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## Greatness

By DR. G. S. ARUNDALE

*A Talk at Summer School, 1932*

Let me give you a little pen picture of that mighty figure of Beethoven, so that you may see how he towers among the Titans of the world.

"A man . . . human above all things. He sprang from lowly and insignificant people. His mother was a cook, his father a drunken musician. His childhood was a succession of miseries. Lessons of a sottish teacher after being dragged, drugged with sleep, from his cot in the middle of the night. Poverty . . . privation . . . toil . . . a loveless life, but never discouragement. The world and the woes that man makes cannot extinguish the divine fire. Recognition came to him finally.

In middle life—in an age when republicanism was treason, he dared be republican even while he commanded the support of courtiers and princes. When to be liberal was to be heretic, he lived a large religion of humanism—without disrespect to established orthodoxy.

When perfumed aristocrats eyed askance his stodgy figure, grotesque manners, absurd garb, he snarled and flashed and played the pettiness out of them. Too great to be ignored, too eccentric to be loved, he lived, one of

the strangest figures in all history. Passionate in his loves and hates, ruthless toward opposition or criticism of friend or enemy, always in love and never married, ever honorable and never chivalrous, tender in sentiment and Rabelaisian in humour, simply thinking sublime thoughts . . . Beethoven!"

Greatness has been a tremendous hobby of mine for a very long time and if you wish to have a few ideas of mine collected into a small book you will find them in *The Life Magnificent*, the pamphlet which represents what is best, such as it is, in me. I prefer it to anything else I have written and the object of it was to remind the reader of his own greatness, the wondrous greatness whereby a mighty radiance churned the cosmic dust and out of it evolved Gods.

I want first to pay my homage this evening to the macrocosmic source of my own individual inspiration, namely our Lord the Sun. I will read to you the great *Ode to the Sun*, in French, written by that very great French poet Edmond Rostand, in unsurpassed, eloquent and exquisite language, and who has revealed the very splendor of the Sun himself.

Je t'adore, Soleil! Tu mets dans l'air des roses,  
Des flammes dans la source, un dieu dans le  
buisson!

Tu prends un arbre obscur et tu l'apothéose!  
O Soleil! toi sans qui les choses en seraient  
que de qu'elles sont!

How beautiful both the form of the words  
themselves and even more the life which they  
ensoul!

I will try to translate it as best I can.

Oh, Sun, into the very air itself Thou sendest  
the perfume of roses.

Fire Thou sendest into the very source of  
things,

In every bush Thou dost place a God.

Thou takest some humble tree and by Thy  
light Thou dost transfigure it.

Oh, Sun, Thou without Whom everything  
would be only as it is!

The whole of the poem is so exquisite that  
it makes one realize how he has caught the  
fact that the Sun in the heavens is indeed  
our Lord on Earth.

There is no more beautiful Ode than that  
translated by Professor Breasted, the Ode  
with which you are probably familiar. I  
think Akhnaton, the great Egyptian King, by  
whom the Ode was written, was one of the  
messengers of the great White Lodge. He  
lived only for a few years, but accomplished  
magnificence. The Hebrews embodied this  
Ode practically as it is in the 104th Psalm.

Thy dawning is beautiful in the horizon of  
heaven,

O living Aton, beginning of life!

When Thou risest in the eastern horizon of  
heaven,

Thou fillest every land with Thy beauty;

For Thou are beautiful, great, glittering,  
high over the earth;

Thy rays, they encompass the lands, even all  
Thou hast made.

Thou are Ra, and Thou hast carried them all  
away captive.

Thou bindest them by Thy love.

Thou are afar, Thy rays are on earth;

Though Thou art on high, Thy footprints are  
the day.

I am using these extracts because they  
will lift you more than any words of mine  
could into your own future, into the greatness  
which of course awaits us all.

If you desire to see the Sun shine in all  
His magic, His magnificence, in the animal  
kingdom, for He shines as magnificently there  
as elsewhere, I have a very beautiful little  
description of a bird. Remember that great-  
ness is the most universal of all things. One  
kingdom may be separated from another by  
an infinite period of time, but greatness is  
one everywhere, and makes one of all life.  
You will find that there is no heroism in the  
human kingdom greater than this act of  
heroism of a little bird about which I shall  
read to you. It is a quotation from the Rus-  
sian author Tourgenieff.

"I was on my way home from hunting,  
and was walking up the garden avenue. My  
dog was running on in front of me. Sud-

denly he slackened his pace, and began to  
steal forward as though he scented game  
ahead. I looked along the avenue; and I  
saw on the ground a young sparrow, its beak  
edged with yellow, and its head covered with  
soft down. It had fallen from the nest (a  
strong wind was blowing, and shaking the  
birches of the Avenue); and there it sat and  
never stirred, except to stretch out its little  
half-grown wings in a helpless flutter.

My dog was slowly approaching it, when  
suddenly, darting from the tree overhead,  
an old black-throated sparrow dropped like  
a stone right before his nose, and all rumped  
and flustered, with a plaintive, desperate cry  
flung itself once, twice, at his open jaws with  
their great teeth.

It would save its young one; it screened it  
with its own body; the tiny frame quivered  
with terror; the little cries grew wild and  
hoarse; it sank and died. It had sacrificed  
itself. What a huge monster the dog must  
have seemed to it! And yet it could not stay  
up there on its safe bough. A power stronger  
than its own will tore it away. My dog stood  
still, and slunk back disconcerted. Plainly  
he too had to recognize that power. I called  
him to me; and a feeling of reverence came  
over me as I passed on."

We have grown through things like those  
that we have done in our time, and however  
much to each kingdom its own greatness, yet  
at first to each kingdom its own ignorance,  
and so we pass through ignorance to great-  
ness, and we, knowing of our past, and the  
greatness which the past of each one of us  
has enshrined, should be at work ever seeking  
to remember it, for in the midst of our  
growth, in the midst of the ordinary passage  
of every-day time, it tends somewhat to be-  
come obscured.

There can be no happier work for each of  
you to do than to remember your own mes-  
sengership of that greatness which brought  
this Society into being. Fortunate are we  
that between Them and us, striving and grop-  
ing, are Their own mighty messengers, full  
of greatness, not merely students of Theo-  
sophy, nor merely learned in theosophical  
lore, nor merely full of powers which can be  
displayed before men, but beyond and trans-  
cending the wisdom and the knowledge, the  
law, the powers, in each one of these lesser  
though still great messengers, is a spirit of  
fire and purity and determination and mag-  
nificent service to the Elder Brethren. H.  
P. B. was one such, and however great and  
widespread the Society may be throughout  
the world because of her knowledge and her  
gifts, because of The Secret Doctrine, Isis  
Unveiled, The Key to Theosophy, and all the  
other books, greater still was her gift of her  
own individual magnificent self. It is the  
spirit of H. P. B. even more than her teach-  
ing that keeps the Society alive, and gives  
to it its future; and with her, her gallant  
comrade, Colonel Olcott. He had not a tithe  
of her knowledge and wisdom, but he had  
that gallant spirit which all messengers of  
the White Lodge must have, even if they

(Concluded on page 250)



## Annie Besant, The Living Truth

By C. JINARAJADASA

"There is no Religion higher than Truth" we proclaim proudly, and so attempt to break down the barriers between religion and religion, between philosophy and philosophy. For Truth is God Himself, by whatever name we call Him. Because Truth is the very texture of our inmost Self, we love to think of Truth as above all personality, un-embodied, eternal.

Yet because God is ourselves, therefore Truth shines through men too. And when a person is great, he is the "living Truth," and leads men to Truth. That is the role of the Founders of Religions. But to a lesser degree, each of us is the "living Truth." The nobler we are, the more dazzling is the light of Truth which shines out from our souls.

Such a dazzling soul is Annie Besant. "She sought to follow Truth" is her own motto. But because she has found Truth, instinctively hundreds of thousands reverence her, and some among them say to her, "Lead us to more Truth." Tens of thousands who have listened to her, or read her works, have

known in a flash of intuition—"Here is Truth."

Among all her many sayings, there is one which seems to me to be the very soul of Annie Besant. It is this:

*I had rather be blinded by the light than sit wilfully in the twilight or the dark.*

Never once has she wilfully preferred the twilight to the full light. As more and more the Light of Truth called to her, she has sacrificed all her dearest things of life to find more Truth. "Ever onwards to more Truth" is the message of the soul of Annie Besant. That too is the message of Theosophy, the Eternal Wisdom.

As was said of old about Shri Krishna: "Wherever is Shri Krishna there is Victory," I would say from the bottom of my heart: "Wherever is this diamond soul whom we call Annie Besant, there is Truth." I know I voice the feelings of thousands when I say that, and I am utterly sure that will be the verdict of history.

October 1, 1932.

## Dr. and Mrs. Arundale

Our beloved friends and splendid leaders, Dr. and Mrs. Arundale, embarked on October 19 on the S.S. Bremen from New York for Rotterdam and, although we regret their departure, we are so full of joy and gratitude for their stay of three months in our country that we can only be glad that London and St. Michael's and Adyar are also to have the privilege of their presence.

Beginning with the first happy welcome during Wheaton Institute and continuing through Summer School and throughout Convention it was Dr. Arundale, and often Mrs. Arundale, who inspired us with their own splendid enthusiasm, quickened and deepened our realization of the eternal verities given us in the principles of Theosophy and challenged us to the discovery and application of those principles in beautiful and true and joyous service of the Elder Brethren. To every member fortunate enough to be present for any part of the time, and perhaps especially to every member of the Headquarters staff, the vivid memory of the summer's activities carries with it creative power and dynamic energy

which are already having their effect in lodge work, in the vision of the greatness of the work of our Society and in appreciation for every opportunity of individual participation.

Our lodges in California were particularly fortunate in having Dr. Arundale for lecture engagements both in San Francisco and Los Angeles, and the members regard the privilege as also their responsibility to continue their activity more effectively and with whole-hearted appreciation.

Almost the happiest time of all for those of us at Olcott were the two brief days spent here by Dr. and Mrs. Arundale on their way back to New York. So gladly we would have kept our wonderful friends indefinitely but, however sorry to have them go, we were grateful for the little time so filled with inspiration.

By accomplishment in our lodges, in our contacts everywhere, in our personal lives, let us make Theosophy live vividly in America that our gratitude to Dr. and Mrs. Arundale may flower in dynamic service and prepare us for greater achievements next year when we hope we may welcome them again for an even more glorious summer of work together.



