

THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

MARSHALL MINER
R.F.D. 3, BOX 604-B
JACKSONVILLE, FLA.

VOL. XX

OCTOBER, 1932

No. 10

To Dr. Besant

By DR. GEORGE S. ARUNDALE

One of the reasons, I think, why our great President, the great Sannyasi, remains with us is that she has still to guard India through some of the difficult periods which remain before freedom is achieved. Her presence in India is a very overwhelming presence—a representative of the spiritual government of the World as she is, full of passionate love for India and recognized by Indians as she is as having rendered to India such marvelous service. For India recognizes what she owes to our President and Theosophists and many long that they come back and help to lead her out of her present difficulties.

There our President is, a splendid, aloof figure. Because of her duty to her Elders and to India she passed through a period of great unpopularity but of course all that is over. She is almost an Indian goddess, and people come to Adyar to pay homage to her, to lay flowers at her feet. She is very courteous to them, saying very little, but infinitely majestic and tender. We do not realize the tremendous nature of the work that remains to be done, that she still is doing, for while the goal of India's freedom is certain, yet perhaps until that certainty is well on its way she may remain in our midst.

Her benediction is, of course, just as much upon the Society as it is upon the other great work which she has to do. If only the members could realize that. Many of our members cannot conceive of our President's power, and cannot perceive what a tremendous benediction her presence is, or they would pray that she may remain President and live in our midst indefinitely. It is even more to be desired that she live in the midst of the Society than to guide it physically. Anyone can guide, but to be magnificent in silence is a priceless gift. And so I say, God save the President; the longer she can remain in our midst, enshrined as she is in a land which is a fit setting for such beneficent aloofness, a land which has none of the crudities and coarseness of our western countries, the longer she can remain, the better for our Society.

You can think of her enthroned in the heart of the outer world, Adyar, and you should realize that from that heart there issues a veritable "voice of the silence," and those who have ears to hear, they can hear. I pray always that our Theosophists may turn to her at Adyar as the Mussulman turns to Mecca. It is more than enough to have that marvelous silence in our midst.

One is happy to know that she has

given instructions that the two rooms she occupies are, after her passing, to be kept as they are. All will be just as she left it. Her pen will be on the desk; her pencils will be as she is in the habit of having them; her pictures will be on the walls; her books will be on the shelves. Everything will be as if she were coming out of the next room to take her place on her chowki. I feel sure that innumerable Theosophists will make pilgrimage to that holy place, for there is no one in the theosophical world, and not so many even outside it, who do not owe to her infinitely more than they can ever repay—for her books, her instructions, her own personal greatness, for all that has entered into the hearts of each one of us, whether we know it or not. Because of her each one of us is nearer to his goal.

The President will, I understand, return into incarnation. Whether she will be in the midst of members of the Society depends upon plans, but I should imagine that when her next life comes she will conclude her human pilgrimage—she is surely already so very near to Them. That will surely take place in the life immediately to come. She may be born again I should imagine, in an Indian body, and all who have known her here and down through the ages will gather around her physically and superphysically. There is no one who will be away, and I want you to realize that the more you can rejoice in her now the nearer you will be to her when she rises further beyond us and draws up with her to their next appointed stage all those for whom she is and has been responsible. For countless thousands she has had responsibility life after life, because she has held aloft the torch of truth for many an age. All those will gather round her and will move onwards as she moves onwards, and will bear tumultuous witness to what she has been and done for them and for that outer world, which from one standpoint she may leave, but which from another standpoint she will remain to serve. You will all be there. You will all rejoice, and you will all go on your ways refreshed because of the glad testimonial you have borne, because of the blessing which will rest on each one of you as she turns to face the world and bless it.

We are all near to her, even though we may never have seen her nor have known her physically; we shall be near to her then, and as she moves upon her triumphant way, we shall follow at a distance in her footsteps. It will be through her that one after another of us will be helped to be made "safe forever," and as we grow, as each "step" is taken, she and those Great Ones Who have preceded her and those who follow Them will be around us. There is no more real loneliness for any one of us, for having found "the Light" even in but a small degree, those Great Ones will help us never to lose it, so that the Light shall ever shine in our hearts, shall never be extinguished by any darkness or adversity. The Light which she and They have enkindled in

our hearts shall burn forever to the greater glory of Those Who have been the great Light-bringers of the world.

Therefore, dear brethren, I ask you to think deeply of these things, and to realize the certainties which you will achieve, to realize the friendships you have won of These Great Ones. All else is less, your knowledge, your study, your activities, are less; all those circumstances of joy, of sorrow, are less, are as nothing compared with that which you have achieved. You have entered into the beginnings of your heritage and to you that heritage shall come far more abundantly, before many lives are passed. Before some of you there still lies a measure of frustration. To some of you darkness still must come, and at times perhaps almost overwhelmingly darkness. Some of you yet have lessons to learn, debts to pay. But there is no one who has not the power to pay those debts and to learn those lessons. There is no one who in the blessing of those greater Friends will not pass quickly through the darkness into that Light which shall be a long eternity. And as, while watching from this shore, you send forth your gratitude to her, so shall our President, attaining "the farther shore," beckon to each one of you to "enter the stream." You too will some day pass to that farther shore, and go on with her as leader and guide to the destiny that awaits us all in that great kingdom.

Here she is in our midst. And, like the squire of olden times who entered upon the night's great vigil, for on the morrow he was to achieve his knighthood, so is she here on the threshold of supreme achievement, on the threshold of her kingship. You and I, whenever we may meet far away from her, have the certainty that here and now, great glories already shine through her upon each one of us, and bring us into that peace and power which enable us to go on and to work with her.

She is here with us now, as I speak to you. She "knows her fellow-soldiers," and such we all are. And tonight as we think of her, she comes into our midst and gives each one of us the blessing and the power we are fitted to take, and with that blessing each one goes forward.

That blessing remains with us, and she departs upon her way. Let us, each one, realize that that blessing can never leave us. In its strength we can do all those things which membership in this great Society has the right to demand of us.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed.

—H. P. B.

"BROTHERHOOD MATTERS MORE"

My love to the American members
 I pray to our Masters for their
 blessing on all members who are faith-
 ful to Theosophy, & who work to
 spread it in the world.

Annie Besant

[Adyar, August 13,
 1932. C.J.]

Dr. Besant's Convention Message

By SIDNEY A. COOK

It was with joy, with great gratitude for her leadership, and with renewed determination to prove worthy of our tremendous privileges that we listened at the opening of Convention to the personal message of our beloved President, Dr. Besant—her personal word to all the members of the American Section. Spontaneously and with wholehearted homage in their action the entire Convention rose to its feet and remained several moments in silence as some measure of expression of their reverent love.

Later, through the kindness of Mr. Jinarajadasa, whose letter is quoted below, we learned of its writing:

"18th August, 1932.

Dear Mr. Cook:

I presume you duly received the President's message and the cable from Bishop Leadbeater and myself. Regarding the former, I went in to her and informed her of your Convention that was to open in two days' time and asked her if she had any message. She

promptly wrote the message which I despatched. Feeling sure that you would like to preserve it among the records of your Section, I send it under separate cover. It is written in pencil, as you will note, and as she wrote it in bed on the pad, naturally the writing is not what she would approve were she stronger than she is now.

Yours sincerely,

(Signed) C. Jinarajadasa."

The message as Dr. Besant wrote it on her writing pad has since been received and is reproduced on this page that all our members may see the extent of her constant thoughtfulness of "all who are faithful to Theosophy and who work to spread it in the world." The original of the message will be preserved at Olcott and a letter of sincerest thanks has been written to Mr. Jinarajadasa for his understanding thoughtfulness in presenting it to the American Section.

Morning

The night has ended.
 Put out the light of the lamp
 Of thine own narrow dark corner
 Smudged with smoke.

The Great Morning which is for all
 Appears in the East;
 Let its light reveal us to each other
 Who would walk on the same path of pilgrimage.
 —Tagore.

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Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY

Publication office—404 N. Wesley Ave., Mount Morris,
Illinois.

Editorial office—Wheaton, Ill.

Entered as second-class matter Dec. 13, 1927, at the
post office at Mount Morris, Illinois, under the Act of
March 8, 1879.

Acceptance for mailing at special rate of postage
provided for in Section 412, Act of Feb. 28, 1925,
authorized Dec. 13, 1927.

Please note:

Second class mail is not forwarded. Therefore
changes of address should be sent promptly to the
Messenger, Wheaton, Illinois.

SUBSCRIPTION PRICE.....\$1.00 A YEAR
FOREIGN SUBSCRIPTIONS\$1.25

Purposeful Study

There appears in our columns this month a most valuable contribution from the pen of Dr. James H. Cousins on the subject of Lodge Study. Its value lies not only in the fact that the course of study suggested is well organized and arranged, an art in which Dr. Cousins' experience as an educator and his theosophical knowledge makes him particularly adept, but especially is there value in the directive purpose of the study itself.

In the course of the summer activities of Wheaton Institute stress was constantly laid on the need of study, not for the purpose of cramming theosophical heads with facts, but to the end that there might develop a self-discovered indwelling consciousness of the plan of the Logos as it applies to our world and our race. Mrs. Ransom has since added emphasis to this recognition of the value of synthetical study, pointing out that the mind is the instrument for gathering knowledge not for the sake of the mind or the facts it stores away, but that wisdom, greater far than knowledge, may grow out of the experience of the mind as well as out of contacts with the world and its humanity.

To study as Dr. Cousins has suggested is to watch the unfolding of the great plan, to realize for ourselves and to make a part of our own experience

the fact that there is a plan and perhaps to find more definitely your place in it, and thereby surely to aid its more immediately approaching phases as it pushes on irresistibly to an appointed end, an end that we may glimpse the more serenely from added evidence and assurance of its orderly guidance. To understand how the present has come out of a distant but ever developing past is to gain power to help the future grow more beautifully out of a less attractive present. To see how our race has been born and nurtured in the lap of Mother Earth as she also has passed through cataclysmic changes to meet humanity's needs is to sense a power and a purpose to the fulfillment of which our study will be an inspiration and an impelling and purposeful activity.

Dr. Besant

A distinguishing characteristic of true greatness is the ability to recognize and appreciate greatness in others. Reverence for greatness is implicit in the profound teaching that the One Life is unfolding and that the evolutionary process leads upwards from one greatness to another, stage by stage to ever increasing heights; but its degree of development within ourselves marks our own stage on the Great Highway.

Of no one is it more true than of our own revered President, Dr. Besant, that she reveals her greatness, not only in her strength to face obstacles, in her devotion to the ideals of service to the world, but in her recognition of Those greater than herself to Whom through the years she has given herself utterly with incomparable strength of purpose and devotion. Theosophy directed her path to Them, and her greatness has revealed itself in the humility of her recognition of Their greatness, and in her unflinching submission to Their will.

Jubilees

In another column there appears a report of the Jubilee commemoration of the founding of organized Theosophy in St. Louis on September 17, 1882, and this report contains not only a suggestion to other lodges who are approaching their 50th year but even an inspiration similarly to commemorate their founding. Within the next

five years New York, Chicago, San Francisco, Los Angeles, Boston, Cincinnati, Minneapolis and Philadelphia will in turn be privileged also to commemorate the fiftieth anniversary of the founding of a theosophical lodge.

In the case of St. Louis the original charter was in the possession of the lodge and the exact date of founding was therefor ascertainable. In other cities the original charter may not be available, for changes have occurred, but true it must be that every successor lodge has come into being through the steadfastness of one or more members of a previous lodge, going back even to the very founding of Theosophy. So it is quite in order that a lodge of today should celebrate the founding of Theosophy in its city, for each lodge of today is the heritage of that first beginning.

