
THE
AMERICAN
THEOSOPHIST



Official Organ of THE THEOSOPHICAL SOCIETY in America

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DECEMBER ★ 1936

Under the Auspices of THE THEOSOPHICAL SOCIETY ADYAR



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Not a single thrill of joy which happens in the world but finds instantaneous response in Him . . . So having become one with all that lives, the returning streams in the creatures of the world flow back to their Source through Him also. And as they so return, He sings the paeon of praise which they dumbly feel but cannot utter. He offers to the One Life the joy of sacrifice which wells up in such men as look upwards to the Light and pledge themselves to serve it.

From *The Mediator*, by C. JINARAJADASA

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There was a belief among the people that the chimes would ring on Christmas Day if they brought their most precious gifts and laid them on the altar of the church. The king appointed the next Christmas for every man, woman, and child in the city to bring his gift.

First came the king and laid his crown on the altar. The people gazed in wonder and sat waiting expectantly, for surely no gift could be more precious than the king's crown. But the chimes did not ring. Then a soldier came and laid his sword upon the altar, but the chimes did not ring. A woman brought a beautiful dress, all her own weaving, and laid it by the soldier's sword, but there was no sound from the old belfry. A maiden brought flowers, planted and watered by her own hand, but still the chimes did not ring.

Now there was in a distant part of the city a little boy named Peter, who for weeks had been saving a few small coins for his gift. It had been very hard to save them. But at last he was on his way with these, his most precious gift, to lay on the altar. He had nearly reached the steps of the church when a whine made him look down on the sidewalk. There in the doorway crouched a little dog with a broken leg. What should Peter do? It was getting late. If he waited to take the dog home and bind up his leg the church

would be closed and he would lose his little chance to make the beautiful chimes ring. But another whine came from the dog. Peter took his hand from the pocket where the hard earned money lay, picked up the dog in his arms and ran home as swiftly as he could. As he came to the door he called to his brother Hans: "Hans, quickly take the money and run back to the church. Quickly, Hans! It may be closed and the chimes have not been rung."

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And from a window in a distant part of the city little Peter's face looked out, its great longing changed into great peace. His own small gift had made the chimes ring out at last.

(Reprinted from *The Theosophic Messenger*, December, 1912.)

Our Christmas joy can be perfect only in so far as we share it with others less fortunately circumstanced than ourselves. So let Christmas enter into our hearts and into our souls, and let us try to feel what the angels sang so long ago — first, "Glory to God in the highest," and then no less, "Peace on earth and goodwill to all men." — C. W. Leadbeater.

The Call of Beauty

BY CAPTAIN SIDNEY RANSOM

THE THEOSOPHICAL SOCIETY, through its leaders, has consistently sounded the note that civilizations specially needed from time to time. Today, the need to bring beauty into all the departments of life is insistent. This is not a call for the official artist alone, but for all men and women. The true artist, whatever his medium, has a quality of impersonality which is his great safeguard. He knows, ideally, that to work for results, immediate or distant, would be to spoil his work. It is the artist we need everywhere, he who is ready to be that karma-less agent through whom love, joy, and blessing flow unrestrictedly to the world.

The artist helps us by his gift of seeing rightly. Many and apparently contradictory attitudes have artists had toward life, but their search has been to see rightly and to express that seeing. Theirs, if they are artists, has never been the call merely to copy. To this end the artist definitely selects, so that non-essentials do not get in the way, and whether by means of tone, color, or composition he enables us to see the essential. Applied to the many departments of our civilization one can readily see what an acid test it would be to any undertaking: will this activity reveal more beauty? To America particularly the call of beauty has gone forth and Theosophists know what a deep occult significance there is in that. In our own lodges there is a pressing need to make them temples of beauty, and outside those temples we must offer too our clear-seeing and clean actions. Our reactions to the outer world must be artistic.

In what is generally called business there has unfortunately been not only a divorce from the spiritual life, but some have thought that business necessarily was something quite separate and apart. This is not so, and all that a yogi can practice in the stillness of his jungle can be equally practiced in the counting house or factory. If yoga is "skill in action," what perfection is not possible in our industrial and business worlds! The yoga of business is art in business. And in America what opportunities there are for making the commercial life an expression of the inner worlds. It must be remembered that truth and beauty have not to be created. They exist and it is our work, by organizing and skill in action, to reveal that which exists. The very word discovery suggests this. The poet Keats once said: "Imagination may be likened to Adam's dream, he awaked and

found the truth." As artists, we use the imagination.

As a visitor to this country, I have been much encouraged in seeing some of the many wonderful art galleries and also in finding how well-patronized they are. The encouragement of art appreciation in schools and the further encouragement for promising children to pursue their art studies is splendid evidence that in spite of much that is not yet beautiful, the great call has been heard. A growing love as distinct from a mere admiration of flowers and natural scenery is very evident, and here again it is the call of beauty — the call of "deep to deep." We are trying to make things around us beautiful but this is because we are discovering that within ourselves there is that unreleased divinity.

Theosophically we are able to contribute to the artist the idea that there is really no higher or lower self. Such terms have been convenient but they are unfortunate when a disparagement of the so-called "lower" has been implied. The spiritual and intuitional principles of man are essentially derived from the One Life, and whatever may be the realization to which we attain, it is due to the projection of those principles into the so-called lower self (or personality). This personality is the mirror by which the Spirit can know itself. We need to synthesize the words "higher" and "lower" and not exalt one above the other any more than we would say that the projector in a motion picture theater is any more important than the screen. Without the screen we could see no pictures.

The artist can help us, and the layman can help him in the great work of release. Obstacles and hindrances are no longer seen, as such, to the true artist and to him there is no such thing as *bad karma*. Karma is in itself neither bad nor good — it is what we make of it that matters. Karma need never stand in the way of our progress; what may stand in the way is our reaction to karma. Biographies are full of instances where the seeming hindrances of some piece of individual karma proved to be the one needed urge required for higher achievement. The Lords of Karma should not be thought of as relentless beings who mechanically and coldly mete out "an eye for an eye." Rather are they as artists, manipulators adjusting the distortions and twists in the many strands of our weaving, and with perfect correctness helping us to win release. We are aided by

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Viewed in this way, what an art is possible in dealing with such a matter-of-fact commodity as money. Actually, money is by no means matter of fact. It might be called liquid karma. Related to every coin, how many layers of causes and effects there may be. And we, the next unwitting users, add to the coin our particular contribution of destiny. There is an art and a yoga in dealing with money which could hardly be better described than in the Christian phrase that it is to be used "as to the Lord." In the giving and receiving of money a beautiful ritual is always possible, but how rarely do we celebrate that ritual. One can throw discourteously a coin to some beggar, but the same coin with no more expenditure of time can be used as a medium of blessing and for the release of beauty. Every moment can be a divine one. There is much magic in the use of money, white, black, and gray; and with most artistic care should we manipulate these symbols of karma. We can release or inhibit beauty by the way we use money. I once received a small sum, anonymously, accompanied by a note that said "for use in the Master's work." One can imagine how carefully and lovingly one employed that particular money. But as I have so often thought since, should not all money be used in the same spirit? To divert money into obviously impure channels, to waste it on non-essentials when essentials are being starved for help, is nothing short of gray magic.

One of the functions of the artist is to bring into our environment what is yet but subjective and interior. Our experiences are subjective; the objective is that part of our environment which is

on the outside. The artist brings the emotional and mental worlds into objectivity, and they then become our environment. Our consciousness is not so much enlarged, as intensified. The artist in us, or the artist out of us, intensifies our awareness of the truth of being, which is beauty. We are led by all artists through their imagery, painting and skilled actions, to enter what is yet an inner world. If we take such a piece of imagery as that verse from Collins' Ode:

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The call for beauty is one which Theosophists must sound wherever they go. They have a vocation to fight ugliness wherever found, to object strenuously to the unbeautiful and raucous. If an honest plebiscite were taken, it would be discovered that many people today put up with and pretend to like the very things that they detest. How many in a crowded restaurant actually enjoy the barbaric banging of so-called musical instruments? How many of us actually want the radio on all the time while we are trying to conduct a conversation? How many of us really do appreciate the mean-spirited cartoons which sometimes appear in our papers? And how many actually appreciate the screaming headlines in the same papers? Therefore, as with Arjuna, we need, as artists, often to fight and object. If anyone argues that there is no purpose in objecting, one can only say that all reforms have been brought about through the minority making a stir and objecting. There is, however, one important quality with which the would-be occultist must be armed in his fight. He must be impersonal, non-attached, and of course feel within himself no resentment and no ill will. To release beauty and joy implies hard work, serious work, but in the doing there can always be the great happiness of the adventurer and pioneer, artists in action, in feeling, and in thought.

(From *What's O'Clock*.)

In Being's floods, in Action's storm,
I walk and work, above, beneath,
Work and weave in endless motion!
Birth and Death,
An infinite ocean;
A seizing and giving
The fire of Living

'Tis thus at the roaring Loom of Time I ply,
And weave for God the Garment thou seest
Him by.

— GOETHE.

T E N L O N G Y E A R S

WE ARE OF OUR AGE BUT SEVERAL
STRIDES AHEAD OF IT. — H. S. Olcott

Through thick and thin, fat years and lean, boom and depression, The Theosophical Society in America has carried its burden of debt — its building bonds — often through the sacrifice of the few. Now is sharing time, and a simple plan makes it possible for all to have the happiness and the good karma of cooperation.

We have proved our strength, for we have come through the darkness of depression years. But our debt has come through with us — not much reduced. We still have the burden and the responsibility of sharing it “each according to his ability” and

We shall prove our weakness, if we fail. It cannot be that to a Theosophist the Easy Savings Plan is too troublesome. It is inconceivable that any large proportion of any Theosophical group cannot participate at all. “Each according to his ability” admits every member with his mite or his might — and both are mighty when blessed with the power of consecration of purpose.

“We are of our age,” said Colonel Olcott. We must live up to the responsibilities of our own time as is the honorable custom of our age. We are “several strides ahead” in our knowledge of the fundamental principles that will in due time guide the world to peace and

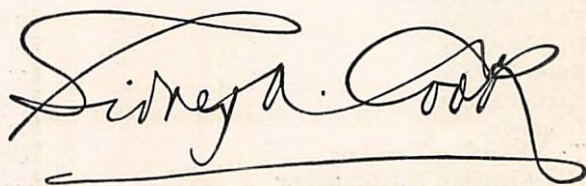
happiness in accord with the Great Plan. But there must be that freedom that derives from fulfillment of present obligations. Karma brings us no more than we can bear and frees us to greater service as we meet the duty of the day.

Ten long years is long enough. Let us now determine to free the Society from this financial karma. Good karma is ours in generous measure, in that we are members of a Society that stands for eternal principles. We can never be worthy of the privilege except by service and here is opportunity for all, “each according to his ability.”

You do not know your power. Pennies prove their potency only when you let them work. The plan needs only your goodwill. It will then prove itself to you as it has to many who thought they could play no part at all. Let your pennies prove your power to help the Society to freedom.

Ahead of our age in the noblest work to which we can lend our aid and give ourselves. Serving the Great Will lovingly. Seeking the way of service, following it steadfastly and even when the way is not clear, pressing on toward the goal.

We shall succeed with your help.



