



In Defense of Astrology

H. P. Blavatsky

Re-Education of the Emotions

Annie Besant, D.Litt., P.T.S.

On To Victory

Dr. George S. Arundale

"Olcott," Wheaton

Sidney A. Cook

Wheaton Institute

Josephine Ransom

September, 1932

Applied Theosophy



World Theosophy

A Journal Devoted to the Art of Living

Marie R. Hotchener, *Editor*

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"Olcott"—Theosophical Headquarters, Wheaton, Illinois



Over the Wide World

Union and Coöperation Are Indispensable.—Master K. H.

These lines are written at our American Theosophical Mecca, Wheaton, Illinois, and the centralization of so many of our devoted co-workers here, quite a number from different parts of the world, has focussed the vision and thoughts also in this lovely spot.

At first one wondered what made the events taking place here—the Institute, the Summer School, and the Olcott Centenary Convention—seem so different from last year, and as though others read my questioning thought, they too expressed their wonderment. Little by little as the days passed, the reasons for the change became evident.

Last year Wheaton seemed new, young, restless; there were felt invisible walls. Eagerness, devoted workers, and busy, busy days of service were all here, and we felt deep gratitude for all that was being done, as well as doing our part to aid the good work.

But during this past year there

has been developing here an inner shrine that is radiating a benediction whose power is unmistakable. The same good work is going on as before, but no longer is there a feeling of *newness*. There is "oldness" that bespeaks strength; there is no restlessness, but a power that holds peace in its embrace; the walls of separateness have melted into those of outstretched hands, warm, welcoming, sustaining. There are smiles and joy unrestrained, and happy faces that reflect their gladness to be here, sharing in a true Theosophic feast. On other pages there are more details of it.

The Forty-Sixth Annual Convention of the American Section, Theosophical Society (whose international headquarters are at Adyar, Madras, India) was held at these spacious headquarters of Wheaton from August 13th to 16th. The usual routine business of an organization containing many thousands of members

was conducted with harmony and dispatch, but this of itself would not warrant especial mention. It did seem to many competent observers, however, that more members than usual felt a deep sense of the occult realities of life and unity of which the Society is only a small outer expression. Grateful for the splendid accomplishments of this last year, they cognized and expressed the spirit of solidarity, and the determination to make the forthcoming year's work more fruitful than ever in a strengthening of Lodges and other centers.

It was an extraordinary tribute to the superiority of Theosophy as a practical philosophy of life, that the dominant note of all the meetings was one of joyousness and optimism and surety for the future. The widely accepted religions and beliefs of the day in the outer world have not availed to lift their millions of adherents out of the depths of the sadness and gloom into which the economic and political depression of the world has plunged them. Strangely inspiring therefore it was to observe that the few thousand Theosophists find their Wisdom Religion adequate to put gloom to rout and to install happiness and progressiveness on the throne of their intelligence, their emotions, and their actions. Would that each reader—not already familiar with Theosophy—might at least say to himself: "If this Theosophy works so well for *them*, why should *I* not give it a trial?"

It is believed that this Conven-

tion was unique in at least this respect, that for the first time in the history of the American Section it followed after an "Institute" and a "Summer School" session which ran consecutively for some weeks just preceding the Convention. During these weeks quite a number of members attended daily classes in various phases of Theosophy (the program is given in detail on another page). Dr. George S. Arundale, for some thirty years intimately associated as Dr. Besant's son and helper in her Theosophical work in India and elsewhere, came all the way from India and Europe, with his greatly beloved wife, Rukmini, to preside over the Institute and the School.

Dr. Arundale's scholastic attainments, evidenced by his several university degrees, as well as by his many years' principalship of the Central Hindu College, his familiarity with practically every worthwhile world-movement of the day, his long experience in international politics, these—but more than all these, his deep understanding of Theosophy and his lofty spirituality—make him a beneficent force which is of tremendous value to the work. He lectured twice daily, sometimes thrice, and always with such wisdom, geniality, good-nature, and delightful spirit of comradeship as to endear himself to all.

Assisting Dr. Arundale were Mrs. Arundale, Mr. Geoffrey Hodson, and Mrs. Josephine Ransom in the regular work of the Institute; those who aided

them in the Summer School and Convention addresses were Sidney A. Cook, President of the American Section, Miss Marie Poutz, Mrs. Hodson, Miss Anita Henkel, Mrs. Cecil Bowman, Mrs. Marie R. Hotchener, and Henry Hotchener.

It was generally agreed, however, that it was Dr. Arundale's genius, leadership, and unstinted giving of himself and his time, which was the main factor in bringing about a strong spiritual fusion amongst the members, even before the Convention began, so that their interest, enthusiasm, and devotion to the Masters' work reached the highest point. Consequently, when the rest of the members came from distant points, those who could stay for only the few days of the Convention itself, they found already created a splendid nucleus of Brotherhood into which they could immediately enter and dwell. It was this which made the Convention unique for its high plane of thought, for the inspiration which pervaded it, for the exaltation which it conveyed to the members in their search for greater wisdom with which to serve Theosophy and the Society.

We venture the hope that the pre-convention Institute and Summer School may become a regular feature of our national Theosophical work, for their benefits inure not only to the individuals participating in them, not only to the Convention itself, but to the work of the Lodges all over the nation as the members

return again to their homes.

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Since this magazine must go to press at once, there is not time to reprint more of the notes from the valuable addresses given at Wheaton during the Institute, Summer School, and Convention. However, several are being transcribed from the verbatim notes and are to appear in our future numbers.

There are several Symposia about H. P. Blavatsky, Colonel Olcott, and glowing tributes to our present leaders. There are also valuable notes of "Questions and Answers" meetings which we shall reprint in part.

We are glad to report that certain series of lectures on special subjects are to appear in book form, published by the Theosophical Press. We shall await them impatiently.

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Dr. and Mrs. Arundale left Wheaton on August 24th for San Francisco, where they remain until September 12th. From there they will visit Ojai for four days and then begin a series of lectures and classes at Los Angeles and Hollywood which continue until October 14th. They sail for England from New York October 22nd.

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The following editorial from *The Messenger*, by Mr. Sidney A. Cook, speaks a strong and vital message:

In Their Strong Hands

It is natural perhaps that there should be some thought in our Lodges as to the successorship when our great President, Dr. Besant, gives up her

physical leadership in the Society as of course some day she must. Those who realize that she is still no less our leader actively guiding our work despite her physical incapacity, hope, with a strength that is almost a demand that she may long stay with us, that her great wisdom may continue to guide as it has done throughout all of the years and as it is still doing.

As to her successor, and may the necessity be long delayed, it is profoundly to be desired that those great Masters who founded the Society and who instructed H. P. B. and Col. Olcott and who nominated and have instructed his successor will similarly indicate under whom we should presently continue to serve Them. Surely we need not speculate or be concerned and may safely leave in Their strong hands the guidance of Their Society, keeping ourselves ever ready by reverence toward Them to recognize and follow Their leadership. No others know the need of the world as They know it, and Their Society dedicated to serve Their world as They direct may well be content to place itself always in Their hands, seeking constantly Their inspiration, always utterly responsive to Their leadership.

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The Editor and the Publisher were exceedingly happy to hear Dr. Arundale, at the Olcott Convention, give a glowing tribute to the work of *World Theosophy*, and his appreciation especially of the August Olcott Number. And this was followed by an official resolution, passed unanimously by the Convention, expressing its gratitude for the propaganda the magazine is accomplishing. Mrs. Bollenbacher, President of the Ohio Theosophical Federation, reported that at one of their meetings *World Theosophy* was greatly praised because of its scientific articles and other articles as well, and

that she had heard it praised generally throughout the State. We take this opportunity of thanking our friends for this deeply appreciated encouragement, and also those who are writing us so many kind letters of good-will.

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As a special tribute to the memory of our beloved President-Founder it was *officially* decided at the Olcott Centenary Convention, held August 13th to 16th, that the place of the Headquarters should henceforth be designated as "Olcott," Wheaton, instead of just Wheaton alone. It was decided also to have a Blavatsky Hall erected there as soon as the necessary funds can be found. There is now a beautiful Besant Grove in the lovely gardens. The Library is henceforth to be known as Rogers Library. Thus are added to our Headquarters other physical symbols of those of our leaders who are ever living realities in our loving and grateful hearts.

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Numerous were the tributes paid to our National President who has been in office for little more than a year as President of the American Section. The resolution was unanimously adopted "That this Convention expresses its deep appreciation of the devoted, self-sacrificing, and skillful services rendered during the past difficult year by its President, Mr. Cook, and heartily thanks him, as well as Miss Snodgrass, the National Secretary, and the capable Headquarters Staff."

Dr. Arundale's comment was:

"Mr. Cook has more than 'made good.' He will lead us on to great things."

From its venerable and dearly beloved President, the Convention received this cablegram:

"My love to the American members. I pray to our Masters for Their blessing on all members who are faithful to the Society and who work to spread it in the world.

"Annie Besant."

The following reply was sent:

"American Section Convention profoundly grateful for benediction of your message. In undying devotion it prays that you, our President and spiritual Mother, may long reign over us."

A cablegram of good wishes was also received from Bishop Leadbeater and Mr. Jinarajadasa. The latter called attention to the special Olcott Centenary Number of *The Theosophist*, issued in August. We are greatly

looking forward to it. Orders may be sent to the Theosophical Press, Olcott, Wheaton.

Telegrams of greeting were sent to Bishop Leadbeater, C. Jinarajadasa, Mr. Warrington, at Adyar, and Mr. L. W. Rogers in Australia.



This number of *World Theosophy* is a few days late, owing to the happy privilege of including articles and news from "Olcott," Wheaton. Many more articles will follow in the October number.

On another page of this issue there is an article entitled "On to Victory," by Dr. George S. Arundale. It is considered so full of such valuable suggestions to members that Mr. Cook, our President, has decided to distribute copies free to all members of the American Section. If you have no time to read other articles of this issue, read that one! It is of inestimable value.

Aspirations

- To be patient, when those around us will not understand;
 - To be gentle, when in their zeal the lips of others forget the claims of Brotherhood;
 - To be kind, when many seek to drag us down by whispering evil tales, untrue, unkind;
 - To be fair, when intolerance strikes again and again;
 - To be silent, when the injustice of bitter tongues impels to bitter speech;
 - To be strong, when comrades fail and falter in the time of need;
 - To have vision, when others cannot see;—
- These things make us men, my Brothers, and draw us near to the Master's Chair where He sits with calm eyes viewing the world, knowing that His plan will prevail.

—Adyar Notes and News Notes.

In Defense of Astrology*

By H. P. Blavatsky

THE books of Hermes Trismegistus contain the exoteric meaning, still veiled for all but the Occultist, of the Astrology and Astrolatry of the Khaldi (Chaldeans). The two subjects are closely connected. Astrolatry, or the adoration of the heavenly host, is the natural result of only half-revealed astrology, whose Adepts carefully concealed from the non-initiated masses its Occult principles and the wisdom imparted to them by the Regents of the Planets—the “Angles.” Hence, *divine Astrology* for the Initiates; *superstitious Astrolatry* for the profane. . . .

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but in the Astrologer himself. Thus Pythagoras, who established the whole Copernican system by the Books of Hermes 2,000 years before Galileo’s predecessor was born, found and studied in them the whole Science of divine Theogony, of the communication with, and the evocation of, the world’s Rectors—the Princes of the “Principalities” of St. Paul—the nativity of each Planet and of the Universe itself, the formulæ of incantations and the consecration of

each portion of the human body to the respective Zodiacal sign corresponding to it. All this cannot be regarded as childish and absurd—still less “devilish”—save by those who are, and wish to remain, tyros in the Philosophy of the Occult Sciences. No true thinker—no one who recognizes the presence of a common bond between man and visible, as well as invisible, Nature—would see in the old relics of Archaic Wisdom—such as the *Petemenoph Papyrus*, for instance—“childish nonsense and absurdity,” as many Academicians and Scientists have done. . . . Nor will he disbelieve in the antiquity of Astrology on the plea that some Orientalists have thought fit to declare that the Zodiac was not very ancient, being only the invention of the Greeks of the Macedonian period. For this statement, besides having been shown to be entirely erroneous by a number of other reasons, may be entirely disproved by facts relating to the latest discoveries in Egypt, and by the more accurate readings of hieroglyphics and inscriptions of the earliest dynasties. The published polemics on the contents of the so-called “Magic” Papyri of the Anastasi collection indicate the antiquity of the Zodiac. . . .

Every student of Occultism knows that the heavenly bodies are closely related during each Manvantara with the mankind of the special cycle; and there are some who believe that each

*In his recent book, *Sorry, But You’re Wrong About It*, Mr. Albert Edward Wiggam calls Astrology a “false and foolish flapdoodle.” Should our readers desire some controvertible facts to offer him we give the following from *The Secret Doctrine* and *Isis Unveiled*.

great character born during that period has—as every mortal has, only in a far stronger degree—his destiny outlined within his proper constellation or star, traced as a self-prophecy, an anticipated autobiography, by the indwelling Spirit of the particular star. The human Monad in its first beginning is that Spirit, or the Soul of that star (Planet) itself. As our Sun radiates its light and beams on every body in space within the boundaries of its system, so the Regent of every Planet-star, the Parent-monad, shoots out from itself the Monad of every “pilgrim” Soul born under its house within its own group. The Regents are esoterically seven, whether in the Sephiroth, the “Angels of the Presence,” the Rishis, or Amshaspendis. . . .

From the Kasdim and Gazzim (Astrologers) the noble primitive science passed to the Khartumim Asaphim (or Theologians) and the Hakamim (or scientists, the Magicians of the lower class), and from them to the Jews during their captivity. The Books of Moses had been buried in oblivion for centuries, and when rediscovered by Hilkiiah had lost their true sense for the people of Israel. Primitive Occult Astrology was on the decline when Daniel, the last of the Jewish Initiates of the old school, became the chief of the Magi and Astrologers of Chaldea. In those days even Egypt, who had her wisdom from the same source as Babylon, had degenerated from her former grandeur, and her glory had begun to fade out. Still, the science of old had left her eternal imprint on the world, and the seven great Primitive Gods reigned forever in the Astrology and in the division of time of every nation upon the face of the earth. The names of the days of our (Christian) week are those of the Gods of the Chaldeans,

Modern judiciary Astrology in its present form began only during the time of Diodorus, as he appraises the world. But Chaldean Astrology was believed in by most of the great men in History, such as Caesar, Pliny,

Cicero—whose best friends, Nigidius Figulus and Lucius Tarrutius, were themselves Astrologers, the former being famous as a prophet. Marcus Antonius never traveled without an Astrologer recommended to him by Cleopatra. Augustus, when ascending the throne, had his horoscope drawn by Theagenes. Tiberius discovered pretenders to his throne by means of Astrology and divination. Vitellius dared not exile the Chaldeans, as they had announced the day of their banishment as that of his death. Vespasian consulted them daily; Domitian would not move without being advised by the prophets; Adrian was a learned Astrologer himself; and all of them, ending with Julian (called the *Apostate* because he would not become one), believed in, and addressed their prayers to, the Planetary “Gods.” The Emperor Adrian, moreover, “predicted from the January calends up to December 31st, every event that happened to him daily.” Under the wisest emperors Rome had a School of Astrology, wherein were secretly taught the occult influences of the Sun, Moon, and Saturn. Judiciary Astrology is used to this day by the Kabalists; and Eliphas Lévi, the modern French Magus, teaches its rudiments in his *Dogme et Rituel de la Haute Magie*. But the key to ceremonial or ritualistic Astrology, with the teraphim and the urim and thummim of Magic, is lost to Europe. Hence our century of Materialism shrugs its shoulders and sees in Astrology—a pretender.

Not all scientists scoff at it, however, and one may rejoice in reading in the *Musée des Sciences* the suggestive and fair remarks made by Le Couturier, a man of science of no mean reputation. He thinks it curious to notice that while the bold speculations of Democritus are found vindicated by Dalton, the reveries of the alchemists are also on their way to a certain rehabilitation. They receive renewed life from the minute investigations of their successors, the chemists; a very remarkable thing indeed is to see how much modern discoveries have served

to vindicate, of late, the theories of the Middle Ages from the charge of absurdity laid at their door. Thus, if, as demonstrated by Col. Sabine, the direction of a piece of steel, hung a few feet above the soil, may be influenced by the position of the moon, whose body is at a distance of 240,000 miles from our planet, who then could accuse of extravagance the belief of the ancient astrologers [or the modern, either] in the influence of the stars on human destiny?—*Secret Doctrine*, Vol. III.



In *Isis Unveiled* Madame Blavatsky says:

Astrology is a science as infallible as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. It is the old struggle between the Platonic and Aristotelean schools, and it is not in our century of Sadducean skepticism that the former will prevail over the later. . . . Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers. Present events fully vindicate Nostradamus, who has been so much ridiculed by our skeptics. In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following, among other astrological predictions:

"In twice two hundred years, the Bear
The Crescent will assail;
But if the Cock and Bull unite,
The Bear will not prevail.
In twice ten years again—
Let Islam know and fear—
The Cross shall stand, the Crescent
wane,
Dissolve, and disappear."

In just twice two hundred years from the date of that prophecy, we had the Crimean war, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and *twice ten years* have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfillment of the old prophecy; the future will tell whether the Moslem Crescent, which seems, indeed, to be *waning*, will irrevocably "wane, dissolve, and disappear," as the outcome of the present troubles—*Isis Unveiled*.

Additional Notes on Astrology

BY EDITOR

From Temple Hungad's interesting brochure, *A Brief History of Astrology*, we have gleaned some further instructive facts regarding astrology. Students will find this booklet well worth reading.

"Among the most learned astrologers of Ancient Persia was Gjamasp who was considered the greatest of the great ten doctors of Persia. He was the brother and chief counsellor of King Darius Histaspis (about 520 B. C.). Gjamasp wrote a long-lived astrological book the *Judgments of Gjamasp*. . . . This ancient book contains the predictions of the coming of Mohammed and the birth of Christ; and also, the passing of the religion of the time and the rise of new monarchies as indicated by the conjunctions of the major planets."

Nor was astrology wholly divorced from the early Church, for, "In the home of Lorenzo, the Magnificent, there was a brilliant astrologer, Marsilio Ficino. When casting the horoscopes of the children of the house Ficino predicted that the little Giovanni

was destined to become Pope. He became Pope Leo X, and one of the illustrious believers in the truth of astrology.

Pope Julius II had the day for his coronation and that for his return from Bologna set by astrology. Cardinal Bianco made political prophecies for Pope Alexander IV."

From certain adverse relations between the planets Mars and Saturn (1628), "the plague which over-spread Europe was predicted in a public oration by Caspar Bartholine, a professor in Tübingen, Germany. Paulus de Sarbat accurately predicted the Vienna plague while he was physician to the Emperor." As the author quotes from Gower,

"All is through constellacion
Whereof that some man hath the wele
And other men diseases fele."

Most interesting, however, is the case of Rev. Doctor John Butler, Rector of Litchborough, England, and Chaplain to the Duke of Ormond. In the earlier part of his career, "he spent a great deal of his energy publishing articles against astrology and condemning it, but afterwards came to the conclusion that he could expose astrology with more effect if he studied it." The result was that he himself became converted to it, and later contributed one of the most scientific books written on the subject! *Perhaps if Mr. Wiggam were to study astrology as deeply as Dr. Butler did in his attempt to disprove it, we might have another great astrologer.*

"Flamsteed, the first Astronomer Royal, chose an auspicious time according to astrological rules for beginning the erection of the famous Greenwich observatory. He drew the chart of this 'election' and caused it

to be placed over the door of this building where it remained for many years. This chart is now in the British Museum."

Further, "Sir Isaac Newton was sufficiently interested in the planets' influences to cast his own horoscope and those of his friends." And, "Sephariel," in his *Science of Foreknowledge*, says: "One cannot fail to recall in this connexion the incisive reply of Sir Isaac Newton to Mr. Halley, of comet-fame, when the latter presumed to reprove the great master for his belief in Astrology. Newton turned his limpid blue eyes upon his censor and calmly said: 'I have studied the subject, Mr. Halley. You have not.' Temple Hungad also tells us, 'Mercator, the inventive astronomer who devised new methods of calculation was, we are told, also an accomplished astrologer, as, also, was Napier, the inventor of logarithms.'"

And poets! Men of lofty thought and the fire of inspired writing, they too were believers in this grand science of the stars. Shakespeare, Dante, Goethe, Dryden, Byron and Kipling are but a few of those who wrote of it. Byron says:

"Ye stars which are the poetry of
heaven!
If in your bright leaves
We would read the fate of men and
empires—
'Tis to be forgiven!"

A revival of this great science is inevitable. The French Commandant Choisonard and his students have subjected thousands of horoscopes and astrological influences to scientific, statistical research and they have proven that contemporary science may, when she is ready, prove to herself, the ancient truths of astrology.

The Mahatmas

I would venture to declare that I had had the clearest evidence at first hand that the Mahatmas live and work for humanity today as they ever have; and that the claims of Patanjali as to the siddhis and the possibility of developing them were, to my certain knowledge, true.—H.S.O. in *Old Diary Leaves*

Re-education of the Emotions*

By Annie Besant, D.Litt., P.T.S.



MOTION is the motive power in man: it stimulates thought; it impels to action; it is as steam to the engine; without it man would be inert, passive.

But there are many who are the continual prey of their emotions; who are hurried hither and thither by emotions, as a rudderless ship by stormy winds upon the ocean; who are tossed high and dragged low by surges of joyous and painful feelings; who alternate between exaltation and despair. Such a person is swayed, subjugated by emotions, continually harassed by their conflict. He is more or less a chaos within, and is erratic in his outward actions, moved by the impulse of the moment, without due consideration for surrounding circumstances, such consideration as would make his actions well-directed. He is often what is called a good person, inspired by generous motives, stirred into kindly actions, full of sympathy with suffering and eager to bring relief, plunging quickly into action intended to aid the sufferer. We have not here to do with the indifferent or the cruel, but with one whose emotions hurry him into action, before he has considered the conditions or forecast the results of his activity, beyond the immediate relief of the pain before his view. Such a person—though moved by a desire to help, though the stimulating emotion is sympathy and desire to relieve suffering—often does more harm than good in consequence of the inconsiderateness of his action. The emotion which impels him springs

from the love-side of his nature, from the side which draws people together, and which is the root of the constructive and preserving virtues; and in this very fact lies the danger of such a person. If the emotion had its root in evil, he would be the first to eradicate it; but just because it is rooted in that love-emotion whence spring all the social virtues, he does not suspect it, he does not endeavor to control it. "I am so sympathetic; I am so much moved by suffering; I cannot bear the sight of misery." In all such phrases, a certain self-praise is implied, though the tone may be one of deprecation. Truly, sympathy is admirable, but its ill-directed exercise is often provocative of mischief. Sometimes it injures the very object of sympathy, and leaves him finally in worse case than at first. Too often unwise forms of relief are adopted, more to remove the pain of the sympathizer than to cure the ill of the sufferer, and a momentary pang is stopped at the cost of a lasting injury, really, though not avowedly, to relieve the pain of the onlooker. The reaction of sympathy on the sympathetic person is good, deepening the love-emotion; but the action on others is too often bad, owing to the lack of balanced thought. It is easy, at the sight of pain, to fill earth and sky with our shrieks, till all the air is throbbing; it is hard to pause, to measure the cause of pain and the cure, and then to apply a remedy which heals instead of perpetuating. Right Reason must govern and direct emotion, if good is to result from its exercise.

Emotion should be the impulse to

*A Study in Consciousness.

action, but not its director; direction belongs to the intelligence, and its guiding prerogative should never be wrenched away from it. Where the consciousness thus works, having strong emotion as the impulse, and right reason as director, there is the sympathetic and wise man who is useful to his generation.

Desires have been well compared to horses harnessed to the chariot of the body, and desires are rooted in emotions. Where the emotions are uncontrolled they are like plunging, unbroken horses that imperil the safety of the chariot and threaten the life of the charioteer. The reins have been compared to the mind, the reins that guide the horses, restraining or loosening as is needed. There is well imaged the relationship between emotion, intelligence, and action.

Emotion gives the movement,
Intelligence controls and guides.

The Self will use activity to the best advantage, as becomes the ruler of the emotions, not their victim.

LOVE AND HATE EMOTIONS

The uses of the love-emotion are so obvious that it seems scarcely necessary to dwell upon them, and yet too much stress cannot be laid on the fact that love is the constructive force in the universe. Having drawn together the family units, it welds these into larger tribal and national units, and these it will build in the future into the Brotherhood of Man. Nor must we omit to note the fact that the smaller units draw out the love-power and prepare it for fuller expression. Their use is to call into manifestation the hidden divine power of love within the Spirit, by giving to it objects close at hand that attract it. The love is not to be confined within these narrow limits, but, as it gains strength by practice, it is to spread outwards until it embraces all sentient beings.

We may formulate the law of love: Regard every aged person as your father or mother; regard every person of similar age as your brother or sister; regard every younger person as your

child. This sums up human relations. The fulfillment of this law would render earth a paradise, and it is in order that the earth may become such a paradise that the family exists.

A man who would widen his love-relations should begin to regard the welfare of his own family. He should try to work for the public good of his community with the energy and interest with which he works for his family. Later, he will extend his loving interest and labor to his nation. Then appears the great virtue of public spirit, the sure precursor of national prosperity. Later still, he will love and labor for humanity, and finally he will embrace within his loving care all sentient beings, and will become "the friend of every creature."

Few, at the present stage of evolution, are really able to love humanity, and too many speak of loving humanity who are not ready to make any sacrifice to help a suffering brother or sister close at hand. The servant of humanity must not overlook the human beings at his door, nor in imagination water with sentimental sympathy the distant garden, while the plants round his doorway are dying from drought.

The uses of hate are not at first so obvious, but are none the less important. At first, when we study hate and see that its essence is disintegration, destruction, it may seem all evil; "He who hateth his brother is a murderer," saith a great Teacher, because murder is but an expression of hate; and even when hate does not go so far as murder, it is still a destroying force; it breaks up the family, the nation, and wherever it goes it tears people apart. Of what use, then, is hate?

First, it drives apart incongruous elements, unfit to combine together, and thus prevents continuing friction. Where incongruous undeveloped people are concerned, it is better for them to be driven apart to pursue their several paths in evolution, than to be kept within reach of one another, stimulating each other to increased bad emotions.