It is interesting to note that of the lodges founded in those first few years only one has no successor today and it is fitting indeed that honor should be paid to the founders of Theosophy in our cities even though their names be now unknown.

It is to be hoped that the example set by St. Louis, the first center of theosophical lodge organization in America will be followed by all lodges as their turn comes and that from now on throughout our country there may be celebrations and commemorations of the coming of Theosophy fifty years ago.

Dr. Annie Besant, P. T. S.

By JOSEPHINE RANSOM

Though outwardly our great President's activities have largely ceased, yet inwardly and spiritually she is ever a splendid illumination to all.

Looking back over more than thirty years of association with her, I realize how tremendous a privilege that association has been. I have seen our President mount from power to power and therefore to the continuous expansion of the Kingdom of her service to all. In many directions she has set the example for us to emulate in our own way. In efficiency she excelled, for what she elected to do was done well and swiftly. Of surpassing courage herself, she showed us how storms may be faced and subdued. In steadfastness in the pursuit of ideals she showed us how to succeed in our undertakings. In social service history will ever remember her as a fearless pioneer; and where the world once scorned her for the stand she took time after time, it now does her homage. In politics she found a new way of inspiring movements towards liberty and greater justice. We see this in her political work both in England and India where revolutions had to take place, that is, changes from the old to the new, safely and without violence. That youth might be free to serve the new and yet cherish whatever is of good in the old for stability's sake, she laid foundations in Education that gradually will be seen as the surety upon which to build up the new day.

For The Theosophical Society our President has been the wise and generous leader

for the past twenty-five years. Under her guidance it has grown in service. She has kept unsullied its noble stream of teaching. She has kept us ever moving along that stream in inspired comradeship, no matter how often difficulties arose. She has kept wide for our sakes the portals to Life eternal that all who cared and dared might enter into Reality, quit of shadows and delusions. For her devotion to the Masters Who have become one with that Reality and would have us share its fullness, she is revered among her peers. She has aroused in us a quickened sense of what the freedom and glory of that Life must be, once attained. We can but say that where she has triumphed we too can triumph. The summits she has won can be ours too and there we also can enter into the presence of the mighty Ones Who are Life and Love and Truth.

Citizenship

The ideal of the State among the Greeks was a very lofty one. It comes out strongly in the following:

"Organized Society exists for the happiness and the welfare of its members, and where it fails to secure these it stands *ipso facto* condemned. 'Government exists only for the good of the governed.'" So said Pythagoras, preaching on the hill at Tauromenion, and the phrase has echoed down the centuries, and has become the watchword of those who are seeking the betterment of social conditions. Only when the good of the governed is sought and secured, does the State deserve the eloquent description with which the great Greek teacher closed one of his lectures to the Greek colony of Naxos, whose citizens were gathered round him on the hill:

"Listen, my children, to what the State should be to the good Citizen. It is more than father or mother, it is more than husband or wife, it is more than child or friend. The State is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honor of the woman who bore him, dear the honor of the wife, whose children cling to his knees; but dearer should be the honor of the State, that keeps safe the wife and the child. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man dies gladly for the hearthstone, far more gladly should he die for the State."

Such is the ideal of the State that we would urge on our Young Citizens. The State should not be to them a cold abstraction, but a pulsing, throbbing Life, to be loved and served with enthusiasm, with passion, with uttermost self-sacrifice. When this spirit is embodied in the coming generation, the future of the Aryan Empire will be secure.

ANNIE BESANT.

The Theosophical Synthesis

A Suggestion for Lodge Work

By JAMES H. COUSINS

During my stay in America I have been asked at times for suggestions as to improving Lodge activities, particularly with intent to transform the lethargy of mere listening into vital participation.

The desire for such improvement recognizes a constantly recurring experience in the history of humanity. The early years of any movement are marked by the enthusiasm of discovery and the stimulating impacts of new ideas. The records of the first decades of a movement's life are vivid and expansive. They are not merely records: they are true "transactions;" works of literary and artistic value in addition to their content, because they are energised and shaped by creative emotion. But the passing of time brings familiarity with the mental presentation of any aspect of reality, and familiarity passes into staleness. Then comes revolt, since the human consciousness requires change in the materials and modes of its experience. But revolt itself fails to the extent that it settles into its own formularies and repetitions of feeling. And the last stage may be worse than the first, since the psychological effect of self-defeated revolt is a pessimism that leads nowhere, whereas even an unquestioning receptivity may receive a star-point of illumination.

Both of these phases are inevitable. Yet neither of them is necessary . . . if only . . . And it is this *if*, with its vast implications of radial lines converging from incalculable time and circumstances upon the minutest incident of human action, that transforms hot conviction into temperate suggestion, not in criticism of the past but in creation towards the future.

The *if* associated with the matter of vivifying the activities of the Theosophical Lodge is this. There would be nothing wrong with the life of the Lodge *if only* it had the opportunity to function theosophically. It is not functioning theosophically when its activities are more than one third in the nature of exposition or study of the "teachings" of Theosophy, that is to say, mental, to the deprivation of the other two aspects of a full life, each of which requires its full one-third share of exercise, the aspect of feeling and the aspect of doing.

True, there is an accompaniment of feeling to thinking. I have watched friends grow excited in arguments as to the number of ciphers that should symbolize the length of a manvantara, and the time that elapses between incarnations. But this was not theosophical emotion. It was just unregenerate neural reaction; the outraged response of fixed points in the mind to the uncomfortable suggestion of having to change their spots.

To understand, to respond, to fulfill; these are the trinity-in-unity of theosophical life, mental, emotional, expressional. Neither phase can attain its own full expression without the other. Separately, their tendency is

towards separateness; together, they correct one another, and turn the graph of each upwards towards creative association, which is their final test in life.

In order to set free this threefold theosophical life, nothing more elaborate and recondite is required than the realization of the Lodge's duty to the Three Objects of The Theosophical Society, and the continual and systematic fulfillment of that duty.

It would probably shock a good many Lodges of the Society to discover, on a close scrutiny of a year's work, how small a portion of it went towards entitling them to the honour of hanging the presidential charter on their walls. The first Object of the Society, for example, is to *form* a nucleus of the Universal Brotherhood. This involves more than the *sentiment* of Brotherhood. To *form* such a nucleus involves action, and not action confined to the Lodge-room but action carried from the Lodge-room by each individual Theosophist into the general life of humanity. No Lodge can feel the thrill and inspiration of the full theosophical life that is not definitely participating through the theosophical life of its members in activities toward the consummation of the Society's fundamental intention.

But, apart from this, there is plenty of room also to hand in the understanding of all that is involved in the conception of Universal Brotherhood: the nature of humanity as an achievement of physical evolution; the characteristic varieties imposed on humanity by its environment; the interminglings of humanity as recorded in history and as now being amazingly extended by archaeological discovery; the adjustments constantly being forced on organized humanity by the growing needs of individuals and groups; the perpetual necessity of preparing newly appearing entities for future citizenship by education. The magazines of the National Sections of The Theosophical Society should have pages summarizing information and news relating to these matters; and these pages should be utilized by each Lodge for the clarification of understanding and the guidance of members in their participation in movements tending towards the realization of universal kinship.

Here is a programme for a Lodge having one study-period per week during a six-months session, and devoting the study-period of the first week of each month to Object 1: (1) Anthropology, the human approach to Brotherhood; (2) Ethnology, the racial approach to Brotherhood; (3) History, the process of human intermingling towards Brotherhood; (4) Social organization, the adjustment of the individual and the group towards Brotherhood; (5) Present-day movements towards Brotherhood; (6) Education, the means of inculcating the spirit of Brotherhood.

In a similar way Object II could be made the subject of the study-period of the second

week of each month. Officially, comparative study covers Religion, Philosophy and Science. Unofficially it includes Art, the reduction of which to the level of mere Lodge-room adornment, and the almost total exclusion of which as a serious concern of The Theosophical Society, is one of the most drastic inhibitions on the theosophical life.

Assuming, however, that Object II covers, as it some time will, the comparative study of Religion, Art, Philosophy and Science, and therefore covers both the intuned and out-turned directions of the feeling and thinking functions of humanity, here is the programme for the study-period of the second week of the six months' session: (1) Comparative Religion, a summary of fundamental similarities; (2) Comparative Art, a summary of characteristic features; (3) Comparative Philosophy, a summary of main principles; (4) Comparative Psychological Science, ancient anticipations and modern developments; (5) Comparative Physical Science, historical survey and latest discoveries; (6) Interactions of Religion, Art, Philosophy and Science.

Objects I and II cover the entire field of human knowledge and activity in their normal phases. Object III goes behind the present normal, and deals with the future normal which is at present generally regarded as occult or super-normal. Probably a majority of members of The Theosophical Society are specially interested in this Object. Their success, speaking broadly, is proportionate to their work along the lines of Objects I and II as well as Object III. Occult success demands the highest possible development of both the mental and aesthetical capacities for the attainment of balanced judgment and pure responsiveness. Excess on either side prevents the fulfillment of the theosophical life. That is why Dr. Annie Besant urged the establishment and development of the Brahmavidya Ashrama at Adyar in 1922. "We must help

the intellectuals to develop more sensitiveness, and the devoted to exercise more intelligence," she said to me, paraphrasing an injunction from a Upanishad. The present article simply restates the Ashrama-technique.

Here, then, is the Object III programme for the third week of each month: (1) Recent advances in knowledge of nature's laws; (2) *The Secret Doctrine* on natural laws; (3) Occult researches in natural laws; (4) Extensions of human powers: physical; (5) Extensions of human powers: mental; (6) The higher powers of the human psyche.

The fourth week of each month should be used for the presentation of surveys of the month's work for group-discussion. These could be embodied in papers or addresses which the public might be invited to hear. A study-period on a fifth week could be a social gathering.

Obviously such studies in this minimum schedule must be concentrated whether presented by Lodge members or by invited specialists. Elaboration is impossible; neither is it necessary. Individuals will have their own temperamental interests and capacities: Lodges may have more study-periods: International and National centres will gather, co-ordinate and disseminate details and generalisations as time goes on. But the central work of the Lodge as a Lodge lacking which, its other activities will be only partially successful, is to offer to its members the natural technique of synthetical exercise of their triple endowment of cognition, emotion and expression, which the fulfillment of the three Objects provides, through which they will acquire increasing illumination and inspiration (which are the inner and outer aspects of the intuition) and will work into their personal lives the three qualities of intuition in action; that is, the intuition of the mind, which is intelligence; the intuition of the emotions, which is taste; the intuition of expression, which is tact.

SUGGESTED WINTER SYLLABUS OF SYNTHETICAL STUDY FOR A LODGE OF THE THEOSOPHICAL SOCIETY HAVING ONE STUDY PERIOD—WEEKLY

Month	Object I	Object II	Object III
	<i>First Week</i>	<i>Second Week</i>	<i>Third Week</i>
October	Anthropology, the human approach to brotherhood.	Comparative religion.	Recent advances in knowledge of nature's laws.
November	Ethnology, the racial approach to brotherhood.	Comparative art.	<i>The Secret Doctrine</i> on natural laws.
December	History, the process of human intermingling towards brotherhood.	Comparative philosophy.	Occult researches in natural laws.
January	Social organization, the adjustment of the individual and the group towards brotherhood.	Comparative science.	Extensions of human powers: physical.
February	Present-day movements towards brotherhood.	Comparative science.	Extensions of human powers: mental.
March	Education, the means of inculcating brotherhood.	Interactions of religion, art, philosophy and science.	The higher powers of the human psyche.

