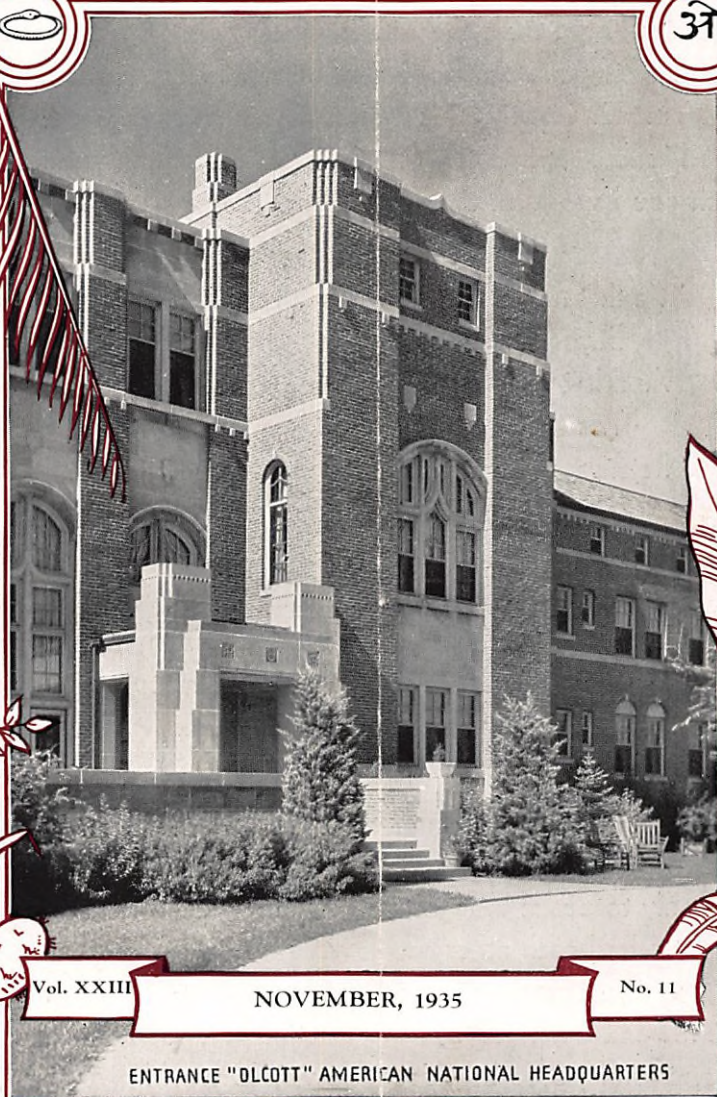


# THE AMERICAN THEOSOPHIST

Official Organ of  
The Theosophical Society  
In America



Vol. XXIII

NOVEMBER, 1935

No. 11

ENTRANCE "OLCOTT" AMERICAN NATIONAL HEADQUARTERS



• UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY ADYAR •





## Our Part in Peace

WE WHO believe in the power of thought, who know thoughts to be living things, should voice our faith in the sincerity of nations engaged in peace undertakings. Doubts are retarding and obstructive in their influence, and we who "support all work and movements which stand for brotherhood" should speak with certainty and conviction, upholding such good works in the cause of peace.

"Ye that have faith to look with fearless eyes  
Beyond the tragedy of a world of strife,  
And know that out of death and night shall rise  
The dawn of ampler life,  
Rejoice, whatever anguish rend the heart,  
That God has given you a priceless dower,  
To live in these great times and have your part  
In Freedom's crowning hour.  
That ye may tell your sons who see the light  
High in the heavens — their heritage to take —  
'I saw the powers of Darkness put to flight,  
I saw the Morning break.'"

Let us consecrate not only Armistice Day but every day, not only to peace thoughts and longings, but to peace practices toward each other and toward all beings. Let us cease war within ourselves. It is by filling our hearts with love eternal and our lives with its practice that we shall see the Morning of peace break for the whole world.

S. A. C.

# THE AMERICAN THEOSOPHIST

*formerly* THE THEOSOPHICAL MESSENGER

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Vol. XXIII

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## America's Role in Theosophical History

By A. P. WARRINGTON

AMERICA'S ROLE in theosophical history is a subject which, when dealt with by an American, requires a degree of reserve lest our brethren of other National Societies be made to feel that the speaker has made intemperate claims for his national body. There is, in a very great number of Americans, the feeling that America has something distinctly new or different to give to the world. This feeling animated those noble pioneers who took an important part in the foundation of our nation, and it has gradually grown stronger in spite of the continuous stream of immigration which has brought in temperaments not yet attuned to that ideal. Besides the fundamental departures from European traditions which were crystallized early into laws for the new nation, there have been developed certain major conceptions which are decidedly at variance with old world traditions and have steadily grown into the national consciousness. All of these factors have tended toward the erection of a different national structure in the realm of ideals for the American people, — so different as to bring down upon this adolescent, new people constant misjudgments and criticisms, and at times even contempt by those of the old world who do not understand us or what the Manu is trying to do with us; this attitude changing at times into wonder and admiration at some of our achievements.

The ideal difference that one sees is so marked and the feeling of a new destiny is so deeply inborn, that the impression is made upon the intuitive theosophical mind that in this land an effort is being made by the Directors of the evolution of nations to bring about a new world impulse and a

new race type, as was done, for example, in Greece for the Fourth Sub-race, and in England for the Fifth. Each such leadership creates an impulse that gradually pervades the civilized world and helps to bring mankind a step nearer to his ultimate goal.

It is such a place that America has been given in the great world economy and it is the appreciation of this fact, this destiny, in one way or another that gives to the American a sort of crusading enthusiasm for his land. Hence my desire to deal with my subject with due reserve.

It appears, first, that The Theosophical Society just *had* to be started in America. H.P.B. was sent here for that purpose. Mr. C. Jinarajadasa reproduced a photostatic copy in *The Theosophist*, page 332, December, 1932, of the following note in H.P.B.'s handwriting found among her cuttings: "Orders received from India direct to establish a philosophico-religious Society and choose a name for it — also to choose Olcott. July, 1875."

In her "Important Note" lately published on page 8 of *The Golden Book of The Theosophical Society*, H.P.B. wrote: "I was sent from Paris on purpose to America to *prove* the phenomena and their reality and — show the fallacy of the Spiritualistic theories of 'spirits.' . . . M. brings orders to form a Society — a secret Society like the Rosicrucian Lodge. He promises to help."

It was in America that Col. Henry Steel Olcott was to be found, and it was he who was to collaborate with her in forming this Society. There were other circumstances which could be made use of in America, not the least of which was the notable Spiritualistic movement already well established

and referred to in H.P.B.'s note just quoted. Then there was the need for publicity, and the very much greater ease and facility with which anything new and unusual could be laid before a very wide public in America than in other lands, especially if it was something the mass of the people deemed queer.

But beyond such obvious considerations there must have been deeper reasons, for we see in H.P.B.'s attitude an attachment to America of like nature to that she had to her own native land, Russia. In her message to the American Theosophists assembled in the Convention of 1888, she wrote:

"Whether I be in England or in India a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the T.S. was founded, and of which country I myself am proud of being a citizen." (She had soon after coming here acquired American citizenship.)

In *The Theosophist* for July, 1888, Mr. T. C. Crawford, speaking at Adyar, prognosticated that the future strength of the T.S. movement would be focused in the United States. He said: "The heart will always be in India, but the executive ability, the capacity to plan, and the dogged persistency to execute a successful propaganda of Theosophy, will be developed over there."

According to our scholarly Hollander brother, Mr. A. J. Hamerster, lately the Treasurer of the Society, much of H.P.B.'s hope for Theosophy in the future lay in America, and that this undoubtedly had to do with the fact, stated in her 1890 message to America, that "the forerunners of the sub-race (are to) make their appearance on the American continent." So, we may readily say America's primary role was to furnish the stage upon which the Society was to be organized; and it not only gave to the Society its constitution and rules based upon American forms, but supplied brilliant talent in such persons as Col. Olcott, William Q. Judge, General Abner Doubleday, Alexander Fullerton, Dr. J. D. Buck, Mr. Charles Johnston, Dr. Elliott Coues, and even Thomas A. Edison, and later, Dr. Weller Van Hook and others. Not all of these resisted the powerful efforts that were constantly made to destroy the Society, which efforts in the Judge Secession of 1895 all but came to success; but even this aspect of America's role, painful though it was, had its value, and subsequently came to be played more than once with equally wholesome results. The second time was in the so-called "X Case." In both instances the whole Society received a severe shaking, but the result was to place it in position to receive renewed strength and a fresh determination to stand foursquare for Brotherhood throughout the world.

(As I have been doing a great deal of pruning at my home lately I am here reminded of the fine effect upon trees and shrubs when they, at the right time and in the right way, receive occasional pruning.)

Thus America seems not only to have been the scene wherein the modern theosophical drama was opened, but also the one where some of the most

crucial struggles have taken place; and let us hope it will logically become the scene where some of the best solutions of its problems will have been found.

Next, it must not be forgotten that it was in America that the first great literary gun was fired in the momentous battle of Theosophy for Truth and a liberated world; for it was here that *Isis Unveiled* was written and published and "created a profound sensation in the literary world. Reviewers were interested, astonished, non-plussed, yet all conceded its extraordinary claims to a studious perusal."

In 1893 an event occurred which gave great impetus to the Society. At the Chicago Exposition, or World's Fair, there was held a Parliament of Religions at which Mrs. Besant had a splendid opportunity to represent Theosophy before a wide public. So also did Dr. G. N. Chakravarti to represent Hinduism, Mr. H. Dharmapala, Buddhism, and Swami Vivekananda, Vedantism, from all of which systems much of our philosophy is drawn. The proceedings were given very wide publicity and constituted an arresting contribution to the cause of comparative religions or our Second Object as it is today. Again at the Chicago Exposition of 1933 there was a Parliament of Religions at which a number of our prominent Theosophists spoke.

Soon after the American Section had passed through the second of its major difficulties, and the excited feelings aroused thereby had substantially died down, there was founded a theosophical Center in Hollywood to which were transferred both the E.S. and the T.S. Headquarters under one head. This arrangement lasted during the entire period of the World War and a year or so before and after. I cannot help feeling that, due to the great unity thus established and the almost crusading enthusiasm that animated the Center, a subtle influence was made to pervade the Section and the country through this Center, by the Benevolent Powers to Whom it was dedicated, that helped to control the thoughts and purify the emotions of our brethren of America during that tragic period.

It was here that the Krotona Service was composed and produced, a ritual of the various manifestations of the World Teacher, which later was enacted in various lands. Out of this grew the splendid dramatic presentation at Krotona of "The Light of Asia," and out of this, in turn, grew the ideal of presenting this and dramatizations of other World Teachers' lives in a more accessible place, for which what is now known as the Hollywood Bowl was found. But before the first presentation there could be made, differences of ideals arose, with the result that the Bowl was given over to those who were less in touch with the theosophical viewpoint, and the Pilgrimage Play depicting the life of the Christ was established nearby and is today a living monument to Mrs. Christine Wetherill Stevenson, our talented member, who practically gave her life for its establishment.

(Continued on page 247)



# The Peace of Nations

By C. W. LEADBEATER

(Notes from a talk to some students in England in 1901.)

**T**HE BROTHERHOOD of our Society ought to be a very real thing. It is important that we should recognize and realize a close friendship, a feeling of real unity and drawing together. This will be helped if members will forget their own personal feelings and think chiefly of the interests of others. The heart of the Society is making for itself a body on the buddhic plane, a channel for the Greater Ones to work through. The perfection of the channel as such depends upon the attitude of the earnest and devoted members. As yet it is very imperfect because of the tendency to think too much of self as a unit, too little of the good and well being of the whole. The stones of the wall must be built into the wall each in its own place; one standing out of place here or projecting there causes roughness.

Going about from group to group in America and noticing more or less successful attempts at combination here and there, more and more does one get an insight into a little of the working of a vast scheme, a machine as it were, of which we form a little wheel. It is for us to make ourselves really fit for our little part; then, though we may be quite unfit to take a leading position in the world's destiny, what little we do is lasting and will be used in the working of the whole.

In Mrs. Besant's *Avatars* we may notice a reference to the Sixth Root Race and the position which our two Masters are preparing to take with regard to it. Already some members have been chosen to take part in laying the foundations of this race. The time is not far distant when this will take place, but just when, we cannot say, whether in this or a future incarnation. But meantime there is something in the quite immediate future to be working for and that is in connection with the Sixth Sub-race of the Aryan Race, now just to form in North America. The Seventh Sub-race is later to take its rise in South America.

All this H. P. B. told us years ago; but certain qualifications were added by her, making the whole difficult to understand. So we reserved our judgment, thinking perhaps the Slavs were to be the Sixth Sub-race. But now we find that H. P. B. was right. She generally was right. The more we learn the more we find this to be the case, the more we see that what she had in her mind was right, even though the expression of it was sometimes clumsy, cloudy or difficult. More and more we

learn to be cautious in saying "impossible" to what she has told us. She is emphatically right in what she has told us in regard to the Sixth Sub-race taking its rise in North America. Already signs are to be seen of preparations for this, different races are being welded together into one, and we have our part to play in this. It is very important that a child's early years should be surrounded with good influences; so it is with the childhood of a race. If we can succeed in starting this young race along right lines much will be gained; and we can be of great help, if we will, at this critical period of history.