Secondly, the repulsion felt by the

average soul for an evil person is beneficial, so long as that evil person has the power of leading him astray; for that repulsion, although it be hate, guards him from an influence under which he might otherwise succumb. Contempt for the liar, the hypocrite, the worker of cruelty on the weak, is an emotion useful to the one who feels it, and also to the one against whom it is directed; for it tends to preserve the one from falling into similar vices, and it tends to arouse in the despised person a feeling of shame that may lift him from the mire in which he is plunged. So long as a person has any tendency to a sin, so long is hatred against those who practise the sin protective and useful. Presently, as he evolves, he will distinguish between the evil-doer and the evil, and will pity the evil-doer and confine his hatred to the evil. Later still, secure in virtue, he will hate neither the evil-doer nor his evil, but will see tranquilly a low stage of evolution, out of which he will strive to lift his younger brother by fitting means.

"Righteous indignation," "noble scorn," "just wrath," all are phrases which recognize the usefulness of these emotions, while seeking to veil the fact that they are essentially forms of hate—a veiling which is due to the feeling that hate is an evil thing. None the less they are essentially forms of hate, whatever they may be called, though they play a useful part in evolution, and their storms purify the social atmosphere. Intolerance of evil is far better than indifference to it, and until a man is beyond the reach of temptation to any given sin, intolerance of those who practise it is for him a necessary safeguard.

Let us take the case of a man little evolved; he desires to avoid gross sins, but yet feels tempted to them. The desire to avoid them will show itself as hatred of those in whom he sees them; to check this hatred would be to plunge him into temptations he is not yet strong enough to resist. As he evolves further and further from the danger of yielding to temptation, he will hate the sins, but will pityingly

sympathize with the sinner. Not till he has become a saint can he afford not to hate the evil.

When in ourselves we feel repulsion from a person we may be sure that we have in us some lingering traces of that which we dislike in him. The Ego, seeing a danger, drags his vehicles away. A man, perfectly temperate, feels less repulsion towards the drunkard than a temperate man who occasionally exceeds. A woman, utterly pure, feels no repulsion from a fallen sister, from whose contact the less pure would withdraw their skirts. When we reach perfection, we shall love the sinner as well as the saint, and perchance may show the love more to the sinner, since the saint can stand alone, but the sinner will fall if he be not loved.

When the man has risen to the point where he hates neither sinner nor sin, then the disintegrating force—which is hate among human beings—becomes simply an energy to be used for destroying the obstacles which embarrass the path of evolution. When perfected wisdom guides the constructive and destructive energies, and perfected love is the motive power, then only can the destructive force be used without incurring the root-sin of the feeling of separateness. To feel ourselves different from others is the "great heresy," for separateness, when the whole is evolving towards unity, is opposition to the Law.

The feeling of separateness is definitely wrong, whether it leads to one's thinking oneself more righteous or more sinful. The perfect saint identifies himself with the criminal as much as with another saint, for the criminal and the saint are alike divine, although in different stages of evolution. When a man can feel thus, he touches the life of the God within himself. He does not think of himself as separate, but as one with all. To him his own holiness is the holiness of humanity, and the sin of any is his sin. He builds no barrier between himself and the sinner, but pulls down any barrier made by the sinner, and shares the sinner's evil while sharing with him his good.

Those who can feel the truth of this "counsel of perfection" should, in their daily lives, seek to practise it, however imperfectly. To strive to identify ourselves with the lowest is to exercise the constructive energy which holds the worlds together, and to become channels for the divine love.

RULING THE EMOTIONS

The first and most powerful method for obtaining mastery of the emotions is—as in all that touches consciousness—Meditation.

Before contact with the world has disturbed the emotions, meditation should be resorted to.

Coming back into the body after the period of physical sleep, the ego will find his tenement quiet, and can take possession calmly of the rested brain and nerves. Meditation later in the day, when the emotions have been disturbed, and when they are in full activity, is not as efficacious. The quiet time which is available after sleep is the right season for effective meditation, the emotional nature being more tranquil than after it has plunged into the bustle of the world. From that peaceful morning hour will stream out the influence which will guard during the day, and the emotions, soothed and stilled, will be more amenable to control.

Where it is possible, it is well to forecast the questions which may arise during the day, and to come to conclusions as to the view to be taken, the conduct to be pursued. If we know that we shall be placed under certain conditions that will arouse our emotions, we can decide beforehand on our mental attitude, and even come to a decision on our action. Supposing such a decision has been reached, then when the circumstances arise, that decision should be recalled and acted upon, even though the swell of the emotions may impel towards a different course.

For instance, we are going to meet a person for whom we have a strong affection, and we decide in our meditation on the course that it is wisest to pursue, deciding in the clear light of

calm intelligence what is best for all concerned. To this decision we should adhere, even though there is the inclination to feel: "I had not given the proper weight to that view." As a matter of fact, under these conditions, overweight is given, the proper weight having been given in the calmer thought; and it is the wisest plan to follow the path previously chalked out despite the emotional promptings of the moment. There may be a blunder of judgment, but if the blunder be not seen during meditation it is not likely to be seen during a swirl of emotions.

Another method of curbing the emotions is to think over what is going to be said, before speaking—to put a bridle on the tongue. The man who has learned to control his speech has conquered everything, says an ancient Eastern Lawgiver.

The person who never speaks a sharp or ill-considered word is well on the way to control emotion. To rule speech is to rule the whole nature. It is a good plan not to speak—to deliberately check speech—until one is clear as to what one is going to say, is sure that the speech is true, that it is adapted to the person to whom it is to be addressed, and that it is such as ought to be spoken.

Truth comes first and foremost, and nothing can excuse falsity of speech; many a speech uttered under stress of emotion is false, either from exaggeration or distortion. Then, the appropriateness of the speech to the person addressed is too often forgotten, in the hurry of emotion, or the eagerness of strong feeling.

A quite wrong idea of a great truth may be presented, if the point of view of the person addressed is not borne in mind; sympathy is needed, the seeing as he sees, for only then can the truth be useful and helpful. One is not trying to help oneself, but to help another, in putting the truth before him.

Perhaps the conception of law as changeless, inviolable, absolutely impartial, may, to the speaker, be inspiring, strengthening, uplifting; whereas that conception is ruthless and crushing to an undeveloped person, and in-

juries instead of helps. Truth is not meant to crush, but to elevate, and we misuse truth when we give it to one that is not ready. There is plenty to suit the needs of each, but discretion is needed to choose wisely, and enthusiasm must not force a premature enlightenment.

Lastly, the form of the speech, the necessity or the usefulness of its utterance, should be considered. A truth that might help may be changed into a truth that hinders by the way in which it is put.

"Never speak what is untrue, never speak what is unpleasant," is a golden rule of speech. All speech should be truthful, sweet and agreeable. This agreeableness of speech is too often forgotten by well-meaning people, who even pride themselves on their candor, when they are merely rude and indifferent to the feelings of those whom they address. But that is neither good breeding nor religion, for the unmannerly is not the religious. Religion combines perfect truth with perfect courtesy.

Moreover, the superfluous, the useless, is mischievous, and there is much injury done by the continual bubbling over of frivolous emotions in chatter and small talk. People who cannot bear silence, and are ever chattering, fritter away their intellectual and moral forces, as well as give utterance to a hundred follies, better left unsaid. To be afraid of silence is a sign of mental weakness, and calm silence is better than foolish speech. In silence the emotions grow and strengthen, while remaining controlled, and thus the motive power of the nature increases and is also brought into subjection. The power of being silent is great, and often exercises a most soothing effect; on the other hand, he who has learned to be silent must be careful that his silence does not trench on his courtesy, that he does not, by inappropriate silence among others, make them feel chilled and uncomfortable.

Some may fear that such a consideration before speech as is outlined may so hinder exchange of thought as to paralyze conversation; but all who

have practised such control will bear witness that, after a brief practice, no noticeable interval is caused before the reply is uttered. Swifter than lightning is the movement of the intelligence, and it will flash over the points to be considered while a breath is being drawn. It is true, that at first there will be slight hesitation, but in a few weeks no pause will be required, and the review of the proposed utterance will be made too swiftly to cause any obstruction. Many an orator can testify that, in the rapid torrent of a declamatory period, the mind will sit at ease, turning about alternative sentences and weighing their respective merits ere one is chosen and the rest are cast aside; and yet none in the rapt audience will know aught of this by-play, or dream that behind the swift utterance there is such selective action going on.

A third method of mastering emotion is refraining from acting on impulse. The hurry to act is characteristic of the modern mind, and is the excess of the promptitude which is its virtue. When we consider life calmly we realize that there is never any need for hurry; there is always time enough and action, however swift, should be well considered and unhurried. When an impulse comes from some strong emotion, and we spring forward in obedience, without consideration, we act unwisely. If we train ourselves to think, before we act in all ordinary affairs, then if an accident or anything else should happen in which prompt action is necessary, the swift mind will balance up the demands of the moment and direct swift action, but there will be no hurry, no inconsiderate unwise blundering.

"But should I not follow my intuition?" some one may ask. Impulse and intuition are too often confused, though radically different in origin and characteristic. Impulse springs from the desire-nature, from the consciousness working through the astral body, and is an energy flung outwards in response to a stimulus from outside, an energy undirected by the intelligence, hasty, unconsidered, headlong.

Intuition springs from the spiritual

ego, and is an energy flowing outwards to meet a demand from outside, an energy directed by the spiritual ego, strong, calm, purposeful. For distinguishing between the two, until the nature is thoroughly balanced, calm consideration is necessary, and delay is essential; an impulse dies away under such consideration and delay; an intuition grows clearer and stronger under such conditions; calmness enables the lower mind to hear it, and to feel its serene imperiousness. Moreover, if what seems to be an intuition is really a suggestion from some higher Being, that suggestion will sound the louder for our quiet meditation, and will lose nothing of force by such calm delay.

It is true that there is a certain pleasure in the abandonment to the headlong impulse, and that the imposed restraint is painful for a time. But the effort to lead the higher life is full of these renunciations of pleasure and acceptances of pain, and gradually we come to feel that there is a higher joy in the quiet, considerate action than in the yielding to the tumultuous impulse, and that we have eliminated a constant source of regret. For constantly does such yielding prove a source of sorrow, and the impulse is found to be a mistake. If the proposed action be good, the purpose to perform it will be made stronger, not weaker, by careful thought. And if the purpose grows weaker with the thinking, then it is sure that it comes from the lower source, not from the higher.

Daily meditation, careful consideration before speech, the refusal to yield to impulse, these are the chief methods of turning the emotions into useful servants instead of dangerous masters.

THE USING OF EMOTION

Only he can use an emotion who has become its master, and who knows that the emotions are not himself but are playing in the vehicles in which he dwells. Their ever changing nature marks them as belonging to the vehicles; they are stirred into activity by things without, answered to by the consciousness within. The attribute

of consciousness that gives rise to emotions is Bliss, and pleasure and pain are the motions in the desire body caused by the contacts of the outer world, and by the response through it to these of the Self as Bliss; just as thoughts are the motions due to similar contacts and to the response to them of the Self as Knowledge.

As the Self knows itself, and distinguishes itself from its vehicles—it becomes ruler of the emotions—and pleasure and pain become equally modes of Bliss. As progress is made, it will be found that greater equilibrium is attained under stress of pleasure and pain, and that the emotions no longer upset the balance of the mind.

So long as pleasure elates, and pain paralyzes, so that the performance of duty is hindered, so long is a man the slave, and not the ruler, of his emotions. When he has learned to rule them, the greatest wave of pleasure, the keenest sting of pain, can be felt, and yet the mind will remain steady and address itself calmly to the work in hand. Then whatever comes is turned into use. Out of pain is gained power, as out of pleasure are gained vitality and courage. All become forces to help, instead of obstacles to hinder.

Of these uses oratory may serve as an illustration. You hear a man fired by passion, his words tumbling over each other, his gestures violent; he is possessed by, carried away by, emotion, but he does not sway his audience. The orator who sways is the master of his emotions and uses them to affect his audience; his words are deliberate and well-chosen even in the rush of his speech; his gestures appropriate and dignified. He is not feeling the emotions, but he has felt them, and he now uses his past to shape the present.

In proportion as a speaker has felt and has risen above his emotions will be his power to use them. No one without strong emotions can be a great speaker; but the greatness grows as the emotions are brought under control.

A more effective explosion results from a careful arrangement of the explosives and a deliberate application of the match, than by flinging them down

anyhow, and the match after them, in the hope that something may catch.

So long as anyone is stirred by the emotions, the clear vision needed for helpful service is blurred. The valuable helper is the man who is calm and balanced, while full of sympathy. What sort of doctor would he be who, in the midst of performing an operation, should burst into tears? Yet many people are so distressed by the sight of suffering that their whole being is shaken by it, and they thus increase the suffering instead of relieving it. All emotion causes strong vibrations and these pass from one to another.

The effective helper must be calm and steady, remaining unshaken and radiating peace. One who stands on a rock above the waves can help another to gain that vantage-ground better than if he were himself battling with the waves.

Another use of the emotions when they are thoroughly in hand is to call up and use the appropriate one to rouse in another person an emotion beneficial to him. If a person be angry, the natural answer to his vibrations is anger in the one he meets, for all vibrations tend to be sympathetically reproduced. As we all have emotion bodies, any body vibrating near us in a particular way tends to cause similar vibrations in us, if we have in our bodies the appropriate matter.

Anger awakens anger, love awakens love, gentleness awakens gentleness. When we are masters of our emotions, and feel the surge of anger rising in response to the vibrations of anger in another, we shall at once check this answer, and shall let the waves of anger dash up against us, while we remain unmoved. The man who can hold his own emotion-body quiet, while those of others are vibrating strongly around him, has learned well the lesson of self-control. When this is done, he is ready to take the next step, to meet the vibration of an evil emotion with the vibration of the cor-

responding good emotion, and thus he not only withholds himself from anger but sends out vibrations that tend to quiet the anger vibrations of the other. He answers anger by love, wrath by gentleness.

At first, this answer must be deliberate, of set purpose, and angry people can be taken to practise on. When one comes in our way, we utilize him. The attempt will be, doubtless, cold and dry in the beginning, with only the will to love in it and none of the emotion; but after a while, the will to love will produce a little emotion, and at last a habit will be established, and kindness will be the spontaneous answer to unkindness. The steady, deliberate practice of answering thus the vibrations of wrong emotions reaching us from outside will establish a habit in the emotion body and it will respond rightly automatically.

The teaching of all the great Masters of Ethics is the same: "Return good for evil."

And the teaching is based on this interchange of vibrations, caused by love- and hate-emotions.

The return of evil intensifies it, while the return of good neutralizes the evil.

To stir love-emotions in others by sending to them a stream of such emotions, so as to stimulate all that is good in them and to weaken all that is bad, is the highest use to which we can put our emotions in daily human service.

It is a good plan to bear in mind a list of correspondences in emotions, and to practise accordingly, answering pride by humility, discourtesy by compassion, arrogance by submission, harshness by gentleness, irritability by calmness.

Thus is a nature built up which answers all evil emotions by the corresponding good ones, and which acts as a benediction on all around, lessening the evil in them and strengthening the good.



On to Victory*

By Dr. George S. Arundale

THESSE moments during Convention are very precious, above all because gathered together as we shall be during the next few days, working together, thinking together, planning together, we invariably attract the gracious notice of Those who are the Masters of the Wisdom. It is of the utmost importance therefore that They should find us receptive, and that we should so live during these few days that They find us drawing near to Them.

It is quite easy, of course, for me to give you an address on some subject with which I am familiar, but it is not my purpose, it ought not to be my purpose, simply to give you an address. My purpose should be to endeavor to do what I can, through some magic perhaps, to draw you near to the Elder Brethren, out of your normal everyday selves, so that this Convention may have the effect of sending you away into the outer world definitely nearer to Them, and definitely able to draw that world nearer to Them. I have been feeling around for hours during the time preceding this talk, endeavoring to discover how I could most profitably act (if one may say so without presumption) as a temporary bridge between those who know the Elder Brethren less and the Elder Brethren Themselves.

I looked you all over in my imagination. It is my practice to see everybody with as much clearness as I can, that is, those with whom I come into contact. I wanted to see how conoclastic could be. As I looked at

this, that, and the other individual, as I looked at us all, I saw that each one of us brings to this Convention all kinds of things I hope we shall leave behind. I see that each one of us has a certain *setness*, certain *preconceived opinions*, certain *orthodoxies* and *outlooks* of our own; and these, of whatever nature they may be, however true we may think they are, must be broken down—the old order must change to give place to a new. There is little in any one of us that does not need iconoclasm.

The real purpose of this Convention, so far as I am concerned, is less its business, or the official routine through which it has to pass, less the delivering of a certain number of conventional lectures, less the setting forth of certain records of work done, of certain expressions of individual opinions; all that to me is of comparatively less importance. It does not matter so much one way or the other what business is done, or what is said, provided always that the supreme effect of the Convention is to draw the American Section nearer to the Elder Brethren and to make this Section a better instrument in Their hands. God knows America needs the Elder Brethren! True indeed it is that the American Section is one of Their instruments of service to America. And it follows that when we are gathered in a Convention assembly we ought to purify and sharpen that instrument; not for our own purposes, not inclining the Section to our own opinions and our own views, but seeking to reflect the will of the Elder Brethren, a will

*Address to the Wheaton, Illinois, Olcott Convention, August 14, 1932. Copies of it are being sent free to members from Theosophical Headquarters at "Olcott," Wheaton.

which can be known by those who seek to know it.

The real question is, first, How many are there here who are intent upon seeking the will of the Elder Brethren? The second question is, How many here are willing to grasp even at a straw, if it seems to lead in the direction of the ascertaining of that will?

I know full well how little I am equipped, how little I am fitted, to suggest to you even what the will of the Elder Brethren may be. Yet I hope that there are some of you here, a few at any event, who know that ~~my life is dedicated to the seeking of their will, and that perchance from time to time I may perceive a dim reflection of it.~~ Therefore, for some, may it not be better to grasp at this weak straw, since perhaps there may be little better for the moment available so far as outside indication is concerned? Truly enough, if you seek *ardently*, there should be that within you which always, at critical times (and often at other times), should show you the nature of Their will. But if you tend to lead a life which you are expressing in the ordinary circumstances of your everyday affairs, if you tend normally to be the center of your own circumference, so that there is little room for the Elder Brethren at that center, then the within is often insufficiently educated to perceive those delicate and infinitely refined vibrations which come down so wonderfully from the Elder Brethren into this outer world. So I frankly and without any modesty (as perhaps some of you may think) ask you to grasp this straw, but far more, of course, to seek within. It is because I knew I should be asking you to grasp this straw that I had to grope and grope and grope to seek what kind of a straw I might perchance present to you.

I am immensely sensible here this evening that everything I can give, the very best I am able to offer to you, is far less than They have the right to expect from me. But They must do the best They can with the material at Their disposal. Above all things

remember you are here during these few days to lead a dedicated life, and, I beg of you, remember also that one of the best ways in which to lead that dedicated life is to indulge as often as possible in that silence in which the voice of the Master can alone be effectively heard.

How much more dignity we should have, how much more power we should gain, if we took every available opportunity for silence or for quiet and restrained conversation! Of course the difficulty is that the tongue is one of the last organs to be controlled. People do not realize that perhaps sometimes, even against their will, the tongue gets the better of them. But one does feel that if there may be much silence at this Convention, there will be greater opportunity for the Elder Brethren to pour down Their blessing. Thus would come a far greater opportunity for us to receive Their blessing and spread it far and wide. Now I will share with you the nature of such gropings as happened to end in something definite.

The first thought that came to me when I was surveying the whole of the field was this: *Be not blinded by authority, nor be sightless within the prison of your own experience.* Let authority and experience be the feet on which your will moves forward to the goal of spiritual attainment. He is a cripple who depends upon authority or upon experience *alone*.

So much stress is being laid in this world today upon experience as a kind of god, upon experience as the sole arbitrator of an individual's light and faith and destiny, that it is necessary perhaps to make it clear that *authority* is no less necessary to an individual than is *experience*. I think each one of us would do well, while gaining all he can from experience, to have the wisdom also to gain all he can from such authority as he recognizes.

There are three modes for the disclosures of truth: First, the mode of experiment or experience; second, the mode of authority; and third, the mode of ceremony or symbol. There is the call of *symbolology*, the call of

revelation, the call of *experience*, and to all three calls each one of us should have his ears open. And if you are probing into the truths of Theosophy you will realize that some of its greater aspects, for example, can only be expressed in formulae, in symbols, in terms which cannot be resolved into their component parts, because one has not the means to do it.

I can say to you for example that the symbol of the Nirvanic plane is *Light*. Perhaps you yourself may be able to perceive that *Light*. Yes, that is the essence of Nirvana. But practically speaking, to the average individual that word *Light* is but a word, and what it means in Nirvanic terms must, at present, surely remain incomprehensible to him. Similarly, if one thinks of monadic consciousness, the Word, perhaps, is *rhythm*. It means an infinite variety of truths, as does the word *Light*. So there is symbology, ceremonial, and form, and we must not be deaf to the call of that mode of truth's approach.

Then, as I said, there is another mode: that of *revelation* from on high, and of *experience* from below. So is it that I ask all of you neither to be blinded by *authority* nor to allow yourself to become sightless within the prison of your own *experience*. So many people are there who remain hard and fast in the views they hold. They say, "I believe this, that and the other." You cannot budge them from it. You cannot disentangle them from that which they ought to realize is an *imprisonment*, because of the ignorance which dogs the footsteps of each one of us here, and so often masquerades as the truth enshrined in *opinion*, *belief*, and *view*. At best we are all imprisoned, and the truest experience is only the best from below. What about the best from above? So far as I am concerned, while eager to listen to my own experience, to the voice of my own conscience, I can make my experience more fruitful, my conscience less foolish, if I endeavor to draw from above that which the below lacks. So whatever you believe, with however great intensity, remember it is at the

very best a dark and feeble shadow of the real. No one has the real in his possession. The average individual in the outside world may say, "This truth is enough for me, I cannot see any other, I am content with that." The individual who is seeking to take the Kingdom of Heaven by storm is not content with what he has, whatever it may be. But out of this discontent he may rise to higher truth. I myself believe in my beloved President-Mother, I believe in this, that, and the other. You all know perfectly well I do not hesitate to express my beliefs, but I know in the background that even my most profound conviction is but a dark shadow of the reality as yet to come. I must express myself boldly, truly, forcefully, without seeking to make any reservations whatever. I must hit from the shoulder with all the truth I have, but I must ever know that that very truth is less than that which I shall some day know; and you must know that, too. So while you can profit from my keen, emphatic utterance, while you can profit even from that which I declare with the utmost certainty, yet you must constantly remember that no one is right more than up to a certain point. Nevertheless, one must express one's truth, and if this reservation is always understood, then the speaker is free to give his best, and he will be heard wisely.

How many of us here, who are just happy, contented, and satisfied, know where we stand? How many of us are there here who proudly say we are consistent, that when we discover a truth we follow it evermore, that when coming to such and such a conclusion, at such a stage, we have never wavered from that conclusion? If so, so much the worse for you. In the first place, not only must we gain the freedom to make sudden changes in ourselves, but we must be at work seeing to it that a similar freedom is opening out in everybody else. Again I say, be not blinded by *authority*, nor remain sightless in the prison of your own *experience*. If you can realize that, it may possibly lead you to gain, both

from authority and from experience, that wisdom so urgently needed here today in the world's distress. That is one thought, one possibly fruitful groping.

Another groping is a little more subtle, and deals with the relation of the individual to Theosophy and to the Theosophical Society. The Theosophical Society is greater than the individual and his knowledge. Were we to be equal one to another, the Society would die and the individual would fall back into obscurity. I want to stress the fact that *the Society and its teachings are greater, nobler and more wonderful than any one of us, than the most profound knowledge which you and I may think we possess.* That, to me, is a very important truth. The whole being greater than its part, the individual in the midst of his knowledge must realize that the Society offers more to him than he is *ready* to receive, more than he is *prepared* to receive, more than he is *willing* to receive.

Hence the relationship between an individual and the Society should be a sense of modesty on the part of the individual, a feeling of all that the Society and its teachings have constantly to offer him, even though at the moment he may refuse them, be unable to understand them. I feel profoundly convinced of the fact that the teachings of Theosophy, as we know them, are of a wisdom *infinitely* greater than my own poor knowledge which does not even yet amount to wisdom, being still but knowledge that I must constantly be readjusting in my ignorance to the wisdom of Theosophy as expressed in our literature.

So the attitude of the individual member must be that of always looking up to the Society, giving to it the dignity it ought to have, helping to reflect its own splendor, recognizing it as an entity—a consciousness and organism which can bestow blessings upon him. Thus does membership of the Society become a priceless privilege.

Not only that: The individual grows conscious of the distinction between the Society and himself, as he

should be no less conscious of the distinction between Theosophy and his poor gropings *after* its priceless teachings. He should accept the Society and its greater leaders, for example our President and Bishop Leadbeater, to declare a Theosophy which he does not know, and which he cannot at present accept. Those two are great people. One represents the heart of the Society and the other the head. One represents, let us say, the wisdom and science of the Society and the other the will. Through the will, the wisdom, head and heart, must come knowledge which no individual cell in the body can by any means possess. It should, therefore, be the wisdom on the part of every member to concentrate with infinite attention upon what these leaders say and declare. Not that that which they say should necessarily be believed, but there should be an instinctive attitude of reverence and open-mindedness which tends to recognize the source from which the will and wisdom of each flows; at least to accept, perhaps as a working hypothesis, that which is outside the individual's own personal experience.

Therefore to every Theosophist, H.P.B., the great messenger of the wisdom, C.W.L., another great messenger of the wisdom, A.B. and H.S.O., great messengers of the will, should be heard gladly, the more so, I repeat, if that which they declare is outside the experience of the individual.

It follows from my original statement that we depend upon *authority* as well as upon *experience*. *We depend upon revelation from above, no less than upon experience here below.* We need revelation, we need the sunlight from above! We need the power which ascends from below. Some say, "Never mind the power that descends from above, but concern yourself with the power that ascends from below." That alone will not take us far. As far as our Theosophical Society is concerned, it shines through Those Elders who have given us of Their wisdom, and of Their will, the great beneficent effects of which we have been able to perceive in the outer world.