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To Business

Comment on current topics, the application of the principles of Theosophical interpretation and understanding, are legitimate editorial material. So a letter of a philosophical business man to a business friend not so philosophical finds fitting place.

Dear Charlie:

You honor me beyond my due when you seek of me an opinion as to the right attitude toward the changes to which our people and our business interests must sooner or later adjust themselves. You and I have been far from agreement on political and economic issues, but as you say, I have a philosophy to support my views, so here goes.

Where I think that most of us have fallen down is in our failure to recognize the tide in human affairs that has been gathering momentum during the past several years, and that was just as inevitable in its coming as was the introduction of the machine age, for example. The developing inventive genius of men brought certain results. It should not be surprising that it was quickly followed by a developing social consciousness in men that will just as inevitably bring its results, and in the nature of things must tend to correct, or shall I say, to modify the less desirable effects of the first development. These are not things that can be stopped because we disapprove of them, any more than we can stop the action of any other natural law. We may disapprove of the law of gravity when something drops on our toes, but the law goes on and will strike us again if we do not learn.

The age of social responsibility has to come. We can buck it all we want, but we cannot prevent its coming. It is something that evolves out of the nature of things, despite our opinions. Where I think we fall down is that we do not see these things and, recognizing their inevitability, learn to cooperate with the new forces. Call them human forces if you will, but there is immense power in them, and wise people I think, knowing that all new forces are likely to get out of hand before we learn just what they are and how to use them, attempt to sense their purpose and need and the good to which they may be put, and to guide and modify them. To me that is the only way.

There is always a great deal of good to be preserved in what we already have, but it is going to be entirely over-ridden by strong new forces unless those who see the good in the old also see the good in the new, and attempt to merge the two into a still greater good. You know perfectly well, Charlie, when you have a good program to put over, the harder somebody bucks it the harder you fight for it; you have to. And when a program of natural human development comes along, those who recognize its good will inevitably go to extremes to put it across if they are driven to those extremes because men who are supposed to be wise in other fields neglect to be wise in their attitude to the new program. If they were really wise, they wouldn't buck it, but would merge their own interests with it. That is the only way to prevent extreme action, the only way, in my opinion, to meet the powerful forces of evolving human understanding, so that there may be a natural blending instead of a revolutionary displacement. Furthermore, I believe that those who thus accept the inevitable gain very much more in the process than they ever lose, though temporarily the opposite may appear to be true.

Getting down to cases. I know the old argument that if we raise wages we increase costs and selling prices and reduce selling possibilities, and we say that the wage earner is no better off with his higher wage and higher prices. But let us look at it this way. Take the average man who earns 60 or 70 cents an hour for 40 hours a week, if he has steady work. After he has paid a few dollars a week for some mean place to live in, he has about 60 or 70 cents or less per day left for each member of the average American family of five. We know that the average family among the working classes is probably more than five. Now what chance is there of living a decent life on 60 or 70 cents a day for food and clothes and shoes and light and coal and doctors' bills and all the hundred and one contingencies and needs of life?

So long as that picture remains true, the conditions under which the picture arises need to be modified. It is all very well to say that we don't see how it can be done under our system, but it is one of those things that has to be done and human forces will compel it. This is what I feel that the American business man must recognize, and he won't be fulfilling his job in American life until he takes it as a part of his own business problem and works cooperatively to solve it.

What is more, I feel that the American business man *can* solve this problem and for his own preservation as a part of our industrial and social system will have to solve it. That we are all so blind as to overlook its existence or to deny it is *our* problem is the astounding element in the situation. We who are so wise and have such great ability along certain lines are at the same time so blind or so helpless. But it *is* our problem and we have to solve it, and if the first step is to increase wages and create a greater spread between wages and living costs, by taking a

little of it out of profit margins, well it is our job to do that. If we are wise we will do it cooperatively with the trend in human affairs, instead of waiting until it is forced upon us by the rising tide of real democracy and by laws that we object to because we have not helped to make them. Again I state that if we see the problem correctly and take a share in its solution, we shall gain infinitely more than we shall lose, not only in subtle ways but in material ways as well.

Another peculiar thing about the whole situation is that most business men, when you talk to them individually about this problem, see it just this way, but not half a dozen leaders among them have courage enough to get together and collectively admit and advocate the need for a change in our attitudes and viewpoints and for a new approach to what is after all our own problem.

Well, I have at least spoken my piece.

Yours,

Bubbles in Koilon*

BY C. JINARAJADASA

Bubbles, bubbles, bubbles,
Bright and glistening!
Flung into rings and strung into chains,
Heaped into worlds with seven great Planes!
Watch them darting,
Hither and yon,
Swift in the water,
Slow in the stone.
Each is a fire
Of God's desire,
That dashes and splashes,
In radiant flashes,
Light that is Love and Love that is Light.

Bubbles, bubbles, bubbles,
Singing and ringing!
Praise intoning, litanies droning,
From one Mother Heart lullabies crooning!
Hear them pealing
Treble and bass,
Half revealing
Beauty's Face.
Each is a tone,
In unison,
That blending is sending,
Heart-rending, heart-mending,
Sound that is Love and Love that is Sound.

Bubbles, bubbles, bubbles,
Trooping and grouping!
Positive this and negative th' other,
Coming and going yet held in tether!
See them building
Gold and dross,
Twining, weaving,
Crown and cross.
Each is a shrine,
Where Muses nine
Conceal, here descending,
Reveal, there ascending,
Form that is Love and Love that is Form.

Envoi

Bubbles, bubbles, bubbles,
Loveliest playmates,
You that are nearest to where I would be!
When worlds are wending,
To their due ending,
Fly to me, Bubbles, your playmate and love.
For here now I tarry,
Sorrowful and weary,
Pining and drooping far from home;
When breaks the dawning,
And night grows to morning,
Bubbles, dear Bubbles, come, oh come!

*Koilon is the name given by the workers in *Occult Chemistry* to the mysterious Aether, in the "bubbles" or emptinesses of which matter is caused to exist as a "strain."

TEN LONG YEARS

WE ARE OF OUR AGE BUT SEVERAL
STRIDES AHEAD OF IT. — H. S. Olcott

Through thick and thin, fat years and lean, boom and depression, The Theosophical Society in America has carried its burden of debt — its building bonds — often through the sacrifice of the few. Now is sharing time, and a simple plan makes it possible for all to have the happiness and the good karma of cooperation.

We have proved our strength, for we have come through the darkness of depression years. But our debt has come through with us — not much reduced. We still have the burden and the responsibility of sharing it “each according to his ability” and

We shall prove our weakness, if we fail. It cannot be that to a Theosophist the Easy Savings Plan is too troublesome. It is inconceivable that any large proportion of any Theosophical group cannot participate at all. “Each according to his ability” admits every member with his mite or his might — and both are mighty when blessed with the power of consecration of purpose.

“We are of our age,” said Colonel Olcott. We must live up to the responsibilities of our own time as is the honorable custom of our age. We are “several strides ahead” in our knowledge of the fundamental principles that will in due time guide the world to peace and

happiness in accord with the Great Plan. But there must be that freedom that derives from fulfillment of present obligations. Karma brings us no more than we can bear and frees us to greater service as we meet the duty of the day.

Ten long years is long enough. Let us now determine to free the Society from this financial karma. Good karma is ours in generous measure, in that we are members of a Society that stands for eternal principles. We can never be worthy of the privilege except by service and here is opportunity for all, “each according to his ability.”

You do not know your power. Pennies prove their potency only when you let them work. The plan needs only your goodwill. It will then prove itself to you as it has to many who thought they could play no part at all. Let your pennies prove your power to help the Society to freedom.

Ahead of our age in the noblest work to which we can lend our aid and give ourselves. Serving the Great Will lovingly. Seeking the way of service, following it steadfastly and even when the way is not clear, pressing on toward the goal.

We shall succeed with your help.



In What Am I Interested?

BY F.T.S.

I OFTEN put to myself the question, "In what am I interested?" For I think the answer to that question is neither as obvious nor as unequivocal as may be ordinarily imagined.

Being a member of The Theosophical Society, the assumption is that I am interested in Theosophy. By that is generally meant the desire to live and spread the gospel of understanding and brotherhood, to serve the Masters through the Society, and to serve the Society itself.

But am I *really* interested in these things? Is it the moving power in my life? Do I dream of my ideal, work and play with it? Is it a fiery desire that brooks no opposition, that will not be put off, that refuses to be dissuaded by friendship or blocked by defiance and criticism? Does my mind turn to it continually, and am I restless and unhappy when, in the confusion of the day's work, it is sometimes forgotten? Am I eager to speak of it, to hear of it from others, to read and meditate on it? Am I appalled when my mind grows weary and indifferent to it? Is the fighter in me aroused when the ideal is frustrated and set at naught? Do I feel throbbing within me, like a panther crouched and ready to spring, that sense of utter dedication that will lose all things for the sake of the ideal?

If not, though I am a member of The Theo-

sophical Society, I am no Theosophist.

In what am I interested? In merely attending meetings? In being entertained by lecturers? In cozy gossip with friends in the lodge room? In feeling superior to those below my spiritual rank or intellectual attainments? In pleasing my superiors? In fawning over them in the hope of advancement? In intellectualizing or ignoring my limitations, that they may cause me no serious disturbance? In parading my virtues, or privately admiring them? In leading an effortless existence? In being perfect in the Sixth Root Race, and avoiding the effort of perfection now?

If so, though I am a member of The Theosophical Society, I am no Theosophist.

Unless I clearly see and am in deep revolt against my limitations, I am a spiritual fossil. Unless I am enthusiastic, contagious in my affectionate concern, I am incapable of helping anyone. If my interest is merely mental or sentimental, I am like the dead branch of a tree which, though part of the tree, is empty of sap and contributes nothing.

So I ask myself continually, "In what am I interested?" On the honest answer I can give to that question, from day to day, depends the future history of The Theosophical Society.

Adyar Fund

Mr. Schweizer Accepts Treasurership

During the last few weeks many inquiries have been received from members wishing to make contributions toward the support of international Headquarters at Adyar. The Committee is happy to announce the appointment of a successor to Dr. Ernest Stone, who resigned after many years of noteworthy service. All who wish to make special donations to Adyar either before or during festival week featured by Adyar Day, February 17, are invited to send their contributions to

Mr. W. Howard Schweizer,
Treasurer, Adyar Fund,
Box 103, Walbrook Post Office,
Baltimore, Maryland.

Checks or money orders should be made out to W. Howard Schweizer, Treasurer Adyar Fund. The total amount to be forwarded to Dr. Arundale will be announced in a later issue.

THOMAS W. POND,
Chairman, Adyar Committee

Questions and Answers

(Answered by Mr. C. Jinarajadasa at the Convention of 1935)

Question: How can people of strong emotions bring about the astral serenity necessary for buddhic reflection without losing power?

Answer: It is a difficult problem, but I would say begin to write poetry. It is in expressing, in striving to externalize something, that you bring in serenity. It is well known that it is a kind of psychoanalysis. The Japanese have said a most beautiful thing — that if you have lost someone you love deeply, instead of being wrapped up in gloom, write a poem about death.

However, it depends somewhat upon the emotions that are within you. The buddhic reflection comes through tenderness, affection, through spreading compassion. Slowly working upon yourself in that way, you will give an opening to the buddhic nature within you to manifest. You will remember I said that the intuition doesn't always manifest when you want it to. It has its own ways. You will undoubtedly become more intuitive as you become more charitable and kindly and artistic.