Each race has its own peculiarities, as has, for example, each individual of society. These, if we would cooperate in the great work, must strenuously be put aside. What, then, can we do practically to help? A good deal. For example, wherever in our presence, sneering or unkind things are said against the Germans or Americans or other nations, we can make a point of always putting forward the other side, and saying something kindly. There are only about a hundred of us here in this room, but each meets, say, a thousand others in the course of a year. We may not always be able to contradict the evil thing said, but at least we may supplement it with something else good. At any rate it is well to bear in mind the importance of a friendly feeling among these nations. We may, each of us, be a center for helping our nation to see good in others, and thus, though it may be in a small way, smooth the path and make the way for union easier. Many people are in the habit of speaking with narrow prejudice against the national peculiarities of others; let us at least take care not to do this.

We each have an opportunity to help in this scheme, to cooperate on the side of good. If you hear something said against somebody, at once try to put the other side; do this both as regards nations and individuals. Counterbalance the evil by stating the good — not to give a false impression, but the best possible aspect or interpretation of the true. The smallest wheel in a big machine is necessary. Our work is to make the machine run smoothly, to neutralize the friction. Our aim is to be a united whole as a Society, and to help in the outside world toward harmony. The scheme is great, the opportunity grand. Shall we take it? (Reprinted from *The Theosophic Messenger*, March, 1909.)

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## Editorials

### Founders' Day

It is customary as a part of the observance of Founders' Day to review the events of the lives of Col. Henry Steele Olcott and Madame Helena P. Blavatsky. Here we consider not the events but the lives themselves, lives so generously and wholeheartedly given to a cause so great that Elder Brethren made Themselves known to these two founders as its sponsors.

The Theosophical Society, born November 17, 1875, was no mere fortuitous organization. Perfect instruments there were none, but it is recorded that two were available on whom the great task of reiterating the ancient truth could be placed, H.P.B. and Annie Besant. And the decision was, "We will send Upasika; the other is already doing the work of brotherhood. Annabai can follow later." Thus on H.P.B. the choice fell, and with her naturally that great co-worker of many lives, Col. Olcott.

Many have undertaken great tasks in human betterment and enlightenment; many have built splendid organizations to carry that work on; but in the founding of The Theosophical Society a unique condition existed. The founders had conscious knowledge of the Great Ones behind them. From Them came their inspiration. H.P.B. and Col. Olcott knew and because of their knowledge they never faltered in the great work. They were its servants, inspired, devoted, courageous, caring only that the work be done. One is reminded of a quatrain from John Buckoam's "Prince of Capitivity:"

"Come well, come ill, the cross, the crown,  
The rainbow or the thunder,  
I lay my soul and body down,  
For God to plow them under."

For this the founders truly did. Their lives, literally body and soul, were given to the great work, and as is so often the case, they were just as literally plowed under by the calumny and abuse of an uncomprehending and un-understanding world. But the work they so well established by their sacrifice goes on, and as they were inspired by their direct knowledge, so are we inspired through the

knowledge they brought us, keeping faith as they and their successors have kept faith with Those from Whom the inspiration to serve was first received.

The Great Ones Who were in the lives of the founders must be in our lives also as an inspirational impetus to worthy service. Like the founders we must care only for the work they passed on to us, giving soul and body, counting no cost, letting praise or blame fall where it may. Kipling pictures in heroic lines the sacrifice of self that the work may progress:

"For so the ark be borne to Zion, who  
Heeds how they perished or were paid  
that bore it?"

For, so the shrine abide, what shame  
— what price,

If we, the priest, were bound or crowned  
before it?"

In this spirit the founders bore onward the great light of truth.

### Sacrifice?

It is an Euclidian axiom that things which are equal to the same thing are equal to one another.

So too is it an axiom of Nature that hearts laid on the altar in union with that eternal sacrifice that brought all things into being are themselves in union with each other. Some say there is no such thing as sacrifice and they are right, but only those who have set aside all other things in favor of those that the Higher Self declares to be in union with the great eternal principle of sacrifice have the priceless knowledge of sacrifice transmuted into joy.

Some say there is no sacrifice. What of the mother who gives herself daily as a wage earner that her children may have bread and home? You say she knows it not as sacrifice; to her it is duty. But she knows it not as duty. To her it is the natural thing, the only thing to do. Then it is Nature; it is God, Who knows not sacrifice as such, but only Being.

# The Work in America

By C. JINARAJADASA

**M**Y FOUR MONTHS' work in the U. S., visiting most of the principal lodges, has given me a most valuable idea of the work which is being done for Theosophy. I have naturally noted the set-backs which have happened to that work; there is no need for me to enumerate them. Such set-backs have happened to all organizations during the last few years. But I have noted one thing clearly; it is that Theosophy is more than ever needed for the growth of the country, and particularly that Theosophy which is represented by our Society, the "Parent Society." There are many groups of Theosophists who are working to proclaim Theosophy, but our particular group of the Parent Society has a "slant" which makes its work of especial consequence. For we are becoming more and more conscious of Theosophy not solely as a "Wisdom," but also as a Power which "mightily and sweetly ordereth all things." The constant emphasis laid on service as the only true expression of Theosophy in our lives, and our eager desire to understand more and more of "The Plan" and to cooperate with it, give to our work a quality which thoughtful seekers note quickly. For as we work, we work "not for ourselves."

It was during Convention that I expressed my faith that "Wheaton," that is, the Headquarters of the work in this country, would presently become "the spiritual Washington of the United States." For it is the task of us Theosophists to lead in all ways of noble endeavor, and Theosophy rightly understood, and Theosophists rightly working, can give that lead as can no other group of idealists.

To achieve this task — and it must be achieved by collective and not by individual action — many developments are needed. I will mention three which the last four months of work here have shown me.

1. There must be a close linking of "Wheaton," i. e., the Headquarters, with every lodge. Centralization has many defects, but also many ele-

ments of rapid growth. In the conditions today, I believe that the closer each lodge feels to the work and the workers at Wheaton, the larger will be the output of work eventually. The Section must feel itself as one whole, as a coherent, resisting and penetrating instrument.

2. New methods of propaganda must be created. Most of the teachings are now in books and there is no special reason why an inquirer seeking merely the ideas should join a lodge. But a lodge should reveal to him that he will benefit by joining the lodge, because the lodge is a place where he can be "more the soul." The new methods should aim at an artistic atmosphere in the lodge room and an artistic presentation of every topic. I mean by "artistic" a mode of presentation which goes beyond the mind, manas, to the intuition, buddhi.

3. I believe that the next great development of mankind will be through releasing the attributes of the buddhi, the intuition. We must learn to release the buddhi which is in us; and as we try to present the Wisdom to others, we must learn how to appeal to their intuition. I cannot here elaborate this topic, but we must become aware of this new trend toward buddhi in mankind and cooperate with it.

The hurried nature of my brief visit prevented my doing public lecture work. I shall visit you all again, though not "soon." The theosophical world is a very large one today and we have to think of work not in terms of countries but of continents. My international mentality obliges me to visit many lands, and so I do not know how soon I can visit you once more.

If I have given you new ideas or an added inspiration, let me say that your country has in return charged me with the power of vision of new possibilities. If you benefit from my visits, I too benefit much from being with you all. And so — Goodbye, and said and thought most cordially. — New York, October 11, 1935.



For this Path which stretches onward before us is a Path of which the pains are better than earth's joys, and the sufferings more glorious than earth's fruitions.—*Dr. Besant*,

# The Reality of the Invisible

By E. NORMAN PEARSON

The Olcott Lecture of 1935

## Part II

(Continued from the October issue)

FROM a study of science let us turn to a study of the occult. One of the greatest revelations of the occult investigator is that of the existence of matter other than that known to our normal senses. Science, of course, postulates that such must exist, for below, between and above the regions of vibrations known through the physical senses there are unknown octaves of vibration which, it is only reasonable to assume, must exist and must be capable of producing phenomena in the human consciousness were we capable of developing natural or artificial instruments for making such contact. It is a well known fact that every force must have its appropriate medium of expression. So, while air will transmit sound, ether is necessary for the carrying of light waves and for electricity.

It is only reasonable then, also, that forces of emotion, of passion, of desire, of thought, of imagination, forces of love, of spirituality, can find their expression only through matter subtler than the finest ether. Such occult investigation has found to be true, and such science must sooner or later discover. In fact, Eddington, on a recent visit to the United States, was reported to have declared that science had found unmistakable evidence of matter many times more dense than the physical and many times finer. The existence of such matter solves many questions. Sleep and death can be understood. The actual reality of after-death life can be demonstrated and religion placed on a rational and scientific basis. It explains the rationale of heredity and why thoughts and emotions affect the physical health, but it has been urged that a world of such tenuous matter must be unreal indeed. If its matter is finer than air, finer than ether, it has no substance, it cannot be handled, it lacks the substantial "reality" of this physical world and must be of the "stuff that dreams are made of!"

This has been an unanswered argument but science has now given the answer which makes occultism understood, and we can understand the answer when we can understand the significance of the things which science has learned. Science has shown that the "realities" of this material world — the things we can weigh, can hold, can feel and see, things tangible and visible — are products of the consciousness responding to the vibrations of atomic aggregations. The substantial things of this world are created by the mind from the effects of contact with matter in which motion produces the illusion of size and solidity is known to be a myth.

We should have no difficulty in realizing, then,

that when the consciousness contacts vibrations of another plane, vibrations which are *much more rapid* than those of physical atoms, the effect within the consciousness will be even greater than that produced by physical vibrations and — still within the consciousness — a more "real," a more "tangible" and a more "solid" world will be built.

We "tune" into each plane of Nature, *with a body of that plane*. The result is that, inasmuch as we are able to tune accurately and well, we create within our own minds a world of that plane. The radio receiver "tunes" into different wave lengths. As it receives the vibrations from each wave length it responds and creates music *from within itself* in answer to those incoming waves.

*So also with man*. On whatever plane he functions, always from within himself, within his own consciousness, he creates the world in which he lives. *It is the mind* which receives sensory impressions and converts them into a world of forms. *It is the mind* which receives the combined impressions of billions and billions of molecules and through responsiveness and memory converts them, in its own consciousness, into a chair, a table or a street car. *It is the mind* which builds the world which to us seems so real. When that mind is using a physical body, it builds a world of phenomenal "reality" in answer to vibrations received from the physical plane. When the mind is functioning through an *astral body*, receiving vibrations from the *astral world*, it creates a *world within itself in answer thereto*. And so with every plane on which man must function.

The visible can never be wholly true. Reality and truth lie in the realms of the invisible. Man has a physical body and he has a spiritual body. There are physical worlds and there are spiritual worlds. And in every world he must learn to create, for always, in earth or in heaven, he must create the world in which he must live. Over all alike is poured out the Divine vibrations of the many planes of Nature. Each man, according to his ability, his earnestness, his determination, responds thereto, and each creates the world in which he must live. Thus, Divine Justice is meted out to all.

\* \* \* \* \*

Science is writing a wonderful page in the history of the world. Science is revealing God on every hand. Science is baring to man the mind of his Creator and is showing to man the plan and purpose of life.



In the night of Time a Voice is calling. Like Samuel of old, who thought the Prophet Eli was calling to him, men think that it is the voice of man, and, like the sleeping Samuel, they answer. The mighty discoveries of our age are calling to everyone. They call us to awaken from our sleep. Perhaps we think that these things are the voice of men — and so, at first, they seem to be. We discover forces of Nature and we use them to fashion instruments of war. We foster killing commercialism, and machines which should bring bless-

sings upon mankind are becoming, indeed, a curse.

But, look deeper! Listen more intently! Ponder over the wonders of this great universe. Listen to the voice of science and the Plan which she reveals. Apply this knowledge in realms which are worthy of the highest in man. Free the mind from past prejudice. In all things look for the "Good, the Beautiful and the True." And you will find that the voice which is calling is not the voice of Eli. It is the Voice of God!

(The End)

## AMERICA'S ROLE IN THEOSOPHICAL HISTORY

(Continued from Page 242)

Krotona was first conceived as more or less a quietist center for study and preparation for outer work, and that is what its destiny is now to be since its removal to lovely Ojai Valley. Almost immediately after such removal Krishnaji, who had been brought to the Valley by me for a year's visit, concluded to make his American home there. Then followed the now famous Ojai Star Camps. Also the Happy Valley venture, the acquisition of *The Ojai*, a weekly Valley publication, and the influx of members from many parts, thus making of this little Valley the dedicated home of a considerable group of very earnest theosophical workers and students.