Above is a minimum schedule. Where three study-periods were available weekly, they could either be devoted to one object, or to a weekly rotation, i. e., Monday Object I, Wednesday Object II, Friday Object III. A similar synthetical schedule of studies could be based on the rays. The Brahmavidya Ashrama at Adyar, with two study-periods daily for five months, covered substance (October), form (November), vitality (half December and January), consciousness (February) super-consciousness (March), and within each month covered their phases in their kingdoms of nature and super-nature. The essential thing is the synthetical exercise of all the faculties. Even single subjects should be related to thought, feeling and action. This will bring out a number of challenging and inspiring phases of reality not otherwise reachable.

On Study

By JOSEPHINE RANSOM

Theosophical study is always a problem. Naturally it concerns itself essentially with the mind, and we are told two things with regard to the mind, one that it is useful and one that it is a nuisance. No sentence has been more quoted in our literature than "The mind is the slayer of the real."

It is difficult to understand what the mind actually is. We have not in our literature even yet a close enough evaluation of it. We have not sufficiently taken advantage of the analysis of it in Yoga and other literature so as to guide us in our understanding of its nature. From my point of view the mind that we are warned against is that which we call the "concrete mind." It is that part of the mind which is spoken of in the *Bhagavad Gita* under the name of Manas.

In our theosophical literature we have used the word Manas to cover the whole mind, and it does not. In a technical study like the *Bhagavad Gita* and the Yoga Aphorisms as expounded by Patanjali, Manas is used to mean the concrete mind, though sometimes it may be used to cover other aspects of the mind.

It is that concrete mind that we are warned against because it depends for its substance entirely upon the senses. There is very little else in it and we have been at the work of evolution of the concrete mind for countless thousands of years—ever since the period in evolution when more complicated aspects of Manas were introduced into our composition by the Dhyan Chohans in the Third Root race in order to accelerate human growth. Of their extraordinary sacrifice we should know more, and because of it we have strange and more subtly complicated Karma to deal with than we might otherwise have had. It has very many extraordinary kinds of qualities added to it through the knowledge, the attainment and the sacrifices of those who are ahead of us in evolution.

The concrete mind is our bridge to the outside world. It is time it was brought under control. We use it for our normal studies so that our literature is approached very largely from the attitude of the concrete mind. We are asked to refrain from allowing that to dominate the situation.

The next stage of mind is discrimination, and if you are a practitioner of Yoga your first operation is to develop the discriminating mind, or as is said in the older literature, the Antahkarana. It is a kind of sieve through which passes that which is worth while to the reasoning mind or the Buddhi of the mind. When you are reading the *Gita* be careful of the correct rendering of the word Buddhi. It is the quality of reasoning in the mind and the reflection of course of Wisdom, the larger Buddhi. It is the quality of knowledge as the result of experience. That knowledge is residual experience as the reasoning factor of the mind, and it is that mind-quality that we are recommended to use. So that while we are discouraged from the mere acquisition of information on the one hand we are encouraged

on the other to go and brood over great statements, to study them until the mind can shape itself into their mold and then, having done so, can make its final mental effort of plunging into the inner life, or atmosphere of the subject using the highest or synthetic quality of the mind known as *chit*, sheer cognition, a cosmic quality of the mind which when used can bring one into contacts with the Divine Mind and that we roughly call intuition. I know we are using the term intuition to cover the principle we call Buddhi—in order to get away from Sanskrit terms, but in the mind the quality of intuition is this synthetic power, the form side of which is called the "casual body."

With this analysis of the mind you can approach Theosophical studies in a different way. We need a new classification of our literature. You will be astonished if you count them how few books the T. S. has actually produced, probably not more than from 200 to 300. Some of these are symposiums or repetitions, so when you ask for your first theosophical book you have sets of similar books, and out of those I would always recommend the *Textbook of Theosophy* by C. W. Leadbeater. That is to me the best outline, the simplest and clearest exposition we have. It satisfies the mind.

Then I would offer for the emotions *At the Feet of the Master*. Of course you must judge of the quality of the questioner as to what literature to read and you may present to his attention such things as *The Voice of the Silence* and *Light on the Path*, but *Light on the Path* is essentially one of those books that you should ask people to brood over. The first thing is to consider the semi-emotional concrete mind approach, and offer *At the Feet of the Master* and *The Textbook of Theosophy*. There comes for details *First Principles of Theosophy* by C. Jinarajadasa, now a little out of date in some of the scientific parts, for modern science moves so rapidly forward. Some of our books need revision. And for beauty of presentation add *The Ancient Wisdom* by Annie Besant.

These are the first to study, not so much for information as inspiration and guidance. For further study you can go on to *A Study in Consciousness* and *A Study in Karma*, both by Annie Besant, always recommending the books that give the wide view, for by this time the mind of the inquirer should have passed the stage where it is seeking simplified information. Later on you can branch off along special lines, or by the time he has finished *A Study in Consciousness* he can go off into studies on Hinduism, or Christianity or Buddhism, for the grasp of world movements, amplifying his reading, as there is so much we can still study with vast profit of the great religions of the world. You have little idea what still remains in Hinduism for exploration. We have only touched the barest fringe of it. Deep studies that we think are secret and occult are open knowledge in India for

him who seeks. We have only the fringe of it, as we have only the fringe of Buddhism still, wherein those far-reaching laws of the universe are expounded, tediously, I admit. There is work ahead here for students for many, many years in order to bring within our range the things we desire to know. Who has time to study the Puranas with all their great tracings of cosmic history and present them in simplified form for our use?

Then comes in the question of specialization. I view specialization with a certain amount of misgiving. When I was young and started out to study Theosophy we had very little else than *The Secret Doctrine*, *Esoteric Buddhism*, *The Growth of the Soul*, *Light on the Path*, *The Voice of the Silence*, etc., so we all tackled *The Secret Doctrine*, especially the last half of the third volume. That seemed a key to the whole. We pored over all those diagrams and no one diagram fitted with any other. It took me ten years to find a key to them. I decided that I would specialize in theosophical literature, and after reading *The Secret Doctrine* through twice, and books Madame Blavatsky had written and the growing literature that our brilliant President was putting out, I could see that they had gone to very special sources for some at least of their information, or so it appeared to me. One source was in Buddhism, the other was Hinduism, and in so far as I could I decided that I would endeavor to do the same. I still feel that those who wish to approach a study of *The Secret Doctrine* as a culmination to other theosophical studies should familiarize themselves first of all with the terminology as used in the Sankhya philosophy and the way in which the same terms are applied in the Yoga philosophy. For if you take to a study of *The Secret Doctrine* only the connotations of Sanskrit words that we give them in our literature you have no key to the book. We always attribute to certain words our conceptions of their meaning and they do not always apply. Technical terms are always used by special groups of students in the world, whether the subjects studied are philosophic or scientific.

Since *The Secret Doctrine* was written there has appeared a key-book to some of it, *The Tibetan Book of the Dead*, by W. Y. Evans-Wentz, difficult and tedious to read. For Hinduism we have the *Advanced Textbook of Hinduism*. It does not say in the book that it was written by our President, but it was, and was issued by the Central Hindu College, and is one of the key-books for the understanding of our theosophical literature. I would add of course a close study of the *Bhagavad Gita*.

For Christianity there are G. R. S. Mead's books. It has always been my great regret that he chose to leave our ranks and did not pursue more extensively that extremely valuable line of study represented first of all by the philosophic side of Gnosticism and its later developments. That is a study that remains to be done for Christian countries. We sorely need a deep and theosophic study of Christianity in all its aspects. Of course some of this has been done, especially in *The Christian Creed*, *The Hidden Side of Christian Festivals*,

and *The Science of the Sacraments*, by C. W. Leadbeater, and in *Esoteric Christianity* by Annie Besant, but much more remains to be done. Christianity needs revivification by Theosophy as well as by other forces which are working in that direction.

So we have a kind of graded list of a few books. I have not mentioned others, but you can take them side by side with these as you go along. Start out then with theosophical books, *The Textbook of Theosophy*, continue with *Ancient Wisdom*, or *First Principles*, go on with *A Study in Consciousness*, add to that anything you like, and finish up with *The Secret Doctrine*. I leave out *Isis Unveiled* because it can be consulted at any time, being like an encyclopedia. When studying *The Secret Doctrine* take it up subject by subject and see that every sentence fits into its right content. Madame Blavatsky so often starts out with some great cosmic application of a force and finishes up before the paragraph ends with references to some chemical affinity that the same forces have when operating minutely in the physical world.

Along with your theosophic studies try to find at least one of the books the world issues which is parallel with your study. If it is something about psychology find a book on academic psychology; or if it is on science then read the latest and simplest expositions of science by Milliken, Eddington, Jeans or others; if it is on anthropology get Sir Arthur Keith, and so on. Do not specialize too soon.

With reference to such specialization I found that the discouragement of it all was that the expert is always at a disadvantage with uninformed listeners. You might say: "What about our great President? She can speak simply enough." But, how long does it take you to understand one of her lectures which took her an hour to deliver? Does it not take a month, a year to understand? I suppose one goes through specialization to simplicity, and one hopes to arrive at that simplicity some day.

There is, though, one kind of specialization which I would like to recommend. It is very necessary that we understand the world in which we live that we may appreciate its factors and know whither they tend. One may take *The Pedigree of Man*, by Dr. Besant, as a guide assisted by a good map or atlas, and add all the further information to be had from *The Story of Atlantis and the Lost Lemuria* by Scott-Elliott, *Man; Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, *The Earth and Its Cycles*, by E. W. Preston, take references from *The Secret Doctrine*, and add *Ethnos* by Sir Arthur Keith. Other books may of course be added as students have time and inclination. But this outline will provide an exceedingly interesting survey of humanity on this globe, its past, its present and its possible future.

What I look for in any book is truth in small or great measure. Encyclopedias are useful enough in their place, so are revelations, if one can accept the existence of the

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Theosophy in St. Louis Has a Golden Jubilee

By CHARLES E. LUNTZ

On September 17th, 1882, Madame Blavatsky and Colonel Olcott affixed their signatures to the first Charter to be granted to a lodge in St. Louis. According to all available records this was also the first Charter to be granted to a theosophical "branch" (as lodges were then called), anywhere in the United States. Authority for this statement is contained in *The Path* for March, 1891, which lists the American branches in order of their founding, with dates.

The branch of which Wm. Q. Judge himself was first President (New York) was not chartered until 1883. On September 17th, 1932, therefore, the Theosophical Society in St. Louis celebrated its Golden Jubilee. For more than forty-five of the fifty years this city has never been without a theosophical lodge.

For more than a year plans were on foot to make the occasion worthy of the event. Fired by enthusiasm the members worked like beavers each one undertaking some task as his or her contribution to the "great day." A Golden Jubilee Fund to which only gold pieces might be contributed brought \$625.00 to the Lodge's treasury besides two gold wedding rings and an English half-sovereign. Substantial sums were also contributed in checks and cash toward defraying the expense of the celebration. One member donated a handsome gold box to contain the gold pieces. Gold envelopes, appropriately worded, were supplied to enclose the coins. Each member felt that his gold offering supplied indeed a golden link of sacrifice between himself and the Lodge and for many, in this year of depression, it was a very real sacrifice.

A Golden Jubilee Booklet was prepared and printed at a cost of over \$130.00 as a souvenir of the occasion. Every dollar of it was paid for by advertisements solicited by the members and enough was left over to cover, with the special donations, all of the expense of the Celebration and leave a profit for the Lodge. The books were sold at twenty-five cents each. To the moment of writing about two hundred have been disposed of and additional copies at the rate of about twenty-five a day are being sold. Members throughout the Section desiring to obtain one may do so by forwarding twenty-eight cents (three cents for postage) to "The Secretary," 5108 Waterman Avenue, St. Louis.