Question: Where should parents interfere in the giving of perfect freedom to the young Theosophist of today?

Answer: You know I can't simply answer these questions. These are living problems. I would say that when you have a young Theosophist, put yourself into his place. Ask yourself as to what you would expect your parents to do. I think it can be well summed up in the words *a square deal*. Try to do that. The responsibility is very difficult, because you love them and you feel fairly sure they are knocking their heads against all kinds of obstacles. Some people learn their lessons only by knocking their heads against the wall. Do the utmost you can to retain their confidence, for although you cannot help their making mistakes, at least when their troubles come, they will come to you and tell you about them.

Question: Our lodge needs financial help. A new member offered to earn some money by giving a concert. He moves in musical circles and guaranteed to have genuine artists and a high order of music. But he wished to be able to announce to those taking part that the affair was to be for "charity" and to withhold the word "Theosophy" entirely, although planning definitely to give over the proceeds to our lodge. What do you think of such a method of raising money for a lodge center?

Answer: I know that many lodges feel acutely the need of funds, and in some cases are almost

"pulling their hair" in desperation as to what way to raise such funds. Now what I feel is this. The Theosophical lodge is a spiritual center. One would wish that a center, once it was established, would steadily grow and grow, but it sometimes happens that the growth is great for awhile and then the center lapses. It does not mean that the Theosophical work necessarily has been fundamentally inferior, that people have not contributed their best efforts. However, one element of the effectiveness of Theosophical work is the *quality* of that work. There should be an open window, so to speak, through which the inner light of Theosophy will shine, will in the truest sense be made to shine, and that open window is the lodge. But that sunlight cannot shine through when there are obstructions. Sometimes it can shine more clearly through quite a small group than through a larger lodge; it is not size which is important.

Because of that, I would say personally that if you cannot get money in the way which is ideal and desirable, you will not really benefit by donations given or money received in other ways. You may *seem* to grow, to carry on for another year, but you will soon find that where there is not the life of the real unselfish giving and aspiration, after a time it becomes a mere shell.

Question: Please explain about the "Lost Word."

Answer: Very roughly summed up, it is something along this line. The most mystic teaching has always been of the Secret. The Secret, which was taught to only a few in India, was the one divine life in all things — the great principle, that is, of the unity beyond and above all the divisions upon which social and religious life are established, and that unity, which is the teaching of the Upanishads, was taught only to a few and was called the Secret. In some ways you may say that is also the Lost Word. Another aspect of this teaching is briefly summed up in the words of St. Paul: "Christ in you — the hope of God." In India they taught, "*That art thou.*" It reminds me of these beautiful words which perhaps you all know:

Though Christ a thousand times in Bethlehem
be born,

Yet not within thyself, thy soul will be forlorn,
On the cross of Golgotha He hangeth but in
vain,

Until it be set up in thyself again.
That is the Lost Word in another conception.

Theosophical Attitudes

BY MISS ETHA SNODGRASS

(Talk Given at Summer School, 1935)

I CERTAINLY am not going to undertake any exposition of the virtues nor really to tie myself to this subject into which I have been coerced. Nevertheless I am going to take advantage of this opportunity to share with you, and I hope through you many of our members throughout the Section, some of the joys which we here at Headquarters have in knowing our members. You may not realize how revealing letters are, but we do, and through them we have discovered how wonderfully fine, how full of courage, how inspiring our members are throughout this Section. I want to share that with you, because I want you to appreciate one another and to carry back that appreciation into your lodges, making it a vivifying, unifying, and strengthening thing.

First of all, I want to tell you how Theosophy is actually lived in the lives of some of our members. I shall try not to identify any individual. Some of them are so Theosophical in their lives, so deeply and truly living in the spirit of the Theosophical attitude, that to know about them is to love them and to gain new courage to be a better Theosophist yourself.

One old lady, one to whom I pay homage, is I think seventy-seven years old. She has no relatives; her friends are far from her; she has no income from her own resources; but she is living with such confidence in life, such cheerfulness and courage, that it is sheer delight to receive a letter from her. As you know, our Helping Hand Fund is sadly depleted these days, in fact it is practically a vanishing point, and so we can do very little for her, but she is grateful out of all proportion to the amount that she receives; and in addition she returns to us the treasure of her fine feeling, of her real joy in meeting the circumstances which she must face, of gratitude for life that she may meet these debts of hers and come back to a later life free and ready to give more greatly. I wish that you might know her as I do, and that is the reason I tell you about her.

There are others who make a shining, glowing romance of living Theosophy, which we here at Headquarters enjoy and appreciate so much. In this Hall of Greatness, which I call it and in which we name these various individuals, is another old lady — that is, old in years so far as the body is concerned, but so young at heart

that around her gather the young people, feeling that the spirit of the Eternal lives and upwells in her heart, and that they may receive wisdom and guidance from her. She too is one of those to whom we pay homage.

They are not all old ladies in my Hall of Fame, although a number are, and it is rather easy to identify some of the others. I have in mind also some very young people, eager, keen, so alert and appreciative, and having such fun in the discovery of Theosophy and in taking it into their school life, into their home life and everywhere. One of these young people discovered Theosophy several years ago, and in her class room in a small college with fundamentalist ideas, she had a jolly time. I shall never forget a tale she told of her class-room professor who expounded the precise year and hour when the world was created, but her comment on the side was, "I wonder whether it was standard or daylight saving time." This delicious appreciation of her elders I hope we can all appreciate with her, and keep her so eager in Theosophy that she will always be that way, even with the passing of the years.

And now I pass to those whom Dr. Arundale calls the stalwarts of our Society, and I shall have to be wary lest some discover about whom I am talking. There are numerous people who belong in our Hall of Fame because of their steadfastness, their loyalty, their unflinching courage and determination, even during these difficult years which are just passing. There are so many who thus stand by understandingly, with self-sacrificing understanding of one another, and it is to them that we owe the life of our Society and the carrying on of its work.

I want to mention particularly our lodge secretaries. What a task they have! Theirs is the undertaking of meeting the members, linking them with Headquarters, keeping the ties close within the group membership, helping and understanding, and lovingly appreciating those with whom they are associated. The lodge secretaries are not merely efficient workers, if they are serving to the best of their opportunity, but they are serving with their hearts because they give understanding and wise helpfulness. The matter of money is always a problem. I don't think Theosophists are money-wise, and consequently our idealism does not come down to the physical

plane. That is what our secretaries have to help our members to accomplish, and it takes skill, understanding, and fine qualities in the secretary if that is to be done. To be kind to the person who is having financial difficulty, to be understanding of him and yet not to be sentimental — that is a razor-edged path. There are those who are so generous, who so gladly give, but who sometimes forget that the Society is an organization requiring very practical systems. And so we look to our secretaries, and we honor them and appreciate them when they achieve this delicate balance and help Headquarters to understand the individual's needs, and help Headquarters, through them, to be presented to the individual members.

And then I must turn to the presidents of our lodges — those whose task is rather to inspire than to do the work. It is not always easy to learn. It takes a wise person to know that he can best help others by helping them to do the work, and those lodge presidents who achieve this result belong rightly in our Hall of Fame. The wise lodge president assigns the work to others, finds ways of putting every member to work, and when he discovers another person who can be trained to be his successor, he is so happy to find that person and to put him to work and, as soon as may be, to step aside in order that someone else may have the responsibility of leading the lodge and its work. The lodge president is responsible for this training of people as well as for keeping secure the vision of presenting Theosophy to the world, rather than many other subjects of all kinds and descriptions. To be one-pointed and to be impersonal, to inspire and to challenge others to participate — these the lodge presidents contribute rightly to the work of our Society, and here at Headquarters we know them and love and honor them.

Then there is that delicate matter of lodge elections. How we have to work in order that these changes in personnel may be achieved happily for all and with loyalty first to the work of the Society, and not with a mere allegiance to some person, who may be wonderfully fine in himself, who may be wonderfully fine in the work and who may have accomplished much — and yet it may be time for a change. Not always so; one has to use discrimination. Sometimes change is out of order, and then we must know — not only the lodge president, but the member who casts his ballot. Let us vote in our lodges, and in our Sectional elections as well, for those whom we feel to be most competent to fill the office, regardless of how many years an individual has served; not for friendship's sake and not for old time's sake, but for the sake of the lodge and its work. These are impersonal ideals, hard to

achieve I know, requiring our discrimination and our intuitive understanding, but after all, it is the principle of the good of the work, and not the personality, which is our goal.

Whatever our foibles, and as Dr. Roest pointed out last night, our tendency to justify ourselves sometimes, yet as Theosophists we do face ourselves very well; and certainly these people who belong in our Hall of Fame do face up to themselves with courage, and they achieve so much for that very reason. But whatever our foibles, as I have said, there are in the hearts of our members loving qualities of consecration and dedication, which show forth in beautiful and potent ways. I often say to our members, those for instance who are unable to remit dues payments, that it is not only what they give in money, but much more what they give in selfless, impersonal devotion, in aspiration, that we regard as the richest treasure that can be sent to Headquarters. I want to make it clear that we love members for themselves first of all. Of course the Society depends upon financial income for the organization, but that is quite secondary to these sublime forces of aspiration, of courage, of self-sacrifice — those wonderful qualities that live in the hearts of our members throughout our Section.

We have some isolated members who are so lovable. There is another old lady whom I enjoy very much. She lives out in the West in a semi-arid region, quite away from other people, and her income has been completely cut off during these last few years because her investments failed. She is an artist, and she decorates her letters to us with floral designs. She is the pluckiest old lady, and her letters are permeated with that Theosophy which she so loves. It is upon members like these, in whose hearts Theosophy lives and glows in a vital way, that our Society depends for its very life, and we do honor them. A courage which is never failing is theirs, and although I have suggested only old ladies, there are some old gentlemen too who qualify. But as a matter of fact, there are fewer of them because there are more women Theosophists than men, which puts the gentlemen at a disadvantage.

I wanted to share with you today just this joy which is ours at Headquarters in an appreciation of our members throughout the Section, in an awareness of their bigness and fineness, of their courage and consecration, which are unfailing and which mean self-sacrifice so many times — a joyous self-sacrifice. It is of this joy that I speak to you. Feel it in your hearts and carry it back with you, that our Section may grow in an appreciation of one another and in a strongly united brotherhood which may become more and more a little reflection of the greatness of the Brotherhood which we serve.

Comments of Mr. Jinarajadasa Following Miss Snodgrass' Talk

I have really very little to add but to take up the thought which Miss Snodgrass has given to you, and that thought is the interaction between the lodge and Headquarters. She has shown you how the workers at the Center here in this country are inspired by the way that lodge officers in various places do their work efficiently with a spirit of sacrifice, and especially by certain individual Theosophists who live the life.

This relation which exists between the center and the circumference is a very important one. In such an organization as this we are striving to give to the world an example of brotherhood — that is our joint work together — so that what shall be achieved by us is not achieved by certain brilliant people who lead, but rather by all of us together, and it is this common achievement by us all for the sake of a great ideal purpose, the work for humanity, which is the fundamental theme of our Society. Therefore, there is wanted in the Theosophical work not only the National President and the various officers who are called "leaders," but every individual. Every individual is pouring in his idealism, which is as much wanted in the general work as the special abilities of certain leaders.