So the modest individual knows where he is, and where he is not. The individual Theosophist who has a sense of proportion, and a sense of that reverence which is due his leaders, not merely to them but to all life, specifically to life further unfolded in its divinity, is indeed a true member of the Society. I feel strongly about that because I feel we are missing magnificent opportunities when we have these splendid, fiery teachers, pillars in our midst. We can always look back into our past and say, "What a great person there was then; how I should have liked to follow this, that or the other person!" "If only I had lived at such a time!" As I have said before from this platform, we are living in the greatest time the world has ever known! We are living in the midst of great personages. I will not say the greatest that the world has ever known, but whom the world but rarely knows. There is greatness in our midst today, which those alone who are not self-centered will find and recognize and utilize.

We must rise out of our mediocrity. We must hold lightly our beliefs, opinions, and even our most fervent convictions. We must hold them lightly so that, perchance, there may be something better to take their place. And even that which takes their place we must hold no less lightly, for, as we are constituted at present, we see but in part: it is not yet for us to see face to face.

The wise Theosophist expects to receive from Theosophy and the Society that which is outside of his experience, and his own personal affirmation. Hence, I think it is of the utmost importance that every new member of the Theosophical Society should be inclined by his fellow-members not only to look back upon the Society's past, not merely to be brought face to face with the Society's present, with its statement of Objects as we have them, with the teachings as we have them today, but should realize that membership in the Theosophical Society and the teachings of Theosophy will affect, if they were assimilated by him as

they should be, a revolution in his entire nature, so that he may be prepared for catastrophes, cataclysms, and for the descent upon him even of an avalanche of karma which the Elder Brethren in Their graciousness may cause to descend upon him, if They feel his shoulders are strong enough to bear that karma. They are helping the Theosophist to grow, to be made ready to bear the burdens of the world, and if this is to be, he must learn quickly the teachings of Theosophy, quickly getting rid of his own burdens, thereby becoming ready to bear the burdens of others. The Elder Brethren will concentrate, perhaps in two or three of his lives, the karma which otherwise might be stretched over many years and many lives.

I should like every new member of the Society to realize he enters an army where *freedom* is the watchword, but where *service* is the call. I should like him to realize that he is in an army of servers where there are *Generals*. If he does not choose to recognize Them, he need not do so; but that will not alter the fact that these Generals have ordained a means of approach to Them—special training which we call the Esoteric School of Theosophy. I personally do not hesitate to say to you that, save for exceptional conditions, I should be sorry if a member, after a certain number of years of the realization of Theosophy, did not as a willing soldier move eagerly forward to take advantage of every opportunity that the Elder Brethren offer. I could not imagine myself to be outside such a School as that. Whether or not my temperament is suited to meditation, whether or not my temperament is suited to discipline, whether or not my temperament is suited to that mode of approach—what does that matter? If I am a member of the Theosophical Society, if I am a true Theosophist, it is that I may grasp, not only at every straw, but that I may grasp at every opportunity to serve in *any capacity*, no matter along what line the work may lie.

Of course I know full well it is always easier for an individual to say:

"That is not *my* way or mode of approach." So long as he is dominantly thinking of *his* way, of *his* own mode of approach, of what suits *him* and *his* own convictions of truth, of all that a particular truth means to *him*, and of placing his feet carefully on *his own pathway alone*, by all means let him say: "This is not my way. I will do this, that, or the other, or I will *not* do this, that, or the other." Let him say, if he will, "Are there not seven Rays, with a Master at the head of each Ray? Will the Master of the First Ray do the work of the Master of the Second Ray?" Yes, sometimes They work on *all* of them. The work that the White Lodge does is work that a Great Teacher on any Ray can do, and does when the need arises.

In the world today *the need is urgent*. The world is at the parting of the ways, one leading down to destruction, and the other to happiness and prosperity. Does it matter on what Ray or line you or I are? If only we can grasp many opportunities, that we may, in some measure, not only be some things to some men, but many things to many men: that is very valuable service to Theosophy and to the Society.

Yet the Society is greater than any outside, subsidiary Movements. The Society must not be confounded with them. We need a membership in the Society strong enough to draw in *all* good Movements, not to exclude them.

The wise Theosophist tries to do this. He expects attacks upon the walls of his truth, for the work of the Society is to break down wall after wall, to disclose freedom after freedom, to break down ignorance and disclose truth, to break down certainty and disclose reality.

So the wise Theosophist presents his prison to Theosophy and the Theosophical Society, and says, "No matter what the nature of my prison is, the real 'I' says, Break it all down so that I may be free. Break down my truths, certainties, and fundamental realities, and let me know a greater truth, certainty, and fundamental reality. Let me enter into a larger

prison; let my prison be broken down time after time."

Do not let any of us fashion the Theosophical Society or Theosophy in our image. We laugh at people who make out God to be a venerable gentleman with a long white beard, sitting comfortably on a throne. This conception is, perhaps, necessary to the earlier stages of civilization. Members do the very same thing with regard to the Theosophical Society. They say the Society ought to do this, that, or the other, that which they think it ought to do. But it is not *our* Society, it is *the Masters' Society*, and some of us must constantly recognize that fact.

We are honored with membership in Their Society, we are privileged to be Their young comrades; but when we tire and resign from the Society, when we choose to have nothing more to do with it, it still continues to serve the world, it still remains Their Society. God forbid that it should be only ours!

That is why I have said very frequently, and repeat now, that whenever in Their own good time there comes the necessity for the choice of a new President, so far as I am concerned, I pray fervently They may indicate their choice, even though, of course, I know full well the difficulties of such an eventuality. But I believe that the vast majority of members of the Society, who constantly look to the Elder Brethren, whose hearts and service are at Their feet, would be *infinitely* thankful and encouraged if there could be indicated, in such a critical moment as the present, Their choice, as was given to Colonel Olcott before his death.

You may say, if you like, that this Society is a democracy and must be conducted on democratic lines. But I hold that our Society must not be the kind of futile democracy which we know in the outer world, but a democracy in which the wisdom of aristocracy has its place also. Since we have the Elder Brethren in our midst, since we know They are constantly with us, then, at every critical moment, we have a right no less than an oppor-

tunity to ask Them to be gracious enough to vouchsafe Their guidance for Their Society.

I do not want to see our next President democratically elected *from the standpoint of the outer world*. It can be done, of course. The rules of the Society say you can have a number of nominees, choose, and elect some one of them. But so far as I am concerned, I pray to know whom our Elder Brethren wish to lead Their Movement. I want Their choice to be presented to the suffrages of the Society, and then let them elect whom they will.

Be sure, if the members do *not* elect the nominee of the Elder Brethren (should They answer our prayers and graciously make a choice), They would not turn away from the Society because the majority chose differently. They respect us and such knowledge and wisdom as we have, and would of a certainty honor and bless the majority's choice, whoever it may be.

As for the question whether we could rely on the accuracy of a message giving Their nomination (if such is given), I believe that in each one of us there is sufficient intuition awake to enable us to know in all surety. Messages may sometimes be regarded with suspicion, for various reasons, but I am sure that such a message at a truly supreme moment would bear on its very face its own truth. Most of us, especially the older members, ought to have that intuition. But if our President-Mother herself gave an indication of her own choice, it would not matter to me that it did not come from the Masters, it would be enough for me that it came from her, the greatest living Theosophist in the world today — her words, even uttered through that feeble physical body, are priceless, and I should prostrate myself before her in acceptance of her choice.

But let me also say that *I pray with all my heart* that the time may be far distant when such a nomination, if it be made at all, if our Elder Brethren deem it wise to make it, will be given to us. Our President-Mother, feeble physically as she is, unable to give us

overt guidance in the outer world, is ever the embodiment of that magnificent power which, displayed aforesaid in the outer world, has led us on to victory. Silent as she is, she still remains the power of our Society, and while she lives we need no other President. May she live long to be among us, I would almost selfishly pray, for her presence is the greatest benediction we can ever have! We need her more than we need anyone else, except Those whose faithful servant she is. No one can ever replace her, no one can ever be to the Society a tithe of that which she has been. Great indeed is our President-Mother, long may she reign over us!

But when the time comes for her to leave us physically, let Their aristocratic word be spoken, and let the democratic machinery respond! What are we in the Theosophical Society for if not to lead the world out of *ignorant* democracy into *wise* democracy? And wise democracy means *that we open our hearts to Them at every moment of our lives, and surely above all in times of crises*.

I believe that if each one of us utters his heart-felt truth with all the conviction possible to him, with all the reverence that he has for the Elder Brethren, and for the greater glory of Their service for the world (but not *in* Their name, for he has no right to speak in Their name), he gives utterance to truth as it comes from his heart. Thus he renders a greater service to the virility of the Society than if he were seeking to make ends meet by compromising with this or that, or by seeking to be in this camp and in that camp simultaneously. Let anyone who has something to say, say it truthfully, and with all the power he has to give.

Thus have I come to you, and though all of you may not perhaps agree with what I have said, I hope you will feel and realize that there are *great relationships* between each one of us, between Theosophy and the Theosophical Society, and that membership in the Society is a precious honor to be guarded with infinite care, and to

be used with infinite wisdom for service in the outer world.

I hope you will realize always that the Elder Brethren have Their place in our midst. Though They desire that any thought or belief in Them should not be "imposed" upon any member of the Society—this would be utterly

foreign to Their great will or our intention—*yet the fact remains that They are in our midst, and when a great battle is upon us, to whom should we look if not to our Generals for that victory which will send Their Society, and every member in it, on its way rejoicing?*

"Who Can Measure"

Dedicated to the members of the T. S.

By Nola Dean McClintock

(Mississippi)

From mountain top the valley lay
A canopy of beauty spread
For all the world to see.
The air was sweet and clean.
The turmoil of the toiling earth
Was but a broken song
Mingled with the organ tones
Of brook and breeze;
Yet high above this patterned land
I was alone until
You stood beside me there, O Friend,
The glory of the distant hills
Reflected in *your* eyes.
My hand found yours, together
We traced a lovely thread of silver
Light across the placid valley
And on from rising hill
To where it vanished
Through the gateway of the west.

Ah, priceless is the vision
From any mountain height—
Where clean winds blow
And where, open to the eyes,
A far horizon 'circles
A complete and beautiful world;
But who can measure
The abiding joy within the heart
That comes of sharing with a friend,
In mutual happiness,
The deep serenity of distant views,
The peace of space, unchallenged?

Wheaton

Its History and Its Future

By Sidney A. Cook
(National President, American T. S.)



WHEATON is known simply as "Headquarters" to that small and devoted band who make it their home as well as the scene of their work, but to Theosophists throughout America, and indeed the world over, this Headquarters is known as Wheaton, taking its name from the little town forty miles west of Chicago near which the American Theosophical Society has its Headquarters property. There, some twenty-odd acres have been tilled and landscaped, planted with trees and made the site of the magnificent Headquarters building that stands some 1,000 feet from the road at the end of a drive curving around a spacious lawn.

The main facade of the building, a photograph of which forms the frontispiece of this number, faces to the east. It is in three wings to the north, south and west and is approached from a terraced entrance. The wings are devoted respectively to the executive, press, bookkeeping and record offices, to living quarters, and to dining room, kitchen and similar household departments. At the extreme end of the south wing is located the two-story balconied reference and lending-library containing about 5,000 Theosophical and other occult works.

Those who really understand would undoubtedly declare that the history of Wheaton goes back hundreds, if not thousands, of years, for we know that plans in which such institutions as the Theosophical Society and Wheaton are destined to be a factor have their origin in the minds of those Great Beings who consciously aid in the development of the Divine Plan

for the evolution of the race. But as history is ordinarily understood, Wheaton is of recent origin.

The American Theosophical Society, the organization of which this property is the imposing National Headquarters, is one of the 48 Societies located throughout the world affiliated as National Sections of the Theosophical Society originally founded in New York on November 17, 1875, by Henry Steele Olcott and Helena Petrovna Blavatsky, and whose international headquarters was removed by them to Adyar, Madras, India. The American Theosophical Society maintained its headquarters for varying periods in Chicago and in Hollywood, then again in Chicago, and the project to establish a permanent national headquarters worthy of the splendid purpose and dignity of the Society, was launched some eight or nine years ago, and by subscription of its membership funds were provided for the purchase of land and erection and equipment of a building in which approximately \$250,000.00 is now invested. The foundation stone was laid with due ceremony by Dr. Annie Besant, international President of the world-wide organization, on August 29, 1926, and the building was formally dedicated a year later by Dr. George S. Arundale.

The objects of the Society that occupies this magnificent Headquarters property are:

- First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate the unexplained laws of nature and the powers latent in man.

But it is not within narrow limits that these Objects are interpreted and applied. While the Society itself, because of the special nature of its purpose in the world, confines its activities to the inculcation of the teachings that are known as the Ancient Wisdom, members everywhere by reason of Theosophical studies along the lines mentioned in these three Objects, are impelled to carry the results of their studies actively into the world, into all of the departments of human activity. The Society demands of its members only a declaration and recognition of the Universal Brotherhood of Humanity, as stated in the first Object. There is no compulsion as to what shall be studied or believed.

The purpose of Wheaton, therefore, is first of all to direct lecture and study activities through which the world at large may become acquainted with Theosophical principles and teachings and through which members may reach those inner truths that impel to service. Thus does the divine truth in nature, as disclosed by Theosophy, gradually enter into human understanding and permeate the minds of men. But it is not alone by this outward distribution of Theosophical understanding that these truths enter into human minds, for, as the result of the Society's activities, thousands of people have passed through the ranks of its membership and through these the word passes on. The very greatest force of all lies in the constant thought of the Society's active members, for scattered throughout the country are thousands who systematically approach every problem, every episode, every relationship, with the principle of brotherhood in mind and with the universal laws of nature as a background. This power, of constantly flowing thought, not only has influence in the undertaking with which it is immediately concerned, but is a potent contribution in the thought atmosphere of the nation leading toward peace and understanding in all

departments of human welfare and activity. The world at large little realizes the tremendous potency of well-directed thinking along altruistic lines by a large body of people scattered throughout the nation. Much of the recognition and practice of true brotherhood that is gradually permeating the world has its origin in this constant wave of Theosophical thought.

Yet it is not alone in this way that Wheaton is destined to become a power in the life of America; from the Headquarters center itself there is the beginning of that stream of influence and of power of which the Headquarters center is but the channel, for Wheaton has its occult link with Adyar, the outer spiritual center in the world through which there flows the constant blessing of that Great Brotherhood of Adepts known by some to be the real leaders and guides of the human race. Besides this, Wheaton has its connection with other international centers, with the 47 countries of the world where the Society is established; through contact with these centers the spirit of international brotherhood and understanding is gradually brought into being. The effectiveness of the Theosophical movement is not known at present or perhaps even consciously felt in the world, and yet in these preliminary stages it is inevitably doing work destined to be a power which will receive world-wide recognition in the days to come.

In all of this Wheaton has its part. Its power as a spiritual center is but at the beginning. Its cultural activities have scarcely started. It is likely to develop as an educational center, but it is inevitably destined to be a power in the nation leading it on to spiritual and cultural attainments, for the power behind in the inner worlds needs but the channel that Wheaton is becoming. The world is rapidly approaching a more willing consideration and acceptance of the great fundamental laws and truths of nature and their application to the problems of the new age, and it is for this new age and its problems that Wheaton has come into being.

Program of Olcott Convention, 1932

Held at
Wheaton, Illinois

Saturday, August 13

8:00 p. m. Reception, Mrs. Cecil R. Boman, Chairman, Reception Committee

Sunday, August 14

7:30 a. m. Meditation—Mr. Geoffrey Hodson

8:15 a. m. General E. S. Meeting

9:30 a. m. Mantram—Indian Songs—Mrs. Rukmini Arundale
Tribute to Colonel Olcott—Led by Mrs. Marie Hotchener

1:45 p. m. Official Convention Photograph

3:00 p. m. Public Lecture

What the Theosophical Society Really Is—
Mr. Sidney A. Cook

8:00 p. m. Address to Members—Dr. George S. Arundale

Monday, August 15

7:30 a. m. Meditation—Mr. Hodson

9:15 a. m. Mantram—Mrs. Arundale

9:30 a. m. Address of Welcome—Mr. Cook

Greetings to Delegates
National President's Report

2:00 p. m. Business Session

8:00 p. m. Address to Members—The Way of Holiness—Dr. Arundale

Tuesday, August 16

7:30 a. m. Meditation—Mr. Hodson

9:15 a. m. Mantram—Mrs. Arundale

9:30 a. m. Business Session

(a) Federations

(b) Youth in Theosophical Work—Led by Mrs. Arundale

(c) Our Relation to Outer World Activities—
Led by Dr. Arundale

3:00 p. m. Symposium: The Honor of Membership in the T. S.

(a) Reflected in Action and Emotion—Mr. Henry Hotchener

(b) Reflected in Thought—Mrs. Josephine Ransom

(c) Reflected in Will—Mr. Hodson

6:30 p. m. Banquet. Toastmaster, Mr. Hotchener

8:00 p. m. "Till We Meet Again"



The following countries and states were represented at Institute, Summer School and Convention:

India, South Africa, England, Australia, Holland, Canada, Mexico; California, Colorado, District of Columbia, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New York, Ohio, Oklahoma, Oregon, Pennsylvania, Washington, and Wisconsin.

Summer School, 1932

Program

Saturday, August 6

Registration

Sunday, August 7

- 9:00 a. m. Opening Address—Dr. George S. Arundale
10:00 a. m. The Art of Meditation (1)—Geoffrey Hodson
11:00 a. m. Address—Mrs. Josephine Ransom
3:00 p. m. Public Lecture: The Psychology of Your Intuition and the Higher Consciousness—Dr. George S. Arundale

Monday, August 8

- 9:00 a. m. Symposium: Theosophy and Youth—Led by Mrs. Rukmini Arundale
10:00 a. m. Address—Dr. George S. Arundale
11:00 a. m. The Art of Meditation (2)—Geoffrey Hodson
8:00 p. m. Entertainment—Mrs. Rukmini Arundale

Tuesday, August 9

- 9:00 a. m. Organizing for Theosophy in America—Sidney A. Cook
10:00 a. m. The Art of Meditation (3)—Geoffrey Hodson
11:00 a. m. Ultimate Principles in Theosophy—Dr. George S. Arundale
8:00 p. m. Address—Mrs. Rukmini Arundale

Wednesday, August 10

- 9:00 a. m. Theosophy—Its Value Every Day—Miss Marie Poutz
10:00 a. m. Questions and Answers—Dr. George S. Arundale
11:00 a. m. An Occult View of Health and Disease—Geoffrey Hodson
8:00 p. m. Address—Dr. George S. Arundale

Thursday, August 11

- 9:00 a. m. Tribute to H.P.B.—Led by Mrs. Josephine Ransom
10:00 a. m. Address—Dr. George S. Arundale
11:00 a. m. Discussion: "Organizing for Theosophy"—
Led by Miss Anita Henkel
8:00 p. m. The Way to the Masters—Geoffrey Hodson

Friday, August 12

- 9:00 a. m. Theosophy and Modern Psychology—Mrs. Marie R. Hotchener
10:00 a. m. Questions and Answers—Dr. George S. Arundale
11:00 a. m. Lodge Purpose and Its Fulfillment—Led by Henry Hotchener
8:00 p. m. Address—Dr. George S. Arundale

Meditation—7:30 a. m. (Sunday, 7:45 a. m.) in the Library



Wheaton Institute

Its Ideals and Activities

By Josephine Ransom
(June 19, 1932)

BENEATH the trees in "the grove" in Headquarters grounds, a small group of people brought to birth the Wheaton Institute. Azure skies above; soft rich green trees around, with gentle breezes ruffling their vari-colored leaves. Overhead a nest full of hungry baby-birds with a busy fearless mother dashing back and forth with supplies for her clamorous brood, the while she kept a wary eye upon the humans below. Across the green sward Wheaton, friendly, dignified protector of the power growing in her heart, power generated of love and determination to serve.

Born thus in beautiful surroundings the Wheaton Institute has in it the promise of great future potentialities out of all proportion to the numerical strength of those present at this initial stage. The spirit, the will, the power to produce great results is here and increases daily. It remains only to shape with wise, delicate discrimination the beautiful vessel in which to embody them. That may take years perhaps. There is no need for haste.

The idea of the Institute took shape in the hearts of a few who desired to find practical ways of serving the Theosophical Society and met regularly to think out and plan such service. Dr. Arundale and Mr. Warrington gave encouragement to the idea, and Dr. Arundale agreed to come and lay the Institute's enduring foundations. Mr. Cook, the National President, struck its lasting note when he said that it was born of "the Spirit of Freedom." He added that it should grow into maturity in a lovely freedom where "all are teachers and all are pupils."

Miss Snodgrass reminded us that

"we are the fortunate representatives of our entire membership, and that we are invested with a great responsibility. Many of our members long to be here, but since they cannot attend they are happy that some of us are more privileged. Let us draw our distant fellow-members closely and warmly into the circle of our comradeship. Ours is the joy of serving within the sanctuary, but our absent members serve also by their consecration and idealism."

The Headquarters staff, in offering to play their part, gave the necessary additional stimulus to the formation of the Institute, as also did the "Faculty" in fully coöperating in all arrangements. Thus was struck a second note: cheerful coöperation. And yet a third note—also struck by Mr. Cook: that the Institute should be a time for "retreat," for "self-seeking, self-discovery, sacrifice, surrender and realization," for these be the ways, the steps that lead to the great Initiations, for which in Ego-consciousness we so ardently long.

The "Faculty" consists this year of Dr. George S. Arundale, Mrs. Rukmini Arundale, Mr. and Mrs. Geoffrey Hodson, and Mrs. Josephine Ransom. Others have assisted from time to time, as Mrs. Consuelo Aldag, Mrs. Nathalie Parker, Mrs. A. R. Boman, and Miss M. Poutz.

Very quickly it was realized that time for "meditation exercises" together was necessary, therefore a time each day is set apart for this purpose. The "exercises" are conducted by Mr. Hodson and prove of great value to all.

During the six weeks that have already passed, many subjects have been dealt with, Mr. Hodson taking the bulk of the work until the arrival of Dr. Arundale. In his talks Mr. Hod-

son has given a fragrant spiritual touch to every subject he has discussed—whether it concerned Science; Ethnology; the Superphysical Worlds; the Masters; the Theosophical Society; the Finer Forces of Nature and the Body; the Monad; the Ego; the Angelic Hosts; the Descent of Man into Incarnation; his Ultimate Destiny; Problems of Health and Disease, and so on. Mr. Hodson has chosen as his special work to bring about closer cooperation with the “angelic hosts,” the kingdom of the “shining ones.” He has imparted in generous measure his first-hand knowledge concerning them, and given us a larger understanding of their nature and development.

Mrs. Ransom has contributed chiefly studies in the *Secret Doctrine*, and has tried to show, in each subject dwelt upon, the way in which H.P.B. invariably began with universals, eternal verities, and then traced their action through the unfolding cosmos right down to details, and how in the minutest thing that exists there is present the glory of eternal life. Need for experience is the compelling “desire” and wisdom the resultant. Slowly all things draw back to the “heart” of creation carrying with them the precious asset of realization.

Mrs. Hodson, a lover of animals, has contributed talks on “Our Relations to Animals” and pleaded for decent treatment of them. As they will be assisted to individuality through contact with us, it is therefore necessary that we do it with love and reverence.

Señora Aldag in her three addresses urged that we follow more closely contemporary trends in science, philosophy and religion. Mrs. Nathalie Parker spoke on “Rhythms in Nature,” “Art,” and “Life,” and showed us new ways of perceiving them. Mrs. Boman suggested practical ways of bringing beauty into everything we do, and laid special emphasis on the need of greater beauty in the interior decoration and arrangement of Lodges. Almost every week the Staff has arranged a program giving with whole-heartedness their own offering of understanding of

beauty, poetry, fineness of instruction in past Summer Schools, and also their own conception of what it means to serve an ideal as worked out in daily, ordinary duties.

At the end of the fourth week Dr. and Mrs. Arundale arrived and immediately there was a sense of greater vivification amongst us, a quickening of our desire to come nearer to the cleansing fires of love and life.

Dr. Arundale takes essential and practical subjects to discuss. He shows us with greater clarity how the large and the small are linked in “becoming.” On the heights there is the responsibility of the vaster vision, in the valleys is the need for will and strength to climb to that vision. With his “fiery enthusiasm” he urges us to use more fully “the spiritual power of Theosophy” to bring more quickly to noble birth the longed-for “new era.” Sharp cut, clear and full of meaning comes sentence after sentence as he presents to us his realization of life, and how spirituality must invade and shape all our purposes—life, government, art, labor, education, and so on. He reveals to us new perspectives, new vistas of life that are most inspiring. There grows in us the keener determination to be wise and more intelligent, and therefore finer and more useful servants of the Masters. “The world,” says Dr. Arundale, “needs *Knowers* of Truth, either silent or vocal; both are valuable provided they are clear, not vague.” He asked us to set forth for ourselves the essentials of Theosophy that we might know if we really understand them, “for no one can be who does not *know*. Knowing is a necessary condition of being. We must possess Truth to be kind and wise and beautiful.” War, he warned us, is not yet over, the “forces of light” have prevailed but the mutterings of the storm are still to be heard in the present unrest. And there goes on the dangerous war leading to all sorts of trouble—the war between the human and the subhuman kingdoms. “It is far worse to inflict pain upon kingdoms for which man is responsible to God.” He depicts for us what

"Rightness" should mean in any and every department of life—he unveils to us "the vision beautiful," and in that unveiling we perceive something of true light and life. He touches our hearts when he calls to us to serve, with knowledge and fidelity, for "through service to the Elder Brethren is found the great High Road to Freedom."

Mrs. Rukmini Arundale has charmed our ears and our eyes as she unfolds to us her perception of "The Spirit of Refinement." She helps us to see something of the fine dignity of true refinement; how there is danger of degradation today in ugly forms of dancing, art, behavior, and so on. Sweetly pleading she begs of us compassion in all things: for the "World-Mother," divine mercy incarnate, all

cruelty is terrible, not repulsive, but terrible. She stands by the tortured with unfailing tenderness, and by the torturer when the hour of just retribution is heavy upon him. She asks of women to be their best, lovers of the race, for upon them rests the real responsibility of making civilization beautiful and holy.

There are still some days before this first Institute season closes. Not one of us but will be glad to have been here, sharing in a splendid venture. We have indeed been enriched, in comradeship, in inspiration, in greater power to love and to serve. The years to come may see more splendid Wheaton Institute seasons, but none more filled with sweetness, kindness and dreams of greater things yet to be than this, the first one.

