring out except at the 8 to 9 p. m. meetings on Thursday evenings. The April program for Sunday evenings lists Mrs. Adeltha Peterson, Dr. Henry A. Smith, the Rev. Edmund Sheehan and Mr. Sigurd R. Sjoberg as speakers; and at the Saturday afternoon meetings (followed by a social tea) Mr. Walter Greenleaf, Miss Gail Wilson, Prof. R. Brenes-Mesen and Dr. George B. Lake. On Thursday evenings from 7 to 8, a class on the Seven Rays is led by Mrs. Mabel Lattan. The Saturday classes in *The Secret Doctrine* and in Effective Speaking are growing in popularity.

Colorado Lodge (Denver): Adyar Day was celebrated with a novel and entertaining program in the form of a "radio broadcast." The "announcer" and participants were hidden behind a screen of Navajo rugs. Phonograph records of Bishop Leadbeater and of Dr. and Mrs. Arundale were played, and short talks about Adyar were given. A one-act play and records of Indian and other music completed the program.

Detroit Lodge: The public activities of the lodge during February included six public lectures by Colonel Wylde, which were enthusiastically received; two Sunday evening talks by Mr. E. Norman Pearson, on "Inspiration" and "Mind, Matter and Health;" and a Truth Trial on the subject, "Should Poverty Be Abolished."

Genesee Lodge (Rochester): Dr. Roest recently visited the lodge for four days. In addition to members' meetings and a public talk, Dr. Roest met with a small group of young people at the lodge hall to discuss the formation of a permanent independent group. Mr. Kunz was lecturing in Buffalo during the week of March 11, but gave the evening of March 14 to Genesee Lodge for a public lecture. One of the members reviews THE THEOSOPHIST each month as a part of the study class program. Although every member does not subscribe to the magazine, all who attend the meetings have an opportunity to know something of its contents. Another member exhibited several of her paintings in the lodge hall recently. These included a number of heads representing different human qualities; the artist explained that she had found some of her types in the public market.

Lightbringer Lodge (Washington): Two out-of-town speakers added interest to the program for March. Dr. George W. DeHoff of Baltimore presented "The Conquest of the Beast," and Mr. Hugh F. Munro of Philadelphia gave "The Natural History of Evil" and "The Rationale of Telepathy."

Miami Lodge: A brief resume of activities for the past few months has been submitted by Miami Lodge, telling about a most successful bazaar for the benefit of the "Library Fund;" a jolly Christmas party and a program by members of the Round Table; a lecture series by Mr. Rogers, with the organization of a study class afterwards; a splendid musicale, the proceeds of which went to the Round Table; and a ten-day course of lectures by Dr. Pickett.

Oak Park Lodge: A memorial meeting was held on March 4, for Bishop Leadbeater and for Mr. Edward Handschu, a member who had passed on a few days previous. Mrs. Daisie Hurd and Dr. Henry Smith read articles about Bishop Leadbeater, and his phonograph record was played.

Ojai Valley Oaks Lodge: An interesting report and history of work of the lodge has been received recently. One part of the report lists the following activities: Regular weekly lodge meetings, one public lecture a month, Lotus Circle, H.P.B. Training Class, inquirers' class, astrology class, weekly tea open to public; and periodical social

events for Halloween, Christmas and Washington's Birthday, with a lodge kitchen shower in November. A festival of dancing in the Krotona garden is planned for some time in the spring. The lodge study has been divided into nine parts: "The Seven Rays" for the first seven months, "The Path" for the eighth month, and for the last month, a practical application of the year's work to daily life.

Omaha Lodge: Seven people, all faithful attendants of the inquirers' class, were received into membership on February 22. A social hour and refreshments followed the meeting. Another member was received on March 1, and the lodge is expecting several other members of the inquirers' class to join the Society shortly.