The Theosophical life is lived sometimes more nobly by certain individuals than by large lodges. The power of the message that we are going to give doesn't depend upon the numbers in various places, but far more upon the realization by us of the fundamental nature of what it is we want to tell people and what it is we want to live, and so by living tell them. I know in my own wandering life I have come across different individuals battling against obstacles in life, isolated apparently but really not so, because this is one brotherhood and those who are isolated on the physical plane are linked very close together. For example, there is a small group of Theosophists in Iceland. Iceland is out of the way and it is rather difficult for lecturers to get out there as it is off the beaten track, but Iceland with its certain ideals, working against certain obstacles, is linked to you here and linked to Adyar. Our brotherhood is a real brotherhood, not a thing merely on paper. If you were to watch with clairvoyant vision, you would see throughout the world a certain network of forces linking together lodge with lodge, Section with Section, and all to Adyar.

Just as your Headquarters gains inspiration and strength which has been poured into it by the territory in its circumference, and just as it is the ideal of Headquarters to send out the force of inspiration, and there is an interaction,

so it is with regard to the Sections and Adyar. Letters come pouring in from all the nations. We who live there are all the time conscious of the world. As we go through the great Hall, we see the statues of our founders and those of the great religions, and always facing us at one end of the Hall is a great inscription showing all the Sections and the date of their organization — this is all the time facing us, and whenever we have meetings in the great Hall, that is there to remind us at Adyar that we are for the world. We know that because of the influences which come through the Center from all parts of the world. We at Adyar feel the forces coming in from far-off places, and our vision of Theosophy is clearer and greater because of what is coming in. You can hardly imagine what an inspiration it is merely to see the stamps on the letters coming in from so many foreign countries.

Well, we are pouring out but we are also receiving. When there is this interrelation of the individual and the large organization for brotherhood, then happens a mysterious thing — the real strength of the Society — into this interaction is poured a third force which truly organizes the Society, a third force about which we do not speak much because They do not want Themselves brought to public attention — that is the Masters. It is They Who are striving to pour Their love and tenderness and inspiration into the world today, and the finest cup or vessel for this particular purpose is the Society. As we make this ideal thought of interrelation, enthusiasm, cooperation, working together as a team, the lodges as a team with Headquarters, the Sections as a team with the President at Adyar, then there enters the third force, that force which was taught of in the early days in Palestine in the saying, "Where two or three are gathered together in My Name, there am I in the midst."

This work which has been done for brotherhood, for the welfare of humanity, is being done not only by us but also by the unseen Brothers. It is They Who clear our ideas, strengthen sometimes our feeble courage, all invisible to us, but it is that precious fact which some of us begin to know which makes for the strengthening of our idealism. In spite of the ups and downs of the Society, we see the future, a future of ever-growing influence of the Society, and the Society becoming a larger and larger cup for the blessing of the whole world.

It is indeed a very wonderful discovery we have made. We should all be idealists of course without The Theosophical Society, and we should have probably joined other organizations to express this idealism, this spirit of service to the world, but happy are we to have found this

(Concluded on page 282)

The Lodge Study Course

(Coordinated with the Chart THERE IS A PLAN, Issued at Adyar)

Seventeenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: Theosophy the Interpreter of Science.

OPENING:

Music.

Reading: Chapter 4, "The Fruit of Action" from *The Secret of Happiness*.

Meditation.

THE LESSON:

A. *Preparatory Work.* Read the pamphlet "There Is a Plan for Science."

B. *Topics for Report.*

1. Summarize the first seven pages of the first lecture "Theosophy the Interpreter of Science," in Convention Lectures of 1923, entitled *Theosophy the Interpreter*, bringing out how science is concerned with conduct; the seeming hostility between science and the spiritual standpoint.
2. Summarize page 8 to end of lecture showing why Theosophy can interpret science; showing how Theosophy interprets statements of modern science regarding: (a) Evolution, (b) the law of the survival of the fittest, (c) the properties of matter, (d) the fourth dimension, (e) the consciousness of the universe, (f) the conception of man and his make-up. (This assignment can be prepared by one or by several people.)

Substitute Topics for Report (if above book is not available.)

1. Summarize "Deadlocks in Science" from *The Changing World* by Annie Besant.
2. Summarize "New Doors Opening in Science" from *The Changing World* by Annie Besant.

C. *Discussion and Questions.*

1. What is mental purity aside from the moral aspect?
2. What would be the effect in our everyday lives if we approached all our experiences and associations of life with this type of mental purity?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Eighteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan in Science — Building the Solar System.

OPENING:

Music.

Reading: Chapter 5, "The Potency of Thought" from *The Secret of Happiness*.
Meditation.

THE LESSON:

This lesson will necessitate real study and thought and cannot easily be handled as previous lessons. Chapter 8 of *First Principles* should be studied before the meeting, with a review and discussion and further study in the class to trace clearly the Plan in Science. The following outline is intended to help find that Plan.

Building the Solar System:

1. *THE BUILDERS, the Three Aspects of the Triple Logos.* (The manufacturers of materials.)
 - a. The Third Logos: the builder of matter.
 - b. The Second Logos: ensouling that matter with Life.
 - c. The First Logos: the union of Divine Spirit with matter in humanity.
2. *THE DIVINE ARCHITECT, the Solar Logos.*
 - a. The Solar Logos plans, controls, and directs all that takes place in His Solar System, in the order of the Archetypal Plan given below.
3. *THE ARCHETYPAL PLAN, the Solar Logos at Work* before the creation of the Solar System.
 - a. He created a Divine Mental Picture (architectural blue prints) of His System from its beginning to its end.
 - b. He created archetypes of forces, forms, emotions, thoughts, intuitions.
 - c. He determined how each should be realized in the evolutionary scheme.
 - d. He selected the space in which to build His System.
4. *THE PREPARATION OF MATERIALS, the building of the seven planes by the Third Logos.*
 - a. "In the beginning darkness was" (root matter).
 - b. "God moved on the face of the waters, and God said, 'Let there be light, and there was light.'" (The Third Logos pouring energy into root matter, pressing back emptiness and creating points of light, koilon.)
 - c. Formation of the atoms from bubbles in koilon on the seven planes.

d. Building of the superphysical planes and sub-planes.

5. *THE ENSOULING OF MATTER*, the work of the Second Logos.

a. The creation of forms and combinations from the materials built by the Third Logos.

6. *THE SOUL OF MAN*, made in the "image of God," work of the First Logos.

a. The descent of the Spirit of God, which makes man His son.

Discussion and Questions.

1. What is the expression on the physical plane of the force of the Third Logos? The Second Logos? The First Logos?

2. Compare the birth of physical forms, their growth and decay, to the birth, growth and decay of mental and astral forms. What power holds these physical, astral, and mental forms together? *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Nineteenth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Geometry of Nature.

OPENING:

Music.

Reading: Chapter 6, "The Alchemy of Love" from *The Secret of Happiness*.

THE LESSON:

It may be necessary and wise to put this lesson in the hands of one or two people who will study Chapter 10 of *First Principles* very thoroughly. In the average lodge there may be many members who are not familiar with chemistry. For them this lesson and discussion should be non-technical. The idea is not to teach details of chemistry, occult or otherwise, but to show an orderly plan even for the chemical element, to show His Life as it works in the elements in their geometrical design, in their periodicity, in their "valency." *Topics for Report.* To show the Plan in matter as discovered by modern science.

1. Briefly outline the three kinds of matter, name some of the variations of matter; what is a chemical element and how many to date have been discovered; what two distinct groups are to be found in the known chemical elements and the properties of each? Chapter 10, *First Principles*.

2. Explain the combination of primary chemical elements to make new substances; what the habits and characteristics according to which elements combine; what are these characteristics and habits called?

3. When chemical elements combine explain how they form geometrical figures; explain the Platonic Solids.

4. What are the four marked characteristics of chemical elements?

Questions and Discussion.

1. How has science been a benefactor to humanity?

2. What is the scientific attitude?

3. How does the religious attitude differ from the scientific attitude? Why this difference? Is it a necessary difference?

Summary of Salient Points for Notebook.

CLOSING OF THE LODGE.

Twentieth Program

Central Theme: THERE IS A PLAN.

Lesson Theme: The Plan for Education — the Child.

OPENING:

Music.

Reading: Chapter 7, "The Apotheosis of Service" from *The Secret of Happiness*.

Meditation.

THE LESSON:

A. *Preparatory Work.* Read the pamphlet "There Is a Plan for Education."

B. *Topics for Report.*

1. Read the leaflet "The Child's Message to His Elders" by C. Jinarajadasa (price 5 cents).

2. Review or summarize the booklet "Our Relation to Children" by C. W. Leadbeater (20 cents).

3. Summarize "The Harmonious Development of a Child" by Madame Kamensky (10 cents).

C. *Discussion and Questions.*

1. What are the child's problems in our present day world?

2. What are the present day child's advantages over the past?

3. What are some of the dangers to the child of our daily environment?

D. *Summary of Salient Points for Notebook.*

CLOSING OF THE LODGE.

Lodge Program Notes

An enlightened and intelligent citizenship today will be a factor in bringing in the New Era after the pattern set for the New Race. Therefore, lodges can do their bit by encouraging Right Citizenship classes for members and non-members. Full information for organizing such a class and continued guidance throughout the course can be had by writing to the Head of the Right Citizenship division of the Theosophical Order of Service, Mrs. Alice F. Kiernan, 5996 Woodbine Avenue, Overbrook, Philadelphia, Pa. Formation of such classes should follow Program 12, "The World in Distress."

(Concluded on page 283)

Development of the Intuition

BY MRS. EVELYN B. BULL

Love in the Home

One of a series of articles under the general caption "Development of the Intuition."

Love's Tasks

Into the sacrament of our daily living, we should bring a humility, a spirit of consecration, a simplicity and whole-hearted intentness which is often lacking. How many of us, coming to the morning's dishwashing, or the weekly ironing, or the hours of child-tending, approach these tasks in a semi-veiled bitterness, or at best, a grudging acceptance of the duties which, we feel have been imposed upon us by some inscrutable outsider? How many of us stop to think of the sanctity of these daily tasks? By sanctity, we mean a wholeness, a personification of holiness in the truest sense of the word. Laughter is holy, work well done is holy. Too many of us tend to divide our lives into compartments, placing the round of daily domestic obligations in one cubbyhole, amusements in another, beauty of Nature and of art in another, and lastly, in a dust-covered and obscure corner, that which could be called holy, mystical, or religious.

Now what is the strength in this fallacy, what the weakness? Can there be found any solution for this apparently insoluble dilemma? The strength of compartments lies in the facility which it gives us for turning out a great deal of work and fun in a specified time. Organization is to us the only clue for our cluttered existence — organization and specialization. We do not recognize a synthesis in the elements of our days, but we see clearly the analysis. Hence we tackle this and this and this, our brains ticking them off like a time-clock, our emotions responding like a thermometer to the pleasurable or disagreeable aspects. It never occurs to us that we might continue to pursue these activities with a comprehension of their logical occupancy in a scheme of life as a whole. It never occurs to us that an equal emotional warmth might be secured for all kinds of hours. Such an arraignment faces us all, if we are honest with ourselves.

