

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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LEARNING BY HEART

*Learn above all to separate Head-Learning from
Soul-Wisdom, the "Eye" from the "Heart" doctrine.*

The Voice of the Silence.

There are two classes of beings among those who are seriously influenced by Theosophy. First, those whose minds are satisfied. The philosophy appeals to them, because of its inherent reasonableness and unbreakable logic; because of its striking consistency, its uttermost common sense, and above all its sweeping breadth, encompassing every problem of human life as of cosmic world-process. They are of studious temperament. Finding Theosophy responsive where science is silent, capable of solving scientific conundrums at least in theory; also finding it enlightening in its philosophical propositions, these friends devour with speed the contents of our books. The ethics of Theosophy make no practical appeal to them. If they read *The Voice of the Silence* it is because of its poetry, its rhythmic beauty. They are not impelled to apply Theosophical principles to their own daily problems. Thus, reincarnation is accepted as a logical and reasonable teaching on the plane of intellect, but they live as if they had never lived before on earth, and, what is even more remarkable, as if they will not return here to meet the

reactions of their present deeds; and so on and so forth. Some of us puzzle—Who buy hundreds of our books, when at the Lodge so few are seen, and still fewer are sacrificingly active? It is this first class of beings who purchase and use for their own purposes our literature. Among them are journalists and writers whose mental output is the result of such reading; but they seldom publicly acknowledge the source. But Theosophy bears neither grudge nor ill-will towards these, for they too are serving our Cause without meaning to do so. A variant of this type is to be found in our several Lodges. Such come to our meetings and classes, participate in our labours, even help us in certain measure, but do not practise, do not apply our Teachings to better their characters, to purify their moral natures, to control their daily life process by the arousing of the Spiritual Will, which continues to lie dormant in them. As long as they keep on reading and studying and attending the classes they benefit—but indirectly, unconsciously to themselves. Like children they absorb nourishment and grow, without being aware of

of that? Of what good to W. Q. Judge or any other is the diamond that lies concealed deep underground? Of course every one knows that there is not a gem, now sparkling in a jeweller's shop but pre-existed and lay concealed since its formation for ages within the bowels of the earth. Yet, surely, he who got it first from its finder and cut and polished it, may be permitted to say that this particular diamond is "given out for the first time" to the world, since its rays and lustre are now shining for the first in broad day-light.

THEOSOPHICAL ACTIVITIES

*Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal and ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail if you only remain staunch to the Master's programme and true to yourselves. And last night I saw * and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.*

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

U. L. T. DIRECTORY

"Each United Lodge is wholly autonomous."

"The bond between the various United Lodges is the same as the bond between the Associates themselves."

"One is an Associate to the extent that he embodies Theosophy; a Lodge is united to the extent that it is true to the declaration."

The first U. L. T. was founded by Robert Crosbie in 1909 at Los Angeles. Since then have come into existence the following Lodges:—

1. Bombay 51 Esplanade Road (1929)
2. London 293 Regent Street, W. 1 (1925)
3. Los Angeles ... 245 West 33rd Street (1909)
4. New York 1 West 67th Street (1922)
5. Paris 14 Rue de l'Abbé de l'Épée (1928)
6. Philadelphia ... 1711 Walnut Street (1925)
7. San Francisco ... 946 Pacific Building (1910)
8. Washington D. C. 709 Hill Building, 17th Street (1923)

The following magazines are published under the influence of different Associates of the United Lodge of Theosophists:—

Theosophy (English)—Los Angeles now in its XIXth volume
Théosophie (French)—Paris " " Vith "
De Theosoof (Dutch)—Amsterdam " " IInd "
The Aryan Path (English) Bombay " " IInd "

In the December Bulletin of the New York U. L. T. there is a useful little article on "Christmas Giving." Attention is drawn to the real giving—the giving of the heart itself:

It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action, for all our hearts are based in the same One Life . . . The resurgence of spiritual, mental, and moral force that comes with the Christmas time is the giving of Great Nature, to be shared by all.

In the Bulletin of the London U. L. T. for December we find a new feature, namely "Of Studying Theosophy." It is proposed to reprint from time to time under that heading excerpts from articles on this important subject. The first excerpts given are taken from Mr. Judge's articles—"Of Studying Theosophy" and "Much Reading, Little Thought." This feature should prove very helpful to students all the world over.

A new Lodge, called the Phoenix Lodge, has just been formed in London and is affiliated to the Adyar Theosophical Society. Its declared object is as follows:—

To form a nucleus of members who hold the opinion that the Theosophical Society was founded for the purpose of studying and disseminating the tenets of the archaic wisdom propounded in the Secret Doctrine, as expressed in the original objects of the Society and who are opposed to the Society's name, properties or funds being used for any other purpose or purposes.

We welcome any new effort at spreading the pure teachings of Theosophy, which have been so long presented in a distorted and false fashion in that Society.

Mr. R. A. V. Morris contributes an excellent article to the *Canadian Theosophist*, entitled "Theosophy and the Man in the Street". He complains that "the great mass of ordinary folk—the type of people who listened to the Buddha—have been left quite untouched" by Theosophical teaching. How are they to be affected? It must be, Mr. Morris contends, in some way that directly relates to their daily lives, and it is our job to pass these teachings on to many. It will be remembered that Mr. Judge wrote in one of his letters regarding "the plan of getting Theosophy to the working people." "It must be simply put," he says, "it can be understood." "Has anything been done?" he asks, and this was more than forty years ago. The same question is asked again to-day.