

# THE AMERICAN THEOSOPHIST

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The Theosophical Society  
In America



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ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS

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# Prayer

By Annie Besant

»»««

WHO pants and struggles to be free,  
Who strives for others' liberty  
Who, failing, still works patiently,  
He truly prays.

Who, loving all, dare none despise,  
But with the worst can sympathize,  
Who for a truth a martyr dies,  
He truly prays.

Who, when a truth to him is known,  
Embraces it through smile or frown,  
Who dares to hold it, though alone,  
He truly prays.

In musing strength must come to dare,  
Petitions are but empty air,  
Brave action is the only prayer,  
Thus learn to pray.



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## The World Without and the World Within

By C. JINARAJADASA  
Chicago, 1935

IN THE history of poetry, one of the most striking poems is that of Wordsworth which brings back to us the ancient ideas of Plato about a land of light and beauty whence man descends to earth. In that poem there is one section which describes vividly this descent of man to earth, and there abiding as a stranger in a strange land.

"Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
Upon the growing Boy,  
But He beholds the light, and whence it flows  
He sees it in his joy;  
The Youth, who daily farther from the east  
Must travel, still is Nature's Priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away  
And fade into the light of common day."

That is the great problem as I am going to examine it. That problem is the fading into the light of common day of certain

realizations which were ours when we were children.

You will note that between the child and the man there are many differences and one is this: that the child lives with one idea, the idea of action that is happiness. We call it play. But all the time his thought is busy about doing things, but they are things which call out of him a sense of joyousness, of vitality. The child lives for the moment and is completely in himself without any problem. He never questions how his food and clothing are provided. His mind doesn't dwell on these. All such necessities are taken by him for granted. There is in the child no clash between desire and his environment. I am, of course, thinking of children who should be circumstanced under an ideal condition of family life. There are, we know, children who are so handicapped that the sense of childish vitality and joyousness is often diminished or absent. Excluding, however, those exceptions, I am thinking of the normal child, and in his own mind and emotions there is no clash between what he is planning to do and an environment which may frustrate his plans. When the child goes to sleep, if he has had a happy day, it is with the thought of another happy day; his imagination is all the time busy

with those happy activities which he feels are his normal mode of living.

But also note one very striking thing. A little child lives in a world of ideas which are more real to him than we can scarcely believe. Think of the way the child has a rag doll and it is a beautiful thing. The child gets a stick and rides it and it is a horse. You will often note children so busy, so absorbed in the idea of doing some particular thing that there may be all kinds of heavy traffic around them without their seeing the danger. They are playing noisily in and out among the pieces of furniture of the home, upsetting our peace, yet they are not aware of it. They are getting on to their problems in life with confusion to ourselves. To the child the world is intensely real because of certain of his ideas.

I should have premised that this lecture is called, "The World Without and the World Within." The child has no world without. He is one with the world of his thoughts and feelings and plans, the world within. Because of that there is in the child a unity, there is a wholeness, that is, he is one whole, a complete totality, not a mere juxtaposition of parts, but that which is absent in us. The child, therefore, has an exquisite quality which has been beautifully called by one poet "a fragment of the morn, a piece of Spring." The child I want you to note has no world without. Everything is simple, his environment, his desire, his achievement, they are all parts of one whole.

Then slowly the world without enters into the child's life. With most children it will be with the school. There will be those few exceptional cases where some disaster in the home will bring that world without violently before the child's mind, but excepting for such violences, to child life the first appearance of a world without is when the child goes to school. We shall all remember our first tasks in school. There was nothing attractive about them. We did them because we were in school, but there began to be a clash between our desire and our achievement in those uncongenial tasks presented to us. But also in school there is something new for him, and that is the contact with his companions. These persons are his schoolmates, who add a richness to his life, and among those persons who add to his life is the teacher.

Slowly, as the years pass, the world without begins to grow in size and presses more and more on the child's consciousness. He usually grows in ambition, he desires to shine. There are placed before him the ideas of distinguishing himself above his fellows, so he plans to produce a greater result through his studies, higher marks, a higher position in the class, and when he takes to his games, to be distinguished above the others in the games.

Then possibly a little bit later great emotional experiences come to him, great to him though small to us, and that is when he falls in love. We call it "calf love," which is a very ugly name. We should call it more a "budding love," an ex-

quisite something which begins in the life of the child giving him a great and wonderful vision.

And then as he grows older, that world without presses more and more upon him, for he begins to realize it is a world of competition, that he must make his way in life, that he must plan for a career. Slowly then there is coming to him a world without which imposes itself upon him where he cannot achieve all that he desires, where there is a clash between desire and achievement.

Then in the normal course of the development of the youth or of the maid there come marriage, a profession, the life in the world, society, and so on.

Now when you analyze the environment of the ordinary citizen you will find that he has a world within of certain hopes and dreams which often slowly fades away. He renounces those delicate imaginations in which he trusted once upon a time. He identifies himself with the world without. To the average citizen, if you examine this world without him, it is composed of his family, of his friends, of a certain number of acquaintances whom he may like or who are negative to him, and then the community. This is the world without which is all the time accompanying him.

It is interesting here to note that there is another world without of quite a different kind, of which the average man and woman is not aware — as great a world as that in which he lives of friends and family and his own personal interests. This is the great world without which has been discovered by science. Science is revealing to us a universe where there are forms of life in their myriads, but in spite of their diversity they are all linked together in one scheme of growth and evolution. Some survive and from those surviving, new forms better fitted to survive are born and it is this process which you can note from a nebula to a living cell and to ourselves as human beings.

Now in this process science has already shown a plan, a plan of change, a plan which is making the indefinite more definite, making the simple more complex, in some mysterious way is releasing steadily more and more of greater and more complex organisms which seem to be in some mysterious way in the original living substance, the protoplasm.

Science today has sufficiently advanced in her investigations to present to us this great world without as a process where a mind is operating. Our physicists today are suggesting to us that the only correct way of visualizing the universe and its workings is to think of some kind of a mathematical mind all the time organizing whatever appears as force. The scientists in other words have almost come to the point of giving us back that doctrine of the ancient Greeks of a Divine Mind, the Logos, the Word made Flesh, which is at the back of all the phenomena of the world.

It is science too that shows a unity in all humanity. The same form we humans have in



common with all the animals and our ancestors goes back through the plants to the first living aspect of life; and then from man science has linked all peoples into one humanity with one destiny. This great world without of science is little known by the average individual. He doesn't react to it. He doesn't realize that there is a world of wonderful inspiration, that he can contact the purposes of a Divine Mind as he moves forth under the guidance of science to examine this process in which he is such an insignificant individual.

As we take into our survey the world without of the average citizen of his own personal problems and friends and that more exquisite world without of science, both of these worlds converge into one destiny common to us all and that is old age and death. It is in this destiny that we are told we shall live in a second childhood. It is perfectly true our faculties begin to fade, childhood's memories come back, but not childhood's vitality or zest for life. We live in a second childhood only in its incoherence, but not in all its fascinating things concerning childhood which we see in the children around us. Another thing, we begin with the child, but when we come to the end in that second childhood there is too a kind of childishness. The child has no clash of environment and desire. We have much of clash as we react to our world without. We are always struggling to change our environment and to achieve some happiness, some success, the fulfillment of our desires, and then we come once again as in a second childhood to an absence of clash, but it is due to our age and failure of faculty and slowly we sink into death.

Now this is the normal condition of things. Is it possible to so arrange our life that towards the end of life we express the intense vitality of the child, that we gain what was characteristic of the child and that is the unity, the quality of being whole, the wholeness, the effectiveness of an individual who is not composed of parts but is a totality with a oneness? This problem of how to achieve a unity in a world so full of diversity is the great problem of all philosophers. Every philosophy is a kind of homesickness, and he who studies philosophy, not intellectually but with a deep purpose, desires to feel at home everywhere in the universe. He must so understand the fundamental structure of the universe that the universe is always his home wherever he may be. The purpose of philosophy is to make the everywhere here, to make the everywhen now. This unification of time and space, of bringing the individual to a sense of a unity in this play of time and space, is the fundamental theme of every philosophy. For it is only as you are whole that you can have that vitality of the child, his sense of an absence of a world without which is nullified, negating his desires. How can we then as men and women so arrange our lives to achieve the sense of unity, the sense of vitality, the sense of wholeness?

It is by inviting the whole universe to enter into us. But how is that to be done? The universe is

rather a large matter. Our minds are small, our emotions surely cannot respond to the great diapason of all of the emotions of the world. Yet nevertheless the way out of this problem is by throwing open all the doors of our nature — emotional, mental, intuitional, spiritual — so in all the possible forms the universe can enter.

This is not the usual method. The usual method which we adopt is to erect barriers before the universe. Consider, for instance, religion. Religion today has erected distinctly a barrier towards science though the barrier is being largely removed, but you will note if you will look into the minds of many deeply religious people their religion is like a trellis-work of roses which bars out the world which they do not want to come into them. They do not care to examine the miseries of the world. They are troubled by all its difficulties and it is much easier to erect this trellis-work of devotion around you and think only of God and pay little attention to man. Religion then says to the universe, "Please keep out."

It is exactly the same, you will find, with regard to the artist. Many artists look upon art as a way of escape. Life is difficult, life as it is, is uninspiring. They must create another kind of life and so you find, as in religion, a kind of personal escaping into art and slowly erecting a barrier so that the artist is not interested in science, doesn't think much of all the various economical and social problems. He will not allow that aspect of life to enter in.

So true is it of the scientist. He absorbs himself in certain interests concerning facts and then placing those facts in a great framework of law, but he will not allow the mysteries which are innate in life to enter. He brushes them aside as not science.

Clearly also you will find philosophers, many of them, barring the larger world. The philosopher is trying to seek the great ideas and having found them, he finds that those ideas are so caricatured here below in human events, in the reactions of man, that he withdraws from understanding man as he is. He analyzes what may be called the fundamental modes of truth.

In one way or another you will find many people will not allow the universe to enter in. They will only open one door, the door of religion, the door of art, the door of science; but that the universe should enter into us with all its totality is a problem which is not understood. Yet what I want to make clear is that if we are to find the solution to this great problem of life we must open all the doors possible and let the universe enter in.

But how? Here comes in the problem of a technique. It is necessary so to operate in the universe that you do allow the universe to enter in, but it cannot be entering in in the ordinary way. Take the world of science. How can you know all that is being done in the scientific laboratories, or read all the books and journals that are being published month after month. It is impossible to read all the speculations of the modern philosopher.

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## Editorials

### Annie Besant

On October 1 of each year Theosophists the world over meet to honor a great leader.

Occasionally a member of the human race develops a character so strong and yet so full of sympathy, so unwavering from the truth and yet so understanding of all who differ, that there readily comes to mind a conception of human contact with Divinity — a meeting of man and God, a union of Divine and human qualities, transmuted to powers Divine in their application to the welfare of mankind. Such a one was Annie Besant.

It was an outstanding characteristic of her life that though she brought her indomitable will and her great powers of intellect to bear, she was ever keenly sympathetic with all who suffered, and with a heart of boundless depth she plunged ever with tremendous courage into the battle for the oppressed. Many movements claimed her, all of them fighting against intolerance in some form. One by one she left them, with an infinite sincerity, for what to her was a greater work. Even her opponents and critics gave her homage and respect in their recognition that it was truth alone she sought.

She was the champion of freedom of opinion for all alike, but a freedom to be applied to human service. Speaking of freedom and liberty, she said:

"Little worth liberty and equality with all their promise for mankind, little worth the wider happiness, if that happiness be selfish, if true fraternity, true brotherhood, do not knit man to man and heart to heart in loyal service to the common need and generous self-sacrifice to the common good."

Charles Bradlaugh and Bernard Shaw, with whom she had championed the cause of freedom, named her the most wonderful woman of the age. Because she was loved by thousands whose cause she had so courageously served, she became a power in England and later in India, feared for her matchless power of oratory and her leadership by those whose selfish practices she denounced. She suffered, fought and sacrificed wherever her

heart led her to take up the cause of human brotherhood, wherever cruelty brought suffering, and wherever a brilliant mind was outraged by prejudice and superstition.

Of that truth for which she fought, she said:

"That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her . . ."