The Little Temple

By *Lex Fergus*

(*New York*)

People come and people go;
Days slip by into the years;
Life seems but an empty show,
Fraught with grief and filled with tears.

So thinks he who only sees
Just the passing by of days.
Nothing helps him, nothing frees,
Only hinders and delays.

Look within, oh lonely one.
Then the Temple in your Soul,
Welcomes you with warmth of sun;
And for you it is your goal.

Then the years rush brightly on,
Life becomes a blazing dart
To the one who once has known
The little Temple in the heart.



Source and Work of the T. S.

By Dr. George S. Arundale

WE will assume that the basic principles of Theosophy and man, of their innumerable permutations and combinations, are familiar to you. With that as your basis you look out upon our particular world and at once you perceive, coming forth from the one great source of the Inner Government of the world, streams of force many of which appear to be mutually antagonistic.

We take for granted that the Theosophical Society comes right down from the Inner Government, that the teachings of Theosophy as we know them come direct from the Inner Government, and that various ceremonial orders with which we are familiar likewise come from it. We take for granted that our Krishnaji himself is a force streaming down from the Inner Government of the world.

And then, if we are small Theosophists, we sort these various streams out according to our own individual standards. We shall probably say, "This is true, that is not true; *this* surely does come from the one source, but if it does come, then how can *that* come?" And so, within the limitations of our individual prisons we seek to understand the freedom which is outside.

For the average member of the Society these are indeed problems, and I am very thankful that they exist for him, that he is not allowed an even tenor of a narrow way. I would not take him out of his perplexity or out of his troubled condition or his doubt as to whether, after all, the Theosophy which he has heard or studied is the real thing, because Krishnaji comes and says, "No!" and Krishnaji is an

authority. He is the latest authority, he has been labelled as the highest authority. Surely, a businesslike Theosophist is going to follow the most promising authority, and if at last such and such is said, since we know by whom it is said, it cancels all previous utterances! And so he leaves the Society and goes into that. But because he has not stayed long in it, he will not stay long in that, for whenever an individual declares that at last in *this* form he has found his ultimate reality, you know by those very words that he has but entered a form in order to leave it later for some other form which once more he will declare to be his ultimate reality. And so on and on until, having listened in vain to the without, at last he inclines his will to the within, and then he hears one great song and knows that that song is sung in all these ways, in all these forces, even though the music seems to be so different and perhaps so discordant as compared with other music.

Keenly enthusiastic, knowing the one amidst the many, even those who dwell amidst the many sometimes declare that the one has been shattered to pieces, or that the one is over there. What I suggest we do is to rise above the streams and follow them upwards into their mountain source and, having dwelt in that mountain source, come down and be at home in all of them.

If you who belong to this Summer School at Wheaton could set a great example of that impersonality which alone will take you to the mountain source, and if then from those heights you will look down upon these streams of the love of God, you will perceive how thereby God is all things to all

creatures, and I think that you will gain a truer, a stronger, a far more splendid conception of the plan and you will be free everywhere and constrained nowhere.

And supposing someone says to me or to you, to take an example, "But Krishnaji sweeps away the utility you have supposed to reside here, there, or elsewhere," I should feel inclined to reply, "Very well, can you still be at peace? Can you enter into the spirit of that and yet retain your attachment to these other streams? Can you realize that ever the message is greater than *any* messenger, whoever that messenger may be, that the true light is ever larger than the form within which it must ever be restrained?"

Can you realize that no words down here can express more than a tithe of the soul of things up there, and since you have arisen into the mountain heights and have perceived all streams to come from the one source, can you go back from Krishnaji to the source and come down again through some other stream apparently infinitely divergent?

It probably is true that each one of us flows down some specific stream and perhaps must exercise watch and ward over that stream. Probably each one of us is a sentinel guarding the purity of one or another of these mighty streams coming down from the one source. And so, if we find some guardian of another stream exalting his stream with all his enthusiasm and power, and in his utter sacrifice and devotion to it seeing no other stream but that, even saying that that is the one stream, the source itself, you must be faithful enough, loyal enough, discerning enough, discriminating enough, true enough, you must so justify your wardship, your sentinelship, that without denying his assertion you proclaim with no less enthusiasm, with no less vigor, almost with no less abandonment, the sanctity of the stream to which you have been attached.

These are the ways of service of the Elder Brethren. But remember

that, so far as Krishnaji is concerned, you do not really know what is the real nature of his mission. You do not know what are the forces with which he has to contend, you do not know the nature of those sealed orders which he has received from on high and which he opens down here and which he is assuredly, because of his crystal honesty and sincerity and truth, fulfilling to the measure of his power.

And since you do not know, do not judge. Do your own work, go your own way as you know it, serve as it has been given you to serve, and since you know that you have been where the stream is one, in memory of that, in recognition of it, in fulfillment of it, regard all these various streams as if they flowed through finger after finger of your hand. Can you do that, have you the strength to do that, have you the impersonality to do that, can you subordinate your own inclinations, your own attachments to these greater aspects, to these inclusive aspects, to this work which is one of the most wonderful ways in which you can fulfill the spirit of the first object of the Theosophical Society?

There is a universal brotherhood, and we must learn to include all within it. This is of very great importance. Otherwise our weaker brethren will be so torn that perchance they may be torn to distraction and, from having had a glimpse of the revealing of the plan down here, they turn their backs on it in confusion and bewilderment.

You see why I said I would not have anyone guarded against, protected from these tremendous storms which surge through our movements, because if he can brace himself to them, if he can stand up to them, then he will be thankful for everyone of them and rejoice and revel in every one of them, and hold strongly and firmly to unities amidst diversities.

Sometimes people say, "Krishnaji is going to hold a Camp. I do hope that the result of that will not be that some of our best members turn their backs upon our work." If they do, they are not "our best members"! If

they do we can easily spare them, whoever they may be and whatever they have done. An individual who has not perceived that the very essence and the heart of Krishnaji's truth is in this Theosophy given to us some sixty years ago, and who has not entered into the spirit of it, had better go into the outer world and seek truth elsewhere than stay in our midst a weakling not understanding the all that is Theosophy. Let him go. The Lodge, the Movement, may seem to suffer through the lopping off of this, that, or the other branch, but in fact it is but a pruning by the Master Gardener and those who remain will not be less close to Him because they remain within the Theosophical Society.

Anyone looking at the personal aspect of it, anyone who is determined to reach his freedom, perfection, liberation—use any word you like—will take everything that he can get, and will know that everything is worth taking. Our Society does not stand for a policy of exclusion. We do not say, "Go away from that, come into this." We do not say, "Abandon this, and take up that." What we do say is that there is but one Truth, that each individual has truth in him, is following it, and that on his own roadway, no matter what that roadway may be, the greater truths come more than half way to meet him.

What I look forward to is some day to find individuals, who heart and soul are self-consciously steeped in the spirit of Krishnaji, realize that they have their place within the boundaries of the Theosophical Society and that their teaching is not dimmed but ennobled by their fellowship in the Society.

Krishnaji says, "Go out, leave that, it is dangerous; free yourself from those shackles and superstitions," and those who should go out, go out, and those to whom such things are dangerous abandon them, and those to whom such things are superstitions, flee from them. But where the strong man is, there he can always be. Where strength is, there is never the need to go out, there is never the need to be afraid of

danger, there is never the need to abandon. The nearer we grow into the divine life, the more we can be everywhere and triumphant.

The Logos finds nothing dangerous, the Logos does not need to leave any portion of His world. As for superstition, that too is a part of His divinity. And, while we are not Logoi, at least we are Theosophists.

And I should like you to remember that in all probability our beloved Krishnaji would be the last to say to an individual, "Go out!" if he said, "My place is here and I know it." I believe Krishnaji would reply, "Very well, go your way." If a person said to him, "You may be calling that a superstition, but it is my life," I think he would say, "Very well, rejoice in it." He is looking out for the weakling, to tear him away from his weakness. He has nothing to do with the strong man who has found his way.

No one of us seeks to tear Krishnaji away from his way. It would not be a very easy task. He goes his way, we go ours, and all ways are one. There is no question of worry, there is no question of fear, of doubt, of indecision, of a sense that the whole of one's foundations have crumbled beneath one. If we are Theosophists and not merely members of the Theosophical Society we have our feet on the Rock of Ages. We do not want anything more, and if once you have your feet on the Rock of Ages, even though you may need to grow, even though today you guard this stream and tomorrow you have another stream to guard, the Rock itself does not change.

And so, brothers, my desire is that you shall go strongly, securely, surely through life, seeing the Plan as it has been disclosed to us, standing for that Plan, guarding that Plan in every aspect of its manifestations, but with tremendous understanding for every other part and for the whole, for that is Theosophy. If you want to serve the Theosophical Society truly, see that all doors are open whereby the seekers after truth can enter into our magnificent temple, worship at the central shrine.

Astrology—A Science

An Open Letter to Albert Edward Wiggam

By Julia K. Sommer, B.Sc., M.A.
(California)



DEAR Sir,

Your challenge in chapters XI and XII of your book, *Sorry, But You're Wrong About It*, and your peculiar reasons for object-

ing to astrology as a science, tempt me to make a reply. Astrology has been a hobby of mine for the past quarter of a century, to the study of which I have given such leisure time as the necessity of earning my daily bread in another line of work (more approved by you as a profession) would allow. The deeper I have delved into it the more convinced have I become that a fundamental truth underlies astrology, and that it not only lends itself to, but demands, scientific methods of procedure. It requires indeed the most exacting accuracy of calculation, the most clear-cut reasoning capacity, as well as profound insight into and grasp of nature's fundamental principles or laws. It deals with forces and a phase of life as yet scarcely suspected by the present-day scientist, hence ignored by him.

Before proceeding to reply to some of your arguments against astrology as a science, let me assure you that in the course of my college and university career I gained a speaking acquaintance with a number of the learned or technical terms you mention, a knowledge of which you imply to be the mark of a scientifically trained mind. Having majored in mathematics for my first degree, and in psychology (including quantitative and statistical measurements) for my second, it would seem as though I ought to be able to appreciate the difference between what is science and what is hokum. Moreover, in thus accepting astrology as a science I find myself in good company, for many a

noted scientist, astronomer and mathematician, ancient and modern, recognized its truth. The story of their recognition of it would make interesting and instructive reading for you.

Please rest assured that from my own experience I know that astrology will lend itself easily to all the scientific requirements you demand of it. It has been based on statistical evidence from time immemorial; and that statistical work is still going on amongst reputable astrologers. It would not be long, once astrology is given scientific recognition, to place abundant scientific proofs of it on the shelves of public libraries. Scientists themselves are to blame, because of their taboo on astrology, that such proofs—statistical, quantitative, etc.—are not paraded before their eyes.

So I should like to challenge you or any reputable scientist to test the best established findings of the astrologers with your most approved scientific measuring rod. To do so you would of course need to have a fair knowledge of the science. If you were to give even a five years' study to it, mastering the rudiments of setting up and reading charts, and then testing their interpretation as scientifically as you desired, I am convinced we should hear a different story about astrology from you. I warn you that you might find, like the great astronomer Johann Kepler, that it compelled your unwilling belief. And in so doing you might help to resurrect it from the limbo of "exploded superstitions," just as alchemy is being resurrected by the modern hypothesis of the electrical constitution of matter.

You have done much in past years to place within the mental grasp of the ordinary layman the findings of

recent scientific discoveries and methods of research; and I have greatly admired your ability in this direction. But those books of yours, two of which are in my private library, show a knowledge and understanding of the subjects you wrote about that, no doubt, made it possible for you to present them so lucidly. Your tirade (I can call it nothing else) against astrology shows no such knowledge about that subject, nor any understanding of it. That is the surprising part of your denunciation. Surely it takes as much knowledge to prove the fallacy of a theory or accepted hypothesis as to prove its truth.

The mathematical aspect of the science is based on higher mathematics. Just an incident to show minor evidence of it: A friend and I were recently discussing the position of Pluto, the newly discovered planet, in the zodiac. His ephemeris of Pluto was made out by an astronomer, mine by a German astrologer. There seemed to be a difference of one degree or so between the two tables of Pluto's daily position in the sky and we were somewhat puzzled for a moment until my friend, who follows an engineering profession, recalled that the one calculation was made out with reference to the celestial equator and the other to the ecliptic, along which lie the zodiacal signs through which the sun makes its apparent path each year. And my friend said, "A little trigonometric calculation will easily change the one series of positions into the other." This is exactly what the German astrologer had to do to get out his table for astrological use.

Fortunately for the practising astrologer, not trained in higher mathematics, the mathematical astrologers do this work for him, so that all he needs to do is to consult their astrological tables for positions of signs and planets; while the use of logarithmic tables relieves him of the tediousness of long multiplication and division. So you rightly say that the mathematics needed is not very difficult. Nevertheless, the mathematical imagery required in setting up a chart does demand a

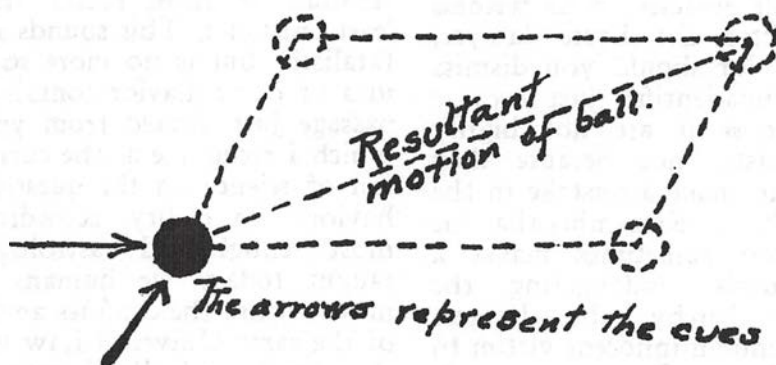
mathematical turn of mind to insure accuracy. And, of course, without our astrological ephemerides (giving the daily position of the planets, sun, moon, etc.) and the tables of houses for varying geographical latitudes (giving zodiacal sign positions with respect to horizon and meridian, etc.) all astrologers would have to be trained in higher mathematics. This would mean a great waste of valuable time for the mere mechanics of setting up a chart, which time could be more usefully devoted to the next step.

For—a correct chart having been set up, the most difficult part of the work then follows, viz., the judgment of what that figure of the zodiacal signs, with our solar heavenly bodies situated therein, means in terms of human tendencies, behavior, experience. The probable error of such a judgment is as great as that made by any experimental scientist, who may or may not have knowledge of all the factors involved in the solution of his problem. New factors, before unknown though possibly suspected, may and do come to light in astrology, as in other scientific research. The discovery of Pluto is an instance of such. All true astrologers who love scientific research are now engaged in gathering evidence, of a statistical nature, to establish just what effect Pluto has upon human affairs, what part he plays in the drama of life on this globe. The same was done with Neptune and Uranus (and that work is still going on), so that at present one can be fairly certain about the influence they wield in our celestial environment.

The difficulty in astrological interpretations lies in the number and nature of the factors that must be taken into account. As a simple example of what the reading of a chart means, recall from your physics training the neat little experiment of finding the resultant of forces when a billiard ball is struck simultaneously by two cues from different directions and with differing intensity. Which way will the ball roll and how far? You will remember, no doubt, that the ball moves in the direction and the length

of the diagonal of that parallelogram, determined by the lines along which it would have rolled had each cue hit it successively—first one, allowing the ball to come to rest; then the other, after putting the ball back to its original position. The diagonal beginning at the original position of the ball is the resultant motion if both cues hit it at the same time. That problem is very simple when only two cues hit the ball. But let there be many cues and as many differing amounts of energy applied, and the problem becomes more and more complex with each additional cue.

It is hardly necessary for the purpose of this letter to discuss the various factors—their quality and quantity, or direction and intensity when comparing them to cues—that must be considered when reading a chart. The following are a few to give you some notion of the complexity of the problem: the major heavenly bodies in our solar system; their position in the zodiacal signs; the signs themselves, irrespective of what planets are situated in them, the relative position of the heavenly bodies, as well as the signs, above or below the horizon and to the right or left of the meridian.



These (and I have described them only in their simplest terms) as well as others must be taken into account before a correct judgment is possible. A lifetime of study is hardly enough to become expert at it. I consider myself a mere novice after my twenty-five years of study and research.

Another example, to illustrate a little more clearly the complexity of the problem of interpreting a chart in astrological values: The first information to be mastered in the study is the influence of the twelve zodiacal signs, representing 12 primary types of individuals. A person born on the first of one month, for instance, has the sun in a different sign from one born on the first of any other month; so we have 12 sun types. But these are subject to modifications. Two people, both born on the first of the same month, have the sun in the same sign; but if they were born in different years the moon in each chart may not be in

the same sign. So, in that case, we have two moon modifications of the one sun type, indicating possible different behavior under similar circumstances. The total number of permutations possible of these two factors, sun and moon, in the 12 signs is 144, i.e., there are that many types of personalities possible when only the varying positions of sun and moon in the 12 signs are taken into consideration. If now we add another factor—the nature of the sign at the eastern horizon at birth—then our number of modifications of the 12 primary types jumps to 1728. And, you can well appreciate the mentally staggering figure which represents theoretically the total number of modified types when the influence of each planet in the 12 signs is taken into account, a number briefly represented by 12 raised to the 11th power, or almost 750 billion. As a matter of fact there are not quite that many modifications possible be-

cause of Mercury's proximity to the sun, so that it is never more than one sign away from the sun. The same is true of Venus, which can, however, be two signs away from the sun. Allowing for these two inferior planets, our total number of modifications still remains in the billions.

You can no doubt gather from what I have mentioned thus far, though I do not expect it to convince you that "you're wrong about" your notion of astrology, that I have no patience with the charlatans that make a pretense at reading your stars in order to filch money out of your pocket. The human type that fakes knowledge is common to all professions, as witness the quack doctor, the shyster lawyer, and so on. Nor should you dismiss astrology as unscientific, just because all who practise it are not highly trained scientists; nor because they may happen to make a mistake in the reading of a chart. Remember that the best of doctors sometimes makes a wrong diagnosis, endangering the patient's life thereby; the cleverest lawyer may send an innocent victim to jail or the gallows. One hears or reads of such cases occasionally. The probable error in human judgment, practical or scientific, is very great as yet, so long as humanity's normal I. Q. is what it is—of the level of mediocrity, according to Thorndike.

It is my opinion (for me amounting to a conviction because of my study both of astrology and modern science) that the current hypothesis of the electrical constitution of matter will, in time, prove the reasonableness of planetary influence upon human behavior. It need not stretch one's reasoning power to the point of credulity to image the possibility of these electrical corpuscles, of which all matter is composed, influenced by the attraction and repulsion—magnetically, shall we say?—of the planets in their movements along their celestial orbits, and in their changing angular relations, one with another. Such magnetic lines of force, playing upon the matter and life of our planet, constitute the celestial physics problem of the result-

ant of forces, with which the astrologer has to deal. And such influences, in their effect upon cell life in our bodies, even though we may as yet be ignorant of how that effect is produced, may be some of the "causative factors in human behavior" which, as you say, "lie within the chemical and physical nature of the organism, acting and reacting in correspondence with the immediate environmental factors amid which the organism lives and develops."

In other words, in general we behave like a billiard ball receiving the impacts of many planetary cues, or lines of force. In our behavior we follow the resultant of those forces, the line of least resistance. This sounds somewhat fatalistic, but is no more so than the idea of our behavior contained in the passage just quoted from your book, which I recognize as the current opinion of science on the question of behavior. In reality, according to the most enlightened astrology being taught today, we humans live and move within the confines and influence of the same Universal Law that holds the planets and all minor particles of matter in our universe, even the atoms, together in a composite but orderly whole. Our Universe is like a living organism; the influence generated in one part of it affects all other parts, great or small. We achieve our freedom when self-consciously and intelligently we work with the Law, instead of ignoring or working contrary to it. Then the Hand of Fate, the Rules of the Game of Life and Evolution, will no longer penalize us, nor compel us to move blindly as does the billiard ball.

Certain it is that some of the heavenly bodies in our solar system are known to affect the matter and life of this planet. Influences coming from both sun and moon are matters of common knowledge. Yet even they may wield subtler influences as yet unguessed, hence unmeasured, by science. The power of the infra-red and the ultra-violet rays of the solar spectrum, and of polarized light such as the moon sheds upon us, has only

within comparatively recent times been noticed, hence studied by scientists. A cosmic ray is the latest hypothesis to account for certain phenomena scientists cannot explain otherwise, and Dr. Compton seems to be devoting much time to prove its existence and effect.

In my own study of astrological forces I find nothing that is any more vague or unverified than this hypothetical cosmic ray. The astrologer is dealing with certain phenomena of behavior which seem, from his observation, to be associated with as yet unknown influences from our heavenly bodies, seemingly depending upon their position in the zodiac and in certain angular relations with each other. I repeat and amplify statements made near the beginning of this letter: Astrologers (and some very eminent names in the sciences are to be thus classified) have observed these phenomena from ancient times down to the present. The astrological hypothesis has been developed from their observations; also resultant rules for interpreting these stellar forces within our own universe, in so far as they seem to affect human life on this globe. A certain body of observations and rules has been handed down to the present from ancient times. These have been reverified by modern astrologers, phrased in modern language and terms, and additions made thereto. In the light of these facts, which you should have known before you attempted to judge, your flippant remark, comparing these phenomena and rules with the chance arrangement of tea leaves in a cup or the foam of cream on coffee, is hardly worthy of one who has attempted to make some of nature's deeper secrets (in so far as these have been revealed by modern science) more clear to the public.

One must agree with you that astrology is gaining considerable current notoriety—over the radio, in magazine and newspaper. And as usual with such propaganda, that has to tickle the mental palate of the people and so must be spicy, statements are made through these channels of publicity that are in no sense truly

indicative of the value of astrology, or of its real nature as a science. But then, one does not expect you, in your capacity of scientific interpreter, to base your judgment of any branch of knowledge on such superficial information. Nor would you need to be afraid, as you seem to be, that our youth will be perverted by it, if you really understood astrology. Your fears and remarks about its evil influence upon them reminds one vividly of the fears of and opposition to the teaching of evolution in our schools and colleges made in very recent times.

In conclusion, may I reiterate that all *bona fide* astrologers will welcome a true, scientific investigation of the astrological hypothesis and the practical use made of it. They have nothing to fear from such a testing. They are eager to have it put upon a well established foundation, recognized as a profession, and governed by appropriate legal requirements, just as other professions are regulated. Mere denunciation and condemnation on the part of a clever and influential writer like yourself can do some harm in delaying the recognition due to it and prolonging the extensive charlatany practised in its name. But, let me prophesy, eventually that recognition will be granted; truth crushed to earth will rise again. And for you, dear sir, the remark of Hamlet is apropos: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."



The following excerpts are from the chapters named at the beginning of the foregoing letter, in Mr. Wiggam's book, *Sorry, But You're Wrong About It*, published by Bobbs-Merrill Co., Indianapolis, Ind.

"Of all the false and foolish flapdoodle that has ever befuddled the faculties of this funny human family, the notion that the stars govern your character and destiny has always seemed to me to be the prize sample. . . . Such notions still govern the lives of literally millions of people, many of them highly intelligent, but all of them poorly educated in science,

even though they dwell in the midst of scientific discoveries and inventions that make it impossible for such beliefs about life and the universe to be true. . . .

"If the claims of the astrologers and all the numerous dealers in hokum are true, then all we can say is that the science of the past three hundred years is utterly untrue. This is something to which I believe every qualified scientist in the world today would agree. While the astrologers claim to use scientific methods and while they talk about the "Science" (!) of astrology and make absurd claims that they base their claims upon the infallible grounds of mathematics, again all I can say, after thirty years devoted to an intensive study of the biological sciences, which involve of necessity considerable knowledge of the higher mathematics, is that, if they are correct, I have totally failed to grasp what science is, or what mathematical functions and relationships are; indeed, I have failed totally to understand what sort of a universe it is we live in and what its natural processes are in so

far as science has revealed them, based as science is upon the central concept of quantitative measurement. . . .

"I have for many years drawn profound inspiration from the statements made by three of the very great scientific minds of the latter half of the nineteenth century:

Lord Kelvin—All the grandest discoveries of science . . . are the rewards of accurate measurements and patient, long-continued labor in minute sifting of numerical results. . . .

Galton—The measurement and number tests dignify the phenomena of any branch of knowledge to the status and dignity of science. . . .

Thorndike—If a thing exists, it exists in some amount; and if it exists in some amount, it can be measured. . . .

"Now I challenge herewith all the astrologers both living and dead to furnish any evidence that they have ever subjected their so-called science to the rigid, prolonged, patient, unbiased, unemotional, painstaking, statistical and experimental methodology to which these great utterances by great scientific men unequivocally demand it must be submitted."

Aphorisms

By G. S. A.

A bird cries out for joy in the heavens, and sings its
song amidst the heights of trees,
But it descends to earth to find its food.

To flee from the conditioned is not to become unconditioned.

To leave a prison is not to enter a garden.

To abstain from doing is not to achieve being.

To cast away means is not to achieve ends.

To leave earth is not to reach heaven.

To sit outside a Temple is not to find its God.

To abandon activity is not to find rest.

To stop the ears to discord is not to make music.

To cast away form is not to enter into life.

He who is without a light seeks anxiously the way
out of his darkness.

He who carries light in his heart knows no darkness
anywhere.

The Theosophical Society in St. Louis

A Brief History

By Charles E. Luntz
(Missouri)



ST. LOUIS seems always to have been a child of Theosophical destiny. Not only did it harbor the first Theosophical Lodge ever to be established in the United States, but it also has the honor of being the first city to erect its own auditorium exclusively devoted to Theosophical purposes.

It seems strange, almost incredible, that while the international Theosophical Society was founded in New York City in 1875, the first Charter to be issued in this country should have been to a group in the far-away city of St. Louis, yet so the record shows.

Elliott B. Page was the leading figure in the establishment of the Lodge, or "Branch" as it was then called, and as related to the writer by the late Mr. William A. Kelsoe, one of the earliest Lodge Presidents, shortly before his death, Mr. Page had followed with deep interest the doings of Madame Blavatsky and was moved to apply for permission to establish a Branch Center in St. Louis before the idea seems to have occurred to anyone else in the country. His request was promptly granted and he and his associates received the Charter which is now the prized possession of St. Louis Lodge. The name adopted by the Branch was the "Arjuna Theosophical Society."