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## *Justice and Peace*

From a recent newspaper editorial  
we cull the following:

"In his brief address at the ceremonies attending the laying of the cornerstone for the new building of the United States supreme court yesterday, Mr. Guy A. Thompson, president of the American Bar Association, contrasted the meaning of the new building with the vaunts of armed triumph expressed by the Arch of Constantine in Rome, the Arc de Triomphe in Paris and the colossal statue of the hero of Trafalgar in London. He pointed out that the supreme court's new house—the first it has ever had dedicated exclusively to it—is rising as a temple of peace, one devoted to conciliation, arbitration, mediation and the construction of a fluid law to guide the actions and dealings of the American people."

It is interesting and encouraging to find such an expression in the public press and to see the conviction growing that peace depends not upon armed force but upon justice alone. No permanent peace results from the subjection of one nation to another by force. While subjection may be the result of force, peace thereafter can be maintained only as an agreement equally just to both.

The editorial referred to continues:

"If the hand that shapes our justice should slip, however, then is peace ended. For without true justice there can be no peace." How aptly this thought applies to the unhappy conditions in Europe brought about in no small measure by the Versailles Treaty, a treaty of armed force devoid of justice, creating unnatural boundaries, depriving interdependent nations of the free intercourse necessary to their very existence, creating everywhere injustice that the world recognizes as such, making peace impossible in Europe and endangering it elsewhere. It is for the correction of this injustice by treaty revision that world prosperity really waits.

## *Our Founders*

Although the generation of those who knew her is rapidly passing, we of a later time may know and honor H. P. B. by her work, for we can see the influence of the Society created through her agency, in the development of the newer thought in the world of science, religion and morals. Rigid materialism and blind orthodoxy are fast disappearing, and a searching for inner understanding has superseded them, because of her efforts and the spiritual impulse for which she was the channel. Those of her day had faith through contact with her. In the changed conditions of current intellectual outlook we have certain evidence of her greatness and her power.

But in still another way can we appreciate H. P. B., for although we have this knowledge of her greatness before us we know, too, of her humanity. So human was she that many failed to see her greatness. But greatness may exist apart from human perfection, and from H. P. B., her human frailties and her spiritual greatness, we may learn to seek the spirit in all, tolerant and forgiving of the failings where the spirit is pure, and ideals show through, pointing upward.

And in the loyalty of Colonel Olcott to her in all the difficulties and through all the public failure to understand, we may learn to follow greatness and envision truth amid general doubt, undismayed by incidents



that the world at large, and perhaps we too, as yet, fail to comprehend.

### *One-Sided Advantages*

At a recent meeting of the Academy of Political Science in New York a discussion was held on the causes of the present worldwide economic disturbance and depression. Sir Josiah Stamp, the well-known economist, was among those who participated in it, and the following from his speech, which was founded on his experience in the sphere of economics, is noteworthy because of its truth in all human relations:

It is being borne on me, the longer I live in the economic field, that the greater the bargain you achieve in business as against the other man or against the other country, the more it seems you have succeeded in driving a good bargain for yourself and a poor one for him, the less likely the bargain is to last and be to the satisfaction of every one. These bargains with one-sided advantages are really never worth while. The real balance of the world is secured by letting every man have a fair field. (*New India*, Sept. 1, 1932.)

### *Downcast or Lifted Eyes?*

A sculptor worked in his studio. With mallet and chisel he hewed fragments from a massive marble block. Day after day he toiled, and what had been sternly angular and forbidding slowly took shape.

And one, made curious by the sound of the blows, came to the studio to see what was happening. His eyes were downcast, and all he beheld was the growing litter of fragments on the floor, a seemingly meaningless clutter of sharp edges and rough surfaces. And he went out, saying: "What waste of material. How stupid must be the man who spends his time in making such a mess!"

Another came, drawn by a like curiosity, but his eyes were lifted and, as blow after blow chipped away the hard substance, he saw emerging a figure which slowly assumed significance and loveliness. The heap of debris grew steadily, but the thing of charm and wonder that developed above it gave it meaning. And this spectator went out saying: "A creative artist is at work. How stupid is he who, because of the mess, cannot see the miracle!"

The Great Artist is at work in the world studio. Do you watch the process with downcast or lifted eyes? Do you see only the mess or, as the blows fall upon the refractory material of human life and human institutions, can you see new forms of meaning and beauty emerging? In individuals character is being shaped; in society, may we not hope, more symmetrical and just relationship? We cannot yet see what the finished figure will be, but we may rest assured that the Great Artist knows what He is doing and works only to perfect what is good and true and beautiful. And we may at least busy ourselves in gathering up the fragments and making the studio orderly against the day of full disclosure.

S. J. D-C.

(From a newspaper clipping.)

### Greater Olcott Fund

There appears in our financial column a new fund called the "Greater Olcott Fund" created for the purpose of establishing in due time allied activities in association with Headquarters at Olcott.

In our minds some of these activities have already become associated with our theosophical ideas and our conception of what Theosophy should do to bring the light of truth into world affairs in the field of education, science, politics, art, religion, economics. If our Society is to grow in effectiveness it must make itself useful not only in its present forms of activity, the writing of books and delivering of lectures, forming of groups for study, but it must coordinate theosophical views with the understanding that exists in the various departments of life so that understanding may be broadened and made vivid with the truth. In every field Theosophy has its place. It has been known for almost 50 years as a general philosophy that can be applied to human life and living, but we have largely left it to others to apply it and it is time we actually put it into effect, not only in our own individual lives, but in the work of the world that it may become living there as it is living in us.

Since there must be a beginning, this fund has been established, the first contributor being Dr. Arundale, and our first thought is that there may presently be the beginning of what may be known as the Besant Academy where students in the various departments may come from their universities to have their knowledge permeated with and enlightened by the Ancient Wisdom so that the academic knowledge with which their minds are filled may become full of life and power before they attempt to use it in the world. Theosophy can add so much of explanation to an education already acquired, can make it so much more vivid and useful and practical—give it a touch that creates understanding out of knowledge—and we can conceive of no more useful work than that that the Besant Academy may do in sending out into the world not only educated and trained men and women but understanding people familiar with the purpose and scheme of things and able to apply their knowledge with true understanding to the progress of the world. Such an activity would be of such tremendous influence with so constantly cumulative an effect that it might well be the key that would make the Society in the next fifty years the strong and active factor which it must become in the affairs of the world.

So we start this fund, looking forward into the future that the Society may serve its great purpose the more fully, become a more potent power for world service, become the very life behind in the most important of human affairs.

No one has outgrown that in which he cannot continue to dwell.



## Old Diary Leaves

*The Only Authentic History of the Theosophical Society*

By HENRY STEEL OLCOTT

A Review By JOSEPHINE RANSOM

This second Edition of the fourth Series of *Old Diary Leaves* covers the important years of 1887 to 1892, and in it Colonel Olcott presents us—without being aware of it—a picture of extraordinary devotion to the building up of the Society, at the cost of every sort of personal comfort. No difficulty whatsoever deterred him from going about the Master's business in his own large-hearted, competent and attractive way.

During those years he toured India (besides much touring in other countries), exhorting all and sundry to awake and revive India and Hinduism. He lectured in every sort of place—even on a railway platform!

In those days there were troubles a-plenty in the Theosophical Society, for it had not yet really found itself and settled down to the steady pursuance of realizing Brotherhood. Many there were who thought they could pull it this way and that, and the Colonel with them, but he resisted all such attempts—though twice when things seemed too impossible he thought he had better resign. There were those who wanted to rule—including W. Q. Judge—whose story begins slowly to unfold in these pages.

Believing her work to be the training of people for closer cooperation with the Masters H. P. B., in 1888, formed the E. S. which the Colonel makes clear had no "official connection" with the Theosophical Society. It was designed to bring members more "closely into relations with the Master." In this and in other matters people tried to make trouble between H. P. B. and the Colonel to such an extent that they were driven to issue a note declaring that though they differed so widely in temperament and characteristics there was "no rivalry, strife or even coldness between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us."

Through the eyes of the Colonel we see clearly an outer and an inner H. P. B. He saw how different would be the world's opinion of her "as time and Karma work out their changes, and the fullness of this woman's power, knowledge and sufferings becomes revealed—woman to those who only know her in her tempestuous, rebellious, brilliant, pain-racked female body. Ah, if the world ever comes to know who was the mighty entity who laboured sixty years under that quivering mask of flesh it will repent its cruel treatment of H. P. B., and be amazed at the depth of its ignorance!"

The Colonel reveals in the record of his activities the immense influence he exercised in the Buddhist world, wherein he wrought for a universal "Buddhist Unity" of all sects within the two great Northern and Southern Churches. He wrote a *Buddhist Catechism*, of

which there have been many editions and very many translations, and which was given the imprimatur of the great Buddhist authorities, expressing the main fundamental tenets of Buddhism. He aroused the Buddhists of Ceylon to fresh enthusiasm for their great religion and to an educational activity which still accelerates with every year that passes, as I can vouch. In Burma and Japan the interest aroused was enormous and bore astonishing results. Unfortunately no one has followed in the Colonel's footsteps in these matters.

It is during these years that we see appearing our present beloved President to give to the Society the whole of her forceful and unique powers of service, which have since grown from year to year and made her the world-figure in the Society that she already was in other avenues of pioneering work. Also many well-known figures come—and go, as Subba Row—and make history. Then in 1891 the irreparable loss to all and especially to the Colonel, the passing of H. P. B.

Owing to his great interest in psychic matters, and especially in mesmerism and hypnotism as aids to therapeutics—for the Colonel was a remarkable "healer," as I knew from personal experience—he visited the noted French experimental schools at the rival centers of Nancy and Salpêtrière, thus coming into contact with the best-known authorities on these and related subjects. Owing also to his knowledge of agriculture the Government of Madras asked for his help and advice from time to time.

Long journeys through Europe, the British Isles, Australia, North and South America, India, Japan, etc., gave him an extensive knowledge of the world and its problems, and in that world of his day he himself occupied a position commanding more influence than we realize. He was made a welcome and honoured guest by Kings of the East and the West, by Princes and Governors in India, high ecclesiastical powers, scientists, scholars, orientalists, governors of Colonies, doctors of medicine, the ambassador of the Dalai Lama of Tibet and students in many branches of investigation; in the homes of the high and the low he was welcomed and loved for his zeal for the welfare of humanity, and his unselfish, unflagging devotion to the Cause.

As he passed from country to country Colonel Olcott recorded with satisfaction the founding of a Branch (or Lodge) where now large and influential Sections flourish.