And as ever the light dawned and with it there came to this ardent seeker for truth the peace of understanding. That light was the light of Theosophy, brought to her by Madame Blavatsky, and thereafter, as her work continued, love was blended with understanding, and with greater power she entered upon a new phase of her work — the development of The Theosophical Society, that the truth which brought peace to her heart and mind might reach the world. To us she gave the formula:

"A resolute will and a devoted heart, lighted by knowledge, will conquer all in the end and will reach the Supreme Goal. To rest on the Law is one of the secrets of peace, to trust it utterly at all times, not least when the gloom descends. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only that in overcoming them we may grow strong, and they only who have suffered are able to save."

Outside of the Society many pay tribute to her greatness, her magnificent intellect, her fine oratory, her strength of purpose, her courage to uphold truth, the serenity of her presence, her tireless energy in any cause she served, her power to inspire, her devotion to her work, her utter self-sacrifice, her whole-hearted gift of all that she was. But to all of these, Theosophists everywhere add their tribute for her guidance toward the Path that leads to peace.

## Good Reading

The editors would often like to recommend some good reading that has come to their attention, and this month we venture to do it.

It is often so hard to distinguish between truth and propaganda, and it is therefore so much worth while to find the former divested of the latter. So we recommend an article by the Chairman of the Board of Higher Education of the State of New York, entitled "Shall We Amend the Constitution?" appearing in *Vital Speeches* for August 12; then also an article on the T.V.A. in *The Fortnightly* (London) for July, condensed in the *Magazine Digest* for September. It is interesting to have comment from abroad on great American movements. It is more likely to be free of propaganda.

In the same *Magazine Digest* is a very excellent article condensed from a French magazine on "The Ethics of Karma." It is a splendid exposition of a subject that we have all studied and to which this article will add some interesting developments in our minds.

## A Purposeful Film

A contributor calls our attention to the first of a series of films which will not be commercially distributed, but will be shown only at universities, schools, clubs, churches, etc.

"Are We Civilized?" is intended to make us think, to look at the wholeness of things. It argues for freedom, for a universal brotherhood and for peace as the common sense alternative to madness and as the only moral state of man. A character in the play, referring to the destruction of a library, says: "You can destroy those books, but you cannot destroy truth any more than by killing men you can destroy life." The principal character says that hope for the future lies in this — that all mankind will be one.

"Are We Civilized?" presents the view of the world citizen, touching the better elements in human nature.

We are glad to see this additional evidence of right application of the use of the films.

## THE WORLD WITHOUT AND THE WORLD WITHIN

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Our minds cannot contain all that material. Nevertheless there is a way in which we can receive the whole universe and that way is transmutation. Now the word transmutation means changing one thing to another. The word is especially connected with that famous and incomprehensible science of alchemy, which said that you could take a crude metal and then transform it into gold. To do that there has been a change, a transmutation.

There is a process akin to that which we have to adopt and I will illustrate this process by what is taking place in the history of commerce. Man began with simple exchange or barter of goods. He then invented a token which was usable instead of the actual transfer of goods. The first kind of a token were the cowry shells. Later comes a copper coin; but copper coins are heavy to exchange for objects of value so another metal was used, silver, and one silver token is the symbol of many heavy copper coins. But even silver is cumbersome, and so presently we have gold, and one five dollar gold piece is the equivalent of a heavy quantity of silver and a yet heavier quantity of copper. We have so far sublimated the value of the five dollars from a quantity of heavy material into something light and portable. But even gold for large sums is cumbersome and so then we have entering into the scene the next stage in transmutation — the bank note issued by the state but having behind it some kind of gold. The final climax to that transmutation is a piece of paper with our own signature and that goes out as a check. You will see how

there has been a kind of transmutation all the time, changing things so that from that substance which is the metal, you come back to a piece of paper which has behind it a person.

Now something similar we have to achieve in order that the universe may enter into us. Take, for instance, the great world of emotions. Men and women are feeling in all kinds of ways, but it is perfectly possible to transmute them all and that is done by the poet. What the poet does is to transmute these emotions in terms of the reason and he gives to you this transmutation, the poetic form. In the transmutation he brings to it from on high or from his own imagination, delicate intuitions so that you can read the whole history, for instance, of various types of men as they are clashing with their self-interest, struggling in battles. You can read it all in Homer's two works, the *Iliad* and the *Odyssey*, and the Homeric heroes are so presented by the author that they are living today. The clash of thought is all so sensed that it becomes typical of the clash of thought and personalities throughout the ages. In all kinds of ways poetry is a way of transmuting the world of the emotions. He then who loves poetry and incorporates into himself the great thought of the poets slowly allows the whole world of the emotions to enter in.

Similarly too with regard to other forms of art — painting, sculpture, music, architecture. The artist sees the beautiful here manifesting itself in forms, in just an angle of vision, say a landscape or some

particular glimpse into the sky, he sees the form that is vanishing, and yet is there. And he then strives to get from that fluidic evanescent form, that form in itself, he tries to place it in the form of the art to which he is devoted. In this once again, as with the poet, he puts deep lasting intuitions.

The characteristic of a great work of art is that it becomes like a window through which you look into a world of permanence. A great statue is always revealing a shining with something mysterious beyond. A great landscape painting is like a window through which you are looking, almost as if into the Divine Mind. A piece of music can tell you of an eternal freedom, so to say, never ending, a wonderful dance, the pageant of the universe. In all types of ways I need not elaborate, you have through art the world in all its forms entering in.

Now similarly is it with regard to science. I have said that the world of science is vast, but it can enter into you because all science is deducible into laws, and all these laws give a magnificent structure which you can see with the intuition. It is that structure which was suggested by the Platonists when they said "God geometrizes." It is a structure which such an up-to-date physicist like Jeans propounds to our imagination when he tells us of the mathematical thinker behind everything. If you will study science you will see the vast procession of form, ever perfecting itself, ever releasing more and more capabilities of life. In the advance of form the perfection is such that more leisure is given to the individual for play, for creative activities; and when you add to that the mystery of life which is growing through the form you will begin to see all science can indeed enter into you. You have opened such a door that in spite of the vastness of the achievements in science and of their many departments, science becomes your priceless possession which becomes larger and larger outside, but nearer and nearer to yourself inside.

So then you have the universe enter you. These various departments of knowledge — emotional and of thought — can come to you through the arts, science and philosophy. Equally if the whole universe is to enter into us, we must allow all persons to enter, the good and the bad from the East, the South, the West and the North. They must come in exactly as they are. We must not apply our standards of goodness or virtue. We must receive men, let them come in as they are and then understand their problems. It has been very beautifully said that "The heart of man is God's great book of creatures and man needs no further book." If you can understand the heart of man with all its struggles, despairs, aspirations, you begin to understand all life, even science, art and philosophy. For this purpose, therefore, the heart of everyone of you who is seeking the unity, must throw down every possible barrier and let all men enter, so that we are not critics of men, but those who seek to understand human nature.

One of the great departments, the great mani-

festations of life, which we have to learn to let enter into us is the world of pain. Now that is the thing we rebel against. We do not want the world's pain to enter into us and bring depression and confusion. Yet my theme is to let the universe enter, and you must allow all that pain to enter also. With clear eyes, with sympathetic understanding, you must go forth receiving that world as it is. Then you will begin to see little by little that the mystery of the world's pain is the pain of a God who is suffering voluntarily, that behind the world's pain is a great sacrifice of the Godhead Who suffers through us and to release through our suffering the hidden attributes of Himself in us.

Similarly, when we think of our own pain it is so natural to turn our imaginations away from the pain. It is unpleasant, it depresses us, it devalorizes us, it gives us a sense of shrinking. Understanding, we have to so allow pain to come into us. Not choosing pain, any kind of a foolish pain, but to let it come, when it so comes, as a part of a great Divine ordinance and allow it to tell us its message. It is a message that if you could talk with a diamond, it would tell you. It would tell you how long ages ago it existed as mere bits of carbon put together anyway and appearing as black, and then that the carbon was reassembled and under heat and pressure it got into a kind of law or skeleton framework of a great mathematical structure. All the carbon atoms were driven by heat and pressure to form themselves into a diamond, and when the work is done the diamond stands as the most perfect thing, flashing its beauty in all kinds of wondrous colors. In the same way we have to open our natures even to the pain that life brings us and respect it, not as slave to master, but as king to king.

So then allowing the universe to so enter, transmuting it, presently you will find that this whole life of yours begins to be a life of powerful ideas. You will live in ideas. The ideas become far more near to you than the things of outer circumstances — your pain, your food, your deprivation. All these things become so little compared to these powerful, vitalizing ideas which are the modes in which a universe has entered into you.

Then these ideas become your tools. You live in the world as others live, but so differently, because all the time you are not feeling for explanations. You have the whole universe with you and are now going forth using your ideas to people the universe according to some modes which your imagination bodies forth, and it is of that time that your body itself, this body of flesh and blood becomes to you nothing more than a mirror. It is an instrument through which to work, a mirror with which to flash certain releases — your speech, your handwriting, your glance, become merely as mirrors with which you are to body forth a great message of life steadily growing from within.

Slowly then you find in this process of transmutation each day that this table, these flowers become transmuted into an idea, and the idea becomes presently so exquisite and beautiful that it is the thing itself which is the unsatisfactory



object, for the thing is only the garb, the example of the great idea. What then happens is that all the time you are living in great ideas, and through these many ideas which science, art, religion and other departments have given to you, you rise into a great realm of ideas.

Now when you so rise, you find as the result of your journey that all science reveals ever to you the vision of a totality. It is the oneness of a whole universe, of a totality, not made up of parts, but one whole which becomes the message of science. You begin to realize with art that its message is that of releasing beauty everywhere; that there is in the very chaotic formless clay a beauty possible, that you can shape the substance of the universe until beauty is revealed — more than revealed — is released, for it is there in the very substance itself. Philosophy then becomes to you one of those wonderful experiences which is the mode of the swiftest possible thinking, not imagination, for he who is a philosopher sees the world in forms of catalogued types. There is a speed to thinking as he thinks not details but through the types. The whole universe becomes not a tedious procession of thought, but one swift conclusion after another.

Even the department of politics, so little understood, becomes to you the most fascinating science, the gospel of action. True politics becomes a mode of organizing the activities of man so that Divinity shall be released in the individual — shown even by the way the street is arranged and its buildings and trees — a mysterious Divine principle to be released in all activities and places where men congregate, and it becomes a great science of politics, in some ways the highest of the sciences so far as man's physical development is concerned.

Religion becomes the understanding of the many faces of God. After you have wondered and worshiped at the face of God through your own line of creed, you will begin to realize that there are other faces of God which are as exquisite and beautiful as the one face to Whom you have given your adoration. In all these ways this becomes the mode of your life, the direction of your *dharma*.

I have said you must let the universe enter in but you must not only let the universe enter into you with its departments of science, art, religion, philosophy, but you must live in it all. You must make the world without one with the world within. It is only as the universe entering in recreates itself that there is another kind of a universe; because you live with every part of the universe, that then you understand how to make of yourself a God.

How can you live with all those various aspects of the universe as it enters into you? There is only one way and that is by action. Mere meditating or study will not lead you to this living with the universe. You may contemplate the universe, admire it, but you learn only partly the lesson that the universe has for you. It is as you live with the universe that that which you are seeking, the unity of yourself, comes to you.

I have said it is by action. There are two

types of action. It commences with action by the individual for himself. He may be extremely clever, very powerful in his intellect, but so long as all his activities finally converge in some benefit to himself, that action is a crippling action which misses the extreme beauty of action. All the grace, the art of the action is gone, because the action is converging on himself. But when the action is planned for the sake of an ideal, that is something to which you have come from above, and then it is that through the action you release power, inspiration, Divinity. It is always through action that the individual lives with the universe.

So then each of us must train ourselves in action, and then act in science, philosophy, politics, religion, whatever is the mode of action that is congenial to us, and slowly learn to act in all possible ways, for the universe must enter into us in all its aspects. It may take many a lifetime before that consummation is achieved. We shall not be perfect with the unity of ourselves until in every possible department of the revelation of the universe we are there living something of that revelation.

It is interesting to note that the true end of thought is always in action. All the highest possible forms of thought are constructive. It is also interesting to note that when you have done a perfect action of some kind there is then revealed to you a more wonderful idea. While the end of thought is in action, the end of action is an idea, and so throughout idea-action, action-idea, man goes back and forth between these two poles.