The first Lodge, according to Mr. Kelsoe, met in a building, long since demolished, which stood at the corner of Sixth and Olive Streets. Among the early members were some very prominent people, including the then Chief of Detectives, the Consul-General to Manila, and other outstanding citizens.

A second Lodge was established in St. Louis in 1887 under the name "Pranava Theosophical Society," the

President being Seth Wheaton.

Available records of those early days are scanty, but American Convention Proceedings for 1891 duly chronicles that St. Louis was represented at the Boston Convention of the Theosophical Society April 26th and 27th, 1891, and reports, "Arjuna T.S., St. Louis, Missouri, has a library of 25 books including a full set of *The Theosophist* bound."

William Q. Judge, Secretary of the international body and a notable figure in Theosophical circles of that time, visited St. Louis in November or December, 1891.

The 1893 Convention Proceedings makes mention that "Pranava T.S., St. Louis, Missouri, has greatly improved during the year. During the past four months a public meeting has been held each Sunday with most gratifying results. The membership has doubled and the attendance has averaged 40, four-fifths being strangers."

Pranava Lodge appears, in spite of the foregoing, to have passed out of existence within the year, as it is no longer listed in the 1894 Convention Proceedings held at San Francisco, although Arjuna T.S. appears, the President for that year being William B. Luebbbers.

Arjuna T.S. disappears from sight after 1894, no record apparently existing in the Wheaton T.S. Headquarters, from which the foregoing was taken, of any Theosophical Lodge in St. Louis until 1898, when the history is resumed.

On July 27th, 1898, a charter was once again issued to a Lodge in St. Louis, and Theosophical work here appears to have been resumed. The President's name is given in the *Theosophic Messenger*, from which this

information is taken, as Mrs. Annie M. Goodale. This Lodge continued in existence for over ten years, and perhaps the most important Theosophical event which transpired under its auspices was the visit of the grand old man of Theosophy, C. W. Leadbeater, which took place during 1904 and received considerable newspaper publicity.

St. Louis Lodge of those days was dissolved December 9th, 1908.

For a year and three months Theosophy seems to have been without organized representation in St. Louis, but in March, 1910, Mrs. Emma Neidner, a lady very well known to many members of today, revived the Lodge, which a few months later was reorganized as a German-speaking branch under the name of "German-American Lodge." Later the name was changed to "Brotherhood Lodge," and still later the organization was incorporated under its present name, "The Theosophical Society of St. Louis."

It will be seen that during the past fifty years, St. Louis has been without a Theosophical Lodge for less than five years. Since the revival of the Lodge by Mrs. Neidner in 1910, it has functioned uninterruptedly to the present time.

Theosophy in St. Louis made rapid strides under the capable guidance of Captain Frank J. Primavesi, now Warden of the City Jail, a President of the Lodge for a number of years. He was succeeded by Mr. M. B. Hudson, present Chairman of the Board, whose eminent services to the St. Louis Society and also to the national body as director can hardly be overestimated. Mr. Hudson held the Lodge together during the most troublous period of its history. His wise policies, combined with an unflinching kindness, have made him an outstanding figure among St. Louis Theosophists. In 1926, upon resigning the presidency, he was elected by acclamation Chairman of the Board for life.

Charles E. Luntz, present President, joined the Lodge March 7th, 1923, was elected Vice-President in 1925 and President in 1926. In 1929, he was

appointed a National Director of the American Theosophical Society to fill an unexpired vacancy, being elected to the same office by the membership the following year. During his first term as President, the Lodge was honored by the visit of Dr. Annie Besant, International President of the Theosophical Society, and one of the most famous women in the world. Dr. Besant gave a public lecture at the Coliseum, besides lectures to the members at the Lodge rooms which were then located in the Academy of Science Building, 3817 Olive Street.

An experiment from which ensued far-reaching consequences was started in July, 1924, at the suggestion of the then Corresponding Secretary, Miss Eva Minnich. This was the establishment of a weekly Open Forum at which the questions of the public on any subject connected with Theosophy were invited and answered. A success from the outset, the Forum was gradually extended into a weekly lecture and later into the well known "Psychology" series designed to lead the student into an interest in Theosophy. They have served this purpose well, and many of the most valuable members of the Lodge are recruits from the "Psychology" lectures. The questions and answers feature is still retained, the last half-hour of each meeting being devoted to this purpose.

Of equal importance in supplying a means of ready contact with the general public was the founding of the "Astrological Class," now the Astrological School of the Theosophical Society of St. Louis. This activity was begun in early 1925, the object being to teach scientific Astrology strictly from the Theosophical, not the fatalistic or fortune-telling point of view. While fully aware of the many preposterous and unfounded claims made by charlatans which no known system of Astrology justifies, we are convinced that there is a great and useful residuum of truth in this ancient science. We accordingly teach it as a neglected branch of the Truth, being careful to make no claims not

[FOUNDED AT NEW YORK, 17TH NOVEMBER 1875]

The Theosophical Society AND UNIVERSAL BROTHERHOOD.

To all to whom these presents may come,

Greeting

Know Ye, that it being expedient that a Branch of our said Society shall be established at Saint Louis, in the State of Missouri, U.S.A., and an application having been made to that effect, and approved. Now Therefore we, the undersigned President, and Corresponding Secretary, for and on behalf of the General Council and by virtue of the authority of the Society do hereby give to Elliott B. Page of the said place and his associates full power to organize a Branch of the Theosophical Society at the aforesaid place; the same to be known as

The

Arjuna Theosophical Society,
and to be subject to the jurisdiction of the Parent Society.

In Testimony whereof we have signed these presents with our names, and affixed the Society's Seal, at Headquarters, India, this 17th day of September in the year 1882 and of the Society's foundation the Seventh.

Corresponding Secretary

President

AMERICAN BRANCHES THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis	Arjuna T. S.	1882	Wm. A. Kelsoe	Wm. F. Burrows	3012 Olive St.
New York	Aryana T. S.	1883	William O. Judge	Charles Seale	P. O. Box 2650.
Chicago	Chicago T. S.	1884	Geo. E. Wright	Miss Pauline G. Kelly	278 Bissell St.
Malden	Malden T. S.	1885	Geo. D. Ayers	Frank S. Collins	27 Dexter St.
San Francisco	Golden Gate Lodge	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths	113 Mason St.
Los Angeles	Los Angeles T. S.	1885	Mrs. Eliz. A. Kingsbury	Miss Louise A. Off	Collado St., Station F.
Boston	Varuna T. S.	1886	Arthur B. Griggs	Robert Crosbie	91 South St.
Cincinnati	Cincinnati T. S.	1886	Robert Hoses	Dr. Thos. M. Stewart	124 W. 7th St.
Chicago	Ramayana T. S.	1887	Dr. W. P. Phelon	Edwin J. Blood	619 W. Jackson St.
Minneapolis	Ishwara T. S.	1887	Dr. J. W. B. La Pierre	Mrs. Louise J. Manning	Northwestern Conser- vatory of Music.
Philadelphia	Krishna T. S.	1887	Edward H. Sanborn	John J. L. Houston	902 Walnut St.
St. Louis	Pranava T. S.	1887	Seth Wheaton	Wm. Throckmorton	500 N. Commercial St.
Omaha	Vedanta T. S.	1888	Dr. J. M. Borglum	Mrs. Jessie Emery	Care A. P. A. Union Pac. R. R. Co.
Grand Island, Neb.	Nirvana T. S.	1888	L. D. Proper	Nathan Platt	
San Diego, Cal.	Point Loma Lodge	1888	Dr. John F. S. Gray	Dr. Thos. Docking	643 6th St.
Bridgeport, Conn.	Varuna T. S.	1888	Dr. E. Kirchgessner	Miss E. L. Shannon	59 William St.
Cleveland	Dharma T. S.	1888	Wm. E. Gates	Mrs. Erma E. Gates	Room 5, 89 Euclid Av.
Decorah, Iowa	Isis Lodge	1888	Mrs. Anna M. Severson	Mrs. Mary O. Pierson	Box 413.
Milwaukee	Brahmana T. S.	1888	Mrs. Julia Ford	Mrs. Alice M. Wyman	421 Milwaukee St.
Los Angeles	Satwa Lodge	1889	Samuel Calhoun	Mrs. Jane B. Calhoun	1349 Georgia Bell St.
Brooklyn	Brooklyn T. S.	1889	Col. H. N. Heeper	John C. Fredway	72 Lafayette Ave.
Santa Cruz, Cal.	Bandhu T. S.	1889	Dr. Wm. W. Gamble	Mrs. Lizzie A. Russell	208 Ocean St.
Washington, D.C.	Blavatsky T. S.	1889	Reavel Savage	J. Guilford White	711 14th St., N. W.
San Jose, Cal.	Excelstor T. S.	1889	Mrs. Agnes B. Wilcox	Mrs. P. M. Cassett	381 N. 3d St.
San Diego, Cal.	Gautama T. S.	1889	Mrs. Anna L. Doolittle	Mrs. Frances Nellis	1055 5th St.
Kansas City	Kansas City T. S.	1889	Hon. Henry N. Eas	Chaney P. Fairman	1328 Grand Ave.
Fort Wayne	Light T. S.	1889	Judge Edw. O'Rourke	Andrew A. Furman	
Oakland, Cal.	Aurora Lodge	1889	Miss Marie A. Walsh	Henry Bowman	630 9th St.
Tucson, W. T.	Varuna T. S.	1890	John H. Scotland	Mrs. Fannie A. Sheffield	607 S. 1st St.

PLACE.	NAME.	DATE OF CHARTER.	PRESIDENT.	SECRETARY.	ADDRESS.
Stockton, Cal.	Stockton T. S.	1890	Frederic M. West	Mrs. Jennie Southworth	361 Miner Ave.
Gilroy, Cal.	Oriental Club	1890	H. D. Van Schaick	W. S. Hall	
Muskegon, Mich.	Muskegon T. S.	1890	Wm. L. Ducey	Miss Sarah E. Sherman	157 Peck St.
Los Angeles	Sakti T. S.	1890	Dr. Geo. F. Mohr	Edwin A. Rogers	1821 Vernon St.
San Diego, Cal.	Upasana T. S.	1890	Sidney Thomas	Abbott B. Clark	4th and Palm Sts.
Alameda, Cal.	Triangle T. S.	1890	Mrs. C. McIntire	Mrs. Clara E. Story	2328 Clement Ave.
Sacramento, Cal.	Eureka T. S.	1890	Mrs. Eliza J. C. Gilbert	Dr. John S. Cook	622 9th St.
Stout City, Iowa	Dana T. S.	1890	Dr. Grant J. Ross	Miss B. Wakefield	805 9th St.
Lincoln, Neb.	Amrita T. S.	1890	David A. Cline	Mrs. C. A. Bumstead	1212 Rose St. South
Baltimore	Hermes Council T. S.	1890	Chas. F. Silliman	Wm. H. Numsen	18 Light St.
New Orleans	Vyasa T. S.	1890	Carl F. Redwitz	Dr. Geo. P. P. David	269 1/2 Elysian Fields
Kearney, Neb.	Lotus T. S.	1890	Rice H. Eaton	Herman M. Draper	
Seattle, W. T.	Seattle T. S. No. 1	1890	Frank I. Blodgett	W. F. Richardson	Room 4, 616 Second St.
Jamestown, N. Y.	East T. S. of Jamestown	1890	Miss Julia S. Gates	Mrs. H. E. L. Fenton	215 Crossman St.
East Los Angeles	East Los Angeles T. S.	1890	Geo. W. Aylsworth	Mrs. K. J. Shanklin	408 S. Griffin Ave.
Philadelphia	Die Deutsche Theoso- phische Gesellschaft	1890	Geo. Falkenstein	Chas. Cloeren	1620 Randolph St.
Yicksburg, Miss.	Siddartha T. S.	1890	James M. Gibson	James B. Thompson	Bonelli Building.
Pittsburg	Vishou T. S.	1890	Wm. C. Temple	Alex. M. Gow	Lewis Block.
Boulder, Colo.	Keshava T. S.	1890	Geo. S. Adams	Edward S. Walker	Lock Box 654.
Portland, Oregon	Willamette T. S.	1890	Phineas Haskell	Wallace Yates	193 6th St.
Memphis	Memphis T. S.	1890	Dr. M. Samfield	Wm. H. Hotchkiss	298 Main St.
Clinton, Iowa	Indra T. S.	1890	James H. Reed	Edward K. Myers	Box 642.
Pittsburg	Iron City T. S.	1890	John W. Dunlap	Thos. T. Phillips	111 Wylie Ave.
Fort Wayne, Ind.	Annie Besant T. S.	1891	Mrs. Julia M. Fisher	Mrs. Dora P. Biechman	161 W. Washington St.
Toronto, Canada	Toronto, T. S.	1891			

fully substantiated by our own experience. No horoscopes are read for money, insistence being laid upon the fact that only the student himself is likely to read his own natal chart with the proper care and understanding. This enterprise, now in its eighth year, has provided another valuable means of interesting the public in Theosophy. Four classes (two elementary, one advanced, and one dealing with the Progressed Horoscope) are held every Tuesday, in charge of competent instructors, graduates of our own school.

The Theosophical Society of St. Louis is the recognized source of supply of Astrological books and ephemerides for the St. Louis area. It also does a substantial out-of-town business in these supplies, and does its own importing of English works, which constitute the major portion of Astrological literature, direct from abroad. It has one of the largest Astrological sales and lending libraries in the country. Ephemerides are carried in stock for all years back to 1830. Ephemerides are available in our reference library for consultation for all years from 1770 on, and we have one ephemeris, a great curiosity, actually printed in 1623. Many Astrological books now out of print are available for reference purposes and some are for sale.

The remarkable success of the Forum and the Astrological School experiments, coupled with a constantly growing membership roll, determined the Lodge in 1927 that the time had come to put into effect its long cherished ambition to possess its own building. A building fund had been started many years previously in an astonishingly casual way by Captain Primavesi, Mr. M. B. Hudson, and a small group of other members. In the course of desultory conversation one remarked, "We ought to have a Building Fund"; another said, "I'll begin it," and emptied some loose change from his pocket; the rest did likewise, and the "Building Fund," totalling something less than \$3.00, came into being. A rummage sale held shortly thereafter netted \$400; monthly

socials, donations, raffles, special drives and other sources of income swelled the total rather rapidly. The result is the present beautiful Auditorium and Lodge Building of the Society, representing a total investment of between \$35,000 and \$40,000.

An old mansion in good repair and in the heart of the best residence and church section in St. Louis was acquired in the Spring of 1928. The interior was completely modernized and remodeled—the two upper stories as flats, both floors being occupied by members of the Lodge, while the first floor was adapted to the requirements of Lodge rooms, class rooms, and offices. Construction of an auditorium on the deep lot in the rear of the building was begun in June, 1928, and on November 18th, 1928, it was dedicated "to the cause of Theosophy, and the service of humanity" by Mr. L. W. Rogers, then National President.

The auditorium and in fact practically all improvements in the building also are a monument to the devoted work and self-sacrifice of our member, Mr. A. P. Dulgeroff.

Virtually every Theosophical leader, either residing in or visiting the United States, has included St. Louis Lodge in his itinerary. Among these may be mentioned Dr. Annie Besant, Dr. George S. Arundale and Mrs. Arundale, Mr. E. H. Gardner, former General Secretary of the T.S. in England, Mr. Ernest Wood, Mr. and Mrs. Geoffrey Hodson, Mr. and Mrs. Fritz Kunz, Mrs. Josephine Ransom, Miss Clara Codd, Bishop Hampton, Major Sutherland, Captain Max Wardall, Mr. L. W. Rogers, former President of the American Theosophical Society, Mr. C. Jinarajadasa, Mr. A. P. Warrington, and many others.

Mrs. Henry Rogers (the world renowned "Patience Worth") has appeared on a number of occasions on our platform, and some of her finest inspirational poetry was given here.

An article in *The Theosophical Messenger*, "The Perfect Lodge," written by Mr. Geoffrey Hodson, one of the best known international lecturers

and authors, created a great deal of interest a couple of years ago. In it, Mr. Hodson described his conception of "the perfect Theosophical Lodge," its equipment, appointment, manner of conducting proceedings, etc. He stated that his conception was founded on fact, and that such a Lodge did actually exist. Later he stated publicly that the Lodge he had in mind in writing the article was St. Louis Lodge.

Among the officers who have contributed largely to the recent success of the Lodge should be mentioned especially Mr. M. B. Hudson, who has made it his particular work to give individual tuition in Astrology to ex-

ceptionally promising students, and Mrs. M. Marie Gieseman, indefatigable Secretary and Assistant Treasurer, whose efficient handling of the arduous routine work of the Lodge is beyond all praise. Many others might and should be mentioned if space permitted. All have contributed their quota toward making the Theosophical Society of St. Louis one of the strongest and best organized Theosophical Centers in America. Grateful beyond measure for the strength which has been granted to them and the light vouchsafed to them in the past, its officers and members pledge their utmost service and devotion in the future to carry the work to fruition.

'Tis Not Enough

By Dora E. Hecht
(England)

'Tis not enough to wish to be
With all mankind in unity.
But thinking must with feeling blend
Ere life itself may pinions lend
To set the bird of love more free:
Since love is life—in liberty.

'Tis not enough in love to be
With what we hear or think or see.
But training self in sense inaction
We may discern love's interaction,
And thereby feeling-sense set free:
For love is life—in harmony.

'Tis not enough aware to be
Of thought and feeling's rivalry.
But joining thought with felt attraction
We may attempt without reaction
The highest range by love-lamps lighted:
Since love is life—to ardor plighted.

'Tis not enough in love to be
With all mankind in theory,
Whilst yet to scorn one soul we venture
Or deem one heart could merit censure.
But living love as interaction.
Each hour shall prove *true love is action.*

Memories of Colonel Olcott*

By Marie R. Hotchener



HE details of Colonel Olcott's visit to America in September, 1906, may be learned from *The Theosophist* and *The Messenger* of that year, and also from an article by Mr. Hotchener in last month's *World Theosophy*. We read in them of the enthusiasm created by his visit, and of the successful work accomplished, in spite of the turmoil caused by a crisis over the criticisms of a prominent English Theosophist. It was the same crisis that was taking place in England, Paris, and other countries, and the Colonel was not only deeply troubled over these conditions but was called upon to make some difficult official decisions which he hoped might help the situation. He told me later that my father's advice to me (mentioned in my last article), "Base your Theosophic life on the principles of Theosophy, not on the conduct of personalities," he had found necessary to repeat many, many times to the troubled members.

After some weeks of work in America, Colonel Olcott sailed for Italy, where a lecture tour had been planned for him. When his ship was off Gibraltar there was a very rough sea. He slipped and fell down a flight of fourteen steps, turning two complete somersaults. His escape from death was considered miraculous, especially for one of his advanced age. He was unconscious when help reached him, and suffered from many bruises and a severe wound on his right knee.

After his arrival at Genoa, in discussing this accident, he said he felt sure he had fainted at the time he slipped, because afterwards he had only the memory of being carried to his stateroom, but not of the fall itself, witnessed by others. The faint might have been caused by internal pains

which had been steadily growing worse during the latter part of his voyage. A letter to me, written before his fall and posted at Gibraltar, complained of internal pains that were "increasing in severity."

On his arrival at Genoa, he was met by T.S. members and carried to a hospital for treatment. He was cared for tenderly and devotedly by them and gradually grew better, but even after some time in the hospital could not use his right leg. Among these members were the late Professor Pensig, the splendid General Secretary of that Section, Mr. and Mrs. William Kirby, Count and Countess Ruspoli, Mr. McBean, and others whose names I have now forgotten, for it was twenty-six years ago.

The Colonel expressed his warmest thanks to them all, as well as penned some fatherly advice to the members in general in a communication written from his bed while in the hospital. I quote from this communication:

"Before now quitting Italy and the Italian section, I wish to send to each member of this section of the Theosophical Society my fraternal greetings, and to express the sincere hope that my presence among you has tended, in some small degree at least, to promote and effectuate that spirit of harmony and union in effort and aim which should be the guiding principle of our Theosophical ideals.

"Though prohibited by doctor's orders, owing to the effects of my accident, from seeing all or as many of you as I should have desired under normal conditions, I have nevertheless made the effort to see, and have seen without exception, all those members, representatives or otherwise, who have especially desired to interview me, or to lay matters of personal or Sectional

*In the August number I began a series of articles on this subject. It described how I was phenomenally led to meet Colonel Olcott, some incidents of his visits to London at Easter time (1906), and to France and Holland later. He sailed from there to America.

importance before me for my consideration.

"I have thus been able to gauge pretty accurately the actual condition of affairs in this Section and can state that they have comforted rather than depressed me. There is nothing I have found requiring in any way my official intervention, as I am satisfied with the general course of action taken in the last two Conventions, and have every confidence in the independence and impartiality of your present Executive Committee and the ability and high-mindedness of your distinguished General Secretary. . . .

"Putting entirely aside the questions of personalities and of fault in the administrative scheme of our Society—due to the immaturity of the movement, which time alone can correct—we must try to realize the fact that in the philosophical system we have extracted from the teachings of the ancient Sages, we possess a treasure beyond price; one calculated to enlighten the mysteries of life, and presenting to us a perfected system of evolution without a flaw or a break.

"So great a boon is this that if it had never done anything else, the Society has won the right to our reverence and our devoted loyalty; and the grandest feature of this teaching is that it offers itself for scrutiny and analysis to our reason and common-sense, and repudiates, in toto, every claim of every individual that we should accept it upon any authority whatsoever.

"In our Society such a thing as infallibility does not exist; and as its Founder and a maker of its Constitution, I must utter a word of warning against any such assumption.

"The ideal foundation of our brotherhood can never be realized save by the determination to leave our neighbor to the operations of his personal karma, and to govern our actions by the requirements of our own, so far as we can grasp and follow it.

"This truism which I expressed to my visitors I now convey to each and all of you."

As said in my last month's article, the obstacles that at first prevented me

from accepting the Colonel's invitation to go to India with him as his Hon. Private Secretary, faded one by one, and I was able to join him at Genoa on his return from America, taking with me my maid-companion Mina Renda—since deceased in India.

As can be imagined, it was a great shock to see the Colonel bed-ridden in a hospital and to learn of his accident. The pain in his knee was still very keen, and yet, in spite of it, he was amazingly cheerful and continually endeavored to hide its severity from us. He told me privately that he still suffered from those intense abdominal pains, about which he had written me from the ship during his voyage from America, but that he had not told the Genoese physician of them for fear he would not permit his sailing for India on scheduled time. He said he feared his days were numbered and it was his heart's desire to die in India. Even though the physician urged him to remain longer in the hospital because his heart was very weak, he felt sure he had enough strength left to reach Adyar, and end his days in the place he loved most of all others: it was home to him—"Master's Land."

With the aid of crutches the Colonel was able to sail as planned on November 7th. Fortunately the ship had fewer passengers than usual, and I was permitted to make arrangements to have one of the strongest and best stewards give his time exclusively to him. So he was able to be on the deck long hours at a time, and to have his meals served there. The blue waters of the Mediterranean were unusually kind and skies were fair; they, and soft cool breezes, beautified the voyage to Port Said.

Colonel's helpless condition and genial presence made a strong appeal to officers and passengers alike, and in a sense he became the "pet" of the ship. His deck chair was nearly always surrounded by several people, and he would entertain them with stories of his world-travels, especially of the mysteries of India. Seldom a day passed without his giving a talk on Theosophy.

Before our arrival at Port Said, the Colonel prepared me for what to expect in that quaint old city of the Orient with its cosmopolitan inhabitants. He was acquainted with every nook and corner of it, for he had visited it days at a time. Some of the old passenger ships used to stop there for coaling, loading, and unloading mails and merchandise, and this sometimes took two or three days which the Colonel would spend in the city. How deeply he regretted that he could not go on shore with me! He wanted to point out special old places of deep interest, and certain curio shops where there were antique objects of rare value. But he described their situations so fully that I found them without difficulty.

It was my first glimpse through the doorway of the East, and one seemed to sense the veiled mysteries beyond. At every step one met weird-looking dark-skinned men, women, and children, strangely and quaintly garbed in flowing robes, or in rags and tatters. There were hawkers crying their wares, stolid-faced Egyptians and Muhammadans predominating. The streets and bazaars were decorated as for a festival, with streamers and flags in a riot of color which remain the year round.

I found an old temple, and a mosque too, and the latter was of special Moorish beauty. It was the one where Colonel had once taken H.P.B. He felt sure he had had a vision of one of his past lives there: psychic experiences were very rare with him.

It was a great delight to view the beauty of this mosque. No sound was within it—there seemed an adoration of even the silence itself—a prayer all its own—that emanated from its white vaulted vastness and unornamented walls or altars. It was as pure and impersonal as prayer should always be. The only relief from its whiteness was from the small colorful individual prayer-carpet on which the worshippers were sitting and prostrating: there were hundreds of pilgrims from out the everywhere.

The Colonel had told me to be

sure to take off my shoes as I entered, and not to speak inside the Mosque; and added, "You will feel as though you were seeing through into the past of thousands of vanished years." I did. And also saw that I was now to retrace my memoried steps back across those long-gone years where I had often lived and known the Colonel.

One of the special messages from the Colonel to some of his friends in Port Said which he commissioned me to convey, since he himself could not go on shore to see them, was to an old yogi who lived in a small, quaint dwelling near the center of the town. He said this yogi had very wonderful powers (the most remarkable he had ever met) of reading the past and predicting the future. I was to tell him that so far every prediction he had made months before for the Colonel had "come true," even the "fall in a boat," and that his visit to Europe and America would be the last, as he would return to India and remain there for the rest of his life.

The Colonel added that there were other and more personal predictions all fulfilled, except one or two which would have to take place at Adyar, and to give the yogi his grateful thanks, since his help had enabled the Colonel to act with greater understanding.

I found the yogi where Colonel had directed me. At first, desiring to learn what he would say to me, a perfect stranger, I did not mention Colonel's name or give his message, or say whether I was traveling East or West. The yogi simply asked me my name and the month of my birth. He then, in rapid succession, mentioned many events of the previous years of my life. At the time he did so I thought perhaps he was reading the record of them from my own memory centers, connecting his consciousness with mine; but as he mentioned at the same time certain effects that were to take place much later than those same events, and which actually *did* occur years afterwards, I can see that he *did* possess a remarkable faculty of prophecy.