Paducah Lodge: Three members of the lodge, living thirty miles distant in Mayfield, Kentucky, are working under the excellent leadership of Miss Mable C. Wright, who holds a class meeting in her home every Tuesday evening. Mr. W. G. McFadden, president of the lodge, visits them every two weeks and gives a public lecture.

Pittsburgh Lodge enjoyed two lectures and a members' talk by Colonel Wylde in January, and several members have expressed a desire to hear him again before his return to England.

Portland Lodge celebrated Washington's Birthday with a lovely party at the home of Mrs. Minnie Chambers. The guests were entertained by appropriate games, and refreshments were served.

Pythagoras Lodge (Cincinnati): Dr. Roest brought much inspiration to Cincinnati when he delivered a series of four public lectures recently. He drew large audiences, described as the "intelligent and thinking type." Many out-of-town Theosophists and friends attended a tea for Dr. Roest in the lodge room on Sunday, March 18. The members feel that with the ideals of the Greater America Plan the lodge will accomplish much, and pledge their assistance as a unit in the work of the Plan. Weekly suppers in the lodge room have grown out of small group meetings, and the proceeds are contributed to the Greater America Plan pledge. Members sold aprons during March to raise funds also.

St. Louis Lodge: A Truth Trial on "Reincarnation" some time ago proved so successful that the lodge held another Truth Trial on March 10, presenting "Reincarnation from the Religious Point of View." The "principals for the prosecution" included a former Presbyterian minister, and a prominent St. Louis judge presided. Shakespeare's "Twelfth Night" was produced recently under the auspices of the Theo-Arts Study Club. A Theosophical Sunday School has been inaugurated by the lodge, under the direction of Mr. H. W. Pirie and Miss Virginia Floyd.

St. Paul Lodge: A supper and social, with about eighty people present, proved very profitable to the lodge, both financially and socially. The Monday evening study class is being carried on successfully under the leadership of Mrs. Mary Boxell.



St. Petersburg and Tampa Members who Attended Picnic Near Tampa.

St. Petersburg and Brahma Vidya (Tampa) Lodges: Twenty-seven members from the two lodges enjoyed a delightfully happy picnic at St. George's, a beautiful estate about nineteen miles from Tampa. The estate covers 5,000 acres, much of it in orange groves, with a large lake half a mile away. The house and much of the furniture are built of native pine, and the rooms were decorated for the occasion with many lovely flowers. After a delicious dinner, the group took pictures (one of which is reproduced above) and then went into the big library for an Adyar Day program. The president of St. Petersburg Lodge made an address, and Mrs. E. G. Crotty told of her experiences in the Brahma Vidya Ashrama and gave intimate glimpses of life at Adyar. At the close of the program Dr. Pickett led a meditation, and then one of the members played "The End of a Perfect Day."

San Antonio Lodge: From fifty to a hundred people attended each of Bishop Hampton's five lectures in San Antonio during February. Two new members were admitted, and there is renewed interest on the part of all the members as a result of the series.

San Francisco Lodge: An astrological forecast for 1934, particularly as to the relation of the United States to world conditions, was given by Miss Virginia L. Porter on March 25. "The Value of Great Books," "The Signs of the Zodiac" and "The Aquarian Consciousness" were the subjects of Sunday evening lectures presented by various members of the lodge during March.

Wheaton Lodge: The Red Cross sewing circle sponsored by the lodge has worked diligently all year, and has turned over to the Red Cross many garments to be used in the relief work of that organization.

The Inner Life

(Continued From Page 87)

the Truth, without even a trace of false knowledge. There we rest upon the Rock of Ages, the Heart of the world.

49. This perception is unique, and its object is other than that which the ordinary powers of the mind, testimony, inference and deduction can reveal.

50. Its impress upon the consciousness increasingly tends to obliterate and nullify the others.

Thus one day "God will be all in all." The Prayer of Simple Regard, of Quiet, is attained, for we have passed from complexity to the great simplicity again.