Since this Center (which now represents just the E.S. in the entire Western Hemisphere) was conceived by myself as early as 1896, even before the striking articles appeared on the great future California Center, and since it has been strongly stated of late that properly constituted Centers will be an additional means of helping humanity in the years ahead, I feel sure that Krotona has made its contribution to American theosophical history, albeit much of its helpfulness has been of that kind which cannot be determined in terms of statistics as to memberships and monies.

Perhaps one of the finest and largest headquarters buildings in the theosophical world is that at Wheaton. This was established a few years after the American E.S. and T.S. Headquarters were again placed under separate heads; and under the able management that has characterized it, this Center bids fair to increase in influence and

importance in this land of the wonderful future. Some day our country may, and perhaps in the not-far-off future, find herself in an unsought position of having expanded what is now considered as a kind of subtle, intangible leadership into a more obvious leadership in the world of international affairs. If that day comes and the American Society plays its proper part faithfully and well, even this Headquarters which has already been found none too large (even though some may have thought it ambitious at the start), must be appropriately enlarged in keeping with the larger body this Section will have become. Let us hope this forecast may be splendidly realized; for then our membership will have had the privilege of supplying even more talent for the high places in public life than it has already had the good fortune recently to do.

As to membership and money, America can safely feel that she has pulled her load. Our standing in the membership list has been practically at the top all the time, with our sister Section, the Indian, pressing us as a close second and occasionally a little over us. And in finances, the contributions have been in excess of what might be said to be our normal means to contribute. The Adyar Fund, liberally sustained from year to year, has become almost solely an American contribution; and in particular individual instances very large sums have been supplied by Americans living abroad to sustain the world work in very many of its aspects.

(Concluded in the December issue)



**Question:** How may it be possible for anyone who has no independent means to subsist upon to enter upon Chelaship?

**Answer (H.P.B.):** Chelaship has nothing *what-ever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies, especially to the earlier probationary period.

## Round-the-Section With Your National Officers

**M**R. COOK and Miss Snodgrass have recently concluded a splendidly inspiring tour which while not all-inclusive nevertheless made contact with a large percentage of our members. The great distances were possible only because travel by air was utilized and the entire tour of some 10,000 miles condensed within a period of two weeks and a week-end. Such are the exhilarating possibilities opened to us in this twentieth century.

The week-end in Florida, which has already been reported, was the first trip, and the meetings at Orlando with seven lodges represented were enthusiastic and helpful. An important feature of the occasion was a swimming party and picnic supper.

Florida has a unique method which will be of interest to all. Each year when they meet they select a place where there is no lodge for their next annual meeting, with the determination that in the course of the year a lodge shall be established in that locality. Thus a year ago the annual meeting just held was scheduled for Orlando, where there was no lodge but where there now exists a lodge of thirty members. Similarly next year's meeting will be held at Daytona Beach, where there is now but one member but where the Federation will build a lodge in the course of the ensuing year.

Early in October your National Officers traveled to the Pacific Coast and held meetings with the members at Seattle, Portland, San Francisco and Los Angeles. At Seattle five of the six lodges in the area were represented by from seventy-five to a hundred members gathered at dinner, with two places set and a royal welcome awaiting the National President and the National Secretary as they arrived by airplane. An enthusiastic meeting with all of the members followed the dinner, and a brief visit was made to the attractive rooms of Besant Lodge, also in Seattle.

Then to Portland, where the little lodge hall was crowded and the members brought in the seats from their automobiles that they might more comfortably sit on the floor.

The next flight took them to San Francisco, where the members of the Bay City lodges, San Francisco, Oakland and Berkeley, and other lodges nearby all gathered for a joint meeting.

After a day at Krotone, which included the gracious hospitality of the Ojai Valley Oaks, Ventura and Santa Barbara lodges at an afternoon

reception, your itinerant officers, under the efficient guidance of Mr. Ray F. Goudey, the president of the Southern California Federation, visited nine lodges in the vicinity of Los Angeles. It was a delightful caravan journey from one lodge to another, with twenty minutes for friendly greetings with officers and members in each place, and a somewhat extended stop at Long Beach where the famous culinary artists served a delicious lunch in the lodge room. The concluding event of the day was a banquet where about 230 members and friends assembled for dinner together and to hear Mr. Cook's address of the evening. Dr. Bruce Gordon Kingsley very generously gave a half hour of organ music which was a beautiful ending to a happy occasion. The Federation sessions on the following day gave the members an opportunity to hear Mr. Cook, Miss Snodgrass and Dr. Roest, and provided also opportunities for personal acquaintance, so invaluable in carrying on our work. These were two eventful days of happy experience for all.

Returning in a twelve-hour flight from Los Angeles to Headquarters, the tour was continued two days later by a visit to New York, spending Mr. Jinarajadasa's final day in America with him and seeing him off on the "Berengaria," and continuing with one of the "teas" for which the New York members are famous, a dinner party for lodge officers, who were eloquently introduced by their genial president, Mr. A. Paul de Saas, and a members' meeting in the evening; then on to Washington, the National Capitol, for a Conference of the Atlantic Coast lodges. There another banquet, with the inimitable Fritz Kunz as toastmaster and Mr. Cook as principal speaker, and the following day a full program of activities; and the happy business of meeting members, discussing plans and feeling the unified dedication to the great work, was brought to a close so far as the tour was concerned.

The whole tour involved some 10,000 miles of travel, all by plane, with happiness and encouragement in the meetings and the contacts, which suggest a repetition of the experience, perhaps next year. Everywhere the National Officers were impressed with the deep sense of friendship which binds the members together, with their loyalty to the work and the unity that prevails throughout the whole Section. On this friendship and unity real growth can be achieved.

# The Easy Savings Plan

By THE NATIONAL PRESIDENT

**W**HEREVER your National President has traveled, from the extreme West to the extreme East of the country during the past few weeks, only enthusiasm for the new Easy Savings Plan has been expressed, and mail arriving at Headquarters is almost unanimously in favor. Members feel that here we have a plan under which our desired ends can be accomplished, and by the exercise of which we shall be able to pay our debt and still carry on our work without increasing dues.

It is but fair to state, however, that the success of the plan depends upon cooperation of members everywhere. The contributions through the deposit of small coins by many members will far exceed the larger contributions of the few, upon which we have relied in the past. The plan is devised to catch the pennies and dimes that now are not saved or given to any cause, but which through this Easy Savings Plan can be gathered together and donated, without the giver missing them at all. They would be in addition to con-

tributions now made, and because they are not now saved or given, would take nothing from any other cause. What the plan proposes to do is to take those pennies and dimes that just disappear in the course of the day's events, that are lost in the daily shuffle, but which can so easily find their way, through a systematic plan, into a useful channel.

But regularity is the key to success. The envelopes placed on our dressing tables, on the shelf over the kitchen sink, on our desks or even on the breakfast table, will often find us with a few loose coins which we shall never miss but from which the cause of Theosophy can greatly benefit. To wait until the end of the month and then spare a dollar does not quite serve the purpose, for we still would have missed the odd coins that we might have received through this systematic Easy Savings Plan.

Let us adapt our daily habits to this unified effort for the payment of our bonds and the forwarding of our work without raising dues.

## St. Michael's Center News

The August-September number of *St. Michael's News*, the official organ of the Center, gives an account of the recent sudden revival of dancing in Germany, with a series of brilliant performances attracting full houses evening after evening in the Berlin People's Theater. These dances, expressing the heroic joy of life, have given new impetus to the art, and are now spreading throughout the German cities. They differ greatly from those more serious dances in the earlier years following the war.

An interesting series of answers to questions also appears in this number, and Mr. Jinarajadasa concludes his talk on "A New Conception of Theosophy." "Music as a Healing Art" is the title of an important article.

From the October number we quote the following as evidence of an appreciation of youth at work in high places:

"Mr. Vernon Bartlett, editor of a very cosmopolitan monthly called *World*, writes an open letter to Mr. Anthony Eden with a very able statement of the Abyssinian problem. He says among other things: 'And you, Anthony, have to negotiate with all these ideas in mind. Many people, especially in your own party, believe you

will fail because you are so young, so new to the job. I, like millions of others, believe you may succeed just because you *are* so young. They did not consider you too youthful to fight for your country seventeen years ago; they have no right to suggest you are too youthful to negotiate for it now. I believe you may succeed, but only if, unlike the newspapers that attack you, you build up your policy on a rock. In this tempest of conflicting prejudices and political passions anybody who abandons certain basic principles must be swept away . . . You have, Anthony, a desperately difficult task ahead of you, but you have, also, an unparalleled opportunity of winning the gratitude, not of one generation of people in one country, but of many generations in all those countries where progress is held up by this constant fear of war. Good luck to you!'"

Everyone should read Mrs. Mary van Eeghen-Boissevain's summarization of Dr. Arundale's new book, *You*, and will wish to continue it into the next number. Art, especially art in education, claims two pages.

*St. Michael's News* is good reading and should have many subscribers.



# 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 Heart of Our Work

In the beautiful Ojai Valley, where I have been preparing for the coming season's work, in the mountain vale so specially consecrated to the activity of the inner life and the preparation for the race that will show mankind the Way of Happiness by its own intuitive wisdom and the simple beauty of its life, in this lovely spot the many problems of the world are seen in their perspective and in their fundamental simplicity. From that vision our theosophical work receives a new and potent significance. There are many organizations officially pledged to the promotion of brotherhood. But the uniqueness of our Society lies in the fact that it unites people of the most divergent religious and political convictions, of the most widely different intellectual attainments and cultural environments, on the conviction of the brotherhood of *all* creation (even the so-called inanimate) as the fundamental, inescapable *fact* of Existence; hence not a man-made dream which we *hope* may be realized, perhaps, in some vague future; but an eternal actuality which both experience and intelligence contrive to make men *acknowledge*; which therefore sooner or later all *must live*.

The life of our Society derives its invincible strength from the further recognition that this universal brotherhood links us, not merely to the kingdoms of Nature below, but equally definitely to the kingdoms of Nature *beyond* Man; that as we help our younger brothers, we in turn are helped by our Elder Brothers; that therefore human evolution is not haphazard and uncertain, but intelligently directed and utterly sure of success. The joyous experience of many of our members in co-operating with the Plan of Evolution and — in several cases — with its Directors, have given to our Society a buoyancy, a vitality and resiliency, which have successfully defied every attempt to wreck it.

It is the unsentimental, the truth-embedded view of brotherhood as unity expressed in *diversity*, not sickly uniformity, that lies at the heart of our work. It finds room for *all* men of goodwill, regardless of their attainments; it focuses attention on what *unifies* men, while giving intelligent attention — but no more than is needed for their gradual elimi-

nation — to the factors that *divide* men against each other. It seeks in all experience, as in all interpretations of life, the One Wisdom which the Sages have proclaimed *attainable* by men from time immemorial. Let us remember, in these days of panaceas and mental confusion, that the *heart* of our work is the attainment of this Wisdom, and its daily expression in a life of wholesome brotherhood with *all*, regardless of their way or stage of evolution. "Where there is no vision, the people perish."

## Our Advisory Groups

I cannot consider our experiment with national groups, linked for some definite work by correspondence with a leader, as an unqualified success. Some seem to have been in a state of coma from their very birth; some however have done quite well; for one, the "Social Order" Group, we have not been able to enlist the services of a competent leader so far. Dr. Wild's "Interpretation" Group is just starting what promises to be a fascinating career — the work of discovering the Soul of America from her literature. About the Astrology Research Group we have repeatedly reported interesting progress; this group under Mr. Strauss' leadership, contains some real students. We are grateful for occasional bibliographical help from our Library Research Group headed by Miss Nethercut; but our groups for religious and scientific research have not produced world-shaking results as yet! The Research Seminars of the New York Theosophical Society, although started as local groups, are now assuming the wider function of a clearing-house for the receipt and dissemination of Mr. Kunz's visual and textual materials, to be used as lecture materials throughout the world. We wish them much success. The Greater America Plan heartily encourages initiative and all careful, thorough work that will bring the priceless information of Theosophy to the public.

One of our most useful activities is undoubtedly that of the Children's Advisory Group, which really should be called the Mothers' Advisory Group! This Group has just issued its Fall Bulletin, a

special "Preparation for Motherhood" number of twelve pages. It is arranged to be of assistance to busy women. Besides such general topics as the editorial on Mothers and War and a resume of work for the coming year, a review of *Character*, an excellent new magazine, practical suggestions from members and various inspiring quotations, this number includes a bibliography and material of help to the expectant mother. Short passages quoted from our leading theosophical writers with references include such subjects as "Love," "Care of the Expectant Mother," "How the Ancients Prepared for Motherhood," "Duty of Parents," "Choice of Parents," "Incoming of the Ego," "The Play of Karma," "Building the Body," "The Building Elemental," "Angelic Aid," "The Ego," the meaning of Quickening and Still Birth, and a beautiful description of the World Mother's help during child birth.

These Bulletins can be procured for 10c each from the Director, Mrs. Muriel Lauder Lewis, Route 1, Ojai, California. Distribution of these Bulletins to all interested mothers is a practical

service any T.S. member can perform. If you cannot join in the research of this Children's Advisory Group, Mrs. Lewis solicits your help in subscribing to the quarterly Bulletin at 25c a year.