One of the most interesting things he said was, "You are not traveling with your husband but with your 'son.'" (I mentioned in my previous article that the Colonel, from our first meeting, until his death called me "Little Mother." But I did not tell the yogi this fact.) "He lives in India, and you are going there with him." He said he hoped I would not mind knowing that my "son" would not live long—would die in India. "There will be other deaths of those near you, then the world will become your home." (How true this prediction! I have actually lived in seven different countries since, in my work for the Theosophical Society.)

After the yogi had continued in this way for some minutes more, I told him why I had come to him—that it was Colonel Olcott who had sent me, and delivered his messages.

The old yogi was so pleased to hear from the Colonel, "my old friend," he said, and expressed his regrets on learning of his illness, that had been caused by the "fall in a boat" which, as said above, he (the yogi) had predicted in the spring of that same year, during a visit from the Colonel who was on his way to England.

The yogi took some sweets and fruits he knew to be favorites with the Colonel and went to see him on the ship. When he heard the Colonel call me "Little Mother," he said, "Now I know why I got the impression you were traveling with your 'son.' You have no children of your own."

Thinking that the Colonel might like to speak to the yogi alone, I left them together for a time. Afterwards Colonel seemed greatly elated, for the yogi had told him that upon his return to India he would soon see and converse once more with the "Great Rishi Morya"—his Master. On the Colonel's first visit to this yogi, years before, he had described the Master M. to him in perfect detail, said that he had been like a father to him, and would always continue as such.

We know that the Colonel *did* look upon Master M. more as a father than anything else, and even jokingly called

himself "Morya Junior." We know also that three months later, a short time before his death, the Colonel saw and conversed with this "Father."

Many other friends of Port Said, to whom the Colonel had sent messages by me, came to see him on the ship, each bringing him some gift—a book, fruits, sweets, etc., and among them was a bottle of rare old wine which he afterwards presented to the Captain. These were given him with expressions of affection and sympathy.

Among the many unusual scenes of the voyage was one which the Colonel especially desired me to see—the coal-ing of our ship as it lay in the harbor of Port Said. I mention it particularly because a remark of his confirmed what he intuitively felt, and of which he frequently spoke—that his life was nearing its close:

We looked down from the ship's deck upon a large flat scow full of coal. Dark-skinned coolies were swarming over it, filling sacks with the coal. Leading up from the scow was a wide rope ladder attached to a freight opening in the side of the ship. Each coolie, as black as the coal itself, and with a sack of it on his back, climbed up one side of the ladder, each one close to the other, up, up, like a living, moving, mounting human chain; one by one each dumped the contents of the sack into the opening in the ship's side, and then descended on the other side of the wide ladder. The whole was partially enshrouded in a murky, smudgy cloud of coal dust, and one wondered how the coolies could breathe in it, yet they continued on and on all day and all night.

In silence Colonel and I watched the scene for some time, then he said: "How long will it be before inhuman machinery from the West will displace this human machinery of the East, leaving all the coolies to starve? They earn their living (about a shilling a day each) by loading the hundreds of ships that come and go in this Canal."

A few minutes later came the remark, as near as I can remember his words: "Each one of those poor creatures carries his coal on his back

and dumps it into the hold, just as we ourselves carry this life's heavy karma, and dump it at death into our ship of past lives; and that cloud of dust is like our illusions and ignorance. I am afraid I shall soon be dumping mine, for the 'sack' feels very heavy when one is old and looks back down a long ladder!"

Our friend of the cheerful yesterdays of life was certainly feeling the tomorrow's approaching sadness of death.

The moonlit journey through the long, narrow Canal was like floating along on an inland silvered stream. Ships are required to travel very, very slowly through its entire length, so there was practically no vibration at all. This was a great relief to the Colonel, for when the engines were working at full speed the jarring of the ship caused an increase of pain in his leg.

On the first late afternoon in the Canal there was a magnificent sunset which far surpassed any the Colonel had ever seen there, and he rejoiced that we might enjoy it too. He was hoping all day that there might be a fine one, as they are renowned for their unique colorful beauty. The peculiar radiant crimson enflaming the distance seemed to penetrate the sandy wastes, setting them afire also. Now and then stately palms would stand out like stately illumined sentinels, marking the passage of the day into the night. In the Orient there are no evenings: the day falls swiftly to sleep and the night is there, suddenly opening its thousands of blinking starry eyes.

Just before the mighty glow faded and the great red ball of the sun disappeared into another horizon, a caravan of camels suddenly came into view, swinging along with the steady rhythm that seemed to mark the beats of silent music. All of a sudden the camels halted, and a long weird cry rent the stillness—the call of the Muhammadan to worship. Each rider was down in a flash by his kneeling camel, facing his Lord the sun, prostrating on his prayer rug, worshiping Allah, and giving thanks for the blessings of a day just past. Even the

camels seemed to feel the peace as they rested. The caravan had come to the Canal to tent for the night near the water.

It was with deep regret that the picturesque scene soon faded into the darkness. We sat a long time afterwards, silent, overwhelmed by the strangeness and beauty of the experiences through which we had just lived. Presently the Colonel whispered to me, "I shall never see it again in this life." After a time his sadness passed and the evening again found him surrounded by his friends urging him to give another talk or to tell them stories of the far East.

No other unusual event marked our voyage until we reached Aden on the Arabian shore. We dropped anchor and were immediately surrounded by a swarm of little rowboats and more scows, coal-laden. The small boats were filled with merchants and their wares, fruits, flowers, baskets, shells, embroideries, etc. There were hundreds of these hawkers, each shouting what he had to sell and the costs: it was Bedlam. By lowering baskets tied to stout cords the purchases were made and paid for. The many boats with glowing colors outlined on the blue waters, the white buildings of the town, sweltering in the sun, the arid sand-baked hills of Arabia beyond, made a very picturesque, never-to-be-forgotten sight. It especially delighted the Colonel, and he remained on deck all day watching it.

One especially interesting event, and one particularly tragic, happened during the day passed there. The first took place at sunset. All of a sudden the Bedlam ceased as if by magic, and looking down on the sea of boats, one saw each merchant, and those in the boat helping him, bowed down immersed in prayer. Their world, their business, their competitive battle, had stopped because the blessing of Allah must be sought and received at the disappearance of the sun. All surrendering to the overwhelming power of faith. Then, as suddenly as the Bedlam had ceased, as suddenly it was upon us again. The noise distressed the

Colonel as much as the prayer-full moments impressed him, as he remarked: "What a mixture of heaven and hell!"

The tragic incident which occurred a little later dampened our feelings considerably: It is the habit of passengers to throw copper coins into the clear, mirroring waters and watch the native boys gleefully diving for them. One of these little fellows encountered some kind of a ferocious fish, and before he could return to the surface lost one of his feet. The Colonel at once solicited contributions and sent down to him

quite a little sum, expressive of the sympathy of the passengers—sympathy that binds together the common life.

Our splendid ship soon turned its prow towards Ceylon—the land Colonel loved so dearly—and each day he grew more impatient to reach there. The pains in his knee were still very severe, and the wound still refused to heal.

Of our arrival at Colombo, and the many interesting events there, as well as of the home-coming to Adyar, I shall write next month.

A Perfect System of Evolution

It is a fact always to be borne in mind that it is ever easier to criticize one's neighbor than to avoid the faults one finds in him.

Nine-tenths of the frictions arising in all public bodies are due to this human weakness of aiming to sit in judgment upon others without having first qualified oneself by bravely conquering one's own faults.

Putting entirely aside the question of personalities and of fault in the administrative scheme of our Society—due to the immaturity of the movement, which time alone can correct—we must try to realize the fact that in the philosophical system we have extracted from the teachings of the ancient Sages, we possess a treasure beyond price; one calculated to enlighten the mysteries of life, and presenting to us a perfect system of evolution without a flaw or a break.

So great a boon is this that if it had never done anything else, the Society has won the right to our reverence and our devoted loyalty; and the grandest feature of this teaching is that it offers itself for scrutiny and analysis to our reason and common-sense, and repudiates, in toto, every claim of every individual that we should accept it upon any authority whatsoever.

In our Society such a thing as infallibility does not exist; and as its Founder and a maker of its Constitution, I must utter a word of warning against any such assumption.

The ideal foundation of our brotherhood can never be realized save by the determination to leave our neighbor to the operations of his personal Karma, and to govern our actions by the requirements of our own, so far as we can grasp and follow it.—H.S.O. in *Old Diary Leaves*.

The Truth About the Fakir

By Wajid Ali Khan

(Translated from the German, by Else Kliefoth)



FAKIR, say the old Arabs, is a man who possesses nothing but his poverty; in other words, he is a poor man. None less than Mohammed, blessed be His name, who professed that poverty was his pride, associated with the word *fakir* a feeling of great gratitude and contentment. In this sense, Mohammedan mystics, in later years, adopted the word as a classic expression. From a tender consideration of not wishing to injure, and out of the depth of a profound faith in the mystical and secret side of all that is manifest, a poor beggar, but never a conjurer or juggler, is sometimes termed a fakir.

A fakir is a free bird, which, having confused a titbit with a small kernel of truth, was caught in the net of religious formula. He flew about, until the net of tradition, dogma, and self-glorification tore, and he took his flight away from self. When this seducer has disappeared, then only may he safely take the air and fear the cage no more.

To a fakir the world is but a mirror of the imagination, and for him all things exist as names only. The part appears to him as the whole in a mask. Once he is Omar Khayyam, or Hafis, to whom God's splendor is revealed in the drop of the juicy grape. He becomes Majnoon to whom the selfsame glory and splendor of God is revealed in Laila; others called her a homely woman, but had those others his eyes to see?

The death of the I ends the strife between the I and the you, and becoming the manifestation of the universal spirit, he cries aloud, "I am Laila, I am also God, the drop has mingled with the ocean, and lo and behold! became the ocean."

A fakir is he who knows the divisions and characteristics of the long journey, and knowing them, points the way to man's highest destination. He who has the strength, the perseverance, the patience to give himself unto his guidance, may follow. It is he who joins the Moslem in his cry to Allah, and he who prays alike to Ram, when the Brahman offers prayers. As religious differences fuse and disappear, they become the foundation of the oneness of God. He is the sword of truth, in the scabbard of At-one-ment. A fakir has always been misunderstood. That religious instruction should foremost of all consider the inner man, remains an ideal, a wish, a hope.

According to the teachings of Islam, music was considered a sin. A fakir hears in it the voice of God.

Islam teaches, God is to be found in the Mosque, but a fakir found there nought save hypocrisy.

A grain of dust, exiled from the sun's bright rays, whirled carelessly about, that was a mistake. It refused to recognize the authority of Religion, that was blasphemy. It was questioned, condemned and executed. May it not be that all these storms of life are merely opening the path to eternal peace?

A fakir is misunderstood today as ever before. The court of the inquisition is no more, blasphemy is no longer culpable, and martyrdom is no longer a testing stone for the genuineness of conviction. Any market-tender can don the mask, misuse the sacred word and name, and go unpunished. A true fakir, however, is a chosen jewel, clothed in rags. Where one boasts of himself, know the stone is but an imitation.



Horoscope of Henry Steel Olcott

By Ralph Emerson Kraun
(California)

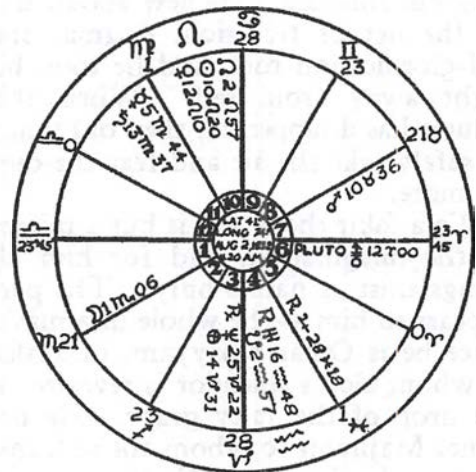
ONE of the most fascinating ways by which anyone may prove to himself the value of astrology as a means of character delineation is to learn enough of the essentials of the science so that he may in some small degree understand the reading of the chart of some great man or woman with whose life he is already acquainted. If the horoscope be accurately cast and well delineated, the results will leave no doubt in his mind.

In order to make the following interpretation of the horoscope of H. S. Olcott more intelligible to the general reader, we shall list the four major elements which go to determine the type of the individual described by a horoscope: (1) The twelve signs of the zodiac; (2) the twelve houses or divisions of the horoscope; (3) the planets; (4) the angles or aspects between the planets. Each of these elements has an influence upon the other three, and their individual influences must be blended in order to arrive at a decision.

In the Colonel's horoscope we find the Sun, representing the Soul Qualities or Life Force, in Leo, the sign of leadership, which in turn falls in the tenth house. This house of the horoscope indicates the individual's place in society and his standing before the world, as well as his honor, ambition and vocation. Synthesized, this combination would indicate a great leader with force and determination, widely

known and much esteemed, yet of an unselfish, loving disposition.

The mental planet, Mercury, is in the sign of Discrimination, Virgo, which would indicate a critical, active and comprehensive mind; a student of science and philosophy capable of turning knowledge to practical purpose. The presence of Saturn also in the sign of Virgo would emphasize the tendency toward a deep and capable intellect fit to deal with profound subjects.



Both Mercury and Saturn being in the eleventh house of friendship, hopes and aspiration, would indicate his attraction to people of philosophical tendencies. The Sun and Venus in Leo, the sign ruling the heart side of the nature, would indicate a great unselfish love for all he contacted.

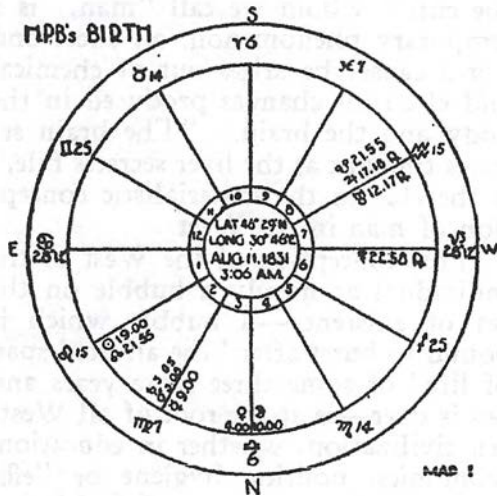
The Moon, representing the personality, in the sign of the secret forces of nature, Scorpio, would stimulate an

interest in occultism, and the Moon's good aspect to Mercury would aid mental perception, giving a quick and alert wit. The joint influence of the Moon in Scorpio and the Sun in Leo would indicate much ability as a magnetic healer.

As to the adverse aspects present in the Colonel's horoscope, we may say that while such aspects create great difficulties to be overcome, to an advanced soul they offer resistance against which the Ego may strengthen itself and ultimately develop into perfection.

The Colonel's horoscope is, on the whole, a very powerful one, there being four planets essentially dignified: the Sun, Mercury, Uranus and Jupiter. Uranus, the planet of altruism is in good aspect to the ascendant and located in the sign Aquarius, symbolic of The New Man.

Compared with Horoscope of H.P.B.*



In the horoscope of Madame Blavatsky we find 28 degrees and twelve minutes of Cancer is rising, or ascending in the East at birth. In the Colonel's horoscope we observe that he has 28 degrees of Cancer on the Midheaven, or the cusp of the tenth house. This would show how the Colonel was literally able to lift up and bring into worldly recognition the teachings of H.P.B., thus assuring the success of the Theosophical Movement.

The Sun in the second house of H.P.B.'s chart or horoscope is elevated to the tenth house in the Colonel's chart, in conjunction with Venus and the Sun. This would help to bring Madame Blavatsky and her work into prominence.

The Moon and Venus in her chart are in Libra. This sign being on the ascendant in his chart would help to expand her personality and keep things on the move.

Jupiter in H.P.B.'s horoscope is located at the point of the Zodiac where Uranus is found in his chart. This would give expansion to the great humanitarian work they so nobly aspired to do.

Her Mars, Saturn and Mercury conjoin his Mercury in Virgo, stimulating intellectual pursuits of a serious nature. Her Mercury conjoins his Saturn from the same sign, all posited in his eleventh house of friends, desires and wishes. From these configurations the fulfillment of their ideals were brought to completion, and today we have what is known as the Great Theosophical Movement.

* A complete reading of the horoscope of H.P.B., by Luella Hukill, will be found in the August, 1931, issue of *World Theosophy*.





Thinking

With

Thinkers

The Measuring of Man

C. JINARAJADASA



It was a philosopher of Greece who said that "Man is the measure of things." He meant by this graphic phrase that truth as an abstraction has no value, and that all things—ideas, forces or deeds have a reality only in so far as they have a relation to man and his welfare. The emphasis laid upon the individual as the criterion of truth, and as the pivot on which life must turn, produced in Greece a very high conception of the citizen; her statesmen realized that every ideal scheme for the State depended for its success on the amount of idealism in the individual citizen. It requires little observation to see that, as is the individual, so is the possibility of achievement for his country.

There is a marked contrast in the conception of the individual by eastern culture and by western culture. In the hoary culture of India, the individual is always a spiritual entity; in the prevalent culture of the West, the individual is a thing of matter, a "fortuitous concourse of atoms," which exists for a time, and then disperses. For India, the individual is a *Dehin*, the possessor of, or a dweller in, a body; for the West, he is a *Deha*, the body itself. The East therefore conceives the individual as composed of layers or "sheaths" of consciousness, called Ko-

shas; he is One Self, but he has several bodies to function through—a bliss body, a conceptual mind body, a concrete mind body, a vital body, and a body of material substance gathered from food. But in the hitherto accepted philosophy of the West, the individual, the entity whom we call "man," is a temporary phenomenon, an effect and not a cause; he arises out of chemical and electrical changes produced in the body and the brain. "The brain secretes thought as the liver secretes bile," is the clue to the materialistic conception of man in the West.

This conception of the West of the individual as merely a bubble on the sea of existence—a bubble which is bound to burst after "the allotted span of life" of some three score years and ten is over—is at the root of all Western civilization, whether in education, economics, politics, hygiene or "efficiency." Every scheme of legislation or education visualizes the citizen as the material man, who begins at birth, and who ends at death. Once the body is dead, there is no citizen to help, or to be helped by, the State.

It goes without saying that, if the West were to change its present materialistic conception of the individual, there are bound to be vast changes in every department of life. If man is not merely a consciousness due to an interaction of secretions, but has some extra-physical nature, then the idea of the citizen expands. We must then legis-

late not only for his physical health, but also for his spiritual well-being; a spiritual hygiene and sanitation, as well as a material, will then have to find a place in our Ministers' budgets. We shall need, in our educational system, to make the crown not the Master of Arts but the Master of Soul Experience.

The East has ever held the individual to be a super-physical man. And on this matter the West is just beginning to travel eastwards. For the last three quarters of a century, the gospel of the educated man in the West has been that of materialism. But of late this materialistic philosophy has been undergoing very remarkable changes. It was our physiologists in the past who declared, in Carlyle's contemptuous words, that "soul is synonymous with stomach"; it is the psychologists of today who are adding to the individual's visible bodily nature an invisible superstructure. We are now told that the individual, whom we note in our daily intercourse, is only a part of the true individual; there is a hidden part to him. We only see so much of him as he shows "above the threshold"; but there is a part of him that is subliminal, i.e., "below the threshold." This subliminal self is now being investigated with remarkable zeal by "psychoanalysts"; almost every month new books are appearing in England and America with records of investigations and experiments. The unseen individual is not being catalogued into *Koshas* or "sheaths," as in India; but he is being divided into a "foreconscious" and an "unconscious," with all kinds of "complexes," with psychical processes called sublimations, regressions, transferences, etc. Freud of Vienna, and Jung and Adler of Zurich, are the prophets of the new vision; their disciples are springing up in every land, and psychoanalysis has become even a society fad.

The old idea of mind and thought as originated by the brain has gone by the board utterly. To the latest and up-to-date psychologists, the brain is merely the recorder of thought, often of thought originated by others. Thus we are told that the "unconscious"

behind each individual's conscious part of himself is linked to a "world unconscious," which retains the experiences of the past. Hence, we are told, it often happens that the judgment and achievement of a man's "unconscious" is sometimes superior to that of his own realizable consciousness. The "World Soul" of Emerson, which is the One Self of the *Upanishads*, is re-appearing as an extremely able and wise "World-Unconscious." Names matter little; the facts discovered do. And modern psychology, starting out with its liver-bile analogy as to the origin of thought, is now offering us a new conception of the individual as the consciously open window to a vast ocean of light of a transcendent World-Consciousness.

The moment that this new conception of the individual becomes the accepted gospel of our universities and schools, who can prophesy the changes which will take place in education, in statecraft, and in public life? It does not require a great prophetic vision to see all these changes as appearing within a quarter of a century. For when Science speaks out of the multitude of her facts, the world must obey. If Science once spoke hastily as to man some decades ago, she spoke from the facts she then knew. New facts have come to light, and so she must speak again, correcting her errors due to limited knowledge. She is now speaking, and her message is slowly ushering in a new conception of the individual, where the generalizations and intuitions of the East and the detailed knowledge of the West meet, to show man as other than the body, and as the embodiment of a World-Soul.

Personality in Tune With Monad

MARGARET JACKSON

We would not need to justify our knowledge to others if we were sure of it. The individual duty of each member is the raising of the consciousness out of the *little* into the *great* Self. Until the Master sees we can get into touch with the higher Self we are of very little use indeed. The person who is useful is the person who is

harmonized, whose personality is in tune with the decision of the Monad. The ultimate decision belongs to the Monad; the personality has not that responsibility. The secret of usefulness is to be willing, to be prepared all the time, and not to be rigid. The free-will of man is uppermost to such an extent at this stage of evolution that it gets in the way of the working out of God's plan. We want to do exactly what we like, and get into any muddle we choose; and then we want the Masters to put it right. They never interfere with growth from below. They can stimulate from above. There is a tremendous re-orientation when we really become ready to live Theosophy. The Masters give us wonderful opportunities; we are wasting them. We are all human beings struggling towards light. My friends, be tender to each other. Harsh to yourselves—but tender to others. Try to *understand*, and you will be able to pour forth the Masters' healing balm. We ought to have a radiance about us like the devout Christian people who live always in the presence of God. We ought to have something of that—a power that is *arresting*. Some day we shall be conscious of either His voice or something, some inner revelation, startling in its suddenness, will let us know. When we talk with these Great Ones, it is at the causal level. Once that contact is made, life is never the same again.

Self-Training

JOHN RUSKIN

"Work while you have light," especially while you have the light of morning. There are few things more wonderful to me than that old people never tell young ones how precious their youth is. Remember, then, that I, at least, have warned you, that the happiness of your life and its power, and its part and rank in earth or in heaven, *depend on the way you pass your days now*. They are not to be sad days; far from that,—the first duty of young people is to be delighted and delightful; but they are to be in the

deepest sense solemn days. Therefore, see that no day passes in which you do not make yourself a somewhat better creature; and in order to do that, find out, first, what you are now. Do not think vaguely about it; take pen and paper, and write down as accurate a description of yourself as you can with the date to it. If you dare not do so, find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. I do not doubt but that the mind is a less pleasant thing to look at than the face, and for that very reason it needs more looking at; so always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily.

Write down then, frankly, what you are, or, at least, what you think yourself, not dwelling upon those inevitable faults which I have just told you are of little consequence, and which the action of a right life will shake or smooth away; but that you may determine to the best of your intelligence what you are good for, and can be made into. You will find that the mere resolve not to be useless, and the honest desire to help other people will, in the quickest and delicatest ways, *improve yourself*."....

"You might read all the books in the British Museum (if you could live long enough) and remain an utterly "illiterate" uneducated person; but if you read ten pages of a good book, letter by letter, that is to say, with real accuracy, you are for evermore in some measure an educated person. The entire difference between education and non-education (as regards the merely intellectual part of it) consists in this accuracy. A well-educated gentleman may not know many languages, may not be able to speak any but his own; may have read very few books. But whatever language he knows, he knows precisely; whatever word he pronounces he pronounces rightly; above all he is learned in the *peerage* of words.

Let the accent of words be watched,

by all means, but let their meaning be watched more closely still, and fewer will do the work. A few words well chosen and well distinguished will do work that a thousand cannot, when every one is acting, equivocally, in the function of another. Yes; and words, if they are not watched, will do deadly work sometimes.—*Sesame and Lilies*.

The Voice of Life

SIR J. C. BOSE

For revealing the inner secrets of life, it was necessary to invent instruments of surpassing delicacy and sensitiveness, which could gain access to the smallest unit of life—a single cell or life-atom—and record its throbbing pulsation. The invention of the microscope, which magnifies only a couple of thousand times, initiated a new era in the advance of biological science. My magnetic crescograph, which produces the stupendous magnification of fifty million times, is now revealing the wonders of a new world—the plant itself being made to record the secrets of its inner life. Even in this path of self-restraint and verification, the enquirer is making for a region of surpassing wonder. In his voyage of discovery, he catches an occasional glimpse of the ineffable, that had hitherto been hidden from his view. That vision crushes out of him all self-sufficiency, all that kept him unconscious of the great pulse that beats through the universe. It was by the combination of the introspective and of the highly advanced experimental methods that it was possible to establish the Unity of all life. The barrier that divided kindred phenomena is now thrown down, the plant and animal being found as a multiple unity in a single ocean of being. From the plant to the animal, then, we follow the long stairway of the ascent of life. In the spiritual triumph of the martyr who willingly sacrifices his life for the cause of humanity, we see the higher and higher expression of that evolutionary process by which life rises above and beyond all the circum-

stances of the environment, and fortifies itself to control them.—*Indian Review*.

The Spiritual and Material

H. P. NEWSHOLME, M.A., M.D.

So long as science turns its attention to the material as distinct from the spiritual aspect of life, so long is its verdict on fundamental questions of little value. . . .

One great factor in stabilizing the neuro-somatic integration of the individual and of the community, and of thus leading to a healthier, happier race, more vividly alive and more conscious of its origin and its bourne, is to see that the education, the drawing out in its literal sense, provided by the varied activities of science, of art, of education in its narrower aspect, is not one-sided, looking only at the material, but is directed steadily at the spiritual and the material as one indivisible whole.