We cannot but do homage to him for his splendid, fearless pioneering, for his superb determination to found a strong Society free of all restrictions to make sure that its strength should be independent of personalities, and that as a corporate entity it could meet and survive all shocks; yet no one could be more humbly devoted to the charge given



him by the Masters. When the last time he insisted upon resigning and put all affairs in order to that end, his Master told him he was needed indefinitely at his post, and from that time till his death the Colonel served with unabated vigor and enthusiasm.

In Colonel Olcott we see a rare power clearly to appraise his own shortcomings and his own exceptional abilities. The former he dealt with as best he could, the latter he put unreservedly at the disposal of the Masters, Who desired the founding and continuance of the Theosophical Society, without thought of reward. How well and truly he laid its foundations we all know, for upon their security we raise slowly the structure as we believe the Masters would have it raised, in service of the world.

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### Before the Founding

(Quoted in THE ADYAR THEOSOPHIST, January, 1930)

It will be known to some that when the time came for the utilisation of the force available at the close of every century, two possibilities were weighed by Those in Whose hands lay the decision.

The question seems to have been as to whether use should be made of H.P.B. or of Annie Besant as the principal medium for the beginning of the outpouring dedicated to the last quarter of the century. The use of H.P.B. would involve the accentuation of the occult side, and a sharp conflict with materialism. The use of Annie Besant would involve the accentuation of the Brotherhood side generally, with little conflict, at that time, with the materialistic attitude. H.P.B. was immediately available. Annie Besant would not be available so early. Hence the Society, if she were to be the principal medium, could only be founded many years later, instead of in 1875. Some of the Elder Brethren were frankly anxious about the stressing of the occult side. Previous experience was by no means encouraging, and it seemed the safer plan to wait until the power could be poured through a channel which would make a direct Brotherhood appeal, Occultism being entirely subordinate. Moreover, it was felt that the world would only be ready for Occultism by education in Brotherhood, and that Brotherhood must come first for the sake of safety.

On the other hand, the need of the world was great, and some of the Elder Brethren felt that an arresting demonstration needed to be made against the headlong plunge into materialism. H. P. B. was eminently fitted for this task. No less heroic than the one who would be her great successor, her body was peculiarly suitable for the manifestation of laws with which the outer world was unacquainted. She was an admirable channel for the Masters, and entirely selfless—utterly Their servant, no less than Annie Besant. At that time, she had qualifications which Annie Besant would only develop later, because of

certain preparations that had to be made for her future work. In any case, the need of the world was urgent. Would it be safe to wait until 1891, with the advent of a world-catastrophe (1914-1918) in prospect? On the other hand, would it be wise to wait in view of the urgent need for the preparation of the world to receive its Lord in the first half of the twentieth century? But if there were to be no waiting, then the line of Occultism must take precedence for the time being over the line of Brotherhood through the various stages of religion, education, social and political reform. Herein lay a risk, a risk that would not have been taken, to which H.P.B. herself would hardly have assented, to which the Brotherhood as a whole would hardly have given consent, but for the guarantee offered by our great Masters M. and K. H. These two Great Ones offered to make Themselves personally responsible for an experiment both dangerous and desirable. They would watch over it with the utmost care and guard by all means in Their power against the development of the occult side into those terrible exaggerations which in the past had led to such great disasters. They were the better able to offer such a vehicle in that in H.P.B. they had a vehicle supremely adapted to Their control, and utterly impersonal. Clearly, this guarantee, though offered by the two Masters, involved the whole Brotherhood in the responsibility, for the act of even one single member is the act of all. But it remained a guarantee which must weigh heavily with all. (Indeed, as we know, it caused the experiment to be accepted, and permission came for the decision to be carried into effect.) At first, while every member looked with the utmost goodwill upon this wonderful experiment, it was the law that Those who had assumed the responsibility, must bear upon Their own shoulders the major portion of its weight. Hence we do not find then, as we do find now, the close cooperation of all Members of the Brotherhood in the work of the Theosophical Society. As far as the law allowed, all helped; but the special relation between the Society and Those directly responsible for its existence in the outer world must not be in any way complicated by the introduction of other forces, however beneficent. Indeed, it was agreed that our two Masters should be in sole charge of the work until such time as the experiment was definitely beginning to justify itself, when it would be permissible for other members of the Hierarchy to join—our Masters having fulfilled Their responsibility.

The conduct of the experiment was fraught with anxiety, and unforeseen difficulties arose. In some ways the world proved less receptive than was hoped. In some ways individuals proved more worthy than was expected, though some, it is true, proved less worthy. More than once critical situations arose, and for a time, on one occasion, it seemed as if the experiment, while not wholly a failure, was at the best only a very partial success. But the heroism and selflessness of H.P.B., her utter



purity, courage and big-heartedness, triumphed in alliance with the infinite patience and wisdom of our beloved Masters. Colonel Olcott, too, bravely stood by his great comrade. And the entry into the Society of its present President was to pave the way for the success to become the triumph it now is. "At last," H.P.B. felt when Annie Besant came to take her stand by the side of a warrior-comrade from down the ages. "Now lettest Thou Thy servant depart in peace for mine eyes have seen Thy salvation"; and in peace, indeed in triumph, did this faithful servant of the Brethren return home awhile.

Many glorious deeds mark the progress of the world, but none more glorious than the heroism of H.P.B., a lonely figure of Light in an age of cold, hard darkness. A few there were who loved her, but how few who understood her, none who were her equals! In many ways her life was a tragedy, at all events from the standpoint of time. She sowed so bravely, so unsparingly, and the harvest was so small. But each one of us owes our Theosophy to her and to Those Who sent her to us. Every single member of the Society is a living witness to her heroism, and whomsoever else we may forget, H.P.B. must ever remain enshrined in our hearts. Our Masters had the will, but They needed the tool. H.P.B. was ready to become the tool, and, most nobly, most faithfully, did she give herself as that tool into her Master's Hand.

## Theosophy in Our Lodges

By THE NATIONAL PRESIDENT

What is the Theosophy of our lodges? Is it living, pulsating truth? Or is it truth dormant and inactive? Surely the answer depends upon the degree of realization in the members themselves. Theosophy is truth. Realization impels to activity. Its fundamental teachings are unchanging and eternal truths, but of what use to know them living throughout the macrocosmic universe, if they do not become living in the microcosmic universe which is the self of each of us.

We have had a great era of theosophical growth—largely a growth of teaching and of study and to some a growth of understanding. It is time now, for the need of the world has never been greater, that this understanding and this knowledge should develop in activity, that that which we have received so eagerly and with such enthusiasm we may impart with equal gratitude and even greater enthusiasm, for unless the life that we receive flows through us to the world, it dies within us. Of individuals that is true as we have long been taught. It is evidenced too in the rise and fall of nations; the life flows in; it must flow out to the greater good of the world or the nation dies. It is true of a theosophical lodge. The life flows in, has flowed in and is flowing ever to those lodges who pass it on, for the continual flow of the life requires that that into which it flows shall also be a channel for its outflow.

During the gatherings at Olcott this summer I advocated that every lodge should un-

dertake some activity outside its four walls. It cannot as a lodge affiliate or become active in other organizations, but through its members it can take an interest in outer activities by which theosophical principles are promulgated and applied, that through the lodge and through its members the life may find a channel into the affairs of the world. It is not by reading or by study alone; not by meetings or by aspiration alone, not even by meditation or activity within the lodge that life can be maintained. It is only as the members feel the life flowing through them, only as they realize that they and the lodge are channels, that through them life flows to the world in helpfulness, that they can maintain interest and usefulness through their lodge.

To know what Theosophy is, to know its great fundamental and magnificent principles is not sufficient. But to be channels through which these principles can find practical application to the needs of the world—that is magnificent, purposeful living. Service is the only true justification for lodge existence. To feel the urge to serve, to let the life of theosophical teachings flow on to usefulness, to make the Theosophy we know so well the practical thing that it truly is, to make ourselves the channels through which it can be applied and be made practical in the world—only by that process can Theosophy mean much to us; and only as lodges through their members apply their Theosophy to practical service can the lodges themselves truly live. There is so much need for the life active in place of the life passive. The passive reception of the Truth has placed it in our hearts, the knowledge is in our minds, the will must now turn it outward into channels of practical usefulness and thereby shall more life flow in. This is not a matter of organization or of finance, but simply a matter of inspiration and of being. The fire of enthusiasm with which we received Theosophy and all that it has meant to us must burn more brightly within us. We must by our will turn our minds, our hearts outward. Our lodges must be out-turned in some portion of their activities and as the member can progress towards the goal only by self-forgetfulness, so can the lodge prosper only if the interests of the lodge as such are for part of the time at least merged in the interests of the world at large. So I urge upon our lodges to take an interest in the affairs of the world, to consider its problems in the light of Theosophy, to send its members out, filled with enthusiasm to carry theosophical principles beyond the confines of the lodge into the activities of the world and through such members to become interested in all movements for human betterment, all local activities for civic improvement, that affairs outside the lodge shall be understood within it and that the Theosophy of the lodge through its members shall enter into these outer activities. Thus only can the lodge realize its channeling power and as the life flows through, enthusiasm, happiness, strength and peace within its walls will grow in abundance,



replacing the smaller personal thoughts and things with greater thoughts and greater aspiration arising within the greater Self to make of the lodge what a lodge should be.

### Olcott Lodge, Olcott, Wheaton

The Institute and Convention are a beautiful memory, but Olcott Lodge bears eloquent testimony to the spiritual forces released during that time, forces which will have a far-reaching effect upon the work of the entire Section.

The idea of a lodge for resident staff members and distinguished guests from abroad was born during the summer's activities, as were many other ideas, and has since become a reality. On the evening of October sixth every staff member gathered in the homelike Headquarters living-room for the purpose of electing the new lodge officers and selecting its Committee Chairmen, who are to guide the destiny of the organization. Amid much enthusiasm and with a very real feeling of self-dedication to the great Cause which they try to serve, fourteen of those present signed an application for the Charter. The names of Dr. and Mrs. Arundale, Mrs. Josephine Ransom and Mr. and Mrs. Geoffrey Hodson, who expressed a desire to be Charter members when the idea was first presented, were added later. Dr. and Mrs. Arundale were the first to sign when they returned to Headquarters for one day and night on Friday, October 14th. Mrs. Ransom added her name on October 20th, and then the application was mailed to Mr. and Mrs. Geoffrey Hodson for their signatures.

Never perhaps was a lodge formed under such favorable circumstances in so beautiful an environment, with the privilege of including in its Charter membership not only lecturers from other lands but our own National President and National Secretary who are among its most enthusiastic and loyal supporters.