When then through action you come to more noble ideas, lovelier revelations of the world of ideas, then these ideas become your tools and the body itself merely an instrument. At that stage the within and the without become one, for wherever you are there is your true center. Whatever is the epoch you understand the Divine Plan and it is an eternal now for you. All problems then disappear, for the universe has entered into you, you live with it in all its possible phases, you yourself are the center and all problems having disappeared, the universe is you. It is no longer a matter of you and the world, for the world is you with all its goodness and all its badness, with all its joys and with all its sufferings, for you become like a great crucible where the sin and the dross of the world are being burned away by your action of sacrifice, and only the gold remains.

As you so come to this unity of yourself and the world without — the universe — then your body disappears. True you still live and will have a body, but it is like a shadow to yourself and so the body disappears in that way to your mind. Age, death, these are mere chimeras, phantasies, for you are the great idea, you are the universe in all its embodiments. The world without including death itself, it is you. You stand an immortal son of God shining forth all the time with ideas, and you look upon your body and its wearing away as a stage, a phenomena of a world into which you have descended only for a while, and there is this sense of immortality always with us. It is

these things which are our true heritage. It is then that we shall be like the children who are full of joyousness without end, with no problems whatever, no clash of desire and environment. We have understood the problem of life. That problem is to receive with open arms a universe in all its phases, and so receiving and living within it, in all its phases to understand life, revealing Divinity, serene, understanding, embracing all that comes, sending forth only good, shining ever in blessing to man, to bird and beast and plant, you stand forth in the life of God in the man.

Now this is the privilege, the problem before each one of us. Some day you and I must achieve, but we can begin it now. And the beginning is to open all the doors of the mind, and all the doors of the heart, and stand receiving the universe, becoming one with it. Then we must learn the technique of transmuting the evanescent into the permanent, transmuting emotions into great ideas, ideas into great ideals, and all these great ideals

transmuted into action here below, and once again through the action, the discovery of lovelier emotions, nobler ideals, the eternal going back and forth from heaven to earth and from earth to heaven.

This is our work and it is not such a life as is impossible for us all to some extent. Let our imagination work along these ways and you will find that the world without and the world within become one world, not your world, not God's world but *the* world. There is nothing so exquisite as to take away all labels, to be with the thing as it is and to reverence the world with its wonder and beauty. It comes to you as a little child, it comes to you as a great sage, it comes to you as a man, it comes to you as a woman, it comes to you in a tiny wayside flower. Much as are our lives handicapped or limited, there is always for us a great vision, and it is something of that vision which has been mine for so many years that I want to give to you this evening.

## Adyar Round-Trip Itineraries

It does not appear that a sufficient number will be traveling from the United States to Adyar to make special rates possible, but after some study it has been found that the best arrangements for traveling from the United States to Adyar and back can be made with the Italian Line. There are two advantages — first, that one is able to book right through by one line; second, that the Italian Line has the best boats from Europe to India. These arrangements provide economical travel. Four combinations have been worked out, summarized as follows:

Combination	Leave U.S.	Arrive U.S.	Days in India	Tourist Fare
A	N.Y. 11/16	N.Y. 2/9	38	\$492.70
B	N.Y. 11/30	N.Y. 2/12	24	475.70
C	N.Y. 11/30	N.Y. 2/9	19	468.60
D	N.Y. 11/30	S. Frisco 2/25	31	487.70

COMBINATION A provides a call at Gibraltar and three days stop-over at Naples and Rome on the outbound journey. Six days in Italy — Naples, Genoa, Trieste, etc. — and calls at Algiers, Gibraltar, Lisbon and the Azores on the return trip. Rail fare directly from Naples to Trieste, and round-trip rail fare from Bombay to Madras included.

COMBINATION B provides a call at Gibraltar and four days stop-over at Naples, Genoa, Venice, Brindisi or other Italian ports on the outbound journey. Rail fare from Naples to Venice or Brindisi, and round-trip rail fare from Colombo to Madras included. On the return trip five days

are available in Italy. Rail fare from Genoa to Venice included.

COMBINATION C: Outbound the same as Combination B; return the same as Combination A.

COMBINATION D: Outbound the same as Combinations B and C, but returning via the Orient to San Francisco, with two days in Hong-kong, with an opportunity to visit Canton. Rail or boat from Kobe to Yokohama, with a call at Honolulu. If desired, for \$55 extra, not including sleeper, a two weeks trip into the interior of China — Peiping, Tientsin and boat to Kobe — may be added, arriving at San Francisco March 11.

*General Notes:* Rail fare in the United States is not included in rates quoted. Tax extra — estimated not to exceed \$10.00 on any trip. Passports not included (not expensive); passengers must obtain these.

The above are tourist rates, including second-class railroad in India and Italy. First-class rates are approximately double.

The rates quoted do not include any shore trips, hotels or other items off the boat, except railroad fare as definitely indicated. Rates are subject to fluctuations in exchange and are therefore approximate only.

Tours can be arranged in Italy for approximately \$6.00 per day upward.

The round-the-world trip provides passage from the Orient by a Japanese line, reported excellent in its service, but Canadian-Pacific steamship transportation can be provided at approximately the same cost.

# Astrology Has Its Place

By THE NATIONAL PRESIDENT

**O**F COURSE astrology has its place, but only *its* place, and I should like to define that place, as I see it, in the work and affairs of The Theosophical Society in America. Such a definition seems to be necessary because much misunderstanding exists.

My quarrel is not with astrology or with astrologers, but with the views and opinions of some of them and their failure in very many instances to recognize astrology's place. It has been the experience of many, myself included, to be pounced upon, almost at the first contact with a member, for a statement as to birthdates and for other personal information which most people look upon as entirely their own affair and which they do not hand out indiscriminately to every casual questioner, no matter how friendly the questioner may be. And if that is the experience of members, as I know it to be, it is equally the experience of guests, as I also know it to be, — of non-members and visitors to lodges, who are besieged in the same way, without previous warning or explanation, for personal details and information, and who listen bewildered, repelled by remarks about the shape of their ears and the cut of their chins.

I have had the personal experience, and so have other members and non-members, of approaching groups in a theosophical lodge room, to be met not with an observation or question of any theosophical interest, but with just these personal and intimate questions. I have gone across the room to another group, already discussing me astrologically, and been met with other similar questions, and having turned them aside, have watched the members of the two groups get together and compare notes as to their success, and have been approached again for more of the same kind of information.

Because this is the attitude of so many so-called astrologers, and because it creates with many people a most unfavorable impression of theosophical gatherings, astrology has not received and cannot receive official sanction as a basis of publicity for The Theosophical Society and its work. If it has done good in some instances in serving as the introduction to Theosophy, it has also in many instances resulted in the loss of fine prospective members who have found themselves among astrologers rather than among Theosophists. Astrology has first to prove that it can create astrologers of balance and good judgment.

How can we expect those who are almost strangers among us to understand our approach to them for information about the intimate things of their personal lives? What right have we to seek such

information or even to seek birthdates, when as the astrologers claim, they are the key to the disclosure of private and personal data? No wonder there are people who protect themselves with two birthdays — one for astrological purposes to satisfy the curious, and the other, that which their immediate families and friends are entitled to share. When astrology ceases to create in large numbers astrologers who are personal in their application of their little knowledge of the subject, it will have begun to win the honored place to which true astrology is entitled.

But there is another angle. For The Theosophical Society to become known as a Society of astrologers, in a world to which astrology is entirely unacceptable, is but to place upon it a handicap with which it should not be burdened. The Theosophical Society should be known to the world primarily as a Society of students and seekers of truth, no more in astrology than in any other science or philosophy. To give astrology special prominence is to give The Theosophical Society a less desirable place in the eyes of the world. The dignity and the standing of The Theosophical Society is all-important for its work, and those who seek to make astrology the basis of great propaganda effort are overlooking the fact that only a certain type of people would be attracted, whereas a very much larger number would be induced to look upon the Society as something fantastic and ridiculous.

Astrology must establish its own independent dignity and worth, make itself generally acceptable, before it ties itself onto The Theosophical Society. The Society should make its progress on its own great fundamental truths, in comparison with which astrology today is but a little thing. It cannot therefore be given a great place. I am looking for the time, in years to come, when astrology within and without The Theosophical Society will have won its own place, which it will never do until it is studied primarily in its deeper and more wonderful aspects, and the small and the personal with which it is too often associated are recognized to have but the place to which small personal affairs are usually assigned. It is for astrologers to work quietly and deeply, as they would at history or chemistry or any other study that brings them knowledge and understanding of truth.

There are some who claim high authority for astrology as a theosophical propaganda medium, but it is significant that no such astrological wave was ever launched from Adyar by any such high authority, nor was it ever suggested to any General

(Concluded on page 228)



# The Reality of the Invisible

By E. NORMAN PEARSON

The Olcott Lecture of 1935

*During the past few decades, the discoveries of science have been so revolutionary and have followed each other in such rapid succession, that the human mind has not yet been able to grasp more than a little of their amazing significance. Not only have these discoveries been instrumental in sweeping away the bases of materialism; but they have provided a firm foundation for a rational appreciation of the knowledge brought to us through the channels of occult research.*

*These discoveries have, in fact, made necessary a complete revision of our ideas of the world around us. For expanded knowledge of matter is unveiling things of spirit, and understanding of this world is paving the way for an intelligent comprehension of the next.*

*In this lecture the writer, quoting statements from men of recognized standing in the scientific world, has drawn attention to one of the revolutionary changes which must be made in our thinking in order to conform to the facts which have been bared by modern research.*

*It is shown that such knowledge now reveals the scientific possibility of worlds subtler than the physical, and why such worlds, though composed of matter much finer than the physical ethers, may be as "real" and "tangible" as the physical world of which we are now aware.*

**I**T IS NOT easy for us, who live in this Year of Our Lord nineteen hundred thirty-five, to realize the advantages which are ours in knowledge which has been brought to us by past and by contemporary thinkers. Man has changed his thoughts about man, about God and about the world in which he lives. Science, philosophy and religion have undergone radical changes.

It is not easy for us to realize the condition of the world of thought only two or three centuries ago. To illustrate:—

In the year 1698 it was testified in a law court in the state of Virginia that the defendant, after hag-riding a defenceless victim, was seen to escape through the keyhole of the front door in the form of a black cat. *And the woman was convicted on this evidence, suffering the usual fate of the witches of that day.*

About the same time, four Scottish ministers signed a document in which they swore to the fact that a man whom they knew was seen by them to be attacked by a black cat and when, in self-defense, he cut off one of its legs the cat immediately turned into the form of an old woman!

It is not easy for us to realize a world in which such beliefs were held by the mass of men, whether educated or uneducated.

St. Augustine relates quite soberly that, in his day, innkeepers would turn their guests into animals by putting certain drugs in their cheese, and the famous Salic laws of the fifth century provide that if a man transform himself into a wild beast

and devour another man, and is convicted in a court of law, he shall be fined 200 sous. "As a matter of fact," Edwin Tenny Brewster writes in his book *Creation* (from which these illustrations have been taken), "our modern notion that each living creature has any sort of fixed anatomy that stays about the same year after year and cannot be altered by magic or something else, is really rather a new idea in the world."

While some of these grotesque happenings may be almost duplicated today, they are now, fortunately, infrequent and they do not represent the state of mind of the average man of the world. If, then, such change, such vast change, in man's outlook upon life can take place in two short centuries, what will the coming years bring forth?

## *Drastic — startling — fundamental change!*

I believe that we are on the verge of such drastic and fundamental change in our ideas of the world in which we live, that our present ideas, compared with those which we shall establish, will seem even more crude than today seem the thoughts of those who believed in necromancy, in witches, werewolves and hob-goblins. For modern research is revealing facts the significance of which is reaching far beyond the avenue of their attainment. Knowledge of matter is unveiling secrets of spirit. Understanding of this world is paving the way for an understanding of the world which lies beyond, and as man is broadening his knowledge of the universe, problems of life and of death and of human destiny are being made clearer.

There is an old saying: "*Seeing is believing!*" Science has killed that saying. You cannot believe the thing you see. It may be something entirely different.

In the National Academy of Science, in Washington, D.C., there is a bronze ball suspended from the dome of the building by a fine steel wire. It is known as a "Foucault Pendulum." Underneath the ball is a dial, something like a sun-dial in structure, and over this dial the pendulum is swinging. As time passes, the swing of the pendulum appears to change its direction, and this change is so regular that one can tell the time by looking on the dial beneath. But the pendulum has *not* changed the direction of its swing; it is the earth which has moved beneath it. The earth, the building, the dial — all have moved; the pendulum is swinging in the same plane all the while!