### *Special Experiments*

More than a year ago several lodges were asked to cooperate with the Greater America Plan by experimenting with work along the line of one or two specific objectives of that Plan. From Birmingham, Oak Park, and Ojai Valley Oaks lodges have come quite interesting reports about the results of these experiments. In a forthcoming issue we shall communicate some of these results. Meanwhile we should like to hear from the many others which undertook some definite experimentation during the past year; for we want the experience of the few to benefit all. Only by constant improvement of methods can we expect the greater vision to reach all who need it!

## Adyar News

### *Diamond Jubilee Convention*

Preparations for the Diamond Jubilee Convention are proceeding apace.

Among those who have registered for attendance is the distinguished scientist, Prof. Monod-Herzen, professor of science of the University of Kabul, who will attend the Convention with his mother. Prof. Monod-Herzen is well known for his important researches in Paris into the constitution of the atom. His presence at the Convention will be of very great interest.

For the first time in the history of the Society, a delegate from Indo-China will be coming, in the person of an Annamite member.

Gradually the number of those who will be attending the Diamond Jubilee Convention from abroad is mounting up, and the accommodation at Adyar will be taxed to the utmost.

### *The President's Tour*

From September 26 to October 19 the President was touring North India. Calcutta, Bihar, Gaya (the place made famous by its association with the Lord Buddha's Enlightenment), Benares (the North India Theosophical Conference), Bombay, Ahmedabad and Bhavnagar were included in the itinerary, at the close of which the President plunges into the business of completing arrangements for the Diamond Jubilee Convention.

### *Adyar's Social Life*

On Sunday, August 25, at the monthly entertainment, a cafeteria dinner and subsequent meetings attracted guests numbering nearly 100. The party coincided with Young Theosophist Day, and between musical programs, addresses giving the vital message of Theosophy were delivered by Dr. and Mrs. Arundale. Mr. Felix Layton, president of the Vasanta Youth Lodge, explained the Youth to Youth Campaign.

### *A Java Custom Introduced*

In Java there is a custom that when you remove from one dwelling to another or take up a new work, you give a feast and invoke the blessing of the devas. Mme. Stutterheim brought the custom to Adyar, and on taking over Leadbeater Chambers as hostess after the renovations, gave a party to the workmen — masons, fitters and others — thirty-six people responding to twenty-four invitations. An overseer and lay priest made a sacrament of the feast, as Indians invariably do, by discoursing on the good life and chanting a hymn in Tamil. It was a very happy housewarming.

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The great man is he who does not lose his child heart.—*Mencius*.

# Straight Theosophy Campaign

## PREPARATION MATERIAL FOR DECEMBER

(For program see August issue)

### What is Real Religion

**SUGGESTED LINE OF THOUGHT:** Read the introductory chapter and that on the origin of religion from books by one or two good modern comparative religionists. City libraries can recommend such. A few are suggested below. From this reading, outline the view of most present day students of comparative religion, which is that religion grew out of fear and ignorance, which they called magic. Establish their arguments fairly fully, giving references to books and authors for your authority. Then state the theosophical viewpoint of the origin of religion — that is the need for the spirit to seek its source no matter in how crude a form it may be encased. Give the real meaning of the word, and trace the evolution of religion and religious expression from the simple beginnings to the present day. Bring out the fact that there is one great spiritual source from which all religions have sprung, and that the low forms of religion have always been the religion in decay rather than in its prime. Enlarge upon the similarity of all religions in their essential teachings and try to show clearly what are the fundamentals of life, which is the meaning of real religion. Enlarge upon the mystical side of religion.

(ALL REFERENCES MAY BE SECURED THROUGH THE THEOSOPHICAL PRESS.)

*This Believing World*, Lewis Browne. (\$0.50, sale price from Press.) Chapters 1 and 2, "How It All Began."

*Studies in the Philosophy of Religion*, A. Seth-Pringle Pattison. (\$4.25.) Chapters 1 and 2.

*The Quest of the Ages*, A. Eustace Haydon. (\$2.50.) The Preface and Chapters 1, 2, 3, 9. Read the whole book if possible.

*Treasure House of the Living Religions*, compiled by Robert Ernest Hume. (\$3.00.) A compilation of the exact statements of the world's eleven living religions on all the important phases of religious thought and life.

*A Preface to Morals*, Walter Lippman. (\$1.25.)

*Statesmanship and Religion*, Henry Wallace. (\$2.00.) Chapters 3 and 4.

*The Spiritual Life*, Annie Besant. (\$1.50.) The whole book if possible. Particularly Chapters 1 through 8.

*The Universal Textbook of Religion and Morals*, edited by Annie Besant. (Part I, II and III. Each, paper \$0.50; Cloth \$0.75.)

*Four Great Religions*, Annie Besant. (\$1.00.) Showing the fundamental unity of these religions.

*Christos, The Religion of the Future*, Wm. Kingsland. (Not in stock.)

*Esoteric Basis of Christianity*, Wm. Kingsland. (\$1.25.) The Introduction.

*The New Civilization*, Annie Besant. (\$1.00.)

Lecture II, "The Religion of the New Civilization."

*The Spiritual Factor in National Life*, C. Jinarajadasa. (\$1.00.) Lecture I.

*A World Expectant*, E. A. Wodehouse. (Out of print.) Chapters 1, 2, 7, 11, 12.

*Theosophy and Modern Thought*, C. Jinarajadasa. (\$1.25.) Lecture IV, "The Search for Reality."

*Lifel More Lifel* C. Jinarajadasa. (\$2.25.) Especially Chapters 1 and 4.

*The Gods in Chains*, C. Jinarajadasa. (\$2.00.) Pp. 102-129: "The Idealism of Theosophy."

*Mysticism*, Evelyn Underhill. (\$5.00.)

*Mysticism*, Evelyn Besant. (\$1.25.)

*The Real and the Unreal*, Annie Besant. (\$1.00.)

*Three Parts to Union with God*, Annie Besant. (\$0.75.)

*Religion in a Changing World*, A. H. Silver. (\$2.00.)

*Religion Today*, A. L. Swift. (\$2.50.)

*Varieties of Religious Experience*, Wm. James. (\$2.00.) A classic!

(The public presentation of this subject requires the utmost tact and a good deal of sympathetic wisdom. Members in the audience who belong to various religious sects will not be helped by attacks upon their beliefs; rather should the essential value of real religion be so strongly stressed that they begin to see through theological forms into the heart of all religious truth, which is simple and universal, and which Theosophy reveals to followers of all creeds.)

### Creative Art

**SUGGESTED LINE OF THOUGHT:** First challenge popular conventional ideas about art and artists as apart from life or about the creation of art as a mere technical ability acquired in schools or crafts. Show that true art is born of deep individual experience of life, of an intuition, first internally expressed as artistic vision or imagination, and then projected by a technical activity into objectivity. Such art alone is creative; for though it may deal with old and familiar subjects, it reveals beauty anew, where others had not perceived it. Therefore creative art is not a monopoly of craftsmen; the "technical activity" which makes it perceptible to others may be found in the simplest actions of daily life. In this connection try to penetrate into the meaning



of such words as "grace," "charm," "taste," "refinement," etc. Show that while modern artists are floundering about without a clear vision of their mission and their power, Theosophy provides, in its information about "buddhi" and the reality of eternal ideas embodying the eternal beauty, the very philosophy which they need. Since the Supreme Artist is in all, all *may* be, and indeed *will* be as they develop, creative artists themselves. Hint at the loveliness of life on earth when a whole race (the coming intuitional race) of men will be creative artists; and encourage everyone to appreciate art and learn to express his deepest experiences in beautiful ways from now on.

(ALL REFERENCES MAY BE SECURED THROUGH THE THEOSOPHICAL PRESS.)

*Note:* With this subject perhaps more than any other no bibliography can be satisfactory to everyone. There is an enormous literature on art in which it is easy to lose one's way. The clear principles of theosophical literature on art (Bragdon, Jinarajadasa, Coomeraswamy, Rudhyar, Roerich, etc.) will greatly facilitate the understanding of other important writers, such as Ruskin, Maeterlinck, Santayana, etc. The lodge should make a special effort on this occasion, by simplicity and good taste in all its appointments, to make a favorable impression upon discriminating people by *example* and not merely by the words of the lecturer, who should be carefully chosen. Where a *really* high-class presentation can be made, a special invitation to local artists, art schools and art patrons is recommended.

*Creative Expression Through Art*, Gertrude Hartman, ed. (\$1.50.)

*The Beautiful Necessity*, Claude Bragdon. (\$2.50.) Gives the basis of all artistic design. Almost all Mr. Bragdon's books are helpful to one studying artistic expression; especially the following:

*Old Lamps for New*, Claude Bragdon. (\$3.00.) Especially Chapter 7, "The Artist as Priest."

*The Frozen Fountain*, Claude Bragdon. (\$3.50.) Especially on "Architecture."

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

*Projective Ornament*, Claude Bragdon. (\$2.00.)

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

*Tertium Organum*, Ouspensky; transl. by Bessaraboff and Bragdon. (\$5.00.)

*The Dance of Shiva*, Ananda Coomeraswamy. Splendid and penetrating presentation of Indian view on art. Especially Chapters 3 and 4.

*Theosophy and Modern Thought*, C. Jinarajadasa. (\$1.25.) The chapter on the "Basis of Art Expression," p. 96.

*The Idealism of Theosophy*, C. Jinarajadasa. (\$1.00.) Pp. 73-81.

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

*Art as Will and Idea*, C. Jinarajadasa. (\$.75.)

*Life! More Life!* C. Jinarajadasa. (\$2.25.) The chapter on "Theosophy and Art," pp. 56-78 and 253-256.

*Karma-Less-Ness*, C. Jinarajadasa, (\$1.25.) Essays on "Art." A gem!

*Fiery Stronghold*, Nicholas Roerich. (\$3.00.) Ch. on "The Beautiful," pp. 403-420.

*Art and World Culture*, Nicholas Roerich. (\$0.10, out of print.)

*Art as Release of Power*, D. Rudhyar. (\$2.50.) Original and stimulating essays; especially Chapters 2, 3 and 4.

*Sadhana*, Rabindranath Tagore. (3s.6d.) Esp. Chapter VI, "Realization in Action" and VII, "The Realization of Beauty." Also pp. 29-42, on "Creative Unity."

*The Fire of Creation*, J. J. van der Leeuw. (\$2.00.) Especially Chapter 3 and Chapters 5-10. Note pp. 199-202.

*Poetry, Its Appreciation and Enjoyment*, Louis Untermeyer. (\$3.50.)

*The Poetic Way of Release*, Bonaro Wilkinson. (\$3.00.)

*Song and Its Fountains*, A. E. (George Russell) (\$1.25.)

*The Sense of Beauty*, George Santayana. (\$2.00.)

*Beauty, An Interpretation of Art and the Imaginative Life*, Helen Russ Parkhurst. (\$4.50.)

*The Need for Art in Life*, I. B. Stoughton Holborn. Delightful.

*Art in Everyday Life*, H. I. and Vetta Goldstein. (\$3.00.)

*The Philosophy of Beauty*, J. H. Cousins. (\$1.00.) The view of a poet and Theosophist.

*The Treasure of the Humble*, Maurice Maeterlinck. (\$2.00.) Last two chapters.

*Arts and Crafts of Old Japan*, Stewart Dick. Especially Introduction, pp. 1-15. Illustrates influence of art on national life.

*The Ministry of Art*, Ralph Adams Cram. (\$2.25.)

*Wu Wei*, Henri Borel; transl. by Meredith Ianson. Chapter II, "Art."

*The Spiritual Foundation of Art*, Reginald Pole. *The Prophet*, Kahlil Gibran. (\$2.50.) Pp. 83-86, on "Beauty."

*Adyar Pamphlets*, (\$1.00 each.) No. 50: "Art as a Factor in the Soul's Evolution," by C. Jinarajadasa. No. 67: "Beauty in the Light of Theosophy," by Anna Kamensky. Nos. 79 and 80: "The International Union of Arts and Crafts," by A. L. Pogosky.

Other authors recommended are Ruskin (one of the world's greatest art interpreters), J. E. Barton, Laurence Buermyer, Helen Gardner, G. H. Opdyke, Max Schoen. All of these help to deeper appreciation of art.

### Alternative Suggestions—Submitted by Dr. Henry Douglas Wild

For the purpose of analysis, gather as many clarifying points of view as you can find concerning the essential or creative characteristics of architecture, sculpture, painting, literature, drama, music, the dance. An example is Claude Bragdon's conception of a building as a fountain. (See his *The Frozen Fountain*.) Illustrate the particular way, in each case, in which form is made to reveal the Universal Life. Relate the spirit of art, or beauty, to the spirit of growth, unfoldment. Describe, if possible, a personal experience in seeing

through an outer form to the inner reality, the archetypal meaning. Consider the greatness of idea as a criterion of greatness in art. Analyze the particular quality of mind, intuition and character which makes a certain poet, musician, painter or architect create as he does. To what extent is art a tool of creative understanding, or thinking with nature; an instrument of self-knowledge? What part should art have in theosophical education and character building? Apply to any example of modern art the ancient test of beauty as love of perfection and the ecstasy of its inward presence. Explore the possibilities of beauty as a test and standard of excellence in every department of life, even that of politics.