The following officers were elected.

President.....	Miss Marie R. Mequillet
Vice-President.....	Mr. Oliver I. Greene
Secretary.....	Miss Blanche Krause
Treasurer.....	Miss Margaret Barsi

It is hoped that Olcott Lodge will be the means of aiding in the self-development of those of its members who belong to Headquarters staff, and that from among them may come people equipped to do field work and lecturing. There is also splendid opportunity for activity on the programs of lodges in nearby towns, as well as in the local federation work.

It may well be that one of the ways in which this newly established lodge will prove most useful will be in concentrating its efforts on relating Theosophy in a practical way to the needs of the American nation, taking up the various problems which confront America and which make her less powerful and useful among the nations than she might otherwise be, and proceeding to consider what Theosophy has to say in regard to them.

May Olcott Lodge grow to be worthy of the honored name it bears of the great founder of the Theosophical Society, Colonel H. S. Olcott.

### Correspondence Courses

During the years since their inauguration so many have found not only inspiration but genuine help in our Correspondence Courses that it seems advisable to give them the further advantage of revision to increase their effectiveness while at the same time retaining their excellent features.

During the process of the change, Courses I and II on elementary and advanced Theosophy and Course III on Theosophy and Christianity are being reduced from \$10.00 to \$5.00, and Course V on Thought Power from \$5.00 to \$2.50. Course IV on Comparative Religion is being discontinued as such, but the set of pamphlets may be purchased from Headquarters, so long as they last, for \$1.00. The courses that are being continued at these reduced prices are being revised to eliminate a few typographical errors and some material not now so valuable and for the substitution of other relevant reference data including supplemental optional reference of recent publication for those who wish to do research work.

As the revisions are completed notices will be sent to lodge secretaries and an announcement will be made in these columns. In the mean time we trust that members will take advantage of Course IV on Comparative Religion without the privilege of submitting answers for correction for the small price of \$1.00.

The Section is much indebted to Mrs. Emogene S. Simons and her co-workers for the very valuable work that has been done through these correspondence courses and will be glad to know that the project still remains in their capable hands.

### Olcott as a Residence

If we have ever urged upon you the thought that Olcott is a beautiful place, we can at this time urge it more strongly than ever.

Olcott in the spring is inviting, in the summer enticing, but in the fall it is compelling. The air is always fresh, fragrant and health-giving, the grounds are always beautiful and especially so in autumn when the oaks and sumachs and maples flaunt their gorgeous colors of pure yellow, flaming red and golden brown. There are many birds, especially in the spring and fall when the migrants visit us for shorter or longer stays.

The Headquarters building provides not only comfortable and commodious and finely furnished rooms, but an atmosphere of refinement, of quietude and happiness, and endless opportunity for reading or for study.

Even in winter Wheaton and its surroundings are beautiful. Each year the Headquarters center becomes a more desirable place in which to live and we who live and work here would like to see others share its joys. Several rooms are now available. Write to the National Secretary and discover how inexpensive Wheaton residence may be. Especially at this time after the inspirational activities of the summer is Olcott a beautiful place in which to live, to work, to rest.



## Greatness

(Continued from page 242)

have naught else, and together gallantly they faced the world and conquered it for us.

Following after them is the one who leads so mightily today; and greater than her wisdom, her knowledge, her occultism, her powers, is she, herself. Wherever H. P. B. might be, she must be magnificent, towering above her surroundings. Wherever Colonel Olcott might be, he, too, must be magnificent, towering above his surroundings. Place these two founders anywhere, and immediately they dominate, by reason of the fire come down to them from heaven because they have ascended into heaven by very worth.

So it is also with our President-Mother, Dr. Besant. Before she entered the Society she had made her name, and had gained the respect and reverence of all with whom she came into contact. Side by side with her stands the one who will go down the ages with her, ever together and ever near to Their Masters. When in the fullness of time she becomes the Manu of a race, he will be a teacher of angels and of men.

I want you to remember, as this Summer School closes, to be as often as you can, face to face with these splendid people with nothing to intervene, neither a person nor a book, nor any veil. Into their protecting care each one of you was committed by the Master when you entered the Theosophical Society. They stand face to face with you. They know you and serve each one of you individually, for the service in the physical world is as nothing compared with the greater service which elsewhere they render each one, and therefore you should know them. Partly perhaps through the study of their books, partly perhaps through having the privilege of listening to them, but the quickest way to know them is to become like them, for it is like that has an irresistible power of attracting like. If you will seek to become like them you must know them for what they are. Even should the Theosophical Society go, and once more become obscured to the world, they with their magnificence remain, and you with them, magnificent in the bud as they are magnificent in the flower. Remain true to that magnificence and by that word of power which is the realization of your own greatness open the door which separates you from them and enter into their company and stand shoulder to shoulder with them among the great.

You will not be able to achieve this through study alone, through the development of power alone, through action and service alone. All those will help, and must be used. Looking upon greatness without, you must become inspired to discover greatness within, eager to achieve your own. And remember that greatness is infinitely simple and as much as to be displayed in the little things of life as from time to time it can be evoked in circumstances which occur at but rare intervals. To be truly great is to be great in the little things and all the time, and that means

a simple, true and direct attitude to everything, to every detail of life.

I want you to give to the Society an increasing measure of your own greatness, and if you do not know where to look to begin to find it, look abroad and see where others have sought, have begun and have discovered. That is why I read to you those beautiful little pieces so that the note of greatness having been sounded it may find a responsive echo within you.

For myself you know our President-Mother has been my teacher and friend, and above all, mother, for well over thirty years, during which time I have lived with her constantly. While she in her Autobiography wrote in one of her most beautiful passages asking for no other epitaph than that "She tried to follow truth," for my own part I think that when the time comes I could ask for myself no more beautiful epitaph than: "I tried to follow my Mother." I think you have realized what so great a Mother can be even to so young a son, and though perhaps my good fortune has enabled me to come very close to her, in great measure the ecstasy of the relationship between her and me can be shared by you. Draw near to her and you will find what she is to you all.

I am thankful that she still remains the mighty Yogi in retirement in our midst. She speaks but little, hardly at all, rarely she moves out of her room, slowly she is giving up that beautiful garment of the flesh she has worn with such honor for over eighty years. No longer does she directly concern herself with affairs. She trusts her children around her to represent her faithfully; yet, though in the outer world she is silent, inactive, her spirit broods intimately over every phase of the Society's life. Wherever she is needed, there she is. Wherever her protecting power is desired, is necessary, there she is. I can say this to you by way of encouragement with regard to her, (lest you feel that when she has gone physically from our midst we become impotent to do our work) that whoever shall succeed her will live and work under her beloved and blessed inspiration. She will live in our midst as H. P. B. lives in our midst, as our beloved Colonel Olcott lives in our midst, as our elder brother, Bishop Leadbeater, will live in our midst. Have no fear for the future. Know that our Society can never recede, but will ever move onwards to greater and greater heights as generation succeeds generation. Even though the time will come when these fathers of Theosophy are perhaps but a dim memory, their spirit will live and the Society will go on its way rejoicing.

Glad are we to live here and now. As two thousand years ago there were those fortunate to live in the very presence of the Lord Himself, so in another measure are we fortunate today. If you look back with longing upon those splendid pasts, remember that you are living in the midst of a no less splendid present. Think of the glory of it. She whose portrait shines down upon us in benediction, lives here on the physical plane and is ever



a mighty channel for Their power. In H. P. B.'s name, in Colonel Olcott's name, in Bishop Leadbeater's name and because she is our President-Mother, in her name, go forward with the spirit of your own power growing in your heart. In her name, and for Them, make this great Section a wondrous gift through her to Them. You are young here, full of many splendid qualities. Your life is far more in front of you than behind you. Go forward with this message from the future to your own future, and let every Lodge be full of her spirit, be full of that greatness which the world so sorely needs.

That hope is shared by our National President in this country, Mr. Sidney A. Cook, who is doing such splendid work, and for whom I would almost venture to say there is a future great in value and purpose, both to the Society and to his land. His position is necessarily difficult, and because of the work that he and you can do together so splendidly I ask for him that cooperation, that understanding, that patience which will help him to achieve.

It has been a great happiness to us all to be with you. I know that those who have spoken to you have been full of joy and happiness to do so, and even full of gratitude because you have received so generously, no less generously than we have tried to give. I hope you will remember this Summer School, but remember less what we have said and more the spirit which we ourselves seek to display in all its purity. We have behind us eternal traditions, our leaders, our unconquerable generals, who have never known defeat. We need not know defeat, either, if we are true to Them and to those whom They have sent into the world.

You need have no anxieties. They have sent us Their messengers of truth. There never need be moments of anxiety either in your individual lives nor in the work of the Lodge, nor in any other circumstances by which you are surrounded; if the truth dwells in your hearts the Master's power and simplicity endure. Such a high purpose will triumph over all adversity of circumstances.

In Their name, in the name of the Elder Brethren, and in the love of our leaders and under that wondrous blessing of our President-Mother, and out of gratitude to her, go back to the world and help in your own measure to make her work, Their work, and Theosophy triumph.

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We do not travel more quickly by abandoning our road but by hastening along it.

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Live lightly always.

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Treat great truths with reverent joyousness.  
Approach the Great with smiling faces.  
Carry sorrows thankfully.  
Laugh through life.

## The Future Olcott

By GEORGE S. ARUNDALE

You can help Olcott by imagining it as some day it will be and then by trying to put that imaginative process into action. First of all I think of Olcott as the heart of America and therefore I must make Olcott more beautiful and heartfelt. The more you pour life into it so that it is able to be a splendid channel for the Masters' force, the better it will be for our lodges. We must never forget that in the midst of every much needed diversity there must be a heart, a solidarity, so anything which can be done to harmonize Olcott and to make it a real home available to every lodge and every member that must be done.

Suppose I use my own imagination. I see first that association of our great Founders with this Headquarters. As the Section grows, as the work grows there will be need for a great hall. Then I perceive the necessity for an Olcott Village, a number of houses, and there must be Olcott Village guest houses, so to speak, partly a place where people can build their homes and perhaps form a real community. And that would be very dear to the heart of Colonel Olcott.

Then there are two possibilities for the name of Besant. There is the Besant Academy of Civic Service (you know she is a great statesman), an Academy where people are trained to approach great problems of American life. There will be teachers who have actual experience of civic life and civic growth.