The cover design, a very beautiful idealization of the theosophical emblem, was drawn by Robert Vaughn, a leading St. Louis artist and one of our members. The quality of the work is indicated by the fact that Mr. Vaughn was the artist commissioned to paint the magnificent murals in the old courthouse, one of the ancient landmarks of this city. The booklet contains a history of the Theosophical Society in St. Louis, a complete outline of theosophical teaching, a reproduction of the Charter of 1882 and the page from *The Path*

above referred to, photographs of the present officers and much other useful and interesting information. It is beautifully gotten up and will be the treasured souvenir of a historic occasion.

Mr. Sidney A. Cook, National President, together with Mrs. Cook, came by plane from Wheaton to take a leading part in the celebration exercises. Mr. and Mrs. Fritz Kunz were booked for the entire week. Dr. Arundale sent a two-page letter to be read at the members' gathering, full of inspiration and encouragement. Letters of congratulation and good wishes were also received from Clarence Darrow, the celebrated lawyer, Lieutenant Governor Winter, nominee for Governor of Missouri, Walter J. Neun, President of the St. Louis Board of Alderman, Congressman Cochran and many other well known people. At the public gathering in the evening a fifteen minute address of greeting was given by Henry Kiel, four times Mayor of St. Louis and now nominee for United States Senator. Mr. Kiel cancelled another engagement and drove in thirty-five miles from the country to take part in the exercises. In his address he stressed the importance of the work the Theosophical Society is doing in combating the present depression by turning men's minds into hopeful and uplifting channels.

The proceedings began with a luncheon at the Forest Park Hotel at which about seventy people were present. Most, of course, were members but a number of non-members interested in Theosophy were included. At 3 P. M. the closed meeting for members past and present took place. On the platform were, in addition to the guest speakers and the chairman, three officers of the lodge of long ago: Captain F. J. Primavesi, former President, now Warden of the St. Louis jail, Dr. E. E. Edmondson, a charter member of the present Lodge, and Mr. M. B. Hudson, former President, now Chairman of the Board. All of these gentlemen gave interesting reminiscences of the early days. Mr. Cook's address stirred the members deeply, sounding the keynote of devotion to the Masters and constant sacrifice in Their service. Mr. Kunz gave a talk fairly scintillating with epigrams and original thought which evoked huge applause. Tea and sandwiches in the library followed by the taking of a group photograph concluded the afternoon proceedings.

At 8 P. M. the public celebration was held, the auditorium, which will seat over 400, being packed to the doors. Again Mr. Cook and Mr. Kunz played the stellar roles. At both gatherings and at the luncheon musical numbers were furnished by Miss Agnes Vogler, coloratura soprano and Jack Coleman, well known radio singer, accompanied by Mme. Thoms, formerly with the Metropolitan Opera,

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Addition to Headquarters Estate

Mr. Rogers Honored

The Headquarters estate, now known as Olcott, has recently grown considerably in area. At the time of the purchase of the original property, Mr. Rogers, in his love for the Society and in his vision of its future needs, personally acquired certain surrounding and adjacent plots and has held them for the past six years to prevent encroachment or proximity of undesirable neighbors. Some few months ago Mr. Rogers felt that he could no longer carry this load and offered the property to the Society for the amount of his investment and on terms that involved no immediate cash outlay and a long time payment plan. Therefore, upon recommendation of the Board of Directors, the Convention of 1932 approved the purchase from Mr. Rogers of the property that he has so devotedly and loyally held for the Society's protection for this long period.

The property is to be paid for by the issue of six building bonds of \$1,000.00 each, maturing in each of the years 1937, 1938, 1939, 1940, 1941, 1942, a method of payment that can in no way become burdensome to the Society. It consists of adjacent lots on the north, south and west and is a considerable enhancement of the estate, consolidating the various parcels of which it has hitherto been comprised.

Our gratitude is due Mr. Rogers in fullest measure, not only for the protection that he has afforded our property but for the generous terms upon which he has permitted us to consummate this purchase. The development of the property has not yet been determined. There is some question as to whether any part of it should be sold because, as was pointed out in Convention discussion, while it is possible to choose desirable purchasers, it is not possible to tell into whose hands it may presently pass during the course of the many years that Olcott will be developing as a theosophical center. Olcott is bound, as the years go on, to become an even greater center of Theosophical work than it already is and though there can be no immediate need for consideration of an additional building program it is certain that as the years go on there will develop such institutions as a Besant Academy, offering courses post-graduate to university training in which Theosophy is added to the ordinary education of the world. Olcott must become the center of larger conventions than it is possible to accommodate at present, and it is quite within reason to presume that a Blavatsky lecture hall and a Leadbeater dormitory will in the course of years be additional facilities necessary to the Headquarters activities. It is well that we should look ahead though we may not yet plan in detail. The Society can never become as great as the splendid teachings that it promulgates, but we can have vision of the time when it will more nearly approximate in the extent of its activities the greatness and splendor and dignity of the philosophy that it gives to the world.

So for the time being at least the estate in

its larger dimensions probably should be kept intact though it is possible that in the meantime provision may be made for its utilization by those who would wish to reside on the property until such time as it is needed for our own expansion.

In honor of Mr. Rogers and in appreciation of his great gift of protection to our estate and of his many years of faithful service, the Convention voted to name our fine library after him and it is henceforth to be known as the Rogers Library.

The Summer at Wheaton

By MARIE POUTZ

The 1932 Convention is over—a fit ending to a very successful Institute and Summer School.

Words cannot express what the few weeks spent amid the peaceful beauty of Wheaton have meant to me. If I were asked to explain what new aspects of knowledge, what new details of theosophical teachings I have gained, I might perhaps not know what to answer; for the blessing received consisted not so much of special gems of intellectual conceptions as of a spiritual realization which those who were fortunate enough to be present can never forget.

It was a joy to watch how, day by day, faces would shine with an increasing light, how more and more, a common inspiration would knit all together in bonds of true friendship and understanding.

All will no doubt carry that inspiration home, each one in his own way. So far as I am concerned, there are two outstanding points which are now clearer to me than ever before:

First, the sacred duty of good citizenship at this crucial period in the history of our country, the need of every effort of every member to help in the awakening of the spiritual ideal which will enable America to fulfill its mission in the world.

And Second, the stress laid upon the possibility for nearly everyone of us of entering upon the Path of Holiness, so as to reinforce the hands of Those Who Rule and serve the world.

As I recall especially Dr. Arundale's inspiring words on those two points, I wonder how anyone who heard them could ever again lose the sense of the true dignity and power of each individual, however insignificant he may seem to be. Truly, a handful of people living according to a high ideal could be "an irresistible force for the upliftment of mankind."

The Institute proceedings will carry to all the words spoken and, I hope, some of the force they carried; but what can a printed page be compared to words spoken with tremendous earnestness and conviction? What is the picture of a flower compared to the living flower with its freshness and fragrance?

These few words are written in the hope that many more will make every possible sacrifice to be among those who will again gather together next year. It is very well worth while!

Personal Opinions

By L. W. Rogers

New Zealand Winter

Dunedin, N. Z., August 10, 1932.

Since sending the previous installment for "Personal Opinions" there has been opportunity to see much more of New Zealand and to learn from personal experience that what the thermometer actually registers may be as unreliable as what the weather man frequently predicts. This picturesque little city is nearly seven hundred miles nearer the South Pole than the northern tip of New Zealand and that means something—something that the thermometer seems not to register. The antarctic circle is only as far away as about half the distance from Chicago to Los Angeles. There is an icehouse chill in the air and for the first time in this incarnation I am wearing two suits of underwear, the outer one of heavy New Zealand wool. Leaving Christchurch, the train runs between the sea on the east and the New Zealand Alps on the west, so completely buried in snow that they look like gigantic snow drifts. In the mountains glaciers and avalanches enjoy eternal reign and the roar of the latter as they sweep down the mountain sides may be heard many times in an hour. Dunedin is the nearest city to the South Pole and it was here that Byrd outfitted for his antarctic voyage. In the summer the icebergs are afloat off these shores. Now, in the Southern Hemisphere's mid-winter, they are frozen fast in their native habitat, which pleases me greatly! If I ever see Dunedin again I have a shrewd suspicion that it will be in the good old summer time! Nevertheless New Zealand is worth seeing and working for. The audiences are large for the population and they are the kind of audiences that a theosophical lecturer loves to talk to—discriminating and appreciative.

The country is in its pioneer days. Some of the early settlers are still living. One of them who is 88 years old did not miss, regardless of sleet and snow, a single one of the seven lectures given on consecutive nights. He came here 71 years ago and saw the gold rush days and the slaving era when the natives of the South Sea islands were captured and sold to the white men on cultivated islands; and, as a merchant dealing in ship's goods, he once had the notorious pirate, Bully Hayes, for a customer. It was interesting to get a personal description of that enterprising and resourceful outlaw who carried on his depredations while a navy cruiser was searching for him, but who finally met an inglorious death at the hands of his own ship's mate who, in self defense, cracked the pirate's skull with a belaying pin. Hayes was fond of practical jokes and a characteristic one was put over at Melbourne. There was a head tax of \$25 each for Chinamen entering the port. Hayes brought a shipload of five hundred, each of whom had paid him the entry tax in addition to the passage money. When off Melbourne port Hayes had his ship carpenter open the hull so that water poured in until the ship

appeared to be in a sinking condition and then hoisted distress signals. When rescue boats came alongside he shouted to them to take off the frightened Chinese. When that was done the breech was closed and when the last lot of Chinese was on the way to shore the pirate ship hoisted sails, set the pumps to work and sailed away with the \$12,500 of head tax. Like the American outlaw, Slade, whom Mark Twain met on the journey described in *Roughing It*, Hayes was a gracious gentleman most of the time and a ferocious demon the rest of the time. Perhaps obsession could explain both of them.

New Zealand is now at much the same stage of development that the U. S. had reached sixty or seventy years ago. Travel is slow and many things are uncomfortable. The heating plant on the trains is not altogether dependable and a bed in a sleeping car is the seat back let down to a horizontal position and covered with sheets and blankets that spend the night in sliding to the floor! The track is narrow gauge and the coaches are a combination of the English-American plan with doors in the ends and reclining chairs in the first class cars. The running speed is fair, the trains are on time and the fares are low compared to ours, considering the sparseness of the population. The government owns both the railways and the telegraph system. The cities own the street cars and you can ride for as little as two cents if you are not going too far. The cities also own the power plants and the prices are such that electric ranges are to be seen in the kitchens of the newer houses. As in most pioneer countries the people are very hospitable. But that seems to be a characteristic of all British hosts and hostesses. The guest owns the house while he stays. There is an indefinable, unobtrusive solicitude for his well-being that is not excelled anywhere.

Dunedin Lodge bought, at a very low price, a business men's club building and made a few alterations. It is an artistic structure on a good street and only about a half block from the main thoroughfare of the city. The location could hardly be better. Christchurch Lodge hall stands on a site of a quarter acre and the building faces the river, which gives it a parklike outlook. When building they wisely drew the plans to permit extension of the hall which, with the use of the lodge room, will now take care of an audience of about three hundred. That is a pretty good showing in a city of only a hundred thousand population. Wellington Lodge, too, owns its hall—not quite so well located as the others, but it has purchased another site. Dunedin alone has no mortgage but it pays a ground rent of about \$350 annually. All the others have freehold property.

The itinerary of this tour has been radically changed. It was the original intention to visit our lodges in Manila, thence on to Hong-kong and Singapore, making a side trip from the latter point to the lodges in Java. But

after arriving in Auckland and observing the interest there (the number of new members from the nine days' work was given to me as a half dozen and the number sufficiently interested to enroll in the beginners' study class as "about fifty") it was decided to shorten the route to Adyar and give more time to the eight chief cities in New Zealand and Australia. The present arrangement is to sail from Adelaide, South Australia, October 13 for Colombo.