51. In turn it is itself transcended, and then "meditation without seed", the ultra-cognitive trance, pure Samadhi, is achieved.

As Vyasa says: "When the mind ceases to act further, the Purusha (spirit) remains in its own true self, and therefore pure, absolutely free, and released (mukta) as he is called."

Thus closes the first Book, wherein the states of meditation, the object and explanation of Yoga, its means and its kinds, are described. The second Book describes the practice of Yoga, the steps to union, the means of soul-growth, and in many ways is for us the most practical and understandable of the four chapters of this great little work.

Section News and Notes

The American Theosophist

Many very valuable suggestions have reached us as a result of sending out the questionnaire giving our members opportunity easily to express their opinions and offer their suggestions regarding our magazine. We are happy, indeed, at the response so far as its quality is concerned, but we are looking forward to many more replies. Only about 10% have yet been returned. Have you sent in yours? It represents your opportunity to help in making *THE AMERICAN THEOSOPHIST* more interesting, more valuable to your fellow-members.

We shall presently publish a complete analysis of the result of this survey; shall adopt the most valuable and practical suggestions, and shall explain to our members why others cannot be put into practice.

To all of those who have responded, we are most heartily grateful.

In Appreciation of Max Wardall

By unanimous vote of eighty-four members in good standing present, the St. Louis Lodge extends its deepest sympathy and sense of personal regret on the passing of Captain Max Wardall.

It is the feeling of the lodge that perhaps he was wanted by our great leader who recently passed to the other side. We know him well enough to recognize that whether there or here, the cause of Theosophy and of humanity is always assured of his greatest endeavors.

Delegates May Be Instructed

Several members have addressed to Headquarters the question as to whether lodges have the right to instruct their delegates to federation or national conventions; that is to say, whether they may direct them to voice the opinion of the lodge as against their own personal opinions on specific points upon which voting or discussion must occur.

The answer of course is that an officially appointed or elected delegate can be instructed to voice the opinion of the body he represents and to vote as it desires, and lodges ought to take steps, in appointing a delegate, to see that he is in harmony with the opinion of the lodge and as their delegate will represent that opinion. Certainly a delegate may be instructed as to how he is to vote upon any subject that is known to be coming up for decision.

Wanted—Headquarters Janitor

The National Secretary will receive applications for the position of janitor at Headquarters. The qualifications are: First, a love of Theosophy and the Theosophical Society and a desire to serve. Second, experience in the ordinary activities of a janitor—cleaning floors and windows in offices and hallways, the heavier work in living rooms, attention to wash rooms, and care and cleanliness of the physical establishment and general handiness in all kinds of physical work. Third, preferably a man of middle age, good physical condition, without dependents, desirous of making this service his main interest in life and willing to fit in and give freely of himself.

Applicants should state fully experience, age, condition of health, length of previous employment in several last preceding positions, and give several member and other references.

Convention Dates Now Definite

After still further consideration, it has been definitely decided that the convention dates will be as already tentatively announced, namely, August 19 to 22 inclusive, preceded by a period of summer school.

Not only do we find this period much to be preferred from the standpoint of the astrological aspects, but it is much more likely that Dr. and Mrs. Arundale or other distinguished guests would be available at that time than at an earlier period.

Have you voted?

Last day for ballots to reach Olcott

APRIL 20

Vote Now—don't depend on the last mail

T. O. S. Watchers Wanted

The Order of Service needs intelligent, alert members to act as publicity agents to bring out bigger and better audiences for our theosophical lecturers, and to clip magazines and newspapers for valuable material. Practical instructions will be given where needed. If attracted to this phase of the work, address National Watcher, P. O. Box 50, Atlanta, Georgia.

Important Membership Definitions

1. Fiscal year
or Dues year
or Membership year } July 1 to June 30.
2. Paid member — One whose dues are paid (or remitted) for current fiscal year.
3. Delinquent member — One whose dues are three months in arrears. (*Does not receive The American Theosophist.*)
4. Inactive member — One whose dues are unpaid (or unremitted) for previous fiscal year. (*Loses privilege of voting and attending closed meetings.*)
5. Member in good standing — One who has not been transferred to the inactive list. (See definition 4.)