I might add as my second possibility the Besant Field Service part of that Academy, but specifically connected with the Theosophical Section itself. It would be a tremendous honor and privilege to be a member of the Besant Field Service in America. People would not be members of the Society who would enter the Besant Academy. So there you have the Olcott Village and the Besant Academy.

In the meantime you can work out the naming in any number of ways. Think of large numbers of people coming from all parts of the country to Olcott Village!

In your lodges make the beginnings of Olcott or Besant or Blavatsky Hall, or a tremendous enlargement of the library, or fellowships for the Besant Academy. Where there is eagerness the way soon opens. People get depressed because they are slaves of time. The dime and the twenty-five cent piece and other coins do two things for you. They make a link between you and this Center. A channel has been made, and the force which comes from higher sources flows more easily to you because of that little dime nestling there, lonely perhaps, in the box. Then the second thing you can do is of course to make the beginning. When a beginning is made you never know where the end is to be. So if you are a Theosophist you will go ahead and put a dime in the box.

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I am always ready to help you, but I cannot do the work for you. The effort must come from your side.—Words of a Master.



## Personal Opinions

By L. W. Rogers

### *Naming Our Library*

That was a pleasant cable that arrived here (the Manor, Sydney, Australia) informing me among other things that a resolution had been adopted by the Convention naming our Headquarters library the Rogers Library. It is gratifying to know that my fellow members feel like conferring such an honor upon me; but while I deeply appreciate the kindness I must, for very good reasons, ask that the matter be reconsidered. Our Headquarters library is destined to become the largest and most widely circulated collection of occult literature in the nation and its name will be a valuable advertising asset. The Rogers Library would mean nothing to the reading public. The National Theosophical Library would mean much. It would tell the whole story. The value of a name is in the accuracy with which it conveys to the mind the nature of the thing it designates. For many generations that library will very probably serve a most useful purpose in theosophizing the United States and its efficiency can be greatly increased by giving it a name that will help in the circulation of its books. I am delighted to accept the good will and genuine friendship that prompted the resolution but not any honors that interfere with the work. It will be sufficient honor to be permitted to name the library, as suggested above.

### *The Manor*

To Theosophists throughout the world the Manor is probably the best known residence south of the equator. That is because it was the home of Bishop Leadbeater for several years. It became a Mecca for Theosophists from all over the earth and from many nations came members to reside here for a few weeks or a few years. The building was erected by a millionaire who planned to have a residence large enough to house all his children and all their children. But the old fellow's dream did not turn out well. He passed on to the astral life and the families drifted elsewhere. It is a huge place very solidly built and may appropriately be called palatial. Its cost is said to have been about three hundred and fifty thousand dollars and after it had stood vacant for years it was bought by the Theosophists for about one fifth that sum. The location is excellent. To the south and east are the bay and harbor while on each side extends a park of wildwood. Fortunately the commissioners have permitted no other improvements than two or three broad paths that wind along the water-side or over the hills. It is about a half hour's walk through the park, east and west. The only point of contact which the Manor has with the city is to the north and the distance to the downtown district can be covered by automobile in about 15 minutes. There is a boat landing a few minutes walk from the Manor and the water trip requires nearly a half hour. American Theosophists who helped in the purchase of the Manor will be pleased

to know that it still serves a useful purpose. A group of our members are living here on the cooperative housekeeping plan and carrying on theosophical activities in Sydney and at the Manor. One of the latter is an interesting kindergarten. At one time over fifty people lived in the Manor. There are now probably about half that number, or somewhat more.

### *Theosophical Broadcasting Station*

Sydney has something unique—something that probably does not exist elsewhere on earth—a radio station founded to broadcast Theosophy and owned exclusively by Theosophists. To the business insight and enterprise of Mr. A. E. Bennett, formerly President of Perth Lodge, T. S., we owe this very useful activity. About six years ago he proposed that the Theosophists of Australia establish a radio station. At that time in Australia there were but few stations. Radio here was just getting a foothold. It was the pioneer era and the opportunity looked attractive to a business mind. But where was the capital to come from? Several theosophical enterprises, including the ill-advised Star amphitheater, and an equally absurd attempt to establish an illustrated publication, had gone to pot with an outright loss of far over a hundred thousand dollars. It was anything but a propitious time for raising capital among Theosophists! But Mr. Bennett had great confidence in the business soundness of the plan and the Theosophists had great confidence in Mr. Bennett's judgment. It was necessary to raise about twenty-five thousand dollars. One of the heavy losers in previous ventures put in a substantial sum. Mr. Bennett toured the Section and told what could be done for theosophical propaganda with such a station. Dr. Arundale came on a visit to Sydney and put his endorsement and enthusiasm behind the scheme. The money was found and the station was built. That was as late as 1922. Year by year, under the skillful guidance of Mr. Bennett, the business has increased until it is now the most popular radio station in Sydney as the growing list of patrons proves. It has as regular features two theosophical talks daily, one theosophical lecture broadcast every Sunday night from the Savoy Theater, a Liberal Catholic service broadcast every Sunday forenoon and a number of minor activities helpful to the work. It maintains a staff of about forty, including the executive office, the radio engineers, the solicitors, the announcers, etc. Its annual income is a little less than a hundred and fifty thousand dollars. After putting aside a substantial reserve fund it pays 10% per annum on its stock. You will not find many corporations doing that this year! The continuous theosophical propaganda does not cost the Theosophical Society a penny. Moreover various theosophical activities benefit financially from it, including the news service which succeeds in placing a very large amount of reading matter of a theosophical nature in newspapers all over Aus-



tralia. This activity is in charge of Mr. Davidge, a professional newspaper man of long experience, who gives his entire time to the work. It would be difficult indeed to estimate the value of the radio station to the theosophical work in Australia.

Perhaps a word of caution is in order. These splendid results may fan radio enthusiasm in the U. S. into life. But do not forget that the circumstances in the two countries are wholly different. Here radio stations are very few while in the U. S. they are probably far more numerous than in any other part of the world. Also remember that even when capital is in hand and the station built the work is just begun. Unless you have a thoroughly competent business man to manage it the enterprise would fail for it must build up a sustaining revenue from its advertising receipts. The first step in such an enterprise is to find the member who not only has the ability but the faith and the enthusiasm to give the whole of his time and energies to it.

### *Adyar House*

Another theosophical enterprise in Sydney that owes its origin to Mr. Bennett is the Headquarters of Blavatsky Lodge, at 25 to 29 Bligh St., known as Adyar House. It is an office building of eight or nine floors, one of which is occupied by the offices and studios of "2GB" as the theosophical radio station is designated. The entrance to the Savoy Theater is No. 29 and to Adyar Hall, No. 25. The Lodge has the exclusive use of the latter and has the Savoy Theater every Sunday night for a lecture. A vegetarian cafe is operated and is located between the Lodge hall and the large library which contains several thousand books. The building is owned almost exclusively by Theosophists who, I am told, hold 98% of the stock. Sydney is good theosophical territory and these advantages are making it constantly better.

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### Vivendi Causae

Thou art the very life of all my life.

Be this the end and purport of my strife,  
To keep my body pure in every limb,  
That Thy bright touch upon it go not dim.

Be this my will and effort day by day,  
To thrust all falsehood from my soul  
away,  
And save Thy light of reason in my mind,  
So that the inward eye may not go blind.

Be this my aim while I am left alive,  
All evil things out of my life to drive,  
To keep in bloom the flower of love divine,  
Set in my inmost heart before Thy shrine.

Be this the high endeavor of my zeal,  
Thee in my daily converse to reveal,  
Well knowing, for our will or word or deed,  
It is Thy power gives the strength we  
need.

—TAGORE'S GITANJALI.

### Theosophy and Practical Beauty

There is a perennial newness to Theosophy for it displays to us new beauty and richness with every experience with which Life endows us. Theosophy itself is not changing for it is Eternal Truth, but our comprehension of Theosophy is changing because of our experiences. It is this change in us which results in the "perennial newness" that we are continually discovering in Theosophy.

When man, burdened with the cares and woes of life, is in the greatest need of understanding and courage, then it is Theosophy seems to expand and to draw near like a guardian angel. This only seems to be the case for in truth the man, spurred on by his great need, calls forth the God within himself. It is this inner God who illumines Theosophy that he may obtain the needed understanding and strength.

Life has been prodigal with its blessings and experiences during recent years and especially during the past year at Olcott. In appreciation and gratitude for this prodigality "The Gardener" is striving with enthusiasm and energy to pass on to Olcott a measure of the good that has come to him while there. Since the grounds are in his care it is natural that they should benefit thru his gratitude. With every task he is striving to repay Olcott for its gifts to him and with every new task new blessings are his. A tree is planted and there is planted also a part of "The Gardener's" consciousness; a flower or shrubbery bed is planned and planted and there again is established a unit of "The Gardener's" consciousness. During the year that is past it seems that every foot of ground, every object on or in the ground has become an integral unit in his life drawing thru him the Life and Love of the Logos.

You may think this is but poetic exaggeration but it is truly a poor attempt to impress upon you the truth. This is consecrated ground and he is blessed indeed who can add to its utility and its beauty. Every effort put forth in its behalf becomes a channel for the downpouring of Divine Life. Here beauty is as much utilitarian as is a new office convenience.

At this time trees and shrubs are needed to enhance the beauty of the grounds and for these, money is quite necessary. Fruit, vegetables and flowers we can grow on the grounds but money does not respond so readily to cultivation. We received a gift of \$100.00 during August with which to start an evergreen grove where such a grove is most needed. Other contributions have added less than half as much more to this gift. This one donor will have a two-thirds interest in this grove unless other good Theosophists purchase their share of it.

We have already purchased and planted twenty-seven beautiful evergreen trees with the \$100 above mentioned. We need at least 100 more trees to make of this grove a good job but we can very comfortably handle a thousand trees if the necessary funds are made available.

THE GARDENER.



## \*The Inner Life

By Clara M. Codd

Now we commence the sublime second part of this priceless scripture.\* We will spend the whole of November over the preliminary paragraphs, up to the first aphorism. If we spend two mornings over each sentence from full-stop to full-stop—except in the case of the third paragraph where from its commencement until the word “phantom” I suggest we take the sentences from semi-colon to semi-colon—it will bring us to the first aphorism for the beginning of December. But to make this part fit November exactly, spend only one morning over the first and last sentence.

The opening sentence speaks of the Voice of the Silence, that immense, fundamental Life which “speaks” to those whose inner intuitions are awakened, but is unsensed by those who as yet “having ears hear not.” Having gained so priceless a privilege, it at once becomes the duty of the disciple to give to others as much of the Light as possible. Having reaped the reward of his own karmic efforts, he must now go forth to sow the good seed and teach. Having passed through the valley of temptation safely, having entered the Way, he goes to preach the gospel, to bring the good tidings to all life.