For the purpose of synthesis, indicate the relationship between the *world as idea* and the *world as will* in the life of the artist. (See Mr. Jinarajadasa's *Art as Will and Idea*.) Illustrate the way in which art unifies and completes life; the way in which it transmutes experience through the combined spirit of admiration, reverence and play. Develop the analogy between the life of an individual and that of a nation as respects a harmonious coordination of spiritual, aesthetic and utilitarian activities. In the art of America identify, so far as possible, the national spirit in its work of fusing the variety of our inherited cultural elements into a pattern expressive of our basic ideals. Interpret our national motto, "E Pluribus Unum," in the light of the theosophical philosophy of art. Dream a dream of the art spirit in its work of releasing America the beautiful! How do East and West unite in art? (See the work of Nicholas Roerich.)

#### BIBLIOGRAPHY FOR ALTERNATIVE OUTLINE

- Fiery Stronghold*, Nicholas Roerich. (\$3.00.)  
*Art and the Emotions*, C. Jinarajadasa. (\$0.35.)  
*Hindu View of Art*, M. R. Anand. (8s-6d.)  
*The Art Spirit*, Robert Henri. (\$3.00.)  
*Transformation of Nature in Art*, A. Coomaraswamy.  
*Elements of Creative Design*, Beste Mangard. (6s.)  
*The Foundations of Aesthetics*, Ogden, Richards and Wood.  
*Beauty: An Interpretation of Art and the Imaginative Life*, Helen H. Parkhurst. (\$4.50.)  
*Song and Its Fountains*, A. E. (\$1.25.)  
*The New Image*, Claude Bragdon. (\$3.00.)  
*Old Lamps for New*, Claude Bragdon. (\$3.00.)  
*You*, George S. Arundale. (Chapter on "Art.") (\$2.50.)

(References already given in THE AMERICAN THEOSOPHIST for August are not included here.)

## Where Science and Religion Meet

**SUGGESTED LINE OF THOUGHT:** The members' meeting dealing with the "Plan" in the universe, and the public lecture dealing with the meeting of science and religion are both to reveal the intelligent design behind the visible cosmos. Remind the audience that the restless mind of man finds peace in the discovery of *law*, but that the anxious heart seeks assurance that this law is benevolent,

i. e., that it is administered with love and wisdom instead of blindly, automatically. Hence while science merely seeks knowledge of the *laws* of nature, religion seeks to contact the *Intelligence* administering them. Show that physical science has now exploded the gross-physical conception of matter which was the basis of crass materialism; that biological science is *beginning* to recognize a life-force which is independent of physical matter but effects its organization when conditions are suitable (image of electricity and its uses!). Then demonstrate that psychological science is delving into the hidden realms of subconscious psychic activity in man and finding there a knowledge and creativeness which cannot be explained mechanistically; and, lastly, that psychical research reveals phenomena which refuse classification under physical laws, and force us towards the recognition of life-conditions *other* than physical. Then show that all these new trends in science, and the universal, *essential* religious intuitions of mankind, find their logical explanation in the larger world-view of Theosophy, revealing the laws and processes of the subtler aspects of Nature and of man, and the underlying unity of all. Be sure in this lecture not to jump to conclusions which the majority of our scientists refuse to draw themselves; heed Mr. Jinarajadasa's warning (THE AMERICAN THEOSOPHIST, September, 1935, p. 198) *not* to "force the evidence" or "quote indiscriminately!" Note *carefully* the source of quotations!

#### (ALL REFERENCES MAY BE SECURED THROUGH THE THEOSOPHICAL PRESS.)

- A History of Science*, Dampier-Whetham. (\$3.00.)  
*Exploring the Universe*, Henshaw Ward. (\$3.50.)  
*The New Decalogue of Science*, Albert Edward Wiggam. (\$3.00.) A bit biased in favor of eugenics as a panacea, but still thought provoking and stimulating.  
*Keeping Up With Science*, E. E. Slosson. (\$2.50.)  
*The Mysterious Universe*, Sir James Jeans. (\$1.00.)  
*Science and the Unseen World*, A. S. Eddington. (\$1.25.)  
*The New Background of Science*, Sir James Jeans. (\$2.50.) Especially the last two chapters.  
*The Great Design*, ed. by F. Mason. (\$2.50.)  
*The Garment of the Living God*, J. Y. Simpson. (\$2.75.)  
*Extra-Sensory Perception*, J. B. Rhine. (\$2.50.)  
The most important recent scientific book on this subject.  
*Space, Time and Relativity*, H. Horton Sheldon. A primer.  
*Tertium Organum*, Ouspensky. (\$5.00.) A revolutionary classic.  
*A Primer of Higher Space*, Claude Bragdon, (\$2.50.) On the "Fourth Dimension."  
*The Fourth Dimension*, C. W. Leadbeater. (Pamphlet, \$0.10.)  
*Life and Matter*, Sir Oliver Lodge. Written in 1909, but contains a brilliant reply to materialists (Chapter 4) and many other valuable observations.  
*Purposive Evolution*, E. Noble. (\$4.00.) Especially Part V, Chapters L and LI dealing with correspondences between science and religion.

*Science and the Modern World*, A. N. Whitehead. (5s.) Especially the chapter on "Religion and Science."

*The New Universe*, Baker Brownell. (\$4.00.)

*Science and Life*, R. A. Millikan. (\$1.00.) Especially Chapter 3 on "Science and Religion."

*Science and Religion, A Symposium*, Foreword by Michael Pupin. (\$1.75.)

*Science in Defense of Liberal Religion*, P. R. Anderson. (\$3.00.) Deals with Henry More's attempt to reconcile them; not with today's.

*Scientific Theory and Religion*, E. W. Barnes. (\$4.00.)

*The Metaphysical Foundations of Modern Science*, Edw. A. Burt. (\$3.75.)

*What Dare I Think?* J. S. Huxley. (\$2.50.) Chapters on "Science, Religion and Human Nature," "Science and the Future of Religion."

*Guide to Modern Thought*, C. E. M. Joad. (\$1.75.) A splendid and simple exposition.

*Modern Man in Search of a Soul*, C. Jung. (\$3.00.) A noble work.

*Things and Ideals*, Max Carl Otto. (\$2.50.) Chapters "On the Soul," "The War and the God-Makers," "The Hunger for Cosmic Support."

*The Enduring Quest*, H. A. Overstreet. (\$3.00.) A most popular treatise.

*Where Is Science Going?* M. K. E. L. Planck, with a Prologue by Albert Einstein. (\$2.75.) Deals with free-will and determinism.

*Paradoxy, The Destiny of Modern Thought*, R. Rothschild. (\$3.00.)

*The Open World*, Herman Weyl. (\$1.50.) Three lectures on the metaphysical implications of science.

*The Mahatma Letters to A. P. Sinnett*, ed. by A. Trevor Barker. (\$7.50.) This work is full of references to science and to religion. See Index.

THEOSOPHICAL LITERATURE especially from our classical authors, contains continually references to the scientific facts underlying man's religious impulses and the teachings and rites of the great religions of the world, as well as to the spiritual and psychic realities underlying the laws discovered by modern scientists.

(Discrimination is called for in the use of this very incomplete bibliography. Most books on this list express the strong opinions of the author in convincing language; and the list covers a great variety of frequently conflicting views. Critical thinking and selection of the most suitable ideas will produce a fascinating lecture with this material; wishful, gullible, thoughtless reading will only produce confusion.)

## Citizens of Tomorrow

SUGGESTED LINE OF THOUGHT: First elaborate on the eternal renewal of life in all kingdoms of Nature: forms which have come to hamper instead of help the functioning of the evolving consciousness within must be cast off and replaced by more plastic ones. Mankind is perpetually renewed in youth. But the very plasticity of the human child makes education such a grave responsibility. To

what shall we educate? To make the new generation a copy of ours? Or must we leave them without knowledge of our problems and our solutions and yet expect them to take up the tasks we must eventually leave? Is our education really practical? Do we educate so that the ego will be able to make use of the personality for his larger purposes? To build a new world what does youth need? Show that the general confusion concerning "the next step," in our individual as well as in our collective life is due to ignorance about the big, the cosmic Plan of progress. Theosophy reveals its outlines and many details. Talk simply and clearly about the new Sub-race, and the place of intellect and intuition in its members. Show how we can co-operate with this Plan by giving youth the right education and opportunities for developing their individual, creative intelligence and intuition, and for developing the habit of using their energies for constructive and social purposes. Touch upon the task of youth in the T. S., and enlarge upon the ideal cooperation between youth and age needed for establishing a happier world, and appeal to the old to relax and mellow, since they will soon return as children themselves, and Life is on Its Way.

(ALL REFERENCES MAY BE SECURED THROUGH THE THEOSOPHICAL PRESS.)

*The Bedrock of Education*, G. S. Arundale. (Out of print.)

*The Spirit of Youth*, G. S. Arundale. (\$20.)

*The Training of the Human Plant*, Luther Burbank. (\$1.00.)

*Education for the New Era*, Annie Besant.

*Education as a National Duty*, Annie Besant.

*Indian Ideals in Education, Philosophy and Religion*, Annie Besant. (\$1.00.)

*The New Civilization*, Annie Besant. (\$1.00.) Ch. on Education.

*Civilization's Deadlocks and the Keys*, Annie Besant. (\$1.25.) As above.

*The Changing World*, Annie Besant. (\$1.50.) A masterpiece!

*Problems of Reconstruction*, Annie Besant. (\$0.75.) Chapter on "Political Reconstruction and Education."

*Some American Lectures*, Annie Besant. (\$1.00.) Pp. 37-49 on educational tasks before this generation of Theosophists.

*Our Relation to Children*, C. W. Leadbeater. (\$20.) As great as it is simple.

*Beginnings of the Sixth Root Race*, C. W. Leadbeater. (\$1.50.) Also to be found in *Man: Whence, How and Whither*. The world eight centuries hence.

*Education as Service*, J. Krishnamurti. (\$.75.) A classic for parents and teachers.

*Child Training in the Light of Theosophy*, R. K. Kulkarni. (\$1.50.)

*Pythagoras*, by a Group of Students. (\$1.50.)

Splendid ideals for education as realized by the world's greatest educator.

*The Science of Social Organization*, Bhagavan Das. (\$3.00.) Lecture III, "The Problems of Education." Views of the great Lawgiver Manu.

(Concluded on Page 264)



# The Inner Life

By CLARA M. CODD

**Theme for the month:** *Occultism.*

**Thoughts for the month:** "*You must study deeply the hidden laws of Nature, and when you know them arrange your life according to them, using always reason and common sense.*" ("At the Feet of the Master".)

This month we are beginning a new series, one dealing in particular with ourselves, our different vehicles of consciousness, and the best ways of training them for service. This first little chapter will be a kind of preliminary, for though we might call the whole series "Occult Training in Daily Life," it will be very simple, and I want to start rightly with the underlying motive and outlook for such training. The greatest occultist I ever met, the late Bishop Leadbeater, said that occultism was the apotheosis of common sense, and he was himself the embodiment of that truth. There was no pose, no pretense, no mysteriousness, no air of superiority, about Bishop Leadbeater. Dr. Besant once said of him that he was the most humble person she had ever met. Well, he certainly did not care whether he was being thought a lot of. He was very decided about many things, but cared little for what other people thought about it. He never seemed to mind about himself at all. He was so extraordinarily one-pointed about what to him was the Master's business. *That* mattered, but himself not at all. And like all great people, he was very simple, almost child-like in his enjoyment of very simple things. He was a great psychic, yet the last thing he ever did was to use his powers just to amuse people or interest them even. He was a veritable oyster if anyone wished to get him to talk about such things. Only to his own people, or to a group for study, would he unfold the lore which he had gathered by very patient and painstaking research.

Madame Blavatsky was another true occultist, and she has written very forcibly upon the difference between real occultism and supposed occultism. Probably you all know her article on "Occultism Versus the Occult Arts." She there states plainly that occultism is *not* astrology, palmistry, numerology, etc., nor even psychic development, though that may, and frequently does, accompany true occult advance. She says that true occultism means the transcending of the personal self in order that the freed spirit in man may realize

his unity with the All-Self, and become a channel of its beneficent power for the service of all living things. Let me give her words.

"True occultism or Theosophy is the 'great renunciation of self', unconditionally and absolutely, in thought as in action. It is *altruism*, and it throws him who practices it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But no sooner is he 'accepted' than his personality must disappear, and he has to become a *mere beneficent force in Nature* . . . . It is only when the power of the passions is dead altogether, and when they have been crushed and annihilated in the retort of an unflinching will; when not only all the lusts and longings of the flesh are dead, but also the recognition of the personal self is killed out, and the 'astral' has been reduced in consequence to a cipher, that the union with the 'Higher Self' can take place. Then when the 'astral' reflects only the conquered man, the still living but no more the longing, selfish personality, then the brilliant *Augoeides*, the divine *Self*, can vibrate in conscious harmony with both poles of the human entity — the man of matter purified, and the ever pure Spiritual Soul — and stand in the presence of the *Master Self*, the Christos of the mystic Gnostic, blended, merged into, and one with *It* forever."