Our strength lies in our weakness, but we know it not. To us it seems an advantage to be able to accomplish familiar tasks in a way which appears as effortless as possible. We trust to the familiarity and to the routine to accomplish for us that which we are too lazy to accomplish for ourselves. For we neglect the essential nature of such a pro-

gram. It is inert and lifeless, in the last analysis. Because this is true, we complain, ultimately, of its drudgery. There is no element of growth in our daily program. The natural law is that through effort we gain facility, not as an end, but as a means to further effort. We cannot possibly climb the heights if we choose to maintain ourselves within a self-imposed treadmill; yet this is what most of us do, hourly and daily.

How, then, can we apprehend freshness? For it is freshness which is the quality of the bud, or the newly opened flower. It is freshness which is the essence of the dawn. It is freshness which makes a new friendship so striking and so virile. If we are wise and sane, we do not allow that friendship to be thwarted; we realize that our interests should challenge us if they differ, inspire if similar. Friendship, in its intrinsic meaning, necessitates growth.

Yet there is the same truth, the same potentiality in our daily lives, and we are prone to be blind to it. Freshness can be apprehended by cultivation only. It is paradoxical that we have to inculcate a habit in order to be free from it. This should be the substance of our thoughts and actions — a true, simple, and meaningful manipulation of the materials with which we model our days. We ourselves possess the responsibility and the capacity for rendering these materials available for coordinated living.

To achieve this freshness in the daily act, we must use a certain propulsion of will at the beginning of each task, enough propulsion to carry through. Like an electric current, there must be no short circuit, nor must the power be too feeble for the work to be done. A small room can be adequately illuminated with a small light. Suit your power to your task, but do this consciously, deliberately, and with the manifested desire to do the task as efficiently as possible. Too often, efficiency implies a mechanical fluency which is spiritless. We mean efficiency here, because the will consumed is in exact proportion to the need.

What idea must be back of this will to produce the efficiency? It must not be vague. It must be clear-cut; it must be desire transmuted into will-force. It conveys the true meaning of

consecration. The desire which is propelled through our task is the desire that we may find in each task that freshness, that alertness, that conscious use of environment which we are accustomed to find only in the unusual events of our lives. The proper use of this will, drawn from our reservoir to the point needing it will awaken in us the proper response of activity; just enough and no more.

But how can we be sure that this effort will not become as unwelcome and grudging as our former customs? How can we be sure that there will be freshness in the effort itself? There is only one way — to bring love to our work; a love so effervescent that it will wash away all dross of weariness; a love so quiet and powerful that it will remain within us, a silent, enduring quality, far deeper than any manifestation of it which we can make. From this love arises the only true freshness. It creates the channel for the will, without which all attempts at activity are stubborn, cumbersome, and unyielding. The activity born of love is like a gracious miracle, as quiet and natural and spontaneous as the dawn following the night. Let us develop within ourselves the capacity for loving truly. We may have mechanical efficiency; we may have the power of will, but unless we have the capacity to love all that we do, it is actually not worth the doing. It is literally not real; it is illusion.

Bring to your day's action your soul's response, that each hour may glow, resplendent, within its own right of completeness. You cannot make one hour more complete by sacrificing another. Each is equally beautiful. It only remains for us to have the vision.

Love's Little Ones

In the patterns of our life's living, there are no brighter threads than those of children — their laughter, their lightness, the serenity and imperturbability which is their heritage, minor outward distresses notwithstanding. For in them resides a quality of apprehension which is quite complete and quite unconscious and unanalyzed. In the child state is realized, without effort, that oneness with the universe which is the later goal of the man who seeks with all yearning and intensity; seeks only to find its completeness, latent, within his own heart. "Except as ye become as a little child," it was said. They know whereof they cannot speak; they live that which they do not understand. They are in that state of being which includes and presupposes all becoming. For them, each moment is complete and changeless. They realize the Present, something for which we seek in later years, often only finding it fleetingly in moments of great beauty or sudden stillness.

We who tend small children are apt to forget

their heritage in the pressure of many duties and the responsibilities which their care entails. We are concerned, furthermore, with their discipline, their habits, their development of skill. All of these duties and responsibilities may be necessary, if we have carefully eliminated the superficial and artificial, and have definitely tried to gauge the child's needs with the scales of reasoning and calm judgment.

There is no greater certainty than this — that the child's domain is one of inviolable privilege, one which we have lost temporarily, but which remains within us as a precious and seldom aroused memory. To re-attain the childlike consciousness, we must arouse this memory deliberately. Now all memory is not something separate; as such, it has become part of the essence of our nature, so that by arousing that which has become part of ourselves, we become more alive.

That is the major difficulty, to pursue a course of action in dealing with our children which will be in accordance with common sense and skill, and yet which will in no way inflict a wrong system of thinking upon them. A false state of consciousness within ourselves, based upon a misapprehension of values, inevitably produces conflict and disharmony when the impact of it is felt by the child mind. It rebels often in what seems to be an unreasonable and inscrutable manner.

Specifically, this conflict is usually due to a tonal emphasis which belies our inner state. We as grown-ups tend to impinge the iron bonds upon all that we do as well as think. The child does not have this tendency. In moderation, it brings a needed order and harmony into their lives, but misapplied, it creates bewilderment and tension. In other words, we should insist on regularity when it creates a well-arranged life-structure, but not order for its own sake. We should insist on time regulation when it is beneficial to the physical welfare of the child, and not when it produces a petty distinction of this and that, as to hour, place, or quality of play. Each part of the child's day, as seen from our standpoint should be regulated. Seen from theirs, it should be a large and roomy place, with enough familiarity of recurrent corners to make it seem livable.

No more than that can come without endangering the essential characteristic of the child's life, which is its creative function. Just as the child has no artificial time sense, so does it make no artificial demarcation of work and play, of hours disliked or enjoyed. Left to himself, he greets each moment as a timeless adventure. Grant him that joy, refine it in yourselves. Then there will be a bond between your child and yourself which is irrefragable, because it will be based upon the

Divine Order, a Divine Order which brings to all moments a completed sense of being, which creates in each hour a new universe.

Love's Sacrament

In man's dwelling-place, there exists no solace comparable to that of companionship with one who knows his needs, who comprehends his desires, who rests, and yet brings vitality. Such a companion is like Nature. There is the warmth of the sun, the compassion of the rain, the patient processes of the soil's growth in such a relationship. Harmony becomes as natural as any instinct, and life as bountiful and complete as a garden in spring. Joy comes spontaneously in such an atmosphere. Its cultivation is no more forced than is the tending of the young plant, once the seed has been sown and watered.

Such a relationship bears testimony to the fact that no monotony is possible when each co-operates in an understanding of truth. For truth in love is recognition of a force which is compelling and resistless, a force which is tender and considerate, a force which may make us the richest people on earth if we do not hoard it. It cannot be possible to hoard that which slips through the fingers eagerly to the one loved.

The intrinsic difficulty in married life, namely, lack of harmony, is caused by rigidity. One does not bind nor coerce a plant; one trains it. One observes certain changes that take place in the plant, and treats it accordingly. Married life cannot be run into a mold. If one thinks of a relationship in terms of rigidity, it is so very difficult to swerve in any emotional or mental circumstance. Yet marriage is constantly demanding a swerving. Why present the hard wall of an

uncompromising surface to one's companion — not from any desire to cause pain, but from a habit long formed of non-pliable reactions? Harmony implies a smooth flowing together of parts.

We are rigid not only in our thinking habits, but in our hourly habits of life also. Instinctively we place peaks of happiness in contrast with hours of monotonous comradeship or even, perhaps, petulance. We divide our married life into this and that, with the same unerring desire for compartments that we do everything else with which we deal. Why separate into a higher and lower? Why not realize — bring into actuality in our consciousness — that truer conception, that such ecstasy as we may experience is only the fullest expression of that which is our constant possession? Spiritual ecstasy, the life of the inner man, is the bursting forth of light into our days, that seem gray by comparison. It is a light which sweeps through the entire being, filling body, emotions, mind, with a sweet rapture, a long slow sweep of a melody only partially heard; a consummation.

But is it only that? Is that life, and the rest at best, a cheerful plodding? It is consummation only as it is the highest point which our brain consciousness registers. The light, however, is there all the time. For those who like climaxes, it will be unwelcome to think of a continuum of bliss, or of a relationship perpetually radiant in its normal state. But how much better to recognize the truth, and be able to admit candidly to one's self that that which does not blend in that light is ephemeral; to aspire to feel, more and more constantly, the steady gentle glow of the presence of love, day in and day out.

Welcome to a Child at a Christening

(Written by Dr. Annie Besant in 1876)

To the joy, to the fullness and glory of life,
To the sorrows and pleasures, the rest and the
strife,

Welcome, young soldier!

Thrice welcome. O child, that we make our own,
Whom we crown here today with humanity's
crown,

Hailing thee brother.

We charge thee keep stainless the name that we
give,

We charge thee be fearless, and honestly live,
Be true to thine own heart;

Be ready to follow the truth, though alone,
If the world smiles, 'tis well, but fear not its frown,
Young soldier of freedom.

The hope that we work for, on thee it shall shine,
The banner we bear shall tomorrow be thine

To carry on further;

We enroll thee today, may thy manhood still see
Thy name in the ranks of the true and the free;

Welcome, young soldier!

Musings About Youth and Theosophy

BY DR. PIETER K. ROEST

AS I SAT listening to the accounts of splendid work done to alleviate human and animal suffering, at the recent Atlantic Coast Conference of Theosophical workers in Baltimore, a vision of the future flashed into my mind which I wish to share with my fellow-members for critical comment.

Everywhere we hear lodges complain about the difficulty of getting young people interested in the lodge work. There is often a frank recognition that the fault lies not entirely with the young people, but there is no clear perception of cause and cure in so far as we ourselves are to blame. Yet these do not seem to be so *very* deeply hidden. In all my contacts with them I find that American youth is decidedly extravert and active in temperament. They have boundless energy and once their interest is aroused for something they throw themselves into it with tremendous vigor. Look at their games! Look at their parties, their high-school papers, their benefit-performances of music and dramatics, their debating contests! It is all of a very concrete nature, very immediate, very practical and obvious; it requires definite planning and cooperation, but no deep thought, no abstract conceptions about man and the universe, and least of all abstruse Sanskrit terms! What is there in the average lodge to interest these young folks, to engage their particular kind of vital energy? The question answers itself to those who know the average lodge!

But to acknowledge a situation is by no means to acquiesce in it. We *must* find a way of developing fresh workers for the greatest Cause the world has ever known, lest we leave that Cause without an adequate army of champions. And that Cause is rich enough in concrete tasks to arouse enthusiasm and engage the most active temperaments. It is only a question of bringing the two together! At this point my vision of the future comes in.