Medicine is usually regarded as being concerned primarily with the health of the body and mind. But if the health of both depends ultimately on the health of the spirit, then Medicine, to be effective in its proper domain, must be intimately interwoven with the art and science of Religion. Medicine is only at the verge of its real sphere of activity, on which it will enter when it can systematically treat the individual as an intimate moulding, not merely of body and mind in their delicate adjustment to each other, *but of body and mind as the vessel for the reception and expression of the spirit.*—*Health, Disease and Integration*.

Next Area of Exploration

H. A. OVERSTREET

One of our distinguished physicians, Prof. A. B. Compton, Nobel prize winner, was reported recently to have said that it may yet turn out to be true that thoughts are the most important things in the world. We may not be sure what was in his mind when he made this statement, but we can perhaps guess from the context. He was

recalling the theory of Professor Heisenberg, of Leipzig, that there is an element of indeterminateness in the physical world. That theory, according to Professor Compton, is of far-reaching consequence. If it is true, it disposes of the older belief in the sheer mechanical uniformity of the physical world and opens the way for the entrance of mind into the processes of nature.

Statements like this about the value and power of mental life are being increasingly made by our most responsible thinkers in science. They indicate that the best equipped thought of the times is turning in a new direction. That remarkable genius, Steinmetz, made the prediction shortly before his death that the next significant discoveries would be made in the realms of the mental and the spiritual. —*The Enduring Quest.*

Let Us Replace Fear With Faith
F. ROLANDO ANGLADA

Every storm is followed by tranquillity. After every sorrow comes joy in greater measure. Periods of depression are followed by periods of prosperity. Thus, century after century, history repeats itself. This con-

trast, unexplainable by some, is God's method of destroying the otherwise monotony of life. It is His way of giving us every possible human experience so that we may live in rich abundance.

Who could pay tribute to the pilot of a vessel that plies only on calm seas? Whom does the world honor most, the timid and cowardly or the brave and optimistic? Countries are measured by the greatness of the men who inhabit them, but civilization is measured by the progress of all humanity which it embraces. We, the present inhabitants, are the only ones who can save our civilization from destruction and the criticism of future generations.

Let us unite in faith. Let us forget the depression in business. Let us live frugally today and forget all racial and political hatred. Let us substitute cooperation for competition. Let us have faith in our institutions, commercial, political and educational, and then we can justly and proudly call ourselves citizens of the world. When this is accomplished, normal times will return. Our future security lies in the doing of sincere and altruistic deeds in behalf of our fellow-men and not in the praying of hypocritical prayers.





[The health of the physical body is a most important factor in the reëducation of the personality. The following notes are from the valuable magazine Good Health published at Battle Creek, Michigan.]

Body and Mind Exercises in Heart Disease

WHILE activity of the muscles is of utmost importance as a curative agent in cases of hypertension, the crippled condition of the heart often renders exercise difficult and not infrequently demands rest in the horizontal position for several days or even weeks. In such cases, massage, the so-called passive Swedish movements and certain movements administered by mechanical appliances, to some degree take the place of voluntary exercise and counteract the injurious effects of inactivity upon the general health.

In cases in which the patient is able to walk without great effort or shortness of breath, graduated walking is a most excellent means of strengthening the heart muscle. A measured distance is fixed, say a quarter of a mile, or five blocks and return. Each day the work is increased by adding to the distance an eighth or a quarter. The increase must at first be very gradual and never carried to real fatigue, and the pace should be so moderate that shortness of breath is not experienced.

Deep breathing should be practised several times daily. Ten deep breaths every hour is a good rule to adopt as a fixed habit. The chest should be fully expanded but the breath should not be held.

Pseudo, or sham exercises, are of service in cases of extreme heart weakness, when all voluntary exercise is

necessarily prohibited. In this exercise the patient is made to concentrate his mind upon a group of muscles, say those which raise a leg or an arm, and to think of executing a movement but without actually doing so. Thinking of the act, will cause the blood to flow into the muscles of the part involved to prepare it for the anticipated effort. By making this mental appeal to each of the larger muscular groups in succession, the whole muscular system may be filled with blood and the general pressure will thus be reduced. The muscles are a reservoir that is capable of holding one-half of all the blood in the body.

To make this form of exercise efficient, it is necessary that the patient should form a vivid picture in his mind of the exercise which he is shamming. To aid him in doing this, the nurse should give him commands, after having cautioned him not to execute the orders given, something like the following:

"Raise the left leg, slowly, one, two, three, four. Now it is straight up in the air. Raise it up as high as you can. Now lower it slowly, one, two, three, four. Now raise the right leg." Repeat for the right leg, each arm, and the muscles of the neck. The patient lies perfectly still, but mentally executes the movements.

The Control of Hiccup

A simple and readily available method that has proved quite effective in checking hiccup is described

by Golden of Boston in the *New England Journal of Medicine*. An ordinary paper bag of medium size and strength, such as is used by shopkeepers, is placed over the face so that the nose and mouth are tightly enclosed. As the afflicted person breathes into the bag, the available oxygen in the bag is replaced and the exhaled carbon dioxide accumulates and in a few minutes is sufficient to stop the hiccup.

In one patient treated by this method the hiccups had been continuous for two days and prevented the patient from sleeping and eating, besides producing soreness in the abdomen and chest muscles. Rebreathing by this simple method checked the hiccup in four minutes.—W.

Doctor von Noorden Recommends Salads

When spending a few weeks in Berlin some twenty years ago, making observations at the various clinics, the writer had an opportunity of profiting by a study of the work of the famous Professor Carl von Noorden, at that time, perhaps, the most popular physician in Europe, and very deservedly so.

Doctor von Noorden has always been a leader in medical progress, and in no direction more prominently than in the scientific feeding of chronic invalids. His many ingenious experiments and careful clinical observations have destroyed many hoary-headed errors and have elucidated numerous new and important facts which have proved to be highly valuable contributions to the science of nutrition.

Von Noorden was among the first to call attention to the denaturing of our foodstuffs by methods of cookery in common use through the waste of salts in the water employed in many culinary operations. He was one of the first to insist that the water in which vegetables were cooked should not be thrown away but made use of in soups or otherwise, and to recommend methods of cookery not involving this wasteful process.

In recent years, von Noorden has extended his researches to the question of soil. He doubts the sufficiency of artificial fertilizers, a skepticism which experiments in this country have recently shown to be well founded. For example, the farmers in southern Florida have found that enormous increases in their crops may be secured by adding minute quantities of copper or manganese to the fertilizers ordinarily employed.

In a recent lecture, an abstract of which appeared in the *Journal of the American Medical Association*, von Noorden called attention to the importance of making a more liberal use of raw foods in the form of salads, so as to insure an abundant supply of vitamins and food minerals. He likewise urged a restriction of the consumption of common salt, although he suggests that "for the general diet of the people, it is sufficient if the daily allowance of salt is reduced from fifteen grams to from eight to ten grams. The chief value of the diet poor in salt is the fact that it increases the calcium content of the blood and thus strengthens the general resistance of the organism to disease-producing influences. In nutrition, as elsewhere, fashion and prejudice play an important part, and many a diet today is more or less the result of suggestion. In certain cases, a diet poor in protein, and diets that stimulate hunger and thirst, may be indicated. On the other hand, one cannot assume that forced feeding is always indicated in tuberculosis. Nor should the so-called rheumatism diet be overestimated at the expense of actual salicylic acid treatment, and a diet rich in vitamins, which is widely recommended, is not always indicated. On the basis of his extensive personal experience, von Noorden advised, in administering strict forms of diet for chronic sufferers, to introduce from time to time, a few days on which greater latitude is allowed; the patient is thereby relieved and suffers no evil consequences therefrom. The 'zigzag' or constant diet consists in withholding from the

patient entirely, for a few days, the things that are taboo; for example, table salt, fat or potatoes, while on all other days he is allowed greater liberty than could otherwise be accorded."

Out of the Frying Pan into Health

Concerning the woman who killed her husband with the frying pan, the case was dropped by the State; but divers rumors have crept abroad, some good folks declaring that the verdict of death by some sort of "itis"—stomach or liver or what-have-you—did not really exonerate the accused.

Domestic science, one authority has well, though inversely, stated, is an education away from the frying pan. Unquestionably there should be a far greater tendency for foods to come out of the stove rather than off it.

Frying means cooking foods in highly heated fat. In the frying process the fat may easily become overheated. Overheated fat produces a substance that irritates the lining of the intestines. This is, however, not the only factor to be checked up in the debit column of fried foods.

Fried foods become surrounded with a film of fat that in the digestive process must be removed before the digestive juices can mix thoroughly with whatever the particular food may be. Starchy foods, such as potatoes, are digested largely in the stomach, digestion beginning, however, with the saliva of the mouth. Fats are mostly digested in the intestine. If, then, starchy foods are surrounded by fat, how can digestion be really natural or complete? Much of protein digestion must take place in the stomach. The case is therefore somewhat similar when fat surrounds protein. Small wonder that so many stomachs rebel!

Emerson says that the heavenly powers (Nature) do not go out of their way for us but that "if we will only choose our jobs in the direction in which they go, they will undertake them with the greatest pleasure." From the dietetic standpoint we might well apply this truth.

Steam and waterless cookers and

electrically timed ovens are proving beneficial factors in the health of the family. Any of these aids in the home will prove a worthwhile investment in health.

Getting away from the frying pan is largely a matter of forethought, of planning the meals sufficiently early that there will be no last-minute rush when fried foods seem the only solution if the meal is to be on time. It is well to plan meals a week—or at least three or four days—in advance, even though one may not hold religiously to the menus, but make changes as fancy or special circumstances prompt.

It is surprising how readily the matter solves itself once the housewife has acquired the oven habit. While the potatoes are baking, other vegetables may be cooked with the same heat. This arrangement may also be made in the case of the steam cooker.

As we educate ourselves away from the frying pan, let us hope that the crime of the misguided woman will be expiated by the dawning intelligence of her sister housewives. The frying pan—not the rolling pin—is the symbol of domestic tyranny. — *Estella Barnum Shelley.*

Great Physiologist Condemns Sugar

The action of the International Sugar Experts Commission, plotting in secret session at Geneva to put over upon the public a wide-spread "educational campaign to demonstrate the desirability of more extensive employment of sugar," has met with a protest from nutrition experts in this country and as a result a committee was appointed by the great American Public Health Association to voice the disapproval by scientists of this effort to exploit the "sweet tooth" of the American people and the people of other countries as well.

Many years ago the late Professor Bunge, one of the pioneers of the great modern advance in knowledge of nutrition, called attention to the fact that sugar is a "bait" like condiments

and on that account "lends itself, as all such things do, to abuse."

The report of the expert committee, prepared by the eminent Professor H. C. Sherman of Columbia University, presents the following warning against the use of sugar that is so important it ought to be placed in the hands of every parent in the United States:

"Sugar as it now comes into commerce, is the most completely devoid of proteins, vitamins, and mineral elements of all the foods which we give our children. From the nutritional standpoint, therefore, it would seem that sugar should be of all foods the most cautiously used in feeding children lest it displace too much of the foods which can do what it cannot in supplying the proteins, vitamins, and mineral elements which the children need so urgently and so abundantly for their healthy growth and development."

The above paragraph is an extract from a paper, "The Problem of Sweets for Children." This exceedingly interesting and important paper may be obtained by sending two 2-cent stamps to the American Child Health Association, 370 Seventh Avenue, New York City.

Harmfulness of Meat

1. Meat is not the natural diet of man. Human beings are primates, classified zoologically with those wonderful creatures, the anthropoid apes, the chimpanzee, orang-utan, gorilla and gibbon, none of whom are meat eaters.

2. Meat as usually eaten—steaks, chops, roasts, fresh fish, fowls, oysters, lobsters, etc.,—swarms with colon germs identical with those found in animal manure, and often in numbers even greater. These germs are only in part destroyed by ordinary cooking, and hence, when eaten, infect the body with bacteria which may give rise to colitis, appendicitis and other common grave disorders.

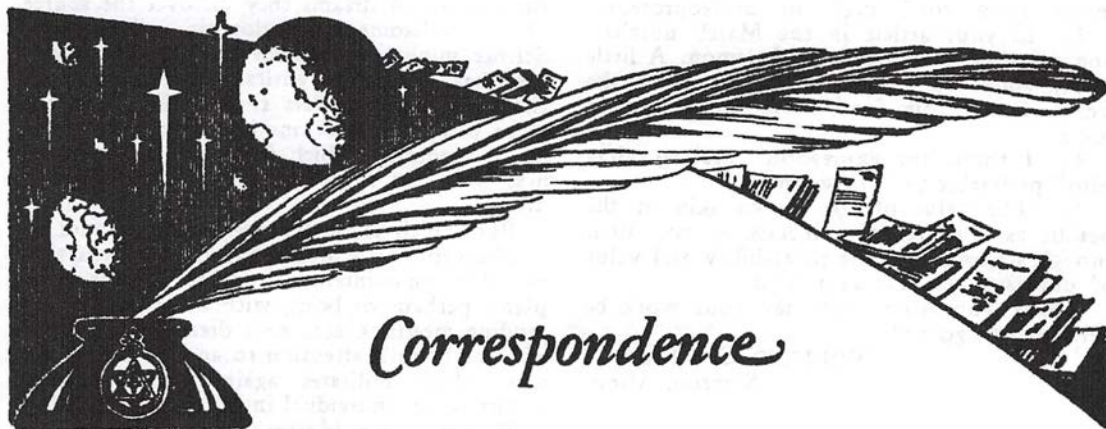
3. Meat contributes nothing to the bill of fare which is essential or highly valuable which is not supplied in better form by plant foods and dairy products.

4. The eating of meat involves an enormous addition to the work of the kidneys and liver and so tends to shorten life. Newburgh, Hindhede and many other authorities have expressed the opinion that the free use of meat causes Bright's disease.

Learn From All Creatures

Go, from the creatures thy instructions take;
Learn from the birds what food the thickets yield;
Learn from the beasts the physic of the field;
Thy arts of building from the bee receive;
Learn of the mole to plow, the worm to weave;
Learn of the little nautilus to sail,
Spread the thin oar, and catch the driving gale.
Here too all forms of social union find,
And hence let reason, late, instruct mankind.

—Pope's "Essay on Man."



Correspondence

[This Department is devoted to letters and reports from different Sections, and to constructive suggestions from Lodges for propagating Theosophy. Correspondents are requested not to send in matter of a destructively critical or personal nature.—*The Editor.*]

Life on Inner Planes

DEAR EDITOR:

We are told that we can greatly minimize the time spent on the astral plane after death—the mental also. I have a great desire to do this, and wish to begin in practical ways. Are there any ways of knowing *how* to accomplish it, or that one *is* accomplishing it?

C. W.

Yes, there are such ways. In the first place: You must recognize the law of attraction and repulsion. You have seen, perhaps, how a magnet will attract objects to itself. It attracts only such objects as *respond* to its magnetism, and holds them. You are such a magnet, and your three bodies make up the *quality* of that magnetism. They attract from outside and hold to themselves whatever is in like quality to their qualities: the stronger the qualities the more they attract, and the more powerfully they hold what is like themselves.

The way to shorten the time on the astral and mental planes after death is to work *now* to eliminate such emotions and thoughts as are destined to be magnets on those planes, and hold you there by their magnetic power.

If you cultivate the higher emotions and thoughts, the substance or matter of the lower realms of those planes will not, cannot, hold you back. Your own spiritual "specific gravity" will permit you to rise out of their realms

into the heaven-world much sooner.

It is very difficult for students to realize that after-death realms are governed by the same laws of attraction and repulsion as this physical plane. There is nothing weird, psychic, or supernatural about life on *any* of those planes.

The word contagion brings fear to many minds. Learn to understand instead of fearing. Then make yourself immune to astral and mental "diseases." You can control your own tendencies to contagion—ED.

Valuable Diet Suggestions

DEAR EDITOR:

I thank you many times for editing a magazine so valuable as *World Theosophy*. I like it for the wide range of subject matter; and for the deep understanding and the spirit of tolerance of the editor.

Having an especial interest in dietetics, am venturing a few suggestions:

1. In my studies of food (University graduate work) much stress has always been placed on the necessity of *complete proteins* in the diet. Very many of the so-called vegetable proteins are incomplete. I have never seen this point brought out in Theosophical discussions of food and diet. In this connection, I think the use of the expression "meat substitute" should be discontinued by all, and most of all by Theosophists. It tends to inaccuracy and has no real point.

2. People with faulty uric acid elimination should individually check the results of eating dried beans and peas, and peanuts; also such vegetables as asparagus, spinach, and possibly other leafy vegetables; and of course

meats (any food high in nucleoprotein).

3. In your article in the March number, you mention milk soured with lemon. A little honey added to the milk before adding the lemon makes this food more appetizing to some.

4. I think the expression "destroy vitamins" preferable to "kill vitamins."

5. The value of the brown skin of the peanut as a source of minerals, is not often enough stressed; nor the palatability and value of unroasted peanuts as a food.

Thank you again, and may your work be permitted to go on!

WINIFRED C. KNAPP
Stanton, Minn.

"True" Dreams

DEAR EDITOR:

Could we not hear some more about true dreams?

There is a vast difference between the modern scientific conception of sleep and dreams and the occult as taught by Theosophy. One wonders whether there is not also an agreement. This thought is brought to mind by an answer given by Mr. Leadbeater to a question about the possibility of "bringing back" astral experiences (published in a recent issue of this magazine).

To understand the occult conception of sleep we must remind ourselves that Theosophy regards a human being as fundamentally twofold (to give a simple conception rather than a technical one): he is a compound of consciousness and form, and even during his lifetime, his consciousness has an existence apart from his body. During sleep that consciousness is freed from the body and has a separate existence, apart from the body, on the subtle astral plane. To awake means that the consciousness returns to the physical body. Sometimes the consciousness impresses upon the brain some of its nocturnal experiences. These are "true" dreams.

Some people want very much to learn how to dream true. Bishop Leadbeater says that the way to do this is deliberately to try to visualize the consciousness returning to the body and impressing its experiences on the brain, and he describes this process in detail.

One wonders how many people within the Society have accomplished this feat. The writer, who has spoken on the subject with many old members, learns that very, very few have done so. He knows of one person who tried this procedure every night for years, and did not succeed. That is, he did not remember (dream) anything subtle or different from what would happen in the physical world, nothing to indicate a superphysical experience.

What did happen, however, with remarkable persistence, was a series of dreams that concerned the special character-weakness that he was trying to overcome.

Perhaps herein we have the agreement between the occult and the psychological conception of dreams. Psychologists aver that in

the content of dreams they discover the source of troublesome behavioristic phenomena. Science might not concede that the consciousness has a separate entitative existence from the body, but it avers that during sleep the more powerful emotions have a strange vitality as memories which impress the consciousness in the form of attention-compelling dreams.

But which is of the greater importance to a Theosophist: a dream which may be a true record of some interesting activity on the astral plane, perhaps of being with other people, attending meetings, etc., or a dream which night after night calls attention to an inherent weakness which militates against the successful service of the individual in his daily life?

To some it would seem that the consciousness functioning on the astral plane would desire to impress upon the brain the most important thing needed for the progress of the individual. Science says, though in other language, that this is precisely what happens. May it not be that herein, as in so many other respects, Occultism and Science are in agreement?

H. R.,
New York

An article on the subject of Dreams is to be published in the near future. It will discuss fully some of the points mentioned in this letter.—Ed.

How Intelligent Are We?

DEAR EDITOR:

Although "Americans" pride themselves on being in the van of civilization, yet our possibilities for improvement are indicated by the one item of our written language. We make 26 letters do duty for 42 sounds, and that falls far short of the scientific usefulness of the alphabet devised for his people by Sequoyah, the Cherokee Indian. Our present orthography has more than 500 ways of spelling the sounds that occur in English words in common use.

At Uppsala, Sweden, Prof. R. E. Zachrisson has devised a world-language which measures to the standard of a common-denominator of all the so-called English dialects; and he has named the proposed language "Anglic." It has 50 letters or letter-combinations, and if we except the "word-signs," 30 sounds are always written in the same way. It is exceedingly easy for foreigners to learn, and is not difficult for those who are habituated to our present crude system.

At a conference in London, in June, 1930, between Swedish representatives of the Anglic Movement for a world-English in easy spelling, and leading British and American spelling reformers, the conferees agreed to give the Anglic Movement their full support and co-operation in their respective countries, and through their respective organizations as far as practicable—both as an international auxiliary language, and as a basis for reform of English spelling for the English-speaking world.

The grammatical simplicity and the comprehensive vocabulary of English, recommend it as both the spoken and written language of world intercourse, but the irrational and difficult spelling deters those of other tongues from attempting to qualify. Now, improved and increased facilities for becoming familiar with it as a language common to the whole world, can be given to the millions who cannot afford to throw away time and money in order to learn the present absurd systemless system of English spelling. Further information may be had by addressing: Anglic Fund, Nedre Slottsgattan 6, Uppsala, Sweden.

HAMILTON STARK,
Cardiff, California.

A Call for Coöperation

DEAR EDITOR:

I am calling on subscribers to *World Theosophy* to render an invaluable service! Will those who love to share the inspiration derived from your valuable magazine consider the following:

Clip out from *World Theosophy* the following articles:

"Training of the Human Plant," by Luther Burbank, (April issue, 1932.)

"Vibrations and the Inner Life," by Jones, (May issue, 1932.)

"The Place of Peace," by Annie Besant, (November issue, 1931.)

"My Educational Mission," by Tagore, (October issue, 1931.)

"Death and Afterwards," by Sir Edwin Arnold, (February issue, 1932.)

Mail this printed matter in a little package to Mrs. Henriette Posner, 552 Humboldt St., Rochester, N. Y.

This material will reach every college in America and will also be sent to public lecturers, syndicate writers, etc.

From time to time I will be calling for special articles of value to public institutions and public men, and it is my earnest hope that at least 500 people will coöperate with me in this venture.

Yours in service,
(MRS.) HENRIETTE POSNER,
Rochester, New York.

Is Death the End?

DEAR EDITOR:

Through the passing of my dear little boy Frank, at the age of six, I have acquired that which all the wealth of earth could not have purchased—the absolute answer regarding the greatest of all questions, "Is death the end?"

On a specially arranged occasion, in the presence of the following persons—the President of the largest bank of a Texas city, Mr. Edmund Key, the Rector of the First Episcopal Church, Rev. T. W. Jones, D.D., Mr. W. A. Adair, Editor of the *Daily Marshall Messenger* of that city—it came about that my dead boy once more stood before us visibly and audibly, in view and hearing of all these people named. Pleadingly he asked me not to continue to grieve, saying that it hurt him as well as myself, and that he wanted me to be as happy as I used to be before he passed.

Everyone heard and saw him as I did all very distinctly. I do know now that death does not end life.

L. H. HENLEY, M.D.,
Santa Cruz, Calif

The Paramount Objective

DEAR EDITOR:

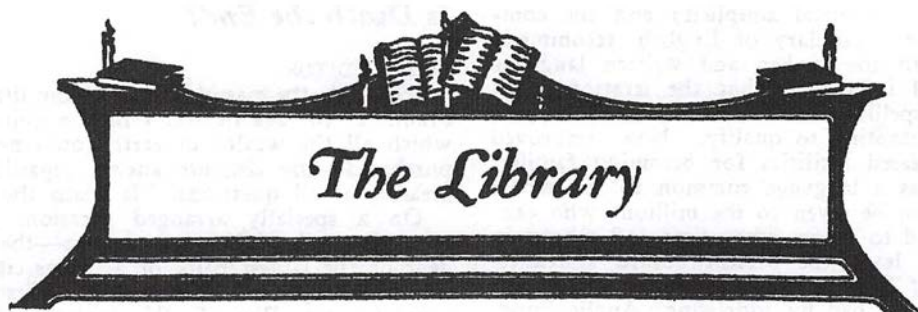
You are to be congratulated on the steadily improved quality of *World Theosophy*. The May issue particularly appealed to me. I was especially interested in the comment of Malcolm H. McDowell in citing paragraphs from *World Problems of Today* by Annie Besant.

The paramount objective of the Theosophical Society is Universal Brotherhood. It is idle to talk of brotherhood unless we have economic justice, and this, as far as our written history goes, the world has never known.

It is therefore with great satisfaction that believers in single tax, and who are also members of the Theosophical Society, welcome the endorsement of such an able and clear thinker as Annie Besant.

FRANK ENGLEMAN,
Kansas City, Mo.





*Man, the Triune God**

By Geoffrey Hodson

Review by Evelyn Benham

WHEN one approaches a book of this caliber, and of this clarity, it is necessary to prepare one's self, as for a ceremony—emotional, mental, and spiritual. One can no more rush into its perusal than one could dash into a service at an altar of love. Reverence, faith, silence, circumspection are similarly required. And, withal, there should be a preparation of surroundings calculated to present a clear path; no litter from the day's duties and the day's deliberations. Hence it is advisable to read portions in the early morning or at sunset, when the spirit of the day is one of rest, and a ceasing from worldly activity. Bring simplicity of mood; let no complexity of attitude twist and turn the statements contained herein, until they are well-nigh unrecognizable. Suit your mood to your convenience, and create out of it all a preparation which will be as the vase to contain the flower—adequate, unadorned, and appropriate in its own quality of loveliness.

This book presents an opportunity to each one of us to try to widen the channel between the Higher Self and the personality. Let us make good use of this opportunity. As you read, reach up and feel any radiation of Light showering down on the earthly self. These radiations come as egoic flashes, and may not reveal anything

more than that. They indicate that the ego displays a keen interest in the particular sentence or idea being studied. This being the case, it is wise to note where these occur, and return to the sentences for later meditation. For example, I am reserving for that purpose such sentences as the following: "Each is the central sun of the individual cosmos over which the cosmic man shall rule" (35); "Once bridged, the light beyond will shine through him" (62); "Vast spiritual energies are locked up in the deepest self of even the humblest member of the human race" (79); "The spiritual name," etc. (81).

We may be benefited by two methods of approach or study. One is analytical, the other intuitional. It is not necessary to pursue one or the other first. They may come in succession or simultaneously. To illustrate what I mean, I have chosen two or three suggestions in my own work. As examples of analysis, I have tried to decide what sentences seemed the central thought for each chapter. This nucleus is sometimes the starting point for intuitional work, or the latter may appear spontaneously anywhere in the reading, or as a result of the reading of the chapter as a whole. These are only suggestions or glimpses of what may be done by using the book in a meditative way. There is no

*Can be purchased at the T. S. Headquarters, Wheaton, Ill.

thorough presentation, only an intimation. By giving what I myself obtained at a first reading, I hope to make the possibilities more apparent and tangible.