NOTE — (1) It is common sense that a member who has neglected to respond to notices or reply to inquiries for twelve months should be considered inactive and lose the privileges of membership in good standing. (See definitions 4 and 5.)

- (2) Those who have forfeited active membership in the Society (on Headquarters records) have obviously also automatically lost lodge membership.
- (3) Reinstatement to active membership requires the payment of dues for the current fiscal year ONLY.
- (4) All above refers to Headquarters dues and Headquarters record of payment or non-payment.

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Madanapalle College Flag Day



The Madanapalle College Flag of Unity, unfurled on Flag Day, November 17, 1933, symbolizes the essential unity of man's variations of response to the universal Reality in the great spiritual cultures known as the Religions. Behind the Religions is the Eternal Wisdom (the *Serpent of Eternity*, which in India is also *gnana*, wisdom) and the universal movement of spirit to matter and matter to spirit (the *interlaced triangles*). Out of these have come the Vedic culture (the *lotus circle*, whose *eight petals* indicate the Buddhist culture). Later came the Christian culture (the *cross*) and the culture of Islam (*crescent and star*).

The emblem includes in intention all the spiritual cultures of human history. Its message is that in the fulfillment of the Vedic unity, the Buddhist calm, the Christian love, the Islamic self-surrender, lies the assurance of the peace for which the bewildered nations are longing. Each day's work in the college and its high school is opened by a dedication in terms of each of the Religions and by a general aspiration.

Adyar Day Fund

The following letter from Dr. Ernest Stone, Secretary-Treasurer of the U. S. Adyar Committee, was addressed to the International Treasurer of the Society at Adyar;

March 16, 1934.

"Our 1934 Adyar Day offering of one thousand dollars is herewith enclosed. This amount is an improvement over last year (\$800) and reflects, I think, an improved financial condition in the United States. While this year's gift is but one-seventh of our 1927 collections, still it represents the best we can do at this time, and carries with it the love and devotion of the membership of the American Section.

"Next year and the years to follow we hope to show an ever increasing return. Never again do we expect to fall below a thousand dollars in our annual Adyar Day Campaign. I think I am safe in pledging the American Section for this amount."

Those who would help the world must go below the world and lift it on their shoulders . . . those who would bring the sunshine to others must accept the shadow and cloud for themselves.—*Dr. Besant.*

An Open Letter from Robert R. Logan, Chief Brother, U. S. A., Theosophical Order of Service

I have not yet quite completed my "cabinet" of National Department Heads nor am I yet ready to issue any general bulletins or publish new leaflets, but I want to avail myself of the courtesy of THE AMERICAN THEOSOPHIST to say that the main effort of the T.O.S. will be to cooperate with Dr. Roest and Miss Henkel in their development of the Greater America Plan.

The true object of the Order of Service is not to create a perfect piece of hierarchical machinery in rivalry either of the Theosophical Society or of the various humanitarian and reform movements of the outer world. It was intended primarily to stimulate and benefit the lodges and members of the T.S. by affording them an opportunity to express in practical service, without jeopardizing the neutrality of the T.S. as such, their theosophical understanding and sympathy and to enable them to bring back to their lodges some practical knowledge of outer world conditions and of the efforts men are making to ameliorate those conditions.

According to the theoretical plan of the Order, each T.S. lodge should have a Head Brother of the T.O.S. and each Head Brother should have his "cabinet" of seven local Department Heads. This, however, seldom if ever works out perfectly in practice, for each lodge has a certain keynote or characteristic so that only some, perhaps only one even, of the seven departments will flourish among the members of the lodge, while quite different lines of service express the interests of another lodge.