I visualized thousands of young people all over America — in fact all over the world — busily engaged in definite idealistic enterprises such as are provided by the Theosophical Order of Service. What a splendid and varied field for youthful activity the T.O.S. provides! To really *do* something to abolish cruel treatment of animals; to abolish war and organize the world for peace; to clean up politics and make it serve the community; to help those in sickness or in distress; to develop beauty and the appreciation of beauty in everyday life through arts and crafts; to promote simpler and more wholesome living, in closer

contact with Nature; to watch and interpret to one's fellow-men the trend of events — these and many other splendid lines of service are offered by the T.O.S. without any reference to belief or philosophy, simply as an expression of the practical idealism of individual Theosophists, working with non-Theosophists. I suddenly realized that we have not even begun to see the limitless possibilities of the T.O.S. for young idealists of every description. And once such idealists come into contact with their ever-inspiring fellow-workers who *live* Theosophy, there will be many who will want to inquire into a view of life that gives such marvelous intellectual support to an idealism that usually finds only resistance in the minds of men.

It seems so much more likely that we shall develop Theosophists out of practical idealists than that we shall find young people who take to Theosophy before they have perceived the need of the world. And to make this vision come true nothing needs to be changed in the present organization of our work. If only every lodge — according to the wishes of our great late and present international Presidents — had *some* of its members, or even *one*, cooperate with any of the various T.O.S. departments for the alleviation of suffering and the ennobling and beautifying of life in the world, such could attract around themselves young people *in that work*. The common *work* would be their link, *not* any preaching of particular conceptions. But where inquiries naturally emerge, some tactful hints could be given, some interesting book lent. *Some* workers will find the pure gold that can be drawn from the ore of Theosophical literature; *some* will be quite convinced by the atmosphere and life of their Theosophist friend. And these will join our Theosophical Society in their own good time, and will be *real* members — carriers of burdens and not in need of being carried themselves.

If there is already a Young Theosophists group connected with the lodge, so much the better. The members of that group will find in chosen T.O.S. work self-expression, training, *and* new friends. And their new friends who like their ideas and their books will find their Theosophical home more quickly in the Young Theosophists group than in a lodge of adults. From every angle the idea appears sound and workable but I would like to hear our readers' *pros* and *cons* before universally recommending it. Will you oblige? Thanks for your letters!

The Theosophical Life

BY L. W. ROGERS

IT IS THE attraction of the material life that slows down the speed with which the soul moves toward initiation, to actually becoming a junior member of the Great White Lodge. We Theosophists are quick to see that the man who spends his life accumulating millions in various forms of wealth is missing the purpose of incarnation and will make almost no perceptible spiritual progress; that he will come back life after life doing the same thing and he will literally spend a hundred incarnations in moving as far toward liberation as he might have done in one lifetime had he turned attention to the higher things. But do we see as clearly that time may be frittered away as easily by small items as by great enterprises? A man of great wealth may give his thought and energies entirely to accumulation and luxurious living, and a poor man may give his energies so completely to the small affairs of the daily grind that he equally misses the real purpose of life. They may both know something about the higher life and have an ideal in mind, but they are held firmly in their respective ruts because there is not the time and energy to make the ideal effective. The small affairs of the one are just as effective a bar to spiritual progress as the large enterprises of the other. It is all a matter of being engrossed by material things.

Now, is it not true that many Theosophists are in substantially the same predicament? Their time and energies are not absorbed either in luxurious living or in the struggle against grinding poverty, but rather in yielding to the pressure of general custom and doing pretty much what the rest of the world does without thinking much about the matter. We waste a great deal of time doing wholly unnecessary things because it is the common thing to do them. An example is reading the daily papers. Many people spend hours in following up the details of the various events reported in the press. They develop a

thirst for information about this sport or that. They become absorbed in the gossip about eminent people, in atrocious murders, in clever criminal plots, etc. Of what value is it? Analyze it and you will find that it has no real value at all. But it becomes a habit. Nearly everybody does it. Observe a street car loaded with clerks and laborers going home in the evening, people who earn very meager wages. Many of them have bought an evening paper. Reading the news becomes an entertainment habit, a form of amusement like the picture shows and ball games.

That is a single illustration of wasted time. The principle can easily be applied in all the other trivial things. They are all examples of the deadly dangerous attraction of the material life. I am not saying that we should be uninformed about what is occurring in the world. But the truth is that probably nine-tenths of the reading done represents wasted time. It would startle most of us to say that the daily paper is not a necessity and that the world would be better served by a weekly review of events, and that a brief one. Dr. Annie Besant once pointed out that one of the injurious things about newspaper reading is that it leads the mind to gallop from subject to subject, which is precisely the habit it should not have. Yet it *must* gallop if it is to go over a newspaper daily and try to keep up with all that is going on in the world.

"Come out of your world into ours," said a Master in trying to make us understand what is necessary to the spiritual life. What a volume of instruction is compressed into those few words! To comply with that requirement we shall need to begin by asking ourselves how many of the things we are doing daily are really necessary and how many are merely wasters of time and consumers of energy. I know of no words more vital in meaning, more important for daily meditation: "Come out of your world into ours"

COMMENTS OF MR. JINARAJADASA

(Continued from page 275)

particular chalice into which has been poured the force of love and tenderness to unite the whole world into brotherhood. It is true that this force has been poured through all relationships, into every organization that stands for an ideal, into every individual dreaming of inspiring

ideals, but in a way there is no other society quite like this Society which stands for the universal brotherhood of humanity, organized by Those Who have achieved perfect Brotherhood; and as we do our work, we work with Them, and with Them we work for the world.

A Message to the Round Table

BY DR. GEORGE S. ARUNDALE

I WANT THE Round Table to be a great international organization for mutual understanding and appreciation, especially among the young. Our ceremonial and ritual, our clothing and other paraphernalia, our rules and regulations: all these are of far less importance. Our active promotion of national solidarity and international goodwill are of infinitely greater importance. I should not in the least mind if I never again attended a ceremonial meeting of the Round Table, conducted in strict accordance with our prescribed rituals. But it would be a world calamity if nowhere were there meetings of the Round Table to strengthen the ties of mutual respect between faith and faith, sect and sect, party and party, profession and profession, citizen and citizen, nation and nation, race and race.

Let the youngest members of our Order begin early to study and to practice the great science of appreciation, the great science of goodwill, the great science of understanding—they are one and the same. A touch of ceremonial for these little ones by all means—just to help them to enter more effectively into the rhythm of Life; and just enough to intrigue them for more, never too much, and never as a task which has to be performed at the behest of the elders. Then, as our members grow older, more practical studies in the sciences I have enumerated above. And, if they so choose, more ceremonial and the beginning of an understanding of the real purpose of ceremonial. But no ceremonial if they do not so choose. Ceremonial is machinery, and admirable machinery. But there is other machinery.

Then, for those older still, regular organized service and also study. The science of citizenship, national and international, in all its fascinating

aspects should be considered. At this level, the Round Table should be a great international insurance against war, and in some measure at least a great national insurance against unemployment—the gravest disease from which the body politic at present suffers. Not that the Round Table is likely to be able to do much directly against the evils of international suspicion and warfulness, nor against unemployment. But indirectly it will be a force for righteousness in these two regions, and will build up among the younger generation the will to peace and to prosperity.

As I have said before, I think we need two departments in our organization—the general department without ceremonial at all, and the special department for those who are ceremonially inclined. I do not want ceremonial to be a barrier in the way of membership of fine young people eager to help, yet in their present incarnations temperamentally disinclined for ceremonial. Forms must not be erected as barriers to Life, but as channels for Life.

Above all else, the Round Table needs older people with scintillatingly youthful hearts to give leadership to the young, enthusiasm to the young, aspiration to the young, or rather to arouse all these in the young. Not older people who seek to guide the young along so-called “right” lines; but older people who seek to help the young to find their own lines and to help them to tread these triumphantly. We need older people who know how to place themselves at the disposal of the young, how to be wise servants of the young, so that the young may be inspired but not influenced.

(Reprinted from *The Young Theosophist*, Adyar.)

THE LODGE STUDY COURSE

(Continued from page 277)

Books Necessary for Programs 18 to 20

<i>The Secret of Happiness</i> , Irving S. Cooper. .	\$1.00
<i>Theosophy the Interpreter</i> (Adyar Convention Lectures 1923) Boards .60 Cloth .80	
<i>First Principles of Theosophy</i> , C. Jinarajadasa	3.50
<i>The Changing World</i> , Annie Besant. .	
Boards 1.25 Cloth 1.50	

<i>The Child's Message to His Elders</i> , . . .	
C. Jinarajadasa (leaflet)	.05
<i>Our Relation to Children</i> ,	
C. W. Leadbeater Paper	.20
<i>The Harmonious Development of a Child</i> , Madame Kamensky. . (Adyar Pamphlet)	.10
(All references may be secured from the Theosophical Press, Wheaton.)	

Theosophy in the Field

Lodge Activities

Akbar Lodge (Chicago): On Saturday afternoon, November 7, "The Moonlight Sonata" was presented, with Mrs. Gertrude March as reader and Mrs. Elizabeth Camerano as pianist. Public lectures are given every Saturday afternoon at three o'clock, followed by tea and a question period. The program of talks for November and December is varied and interesting.

Albany Lodge: On November 5 the local branch of the Theosophical Order of Service, under the direction of Mrs. Emogene S. Simons, Head Brother for Albany, gave a special animal welfare program, followed by a "fashion show" of coats, capes, scarfs and muffs made from or trimmed with fur cloth. Gloves, handbags, and other articles made from leather substitutes were also displayed by the local members. These were further supplemented by a beautiful exhibit of large samples of fur cloth lent by Mr. Robert R. Logan, Chief Brother, and Miss Mabel Zimmers, National Head for Animal Welfare. The display proved a great success.

Besant Lodge (Hollywood): The annual commemoration of Dr. Besant's birthday, which was held on October 6, was a memorable occasion for the lodge. Mr. and Mrs. Henry Hotchener gave outstanding addresses on the ideals and work of Dr. Besant. As it was known that Mr. and Mrs. Hotchener were to leave for Adyar a few days later, a number of members from neighboring lodges came to hear their addresses and to wish them God-speed on their journey. The Young Theosophists hold their meetings in the lodge rooms on the last Thursday of each month, and they hope to contribute at least one speaker per month for the lodge program. The members are looking forward to Captain Ransom's visit at the end of November.

Chicago Lodge has a new and very popular feature this year in its German class, led by Mr. Felix Schmidt, on the first and third Tuesdays of each month. In this class elementary Theosophy is given in the German language. The first class had an enrollment of twenty-six; new members have been added, and a fine percentage of the original enrollment continues. After the holidays the Thursday evening regular lodge meetings will follow the Adyar study course twice a month.

Cincinnati Lodges Members and friends enjoyed a visit from Mr. Kunz, who gave two inspiring lectures on October 21 and 22. Following the Sunday afternoon tea on October 25, the

members gathered in a circle for an informal talk about H.P.B. and *The Secret Doctrine*.

Detroit Lodge reports that as the second month of its new plan of study begins, the fact that it is going to succeed is obvious. The attendance at lodge meetings has increased and the enthusiasm of the members is very gratifying. The public classes are being well attended and the interest shown there too is indeed encouraging. On Saturday afternoon, October 17, Mr. Robert R. Logan spoke to members and friends on "The Theosophical Order of Service," and in the evening gave a public lecture, his subject being "The Occult Side of Dante's Inferno," which was well received and enjoyed by a large audience. More than seventy members and friends met together at an unusually jolly Halloween masquerade party sponsored by the Young Theosophists on October 31.