For instance, the central thought of the first chapter on "The Everlasting Light" is,—“Between the eternal darkness of the unmanifest and the transient light of the manifest, there is a state of perfect equipoise, a land of everlasting light.—It is the midmost point of the pendulum's eternal swing, the highest point of manifested being; the gateway leading from and back.” It so happened that the intuitional material occurred simultaneously, as follows: The rays of the setting sun were still shining on the hill; there was no wind. It seemed the “perfect equipoise” of the day—neither day nor night. In such a preparation I read the first lines of the book. Instantly I felt lifted up, and as though winging through space—a space so vast that it seemed endless, so light that it seemed dark. It was as though I could hear a murmur of the music of the spheres, yet not anything in the least degree transmissible to the lower mind. It was as though there were some fundamental recurrent note, from which the harmony evolved, yet this note never ceased. The duration was longer, so that if it had been possible to be cognizant of it with the lower mind, it would merely have appeared timeless. Yet there was duration, there was motion, there was harmony. I felt keenly the contrast between these realms, realms inherent in the words themselves, it seemed, and the physical world. Yet in the setting rays of the sun, now no longer visible, was the same music; in the damp, fragrant earth. It was a different manifestation, chiefly in a quicker rhythm, and a different intonation.

The sentence chosen for the fourth chapter on “Earthly Man” was,—“Omnipotent, he conquers matter, controls the forces of nature, wins freedom from desire, and makes of his heart and mind a pure translucency through which may shine on earth the splendor of his cosmic self. Liberated

from material imprisonment, he unifies the earthly and the cosmic man.” Here a picture seen in connection with the previous chapter was completed. That picture had been of a radiant image in space. He had the sun and moon for his crown, the stars for his garment. Resplendent, refulgent, he represented the Self, the Splendor of Being. Here was the Eternal Mystery, Three in One. His hands at his side, by thought his worlds were made. In the completion of this picture, the Cosmic Man was still above, while a shadow moved about, below. Only a filament of light connected them. The final aspect showed no longer two figures, only one: the Cosmic Man had come to earth.

The eleventh chapter is called “Man, the Saviour of Mankind.” Here the sentence was,—“There is not one who might not even now become a saviour of his people, for the saviour exists in embryo in every man. He shall enter on the Path which every Saviour of the world has trod; mankind will be lifted up by every upward step he takes.” An endless chain of men was seen, all clasping hands. Power passed from one to the other. Some of these men were Redeemed Ones; as they touched their fellow-men, light flashed down and invigorated those who were seeking it. Thus they too became redeemed. Brighter and brighter grew the chain of humanity.

The sentence received at the close of the first reading was,—“I am the seed and the flower.”

It is important that this book is of value to the beginner in the aspiring life, as well as to the more developed man. The beginner can seek for these radiations; they come to him with an inexpressible freshness and splendor. He can test, as time goes on, the marked increase in the strength, clarity and import of these radiations. The developed man can, in continuance of this idea, test or feel for the increased boundaries of his cosmos from life to life, recalling. The book opens doors for all. For it inspires by means of the beauty and transcendent life existing within its pages. It is practical, as

it suggests the ways by which man may ascend the ladder of Light. And it coördinates into a unified whole that which is often fragmentary in our own minds. It is clear and sage, whereas our own undirected efforts are often vague and incoherent.

With sufficient preparation and sufficient meditation, we should grow in reading this book. Our consciousness should be made more alert, and our capacity for service thus increased. This is the immediate effect. The ultimate is to give a definite idea of our goal, and the pathway leading to it. For the book itself is written like the pendulum of which it speaks, portraying the growth of man to God, and the return of God the Saviour to man. "Thou hast become the light; thou hast become the sound; thou art thy master, and thy God." (*Golden Precepts of Pythagoras*).

Growing Straight

By Maude Smith Williams

(Published by C. W. Daniel Co., 46 Bernard St., London, W.C.I.)

Review by Helen R. Crane

Growing Straight is an excellent treatise on posture, carriage, muscle use, relaxation, breathing, and so forth. The work is based on studies Mrs. Williams has made among the American Indians. She emphasizes again and again that the white man has forgotten the laws of his fathers—that he no longer knows how to walk or run, or even to sit and rest. His whole life has become so unnatural that he does practically nothing naturally.

The white man's method of physical exercise is all wrong, it seems. When he decides to go into a gymnasium to work himself into condition, or even if he does it at home with the radio turned on, he throws the same force and energy into his efforts that he throws into everything else he does. So it comes about that instead of developing a beautiful, supple body with smoothly-working, powerful muscles, he grows hilly and bumpy all over. His muscles, which should be smooth bands, are knotted cords.

No one ever saw a red man like that, it appears. And the red man's power, strength and endurance are qualities his white brother has never dreamed of attaining, nor has he generally been able to grasp even the rudiments of what the Indian considers ordinary mental control. That is, of course, unless he be a student of the Ancient Wisdom—in which case he has been studying the same philosophy. For the fundamental of the Indian's philosophy is the Ancient Wisdom, and he claims that his system of body-building and maintaining is rooted in the same source—is, in fact, a part of the philosophy.

Instead of violent, heart-straining exercises the red man has a method of stretching and balancing, and to begin with, he always breathes deeply and rhythmically. This breathing method, which causes his diaphragm to move up and down (never in and out!), besides giving him mental and physical control also makes it necessary for him to eat less food than his white brother.

The Indian argues that he wants long, flexible muscles. In his work he seeks to avoid tensing or stiffening of them, for that impairs the blood circulation. By means of stretching and turning he aims to lengthen and strengthen the spinal muscles and ligaments, while he, at the same time, makes them flexible. All his joints are also given special treatment for flexibility.

"Many of the exercises and instructions given herein are entirely different from the popular methods in vogue today, but the Indian's system has stood the test of centuries and has never been excelled," writes Mrs. Williams. "The outstanding features are flexibility of spine and joints, long pliable muscles, naturalness with easy relaxation, and mental coördination and self-control together with tremendous endurance. The basic principle of the Indian's system may be applied to hundreds of exercises not given in this book, and to all forms of labor.

"The Indian's posture is always flexible, easy and graceful. He does not have to relax in order to make a move for he is always ready for instant

action. He wastes no energy in holding himself unnaturally, and no time in changing his position and muscular control for action. His carriage is natural, like that of the animals.

"Taking his lessons from Nature, he observes that the pliancy of the willow tree, while apparently a weakness, is in reality the key to its strength and endurance. . . . Both his posture and carriage are scientifically adapted to weight placement, balance, complete flexibility, muscle control and impulsion. They serve to prevent curvature of the spine, broken arches, various forms of neurasthenia, and headache, as well as many stomach and intestinal disorders."

Mrs. Williams has given instructions in breathing, hill- and stair-climbing, and poise. There are also many suggestions and illustrations on correct sitting positions. These latter call to mind what seems to be an inability among Americans to sit correctly and makes one realize that if we only knew how to *sit* we would not have so many, many deformed, pouchy, slumpy bodies!

The universal custom of interpretive dancing among the Indian tribes she speaks of very highly, as getting the people in touch with the spirit of Nature, as well as giving them perfect exercise.

"Indians dance for the most part on the balls of the feet, back a little towards the arch. This necessitates considerable spring at the knees and ankles to keep the balance. The ankle motion is particularly clever and is similar to the action of a thoroughbred horse—very springy and light. . . . An early morning prayer-dance in appreciation of the benefits of the rising sun is a religious rite of many tribes.

"In this busy twentieth-century life we do not sufficiently appreciate the tremendous benefits of Nature and the sun; furthermore, we are filled with a false sense of modesty. The body should be glorified and purified and considered a temple of divinity as the Indian belief prescribes—rather than as a receptacle for the fulfillment of every manner of indiscretion and desire

known to perverted man. The purification of thoughts and desires is the first step the Indian takes in the betterment of his body and his fortunes."

The book concludes with suggestions for using all its instructions in one's everyday life and work. No matter what one's work, it can be done with advantage or disadvantage to the body. And lastly she points out that the Indian is taught never to slouch—to always hold himself with becoming dignity. A lesson that is for us, indeed, in these days of a super-subliminal slouchiness!

The Primary Progressed Horoscope

By O. H. W. Owen

(Published by Fowler, London, England)

Review by C. A. C.

This very scholarly book deserves the earnest consideration of all deep students of astrology. While it is certainly not the book for the beginner or the casual reader of the science, it should supply the seasoned student with some new ideas regarding the possibilities of the primary progressed horoscope.

In the preface, the author tells us, "A complete solution of the Problem of Primary Directions has evaded the efforts of succeeding generations of astrologers, so that up to the present time this, the most important part of predictive astrology, has remained shrouded in mystery, so far as the average student is concerned, and, even in the case of expert astrologers, glimpses only of those primary aspects were vouchsafed, and then their calculation, one by one, was a matter of considerable time and labour. . . .

"The author set himself the task of producing these primary directions in accurate form, at the same time keeping in view simplicity of calculation as much as possible. The result, he is pleased to say, has surpassed even his most sanguine expectations, for not only are the accurate primary directions set forth, but it will be found possible to make the whole of the nec-

essary calculations by the aid of simple addition, subtraction, multiplication, division, or a simple proportion sum. The calculation of primary directions is therefore quite as simple a matter as the calculation of secondary directions, or the birth map. Experiment with the reader's own map will show that the aspects, house positions, and applications of planets to cusps, will give at a glance all the major influences operating in the life, both past, present and future."

In the research which the author undertook to develop this method for calculating and producing Primary Directions, he found that the accepted methods of house division did not give accurate results, and it was this that led him to develop a new method, which he fully describes in a special chapter on House Division.

In conclusion we may say that Mr. Owen's book at least deserves our unbiased consideration, and if we find that the ideas put forth in it appeal to our logic, we should further test them by application and form our own opinion as to their worth.

Gems of Truth From Bailey's

"Festus"

By Mary E. Mayfield

(Can be obtained through the Theosophical Press, Wheaton, Illinois.)

Review by C. A. C.

It is surprising that a work so beautiful as Bailey's *Festus* should remain generally unknown to the reading public. Very possibly its length has been the cause of this, for in these days of tabloid newspapers and fountain lunches very few would find the time to read its eight hundred pages of prose poetry.

However, in this booklet of sixty pages, Mary E. Mayfield has very beautifully correlated some of the choice bits of this great work with the Truths of Theosophy, so its pages will not only serve to bring the Truths of *Festus* to the students of the An-

cient Wisdom, but also it will bring the Truths of the Ancient Wisdom to students of the work.

The booklet is divided into short chapters, each one beginning with a clear, lucid exposition of one of the great occult Truths such as Karma, Reincarnation, Brotherhood, etc., written in a style that will appeal to those to whom these ideas are new. Following this are selections taken from *Festus* which illustrate the particular Truth. Thus in the chapter on "Death":

"Death is another life. We bow our heads

At going out we think and enter straight

Another golden chamber of the King's,
Larger than this we leave and lovelier."

Again, on "Brotherhood":

"Man is one
And he hath one great heart. It is
thus we feel

With a gigantic throb athwart the
sea,

Each other's rights and wrongs."

And from "Good and Evil":

"Night brings out stars as sorrow
shows us truths."

And last, on "The Nature of God":

"One universal mind pervading all;
Dwelling in ocean, penetrating
earth,

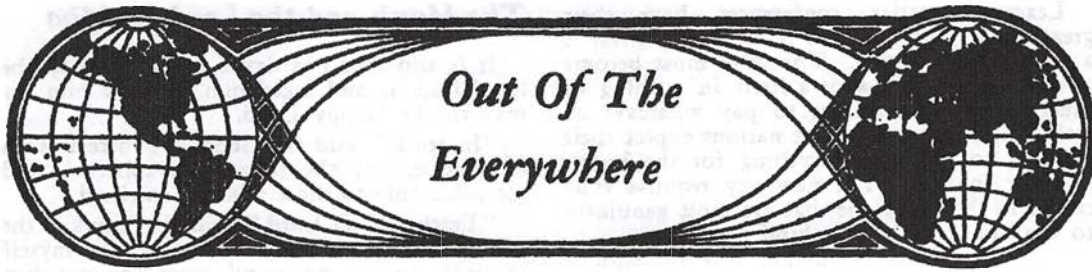
Touching the heaven, enclosing all
the stars;

Inhabiting the universe and through
it

Passing like wind."

Madam Blavatsky, in her Preface to *Isis Unveiled* says of this work: ". . . we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers."

This booklet is nicely bound. Aside from its value in acquainting one with *Festus*, it will make ideal Theosophical propaganda for any of our friends who might be best approached through the avenue of poetry.



Disarmament

No bigger mistake can be made today than to believe that piling up arms will prevent war. On the contrary nothing is more sure to result in war. If one country sticks to its so-called means of defense, every possible foe does the same. If one increases the weapons, so do the others. The best guarantee of safety today is *total disarmament*, not merely reduction. When all saw off the same number of inches from their shot-guns, the real danger still remains. Rather, throw all the guns away!

Does this seem a wild improbability? Consider only what killings, once held in good repute, mankind has already given up: Human beings once slaughtered one another as sacrifices to their gods. They slew their own children. There were lands where in times of scarcity they killed off the aged, or where, as in Sparta, they killed the babies who were weak. People murdered others for religious heresy, or for practising witchcraft. Offenders who now receive a light jail sentence or a parole, were hanged. Once the blood feud was a sacred duty as it still is in Sicily and Kentucky. There was a time when no gentleman could dream of refusing to fight a duel.

The blood lust is old, older even than the day of the persons who told the story of Cain and Abel. But progress in controlling it has already manifested itself. All the more urgent is it therefore to enlighten, to encourage, and to spread the new conscience with respect to such killings as are still honored at this late day. Outstanding among the moral disgraces of the present age is the official, wholesale slaughter still approved under the name of *war*. We honor the soldier for his willingness to lay down his life for an idea. Without such heroic devotion, surely the world's moral tradition would be poorer than it is. Only, the bitter truth needs to be added *that the soldier is out to take other lives*. The next step for the conscience of mankind is to abolish this kind of killing as it has banished the other kinds.

The need is strikingly brought home in that sequel to *All Quiet on the Western Front*, Remarque's *The Road Back*, where the author describes the life of a group of German soldiers just returned from the last days of the war. In one of the chapters a young fellow in a fit of jealous rage, when he sees his girl with another man, whips out his revolver and shoots the man. He is tried for murder; his former comrades at the front attend the trial. What

puzzles them is why Albert should now be on trial for his life. Did not the very state which is now trying him teach him to kill? Did it not snatch him out of his peaceful civilian life, dress him in a uniform, put a gun and grenades into his hands and train him to slay? When the state had, or fancied it had, a grievance against another state, did it say, "Wait, control yourself. Nobody can be an unbiased judge and jury and executioner altogether in his own case?" It did not. It took the law into its own hands. It swept aside whoever dared to breathe the least counsel of restraint. It seized thousands upon thousands of peaceful boys and assured them that now their holiest duty and their highest glory was to kill.

"You have killed a man," says the President of the Court impressively.

"I have killed many men," answered Albert indifferently.

The Prosecutor rises. "Do you mean to compare what you did here with fighting in defense of the Fatherland?"

"No," retorts Albert, "the people I shot then had done me no injury."

Assuredly there is a difference between individual slaying like this and warfare. Official killing does attempt to impose at least one restriction upon the blood-lust. It forbids man-to-man slaughter, killing within the group. It puts the decision for killing outside the group into more or less responsible hands. But precisely because the conscience of mankind can be counted in the main against any man-to-man slaying, it must move on to put a stop to group-slaying, for any or for every cause without exception.

I see no hope of dealing with war by compromising with it. The only way that makes any lasting appeal to me now is to brand war for any or all reasons whatsoever as *murder*. When we take able-bodied young men and turn them into corpses and cripples, in the process of creating other corpses and cripples, it is murder, no matter how wholesale and official the process may be.

What is at stake? Two intimately related ideals of first and last importance—first, the hard-won sense of the sanctity of all human life without exception; second, the ideal of right living even with the uncongenial. *Getting rid of enemies is no solution of our problems. Get rid rather of the hateful and hurtful traits that cause the enmities. Get rid of them in ourselves!*

Leagues, treaties, conferences, have their great value; but they fail if all they express is a wish towards peace. The wish must become a will; and a will shows itself in nothing so much as in its readiness to pay whatever its satisfaction may cost. The nations expect their children to give up everything for the honor of their country. The new day requires education in the devotions that are most genuinely to the honor of all mankind.

—Henry Neumann, *The Standard*

Materializing Fragrant Odors

Among H. P. B.'s frequent phenomena was her power to cause an oily attar of great fragrance to exude from the palm of her hand. Stainton Moses very frequently had this same exudation, it being sometimes so powerful as to scent the room in which he sat. So, as I was persuaded that he was getting help from our own Masters, I one day, as a matter of curiosity, got H. P. B. to cause the attar to impregnate a flock of fine cotton-wool, which I did up in silk, sewed in a cover of oil silk, packed and sealed in a little box, and sent to him. He wrote me back that the perfume was identical with that which was so familiar to him. I do not remember whether I have before now stated the fact that when he and I were together in 1891, and looked over his collection of psychical curios, we opened this package and found the perfume still lingering there, after the lapse of about fourteen years. This transpiration of fragrant odors is frequently observed by sensitives at the time when some one of our leading orators is addressing an audience from the platform; sometimes the intimation of the presence of an inspiring current from the White Lodge towards the speaker comes in the form of a bright light, aureole, or nimbus about the speaker's person; and sometimes those who have a fair degree of clairvoyant lucidity can see in this divine light the radiant figure of one of the Masters. This is not the dull and vulgar phantasmal image known at spiritualist séances as a materialization, but a figure of light, the glorious outshining of a perfected human being.—H. S. O. in *Old Diary Leaves*.

Food For the Body

I lay the very greatest stress on the necessity for vegetarianism, not because I happen to be a vegetarian, but because Master K. H. speaks about the "cruel superstition that man needs flesh for food." Doubtless we are all under the influence of certain kinds of superstition, but at least we must try to avoid *cruel* superstitions, and as meat-eating is a cruel superstition we must get rid of it. I want you to look at the matter from the standpoint of reason. We inflict suffering on animals in order to provide ourselves with unnecessary food. This is the bare statement of the fact as the Master sees it. Innumerable difficulties in the way of carrying out the Master's hint will, of course, present themselves.—G. S. ARUNDALE.

The Monk and the Lord Buddha

It is said that one day a monk came to the Lord Buddha and asked him to show him the way to the Happy Land.

"In truth," said the Buddha, "there is such a paradise, but the country is spiritual, and accessible only to those who are spiritual."

"Teach me, O Lord," said the monk, "the meditations to which I must devote myself in order to let my mind enter the paradise of the pure land."

The Buddha replied: "There are four great meditations, which carve the way. The first meditation is the meditation of love, in which thou must so adjust thy heart that thou longest for the weal and welfare of all beings, including even the happiness of thine enemies.

The second meditation is the meditation of pity, in which thou thinkest of all beings in distress, vividly representing in thy imagination their sorrows and anxieties so as to arouse a deep compassion for them in thy soul.

The third meditation is the meditation of joy, in which thou thinkest of the prosperity of others and rejoicest with their rejoicings.

And the fourth meditation is the meditation on serenity, in which thou dost rise above love and hate, tyranny and oppression, wealth and want, and regardest thine own fate with impartial calmness and complete tranquillity."

It was also the Lord Buddha who taught his monks to meditate on boundless love and unity with all living things in the following words:

"As a mother, even at the risk of her own life, protects her son, her only son, so let a man cultivate good-will without measure among all beings. Let a man steadfastly remain in this state of mind, whether he be standing or walking, awake or asleep, suffering from sickness or enjoying good health, living or dying: For this state of heart is the best in the world."

Lord Buddha told the monks to suffuse the whole world, in all the "six directions," that is, North, South, East, West, Above and Below, with "thoughts of love, unmixed with any sense of differing or opposing interests."—*Buddhism*.

A Premonition

A few days before his death, Lincoln related to his wife and a few friends the story of a strange dream that had disturbed him the night before. In his dream, he said, he went from room to room in the White House, and everywhere heard sounds of pitiful sobbing, though no living being was in sight, "until I arrived in the east room. Before me was a catafalque, on which rested a corpse. Around it were stationed soldiers. There was a throng of people, some gazing sorrowfully upon the corpse whose face was covered, others weeping pitifully. 'Who is dead in the White House?' I demanded of one of the soldiers.

"'The President,' was his answer. 'He was killed by an assassin.' Then came a loud burst

of grief from the crowd, which woke me from my dream."

On the afternoon of Friday, April 14, a few hours before he fell under the assassin's bullet, Lincoln held his last cabinet meeting. It was remarkable for two things—the depth of charity and love displayed by Lincoln in a discussion on the return to the Union of the seceded states and a curious vein of mysticism the President displayed in describing a premonitory dream he had had the night before. General Grant, who had just arrived from Appomattox was invited to attend the meeting and did so. Grant was anxious about Sherman, who was confronted by the army of General Joseph E. Johnston in the vicinity of Goldsboro, N. C., and expressed a desire for news from him. The President responded by saying that he thought all was well with Sherman—a dream had caused him to feel so. He then described the dream. His manner while doing so made a deep impression on most of the men about him.—WINFIELD THOMPSON.

Photographing a Thought

Edward Penfield, the poster artist, once told me of an experience which convinced him, skeptic though he was, that the mind and will could act directly upon matter with phenomenal results.

I used to visit him sometimes in his studio in an old house on West Twenty-third Street, and in the hallways and on the stairs I sometimes there encountered a tall, cadaverous, stoop-shouldered old man with an indefinable air of strangeness about him. I learned from Penfield that his queer-looking housemate was a commercial photographer, and something of a philosopher and scientist as well. His opinions were unorthodox, at variance with the then current conceptions; but these he claimed to be able to substantiate by means of proofs. He declared that the mind and will were physical forces, and said he could demonstrate this by impressing a mental image on a photographic plate under such test conditions as any one might choose to impose.

Penfield was so interested that he challenged him to a test, and conditions were agreed upon satisfactory to both of them. The experiment took place in the photographer's studio. According to instructions Penfield had come provided with a Seed's photographic plate purchased by himself; on this he had scratched an identification mark and then enclosed it in one of his own manila envelopes and sealed it with sealing wax.

This envelope, containing the marked plate, he gave into the hands of the photographer only after it had been mutually agreed (which one suggested it I do not know) that the image of a ship was to be made to appear upon the plate after development. Holding the envelope between the palms of his hands the old man closed his eyes, bowed his head, and appeared to make a great effort at concentration for a period of seven or eight minutes. At the end of that time he gave the

envelope to Penfield, and so intense had been the strain that he had to go and vomit in the sink. The two went together into the dark room, faintly illuminated by the usual red light, Penfield broke the seal, took out the plate, handed it to the photographer, who developed it in the usual way with Penfield looking on.

On holding it up to the light there, sure enough, was a crude image of a ship, such as a child might have drawn, except that the lines lacked definition. Penfield's private mark was in the corner, proving the impossibility of any substitution. He was forced to concede, therefore, that the old man had made good his claim. Whether he could have turned the trick without the contact of his hands on the envelope is a question, for it is claimed that there is bodily ectoplasm, capable of being moulded into different forms by thought, and without which it would have been impossible to have etched the image on the plate, but this robs the experiment of none of its significance.

The creative process in the field of art indicates that a *thought*, or mental image, is the first form of a *thing*, or physical image. In the case of Michelangelo this "thought-form" had such reality that with each blow of the chisel he seemed to himself to be releasing it from the marble sheath in which it lay encased. In view of this and other anecdotes of a similar nature—like Mozart's "beautiful strong dream"—it is not difficult to believe that mind and matter impinge on and interact upon one another in a way which would explain the above related experiment, and justify the saying: "Thoughts are things."—*Outlook and Independent*.

Communication Between Planets

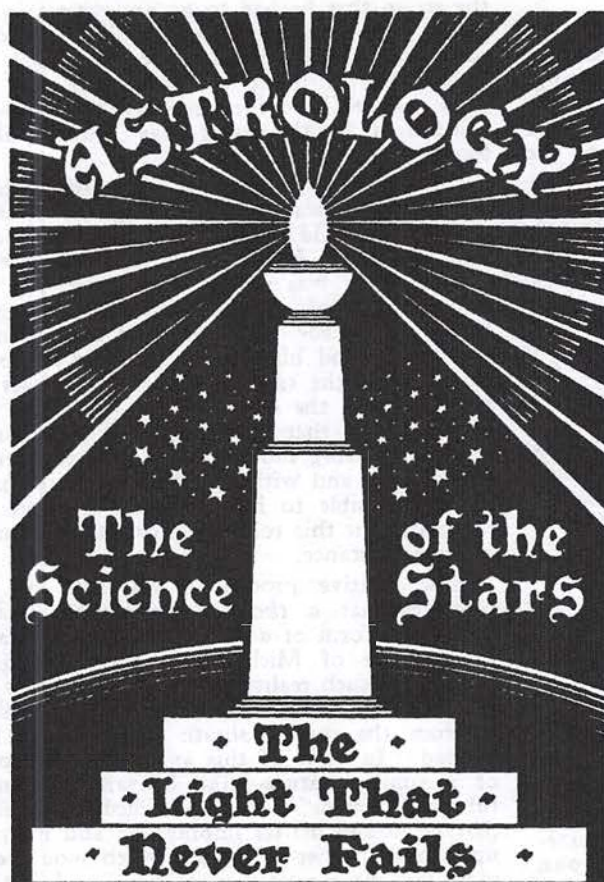
Nicola Tesla is convinced other planets are inhabited and intends to devote the rest of his life to "establishing intelligent communication between two planets."

The famous inventor, who will be 76 tomorrow, calls his present endeavor "annihilation of distance," and interplanetary communication is one phase of that life work. "The transmission of energy to another planet is only a matter of engineering," he said, after declaring it to be "mathematically" certain other planets are inhabited.

"Every other planet," he explained, "has to pass through practically the same phase of existence the earth did, and life started on them during that favorable phase by rays of some sun."

One reason he is anxious to establish communication with some other inhabited sphere is that he thinks an exchange of ideas would be beneficial to residents of this globe.

"It is conceivable," he added, "that there is civilization on other planets far ahead of ours. If communication were established by the earth, the consequence to the inhabitants of the earth would be incalculable."—*Rochester Democrat*.



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