In practice therefore it is best for each Head Brother when appointed to find out what work is likely to enlist the active interest of his fellow members and develop that work to some efficiency before he tries to start the other departments.

May I ask all interested lodge presidents or secretaries, where the T.O.S. is not already functioning, to suggest to me the name of some promising member for the position of Head Brother together with whatever further information regarding the membership they may think useful? If they will do this I am sure we shall soon have some renewed life flowing in and out of the lodges in the shape of practical cooperation with the reforms of the day to supplement and round out the work of the lodge lectures and classes.

The National Department Heads so far appointed are:

Animal Welfare, Miss Mabel K. Zimmers, Eddington, Pa.

World Peace, Mrs. Flavia MacKenzie, 4106 Rucker Avenue, Everett, Wash.

Healing, Dr. George W. DeHoff, 2020 N. Charles Street, Baltimore, Md.

Natural Living, Mrs. Lilian L. Wardall, Ojai, Calif.

Arts and Crafts, Mrs. Orlene B. Moore, Route 2, Homewood, Birmingham, Ala.

Watcher, Mr. John Nimick, P. O. Box 50, Atlanta, Ga.

Have You a Secret Address?

It is not an exaggeration to state that approximately the full time of one person is constantly employed at Headquarters checking and correcting members' addresses. We always have about 100 members whose mail has been returned to us and whom we are unable to contact because of having moved without leaving any address. Not until the member happens to write to us complaining of lack of receipt of a magazine or through some such means do we find where he lives.

Eighty ballots have been returned to us because of members having addresses not yet disclosed.

Of the ballots so far received at Headquarters, over 150 have carried addresses strange to us, kept secret by the members who possess them. Every month many magazines are returned at Headquarters' expense for extra postage because members have failed to send us their new addresses. Even lodge officers move and their mail comes back to us. Many complaints reach Headquarters from members who apparently expect magazines and mail to be sent to addresses they have not previously given us. When moving one does not forget to order the gas turned on at the new address or to have the telephone reinstalled. Why should not one's theosophical membership receive equal consideration and appreciation of its value for the sake of those at Headquarters who bear the brunt of the difficulties that arise? It would be so useful to us sometimes if these members would come down from the higher planes and work on the plane of physical affairs.

Is your address a secret?

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of..... dollars (\$) (or the following described property):

Cash contributions made within the taxable year to the American Theosophical Society not exceeding 15 per cent of the taxpayers' net income are allowable as deductions in computing net income under Article 251 of Regulation 69 relating to the income tax under the Revenue Act of 1926.

Endowments may be made to the Society with the provision that an annuity be paid to the patron for life.

Florida Federation

The following telegram was received by our National President from the Florida Federation, which was organized on March 18:

Jacksonville, Florida,
March 18, 1934.

"Enthusiastic harmonious beginning of Florida Federation — thirty-eight members present. Deeply appreciated your wonderful telegram. Meeting proceeded under the inspiration of your statement regarding our working solidly as one in name of Elder Brethren and service of the world. Feel that Florida may become as California, a nursery for the dissemination of theosophical teaching among our countless winter visitors, who returning to their respective homes, will find their theosophical home there. We offer Florida Federation for such service."

New England Federation

Despite the fact that the date for the third meeting of the New England Federation followed hard upon the worst weather of the winter, March 4 saw the largest gathering yet of New England Theosophists.

The day was very full of interest. At 10 a.m., a requiem service for Bishop Leadbeater was held, Major Gardner officiating. This was followed by registration and a talk to the members by Major Gardner. At 1 p.m., dinner was served in the convention suite of the Hotel Bridgeway. Following the dinner was a public lecture by Fritz Kunz on the subject "Security and the Psychology of Soul."

The largest audience which has gathered in Springfield for several years for a theosophical lecture received the talk enthusiastically, judging by the interesting forum which followed. Things are stirring in New England.