An Ideal Death

A press dispatch describes the death of an elderly scientist at a convention where he had read a paper on a subject of current interest to the assemblage. Finishing, he resumed his seat and appeared to fall asleep; but a few moments later it was discovered that it was the final sleep for this incarnation—he had quietly passed on. To finish one's life work in the harness and then with no loss of time, with no agitation or excitement among anxious friends, to step tranquilly across the line into the astral world is an ideal passing. How much better that is than lingering for weeks, or possibly for months, surrounded by sorrowing relatives and confined to the prison of a bed, helplessly waiting for the end of the incarnation! A sudden death may be something of a shock to surviving friends but the compensations even to them are great. "From sudden death deliver us" is well enough for youth but in old age it does not apply. A long life well lived can lose nothing if the curtain is quickly lowered by kindly Fate when the last words of the final act have been spoken.

Anniversary Day

Anniversary Day, or Founders Day as some prefer to call it, will soon be here. The 17th day of November should be made immortal by Theosophists. It marks the birth of organized Theosophy. It is a far more important date than any national holiday can ever be. The inception of a nation is much, but the beginning of a world era is far more. Theosophy was born not merely to free a nation but to emancipate a race, not merely to bring a political benefit but to liberate the soul—to break the shackles of superstition and free the minds of millions from the fear of death and the horrors of a never ending hell.

Every lodge should celebrate the day—should observe it in some manner that will impress its importance upon our members and upon the public as far as circumstances permit. We are fond of proclaiming our national patriotism. Why not also our theosophical patriotism?

Citizenship in Action

Judging by the response from many states, the Order of Service made no mistake at last year's Summer School in deciding to inaugurate a right citizenship division. Mimeographed copies of our very inclusive course of study were sent to head brothers and inquirers in

thirty states, and in Cuba, Hawaii, and Canada; and later, when the MESSENGER published an announcement of the new division of the Order of Service and an outline of its course of study, a steady stream of requests for the course of study poured in—representing thirteen states. Excellent suggestions as to books and magazines were contributed too, and quantities of timely newspaper clippings—all showing great interest. Some correspondents said that the class had put new life into their lodges, and one wrote that she was surprised and pleased to know that Theosophists care about public affairs. Our groups seem to have been most interested last year in the following subjects: Unemployment Insurance, Old Age Security, Economic Planning, Employer-Employee Cooperation, Credit and Banking Systems, Single Tax, Free Trade, the Rochdale Cooperative Movement, and the Russian Five Year Plan. Several outside organizations made use of our material. For instance, Prof. Frank L. Reed, Director of the University Conservatory of Music at Austin, Texas, organized a right citizenship class among the University students. The League of Women Voters of Terre Haute, Indiana, and the Good Government Club of Pasadena, California, which, by the way, has 500 members, also used our course of study.

Three right citizenship round tables were held at this year's Summer School at Wheaton; and we regretted very much that Mr. and Mrs. Wardall could not be present. Dr. Arundale, who is specially interested in economics, gave an excellent address at the first session on general world conditions. The second session was devoted to a discussion of additions to last year's study course and bibliography; and the closing session dealt with suggested improvements in our banking and credit system, such as branch banking, standardized requirements for all banks, the Douglas Credit System, Sylvia Gesell's Free Economy, etc.

The suggestions received from Mr. Wardall, from our Wheaton delegates and from correspondents will be embodied in a letter which will be sent to all head brothers, and we know that right citizenship will play a vital part in this year's program, for never in the world's history has there been a more pressing need to understand world conditions and to labor to improve them. If we will read what H. P. B. said about our social order in *Lucifer* in 1887, and what A. B. says in her books on political and economic questions, we will realize that our great leaders consider it our solemn duty to care for the health of the "Body Politic" as well as of our physical bodies.

Others desiring last year's course of study, and this year's additions, should write to me at 5996 Woodbine Avenue, Philadelphia.

ALICE F. KIERNAN,
Chairman, Right Citizenship Division, T. O. S.

So it is only through your own flame of self-consciousness that you can come to the realization of Truth.—*Krishnamurti.*

Summary of Official Proceedings of Convention of 1932

The Convention was held at the Society's Headquarters at Wheaton on August 14, 15, 16, 1932 in accordance with notice duly given as provided in the By-Laws.

The Credentials Committee reported that legal proxies on hand were more than sufficient to constitute a quorum for the transaction of business.

By resolutions duly offered, moved, seconded and carried the following propositions became effective:

1. Confirmation in detail of all the official acts of the Board of Directors and the officers for the inter-convention period. (See "Amendments to the By-Laws" and "Summary of Official Proceedings of the Board of Directors.")

2. Amendment of By-Law VII regarding the qualification of auditor. (See "Amendments to the By-Laws.")

3. Approval of the purchase from Mr. L. W. Rogers of certain lots adjacent to the Headquarters property.

4. Adoption of the name "Rogers Library" as that of the Headquarters National Library in honor of Mr. L. W. Rogers and in grateful appreciation of his many years of devoted service.

The following resolutions presented by the Resolutions Committee were unanimously adopted:

1. That the following cablegram be sent to Dr. Besant:

"American Section Convention profoundly grateful for benediction of your message; in undying devotion it prays that you our President and spiritual mother may long reign over us"

2. That the following cablegram be sent to Bishop Leadbeater and Mr. Jinarajadasa: "Gratitude love from American Section Convention. Shall assist wide dissemination Olcott Centenary Number Theosophist."

3. That the following cablegram be sent to Mr. L. W. Rogers now lecturing in Australia: "Convention sends love and best wishes for continued success of your work. Gratefully approved purchase your lots. Designated Headquarters Library Rogers Library in your honor."

4. That the following cablegram be sent to Mr. A. P. Warrington at Adyar:

"American Section Convention sends you love and gratitude as of old."

5. That this Convention expresses its deep appreciation of the devoted, self-sacrificing, and skillful services rendered during the past difficult year by its President, Mr. Cook, and heartily thanks him, as well as Miss Sno-grass, the National Secretary, and the capable Headquarters Staff.

6. That this Convention pays grateful homage to its past Presidents and General Secretaries, Mr. Rogers, Mr. Warrington, Dr. Van Hook, and Mr. Fullerton for their many years of devoted service to the cause of Theosophy.

7. That this Convention wishes to record its appreciation of the great assistance given

to the Section, the lodges, and individual members by Mrs. Josephine Ransom, Mr. and Mrs. Geoffrey Hodson, Miss Clara Codd, Mr. Fritz Kunz, Señora Consuelo de Aldag, and to the many not-so-well-known-but-equally-necessary local lecturers and workers whose loyalty and devotion to the Masters and to the Society have been so abundantly proved during the past few years.

8. That the warm tribute paid in Convention by Dr. Arundale to Mr. and Mrs. Hotchener and their work through their magazine *World Theosophy* be permanently recorded in these transactions.

9. That the Convention recommends that the Headquarters building and estate be specifically named "Olcott," in commemoration of the great Co-Founder of the Theosophical Society, Col. H. S. Olcott whose centenary we celebrate. Resolved further that certain parts of the Headquarters estate be named as follows: Blavatsky Hall (when in the future such a hall shall be built), Rogers Library, Besant Grove.

10. That the grateful thanks of the membership in Convention assembled be extended to Dr. and Mrs. George S. Arundale for their most valuable and inspiring work at Wheaton Institute and Summer School.

11. That there be extended to Dr. and Mrs. Arundale a most earnest invitation to be present at Wheaton Institute and Summer School next year in the same capacities, in order that the American Section may again benefit from the spiritualizing and uplifting influence of their presence and teaching.

Summary of Official Proceedings of the Board of Directors—Meetings Held August 13 and 16, 1932

1. Appointment of Mr. Burt L. Erickson as auditor of the American Theosophical Society.

2. Confirmation of the appointment of Mrs. Josephine Ransom as national lecturer for the season 1932-1933.

3. Approval of the purchase from Mr. L. W. Rogers of lots adjacent to the Society's property.

4. Retention of legal counsel to represent the Society for the protection of its interest in the legacy devised to it by John L. Jackson.

5. Selection of the Harris Trust and Savings Company of Chicago as depository of the Society's funds.

6. Approval of a contribution of \$100.00 towards the funds of the International Theosophical Centre in Geneva.

7. Approval of the re-designing of the cover of the MESSENGER and the adoption of the name, the "American Theosophist."

8. Appointment of Miss Anita Henkel as field worker.

9. Reappointment of national lecturers L. W. Rogers, Max Wardall, Fritz Kunz.

10. Reappointment of Judiciary Committee C. F. Holland, Robert R. Logan, J. Harry Carnes.

11. Dissolution of defunct lodges.

12. Approval of capital expenditures.

13. Rejection of proposal to establish associate memberships.

14. Authorization of holding of Wheaton Institute and Summer School preceding the Convention of 1933.

15. Authorization to proceed with the arrangements for Convention of 1933 in Chicago or at Olcott depending upon the probable attendance.

16. Adoption of "Olcott" as the name of the Headquarters estate at Wheaton.

17. Authorization to cooperate with the Fellowship of Faiths in their program at the Chicago Century of Progress exhibition in 1933.

Amendments to the By-Laws

Official Summary of Amendments to the By-Laws From Convention of 1931 to and Including Convention of 1932

By-Law VII, Section 1, paragraph 2 (revised): At the end of every fiscal year the Board shall cause the accounts of the Society to be audited by a practising accountant and a report by the latter to be made therefrom.

Wheaton Institute and Summer School Publications

The proceedings of Wheaton Institute and Summer School were this year of such scope and extent that they will be presented in three or four volumes which will come off the press as fast as they can be prepared for publication.

We have been most fortunate that the work of correcting manuscripts has been in the very capable hands of Mrs. Josephine Ransom, but a considerable amount remains yet to be done and only those who have participated in it can judge of the arduous labor involved in the preparation of the manuscripts for submission to the printer and in the typing and re-typing, in the proof-reading and re-reading, and in conference with artists, printers and others in determining the details of format. All of this of course has to be done without adding to our regular staff so that all the volumes will not appear at once, but will be brought out from time to time during the course of the next few months.

The first volume will be an artistic little production containing the very beautiful talks of Mrs. Rukmini Arundale on the subjects of beauty, art, culture and refinement. The title has not been selected, but in the re-reading of the manuscript an appropriate title will come to us. It will be the first volume of Mrs. Arundale's talks ever to be offered and it will be available in ample time for distribution as a Christmas gift. Those who have heard Mrs. Arundale and who know the charm of her expression and her feeling will not miss the privilege of adding a copy of her first literary work to their own libraries or overlook the opportunity of presenting it to a friend.

The second volume will contain the ten lectures on *The Secret Doctrine* by Mrs. Jose-

phine Ransom and will include a full reference index that will make it particularly attractive to students. Mrs. Ransom is not only a keen student of *The Secret Doctrine* but a fine platform exponent of that great work of H. P. B. The stenographic reports of these lectures are being edited by her to insure their absolute accuracy and the book will be a valuable guide to students, especially so since not many books adjunctive to *The Secret Doctrine* have been written. This new book will serve well not only the serious student but will also challenge the attention of those who, in discovering new knowledge as given by Mrs. Ransom's fascinating exposition, will find the inspiration which will lead them to a keener appreciation of the privilege of studying so monumental a work as *The Secret Doctrine*.

The third volume resulting from summer activities at Wheaton will contain many of the talks of Dr. George S. Arundale, inspiring, forceful, spiritual and uplifting.

The final volume will include Mr. Hodson's contributions to Wheaton Institute and Summer School.