No wonder H. P. B. wrote elsewhere that "The eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow." I will go on quoting more sayings of hers about occultism. She says too, "Occultism is not magic, though magic is one of its tools. Occultism is not the acquirement of powers, whether psychic or intellectual, though both are its servants. Neither is occultism the pursuit of happiness, as men understand the word; for the first step is sacrifice, the second, renunciation. Occultism is the science of life, the art of living."

So let us study and practice, as far as we can, with the powers and opportunities given us by karma, that we may learn to serve better and more wisely now, and create greater opportunities for that learning and service in a future life.

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What the superior man seeks is in himself; what the small man seeks is in others. — *Confucius*

# The Theosophical Order of Service

By ROBERT R. LOGAN, CHIEF BROTHER

Although Mrs. Edith Lee Ruggles, the National Head, was unable to be present, the Social Service Department was well represented on T.O.S. day at Convention by Miss Mazie Armistead of Chicago, who, although not a member of the T.S., volunteered to demonstrate how Braille writing for the blind is actually done.

Miss Armistead introduced the work with a short talk from the Convention platform in the morning. In the reception hall of the Headquarters building during the rest of the day she showed, with the necessary Braille equipment which she had brought from Chicago, exactly how the raised Braille letters are made. A number of our members expressed keen interest in the work, and it is probable that at the next Summer School session a course of instruction will be given so that the work of transcribing theosophical books for the blind can be largely increased. Miss Armistead's talk was as follows:

"It has been my great privilege and joy for the last three and a half years to work for the blind in transcribing books for them. This method is called Braille. I think many of us have heard of the word Braille but we do not really know what it means, or what was the reason for its being called that.

"This morning when I came out from Chicago when I looked at the sky and saw the green trees, the sunshine and all the birds and flowers, I wondered how many of us realize what a wonderful thing it is to have eyesight. I often think we little appreciate our faculties until we lose them. In fact we do not think much about them until perhaps one day they go, and then we realize. There are over 100,000 blind people in the United States alone, but if that depresses us we need only to think of the many hundreds of workers who are working for them in various ways, endeavoring to lighten their burden, and especially through Braille work.

"This Braille system is a series of six points or dots in different combinations which form the letters and words that the blind people read with their finger tips. Louis Braille, the founder, was born in 1809 in a little town in France. That has a greater significance behind it when we think of so many wonderful souls who were born there, or perhaps I should say reborn.

"Louis Braille was three years old when through an unfortunate accident in his father's harness shop he became blind. When he was ten years of age he was placed in an institution for the blind in Paris. Ten years later, when he was about twenty-one, he devised and perfected this Braille system, these six raised dots, whereby the blind can read, and write. By this time, of course, other systems

had been tried, although none were as successful as his system.

"In the early days there had been a simple system of tying knots in a string, and forming letters and words, and in Italy in the sixteenth century they had used a small wooden board into which were cut initials over which the blind ran their fingers. Then in France the blind read by means of pin pricks in paper, but up to the time when Louis Braille founded his system in 1829 the blind were very much handicapped. This system was never adopted until after his death. He was never recognized, as has often been the case with famous men who have contributed much to their day.

"About five years after his death this system was adopted in France and then later on in England. Up to the time of the World War, however, only certain texts were transcribed, which handicapped blind people even more and isolated them; but during the World War from 1914 to 1918, 10,000 soldiers and sailors lost their eyesight. Then it was the Red Cross sent out a call for volunteers to transcribe books for the blind. Many people responded and this gave a nucleus for our wonderful Braille books, which are now placed in all the libraries in the United States. We transcribe not only in English, but in French, Spanish, German, Italian and Latin, and our books are placed in the public schools, so that blind children can work side by side, for the same textbooks are available to them as to the sighted children.

"It is only through the volunteer service of altruistic people that this is being accomplished. Of course there is the American Braille press, several big Braille presses over the country here, but this is very costly, so it is the hand-copied books which are most available and of which I speak this morning.

"The work is very simple, as it requires only a little concentration, patience and time. A great sense of the need of the blind causes one to wish to do more for them along such lines. I should like to interest as many people as I can in working for the blind, through the Braille system, and other important work.

"I am associated with a Jewish organization which works directly with the Chicago Public Library. There are about seventy of us, with but four Gentiles associated with our group, but a very common cause unites us all as brothers. There is no age limit to this work. We have a transcriber who is seventy years of age and one who is eighteen. To transcribe or hand-copy Braille is a very simple process. It requires only a little patience and a deep desire to help, and the Theosophical Order of Service could so easily help these unfortunates."

## What Lodges Are Doing

*I should like in connection with lodges to give you one thought and that thought I bring through flowers. Indeed it is a wonderful message which an exquisite red rose will give, but not less an exquisite message is given by a tiny flower of the wayside. Do not judge lodges by their size. There is just as much Theosophy in its exquisite nature in the tiniest lodge as in a large lodge well organized. So as you think of a Section, think of it as a unity, large and small, and do not think only of the large lodges. Sometimes it is the smaller lodges that give more of the spirit of Theosophy than the larger lodges where they think a lot about organization and less about the spirit of it all. — C. J.*

**Besant Lodge** (Cleveland) enjoyed the privilege of having Dr. H. Douglas Wild as a guest speaker in September, at which time he gave selections of poetry of the modern youth. The lodge has embarked upon the Straight Theosophy Campaign with real enthusiasm. Mr. L. W. Rogers opened the season early in October with a series of lectures which were well received. His talk to members was especially noteworthy. Under the auspices of the Art Appreciation Group, a Silver Tea was held Saturday afternoon, October 12, with an interesting program of poetry. Mrs. Goldie Mathie of Barberton, Ohio, was the charming hostess, and tea was served in the lodge rooms.

**Besant Lodge** (Hollywood): October has been a busy month for the lodge, with the Sunday afternoon Tea Table Talks. On these occasions there have been splendid speakers, including the Rt. Rev. Charles Hampton. The lodge is experimentally transferring the afternoon Tea Table Talks to an evening hour to see which will attract the larger number of people. Several new classes have been organized for the fall season — a beginners' and an advanced class in Theosophy, a class in *The Secret Doctrine* and an afternoon class on subjects to be chosen. The members are making every effort to reach a larger public.

**Blavatsky Lodge** (Hollywood) opened its public lecture season with three interesting talks during October — two "Straight Theosophy" talks, by Mrs. Antoinette DeC. Orme and Mrs. Elizabeth M. Geiger, and one on "Gesar, the Tibetan Messiah," given by Mr. J. Henry Orme.

**Brahmavidya Lodge** (Tampa) has moved to larger and more attractive quarters, at 411 Grand Central Avenue. A hall large enough for all lectures, a big kitchen and a small lounging room are the main features. The lodge plans to carry out the Straight Theosophy Campaign, and also to give a social for members and friends once each month. The Theosophical Order of Service work is receiving attention in Tampa, with a new healing group under the

leadership of Mrs. Amelia Hawley and plans for other departments by Mrs. Leiti Fresh, head brother.

**Columbus Lodge** had the pleasure of a visit from Captain Ransom on September 30 and October 1. Sunday afternoon meetings were resumed on October 6, when Mrs. Jennie E. Bollenbacher spoke on "Theosophy — What It Is." The study of *The Secret Doctrine*, under Mrs. Bollenbacher's direction, was resumed at the opening of the fall season.

**Des Moines Lodge** began the new season with visits from Dr. Pickett and Miss Sommer in September. Both speakers gave public talks which attracted several newcomers to Theosophy.

**Detroit Lodge** writes: "We have certainly had the finest imaginable start for our fall activities! Mr. Jinarajadasa visited us first and filled all the members with enthusiasm; then Mr. Kunz came and filled all the T.S. lecture-goers in this vicinity with ambition to work harder and learn more. The result is that we have a very large enrollment for the several classes which are now beginning. When Mr. Jinarajadasa was with us we had a supper preceding his talk to members. Although Mr. Jinarajadasa could not be there, Miss Poutz attended, and the eighty-five members who were present had a very enjoyable and inspiring get-together. This gathering and the talk afterward took the place of the regular Michigan Federation Convention, and members came from a number of towns and cities in this State as well as in Ohio."

**Harmony Lodge** (Toledo): The lodge program of activities includes a regular Sunday morning devotional service and lecture, a Wednesday evening meeting at 7:30 for reading and discussion, and a study class at 8:30 in "The Ancient Wisdom."

**Hermes Lodge** (Philadelphia): The October calendar of events for the lodge announces five lecture and discussion groups — "Right Citizenship," under the leadership of Mrs. Alice F. Kiernan; "The History of the Theosophical Movement," conducted by Miss Mabel K. Zimmers; "Man and

His Universe," a series of lectures by H. F. Munro, Sr.; "Theosophy and the Bible," lectures by the Rev. J. C. Wagner; and "Theosophy and Its Practical Application to Life's Problems," a study and discussion group. Mr. Rogers presented a series of public lectures from October 16 to 19, and Miss Henkel spent a week with the lodge in October.

*Houston Lodge* opened the year's activities with a party on September 27, at which forty-one were present. Novel entertainment and delicious refreshments were provided. During the summer, visits were made and literature distributed, resulting in two new members. A full program has been planned for the winter — class work and frequent lectures, illustrated by pictures. Mr. Rogers, greatly loved in Houston, will give a series of lectures early in December.

*Jacksonville Lodge* began its fall and winter season with renewed spirit and a determination on the part of its members to put Theosophy forward during the coming year. The Straight Theosophy Campaign was launched Sunday evening, October 6, with a public talk on "What Is Theosophy?" by Mrs. Nellie Young, recently demitted from New Orleans. The lodge correspondent writes: "Our rooms are being redecorated and draperies hung; old pictures are being taken down and new ones replacing them. Beauty and simplicity will be the keynote in the decoration of our rooms, which is under the supervision of Mrs. Marjorie Sharpe. We shall do away with the bright overhead light and replace it with several floor lamps, which will give the rooms a more friendly atmosphere and will be inviting to strangers. We expect big things this year and invite all of our friends to visit with us."

*Milwaukee Lodge* is enthusiastically carrying out the Straight Theosophy Campaign. On Sunday evening, October 6, Mrs. Cecil R. Boman, president of the Chicago-District Federation, gave the first public lecture of the Campaign, on "What Is Theosophy?" She gave also an afternoon lecture on "Whither Is Science Leading Us?" The following Sunday evening Prof. R. Brenes-Mesen presented the second public lecture of the Campaign, and the Rt. Rev. Edmund Sheehan gave the next two Campaign lectures the following Sunday afternoon and evening. All of the members are cooperating to make this program of Straight Theosophy a success, and each member is preparing a talk on some subject of the Campaign to be presented at the members' meetings. A very creditable start was made by Miss Gertrude Silberman and Mrs. Alice Schwab, who presented the first two talks. On October 31 theosophical books will come to life.

A Halloween party is to be given that night, with members dressed in costumes representing various theosophical book titles.

*New York Lodge:* The September-October number of the charming bulletin issued by New York Lodge brings interesting news of the summer's activities and many intriguing plans for the coming season's work. The bulletin tells about the inspiring visit of Mr. Jinarajadasa in September, and the pleasure of the lodge in a Sunday afternoon spent with Captain Ransom. It describes the members' eager anticipation of a brief visit by the National President and National Secretary; and announces New York's own Diamond Jubilee on November 17, with a members' meeting and tea in the afternoon and a public talk at the Mecca Temple in the evening. Plans for an Oriental Bazaar on November 5 are related in a most inviting manner. Several paragraphs of the bulletin are devoted to the many classes and seminars, including a Speakers' Training Class and a Saturday morning Children's Class; and the speakers for the Wednesday evening members' meetings are announced for the first quarter.

*San Antonio Lodge* voted to carry out the Straight Theosophy Campaign. Public lectures began on October 6 and are to continue throughout the season. The lodge library is open weekly on Friday afternoon from two-thirty to five.

*Seattle Lodge of the Inner Light:* Public activities for the first three months of the coming year will include a series of lectures, following the Straight Theosophy Campaign, given by Mr. Charles A. Berst, president of the lodge. Mr. Thomas G. Yerex conducts Sunday evening studies in "The Ancient Wisdom," to which the public is invited. Members' meetings are devoted principally to the Straight Theosophy Campaign.

*St. Louis Lodge:* Public lectures on "The Occult Interpretation of the Bible" were resumed on October 14 by Mr. Charles E. Luntz, lodge president. A vegetarian dinner and a delightful entertainment were given on October 12. The October program of the Theo-Arts Club included study based on the Theosophical Correspondence Course, and a talk by Mr. Luntz on "Ancient and Modern Thought Contrasted."