Again is reiterated the first four aphorisms with which Part One opened, but now the qualifications therein described are gained. The disciple can stand in the presence of the Great Ones because he has conquered personal desire by the courage with which he let his heart bleed and endured; he is able to hear because what is said of himself no longer unsettles him; to see because he has conquered the vice of self-pity; to speak because only patience, tolerance, understanding, compassion, possess his soul. Therefore he may enter the Hall of Learning and read what is written there for one who has reached his stage.

The note of the Master Hilarion is very explicit and explanatory. Notice that He says that to conquer desire is not to suppress it, but to learn how to use and control it. Without desire we should cease to progress. So let us ever try to replace petty, ignoble desires by greater, more unselfish ones. This process has been named theologically, “transcension,” passing over weaknesses without stopping for the purpose of anxious scrutiny or self-accusation, and finding the panacea for them in fervent love of higher things, since such love is a purifying principle and makes clean the soul. Just recently I came across an excellent description of this process in the Hulsean lectures of Dr. Charles Raven called *The Creator Spirit*. On page 152, in the chapter on “Psychology and the Individual,” he says:

“In proportion as an ideal is low, it will fail to satisfy. What is wanted is a worthy object to which the individual can devote his whole energies, which shall grip and unify and inspire, only as he can see and occupy himself in relation to a single large purpose will he find peace and power.

“The failure of the piece-meal treatment has long been recognized by students of moral the-

ology. Examination of acts of sin, however classified, is valuable as leading on first to the discovery of sinful motive and then to the recognition of a sinful state. I speak contemptuously of others in spite of continual efforts to bridle my tongue; mere avoidance of scorn can be achieved, no doubt, by repression and self-discipline, by fleeing from occasions of offense or exercising watchfulness during them. Thus treated, I become increasingly self-conscious, dramatising my ‘pet demon’ and waging war against him, thus infringing the ‘Law of Reversed Effort.’ Obsession and distortion of character result. Probe below the sins, and a wrong motive is disclosed, vanity, the same self-consciousness which my effort to cure myself by concentration has subtly flattered. I am bolstering up my own conceit by decrying the worth of others, and by trying to restrain myself from doing so. I realise that what is wrong is my whole attitude, not merely my instinct for self-assertion. It is I that am wrong: and I can cure the wrong by concentration upon a worthy ideal, by a glimpse of God, and of these others in His light, and in consequence by a new friendliness, generated by an absorbing desire to express my glimpse in service to Him. As I forgot myself in the joy of work, I become companionable; the worth of others thrusts itself upon me: without thinking particularly about their feelings or my own tendency I find myself interested, admiring, sympathetic. And the sin just dwindles away, starved out by the diversion to healthier tasks of the energies used in exercising or resisting it.”

Thus is the astral man conquered. The mental body is used and controlled rightly when again we have transcended it and retreated in consciousness into that “inner fortress,” the higher mental expression, from where alone the personal man can be viewed impartially. There, too, looking the other way, towards Buddhi instead of Manas, the link between, the purified higher manas, can glimpse the vision of the Flower of the Spirit unfolding, that Flower which commences to bloom at the First Initiation which brings a man to the beginning of the great Path.

It is difficult to realize quite what the Master means when He says that to “recognize” means to be able to gaze on that great Light without being blinded by It and thus mistaking It for darkness. But I think I can understand. The vision of universal Truth may be so blazingly pure, impersonal and vast, to the first glimpse by ourselves, nurtured for so long in the soft nest of personality and small personal reactions, that it may perhaps momentarily terrify and blind. I remember how once our beloved President said to some of us, speaking of the “Buddhic consciousness”: “I am not sure that if some of you could really attain it now that you would like it.” Perhaps we might want to run back quickly into our pre-natal nest, afraid for a moment of the vastness and impersonality of the Great Life.



After all, our sense of personality, ego-hood, is a necessary protection for very many lives. It is like the egg-shell within which a little chick forms. To break the shell before the chick was mature would kill it. But, someone may ask, how shall we know when we are ready to break it? When we are ready, we shall *want* to, just as the chicken tries to come out. And then, having after long ages of life within the enclosing shell of our personality established an imperishable center, it will be safe to destroy the surrounding periphery. H. P. B. told us that we are to become an imperishable center of the Divine Life, having no boundary to cut us off from all other lives.

Until that day comes we contact other lives by *sympathy*, which really means the reproduction in the aura of another's vibration either of joy or pain. But the freed man, the illuminated yogi, has a deeper sympathy still. His very life is identified with that other's, and that gives him the sympathy of complete understanding. No wonder the Lord Buddha taught His monks to expand their consciousness by ever wider and deeper sympathy with all life, thus attaining to the serenity and power of a life above too much preoccupation with personal reactions.

The Hall of Learning is entrance into, and the conquest of, the Kama-manasic planes. Only above them is safety and understanding to be found. The *Voice of the Silence* explains the three "Halls." The first is the Hall of Ignorance, the physical plane, and the neophyte is warned not to mistake the fires of lust in this world for the sunlight of life. Then the Hall of Learning, the Kama-manasic planes. There we must not be caught by their dazzling and illusive beauty.

The Secret of Life is beyond these two, in the Hall of Wisdom, the Vale of Bliss, the Spiritual, Buddhist world, to reach which we must learn to "close fast our senses against the great dire heresy of separateness, that weans us from the rest." It would be well to study this portion of the *Voice of the Silence* as well this month, say from page 19 to page 23.

\**Light on the Path* by Mabel Collins.

All happiness is divine . . . Remember that happiness is only yours as you help others to find it; that your life can only know the joy of the Eternal as you feel your life to be one with all lives around you; and that you may never purchase your own happiness by pain to "the meanest thing that breathes." Annie Besant.

### From Abroad

The National President gives grateful acknowledgment of the receipt of letters from abroad in response to one recently written to the General Secretaries of the various Sections with a view to closer relationship of Section with Section throughout the theosophical world.

Dr. Caio Lustosa Lemos, General Secretary for Brazil;

Mariano L. Coronado, General Secretary for Costa Rica;

Charles Blech, General Secretary for France;

C. M. Telang, General Secretary for India; Adolfo de la Peña Gil, General Secretary for Mexico;

Peter Freeman, General Secretary for Wales;

N. Folzner, General Secretary for Argentina;

Sidney Ransom, General Secretary for Central South Africa.

### Theosophy in Action

This column, started some few months ago, has perhaps quite naturally dropped into disuse during summer and vacation time, but these are the days of applied Theosophy, of practical theosophical service in the world, and the editor urges all members who are engaged in such application and practice in any field of public welfare to make their contribution to this column that thereby others may be encouraged not only to report but to work.

S. A. C.

### Be Theosophists!

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: "Be Theosophists, work for Theosophy." Theosophy first and Theosophy last; for its practical realization alone can save the western world from that selfish and unbrotherly feeling which now divides race from race; one nation from the other; and from that hatred of class and social consideration that are the curse of so-called Christian peoples. Theosophy alone can keep it from sinking into that mere luxurious materialism in which it will decay and putrefy as other civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.—H. P. B.'s final message to American Theosophists, April 15, 1891; three weeks before she died on May 8.

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## Just Among Ourselves

### First Wheaton Day of the Season

The first monthly tea and musical at Olcott this fall was on October 23. The staff of Headquarters was in charge of the program which was an augmentation of a celebration of Dr. Annie Besant's birthday which they had given privately a short time before. Those members of the staff who took part so creditably were Misses Eula Spears, Marie Méquillet, Blanche Krauss, Eva Minnich, Margaret Barsi, Mrs. Stella Renshaw, Mr. Donald Greenwood. Mr. Sigurd Sjöberg of Chicago gave a few piano selections during the intermissions.

After tea was served, the guests gathered in the library where Miss Helen Freund sang several groups of songs in her capable and delightfully entertaining manner and was ably assisted by Mr. Sjöberg at the piano. Mr. Sjöberg also played a group of piano solos which were very much enjoyed.

These teas are open to all members and friends and are given on the fourth Sunday of each month, the next to be on November 27.

### Dr. Besant's Birthday

Dr. Besant's Birthday, October 1st, was appropriately remembered at Headquarters by an interesting program. The meeting was held in the west end of the library at 8 P. M. facing the large oil painting of our beloved President-Mother and paid tribute to her in several little talks covering the different phases of her eventful life, her childhood and girlhood, her brief married life, her meeting with her great teacher, Madame Blavatsky, her Indian work, etc. Her entire life was summed up under the title of *Fifty Years of Public Service* and one or two readings from her great addresses, notably her address given at Adyar, December, 1931.

At the conclusion of the meeting all lights with the exception of one over her portrait were extinguished and the group sat in the benediction of her presence to receive her blessing which seemed to pour upon it in gracious and abundant measure.

### Sharing Our Books

One of our members has given us a most helpful suggestion which we are happy to pass on to every one else.

She has discovered that real service can be rendered and great joy given to others by loaning her theosophical books to acquaintances and friends. Our books are wonderful messengers of the Ancient Wisdom and whenever we can give to some one else the opportunity of reading them, we are certainly rendering a splendid and worth while service.

Those of you who have books in your library will welcome this suggestion.

### Bishop Leadbeater Speaks to You

A friend comes to you in great distress. A loved one has been lost by death and it seems to that person that all the joy has gone from life, that it is not worth the living. Would you not like to be able to take your friend to Bishop Leadbeater to hear from his lips the certain knowledge that death has been scientifically investigated and is shorn of all its terrors?

You cannot take your friend to Bishop Leadbeater to have this consolation from him, but you can bring Bishop Leadbeater to your friend. In all the warm tones of his finely modulated voice, Bishop Leadbeater addresses those who mourn from the phonograph records made while he was in Sydney at Easter. By this means the voice of Bishop Leadbeater will never be lost, and seekers for consolation may have this occultist's personal testimony in his own voice giving this priceless evidence.

For those who are seeking to interpret the great riddle of life, what can be more valuable than to have the personal testimony of the greatest living clairvoyant authority as to the existence of the Masters of the Wisdom? Again, this is available to all through the second phonograph record, *The Great White Lodge*.

Direct your orders to the Theosophical Press, Olcott, Wheaton, Ill.