It will be helpful if members will place their orders with the Press without delay since the number of advance orders helps to determine the size of the edition.

Captain and Mrs. Sellon Start a New Grove

Those who are familiar with our Headquarters' estate will recall that a small water-course, dry except during heavy rains, crosses the drive at about its midpoint where the concrete culvert is located. South of the drive it continues in an irregular southeasterly direction reaching the highway to Wheaton at a point about two hundred and fifty feet from the entrance to the grounds. This water-course is to be the approximate eastern boundary of a grove consisting, principally, of evergreen trees among which the Douglas Fir will be the dominant type. The tip of this grove will enclose the drive at that point, to consist of dwarf evergreens such as the Mugho Pine and Pfitzer's Juniper, and will extend to the south for about one hundred and fifty feet to our property line.

Our first planting of about thirty trees will occur early in October, or whenever the Dundee Hill Nursery, which is about thirty miles from Wheaton, notifies us that the time is opportune. All evergreens, they will vary in size from the largest of seven feet to the eighteen inch Mugho Pine.

Recognizing the need while guests here during the summer, Captain and Mrs. E. M. Sellon have very generously made possible this splendid beginning, and they, as we, hope that others also will contribute in small or large amounts sums sufficient to complete this new grove which will add so greatly to the beauty of our grounds. Our enthusiastic gardener has promised a half month pay check for this work and is hopeful that others will follow his example. Will you share and add a tree to this grove? And quickly, please, because now is the planting season.

*The Inner Life

By Clara M. Codd

Commencing this month from where we left off last time, and continuing to the end of Part I, will give us twenty-nine sentences, nearly enough for each day of October. But as the Three Truths are so important, I suggest that we take the two little sentences, "Regard the three truths. They are equal," together, and then spend two mornings on each of the Three Truths. That will make it fit the months exactly.

We have now reached the end of the first half of the treatise, "the first of the rules written on the walls of the Hall of Learning." Although the aphorisms we have meditated upon up to this point can be understood in a deeper way as a student progresses upon the Path of Life, yet this first part is largely applicable to an aspirant in the Outer Court, whilst the whole of Part II is really intended in its fullest significance for initiated pupils of a Master of the Wisdom who have already entered the Path. And it will serve them until Adeptship is in sight. Of the three great books of the Inner Life which our Society has published, "At the Feet of the Master" takes a man as far as the First Initiation, the *Voice of the Silence* as far as Arhatship, but *Light on the Path* can take him even to the very threshold of full illumination itself. So in one way it may be said to be the deepest, the most occult, of all. I am not forgetting what to many people is the most inspired of all, the *Bhagavad Gita*. That takes a man just as far, but perhaps its teachings are more general for all stages than those mentioned.

The first aphorisms for this month remind us of the statements in the Christian scriptures, "Seek and ye shall find; Ask and it shall be given unto you," etc. Always, at any stage of life, a whole-hearted desire brings its object within reach, and no ideal, from the smallest to the most sublime, is achieved without that driving force behind it. Thus in every way does God give to every man his "heart's desire." But notice that when it comes to spiritual things we must "ask" with the power of the plane upon which alone spiritual things can manifest, the plane of the intuition. The unilluminated man asks with his lower, concrete mind, forming images therein, lit with personal, possessive desire, of those things which to him seem desirable and necessary; and even at this level the "asking" is heard, though the response of Nature is not at the same level, and does not always come in the same life. Thus most of the events of life which come to us come because in past lives we have consciously or unconsciously "desired" them, and as this book tells us further on the constantly changing and moving life which surrounds us is formed by the hearts of men. Therefore we are to study them that we may learn to read the larger word of life. And it were well to take the advice of W. Q. Judge to an aspirant to "Look at all circumstances as *just what we desired*, then it will act as a strengthener."

Until our growth brings to birth in us genuine spiritual aspiration and intuition we cannot yet speak with the voice which can be heard in the Master's world. This truth will explain to us an enigma which has puzzled many, why the Master chooses His disciples from amongst the obscure of earth, and not from amongst the intellectual geniuses of the day. The words of the Master K. H. to Mr. Sinnett will be apposite here. "*Nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of "*Manas*" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a low degree, and of the earth earthy: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development."

When the disciple is ready to learn he is accepted, acknowledged, recognized, for he has lit the lamp in his being which nothing can hide. Here we shall all remember the tale Bishop Leadbeater has often told us of how in the early days of his own discipleship he ventured to suggest to the Master someone whom he thought was surely ready for that honor. The answer of the Master was to take him up into a higher state of consciousness where the souls of men shone with their own light. From out of the vast mass of men some were shining with greater brilliancy, and those, said the Master, were nearing the Path. No one can be overlooked, none lost sight of. In "our heavenly Father's" consciousness, which is the united consciousness of the Great Brotherhood, not a sparrow falls unheeded, not one small thing is unnumbered and unmarked.

Let us particularly notice the statement that the mind may recognize truth whilst the spirit cannot yet receive it. Perhaps this accounts for a fact which is to be seen in every religious and philosophic body, that people will read, understand and speak glowingly of spiritual precepts, and yet never dream of putting them into actual practice. To intellectually perceive a thing is not to realize it. That can only be done by *living* it. So the Christ told His followers that if they would *do* His commands, they should then really "know of the doctrine." Once, when I was talking to Krishnaji about his great realization he said to me: "This is not something that you see with your mind. It is a life you grow into." When once a man has seen, though it may be but for a moment, he can never really forget. The clouds of earth may cover again the sky for long years, even lives. He may cease, in his lower mind, to believe

(Concluded on page 237)

What Lodges Are Doing

Oak Park Lodge opened the season with an inspiring message by Mrs. Ransom on the subject of "Occult Practices in Daily Life." The members of Chicago and Copernicus Lodges were guests on this occasion. Many non-members are becoming interested in the work of this lodge, the secretary writes, and the coming year's work is encouraging.

Oakland Lodge plans for its meetings this season to be in the form of study classes to meet on Tuesdays. The weekly subjects are "Study in Meditation," by Wedgwood; "Mental Body," by Powell; "Old Diary Leaves," by Col. Olcott, and on the fourth Tuesday the work of the Order of Service will be presented. On these evenings it is open to the public and speakers other than Theosophists will be invited to give talks on subjects pertaining to the Order of Service. When a fifth Tuesday occurs a social will be held and a program will be given and refreshments served.

Omaha Lodge opened its fall activities with an entertainment and social which provided games and relaxation for everyone. It was also the occasion of formally introducing Rev. Frederick H. Werth to the members and their friends. Rev. Werth was formerly a member of Headquarters staff and has recently removed to Omaha.

Milwaukee Lodge opened its season this fall with a series of public lectures by Mrs. Josephine Ransom. Other lecturers scheduled for the season are Miss Julia K. Sommer and Mr. Fritz Kunz.

Colorado Lodge began its activities for the new season with four lectures by Mr. Fritz Kunz. Mr. Kunz gave interesting and refreshing talks and the audiences increased in size each evening. With this beginning the lodge has planned a program of work and classes which promises well. A study will first be made of modern psychology which will prepare the members for a consideration of "A Study in Consciousness."

Indianapolis Lodge members regretted that they were not able to attend the summer activities at Headquarters, but at a recent garden party with a large number of members present, the opening addresses of the Institute were read and it was felt that this strengthened the tie between these members and their distant friends, and the lodge link with Headquarters.

Sirius Lodge (Chicago) is giving its first public lecture on October 19, at 8:00 o'clock, New Lawrence Hotel, 1020 Lawrence Avenue. Mrs. Josephine Ransom will be the speaker on this occasion. In the future the public lecture will be given on the last Wednesday of each month. The other meetings are held on the second and third Wednesday of each month at the home of the secretary, J. R. Chubbie, 2442 Leland Avenue, at 8:00 p. m.

Butte Lodge—Pres., Mrs. Florence Lehwalder; Vice Pres. and Purchasing Book Agent, Mr. Clinton L. Williams; Cor. Sec'y, Mrs. Nathalia A. Williams; Rec. Sec'y, Mrs. Mary Lecklider; Treas. and Librarian, Mr. Arthur R. Lehwalder.

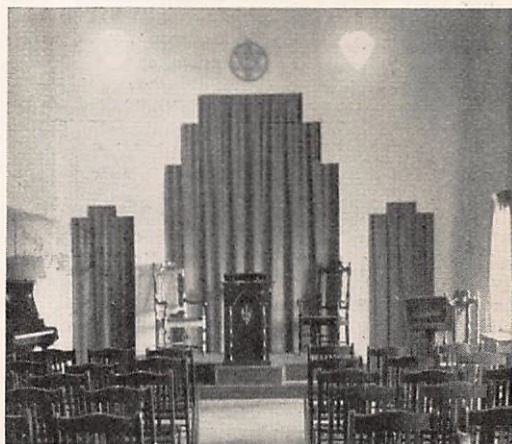
Indianapolis Lodge—Pres., Mrs. Estelle Eshbach; Vice Pres., Mrs. Flora B. Fesler; Sec'y and Publicity Agent, Miss Alice Anderson; Treas. and Purchasing Book Agent, Mrs. Dora M. Steeley.

Pythagoras Lodge—Pres., Mr. James S. Perkins, Jr.; Vice Pres., Miss Elizabeth Fisher; Sec'y, Miss Esther Renshaw; Treas., Miss Rose Vawter; Book Purchasing Agent, Mrs. Katherine Perkins; Publicity Committee, Mrs. Zola Monke, Mrs. Helen Billin and Miss Barbara Billin.

An Apology

We are genuinely sorry that in listing the officers of Jacksonville Lodge, Florida, in the August MESSENGER the names of both the Secretary and Treasurer were omitted. We give below the correct list:

President, Mr. Ralph B. Kyle.
Vice-President, Mrs. Pauline M. Downing.
Secretary, Mr. John C. Bauman.
Treasurer, Mrs. Nellie Johnson.



Detroit's New Lodge Home

There is inspiration in the achievements of others, and there is joy for every lodge in the accomplishment of every other. This little picture presents perhaps inadequately the attractive new quarters of our members in Detroit, but nevertheless it is a suggestive glimpse and in any event provides evidence of the enthusiastic endeavor of many individuals who contributed skill in carpentering, designing, sewing, painting and in all the ways required for true and beautiful homemaking. We congratulate them and know that this attractive environment will add greatly to the effectiveness of the work of the lodge.

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West Central Federation Active

A very happy and friendly meeting of Theosophists was held Sunday September 4 in Ames, Iowa. Following a custom of eight years' standing, Miss Etta M. Budd opened her home for the Theosophists of the vicinity for a picnic dinner and afternoon meeting. The report of the Summer School and Convention was given by Mr. John T. Eklund of Omaha and Miss Mary Bell Nethercut of Des Moines. Thus a little of the wonderful enthusiasm of Wheaton and an impetus to work for the Society was given to the members of the lodges who were unable to attend. About thirty members were present representing the lodges in Ames, Des Moines and Omaha.

After this meeting, the Iowa-Nebraska Federation was called to order by the President, Mr. Eklund. It was decided to change the name of the Federation to the West Central Federation thus allowing the Kansas City Lodge to join the group. By-Laws were adopted and the following officers for the ensuing year were elected: President, Mr. Eklund, Omaha; Vice-President, Mr. Lee Steel-smith, Des Moines; Secretary-Treasurer, Miss Mary Bell Nethercut, Des Moines.

The Federation plans for the year include contacts to be made with smaller lodges and groups of Theosophists throughout the territory by individual members and friends.

An Enthusiastic Gathering in Detroit

The Michigan Theosophical Federation met in the Italian Garden of the Book-Cadillac Hotel, Detroit, on Sunday, September 4, for its third quarterly meeting of the season.