*Washington Lodge* had the privilege of a visit from Mr. Jinarajadasa on October 2. The lodge was host to the Atlantic Coast Conference for its two-day session, October 12-13, at which the National President and the National Secretary were present.



The eternal is the deep contemplation of the present. If you are able to understand the present with all its significance, with its richness, with its fullness, you have understood all time and therefore you are beyond doubt. —KRISHNAMURTI.

# Theosophical News and Notes

## *Mr. Jinarajadasa*

While in the East to attend meetings of members in New York and Washington, Mr. Cook and Miss Snodgrass had the happiness of spending with Mr. Jinarajadasa his last day of this tour in our country and of seeing him safely aboard the "Berengaria."

Mr. Jinarajadasa was scheduled to sail on the "Laconia," but discovered at the last moment that that boat would arrive in England too late for some public and member engagements there. Fortunately, the "Berengaria" sailed later the same day, arriving a day or two earlier in time for these engagements to be kept. The steamship company was accommodating in the re-arrangement, and on the 20th of October Mr. Jinarajadasa delivered in London his public lecture "The Conquest of Spirit and Matter." He will be back at Adyar about the middle of December, in the meantime fulfilling engagements in England and in some other European countries.

It was with regret that we saw Mr. Jinarajadasa departing. He does not promise to be back with us soon, but he carries with him the deep appreciation and affection of the American Section, and it is hoped that these will soon draw him back again to further work and still closer association among us.

## *Jubilee Observance at Headquarters*

Saturday and Sunday, December 28 and 29, have been set aside at Olcott for participation in the Diamond Jubilee activities coincident with the great meetings at Adyar. Throughout the world this synchronous observance will take place, and many of our lodges in America will undoubtedly arrange a program through which to share in the world-wide celebration.

At Headquarters we hope to share the meetings with many members. The program will be announced later, but union with Adyar and our brothers of the Society the world over will be the central theme. In this atmosphere of the realization of brotherhood and unity, honor will be paid to the founders who established the Society sixty years ago and to Those Greater Ones Who inspired so great a service to the world.

The two days will inevitably be a period of great inspiration, and it is hoped that many members will register to share with the Olcott staff the joy and upliftment of the occasion.

We anticipate a miniature Convention gathering, so please make your reservations promptly.

Rates depend upon the number registering—estimated \$6.00 to \$8.00 for board and room for the two-day period.

## *The New Cultural Development*

Consultations and discussions leading toward the eventual consummation of Mrs. Shillard-Smith's splendid concept are continuing, and your National Officers were able to spend an evening on this important matter with Mrs. Smith while in Washington, and more recently some hours with the architect, at Headquarters.

A tremendous amount of planning has to be done. Every detail must be considered. But the success of the project depends not alone upon the magnificence of the ideal or upon the perfection of the planning or the beauty of the building, but upon the cooperation in thought and feeling and understanding of every member of the American Section. This magnificent program comes to us as a challenge to live beautifully, to grow in appreciation of the beautiful as well as of the good and the true, to bring into all our theosophical activities everywhere a fineness of feeling, a delicacy of appreciation, even a demand for surroundings of beauty and culture in which our work may progress through a new appeal, awakening intuition through its correspondence with the emotional upliftment derived from a response to beauty.

While this great project is in course of development, we, the members of The Theosophical Society, can best show our sympathy and appreciation by ourselves becoming creative of the beautiful and the artistic, and setting ourselves and our work amidst surroundings that show forth these aesthetic values.

## *A Discovery*

Some members have discovered that the slot for inserting coins in the Easy Savings envelopes will receive not only pennies and dimes, as was intended, but also nickels and even quarters. (And we have heard that carefully folded bills do not too obstreperously resist.)

We are grateful to our members who have made known this discovery to us. It indicates that some are finding larger coins that can be devoted to our purpose of sharing in the payment of our joint obligation—the building bonds. Opportunity is thus also provided for those to whom dimes are substantial amounts, to contribute the lowly but no less worthy nickel.

This sharing in the obligation is really a theosophical way to deal with a problem which is not that of any one of us but of all of us. It is our debt because it is owing by our Society—and fortunately, by the simple method provided, we can all share in its payment and miss but little the small coins that by cooperative effort can soon liquidate a relatively large indebtedness.



### *Travelers to Adyar*

The arrangements for travel to the Diamond Jubilee Convention via the Italian Line were made months ago, and our announcement in the October number went to press before President Roosevelt's proclamation. Developments in the Italian war zone and the proclamation together combine to urge upon us a reconsideration of these plans long ago conceived.

It is probable that there will be no party from this country. A number of members have already started via the Orient, and members who are still seriously planning the trip should write to Headquarters for alternative routing.

### *Diamond Jubilee Record*

I have just listened to the special phonograph record by Dr. Arundale which has been produced in connection with the approaching Diamond Jubilee, and was delighted with its very unusual clarity and the splendid reproduction of the voice of the President. But more than this is the fact that the record offers a unique synthesis of what Theosophy is. I think that never has such a fine statement been put into such a short passage.

This record is to be recommended to every lodge and should have a place in its Jubilee celebration.—S. A. C.

### *Second-class Mail Cannot Be Forwarded*

Since additional postage is required on second-class mail which is to be forwarded, we cannot undertake to forward such mail from Headquarters.

### *Let Your Christmas Buying Help the Blind*

*The Theosophical Association for the Blind* has prepared a group of lovely calendars for 1936. They are made entirely by blind people and each calendar shows an attractive view of Adyar. They will make lovely gifts to take the place of Christmas greeting cards, and they will prove useful to those who receive them. It is seldom that the opportunity of combining beauty and so much helpfulness is afforded. The entire amount received for these calendars will be sent directly to *The Theosophical Association for the Blind* and will be used to carry on the work of that organization. Order through the Theosophical Press, Wheaton, Illinois.

### *National Officers' Traveling Expenses*

To obviate misunderstanding voiced by a few members, it seems necessary to state that the cost of travel about the Section by the National Officers is privately contributed and does not come out of the Section's funds. Members should know that the National President derives neither compensation nor expenses from the Society, for it has no funds available for this purpose.

Those who know of the busy life of the National President — apart from theosophical activities — must know also that visits to the Section would be impossible were it not for time-saving airplane travel service.

It is necessary to make this statement in order that no misunderstanding as to the use of the Section's funds may interfere with the cooperative effort now being made by our members, through the Easy Savings Plan, to rid ourselves of our building debt.

### *Summer School Proceedings*

The Theosophical Press has received almost sufficient orders to justify printing. About a hundred more are needed before releasing copy to the printer, and the larger the edition the less the cost per copy. The Press cannot print without a sufficient pre-publication sale. There remains on hand a large stock of 1930 Proceedings and some of 1931, and it is not desirable to add to unsold stock.

But here is where you may benefit. With each of the next 100 orders for the Summer School Proceedings of 1935, the Theosophical Press will supply free one copy of the Proceedings of 1930 or 1931.

### *Used Magazines*

One of our lodges encourages all members to turn in to the lodge their used magazines. Many members subscribe to magazines of various kinds. Other members would like to read them, and this lodge has found a valuable source of funds in this contribution of used magazines which other members are willing to purchase at reduced prices.

We recommend the idea to all lodges.

### *Gift to Olcott Library*

An English-Sanskrit dictionary has been presented to the National Library at Olcott by Mrs. Adeltha Peterson, a member of the staff. This book is a very substantial addition and we are grateful.

## Introductory Study Course

The new Introductory Study Course in Theosophy (in two parts) is especially recommended for individual inquirers and inquirers' classes. Part I of this Course is a short, concise, simply worded and logically planned series of lessons, complete in itself. For individual inquirers not able to attend a class, the services of a correspondence teacher is to be provided, while those who are fortunate enough to be in contact with a class using the course will submit answers directly to the class leader.

*Study, action, friendliness* — these are the keywords given by Dr. Arundale as the special objectives of the immediate future, and it is hoped that this Study Course will find its way into the hands of every interested inquirer, and certainly of every new member, as the first step in the realization of these aims.

The Theosophical Press offers a special rate of \$5.00 for Part I, including the prescribed text books, or \$1.00 for Part I alone.

## Southern California Federation

The secretary of the Southern California Federation writes:

"The air-mindedness of our 'Flying Officers' from Headquarters brought much joy on October 6 and 7 to the members of the Federation of Southern California in the event of the visit of Mr. Sidney A. Cook and Miss Etha Snodgrass to the Southland. We had the rare pleasure of having them both with us for two whole days — together with Dr. Pieter K. Roest, who is sojourning in the Ojai.

"Much was crowded into those two days. On the Saturday morning, after motoring down the coast from the Ojai, where they had been visiting Mr. Warrington for a day, they were met at the Santa Monica Lodge by the president of the Federation, Mr. Ray F. Goudey, and the secretary, Mrs. Edna Dunrobin. A tour of the lodges started, nine of the fifteen lodges of the Federation being visited throughout the day. The route was down the coast, through South Los Angeles to Long Beach, arriving there at noon, where a delightful luncheon was served by the Long Beach Lodge; then inland to Alhambra, Pasadena, Glendale, Los Angeles, Hollywood Lodge and Blavatsky Lodge, Hollywood. At every lodge a representative delegation was on hand to welcome the visitors.

"The feature of the evening was a banquet held at the First Unitarian Church in Los Angeles, over 200 people attending. An address of welcome was given by Mr. Goudey, which was graciously responded to by Mr. Cook. Short talks were given also by Miss Snodgrass, Dr. Roest and Mr. Holland,

the Vice-President of the Section. Some delightful singing by one of our Young Theosophists, Miss Etheleon Stanton, and an organ recital by Dr. Bruce Gordon Kingsley closed the evening.

"On Sunday the Convention continued with both morning and afternoon sessions at the Hollywood Woman's Club, the speakers of course being our charming guests. Much ground was covered in their addresses and a very clear picture was presented to us of the work being done throughout the Section, as well as the work being planned for the future. Too much cannot be said of the value of this personal touch in cementing the link with Headquarters. The beautiful friendliness of our visitors was warmly responded to by all. We are truly grateful for the privilege that has been ours and do feel that a great impetus has been given us for our work in the future. It was with much regret that we bade them 'au revoir.' "

## Ohio Federation

The Ohio Federation sends the following delightful report of its contact meeting at Hamilton on October 6:

"Sunday, October 6, was one of those crisp, bright autumn days that is remembered all the year long. Theosophists of the Ohio Federation from Columbus, Springfield, Dayton, Cincinnati, Indianapolis, Indiana, and outlying districts, found it a pleasure to travel to Hamilton for the first contact meeting of the year. There was also anticipation in their journeying, for the guest speaker was Captain Sidney Ransom, our fellow Theosophist from England and points about the globe, and the subject for discussion was 'What Is Theosophy?' — that 'hardy annual,' as Captain Ransom put it, upon which Theosophists exercise their buddhic teeth, if any.

"The meeting was preceded by a program of singing. Captain Ransom then proved himself to be all that had been anticipated. Talking about the dharma of the Theosophist, he stressed the idea of the privilege that it is for us to have been drawn into The Theosophical Society, and as he described vividly the greatness of some of our fellow members, past and present, we seemed to experience the significance of that privilege of being so near them, and the whole assembly rose to one of those grand theosophic moments of true vision.

"In closing, Mr. James S. Perkins, the president, suggested that permanent value could be obtained from such a meeting if each one present could capture and weave into his life some outstanding idea, concept or vision that had been brought out during the afternoon.

"Arrangements were completed for the second meeting to be held in Indianapolis October 27, and the third in Dayton November 17. The subjects to be discussed will be those provided for in Dr. Arundale's Straight Theosophy Campaign."

*Itineraries*MISS ANITA HENKEL, *Field Worker*

Florida Federation November 1-December 15:

November 1-6, Jacksonville.

November 7-8, Gainesville.

November 9-12, Lakeland.

November 13-17, Orlando.

November 18-19, West Palm Beach.

November 20-21, Fort Lauderdale.

November 22-26, Miami.

November 28, Sarasota.

November 29-December 1, Tampa.

DR. NINA E. PICKETT, *Field Worker*

November, Puget Sound District.

CAPTAIN SIDNEY RANSOM, *International Lecturer*

November 2-3, Detroit, Mich.

November 4-7, Grand Rapids, Mich.

November 10-16, St. Louis, Mo.

November 17-20, Des Moines, Iowa.

November 21-23, Omaha, Neb.

November 29-December 3, Kansas City, Mo.

December 4-6, Wichita, Kan.

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

October 20-November 12, Northern California Federation.

November 15-17, Medford, Ore.

November 19-27, Portland, Ore.

November 29-December 4, Tacoma, Wash.

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

November 3-8, Boston, Mass.

November 9-10, Hartford, Conn.

November 11, Springfield, Mass.

November 12-13, Albany, N. Y.

November 14-15, Syracuse, N. Y.

November 17-20, Detroit, Mich.

November 21-23, Columbus, Ohio.

November 24-27, Oak Park, Ill.