Our eyes tell us that the sun rises in the East and sets in the West. They tell us that the earth is stationary and that the sun moves. Now we know that is not true; but lest we think that to be an elementary fact, may I remind you that it took almost half a century of computing and the combined work of some of the greatest minds the world has ever produced before the case could be demonstrated. In fact one writer refers to this demonstration as "the most extraordinary feat ever performed by the human intellect."

Such illustrations could be multiplied almost indefinitely. They show us, without possibility of doubt, that the world of matter around us, which we see so clearly (or think we see so clearly) is not at all what it seems to be; that it is, in fact an illusion!

\* \* \* \* \*

Sometimes we hear matter spoken of as "animate" and "inanimate" — that which possesses "life" and that which does not. A very amusing verse appeared anonymously in a daily paper of recent date:

"I wisht I wuz a rock, a settin' on a hill  
And doin' nuthin' all day long, but just a  
settin' still.

I wouldn't eat. I wouldn't sleep.

I wouldn't even wash.

I'd jes' set there a thousand years and rest  
m'self, b'gosh!"

Sir J. C. Bose, the celebrated Indian scientist, has dispelled that illusion for us! He has shown that a rock can be fatigued, poisoned, and can be revived, that it responds to poisons and to stimulants in exactly the same way as human muscle, only to a less degree.

The apparently lifeless lump of clay is not a living entity — it is millions of them! And that piece of rock which we visioned as "doin' nuthin' all day long but just a settin' still" is actually packed with so many wonders that we never could get to the end of them; is such a center of amazing activities that, could we see but a small portion of them, we should be spellbound with amazement.

\* \* \* \* \*

Centuries ago, the Greeks of Asia Minor, speculating upon the nature of matter, came to the conclusion that if a continued process of division

could be carried out, there would ultimately be discovered an almost infinitely small particle of matter which itself would be indivisible. This ultimate particle of matter they called the "atom." They thought that atoms existed in different shapes. Atoms of gaseous substances they thought of as being smooth and spherical, offering little resistance to the free movement of other atoms. The atoms of liquid substances they thought were irregular, offering friction to the passage of others, thus producing a substance less tenuous than gases. Atoms of solids were thought to be shaped like hooks, so that when once joined it was only by force that they would be pulled apart.

The intuitive Greeks had grasped one of the fundamental truths of Nature, but had not supplemented this with physical observation, and it was not until the nineteenth century that John Dalton, a Manchester chemist, presented a reasonable atomic theory. This found a ready acceptance among scientific men; but it remained for the great minds of the later nineteenth and the early twentieth centuries to bring to light the astonishing facts of atomic structure, which have been so revolutionary in their nature that we have as yet failed to realize their full significance. The fact remains that these discoveries have swept away forever the bases of the older and more materialistic conceptions of the universe and are pointing the way to a new and entirely different understanding. *New facts have been brought to light. Modern thinkers must modify their views of the world around us to meet those new facts!*

\* \* \* \* \*

Let us recall some of the elementary ideas of matter held by our modern men of science. It is known that the basis of all the differing kinds of matter which we recognize is the *molecule*. The molecule is a combination of two or more atoms working together as a unit. Atoms do not usually exist alone. If separated from their molecule, they seek to unite with other molecules or among themselves. And what is the *size* of a molecule? One cubic centimeter of air contains thirty million trillion (30,000,000,000,000,000) molecules — just about one thimbleful of air! And these molecules are in constant motion. I quote Sir J. Arthur Thompson:

"The atoms of matter are vibrating or gyrating with extraordinary vigor. The piece of cold iron you hold in your hand, the bit of rock you pick up or the penny you take from your pocket is a colossal reservoir of energy, since it consists of trillions of moving molecules. If we put a grain of indigo in a glass of water, or a grain of musk in a room we shall soon realize that molecules travel. Similarly the fact that gases spread until they fill every empty available space shows definitely that they consist of small particles traveling at great speed. The physicist brings his refined methods to bear upon these things and he measures the energy and the velocity of these infinitely minute molecules. He tells us that an atom of

oxygen at the temperature of melting ice travels at the rate of more than a quarter of a mile in a second. Atoms of hydrogen travel at four times that speed. Each molecule of air, which seems so still in the house on a summer's day, is really traveling faster than a bullet does at the beginning of its journey. It collides with another molecule every 1/20,000th of an inch of its journey and it is turned from its course 5,000,000,000 (five thousand million) times every second."

*Do we even faintly realize what matter is? Does sight bring us the truth of the world around us? Prof. Harvey Brace Lemon, of the University of Chicago, writes:*

"In one second the sodium atom sends out 500,000,000,000,000 waves (500 million millions) in *one wave length alone*. Now although the gas molecules at atmospheric pressure on the average collide with and consequently disturb one another about 5,000,000,000 times per second, *they are still free long enough to send out 100,000 wave signals without interruption . . .*"

Small as are the molecules, atoms are much smaller. And now our men of science have shown that this micro-microscopic, inconceivably minute particle of matter called the *atom*, which is the basic substance of all matter, is not a solid and indivisible particle of matter at all; but is made up of a central nucleus, known as a "proton," and one or more units, known as "electrons," revolving around it, in a manner almost exactly like that of the earth and its sister planets revolving around the sun. In an endeavor to give some idea of the relative sizes of the component parts of the atom, Sir J. Arthur Thompson, describing the oxygen atom says:

"If the atom were enlarged so that the nucleus were the size of an orange, the electron would be the size of a gasometer 100 miles away!"

[ And so, when we arrive at what science has discovered regarding the ultimate particle of matter, that out of which all material things of this world are built, we find that it is still divisible and that far from being solid it is made up of rapidly moving parts at (comparatively) immense distances from each other. Prof. Harvey Brace Lemon gives this description of the hydrogen atom:

"The simple hydrogen nucleus, comprising with its attendant planetary electron

the hydrogen atom, is in a certain sense the electron's 'alter ego.' It is called by some the 'proton' and by others the 'positive electron.' It is much smaller even than the electron, maybe only 1/100 the diameter of the latter. Revolving around it in an orbit at a very great distance compared to its own dimensions, is a single electron . . . one aspect of this picture is especially noteworthy, the electron and proton together occupy an entirely negligible portion of the space which by reason of their motion, one about the other, they fill.

I repeat — *do we see the world as it is? We do not!* The appearance of solidity of matter is illusory — as the rising and setting of the sun is illusory — as the moving of the direction of swing of the Facault Pendulum is illusory. The apparent solidity of matter is *only apparent* — a phenomenon caused by its rapid motion. Prof. Lemon continues:

" . . . helium nuclei, for example, can be passed through solid glass walls of considerable thickness. They leave no hole, because, from what we have seen, *the apparently solid glass is largely empty space.*"

And, says Dr. W. R. C. Coode Adams:

"In studying the known facts of matter, we are thus confronted at the first with this surprise — *the solidarity of matter is a myth.*"

Now do we not base our ideas of the reality of this physical world on its *solidarity*? That which we can touch and hold and handle we feel is *real*! Science has shown us that that apparent solidity is a myth — it is an illusion which we must forever discard. We must no longer hold to that which science has shown to be untrue. Therefore we must revise our ideas of the world in which we live. We do not know it at all. It is obvious that we only cognize certain vibrations which come to us from outside ourselves — vibrations caused by the rotation and vibration of these atoms we have been studying — and the effects within our consciousness are not complete. They are made up partly of immediate experience, partly of memory and partly of experiment, but the vivid "reality" of this world is *created entirely within our own consciousness by stimuli received from outside* — the solidity, the "reality," are products of the mind, for we know positively *they do not exist!*

(Concluded in the November Issue)

## ASTROLOGY HAS ITS PLACE

(Continued from page 225)

Secretary as an appropriate or dominant propaganda vehicle upon which to float a little Theosophy.

Again I state that I have no quarrel with astrology or with astrologers, but only with that

attitude and expression which drags a deeply occult but little understood science from its heights, and by acclaimed association would do no less to an infinitely greater presentation of truth.



# Straight Theosophy Campaign

## PREPARATION MATERIAL FOR NOVEMBER

(For program see August issue)

### The Men Beyond Mankind

**SUGGESTED LINE OF THOUGHT:** First show how absurd it is for man — living in a universe that gives evidence of an infinite wisdom — to think that he is on the top-rung on the ladder of life. As there are orders of life below him, so there must be orders of life above him. Prove that all great religions and the deepest thinkers agree on the existence of "Men beyond Mankind" — men who have perfected their humanity and so can help us in perfecting ours. Give famous examples from recognized history; and add to these the testimony of Their pupils today. Correct numerous misconceptions. By comparing a dog's view of man with man's own, for instance, we can illustrate how limited our view of Them must be. Yet some traits are clear, as all who know Them agree on these; discuss these great characteristics. Emphasize that all men are naturally destined to become as They are, and make clear what is needed for hastening this growth. Finally explain the need for workers in Their great Plan who can submerge their personal desires completely in the selfless welfare of the world, making clear that merit alone brings us closer to Them, not psychism or personal ambition; but that the path of service and sacrifice is open to all who mean business.

(All references may be secured through the Theosophical Press.)

**The Men Beyond Mankind**, Fritz Kunz. (\$1.75.) The entire book.

**First Principles of Theosophy**, C. Jinarajadasa. (\$3.50.) Chapters 13, 14, 15.

**The Spiritual Life**, Annie Besant. (\$1.50.) Chapters 13 and 14.

**The Masters**, Annie Besant. (\$0.40.) The entire book, though only 65 pages, covers the subject very thoroughly.

**Our Elder Brethren**, Annie Besant. (\$1.75.) The entire book. This book gives information about the "Great Servants of the World" who have influenced the thinking of the world; names familiar in religious history such as Bruno and Asoka.

**The Ancient Wisdom**, Annie Besant. (\$2.25.) Chapter 11.

**Letters From the Masters of the Wisdom**, edited by C. Jinarajadasa. (First Series, \$1.25; Second Series, \$2.00.)

**The Masters and The Path**, C. W. Leadbeater. (\$3.00.) Chapters 1, 3, 4, 5, 11.

**Mount Everest**, G. S. Arundale. (\$1.75.) The entire book.

**Initiation, the Perfecting of Man**, Annie Besant. (\$1.25.) Chapters 1, 2 and 3.

**Theosophy as the Masters See It**, Clara Codd. (\$2.00.) Pp. 329 to 353.

**Fire of Creation**, J. J. van der Leeuw. (\$2.00.) Chapters 11 and 12.

**The Inner Government of the World**, Annie Besant. (Boards \$0.50; Cloth \$1.00.) Lecture III.

**The Great Plan**, Annie Besant. (\$1.25.) The entire book of 100 pages.

**The Path of Discipleship**, Annie Besant. (Paper, \$0.50; Cloth \$1.00.) Entire Book. Four lectures.

**Superhuman Men in History and in Religion**, Annie Besant. (\$1.00.) Entire book.

**The Path to the Masters of Wisdom**, Annie Besant. (\$0.75.) Excerpts to be selected.

### Sixty Years of Theosophy and World Thought

**SUGGESTED LINE OF THOUGHT:** Contrast the attitudes of the Victorian age with those of today in various fields, especially in religion. Show how powerfully theosophical ideas have influenced this change, i. e., in liberating men from hard dogmas and restoring real religion in all the great faiths. Outline briefly the life work of Col. Olcott, Dr. Besant and other great leaders in Buddhism, Hinduism, Christianity, education, politics, etc. Use quotations from Clara Codd's *Theosophy as the Masters See It*, proving that Theosophy is not merely philosophy, but a dynamic way of life releasing the Divine in us, and therefore a powerful agency of reform and ennoblement. Show that modern thought is converging to some of the theosophical fundamentals (see *Guide to Modern Thought* by Joad); but that for awakening in us the fullest vision nothing is so helpful as our theosophical literature and leaders.

(All references may be secured through the Theosophical Press.)

**Old Diary Leaves**, H. S. Olcott. (\$3.50.) Volume I, Chapters 1, 8, 9, 11, 13, 18. See contents page for other interesting chapters.

**The Golden Book of the T. S.**, C. Jinarajadasa (\$6.50.) Service to Buddhism, pp. 93-96; 115. The Adyar Library, pp. 97 to 99; 309. Educational work, pp. 128, 129, 295 to 303. Political work, pp. 176 to 180.