Public Library Work

A Fine Example

The Lodge in Palo Alto, California, sets a splendid example of what can be accomplished in our public libraries, for there over thirty books by our best authors appear in the public library on a shelf labeled *Theosophy*, and other books of our theosophical literature are to be found on the shelves of Architecture, Biography, Travel and New Thought. Here is a little lodge in a little town, relatively speaking, doing a big work by making Theosophy available to the intelligent members of the community, those who read. Need any more be said to encourage our lodges, each to have a representative or a committee working closely in contact with the public library to see that theosophical books are provided for the reading public and are properly classified and made available?

Our hats are off to Palo Alto Lodge.

Itineraries

LECTURERS

Mr. Fritz Kunz

April 1, 2, Kansas City.
April 6-11, Oklahoma City.
April 12, 13, 14, Albuquerque-Flagstaff.
April 15-30, Southern California.
May 1-10, Northern California.

Mr. L. W. Rogers

April 1-6, Toronto.
April 8-12, Detroit.
April 22, Milwaukee.
April 29-May 4, St. Louis.
May 6-11, Denver.
May 13-18, Casper.

Colonel L. F. Wyld

March 18-April 18, Southern California Federation.
April 20-30, Northern California Federation.
May 2, 3, Portland.

FIELD DIRECTOR

Dr. Pieter K. Roest

April 1-4, Lansing.

FIELD WORKER

Miss Anita Henkel

March 24-April 6, Birmingham.
April 7-15, Atlanta.

Statistics

American Theosophical Fund

Previous receipts.....	\$303.15
To March 15.....	67.85
	\$371.00

Building Fund

Mr. and Mrs. A. T. Rinchlew, Miss Lucile Tenny, Mrs. Eugene L. Brown, Mr. Wayne Pratt, Mr. John F. Fincher — Total \$17.40.

Greater America Plan

Previous receipts.....	\$2002.50
To March 15.....	439.08
	\$2441.58

Higher Memberships

Previous receipts.....	\$1940.63
To March 15.....	66.75
	\$2007.38

Helping Hand Fund

Total.....	\$18.33
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Nursery Fund

Total.....	\$11.00
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Deaths

Miss Christina Deans, National Member, January 31, 1934.
Mr. Edward A. Handschu, Oak Park Lodge, February 22, 1934.
Dr. Bernard F. McGreevy, Billings Lodge, February 4, 1934.
Mr. Edward E. Maubach, New York Lodge, February 26, 1934.
Mrs. Martha E. Miller, formerly San Francisco Lodge, February 21, 1934.
Mrs. Elizabeth Parker, Besant Lodge of Cleveland, February, 1934.
Col. F. O. S. Theander, Crescent City Lodge, recently.

(Concluded on Next Page)



American Round Table

RAY W. HARDEN, Chief Knight



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

Pages: 7 to 11 years.
Companions: 12 to 17 years.

Squires: 18 to 20 years.
Knights: Over 21 years.

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

International Congress of Round Table Order is being held at Barcelona this year, during the month of April. Several important matters are to be acted upon, including election of Dr. Besant's successor as International Protector of the Order. The International Department in MODERN KNIGHTHOOD, so ably edited by Mrs. Ben-Allen Samuel, will contain news and reports of this and other world-wide events concerning the R.T. and the T.S. Members who are not yet subscribers will find it very much worth while to have this unusual and valuable newspaper of youth, which deals with new progress and problems, and presents Theosophy in an attractive, easily assimilated manner. Quite a number of members are using MODERN KNIGHTHOOD with good effect, to send on to young acquaintances or adult non-Theosophists, as an introduction to this comprehensive study of life.

Modern young knights who are in earnest do not seem to brook delay in getting a start. Another Table of all-youth membership, boys and girls, is progressing nicely at Reno, Nevada, with a self-organized group.

Mrs. C. A. Miller, Leading Knight of the Table at Newport, Michigan, continues to report interesting activity. This Table is planning full equipment, and its ranks are being constantly increased by the addition of new knightly names.