Hamilton Lodge has been enjoying a very active fall season. In September Dr. and Mrs. C. J. Baldrige entertained members and friends at their home. Mr. James S. Perkins, Jr., president of the Ohio Federation and of the Cincinnati Lodge, presented the first two of a series of talks to Hamilton Lodge. These talks created much enthusiasm, and the series promises to be very helpful also in bringing about a closer contact between Cincinnati and Hamilton Lodges. Nine members of the lodge traveled to Cincinnati on October 1 to hear Dr. Roest, and six delegates attended the Ohio Federation meeting on October 3 and 4. The Lodge was delighted to have a public lecture by Dr. Roest on October 5. This talk was very inspiring and enlightening not only to the members but to the non-members as well. Hamilton Lodge looks forward to a busy winter of work and social activities.

Hermes Lodge (Philadelphia): A beautiful program on November 17 commemorated the founding of the Society. In addition to the members' meetings and Sunday evening public lectures, the lodge sponsors several discussion groups along the lines of right citizenship, practical occultism, etc.

Indianapolis Lodge is unusually active this fall. Weekly classes include one for inquirers, one in Biblical Literature, and an afternoon class in *The Secret Doctrine*. In addition to the regular members' meetings each week, special meetings are held every Monday evening for the study of the Adyar course "There Is a Plan." The lodge reading room is open on Thursday afternoons from 2 to 5.

Kansas City Lodge: The first issue of a new bulletin has recently been sent to all the members. The lodge enjoyed visits from Mr. Kunz and Miss Henkel in October. An extensive program of meetings has been planned for the coming year, following the Adyar study course, and using the Research Seminar visual lectures also.

Lotus Lodge (Philadelphia): November was an unusually full and interesting month for the lodge, with a series of lectures by Dr. Roest, a talk by Mr. Logan, and an illustrated lecture on "Symbolism." A public speaking class under the direction of Mr. A. J. Airston, and an inquirers' class conducted by Mrs. Alice F. Kiernan, president of the lodge, are held on Sunday afternoons.

Milwaukee Lodge is basing its program for the year on the study course from Adyar, "There Is a Plan." All of the members actively participate in each lodge meeting, thus helping to make the work of the course effective and interesting. Mr. Robert R. Logan recently visited the lodge and presented his talk on Dante's *Inferno*, and Dr. William Davidson recently gave a public lecture for the lodge on "The Occult Side of Healing."

Oak Park Lodge entertained about seventy guests at a jolly masquerade party in its new hall on October 31. All of the members cooperated and together made the party a delightful occasion for everyone who attended. The lodge is enthusiastically planning an active year of work and social events.

Pittsburgh Lodge found it necessary to move to new lodge rooms when the fall season opened, and by cooperating with a studio group the lodge now has larger and more attractive quarters. The president writes: "For the benefit of those who may visit Pittsburgh during the year, we wish to say that we are in Room 508 of the Cameo Building, and the latch-string will be found on the outside waiting for all."

Progress Lodge (Omaha): A delightful evening of music, poetry, and philosophy was held on November 1. Mr. Abraham Dansky, pianist, furnished the music; poems by Masefield were read by Miss Estella Gray; and Mrs. Hallie Watters gave a talk on "The Philosophers' Trinity."

Richmond Lodge has recently been reorganized and regular meetings are held every Thursday evening. Each officer is well versed in his duties and the members are all actively participating in the work of rebuilding the lodge. For the benefit of new members an elementary study course is planned, to be followed with a more advanced course later.

St. Louis Lodge is using the Research Seminar material as the basis for a new series of Sunday evening talks. The outstanding social event of

the season was a fall festival on November 28. The Theo-Arts Club sponsored by the lodge presented a splendid program on the evening of November 21, with three one-act plays, readings, etc.

Florida Federation

(From the Florida Federation News Bulletin.)

Daytona Beach Lodge sponsors a weekly speaking class and is making splendid progress. One public meeting a month is held, and plans are under way to secure a lodge home by the time Captain Ransom arrives in February for a week's visit.

Ft. Lauderdale Lodge: Dr. Marie R. Simonson entertained the Federation president, Mr. Ralph B. Kyle, and Mrs. Kyle, as well as the members of the lodge, at a dinner on November 28.

Gainesville Lodge announces three new members since the opening of the fall activities. During the summer months, aided by the presence of two active Theosophists at the summer sessions of the University, the lodge conducted a short course in public speaking. Another and larger class has been formed for the coming season, from which it is expected will develop sufficient talent to provide the lodge with interesting programs.

Jacksonville Lodge is following the course of study "There Is a Plan." Various members speak at each closed meeting, with the result that everyone takes part in the program and discussions. The lodge president declared November 11 "Home-coming Day," to which all friends and old members were invited. Public lectures are given every Sunday evening.

Lakeland Lodge: On October 25 the Federation sponsored a public lecture in Lakeland, which was so well received, that on November 22 the Federation presented Mr. Roy K. Downing in a second lecture, an illustrated talk on "Reincarnation in the Light of Heredity."

Miami Lodge: Miss Marie Poutz was a welcome visitor recently. Her talks to members inspired the lodge to greater service and study. The program is based on the Adyar study course "There Is a Plan." Dr. Frank Keeler conducts a study class each Sunday at 8 p.m., which is well attended. The lodge is looking forward to the visit of Mr. and Mrs. Kyle, who will make a short tour among the lodges in the Florida Federation from November 25 to December 2.

Orlando Lodge is also following "There Is a Plan." Mr. Seymour Ballard, of Rollins College, gave a talk on Sunday, November 1, and Mr. Kyle spoke November 8 on "Esoteric Christianity."

Tampa Lodge: Mrs. Maud Pressly spoke at an open meeting on November 18, her subject being "The Founding of The Theosophical Society," after which a social gathering was held. Tampa Lodge too is basing its study on "There Is a Plan."

Theosophical News and Notes

Our Own Summer Camp

It is a great pleasure to make this preliminary announcement of the completion of arrangements by which the Society will hold its first summer camp, from June 26 to July 11, 1937. Further particulars will appear in our next number, but we can at this time give some details.

The camp will be held at White Lake on the 45-acre wooded grounds of Mr. and Mrs. Max Lau, who have graciously and inexpensively placed the facilities of their summer home and cottages at the disposal of the Society for this period. White Lake is located almost on the shores of Lake Michigan about 200 miles from Chicago by road.

This project represents a new venture on the part of the Society, but one which we are sure will be appreciated and will meet with such success as to make it a permanent part of our summer work in future years.

Addressing Your Mail

Will members writing to Headquarters about the business of the Society or the Theosophical Press always address the envelopes to the Society or to the Press and not to individuals. Letters may be marked for the attention of individuals, but the envelopes should not give the appearance of containing personal letters when they have to do with the business of the Society or the Press. Mail requiring immediate attention is quite often delayed while it follows an individual who is no longer at Headquarters and who in the end has to send it back for attention.

All Society and Press mail is opened at the National Secretary's desk and distributed to its proper departments. All who write to Headquarters may be sure that there is no delay in their letters reaching the proper person if the mail is simply addressed "The Theosophical Society in America" or "The Theosophical Press," not to individuals.

Northwest Federation

The Northwest Federation met at the rooms of the Seattle Lodge of the Inner Light on October 31, with five lodges represented and with Captain Ransom as the guest of honor. The evening began with a short business meeting and an inspiring greeting in the form of a telegram from the National President, which was read aloud. The program was later turned over to the Young Theosophists, who had made all the arrangements for a delightful Halloween party.

On Your Christmas List

When you make your Christmas list and remember the names of all those you count as friends, do not forget The Theosophical Society, through whom your most valued friend, the Ancient Wisdom, became known to you.

Without the burden of shopping, checks large or small and bills from \$1.00 up make the finest of Christmas gifts for Headquarters, that in the years to come the Ancient Wisdom may make Christmas mean more and all the years happier to those to whom Theosophy is yet unknown.

Theosophical Research Center

The various research groups operating under this title (Theosophical Research Center), authorized by The Theosophical Society in England, are doing very excellent work. Each year the Research Center has an annual meeting for all its members. At present there are six groups, centered mostly in the London area and comprising 100 members.

Their principal objects are to see that the Society receives the full benefit of every advance in science, art, education, etc., and to influence the world of thought by the application of Theosophical principles.

The Center has published the following very useful transactions:*

The Field of Occult Chemistry, by E. Lester Smith, D.Sc., F.I.C., V. W. Slater, B.Sc., and G. Reilly.

Space and the Cross, by Marguerite Mertens Stienon.

Corroborations of Occult Archeology, by G. N. Drinkwater, B.Sc.

Vital Magnetic Healing, by Adelaide Gardner, B.A.

*May be obtained from the Theosophical Press, Wheaton. *The Field of Occult Chemistry*, 40 cents; *Space and the Cross*, 25 cents; *Corroborations of Occult Archeology*, 60 cents; *Vital Magnetic Healing*, 50 cents.

Mothers' Advisory Group

This group, working under Mrs. Muriel Lauder Lewis as Director, is doing excellent work. The group needs more helpers. Mrs. Margery Parks, Chairman of the Committee on Course of Study, is finding it difficult to get enough helpers to effectively carry on the work in connection with the Pre-natal and Pre-school Course and references.

Will members who have an interest in this field please communicate with Mrs. Parks, 928 Mapleton Avenue, Oak Park, Illinois.

Easy Savings Reports

Will lodge secretaries and others who are responsible please remit to Headquarters their Easy Savings collections soon after the first of each month. Headquarters has reason to believe that collections are in some instances held up beyond what appears to be a reasonable time.

Forwarding Mail

Headquarters has a very considerable item of expense in forwarding mail that arrives with insufficient postage. When members ask the courtesy of Headquarters in the forwarding of mail to members whose addresses they do not know, will they please be careful to see that the courtesy granted is not made expensive?

Books in Foreign Languages

Some of our lodges and occasional members may be interested to know that in our National Library we have quite a number of books in German, some in French and in Dutch, and a few in Spanish and also Finnish.

These are valuable titles since they are not easily replaced, but wherever the situation warrants, we shall be glad to make them available in accordance with the regulations governing the use of our Library.

We feel fortunate in having these valuable titles, and certainly wish them to be active in service to those who will appreciate them.

Vivisection

THE AMERICAN THEOSOPHIST.

Dear Editor:

My old friend Professor Labberton seems to suggest on page 249 of THE AMERICAN THEOSOPHIST for November that in the present schools of medicine the practice of vivisection is indispensable.

I know Professor Labberton very well, and would not have him misunderstood by my friends, some of whom have suggested that he is inferring that vivisection is at present indispensable. I am sure that Professor Labberton does not mean that. He is as absolutely opposed to the abomination as any of us. He is merely stating what is unfortunately a fact, that present schools of medicine consider vivisection to be indispensable. We are trying to fight that false premise, and one of the great activities of the Theosophical World University (about which Professor Labberton is writing) is to scientifically and ethically demonstrate that vivisection is *not* indispensable.

Yours sincerely,

SIDNEY RANSOM

Children's Convention Camp

The problem of youth versus all ages is at no time more critical and intricate than at our Summer Sessions at Olcott. All wise and dutiful parents want the young children at hand — but *not* under foot at such times. The children themselves want to come, too, if only elders would "not expect them to sit for so long — and not expect them not to make any noise at all."