**Letters From the Masters of Wisdom**, C. Jinarajadasa. Second Series. (\$2.00.) Letters Nos. 10, 16, 17, 26, 27, 72, 82; especially 82.

**Theosophy as the Masters See It**, Clara Codd. (\$2.00.) Chapters A and B, 35 to 52; Chapter 5, pp. 167 to 173.

**H. P. Blavatsky, An Outline of Her Life**, Herbert Whyte. (\$0.75.) Chapters 5 through 8.

**Theosophy, A Modern Revival of Ancient Wisdom**, Alvin Boyd Kuhn. (\$3.00.) Chapters 1, 2, 5, 6, 7, 11, 12, 13.

**Annie Besant, Fifty Years in Public Work**, Annie Besant. (\$0.35.)

**How Theosophy Came to Me**, C. W. Leadbeater. (\$1.50.) Chapters giving poignant incidents and personal glimpses of H. P. B. and Col. Olcott.

**Annie Besant, An Autobiography**. (Out of print.) Gives something of the work of Dr. Besant and of the thinking of the times during the early days of the Society.

**H. P. B. In Memory of Helena Petrovna Blavatsky**, by "Some of Her Pupils." Especially valuable for information concerning H. P. B. (Cloth, \$2.00.)

(Consult any good history for information on the mid-Victorian period. Also consult modern writers on modern thought.)

### A New Light on Psychology

**SUGGESTED LINE OF THOUGHT:** In as many respects as possible point out the importance of psychology as a field where the world without and the world within are meeting; where the methods of modern science are being progressively used to substantiate the immemorial truths of the soul declared by enlightened knowers throughout the ages. By way of illustration, develop and interpret fully the facts brought to light by recent efforts to compare or correlate the eastern knowledge of the chakras with our present western knowledge

of the ductless glands. What has all this to do with the growing certainty of the reality and structure of man's subtler organism? By following up references made by Fritz Kunz, Alice Bailey, Emile Marcault, Bhagavan Das and others, to psychologists and their recent findings, assemble all available material which supports the increasingly accepted theory of a Self, or governing unit, existing in independence of the organs and functions under its control. Where, precisely, may Theosophy join modern science in throwing further light on the problem of the Self?

Define the latest position taken by leading psychologists with regard to the nature of consciousness. Do the same for the different categories or levels of consciousness, from sensation to intuition. Discuss particularly the recent trends of thought involving analysis and synthesis of both intellect and intuition. Evaluate the latest contributions relating to phenomena of etheric matter, telepathy, survival of the soul after death, etc. Make clear how such material may best be employed in conjunction with the far more subtle technique of the soul's self-discovery. In summary and conclusion enlarge upon the meaning of all of the gathered data as respects (1) the reality of the invisible worlds; (2) man's growing understanding of life in its entirety; (3) his gain in capacity to grasp his destiny. Indicate the psychological necessity of the final contribution of occultism: that of absolute spiritual purpose; an utterly selfless consecration to the Divine Plan.

(All references may be secured through the  
Theosophical Press.)

**A Study in Consciousness**, Annie Besant. (\$2.00.) Last six chapters.

**The Men Beyond Mankind**, Fritz Kunz. (\$1.75.)

**The Seven Rays**, Ernest Wood. (\$2.00.) Parts 2 and 3.

**Personal Psychology and The Sub-Conscious Mind**, Ernest Wood. (\$0.35.)

**The Chakras**, C. W. Leadbeater. (\$6.00.)

**Thought Power**, Annie Besant. (\$1.25.)

**Introduction To Yoga**, Annie Besant. (\$1.25.)

**Adyar Pamphlets on Psychology**, See p. 46, 1935 Theosophical Press Catalogue.)

**Mount Everest**, G. S. Arundale. (\$1.75.)

**Science of the Emotions**, Bhagavan Das. (\$3.50.)

**From Intellect to Intuition**, Alice Bailey. (\$2.00.)

**The Psychology of the Intuition**, Prof. Emile Marcault. (Paper, \$0.50.)

**Man, The Grand Symbol of the Mysteries**, Manly P. Hall. (\$3.00.)

**Time and Free Will — Introduction to Metaphysics**, Henri Bergson.

**Yoga and Western Psychology**, Geraldine Coster.

**The Soul and Its Mechanism**, Alice Bailey. (\$1.50.)

**Modern Man in Search of a Soul**, Jung.

**Guide to Modern Thought**, Joad.

**The Self and Its Body**, W. E. Hocking.

(This subject should be given careful and thorough study by one who is willing to become familiar with the best thought of modern psychologists as well as that of the Theosophist.)

## How to Live and How to Die

**SUGGESTED LINE OF THOUGHT:** Outline the constitution of man, showing that the goal of life is that the "God" within shall gradually, through experience and training, function fully through the lower vehicles. Show that the task before man is to train and discipline these vehicles, first in ordinary ways and later in more subtle ways, so that this "inner light" may be released and illumine all his daily activities. To do this he must understand his physical, emotional and mental nature. He must learn how to develop character and to achieve a spiritual understanding of life in order that the "whole" man may be brought into attunement. A study of the types of men as indicated by the Rays will be helpful. Bring out the fact that to one who has learned to live, death is but an incident — and a glorious one at that; — in the endless adventure of living.

(All references may be secured through the  
Theosophical Press.)

**Man and His Bodies**, Annie Besant. (Paper \$0.50; Cloth \$0.75.)

**Character Building**, Ernest Wood. (\$1.25.) Chapters 1, 2, 12 through 19 (for types).

**Man's Life in This and Other Worlds**, Annie Besant. (Adyar Pamphlet No. 156, \$0.10.)

**A Study in Consciousness**, Annie Besant. (\$2.00.) Last six chapters beginning with "Will, Desire, Emotion."

**The Spiritual Life**, Annie Besant. (\$1.50.) Chapters on "Spiritual Life for the Man of the World," "The Ceasing of Sorrow," "Theosophy and Ethics," "The Supreme Duty."

**The Inner Life**, C. W. Leadbeater. (\$5.00.) Third Section, "The Theosophical Attitude."

**Destiny**, Ernest Wood. (\$0.60.) Chapter 2.

**Mount Everest**, G. S. Arundale. (\$1.75.) Pp. 63-133.

**In the Outer Court**, Annie Besant. (\$1.00.) Chapters on "Thought Control," "Building of Character."

**You**, G. S. Arundale. (\$2.50.) The entire book is filled with ideals for magnificent living.

**Practical Theosophy**, C. Jinarajadasa. (Boards \$0.60.) A small book filled with ideas for practical living.

**The Life Magnificent**, G. S. Arundale. (\$0.35.) The entire book is recommended as it "introduces you to certain majesties of life, which shall arouse in us the majestic, so that in our daily lives we live greatly and nobly."

**The Other Side of Death**, C. W. Leadbeater. (\$5.00.) Chapters 3, 4.

**Release**, C. Jinarajadasa. (\$0.60.) Chapters on "Release by Love," "Release by Light," "Release by Law," "Liberation."

**What We Shall Teach**, C. Jinarajadasa. (\$0.60.) The entire book.

## References Dealing With the Physical Plane

**Man, Visible and Invisible**, C. W. Leadbeater. (\$5.00.) Chapter 20, "Health Aura."

**The Chakras**, C. W. Leadbeater. (\$6.00.) Pp. 21, 30-32.

**The Astral Body**, A. E. Powell. (\$4.50.) Chapter 8.

**The Mental Body**, A. E. Powell. (\$4.50.) Pp. 92-110.

**The Etheric Double**, A. E. Powell. (\$3.00.) Chapter 2.

**Ways to Perfect Health**, Irving Cooper. (\$1.00.)

**Need We Grow Old?** Catharine Gardner. (\$0.35.)

**Health and the Spiritual Life**, Geoffrey Hodson. (\$0.30.)

## References Dealing With the Emotional Plane

**Science of the Emotions**, Bhagavan Das. (\$3.50.) Chapters 4, 5, 8; pp. 500-522.

**Art and the Emotions**, C. Jinarajadasa. (\$0.35.)

## References Dealing With the Mental Plane

**The Power and Use of Thought**, C. W. Leadbeater. (Adyar Pamphlet No. 9, \$0.15.)

**Thought Power, Its Control and Culture**, Annie Besant. (\$1.25.)

## References Dealing With the Purposeful and Cultured Living

**Hints to Young Students of Occultism**, L. W. Rogers. (Paper \$0.60; Cloth \$0.75.)

**Thoughts on At the Feet of the Master**, G. S. Arundale. (\$1.25.) Pp. 59-85; 133-169.

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# The Greater America Plan

DR. PIETER K. ROEST, FIELD DIRECTOR

*Visioning The Theosophical Society as a more vitally active organization, our members taking part more and more in the real work of molding a greater America to the splendid ideals of Theosophy; our work becoming more scholarly, our presentation more dignified, our halls more beautiful, enhancing the Society's prestige in our communities as our work is the better understood.*

## The Straight Theosophy Campaign

Many lodges all over the world will start this month with the program presented by Dr. Arundale as the "Straight Theosophy Campaign." In the July number of this magazine we announced Headquarters' aid in the form of bibliographies. The set for October was sent out early in August to each lodge president; the set for November early in September; so that lodges with active presidents could distribute and start work on their topics two months ahead. In addition, these sets were printed respectively in the September and October numbers of this journal; so that every member may participate in preparatory studies and thereby enliven the discussions on these subjects. The "Line of Thought" which precedes each set of references is of course only a suggestion; every worker can expand or modify this framework indefinitely if he likes. Fairly detailed suggestions have been given to each lodge president for the best use of these bibliographies, and for the benefit of members who have not seen these suggestions we quote the following from Mr. Cook's accompanying letter:

"This Campaign will be going on simultaneously, subject by subject, week by week, over the whole world, and its value is twofold — first, that it provides an opportunity for every member to contribute; second, that there will be this unified thought and study and public work everywhere. We are sure that your group will wish to be represented to the extent of its power.

"Small groups no less than large can participate. The thought is that the work of preparation will be divided among a number of the members, each of whom will contribute on the lodge meeting night, while from the joint contributions thus offered, material will be gathered for a popular public talk for the Sunday. Again, you will notice the value that comes from a sharing of the work, and we very definitely hope that you will make this Campaign the work of your members rather than of any particular individual.

"If you have no public activities, a well prepared statement synthesizing the study of the week can be read to a group of invited non-members, bearing in mind that the popular form rather than the student form is then necessary."

Referring to the bibliographies, Mr. Cook wrote that they contained "direct references to the subject sufficient in number so that the work may be assigned to or divided among quite a group of members, in order that each can read, study and think and bring an individual contribution suitable for the occasion. Thus all members are drawn in the course of the Campaign into the action of the lodge and each meeting is made alive with the unique and thoughtful contributions of its members." The presidents were reminded of the need to organize this work efficiently and in detail; and suggestions for the correct procedure were given. Yet many inquiries have reached us showing that further guidance was desired in the matter.

## How to Study

First of all, members wanted to know whether the bibliographies were for the private or the public meetings. They are obviously for both; anyone who carefully reads the subjects suggested in Dr. Arundale's list (see the August issue) will find that the members' meetings are preparatory to the public lectures each week. For the members' meetings then, we suggest the fullest possible participation of every member. In larger lodges different "shifts" might perform in succeeding weeks. Then one, or, in case the symposium method is chosen, several, of the contributors should prepare with great care the public presentation of the subject. Where more experienced lecturers are available this task of synthesizing the lodge members' contributions into a public address could be referred to them; but this should *not* detract from the preceding collaboration of the members; even the most hesitant should — with proper encouragement — share in the joy of this collective effort. If each will take one or more of the references given and contribute the essence of his understanding of these readings in the form of a very brief, carefully worded paper that can be read in a few minutes, the lodge meetings should develop an extraordinary vitality and interest.

The public speaker or reader for the corresponding Sunday (or whatever day is chosen) should of course prepare his main outline some time in advance; but by carefully taking notes of each significant contribution made in the members' meet-

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# The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

## T. O. S. Day of Convention

The session opened at 10 a.m. Wednesday, August 21, with Mr. Robert R. Logan, Chief Brother for America, introducing Mr. C. Jinarajadasa, first speaker of the Convention.