### Spend Theosophically

Already Christmas lists are being prepared and Christmas shopping will soon commence. Gifts this year may be less expensive, but after all, it is not the material worth that makes the gift of value to the recipient, but the thoughtfulness with which it is selected and the spirit in which it is given. That at least is true of those grown to years of appreciation, and why not give to them books that have permanent value and with which there can always be associated a thought of the giver. And why not books from the Theosophical Press; books of inspiration, of beauty, carrying great thoughts of great writers as well as the kindly thought of the sender of the gift? For children too, what better gift than a book and what better for the imaginative mind of the child in which its future is being created than the beautiful story books for children that our Press department provides?

In selecting these most appropriate, helpful and useful gifts, incidentally you can help your own Society. See our back cover for suggestions.



## What Lodges Are Doing

Besant Lodge (Hollywood) is taking advantage of the renewed interest brought about by the Arundale's visit to California lodges by presenting a special 15-week study course covering the entire field of Theosophy. The list of subjects for this Friday evening class is most interesting, and Mr. R. F. Goudey is the capable and effective leader. Tea table talks, informal public meetings under the direction of Mrs. Emma Celia Fleming on Sundays, have been most successful and are being scheduled throughout the year with most capable speakers under the management of Mr. William H. Miller.

Herakles Lodge (Chicago) meets Friday evenings, having the last meeting of each month open to non-members. It is hoped if the interest and response is sufficient to conduct a beginner's class in Theosophy, for inquirers and non-members, from 7:15 to 7:45 p. m., just preceding the regular lodge meetings.

Tacoma Lodge reports its program for November to include four Sunday lectures: "Buddhist Art in India" (in costume with views), Pauline Harper-Moll; "Legends and Love Tales of India," Mrs. T. S. Silvers; "Prospects for World Peace," Homer Asbury; "Why Thanksgiving?" Sen. Walter S. Davis.

Casper Lodge is well established in their progressive winter's work which includes a public lecture every Sunday night. Regular members' meetings are on Wednesday evenings, and Roy Rush conducts a weekly class in public speaking. For several years this public speaking class has enabled the members to contact strangers, as has also the staging of "The Door that Did Not Close" which was twice produced last spring, the second time by popular request.

Panama Lodge was formally opened on September 12 and is energetically and successfully working to spread Theosophy in the Canal Zone. Mrs. N. A. Courtwright, a member of Besant Lodge (Hollywood), but who now lives in Ancon, Canal Zone, gives Sunday lectures under the auspices of the lodge. Newspaper advertising and publicity help to obtain good audiences for these occasions. A birthday greeting signed by all members of the lodge on the day of its formal opening was sent to Dr. Besant. In recognition of the interest that Panama is to many tourists, the lodge extends an invitation to any members from the States who happen to be traveling through there to get in touch with them and they will be glad to show them around.

Milwaukee Lodge is helping spread the truths of Theosophy by carrying a full program of activities, which includes four classes open to the public and devoted to various phases of Theosophy, as well as members' meetings and public lectures. Lecturers brought to Milwaukee since the opening of the winter season are Mrs. Josephine Ransom, who delivered a series of seven inspiring lectures in her usual eloquent and thought-provoking manner; Miss Julia K. Sommer, the

well-known Theosophist and educational leader, who delivered a series of three very helpful lectures; and Mr. Fritz Kunz who recently made several public appearances before interested and appreciative audiences. Members meetings have been largely devoted to reports and discussions of Convention, Institute and Summer School activities. A sale of donations on October 1 proved more successful even than was expected and netted the lodge a substantial cash profit. A lunch was served for ten cents and the gathering was open to members and their friends. On October 29 one of the usual lodge dinners was enjoyed by all who attended.

Annie Besant Lodge (San Diego) opened its fall activities with a lecture by Mr. William Miller of Los Angeles on the "Higher and Lower Psychism." Members' meetings, so important to lodge growth and usefulness, have been resumed. When lecturers are not available for the Wednesday meetings, class study or open forum work is utilized.

Detroit Lodge writes enthusiastically of Mr. Hodson's month-long sojourn with them. There was an average Sunday night lecture attendance of 475 and an average class attendance of 172. These large and appreciative audiences help the lodge to spread the message of Theosophy and Mr. Hodson's assistance was greatly appreciated.

San Francisco Lodge holds its regular members' meetings on Friday evenings, and on Saturday afternoons, there are talks on philosophy and the arts, and tea is served. A class on *The Secret Doctrine*, to which all interested students of Theosophy are invited, is conducted on Tuesday evenings. Theosophy and the Bible is the subject of the Wednesday afternoon gatherings. A free reading room and library is maintained by the lodge and a book shop is also one of its departments.

New York Lodge holds discussions and debates on Theosophy applied to daily life on Wednesday evenings, and closed meetings (for members only) on the second Monday in each month.

Buffalo Lodge has started its winter work both enthusiastically and with encouraging attendance at its public and members' meetings. Closed meetings are held on each Monday evening. On Wednesday evenings a class meets under the leadership of Mr. V. C. Mott, studying what may be described as "Ourselves and our Environment" from a theosophical standpoint. The members are arranging for a lecture by Mr. Fritz Kunz and it is looked forward to with much interest.

Columbus Lodge continues its Sunday afternoon public meetings. The first week of November the group presents Mrs. Josephine Ransom in several public lectures at the Neil House.

Dr. Nina E. Pickett is spending seven weeks with Cleveland Lodge conducting a very successful series of public classes on vital personal problems of today, which when understood give power for greater self-realization and greater self-expression. Among them are "What is Your Goal?" "Bending Life to Your Purpose," "The Art of Liberation,"



"New Age Methods of Healing," etc. The classes began on October 3rd and will continue through November 17th. A series of Silver Teas was given to introduce Dr. Pickett which were delightful affairs. Six hostesses shared in the pleasure of entertaining and on these occasions the subject discussed was "The Psychology of Emerson's Law of Compensation," or the Eastern idea of Karma. It has been found that many people who might never find their way to a theosophical lecture hall can be contacted through such social activity and these Silver Teas have proved an efficient and pleasant way of giving the Ancient Wisdom to the public. The financial return is somewhat greater than in a lecture meeting.

The President of Blavatsky Lodge, Hollywood, Mr. J. Henry Orme, writes expressing hearty approval of the plan for lodge study outlined in the last *Messenger* by Dr. Cousins, and in addition refers to their own very successful lecture-classes in the study of *The Secret Doctrine* which he heartily recommends as source material in carrying out Dr. Cousins' plan. Blavatsky Lodge is to be congratulated on the series of lecture-classes based on *The Secret Doctrine* which were conducted during the summer by Mr. and Mrs. Orme and have proved so interesting that eleven new members have been added to the lodge.

Miami Lodge meets at 311 Venetian Arcade, 60 E. Flagler Street, Miami. The *Secret Doctrine* class at 10:30 a. m., Sundays and a class in elementary Theosophy Friday nights are open to the public.

Chicago Lodge has planned its winter's work to cover a Sunday evening study class (open to the public) on Durant's "The Story of Philosophy." Prof. R. Brenes-Mesen has chosen the first and third Tuesday evenings for a series of interesting talks on the "Bhagavad Gita." Preceding the regular lodge meeting on Thursday evenings is a largely attended study class using "The Causal Body" (Powell) as a text book. Every Saturday afternoon finds the lodge room filled with members and friends for a lecture and social tea. The Young Theosophists' League meets in the Chicago Lodge rooms on the second and fourth Tuesdays. This enthusiastic group of young men and women planned a cafeteria, supper and Halloween party for the entertainment of Chicago Lodge on October 29.

Indianapolis Lodge, with the helpful cooperation of Hypatia Lodge of the same city, enjoyed several talks by Miss Julia K. Sommer recently. The subject of "Ancient Egypt's Story" with 60 slides brought out an interested and appreciative audience. The same subject, stepped down to be suitable for children, was given one morning hour to about 100 pupils and their teachers at the Orchard School. Another public talk and a talk for members at a tea were helpful and very much appreciated. Her visit was inspiring and beneficial and it is hoped that she will return to Indianapolis soon.

Seattle Lodge of the Inner Light reports

that the opening meetings of the new season were well attended and considerable interest is being shown in the regular study course as outlined by the program committee. Geoffrey Hodson's *Man, the Triune God* has been selected as an ideal basis for the study of theosophical fundamentals, especially when combined with correlated ideas from the teachings as given out by our past and present leaders. The outlook for the coming year is encouraging and promises to be one of renewed interest, service and growth. Besides the regular study meetings scheduled for November, a talk by Mrs. Irene Durham on "Heredity versus Environment" on the 16th is of special interest.

Omaha Lodge announces the opening of a free public study class in Theosophy on Tuesday evenings to be conducted at the lodge rooms by the Rev. Frederick H. Werth.

Los Angeles Lodge, Besant Lodge (Hollywood), Blavatsky Lodge (Hollywood), Glendale Lodge have all been busy recently with the visit of Dr. and Mrs. Arundale to California.

*Hermes Lodge*—Pres., Mr. Hugh F. Munro, Jr.; 1st Vice Pres., Mr. Chas. S. Smith; 2nd Vice Pres., Mrs. H. J. Beck; Sec'y, Miss Marion J. Black; Treas., Mr. George D. Turner; Librarian and Purchasing Book Agent, Mr. John Roger; Publicity Agent, Mr. Oris J. Baker.

*Manila Lodge*—Pres. and Corresponding Sec'y, Mr. Ismael S. Zapata; Vice Pres., Dr. Gabriel G. Ageo; Recording Sec'y, Mr. Domingo C. Argente; Treas., Mr. Ladislao Samson; Asst. Rec. Sec'y, Mr. S. L. Santy; Asst. Treas., Mr. Antonio Paid; Librarian, Mrs. Maria de Zapata.

*Panama Lodge*—Organized 8-6-32 at Panama City, Rep. of Panama. Pres., Mr. A. A. Steer; Sec'y, Mr. A. K. Smith; Treas., Mr. Lionel F. Grant.

### West Central Federation

The members of the West Central Federation recently sponsored a public lecture in Lincoln, Nebraska, by the Rev. Frederick H. Werth of Omaha. Rev. Werth's subject was "Is there a law of justice in the present day conflict" and an interested and discriminating audience gave proof of the success of the occasion. Good advance newspaper publicity helped to arouse interest in the lecture.

Mr. Mervill Volkmeier very kindly assisted on the program by singing a group of songs.

### Miss Sommer in The Field

Miss Julia K. Sommer, especially known as the Chairman of the Theosophical World-University Association in this country, has been lecturing on her return trip from Convention to her home in Ojai, and we are glad to learn from various lodges where she has visited of her thoroughly helpful and successful engagements with them.