So, the C.C.C. or Children's Convention Camp was born, and plans both practical and fascinating are under way. A place, a program and a prepared personnel are facts, subject now only to the law of change and progress. Necessities are being solicited — and *provided*. Some success in what we subtly call "pecuniary prerequisites" has been achieved, and we urge all those interested in creating good karma for their next childhood in a Theosophical environment of "comfortably constructive conditions" to avail themselves of this opportunity to contribute.

Write at once to any of the undersigned and we will see that further details are sent to you immediately!

Mrs. Elise Staggs,
2236 Grandview Avenue,
Cleveland Heights, Ohio.

Mrs. M. Parks,
928 Mapleton Avenue,
Oak Park, Illinois.

Mrs. N. Ruder,
3305 Oakland Avenue,
Minneapolis, Minnesota.

Introductory Course in Theosophy

Are you familiar with the new Introductory Course in Theosophy? If you are an interested inquirer, or a new member who is isolated and whose reading has been desultory, if you are a new teacher unexpectedly drafted to take charge of an inquirers' class, or even if you are an experienced teacher of Theosophy, seeking one hundred per cent efficiency in the work, you cannot afford to do without these lessons. One dollar will bring you Part I of the Course, or two dollars will bring you both parts at once. Or perhaps you will find it possible to take advantage of the five-dollar bargain book offer with each half of the Course.

Itineraries

Miss Anita M. Henkel, Field Worker

November 22-Dec. 15, Texas Federation.

Captain Sidney Ransom, International Lecturer

November 23-Dec. 15, Southern California Federation.

Valuable Gift From the Hotcheners

Our National Library has just received a valuable set of bound copies of *The Theosophist*, the generous gift of our good friends Mr. and Mrs. Henry Hotchener.

The earlier volumes were left to Mrs. Hotchener in Colonel Olcott's will and up to the time of his death were known as the "office copy," kept in his room and frequently referred to both by himself and H.P.B. Some of H.P.B.'s notations still appear in them. Needless to say, these are treasured additions to our Library, to be preserved and carefully protected as the one-time possession of our founders and intimately connected with them and their self-sacrificing labor for the Society.

We are grateful to Mr. and Mrs. Hotchener for thus making available to the American Section and to the native land of our President-Founder these priceless volumes.

Their many friends will be glad to know that Mr. and Mrs. Hotchener are now back at Adyar, where Mr. Hotchener has resumed his duties as Manager of the Theosophical Publishing House, and Mrs. Hotchener undertakes again the Assistant Editorship of *The Theosophist*. Their voyage was a delightful one as judged by a card sent by them from Naples on October 31.

The Ballard Teachings

On page 236 of our October number appeared an item, "It Always Happens," in which it was reported that in a Ballard group meeting announcement was made to the effect that the Masters had withdrawn their guidance from The Theosophical Society and centered it in the Ballard movement.

A letter received from Mr. Ballard explains, "We have never made any such statement to any group, nor have we given any excuse or authority to any group leader to make such a statement."

We of course accept Mr. Ballard's explanation, but note the following statement in one of his publications:

"Saint Germain, Myself (Jesus), or any other Ascended Masters are *not* giving out teachings of the 'I Am' in the Western World, *except* through Mr. and Mrs. G. W. Ballard and their son Donald and those named to them and under them."

Theosophy in Action

Mr. Henry C. Samuels of Seattle is rendering a splendid service for Theosophy in publishing a little paper on the subject of Theosophy and Hebraism. In this paper he deals with Theosophical questions which are sent in to him, and also gives general information about Theosophy and The Theosophical Society.

Seattle Young Theosophists

The Young Theosophist group recently organized in Seattle has grown to a membership of twenty-four. Their first project, a Halloween party for the Northwest Federation, was very successful. The group, which meets weekly, is undertaking a thorough grounding in Theosophy, using the Introductory Course in Theosophy prepared by Mrs. Emogene Simons, with Mr. Charles Berst as study leader. The young people appreciate the help that the Lodge has given them in getting organized, and full cooperation is enjoyed between the two groups.

Statistics

<i>American Theosophical Fund</i>			
Previously reported.....	\$2,649.07		
To November 15.....	101.16		\$2,750.23
<i>Building Fund</i>			
Previously reported.....	259.43		
To November 15.....	56.34		315.77
<i>Greater America Plan Fund</i>			
Previously reported.....	1,125.83		
To November 15.....	196.69		1,322.52
<i>Easy Savings Plan Fund</i>			
Previously reported.....	905.79		
To November 15.....	480.74		1,386.53
<i>Olcott Tree Fund</i>			
To November 15.....			125.00
<i>Founders' Day Donations</i>			
To November 15.....			5.00
<i>Helping Hand Fund</i>			
To November 15.....			26.00

Births

To Mr. and Mrs. Stanley R. Orszula, Copernicus Lodge, Chicago, twin sons, November 20, 1936.

Deaths

Mr. Chas. D. Evans, Milwaukee Lodge, October 23, 1936.
Mrs. Henriette Gillette, National Member, July, 1936.
Mrs. Laura S. Hunt, National Member, October 21, 1936.
Dr. Norman J. Pike, Saginaw Lodge, October 9, 1936.

Marriages

Miss Sarah M. Cohen, Duluth Lodge, and Mr. Robert E. Jordan, Oak Park Lodge, October 25, 1936.
Miss Helen Eberle, National Member, and Mr. Karl F. Everhardt, June 12, 1936.
Dr. Edith L. Marble, National Member, and Dr. John Rolle, October 3, 1936.
Miss Lillian Lindquist, Secretary of Annie Besant Lodge of Chicago, and Mr. A. L. Deal, recently.

Dr. Norman J. Pike

Dr. Norman J. Pike, for many years a practicing physician in Saginaw, Michigan, passed away suddenly on October 9. Dr. Pike had been an active member of the Society for thirty-two years, and had acted as president of Saginaw Lodge for four years, as well as serving for many years in the capacity of teacher and lecturer. He will be missed by his friends and those dear to him, but all feel that he is still carrying on his work along broader, freer lines.

Book Reviews

The Story of Prophecy by Henry James Forman. Farrar & Rinehart, New York, N. Y. Cloth \$3.00.

The gift of prophecy is a human attribute of great fascination with its power to overreach the stretches of the human mind and to contact the soul of things to be.

So far as we know Mr. Forman's book is the first of its kind in English. He has delved into the far past and quoted fulfilled prophecies of many nations down to the present day. He says: "Today we laugh at prophecies, though many of us at least secretly believe in them. . . . In so far as concerns the past, the number of prognostications that appear to have been borne out by the facts is not only impressive but truly amazing."

Some of the startling prophecies quoted by Mr. Forman are those concerning the Great Pyramid. He relates that already much has been fulfilled in the last four or five thousand years, and that the rest is working out now.

In quoting the prophecies of saints the author says that he considers those of Joan of Arc the most remarkable and appealing of all time.

"Certain happenings in 1936," according to a modern prophet, "will do more to annihilate the veil between the seen and the unseen than any other line of activity hitherto initiated. Death will lose its terrors, and the fear of death will come to an end between the years 1936 and 1945."

Among other prophecies Mr. Forman says that the year 1936, in short, with which prophets have long been preoccupied, is to see the forces of light gaining the upper hand and turning the tide against the darkness so long pressing upon the world. He also mentions Madame Blavatsky's prophecies or rather her knowledge of the Masters of the Wisdom and Their teachings, and that they were now broadcast to the world, and deal a death blow to materialistic science — an age of darkness to be succeeded by an era of light.

With the following words the author closes his most interesting book: "In short, a higher and finer way of life is universally awaited and almost universally prophesied. Whatever of turmoil and tribulation the nearby prophecies may hold, those of long range bear a solace and a healing for the heart of man; for in essence that heart, steeped in age-long knowledge and rooted in immemorial experience of hard-won triumphs, remains incurably optimist."

— M. R. H.

The Popular Practice of Yoga, by Dr. K. V. Mulbagala. J. B. Lippincott Company, Philadelphia. Price, cloth \$2.50.

Dr. Mulbagala begins his book with a dissertation on the constitution of man, and continues with chapters on "The Development of the Brain — God — Creation — The Innate Powers of the Soul," as well as chapters devoted to the explanation of certain exercises dealing with breath control and posture. It is explained that a perfect mastery of these exercises by the student who lives a pure life and abstains from alcohol and a flesh diet, will insure the soul's salvation by its union with God. Thus the author states: "Knowing God the entire universe is known, and its mysteries are at one's beck and call." It is presumed, of course, that the author has proved his own system of Yoga, and has the mysteries of the universe at his "beck and call."

Such transcendent Yoga cannot be conveyed to others through the medium of the printed page. The soul, being essentially spiritual, cannot find its salvation in a few physical exercises of breathing and of posture, albeit the subject be of pure heart. What a glorious selfishness!

What the world needs today is not books on Yoga, but an overwhelming conviction that mankind is one great Brotherhood whose motto is "Each for All and All for Each." Then let the individual have his Rod of Power through the realization of his Yoga, and he will glorify God by his union with both God and man. — WARREN WATERS.

Delphic Woman by Claude Bragdon. A. A. Knopf, Inc., New York City. Cloth \$2.00.

Delphic Woman, a book of twelve essays on the general subject of love as it is manifest in the Eternal "Feminine," is no less great in its literary substance, than its lofty subject.

Envisaging love's empyreal source, the author delineates its varied revelations in womankind through her intuitive nature.

The reader is deftly led into the subject, first through rational thought to the very periphery of his consciousness, thence through its striations, to more subtle fields of cognition. Mental refreshment awaits him who ponders over the pages of this skillfully written book.

—WARREN WATERS.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. — JOHN LOCKE.

Junior Bible, edited by Edgar J. Goodspeed. Macmillan Company. New York, N. Y. Cloth \$2.50.

Christmas Suggestions



When the Sun Moves Northward

MABEL COLLINS

A treatise on the Six Sacred Months. Contains the Mystic Ritual from the "Story of the Year" and the Teaching concerning the Resurrection from "Green Leaves."
Cloth \$1.50

The Secret of Happiness

IRVING S. COOPER

It cannot bring happiness to its readers but it points out the way to that gleaming shrine, by following which many have found true happiness. Cloth \$1.00

The Stanzas of Dzyan

Reprinted from
The Secret Doctrine OF H. P. BLAVATSKY

Today so many people have heard of it, so many students of the world-mystery have felt some inner fiber of their nature thrill in response to the sonorous roll of its archaic phrases, that, in obedience to a very real and persistent demand, the Stanzas on which the first two volumes of *The Secret Doctrine* are based are here reprinted in convenient form. Paper \$.25

Realm of Light

NICHOLAS ROERICH

For those who realize the spiritual call of this moment, this book will provide an inspired and uplifting message. It is truly a call to culture. Cloth \$3.00

The Quest of the Golden Stairs

A Mystery of Kinghood in Faerie
A. E. WAITE

From the outset of this mystical romance, full of the fragrance of rare imaginings, the reader will feel that the author is a gifted mystic turning the ripeness of his knowledge to a new and full account. Cloth \$3.50

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The Stable and the Manger

ALVIN BOYD KUHN

Promises to create a veritable sensation in the world of theology, as it is the first full and true interpretation of these two central symbols of the Christmas or Nativity story in the Christian Gospels. Paper \$.25



The Theosophical Press, Wheaton, Ill.