### From the address by Mr. Jinarajadasa

If you look into the history of The Theosophical Society you will find that in the early days and years not much emphasis was laid upon action, because in the beginning of the Society its special work was to share in a body of thought. Always the special work of the Society will be the giving of ideas to the world, but we shall find that soon after the Society was founded and had established itself fairly firmly on its feet, action also became the keynote of certain Theosophists. One of the first contributions to the theosophical life was the work of Madame Blavatsky and Colonel Olcott. They went to India at the end of 1878, settled in India and then they began their work in the mainland of India and in the island of Ceylon. Both of these felt very much attracted to a special work, and that was to organize Buddhism on the little island of Ceylon, so that through India and Ceylon might flow some of the currents of their own ancient civilization. In the mainland they did the same thing, so action became the keynote of these two Theosophists.

Years afterward, when H.P.B. was in London, there came into the theosophical movement Dr. Besant, who came with a history behind her of work for social service for the uplifting of the poor, and also for a fight in a certain great cause for the liberty of the people.

It was about that time that the Theosophists of England began the social service work of the Theosophical Order of Service, and established a girls' club and a nursery for babies, in the east end of London, one of the most depressed parts of that great metropolis, and probably of anywhere else in the world. They got a house and arranged for the care of certain of the children of the mothers who had to work in the factories, and there was a kind of a club for the girls who worked in the match factories, etc.

Well, that was a very striking thing, and soon H.P.B. sent a donation from the money she had earned by writing articles for a Russian newspaper. As the Society grew, the consciousness became acutely sensitive to the need of doing something for the children of Theosophists, and so began the work for the Lotus Circles, a work which has languished in many, many countries, and died in

some, but has grown very far and most effectively in other countries.

Perhaps the greatest change with regard to our theosophical conception of life began when Dr. Besant became President. She was especially a person of action, and although known among people who read her books and have listened to her lectures as a great philosopher, a great teacher of the wisdom, in her own mind she was always the organizer, the woman of action, who was putting forth always lines of action. And I think perhaps one of the most remarkable things about her was that she was always planning schemes to put them into operation, so in her vitality and in her love of humanity when any particular scheme failed she would get to work and begin another.

It was she who saw the supreme need of Theosophists to realize that the message of Theosophy must be taken into the outer world, that lodges must take into consideration the salvation of the world, its purification and upliftment. And so she organized the Theosophical Order of Service, so that in it country after country, with this great body of people striving to apply Theosophy, could find its expression in work, in activity along one or another of its lines of work. One of the fundamental ideas was to gather groups of people together in various communities to help abolish cruelty in various forms.

Now what I would like to make clear to you is the subtle relation between Theosophy as a wisdom and the theosophical lodge as a life of *militancy*, of going forth into the world to act.

You will find that action not only releases certain powers within you, but action explains. There are many aspects of the wisdom, many puzzles that are purely of an intellectual nature, and of a philosophic nature, which you cannot explain merely by meditating on them. But leave the problem aside and go forth into the world of action, and you will find in a mysterious way the action itself adds just the one solvent element required.

The reason for that you can well understand. The monad is a triplicity, will, wisdom and activity, all of which are so related that each inter-acts upon the other. Action releases will, action releases wisdom, just as wisdom inspires to activity and releases will.

For this reason we have to realize that we must release, and that in living the theosophical life you cannot be a traditional Theosophist, a Theosophist merely of *The Secret Doctrine*. The divine wisdom impels you to go forth so that the whole world becomes a mirror of that wisdom. For this

reason each one of us must gird himself to do some type of work.

There are of course many things we can do inside the Society, but also things we can do outside the Society as to the manner of work and the ways and means. Many of these lines of service are for the Theosophical Order of Service. But fundamentally it is to abolish all kinds of cruelty.

I have myself been especially keen that in theosophical lodges there should be the special work of this Order, a few people working along these lines and especially to establish beauty. In my mind the message which we are going to give of what the wisdom really is will be better and more fully understood if that message is given in an environment which reflects beauty, and that is one element only of the larger problem of The Theosophical Society.

Now when a lodge is organized it is for the study of the Wisdom. That is obvious. Unless you understand that point there is no use that you should try to change people's minds. The purpose of The Theosophical Society is to study all the various aspects of the great tradition of the Wisdom, to correlate it, to understand it, and then to tell the public that great changes are possible in our lives, and in the life of each community. But when the lodge is once organized, you cannot go on all the time studying. You tire the mind, you become mechanical, and it is therefore necessary that you realize from the first various aspects in this connection, and understand them clearly.

There are many, many people who are attracted to the theosophical ideal but simply get tired of listening again and again to all kinds of lectures and study classes. They want to give something of themselves. In an ideal theosophical lodge the president should be carefully and constantly look-

ing around among his members, harnessing them, and be earnestly calling forth whatever it is they want to give, to be utilizing it. Some would like to give lectures, but others would like to give even more their service in dusting the lodge room, arranging for the tea-parties by washing the little tea cups, etc., to be doing active work for their lodge center. And I think one of the most excellent and essential ways of service for The Theosophical Society and its lodges is to dust the furniture and put the pictures straight, and in general to give an air of beauty and cleanliness and perfect order to the room. In all these simple yet necessary ways we can help, and I wish more women with artistic tendencies would come forward to offer themselves in that capacity. We need them!

It is to bring out this quality of activity among our members which is one of the duties of the lodge officers. In the ideal theosophical lodge there should not be a single member who feels that he or she is not a part of the general work, because the Theosophical Order of Service gives a fine opportunity to utilize the services of all such members as those who desire to work in outer activity, to find an outlet for their vitality and enthusiasm so that they may feel they are making some real contribution to the theosophical work.

That is all I have to say, because I realize that activity is inseparable from study, and that study is inseparable from activity, and in the true theosophical life a lodge is not only a place where students gather, it is a place where beauty and activity shine with the spirit of wisdom, and where the individual members have a record of work in the community. A theosophical lodge should be a miniature world, interested in great problems. So it was with that aim that Dr. Besant founded the Theosophical Order of Service.

## THE GREATER AMERICA PLAN

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ing he may enrich his work with theirs, and occasionally may ask the author of an exceptionally good paper to read it before the audience — after it has been edited for public consumption. This latter condition *must* be observed; we should not inflict upon the public technical terms and phrases and turns of thought which can only bewilder them, however enlightening they may be to older students of Theosophy. Remember this is a Campaign, and our business is to give such light as the *non-Theosophist* will appreciate.

As to the study itself, little can be said that will help the beginner and not bore the practiced student. Clearly visualize the problem first of all; its definite formulation is half the work. With clear questions in mind, search in your materials for answers; note and *write each one down* on separate slips of paper as you go along. After a while arrange your slips on a table in a tentative order of ideas. You will notice gaps and duplications; again

question clearly and read further references bearing on the questions; after awhile rearrange your slips and see whether the gaps are filled, the doubtful ideas confirmed or contradicted, the duplications eliminated by choice of the best presentation. Then connect the thoughts thus arranged by your own, and write out the whole paper. Such problems as are left unsolved should be carefully noted and introduced into the lodge for future further research — by yourself or others. This simple technique is remarkably effective; try it out! And do not believe blindly anything you read; then you will not demand blind belief from those with whom you travel in search of truth, nor from those you wish to convince of the reasonableness and beauty of your philosophy.

If we thus do our best and use the best methods available, our Straight Theosophy Campaign will be a tremendous success.

# The Inner Life

By CLARA M. CODD

**Theme for the month:**  
*The Presence of God.*

**Thoughts for the month:**  
*"To see the world in a grain of sand,  
And a heaven in a wild flower;  
Hold infinity in the palm of your  
hand,  
And eternity in an hour."*

(William Blake)

*"Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." (Psalm 139.)*

All life is an "epiphany" of Deity, a shining forth of the One Beauty and Reality. God may elude us a myriad times, yet He is always there, peeping at us through the veils of matter, the "One Eternity, clad in His ever-invisible robes." That which seems so far is really very near, nearer than breathing, than hands and feet. He is not something to be known by the mind, or seen of the physical eyes, but a deep, essential Life to which the whole being must surrender and respond. And at subtler and subtler levels of that increasing response we learn to contact that Life, to "see God."

We can do that because man has the power within him to answer by virtue of the response of deep to deep, of like to like. For deep within his essential nature lies a well of Deity, pure and undefiled, "a hidden man of the heart in that which is not corruptible." So, from one standpoint, life is an increasing measure of growth in Self-realization. And he in whom that Self is awake and aware sees nothing else in all the universe, for there is naught else.

So, in the joy of intellectual discovery and intuition glimpses of the Light are seen; in the



Clara M. Codd

ecstasy of self-forgetting loving, immortal Love is grasped; and in the pride of high achievement the resistless Power, which is the flowing tide of life and purpose, is shared in. Greater still, in the depths of interior stillness, the still, small "voice" which is the Eternal may perhaps be heard. So let us sometimes study to be quiet. How shall we do that? Move in a busy world, and yet be still of heart, as was one of the divine names of Osiris, "He of the Quiet Heart." I think we may do it by the practice of the Presence of God. For when we think that all around us lies the divine glory, and that all action is taking place within the circle of His purpose, we can act as His agent, saying "Not I, but He." And whatever be the events of life as it unfolds across our path, again we may say, with Dante's Piccarda, "His will is our peace." Then human love becomes purified, a "shining forth" of that which wills the perfection of the beloved, a perfection which is truly theirs, not ours. For they, too, are in the hands of God, and to love them is to serve greatly. "Happiness," wrote Olive Schreiner, "is a great love, and much serving." Understanding and discovery are part of Him. They become a revelation of His Laws. And so we learn that neither height nor depth, nor things present, nor things to come, nor life nor death, nor any other creature, can separate us from the Love of God which is in life.

And we keep a time when, on the hill-side, or in the woods, or by the sea, or even in our own rooms, we keep still of heart, and surrender our thoughts to the invisible Beauty of the Universe, lifting our hearts in aspiration and adoration. But aspiration and adoration are only steps. There comes a time when they too must cease, because only divine, amazing realization floods the soul. "I sleep, but my heart waketh. Lord, let it waken unto Thee."

Next month, in November, I am going to begin a new series, one dealing in turn with each of our vehicles of consciousness, or "bodies" as we often call them. Thus, perhaps, in a simple way, we can understand ourselves and our own make-up better.



To exhort others to become like yourself is a sign that you are still the slave of achievement. To exhort them to be true to themselves is a sign that achievement and you are one.



# What Lodges Are Doing

**Besant Lodge** (Hollywood) has enjoyed an unusually active summer, having moved into new quarters during that time, and having had the privilege of entertaining Mr. Jinarajadasa early in the summer. The members are now looking forward eagerly to the visits of Mr. Cook, Miss Snodgrass and Dr. Roest. A splendid program for the members' meetings and public lectures was presented during September.

**Genesee Lodge** (Rochester) opened its 1935-36 season on September 10. Mr. Robert Percy, the new lodge president, reported on the Summer School and Convention which he attended at Olcott. The members are all preparing to take an active part in the Straight Theosophy Campaign, each one choosing the subject which interests him most.

**Milwaukee Lodge:** The fall season was opened by Mr. Rogers, who gave three public lectures and a members' talk. On September 15 and 16 Mr. Kunz presented two illustrated lectures, inaugurating the new visual education work for the lodge. On September 22 Mr. Alfred Strauss gave two talks on astrology; and Miss Marie Mequillet, Headquarters Librarian, closed the first month with two public lectures, one on "The Secret of Ancient Egypt" and the other on "A Theosophist Looks at Life." A rotating entertainment committee has been started, since it was found that the burden of providing fun for the lodge is too heavy to be borne on the shoulders of a permanent body. Mr. Dudley Brooks was recently elected chairman of the new "teachers' unit," which consists of three groups — teachers, lecturers and research workers. The last named group provides material for the first two, and all are working with unbounded enthusiasm and loyalty to make this undertaking a great success.

**Ojai Valley Oaks Lodge** is enthusiastically beginning work on the Straight Theosophy Campaign for the fall season. The September meetings proved to be delightful ones. Two of them were

held out-of-doors and included a picnic supper, and the meeting of September 29 beautifully commemorated Dr. Besant's birthday.