Seventy-nine members attended the luncheon at one o'clock, and about 150 attended the afternoon session.

Miss Anna Kerr conducted the open forum, which was held while the Executive Board was in session in the morning. Lodge policies and problems formed the principal topic of discussion, and ideas for types of social gatherings that would really attract and please the public were presented.

Following the E. S. meeting at noon, lunch was served in the Crystal ball room. Between courses there was community singing, greetings from delegates, the address of welcome and response. Mr. and Mrs. Geoffrey Hodson were the guests of honor at this Federation meeting.

At the afternoon session Mr. E. Norman Pearson, President of the Michigan Federation, in his opening address spoke of the necessity at this time for close cooperation and solidarity of lodges, centers, and members, and then presented Mr. Hodson to the assembly.

Mr. Hodson said that he was especially gratified to hear Mr. Pearson emphasize the necessity for collective work just now, as it was directly connected with the subject matter he hoped to cover in his talk—"What Is My Place In The World As A Theosophist?" He drew attention to the fact that what he would have to say applied alike to individuals, lodges, federations, sections and the interna-

tional organization; that we were on the threshold of a new phase of our work; that only if we recognized our particular place in the world as Theosophists could we hope intelligently to enter into the new phase of the work; that it is our particular business to stand between Those who *know* and the confused world, understanding both, linking both. He offered three suggestions:

"That we teach pure Theosophy from our platforms,

"That we try more and more to enable our Theosophy to reach our cities by taking an effective place in civic life,

"That we discover youth, in the theosophical sense."

At the close of Mr. Hodson's talk, all were invited to visit the Detroit Lodge hall and join in a re-dedication of that center to the Masters' work. Arrived there, Mr. Hodson led the meditation directed to that end, and immediately following this there was a short intermission, and then three of the members of Detroit Lodge Dramatic Group gave a one-act play, "The Minuet," which was excellently done. Miss Ruth Fischer, Mr. James Ashcroft and Mr. Charles Hicks were the players.

In the evening, once more in the Italian Garden of the Book-Cadillac Hotel, Mr. Hodson lectured to an audience of about six hundred on "Occult Factors in Health and Disease." Following this address, there was a registration of over a hundred for the mid-week classes to be given during his month's engagement in Detroit.

DONNA SHERRY,
Secretary, Michigan Theosophical Federation.

The Southwest Federation in Session

Although we do not have a complete report, the most attractive announcement of the plans for the Southwest Federation meeting at Oklahoma City on September 10 must certainly have induced the attendance of every possible member. The formal program invited interest while the plan for a play by Lawton Lodge, a sunrise meditation (or a dip in the lake if you should prefer!), music, and finally a public lecture by Mr. Fritz Kunz, must have concluded a splendid day.

Enthusiasm and friendliness and a genius for arranging fine programs account in great degree for the excellent work accomplished in this area.

Señora Consuelo de Aldag

Her many friends will be glad to know that Señora Consuelo de Aldag, after a happy summer spent at Headquarters and an equally happy time at Sarobia during the period of the Camp held there for Mr. Krishnamurti, sailed on September 21 from New York City for Mexico where she will continue her lecturing for the Theosophical Society, but under the direction of the Mexican Section. We send her all good wishes for great happiness in her work in our neighboring Section, and through her our sincerest greetings to our fellow Theosophists in Mexico.

Our Lecturers

As was to be anticipated following our summer of inspiring activities, the lecture season this fall has begun with enthusiasm and the work gives every promise of going forward successfully.

From Wheaton Dr. and Mrs. Arundale went to San Francisco for a splendid series of public addresses and members' meetings under the auspices of the Federation of Northern California. The lodges of the Bay district appreciated greatly this privilege of Dr. Arundale's visit there and look forward to more effective work as a result. Dr. and Mrs. Arundale are now in southern California and no doubt we shall receive reports of similar accomplishment there.

Mrs. Josephine Ransom, true friend of the Section and gifted lecturer, is also on tour having begun her work in Milwaukee when the members and their friends were very glad to hear her in a series of lectures. Minneapolis and St. Paul were next on her itinerary and, although our reports are as yet incomplete, we are confident of the success of the engagements.

Mr. Fritz Kunz spent the summer on the Pacific coast and later in August gave a number of lectures in the San Francisco district. From there he returned to the southern part of the state gradually traveling eastward via Taos, New Mexico, Denver, Oklahoma City, and St. Louis. All of these places welcomed him with increasing audiences and the keenest interest and St. Louis especially considered themselves fortunate in having Mr. Kunz for the week of their Jubilee celebration.

Mr. and Mrs. Geoffrey Hodson were the guests of honor at the meeting of the Michigan Federation on September 4 and this notable day was the beginning of a month's series of public addresses, classes, and members' meetings which were outstanding in record of attendance and response. Increasingly large audience bore eloquent testimony to Mr. Hodson's ability as a commanding speaker.

Our field worker, Dr. Nina E. Pickett, is also at work again, and at present in Ohio, where she is assisting the lodges in their class and public activities.

Mr. Lawrence Held

After nearly four years of faithful service first as billing clerk, then as assistant and finally as manager of the Press, Mr. Lawrence Held has responded to the call of the commercial world and has joined the staff of a Philadelphia publisher, there to supervise the distribution of books of an occult nature.

During his years at Olcott he has won the affectionate regard of his fellow-staff members and throughout the Section he is well known for his fine friendliness and love of human contacts as well as for his enthusiasm in developing the effective distribution of our books.

On the occasion of his departure a staff dinner was held in his honor which provided an opportunity for the presentation of our gifts of remembrance and for the expression

of our genuine appreciation and all good wishes. Lawrence Held leaves us with the utmost of our good will, and with mutual happiness in the realization that although he enters a new field of activity he does so with the ideal of extending his Theosophical service in an environment of wider opportunity.

Mr. Greene Manages the Press

Mr. Menzenwerth Leaves for Omaha

Mr. Held's leaving Headquarters made it necessary to appoint a new Manager of the Theosophical Press. Having regard to prevailing conditions it was of course desirable, and it has been found possible, with the co-operation of the Headquarters staff to carry on the activities of the Press department without adding to our personnel, and the management of the Press has been turned over to Mr. Oliver Greene.

A rearrangement of some of the office work and consolidation of some of the offices and changes in some internal methods will permit all of our activities to continue for the present without replacing those members of our staff who have recently left us. We are thankful to Mr. Greene and to those working cooperatively with him who have together made this consolidation possible.

Mr. Fred Menzenwerth, a long-time-member of our staff, has answered a call to the supervision of the activities of the Liberal Catholic Church in Omaha. He has served us splendidly, participating in various phases of the work wherever need has arisen. A rearrangement of the individual contributions to Headquarters activities has left his work in the hands of Mr. Claude Bolton and Mr. Egmont Reed who now share with their other work some of the activities formerly carried on by Mr. Menzenwerth.

Just prior to his leaving, his staff associates gave a dinner to Mr. Menzenwerth expressive of their affection for him. We at Headquarters are rather proud that out of his study of Theosophy he has found a place in the Church and that Theosophy as he says will still be the underlying principle of all his activities in Omaha where he is now known as the Rev. Frederick H. Werth.

Abundance

Life, the pulsing, glorious beauty,
Pours through all, as it pours through one,
Filling all with joy and gladness,
Fresh and new as life begun;
Throbbing, glowing, filled with laughter,
Filled with interest, filled with peace;
Filled, and even overflowing,
With a love that shall not cease.

We can hold, and yet be giving
All the power that comes through,
All the power, vivid, gleaming,
As the rainbow from the blue.
We can make our lives' expression
Grandier than it yet has been,
And by strengthening our transmission
Give the God life to all men.

ALICE ROBINSON GRIFFITH.



Remarkable True Stories of Modern Knighthood

Checking over old files of the Round Table, and linking up the present with the recent past, is almost as thrilling as to follow the adventures and romance of a "best seller" or cinema production. Our modern knightly characters rival the lives of Lancelot, Galahad and other heroes of King Arthur's reign.

Letters often come from men and women who, but a few years ago, were the little boys and girls gathered in knightly bands, laying down their symbolic swords to signify the dedication of their powers to the service of "The King," our Master Jesus.

Always these letters are high in appreciation of the beneficial effect of the Round Table in their lives. One reading them could never question the importance of this Order to the welfare of Humanity.

Recently unearthed is the true story of a boy who found inspiration in his Round Table contact, to gather his broken family and reunite them. Difficult quest for a lad of 13. Father and mother divorced; an elder sister suffering in disgrace with a crippled baby, and a brother in the penitentiary.

Fired with hope and enthusiasm which he found in Round Table study and practice, he declares now, at the age of 22, it was our knightly ideals which held him to his apparently hopeless task, and won success in nine years. He has them altogether today in a little suburban bungalow which he owns. The father restored after a long alcoholic career, is now established in his own little bakery business. The mother is again in health; the sister soon to marry a good chap, and the brother free on parole, is going quietly straight, employed in the father's shop.

Another exciting account deals with the adventures of a brother and sister in their efforts to free their father from false imprisonment. In this they were assisted by two Companions of the same Table to which they belonged. Success crowned their combined efforts, though not without sufficient struggle and danger to make a powerful story.

Astonishing coincidence is often found in modern Round Table history. Recently a reinstatement card came from Mrs. Andrew McKinnon, New York, who wrote that her former membership was in a western city, under the name of Gertrude Corev.

We found no card for her in the old file, but did notice one for "Andrew McKinnon," who had been a Page, but in a Southern city. We wrote Mrs. McKinnon about this, and her

reply provided novel human interest.

There being no Table in the New York village where her people moved while she was a child, she had allowed her membership to lapse, although she always recalled and felt a longing for the gatherings, quests and companionship of the Order. The years passed; she finished school and was "almost engaged to be married" when she met young Mr. McKinnon, recently arrived from the South. He at once fell in love with her. Now we quote from Mrs. McKinnon's letter:

"We were acquainted for several months before we just happened to discover that each had been a Page in widely separated Round Tables. I must say it was a thrill, and made me feel more cordial toward him. We found new mutual enjoyment in talking over our respective experiences as young Knights. So our friendship grew and we found that we were not only well suited, but quite necessary to each other. We are very happily married and hope the Round Table will prosper, so we can make use of it in raising our own children, as soon as they are old enough to join."

In contrast with these pleasant sequels, we find a number of cases which cause one to wish for copious funds with which to bring relief where obviously it is needed. Cases of loyal Round Table workers who gave freely themselves in past years, both of time and money. Now, through one cause or another, and often by no fault of their own—(at least in this life) they are in great distress and struggling beneath heavy burdens. Sometimes we discover those who were leaders of Tables, or active Theosophical Society workers a few years ago, now unable to even keep up their dues in either organization. Usually these people make no demands or requests for themselves, and are never heard of or helped by charitable agencies. In fact, to help them successfully and not do greater harm than good, would require more tact than the ordinary charity official possesses, with their endless red-tape and cross-examination.

Round Table assistance is "painless" because it brings with it the joy of brotherliness. We feel it a privilege to lift those burdens which money can lift. Therefore as a Christmas activity this year, the Round Table is gathering as much of a fund as possible, to carry out a program of helpfulness and happiness for those who have served well, but now are in real need of a little service themselves.

The Spirit of Youth

When Old Age turns anew to Youth,
To the joy of life
And the zest of truth,
To the vision of hope
And the daring deed,
To the poise of trust
And effection freed,
Then Age and its agings go their way,
For the Spirit of Youth has come to stay.

ANNIE C. MCQUEEN.

On Study

(Continued from page 225)

authority without further corroboration. Discrimination and intuition should be our guides in these matters, added to sound common sense.