Through the enthusiastic work of Dr. Nina E. Pickett, a splendid Table is operating with good

success at St. Petersburg, Florida. Dr. Pickett's letters to R.T. headquarters are the cause of much encouragement and renewed activity among other groups. Her support is most warmly appreciated, both locally and throughout the Section.

Very gratifying report comes from the office of Blanche Povelsen, Eastern Knight Counselor, Washington, D. C. There is the pleasing prospect that in the near future we may have a special department in MODERN KNIGHTHOOD, edited by Mrs. Povelsen, whose talents in authorship and lecturing are well known.

A Table Report from Casper, Wyoming, brings encouraging news of a strong group, under the leadership of Knight Faye W. Pursel. Aside from the nice roll of knightly names, there is a Golden Chain Auxiliary.

Elsie Pearson, Knight Counselor for Central Division, sends in the usual fine Table Report for Detroit, listing her strong knightly band of twenty-three, with several additional applications. Mrs. Pearson has been lending efficient assistance in the establishment of the new Table at Stony Pointe, where she officiated at the initiations for about twenty new members of the various degrees.

An interesting communication from Miss H. E. Morton, Leading Knight of Miami Table, indicates various efforts toward expansion of the work and influence of this active group, which has long served as an inspiration in Round Table circles.

Section News and Notes

(Continued from Page 95)

Visitors at Olcott—February and March, 1934

Mrs. Catherine L. Voltmer, Wheaton, Ill.; Mrs. Mary Lynch, Wheaton, Ill.; Clinton Thompson, Racine, Wis.; Howard Allen, Bloomfield, N. J.; Evan Runner, Philadelphia, Pa.; T. Romeln, St. Anne, Ill.; Fred Butler, Havana, Fla.; Leon Hayes, Fort Worth, Tex.; Virginia R. Lignell, River Grove, Ill.; Mr. and Mrs. La Forrest E. Ball, Wheaton, Ill.; Mrs. G. A. Hoas, Wheaton, Ill.; Rose Styber, Chicago; Natalie Houghton, Wheaton, Ill.; Natalie D. Bigelow, Chicago; Fordyce C. Stone, Wheaton, Ill.; Elsie J. Findlay, Altoona, Pa.; Marian Smith, Downers Grove, Ill.; Leon A. Wood, Downers Grove, Ill.; Mr. and Mrs. Chas. S. La Forge, Ojai, Calif.; Earl Buckner, San Francisco, Calif.

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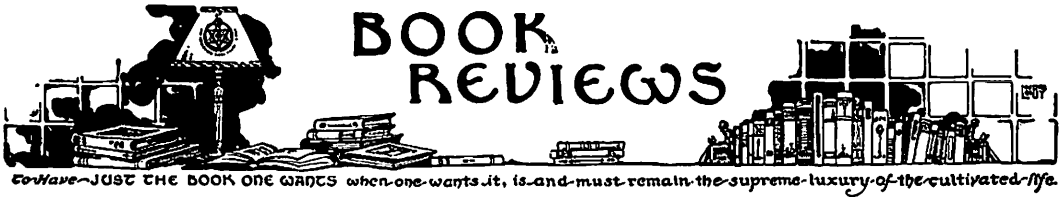
Ballots must reach Headquarters

by

APRIL 20

THE AMERICAN THEOSOPHIST

BOOK REVIEWS



The Complete Works of H. P. Blavatsky, Vol. II, 1879-1881. Edited by A. T. Barker. Rider & Co., London, England. Price, cloth \$5.00.

Madame Blavatsky once called *The Secret Doctrine* a "nosegay;" the present volume allows us to discover what the Flower-gatherer was doing in 1879-1881. If she wanted to let the world know just what a violet was she waited until ignorance criticized it for not bearing seed, then she told exactly why it was in her bouquet. If she felt that people should know the truth regarding a certain weed she replied to someone who had just praised it.