**Pythagoras Lodge** (Cincinnati) writes: "New inspiration quickens the pulse of Pythagoras Lodge, for on his never-to-be-forgotten visit, Mr. Jinarajadasa graciously dedicated the new home of the lodge. That, and far more! Those who have had the privilege of meeting and hearing Mr. Jinarajadasa will understand what this means to every member of the lodge. Eagerly anticipating this visit, Pythagoras members, in the short time between Convention and his coming, prepared the new hall and library to welcome Miss Poutz, Mr. Jinarajadasa and out-of-town visitors. Mr. Jinarajadasa has launched this year for us with a flying start. In addition to this visit, ten members of the lodge attended the Convention and returned to Cincinnati with glowing accounts of the splendid assembly. Hopes are running high for the future of Pythagoras Lodge. The lodge was recently augmented by six new members."

**St. Louis Lodge:** Mr. Jinarajadasa opened the fall season with an inspiring talk to members on September 8, at which there was a very large attendance. From September 18 to 23 Mr. Rogers presented a highly successful series of lectures, the first public lectures of the season. "Theosophy in Action" is the title of a new series of discussions to be initiated at the closed members' meetings. In these discussions it is proposed to examine the practical means by which theosophical teachings may be incorporated into daily life and made of constant use, instead of remaining mere academic truths. The lodge auditorium, library and other rooms have recently been very attractively and beautifully redecorated.

**Wichita Lodge** held a joint meeting of the lodge members and the inquirers' class at the home of Miss Mollie Fisher on September 9. An interesting talk was given by each member present, after which a social hour was enjoyed.

## STRAIGHT THEOSOPHY CAMPAIGN

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**Talks on At the Feet of the Master**, C. W. Leadbeater. (\$1.00.)

**The Meaning of Culture**, John Cowper Powys. (\$3.00.) Chapters 11-12.

**Old Lamps for New**, Claude Bragdon. (\$3.00.) Last three chapters.

**The Eternal Poles**, Claude Bragdon. (\$2.00.)

**The New Image**, Claude Bragdon. (\$3.00.)

**Fiery Stronghold**, Nicholas Roerich. (\$3.00.) Chapters on "Culture," "The Beautiful."

**The Prophet**, Kahlil Gibran. (\$2.50.)

**Life! More Life!** C. Jinarajadasa. (\$2.25.) Chapters 1, 10.

**Writings of Mr. Krishnamurti.**

# Theosophical News and Notes

## *Your Flying Officers*

The pilot and the co-pilot of your Section took advantage of the Labor Day week-end to visit the Florida members in Federation convention in Orlando. The Federation's own report appears elsewhere.

By the use of the planes, the whole Pacific Coast will be visited in the course of about a week early in October. Seattle, Portland, the Bay Cities and the Southern California Federation convention are all included, with one day's visit at Krotona.

Then, after two days back at Headquarters, there follows a visit to the New York Lodge, a final day spent with Mr. Jinarajadasa, and two days with the East Coast Federation in Washington.

What further trips may follow we do not yet know, but the success and the happiness of other gatherings provide encouragement for future week-end flying trips.

## *The Lodge Handbook*

If those who have not used the Handbook could see the reports of those who have, there would be regrets because of opportunities gone by.

We have a recent report of a lodge president unwilling to turn the Handbook over to her successor because she first desires to read it. The whole year has gone by and the lodge has not had the benefit of this Headquarters service. In a few other cases the Handbooks cannot be found for the insertion of the new pages.

Though we are would-be occultists, we still seem to be lacking in a sense of responsibility to our members, our lodges and to Headquarters in these small things, which though small, are nevertheless important.

## *Lodge Reports*

Many lodges have sent in their annual reports, in duplicate, on the blanks which Headquarters provided, but quite a few have not. It is probable that these few have simply been forgetful, but that with this reminder they will be careful to see that their reports are now promptly sent, so that they will not be missing from the set that will be sent to Adyar.

## *Mr. Jinarajadasa*

Mr. Jinarajadasa sails from New York on October 11. With his departure on the steamship "Laconia" for England, Mr. Jinarajadasa will conclude his four months' tour of our country and will carry with him our heartfelt love and gratitude for the splendid service he has rendered our members and lodges wherever he went. The tour was under the auspices of the E. S. and supervised by Miss Marie Poutz, but our lodges also were privileged in each city visited to have the benefit of members' gatherings which will be remembered by us all for their beauty and inspiration.

We have all experienced a new revelation of the joy and wonder of Theosophy and of the grandeur of the work of The Theosophical Society, and for this new impetus we owe deep gratitude to our great brother, Mr. Jinarajadasa, who has shared with us so generously the wisdom of his own scholarship and rich experience, the beauty of his artistic appreciation, and the power of a great love for every living thing.

May a kind destiny bring him back to this Section in not too far a future! And may such a return include another glorious Summer School and Convention under his direction.

## *Captain Ransom*

Our friend and international lecturer, Captain Sidney Ransom, arrived in New York from England on September 15, and we extend to him a most sincere and cordial welcome.

Already we hear from our members in the East of Captain Ransom's delightful and friendly personality as well as of his competence as a lecturer. He brings to us that splendid combination of a well informed mind and a dedicated heart, as well as the indispensable gift of a sense of humor.

Let us all look forward to his coming to our own city.

## *Summer School Proceedings*

Send in your orders if you desire that you and others shall receive the reports of this most inspiring and helpful of Summer Schools. More orders are needed before we can go to press.

### *Intriguing Questions*

Your lodge is the link between Theosophy and the public to whom Theosophy is yet unknown. Is your lodge getting new members? If not, is the responsibility with the unknowing public?

Your lodge is the medium through which your members grow to an understanding of the greatness of Theosophy? Does your lodge hold its members? If not, is it the lodge or the member who is responsible?

### *The Easy Savings Plan*

The monthly envelopes for the Easy Savings Plan are being prepared and will shortly be distributed with an explanatory letter.

Here is the first response to the announcement in our last issue:

"I am in receipt of the September copy of THE AMERICAN THEOSOPHIST, and take it from me, you have hit upon the right plan this time. So you may send me the three sealed envelopes pronto. My morale is improving."

That is the spirit which will make the plan a success and keep the dues low!

### *Our Building Fund*

During the depression we avoided special appeals for the Building Fund, but we now face the necessity of paying our bonds. Fifty per cent of the Easy Savings funds will be devoted to that purpose, but there may be many who can now make definite pledges and payments directly to the Building Fund.

We have a letter from a member pledging \$10. He says, "Surely there are 100 members who would like to jointly make up \$1,000 to retire a bond," and since it is so long since an appeal for Building Fund pledges has been made, why should not everyone give it another thought?

Remember that when the bonds are paid we shall be saving \$3,000 a year in interest, and that will certainly make it unnecessary to think of raising dues.

The Easy Savings Plan is for pennies and dimes, but from those who have one and five and ten dollar bills, we still seek and need direct contributions to the Building Fund.

### *"Creative Cookery"*

Our recently published book under this title is a very fine contribution to the culinary art in general, no less than to that special branch which deals with the preparation of meatless meals. To all who desire to excel or who wish to utilize their own creative powers in the kitchen art, this book is highly recommended.

### *Holding Records*

The statistical part of the National President's Annual Report showed an all-time record in the number of reinstatements (the return of old members to our ranks). What an opportunity is thus presented to our lodges and especially to our lodge officers to make these old new members feel permanently at home among us. Let us all work to make these reunions permanent.

### *Itineraries*

#### *MISS ANITA HENKEL, Field Worker*

September 29-October 3, Philadelphia, Pa.  
October 4-6, Newark, N. J.  
October 7, Paterson, N. J.  
October 8-18, New England Federation.  
October 21-22, Washington, D. C.  
October 25-28, Norfolk, Va.

#### *MR. C. JINARAJADASA, International Lecturer*

October 1-4, Washington, D. C.  
October 5-8, Atlanta, Ga.  
October 11, Sailing from New York to England.

#### *MR. FRITZ KUNZ, National Lecturer*

October, New York City, N. Y.

#### *DR. NINA E. PICKETT, Field Worker*

October, Puget Sound District.

#### *CAPTAIN SIDNEY RANSOM, International Lecturer*

September 30-October 2, Columbus, Ohio.  
October 3-4, Dayton, Ohio.  
October 5-7, Hamilton, Ohio.  
October 8-9, Cincinnati, Ohio.  
October 10-13, Indianapolis, Ind.  
October 14-15, Detroit, Mich.  
October 16-19, Saginaw, Mich.  
October 20, Detroit, Mich.  
October 21-26, Lansing, Mich.  
October 27-31, Detroit, Mich.  
November 1, Ann Arbor, Mich.  
November 2-3, Detroit, Mich.  
November 4-7, Grand Rapids, Mich.

#### *DR. PIETER K. ROEST, National Lecturer and Field Director*

October 20-November 12, Northern California Federation.

#### *MR. L. W. ROGERS, National Lecturer*

October 2-4, Cleveland, Ohio.  
October 6-8, Buffalo, N. Y.  
October 9-11, Toronto, Can.  
October 13-15, Rochester, N. Y.  
October 16-19, Philadelphia, Pa.  
October 20-22, Washington, D. C.  
October 23-25, Baltimore, Md.  
October 27-31, Brooklyn, N. Y.



Organization Meeting of the Texas Federation

### *A New Federation in Texas*

We have received a brief report and newspaper clippings announcing the organization on September 21-22 of a new Federation in the great State of Texas, with lodges from San Antonio, Dallas, Houston, Fort Worth and Austin uniting in this splendid effort for Theosophy.

The idea of a single Federation embracing only this large state had been growing for some time, and overtures with regard to federating were made by a number of Texas delegates at the recent Convention at Olcott.

While traveling in Texas on vacation, one of our staff members, Mr. Albert F. Hardcastle, took advantage of the opportunity to visit a number of the lodges, thus helping them to draw more closely together and to give expression in the new Federation to the spirit of enthusiasm and progress engendered this summer at Convention.

The president of San Antonio Lodge, Mr. C. E. Beauchamp, writes:

"Despite the exceedingly short notice, the lodges had a very good delegation in attendance, and the San Antonio Lodge was able to plan a very pleasant program. It sometimes seems that hurried happenings are more successful than those which have been planned more leisurely. There is a great power in seizing your opportunity and striking while the iron is hot. We have certainly demonstrated that to ourselves.

"Seldom are people drawn so quickly into friendship (except when they are Theosophists), and the unity of purpose which was manifest throughout our sessions was remarkable. We were all happy and glowing with enthusiasm when we bid each other

goodbye after a delightful picnic dinner in our beautiful Brackenridge Park."

We extend all good wishes to this new body and shall watch its progress with keenest and most friendly interest. Our congratulations also go to the new officers, regularly elected on this occasion:

President, Miss Mary Fouraker, Dallas Lodge.

First Vice-President, Mrs. Winnie Hardy, San Antonio Lodge.

Second Vice-President, Mr. John I. Broman, Austin-Dharma Lodge.

Secretary, Miss Elsie Walter, Besant Lodge, Houston.

Treasurer, Miss Florence Bay, Fort Worth Lodge.

### *Northwest Federation Organized*

As the magazine goes to press we receive the encouraging news from the West Coast that during a joint meeting of Pacific Northwest lodges on September 28 at Seattle to welcome the National President and the National Secretary, the Northwest Federation was organized. Although the Federation was formed during the brief visit of Mr. Cook and Miss Snodgrass, it was through the splendid work of the local lodge officers and Mr. Nelson Durham of Seattle that the organization was possible.

We quote below the telegram which was sent to Headquarters immediately following the formation of this new Federation:

"At enthusiastic joint meeting, five Pacific Northwest lodges tonight decided to federate, and chose the following officers for the Northwest Federation:

President, Mr. Nelson Durham, Seattle Lodge of the Inner Light.

Vice-President, Mrs. Mildred Kyle, Besant Lodge, Seattle.

Secretary-Treasurer, Mrs. Flavia B. MacKenzie, Everett Lodge.

"Federation meets October 23 to adopt by-laws, appoint committees and draft program of work. We are expecting all lodges then to participate."

Congratulations to the newly elected officers, and best wishes for the success of this new Federation!

### Florida Federation

The Florida Federation sends the following report of its meeting on September 1:

"The second annual meeting of the Florida Federation was held in Orlando September 1 in the Angebilt Hotel, at which the honored guests, Mr. Sidney A. Cook and Miss Etha Snodgrass, were the principal speakers.