When there is in a book a difference representing a realization of a man's own uniqueness of approach as in the work of Claude Bragdon, it is in a different class altogether. Seek out such books, see through the nature of another some new aspect of life, some touch of his own special approach to truth. And that is what we want to get out of our literature, to get that touch for ourselves. So to study and read, so to brood over the great statements that are given to us that they shape a vessel for themselves within our own consciousness, and we become conscious of the truth of them in our own minds. They take on new meanings and it is those new meanings combined with your Karma, your skandas as you are, that make for you the worthwhile-ness of your exposition of truth, however simple. When you have that special quality, whether in terms of emotion or mind or activity or in that wonderful silence in which Mrs. Arundale can make pure spirit so real to us, then you have become the vessel of Theosophy. Some of us do it physically in action, some emotionally in devotion, some mentally. So never despise the real mind, it is one of our most valuable attributes. Your study of Theosophy should be such that it sets you aflame somewhere and you become a witness of the fire that burns purely and clearly in you.

Theosophy in St. Louis

(Continued from page 226)

New York. At the close of the celebration Mme. Thoms made application for membership in the Society, Mr. Cook and Mr. Kunz signing the blank. During the members' meeting Mr. and Mrs. Kunz were inducted as honorary life members of St. Louis Lodge and a specially prepared Diploma of life membership was presented to them. Seven new members joined during the Celebration exercises and before the close of Mr. Kunz's lecture series which is now proceeding it is hoped to obtain several more.

It has been decided to observe each year on September 17th, *Arjuna Day* in memory of that pioneer Lodge of 1882 of which the present Lodge is a direct reincarnation—only two incarnations removed.

Among the out-of-town visitors were Mr. and Mrs. Eklund of Omaha Lodge and the Rev. Frederick Werth also of Omaha. Omaha, one of the country's strongest and best organized theosophical centers, will be in position to celebrate its Golden Jubilee in 1938. Other centers will be reaching the Fiftieth Anniversary of the establishment of their first Lodge in the years immediately ahead and the success of the Golden Jubilee Celebration in St. Louis makes us venture to suggest to our sis-

ter lodges that the observance of such an event can be made of the utmost benefit to the center where it takes place. The newspapers gave us excellent publicity both before and during the event. The presence on our platforms and at our gatherings of notable people and the receipt of messages of goodwill from well known public figures was not without its effect in dignifying our movement in the eyes of those who attach weight to such things.

Our deepest gratitude goes to Mr. Cook who threw himself heart and soul into the occasion. His great earnestness and sincerity and the high plane on which his utterances were pitched produced a deep impression on members and non-members alike. The erudition and golden oratory of Mr. Kunz swept his audiences into gales of applause.

It has been a memorable occasion held under the happiest of auspices. It will always be a red letter day in the annals of St. Louis Lodge, and if an honor roll of those members who did their share towards its success were compiled it would have to include virtually every member of the Theosophical Society of St. Louis.

Inner Life

(Continued from page 232)

the light exists. But one day with desperate cries from his pampered, uncontrolled self, he will return. The great Peace will call him, that Peace which is himself.

That peace which the Master gives to the beloved disciples which are as Himself is said to be the tremendous certainty which is born in the soul of the disciple who has reached the stage where his causal body is forever unified with that of his Master, the state of "Sonship," which generally coincides with the taking of the First Initiation. Yet even that in this lower personality can be clouded and overcast. It will always be there in the depths of a man's soul, but the hard shell of earth can imprison its light for a whole incarnation of forgetfulness.

The Three Truths are well known all over the world. They are a splendid epitome of the main truths of the Ancient Wisdom. How beautiful the command, and how expressive it is of the whole spirit of the Brotherhood, to "feed the hungry with them"! Once again, another Teacher directed a disciple, erring but intensely loving, to "Feed my sheep, my lambs." No other service can we so well render the beloved Master of our souls. For to feed the souls, the hearts, the minds, of men, is even more beautiful than to feed their hungry bodies. But only he who has willingly suffered, and grown, himself, can feed that world need rightly.

* Note: *Light On the Path* is the text used as the basis of study.



Book Reviews



All books reviewed in these columns may be secured through The Theosophical Press, Wheaton, Ill.

Reminiscences of H. P. Blavatsky. By Bertram Keightley. Theosophical Publishing House, Adyar, Madras, India. 1931. Price 75c.

This is a very important contribution (reprinted from *The Theosophist*) to the history of H. P. B. Mr. Keightley is one of that diminishing little band of people who were with her at the time of the writing of the momentous *Secret Doctrine*. He and his uncle, Archibald Keightley, helped in all the tedious work of classifying and arranging the immense amount of material, with verifying the numerous quotations and references, and all the proof-reading. It is an interesting account that all should read.—J. R.

Fundamentals of the Esoteric Philosophy. By G. de Purucker, M.A., D. Litt. Edited by Trevor Barker. David McKay Company, 604-608 Washington Square, Philadelphia. Price \$7.50.

While Dr. de Purucker has in the discussions of the Esoteric Philosophy kept well within the confines of them as presented in *The Secret Doctrine*, at the same time he has contributed to it amplifications that are useful and interesting. The amplifications are usually of the somewhat meager references in *The Secret Doctrine* to the great historical doctrines of the Old Testament, the Qabala, the Upanishads, Platonism, etc., etc. There is no evidence in this large volume of any fresh information or new points of view. It is mostly fairly clear exposition of the material available in *The Secret Doctrine*, to which Dr. de Purucker has manifestly given closest care, supplemented with the results of extensive reading and philological knowledge. Again and again Dr. de Purucker refers to only three teachers in the "Theosophical Movement," namely, H. P. B., W. Q. Judge and Katherine Tingley. We cannot help regretting that he has taken no advantage of those great luminaries of the Movement who are of world fame and who have enriched it in such extraordinary measure, namely Colonel Olcott, Dr. Annie Besant and Bishop Leadbeater. His book is naturally the poorer lacking their wisdom. However, apart from this, it is quite a worthy contribution to theosophic literature despite some opinions with which another student might not agree. The index might be made more adequate in a future edition.—J. R.

October House. By Kay Cleaver Strahan. Doubleday, Doran & Co., Inc., Garden City, N. Y., 1932. Price \$2.00.

Three Go Back. By J. Leslie Mitchell. The Bobbs-Merrill Co. Indianapolis. Price \$2.00.

For holiday reading here are two entertain-

ing and intriguing novels, both having something to reveal of the qualities and motives that move human nature. In *October House* is presented a complicated situation which discloses itself through the observations of the supposed narrator. The situation is born of ill-wishes as expressed in a will. It leads to tragedy. Those whose fears and suspicions are responsible for it are cleverly traced.

In *Three Go Back* the author has given rein to his imagination. Two men and a woman travelling by airship meet with a strange disaster which throws them back in time to 25,000 years ago! Being of the school of thought that believes primitive man was a kindly and happy creature and not a ferocious brute, he makes the ancient Cro-Magnards, among whom the three eventually fall, a charmingly childlike community free of guile and cruelty. One of the three dies. The other two have strange experiences, and feel that in consciousness they slip back into those primitive times. Another catastrophe brings conflict with the terrifying semi-animal Neanderthals. With difficulty they escape and in a flash find themselves back in civilization. They dislike its pent-up stilted life, but determine to devote themselves to changing it. The author is an archaeologist and has woven into his unusual and exciting story what he thinks may have been something of long past realities.—J. R.

Sree Chaitanya; or the Lord Gouranga and His Message of Devotion. By Dr. H. W. B. Moreno. Theosophical Publishing House, Adyar Madras, India. (Adyar Pamphlet, No. 163.) Price 10c.

This is a reprint from the *Humanist*, with permission, and gives an excellent outline of the life-story of the famous devotee Sree Chaitanya, who lived in India in the 15th century. Fervent devotion was his chief characteristic, though he was gifted also with brilliant intellectual qualities. He emphasized that profound devotion to Shri Krishna which is the most intimate essence of Indian life. His system of life and thought still prevails in many parts of India. He was responsible for putting into the vernacular songs, or Kirtans, embodying the older, less accessible to the people, stately mantrams or invocations to Deity; and into dancing, expressions of devotional ecstasy. The five stages of growth he advocated are interesting: 1. Indifference to the world; 2. Active service of God; 3. Personal friendship with the Deity; 4. A tender affection for Him; 5. An ardent devotion such as the Gopis had for their Divine Lover, Krishna. Seeing all men as one Sree Chaitanya drew together both Hindu and Muslim "in equality before God."—J. R.

Olcott Centenary Number

The Theosophist

On August 2 occurred the Centenary of the birth of Colonel Henry Steel Olcott, the President-Founder of the Theosophical Society. Naturally H. P. B. will always stand in a special relation towards Theosophy and the Theosophical Society, but her colleague, Colonel Olcott, was equally with her under the guidance of the Masters, and without his work as an organizer the Society would never have come into being. At the commencement of *The Theosophist* he was its Publisher and Manager; he became also its Editor when H. P. B. left India in 1885. From then till his death in 1907, *The Theosophist* was his magazine.

As in August 1931 when there was a special number for H. P. B.'s Centenary, so it is this year. Our August issue is exclusively an Olcott Centenary Number. It contains most striking matter revealing Colonel Olcott's personality and activities. He was unique in having received letters from no less than five of the Adepts. Reproductions from these will be given, illustrating the development of the Society's thought and work.

Those who are not regular subscribers to *The Theosophist* can obtain copies of this special Olcott number. It is as distinctive as was the Blavatsky Centenary number. No theosophical lodge should be without it, for it is a striking historical record. It should form a part of every Theosophist's library, with the H. P. B. Centenary number of the previous August.

THEOSOPHICAL PUBLISHING HOUSE

Adyar, Madras, India

(Copies can be obtained through the Theosophical Press, Olcott, Wheaton, Ill., for \$1.25 each.)

Note: Will those members, approximately fifty in number, who ordered, by show of hands at Convention, a copy of this special Olcott number of the *Theosophist*, please promptly send in their names and addresses.

Robert Weber

San Jose Lodge regretfully records the loss from physical plane activities of one of its most faithful and efficient members. Mr. Robert Weber devoted several years to service as lodge treasurer, and was always busy in the interests of public meetings and national lecture engagements. He was particularly devoted to Mr. Rogers' books and lecture work, having contacted Theosophy through a study class organized by "L. W." and conducted by Ray W. Harden. He is survived by his wife, Mrs. Agnes Weber, also a member of the T. S.

Deaths

Mr. Frank W. Bartlett, formerly of Kansas City Lodge, Sept. 2, 1932.

Mrs. Helen Judd, Akbar Lodge, Sept. 8, 1932.

Mrs. S. Percy Sutherland, Army Lodge, August 13, 1932.

Itineraries

<i>Dr. George S. Arundale</i>	
October 1-12.....	Los Angeles
<i>Mr. Geoffrey Hodson</i>	
October-November.....	New York
<i>Mr. Fritz Kunz</i>	
October 1-7.....	Chicago
October 8-18.....	Michigan
October 20-23.....	Milwaukee
<i>Dr. Nina E. Pickett</i>	
October.....	Cleveland
<i>Mrs. Josephine Ransom</i>	
October 1-5.....	Omaha
October 6-8.....	Kansas City
October 9-15.....	St. Louis
October 16-20.....	Wheaton
October 19.....	Chicago
October 21-24.....	Detroit
October 25-28.....	Lansing
October 29-Nov. 3.....	Cincinnati
November 4-8.....	Columbus

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The September and October issues of *World Theosophy* contain vitally interesting material from the Olcott Convention, Institute and Summer School, by Dr. George S. Arundale, Mr. Sidney A. Cook, Mrs. Josephine Ransom, Mr. Geoffrey Hodson and other eminent Theosophists.

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