Some of the violets? Spiritualism — "most important of all current subjects for investigation;" Aryan Philosophy — "without whose revival (for which we are laboring) the West will tend toward the grossest materialism;" ghost stories — "every one admitted into our columns has the value of illustrating some one phase of psychology;" Theosophy — "which recognizes nothing as supernatural, believes only in facts and science, and studies the laws of nature, both occult and patent."

Some of the weeds? The oriental missionary scheme — "a wretched failure;" "miracles" — "most wondrous phenomena" certainly, but not miracles "because nothing can happen outside of natural law;" that the Theosophical Society was thriving financially on its dues and subscriptions — "the cost of the work done since leaving America has been Rs. 24,951, the cash receipts Rs. 1,560."

The reader may think that there are flowers which seem to have been picked carelessly with nearby grass, that a convenient scientist might have saved her from errors in naming her flowers, that she would pick dandelions, but he is bereft of humor who will not chuckle many times over these spicy pages, exceptional who will not know that he has learned, insensible who will not feel an occasional catch in his throat over the experiences of the abused and misunderstood "alien" who went to India with Colonel Olcott to establish the Theosophical Society. — L.D.B.

Krishnamurti, by Carlo Suares. Translated from the French. Les Editions, Adyar, Paris. Price, paper \$2.00.

The author endeavors to explain the message of Krishnamurti, but the message itself being cryptic and paradoxical, it is rather a daring venture and the result is confusion worse con-

founded. The fact is Mr. Krishnamurti is dealing with the intuitional world; language has not yet evolved to *expression in words* of intuitional thought, which makes even the direct message difficult to understand, except by those who have made what Benson terms the "elan vital" from mere intellect into the vaster realm of intuition, and who have had personal contact with the deliverer of the message. Only in proportion as intuition has evolved can response be made to the teaching; consequently the message will be accepted differently by each individual. Therefore, to give a general explanation, such as the author endeavors to do in this book, is an impossibility. By the academic and intellectual student the message will be considered as metaphysical vagueness. By the intuitional mystic there are depths and heights of spiritual wisdom to be attained.

The theory of the "Eternal Now" is an abstruse subject, difficult for even the most erudite philosophers to grasp, and only light from the Higher Self can give a clear vision of its meaning.

— MAUDE LAMBART-TAYLOR.

A Survey of Mystical Symbolism, by Mary Anita Ewer. Macmillan Co., New York. Price, cloth \$3.40.

This book purports to explain the inner meaning of the many symbols used by mystics to express emotions engendered by the spiritual life, as well as the spiritual progress made by those who have begun to tread the path towards God, instead of remaining in the realm of mere material desires and thoughts. Language has not yet evolved to the point where the interior life of the soul can be expressed, and so in all the religions of the world the effort has been made to relate spiritual experiences through the analogy of symbolism.

The author has covered much ground, carefully tilled it, leaving few, if any barren places. The book is fascinating reading, throwing light as it does upon the meanings of the Holy Grail, Dante's Divine Comedy, and even such modern literature as Emily Dickenson's poems which are sometimes such a problem for the understanding. The mystic significance of solar and phallic worship, masonry, esoteric schools of thought, and the Sacraments of the church are explained. This work is a most valuable addition to the many books of mysticism, and should be read by all interested in the subject.

— MAUDE LAMBART-TAYLOR.

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White Lotus Day—A Tribute of Love and Gratitude to H. P. Blavatsky from Annie Besant. White Lotus Day is May 8. This pamphlet will be helpful in planning a suitable program. Regular price 15 cents.

The Understanding Life—by Clara M. Codd. This booklet deals with "The Other Side of Death"—"The Meaning of Pain"—"Spiritual Training in Daily Life." Regular price 25 cents.

Australia and New Zealand—The Home of a New Sub-Race, by C. W. Leadbeater. Regular price 25 cents.

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