"After the noon luncheon, Dr. G. W. Mentz read a message of welcome from the president of Orlando Lodge, Mr. F. G. Coover, who was out of the city at the time. The annual election of officers then took place, the following officers being elected for the ensuing year:

President, Mr. Ralph B. Kyle, Gainesville Lodge.

First Vice-President, Dr. John J. Heitz, Orlando Lodge.

Second Vice-President, Miss Lona Simmons, Miami Lodge.

Secretary-Treasurer, Mr. Rawdon Sharpe, Jacksonville Lodge.

"The National President was then introduced by Mr. Kyle. Mr. Cook read excerpts from his Annual Report to the Convention, which proved of great interest to us. He then spoke at length regarding the work of the individual in the lodge and his duty both to the lodge and to the work of the Masters. Mr. Cook seemed to bring the Theosophists of Florida into closer touch with Olcott. Miss Snodgrass, in her own individual and charming manner, spoke to us regarding Mr. Jinarajadasa's visit to Wheaton. During her talk she herself radiated that great love and peace which is so characteristic of Mr. Jinarajadasa. The true spirit of Olcott prevailed and thus we were lifted to realms of ecstasy.

"Following the meeting, those present enjoyed an outing at Lakeside, a delightful place six miles south of Orlando, and several enjoyed the cool and refreshing waters of the lake with a swim. A picnic supper was served, and the Federation gathering came to a close with a meeting in the Angebilt Hotel later in the evening, at which Mr. Cook answered questions about the work carried on at Headquarters.

"Each member left Orlando the next day carrying back to his lodge a spark of the light of Theosophy which will surely shine henceforth."

### West Central Federation

The fourth annual meeting of the West Central Federation was held in Des Moines September 21 and 22.

On Saturday night a reception was held at the Hoyt Sherman Place. Mr. Ora Williams, president of Des Moines Lodge, gave the address of welcome. Mrs. Myra Cobb Ousley of Drake University arranged a program of music and drama, which was followed by refreshments.

The Sunday meeting was held in the beautiful garden of Miss Christine Hoffman. Miss Mary Bell Nethercut, president of the Federation, presided, and Miss Julia K. Sommer spoke on "Making Life Worth While." A picnic lunch was served, and at three o'clock the out-of-town guests started their homeward journey.

The Federation officers elected were:

President, Mr. Warren Watters, Progress Lodge, Omaha.

Vice-President, Mrs. Adella Randall, Des Moines Lodge.

Secretary-Treasurer, Mr. C. N. Olseen, Omaha Lodge.

### Statistics

#### New Members From July 1 to August 31, 1935

Applications for membership during the above period were received from the following lodges: Lightbringer (Washington), Portland, Kansas City, Seattle, Oak Park, Besant (Tulsa), Jacksonville, Progress (Omaha), Copernicus (Chicago), Duluth, Pythagoras (Cincinnati), Crescent City (New Orleans), Maryland (Baltimore), Detroit, Pasadena, Lotus (Philadelphia), Besant (Cleveland), Oakland, Panama, Minneapolis, Annie Besant (Boston), Tacoma, Brotherhood (New Orleans), Palo Alto, Hamilton, Sampo (Detroit), New York, Hermes (Philadelphia), St. Petersburg, Milwaukee, Oklahoma City, Besant (Hollywood), Boulder, Casper, Grand Rapids, St. Louis, Akron, and National members: Chicago, Ill., Vallejo, Calif., Wheaton, Ill., Grand Rapids, Mich., Detroit, Mich., West Allis, Wis.

### Marriages

Miss Rosalie Canney, Pacific Lodge, and Mr. Jefferson Leu, August 31, 1935.

Miss Bessie L. Cook, National Member, and Dr. Richard B. Durnin, September 16, 1935.

Mrs. Dorothy Lussow and Mr. Cyrenius A. Newcomb, III, Detroit Lodge, September 5, 1935.

### Deaths

Mrs. Eugenia L. Brown, Minneapolis Lodge, August 23, 1935.

Mrs. Charlotte K. Hinrichs, Maryland Lodge, July 15, 1935.

Mr. Vancleve C. Mott, Buffalo Lodge, September 11, 1935.

Mr. G. Griffith Rossiter, Maryland Lodge, August 19, 1935.

### Mr. Vancleve C. Mott

Mr. Vancleve C. Mott, a member of many years' standing in the Buffalo Lodge, passed away on September 11, following an operation. Mr. Mott has held all of the offices of the lodge at one time or another — a loyal server, who will be greatly missed by his fellow members.





## American Round Table

RAY W. HARDEN, *Chief Knight*



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

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

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

Official Organ: "Modern Knighthood," a newspaper by young citizens of America. Subscription price \$1.00 per year. Round Table Headquarters address: P. O. Box 92, San Jose, California.

### Excerpts from the Chief Knight's Report to Convention

Greetings to members and friends of the Round Table order.

With joyous memories of Convention days one year ago, I must feel content to be with you this time in thought and purpose and sincere affection. I am sure that members of the Round Table who are here in person will adequately represent the Order, and carry forward its interests to the full extent of such opportunities as may now be possible.

While the Round Table stands as an independent organization of service, we all feel, I know, the harmony and mutual basis of operation which naturally exists between this youth order and The Theosophical Society. Officers and Round Table workers feel a warm sense of gratitude to Mr. Sidney A. Cook, National President of the Society, to Miss Etha Snodgrass, its National Secretary, and to the various workers at Olcott for the hearty cooperation which is helping so much to maintain and expand the beneficent activities of the Order.

The tense condition of mankind in this undeniably difficult era for our world's humanity, calls most insistently for the truths concerning life, which our Theosophical Society teaches under conditions made safe and sane by the tireless labors of our wise leaders, including the ever-beloved Dr. Besant, Bishop Leadbeater, and now continued by our devoted brothers, Dr. Arundale, Mr. Jinarajadasa and their many co-workers.

If our race is to accomplish its mission to the new Sixth Race, certain facts obtainable through Theosophy must grow into common knowledge. New generations must know these facts and make use of them. The knighthood of our time can best

serve the world by bravely presenting these life-giving, hope-giving truths.

We appreciate that the organization of Young Theosophists is providing such study for young men and women. Our field lies just prior to theirs, wherein we seek to prepare younger minds for the more profound courses which the Young Theosophist movement offers.

Likewise we recognize the natural affinity between Round Table objectives and that beautifully practical path known as the Theosophical Order of Service. We wish to extend most hearty greetings of gratitude to Chief Brother Robert A. Logan and his staff for their valuable, sympathetic and sustaining work, so largely responsible for much that is being accomplished under Round Table banners.

In closing I wish to say that it is my hope to meet in the near future many of those whom this message reaches. A long-delayed tour for Table organization is to start within a month, and will be conducted by means of lectures and meetings, using photographic screen illustration. It is not necessary that all cities visited have a group of young people available. The purpose will be to present most interesting facts and information regarding Round Table success, to lodge members and those friends who attend public theosophical meetings. Ways and means for obtaining at least a small group of young non-members as prospective Knights, will be discussed. This work is always beneficial to the life of the lodge, inasmuch as it attracts future new members.

With best wishes to all for an inspiring Convention period and a year filled with increasing success for The Theosophical Society,

RAY W. HARDEN



Courtesy is the eye which overlooks your friend's broken gateway but sees the rose which blossoms in his garden.

## THE AMERICAN THEOSOPHIST

# BOOK REVIEWS



to have—JUST THE BOOK ONE WANTS when one wants it, is—and must remain—the supreme luxury of the cultivated life.

*Did Madame Blavatsky Forge the Mahatma Letters?*, by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.25.

This booklet of Mr. Jinarajadasa's is as clear and convincing to an open and unprejudiced mind as any lawyer's brief; and that is what it really amounts to. It is difficult to conceive how anyone can reject the patently unprejudiced evidence set forth, which demonstrates beyond cavil or doubt that the letters from the Masters are genuine documents written by their august Authors for the purpose of helping the correspondents to whom they were addressed, and of furthering the interests of the movement which was to give to the world some knowledge of the Ancient Wisdom. — W. G. GREENLEAF.

*Abul Fazl and Akbar*, by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.25.

This delightful little brochure will be a revelation to most of its readers, for few of us have any but a slight acquaintance with the life and work of Akbar, the great Mogul, and still less with those who stood near him, as did Abul Fazl. Our author discloses a remarkable and sympathetic understanding of the real nature of the lofty ambition of the Shahinshah; and he suggests a wonderful speculation as to what might have been in India had its people been willing to follow the lead of their ruler in his "attempt to synthesize religion and formulate a universal faith for India," which has so often been torn by religious strife. It will be a surprise to many readers to learn of the Emperor's attitude toward the Christ, his reverent appreciation of the Saviour; and especially of his honoring, as he did, the Mother of the Lord. At one time the Christian Fathers thought he would become a Christian, as the Parsis at another were sure he had accepted Zoroastrianism. But neither group could understand the real depth of Akbar's religious nature, and his death left the mystery unsolved. — W. G. GREENLEAF.

*The Coming of The Angels*, by Geoffrey Hodson. Rider and Company, London. Price, cloth, \$1.25.

Many of our members are already familiar with this splendid book by Mr. Geoffrey Hodson, and we are sure that they will welcome this less expensive edition which, perhaps, will provide them with an opportunity of making it a gift to friends. — E.S.

*Theories in Comparative Mythology*, by Mohini M. Chatterjee. Adyar Pamphlet No. 196. The Theosophical Publishing House, Adyar, Madras, India. Price, paper \$0.20.

This study in comparative mythology, originally published nearly fifty years ago, is a striking example of the way in which the subject is approached by a cultivated oriental student. The author discusses the function of psychology in the science of comparative mythology and its application, contrasting the methods of the solar theorists and those of the anthropologists. He quotes a number of myths from Indian sources — comparing especially the Puranic story of Pururavas and Urvasi with the Greek legend of Orpheus and Eurydice. His conclusion is rather in favor of the psychological or Puranic method which, when properly applied, is capable of yielding valuable results. — W. G. GREENLEAF.

*Your Stars of Destiny*, by Wm. J. Tucker. L. N. Fowler Co., London, England. Price, cloth \$3.00.

This lively book is an addition to the growing number of publications attacking the traditional methods of house division in astrology. Reading it, one feels almost "railroaded" into the author's convictions; for his presentation of the subject is simple and energetic. The many direct criticisms of the present systems of house division are justified, while they still give exceedingly reliable horoscopes for the latitudes now inhabited by the civilized nations. The observational proof for the method of house division suggested by the author is yet very individual, although his method approaches those advanced by several German authors. The book once more impresses on us the great need for institutional or group research. While it tends to present its problems appealing almost exclusively to the concrete mind, we welcome it as a stimulus to serious observation. — H.M.A.S.

*Full Moon*, by Talbot Mundy. D. Appleton-Century Co. New York, N. Y. Price, cloth \$2.00.

From the first page to the last the excitement of the story holds any reader who loves adventure. It opens in Bombay, and deals with the search by the British police for a missing British officer. The story touches lightly on the mysteries of the East. Hypnotism and fakirs are brought in; but the plot hinges mostly on the fourth dimension, and at the same time the reader is compelled to feel that the author is more deeply concerned with the occult than his book would indicate. — A.F.B.



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**The Essentials of Theosophy**, by J. Walter Bell. A booklet which contains the review work of more than a year's teaching program, presenting Theosophy in a clear and logical manner. Paper, 82 pages, regular price 35c.

**Need We Grow Old?** by Catharine Gardner. "Anyone knows that a lithe and resilient body can be obtained and retained only by regular exercise, and yet we seize on all manner of excuse, business and old age being the most popular, to secure comfort instead, and Nature, helped by the sub-conscious mind, obligingly enables us to look and feel the part before long." Paper, 56 pages, regular price 35c.

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**The Pythagorean Way of Life**, by Hallie Watters. The Pythagorean Movement has something of great actuality for Theosophists. Belief in the unity of life, in the solidarity of all living beings, in reincarnation, these are ideas common both to Pythagoreanism and Theosophy. This book presents in a condensed form many teachings which will not be discovered elsewhere except after many difficulties. Cloth, 70 pages, regular price \$1.25.

**Theosophy and World-Problems**, by Annie Besant, C. Jinajadasa, J. Krishnamurti, G. S. Arundale. Presenting "Theosophy and World Problems" — "Theosophy and the Cult of Beauty" — "Theosophy and Internationalism" — "Theosophy and the Ideals of Education." Boards, 104 pages, regular price 75c.

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