*Statistics**American Theosophical Fund*

Previous receipts.....	\$21.00
To September 30.....	79.65
	<hr/> 100.65

*Building Fund*

Mr. M. B. Holmes, Mrs. Ada Knox, Miss Lucile Tenny, Mrs. Emma M. March, Judge William E. Haily, Mrs. H. B. Mead, Mr. Laurits Rustin, Miss Minnie Tolby, Miss Gwendolyn Garnsey, Miss Anna E. Kerr, Rockford Lodge, Mrs. Mabel A. Sandt. —

Total \$106.00

*Greater America Plan Fund*

Previous receipts.....	\$175.50
To September 30.....	584.60
	<hr/> 760.10

*Besant Bust Fund*

Total.....	\$76.50
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*Besant Memorial School Fund*

Total.....	\$26.00
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*Helping Hand Fund*

Total.....	\$1.00
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*New Members for September*

Applications for membership during September were received from the following lodges: St. Louis, Orlando, Atlanta, Akron, Colorado (Denver), Des Moines, Hermes (Philadelphia), Glendale, Omaha, Progress (Omaha), Syracuse, Minneapolis, New York, Hartford-Capitol, Pythagoras (Cincinnati), Besant (Tulsa), Wheaton, Birmingham, Detroit, St. Paul, Aberdeen, Ann Arbor, Berkeley; and National members: Glen Ellyn, Ill., Annapolis, Md., Brainerd, Minn.

*Births*

To Mr. and Mrs. C. C. Hancock, National Members, a daughter, Helen Joyce, 10-8-35.

*Marriages*

Miss Rosalie Claire Canney, Pacific Lodge, and Mr. Jefferson Leu, 8-31-35.

Dr. Pauline A. Curran and Dr. R. A. McHale, both of Aberdeen Lodge, 9-13-35.

Miss Helen Macgregor, Secretary of Oakland Lodge, and Mr. Byron H. Bole, Berkeley Lodge, 9-22-35.

Miss Virginia Saunders, President of Shri Krishna Lodge, Norfolk, and Mr. Robert F. Fowler, 10-23-35.

*Deaths*

Mrs. Ada Riggs Edwards, President of Brahmagvidya Lodge, Tampa, 9-28-35.

Mr. John Haanpaa, President of Alkio Lodge, Los Angeles, 9-13-35.

Mr. George Mohr, Pacific Lodge, San Francisco, 9-26-35.

Major S. W. Williams, Los Angeles Lodge, 9-18-35.

Mrs. Ida E. Wood, Secretary of Medford Lodge, 9-24-35.

*Mrs. Ada Riggs Edwards*

Brahmagvidya Lodge, Tampa, feels sadly the loss of its president, Mrs. Ada Riggs Edwards, who passed away suddenly on September 28, 1935. Mrs. Edwards was a loyal worker for the cause of Theosophy in Tampa, and the lodge will miss her greatly.

*Major S. W. Williams*

Final tribute was paid recently to Major S. W. Williams by his many friends. Major Williams, member of Los Angeles Lodge, passed away on September 13, 1935. He was a faithful and tireless worker for The Theosophical Society, having held the office of president of the lodge for several terms and other important offices at various times. He will be missed by many, who are, however, joyous to know that he has been called to do a higher work for Those Whom he served so well.

*Mrs. Ida E. Wood*

"It is my sad duty to notify Headquarters of the death of the oldest and most steadfast member of the Medford Lodge, Mrs. Ida E. Wood, lodge secretary, who passed away September 24, 1935. She was a charter member, and throughout her membership has been unflinching in devoted work for the ideals of Theosophy." — Ruth Dickerson.





## 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.*

Round Table representation at the recent Convention of The Theosophical Society at Wheaton, was most efficiently conducted, Mr. Robert A. Logan presiding. The cooperative efforts of program and exhibit committees made the event interesting to all present.

Mrs. Elsie Pearson of Detroit, Mrs. Minnie Smith of Chicago, Mrs. Helen S. Loenholdt of Minneapolis and Mrs. Lula C. Samuel of Hinsdale, were present and devoted themselves to various departments of Round Table activities.

During the Round Table program, talks were given by Mr. Jinarajadasa, Mr. Cook, Mr. Logan and by young members of the Order in regalia of their knightly degrees. The Round Table booth, located in the large Headquarters' corridor, presented several exhibits of interest, with folders and information material available for members and Leading Knights.

A very earnest group at Winchester, Kentucky, is organizing a Round Table center under the leadership of Miss Helen Palmer Owen.

Dr. George I. Abt has been asked to take the position of Leading Knight for St. Alban's Table

of Chicago, following the departure of its founder, Mr. Matthiesen, who is taking up University work. Dr. Abt has already given excellent service to the Order through his organization of Arundale Table, of Oak Park.

The fact that our Round Table Paper, MODERN KNIGHTHOOD is published at a financial loss to the Order, has of course been evident to all who are familiar with printing costs. This was carried on because of the very definitely helpful advantages of having an official organ for the Order.

It has now proven unavoidable that we postpone the publishing of MODERN KNIGHTHOOD for a few months. Available funds are not sufficient to cover the cost in addition to other departments which more urgently concern the education and welfare of groups of young members, as well as other expenses of paramount necessity to the life of the Order.

Round Table headquarters hopes to resume issuing MODERN KNIGHTHOOD by the first of the year. Many excellent articles by various well known writers are in readiness, some of the material having been set in type. There is also a collection of interesting items, reports and illustrations.

## STRAIGHT THEOSOPHY CAMPAIGN

(Continued from page 255)

*Manu*, Kewal Motwani. (\$2.00.) Chapter V, "The Educational Institution," and Chapter IX, "Social Progress."

*The American Road to Culture*, George S. Counts. (\$2.50.) A searching analysis of American educational systems.

*Educational Ideals*, Julia K. Sommer. Needs of elementary education.

*New Frontiers*, Henry A. Wallace. (\$2.25.) Pp. 269-270, 281, 287 deal with youth. Also whole first chapter, "Explorers and Pioneers," is very worthwhile for the vision of "tomorrow."

*Life! More Life!* C. Jinarajadasa. (\$2.25.) Chapter on "The Teacher and the Child." Pp. 110-132 and 257-260.

*The Place of Intuition in the New Civilization*, C. Jinarajadasa. (\$0.25.)

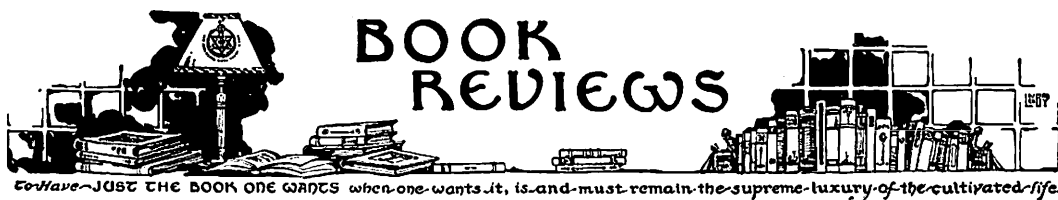
*Theosophy and Reconstruction*, C. Jinarajadasa. (\$1.25.) Chapter on "Reconstruction in Education."

*The Principles of Education*, Weller Van Hook. (\$0.40.) Very practical hints.

*The Pythagorean Way of Life*, Hallie Watters. (\$1.25.) Excellent hints for seekers of a better world-order regardless of the time in which they happen to live.

(Literature on youth and on the new education is voluminous and easily obtained from city libraries. In this lecture however it is well to stress the dream and its possibilities, rather than to bury this vision under a mass of materials.)

## THE AMERICAN THEOSOPHIST



*The Nature of Mysticism*, by C. Jinarajadasa. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.00.

In this work there is a wealth of information about and elucidation of its subject, making it well worth the careful study of all who are interested in religious philosophy. The chapter on "Pantheistic Mysticism" is especially valuable, with its clear and fair judgment of the two schools of western thought — Christian Science and New Thought. The great difference between Hindu philosophies and these two western systems is that in the affirmations of the former there is no seeking after material gain. A true affirmation is a statement of fact; "the power of the fact is absent when the mind merely demands." The key to the difficulties of the West is in recognition of the twin laws of reincarnation and karma; for with a true comprehension of these laws the futility of demands irrespective of deserving becomes evident. — W. G. GREENLEAF.

*The Science of Dreams*, by W. B. Crow, D.Sc., Ph.D. The Theosophical Publishing House, Adyar, Madras, India. Price, cloth \$1.00.

This is an interesting discussion of the subject of dreams by one who is a Theosophist and familiar with the explanations of his problem by such an investigator as C. W. Leadbeater, as he is also a student of other writers such as Freud, Jung and Adler. The questions involved in dream analysis are exceedingly difficult of explanation and so obscure that very little satisfaction can be the result of the labors of even so careful and unprejudiced an approach as that of this author. He finally reaches the conclusion that the only adequate system of philosophy which explains dreams adequately is that known to the world today under the name of Theosophy, whose teachings are synthetic and all-embracing to a high degree. — W. G. GREENLEAF.

*A B C Ethics, Vol. I.* Written and illustrated by Quan Wing. Christopher Publishing House, Boston, Mass. Price, cloth \$1.25.

This is a charming book of delightful stories, written for the little child primarily, but so well told that they will appeal no doubt to the grown-ups too.

These first lessons in ethics told in such manner as can be easily grasped by the very young mind, are built on the laws of Nature and are admirably adapted to inculcate the idea of love and duty toward all forms of life. — D.

*An Outline of Modern Occultism*, by Cyril Scott. E. P. Dutton & Co., Inc., New York, N. Y. Price, cloth \$2.50.

The four sections of this book deal first with explanations concerning occultism, occultists and initiates; second with reincarnation, karma and man and his higher plane consciousness; third with the Occult Hierarchy and its work, including the specific work that certain Masters have played in such movements as Spiritualism, Christian Science and Theosophy; and fourth with clairvoyance and the pathway towards attainment.

In the afterword, Mr. Scott announces himself to be the hitherto unknown author of the three books, *The Initiate*, *The Initiate in the New World* and *The Initiate in the Dark Cycle*.

The author holds the attention of his reader by employing a direct style. The subject matter is familiar to Theosophists with the exception of certain intimate statements regarding the activities of the Masters. These intimate statements pertaining to the activities of some of the Masters — information hitherto held too sacred for exoteric writings — will of necessity be classed as conjecture by the reader. — WARREN WATTERS.

*The Ethics of The Secret Doctrine, The Blavatsky Lecture, 1935*, by Sidney Ransom. The Theosophical Publishing House, London, England. Price, paper \$0.25.

Headed by an appropriate quotation from the Taittiriyaopanishad, this lecture is a careful and instructive review of the teaching of H.P.B. as to the laws governing right conduct, the cardinal principal behind those laws being that "there is unity beneath the infinite variety of life's many manifestations." When right conduct is based upon right thought and right feeling, the trinity of human life is fully manifested. — W. G. GREENLEAF.

*The Gateway of Liberation*, by Mary Gray. The Theosophical Press, Wheaton, Ill. Price, cloth \$1.50.

A book for the advanced student of occultism who has the background to understand its far-reaching value. To such it will prove to be a mine of information concerning earthly existence, and the steps necessary to complete its cycles to perfection, when liberation is attained.

The text discloses a wide and penetrating range of research, which the author shares with her readers in her own unique way. A careful reading of the book may well clear up many obscure points in the mind of the student. — A.P.W.



# A Book for Christmas

## The Perfect Gift

**Freedom and Friendship:** *The Call of Theosophy and The Theosophical Society*, by Dr. George S. Arundale. A vital book. The President shows with a rhythmic pen how an ever-forthgoing stream of Freedom and Friendship, flowing irresistibly and torrentially from the Society as a whole, will affect the world. It might dissipate war. (Stock of this book expected soon, the price will be probably \$2.50, uniform with *You*. Order now.)

**Creative Cookery**, by Adeltha Henry Peterson. Delicious, economical and health-maintaining meals can be prepared without meat, if one knows how. *Creative Cookery* is a guide to planning such meals for health, economy and appetite appeal. Simply written, with handy reference charts, and many flavorful, kitchen-checked recipes, it covers the field of whole grain and meatless cookery. Attractiveness and usefulness delightfully combined in this gift. Washable cover \$1.00

**Life! More Life!** by C. Jinarajadasa. A Theosophist's vision of life and its possibilities, written in beautiful language that is bound to encourage and inspire. Cloth \$2.25

**Diamond Jubilee Theosophist.** Commemoration number of the International Magazine of The Theosophical Society containing special contributions by Claude Bragdon, Shrimati Rukmini Arundale, C. Jinarajadasa, Fritz Kunz, Ernest Wood, Dr. George S. Arundale and others. Per copy \$0.50

**Guide to Adyar**, by Mary K. Neff. A delightful book that tells just about Adyar, presenting lovely descriptions of the buildings and grounds and containing an up-to-date map, also articles by various leaders of The Theosophical Society. An ideal gift. Cloth \$1.00

THE THEOSOPHICAL PRESS  
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