## The Field

### A New Field Activity

One of the things that we have for a long time hoped for is about to happen and it will be of supreme value to Headquarters that we are able to have a Headquarters Field Representative permanently active among our lodges.

Miss Anita Henkel, of whose previous activities a sketch appears in another column, will start about the first of January to travel among our lodges. Her title, "Headquarters Field Representative," exactly explains her activity, for she will be both representative of Headquarters and of the lodges in the field. Her work, however, will be something entirely new, for she is going to help Headquarters to be more useful to the lodges and keep us advised how we can best be of service. Our Society, scattered through a territory 4,000 miles from coast to coast, consists of many working groups, every one of which has developed something of value to Theosophy and theosophical organization, ideas that Headquarters needs to know and which can be of benefit to other lodges. Miss Henkel as a friendly contact between the groups and Headquarters, discussing in an informal way with officers and members in meetings and otherwise, means of being helpful to each other, can aid greatly. Among us all, we have so much knowledge of how to do things, and one purpose of Miss Henkel's activity will be to discover this knowledge that it may be shared by all so that its use may draw us more closely together in greater friendliness in mutual service, and especially in the development at Headquarters of methods of serving our lodges more effectively.

We welcome her to this new phase of theosophical service and ask for her a friendly welcome wherever she may visit. We who know her splendid work in the Southwestern Federation know how valuable her service will be.

### Anita Henkel—Headquarters Field Representative

Those of you who have attended Convention and Summer School sessions at Olcott will very probably have included as one of the pleasures of those occasions the delightful comradeship of Miss Anita Henkel. Perhaps you served on a committee with her or played tennis or discussed lodge problems while pacing up and down the lawn, but in any event, you discovered in Miss Henkel a friendly person, experienced in all phases of lodge and federation activity, and a sensible as well as enthusiastic Theosophist.

Miss Henkel is chiefly known and loved in Oklahoma City, where she has served faithfully and energetically in the lodge itself, but as secretary of the Southwestern Federation the scope of her activity was extended and she has been responsible for much of the splendid accomplishment achieved in the

area which includes Oklahoma, southern Kansas and northern Texas. Miss Henkel's work has not been restricted to her own district, however, but, as many of you know, in the capacity of chairman of the Lecture Bureau Committee she has served the National Society effectively and with her committee has contributed valuable data and plans for the further development of our entire system of lecture arrangements.

Not only in theosophical activities has Miss Henkel given evidence of her unusual capabilities but also she has achieved outstanding success and recognition in the field of her service in the outer world. Miss Henkel is now Executive Secretary of the Tuberculosis Society of Oklahoma City after having served several years as Director of Child Health Education for the same organization. Her appointment to a sub-committee of the White House Conference for Child Health and Protection (the appointment was made by the Chairman of the Committee, Dr. Thos. D. Wood of Columbia University) is evidence of the national recognition she has gained in her chosen field. Miss Henkel also served three years on the Advisory Committee on Child Health Education of the National Tuberculosis Association, this committee being made up of three people in the child health field, and is now a member of the Executive Committee of the National Conference of Tuberculosis Secretaries.

Miss Henkel will bring to her new work as Headquarters Field Representative the rich experience of her previous training as well as her own fine capacities, and both she and Headquarters are to be congratulated that her splendid capabilities are thus to be placed unreservedly at the disposal of the American Section. We are happy that this new venture in field activity is to be made and happy that Miss Henkel is to be our representative.

### New York Federation

The meeting rooms of the New York lodges have recently been redecorated and rearranged and are most attractive. A series of interesting discussions drew an unusually good response from those who attended the summer gatherings, and the fall season's work has begun under auspicious circumstances. They are resuming their informal tea-time discussions for inquirers on Friday afternoons and the members' suppers on Wednesday evenings, both of which proved so successful last season. During November there will be three Sunday night public lectures by Geoffrey Hodson and one by Claude Bragdon. Paid classes by Mr. Fritz Kunz on "The Superphysical Worlds" have also been arranged for Friday evenings. Members talks by Geoffrey Hodson are being held on Wednesday nights. The library and reading rooms are open daily for the use of the public.



### Our Lecturers

Wherever she has been able to go, we constantly receive enthusiastic reports from our lodges about the work of Mrs. Josephine Ransom. Thoroughly versed in her subject she is inspiring in her sincerity and eloquent in presentation, thus commanding the whole-hearted respect and admiration both of our members and their friends. The word comes to us repeatedly that she will always be welcome whenever it is possible so to arrange her itinerary. Mrs. Ransom has been in the middle west, having visited Omaha, Kansas City, St. Louis, and following one day in Chicago, has started eastward by way of Detroit and Lansing. It has been the great privilege of the American Section to have Mrs. Ransom with us and we keenly regret that she will be sailing for England on December 14.

Dr. Nina E. Pickett is continuing her lectures and study classes in Cleveland, and this steady, persistent work is bringing permanent and dependable results.

There is no doubt that Mr. Fritz Kunz is a remarkably successful lecturer and his stimulating addresses arouse the keenest interest wherever he goes. St. Louis Lodge reports a very successful lecture series there and Detroit and Ann Arbor were also delighted with the results of his work with them. Especially is this true in Ann Arbor where the University environment is particularly appreciative of Mr. Kunz's gifts.

In New York City Mr. Geoffrey Hodson is attracting capacity audiences whose responsiveness includes splendid attendance, also, at the weekly classes. We know so well Mr. Hodson's ability as a speaker that the increasing interest of his public is easily understood. No doubt his accomplishment will be permanent and the work in that district genuinely benefited. One of the delightful features of the arrangements in New York is the inclusion of informal gatherings which provide an opportunity for conversation and true friendliness.

### Ohio Federation

The first Contact Meeting of the Ohio Federation of Theosophical Lodges for the season was held under the auspices of Hamilton Lodge, Sunday afternoon, October 16, 1932, at the Hamilton Y. W. C. A. There were 42 in attendance, and five lodges represented either in person or by papers, together with section members from two other Ohio cities. Beautiful flowers and music were provided by the lodge, and the date of October 15 was selected for next year's meeting.

The afternoon's subject, "Does the Knowledge and Application of Theosophy Involve Individual Responsibility?" evoked a lively discussion. The consensus was that at first the answer would be just "yes." Things you can not get rid of must carry a responsibility, but a man who merely has a belief should not go out and teach the world. We must first know. We may have many beliefs, but we know only a few things. We have the

responsibility of living what we know, of expressing our knowledge through our lives. We do not realize it unless we live it.

Then we have the responsibility of teaching what we know. If we do, here and there someone who needs the light may be able to receive it through us. By blending our consciousness with that of others we can perceive their needs by insight, and will be able to explain to them in their own words. The younger generation is a particularly fertile field for teaching.

It was brought out that the original objects of the Theosophical Society were "to collect and diffuse a knowledge of the laws which govern the universe," and that individual responsibility was clearly implied therein. Krishnamurti tells us the way. We must free ourselves from ignorance and from knowledge, and with that freedom will come the ability to hold up ideals for humanity, and to lead and guide them, not in words but with an example.

Jennie E. Bollenbacher,  
President.

### Gropings and Searchings

Q. Are we to believe that those who commit suicide as an act of self-sacrifice or in order that their dependents may secure their life insurance subject to the conditions noted by Dr. Besant in *Talks to a Class*? If he is "exactly the same man he was a moment before except that his body is thrown off," why can he not call upon his reserves of knowledge rather than continue the victim of the "forces which may have driven him to suicide?" Or if "to the day when they would have died a natural death, they are separated from their higher principles" (the Master K. H.) then surely he is *not* "exactly the same man he was a moment before" but has been reduced to semi-idiotcy?

A. It is of course clear that the class of suicide described by Dr. Besant is different from the one indicated by the questioner. But, it is said, that in any case the arguments that drove the man to suicide are for a time automatically repeated on the other side. A violent emotion leading to suicide would, after a while, operate differently from that of a high though wrong motivation—wrong because law has been broken and dependents made the reason for the benefit of his destruction of his body, and involved them deeply in the karma of it. They must repay him his sacrifice. Naturally, capacity for suffering is increased by such an act as is observed in those haunted by such memories. Any pressure of adverse circumstances arouses the desire to escape—for high motives—and there is keen and painful struggle to decide, even when done "calmly and dispassionately."

It will be noted that on the astral plane there is a curious mechanical law at work—as mechanical as physical laws—which causes the materials of the astral body to take on the formation of "shells," as it were. The

(Continued on page 263)





Oakland and Berkeley Tables in California were prompt in their response to the splendid opportunity to present themselves as channels for the energizing presence of the Arundales. Under auspices of Mrs. Elizabeth Baird, assisted by Mrs. Christy, Mrs. Edith Netland, and Mrs. Ethel Huls, a program was presented by Berkeley Table, Saturday, Sept. 3rd, addressed by the Chief Knight for India. Delegations from Oakland and other Tables attended. The Chief Knight for America came from San Jose to meet Dr. Arundale during his San Francisco engagement, and matters of importance to Round Table progress, were discussed.

Representing National Round Table Headquarters at Convention, Mrs. Ben-Allen Samuel presented some new models in modern Knightly robes. These were greatly admired by all who saw them, and arrangements will be made to place patterns at the disposal of those interested in Round Table regalia. Geoffrey Hodson offered a demonstration of the robes during his Convention lecture, introducing Mrs. Samuel, who gave a brief talk concerning the interests of the Round Table Order.

The making of a series of motion pictures of Round Table ceremonies and quests is among the plans of Leading Knight Elsie Pearson and her energetic Detroit Table. Mrs. Pearson and her daughter, Helen, assisted with Round Table activities during Convention.

A new Table is being planned for St. Louis by Miss Ellen McConnell, already prominent in work with children's groups of that city.

Under the capable management of Leading Knight Stephen Illig of Oakland Table, a joyous picnic and entertainment was held Sunday, Sept. 11th, to which the Tables of central California were invited.

Still another eastern Table is in prospect, as Round Table supplies and applications have been requested by Mrs. Frederick M. Ryan. Mr. Ryan is Vice President of Newark Lodge, T. S.

Mrs. Elizabeth S. Gerlach, a loyal Supporting Knight of Baltimore is planning to establish a Round Table group. Necessary literature and blanks have been forwarded by the National Office. Baltimore has a splendid roll of Supporting Knights, several of whom have expressed a desire to assist in Knightly formation.

Correspondence, October, 1932

My dear Mr. Cook:

With much interest I have just read your letter of October first, to members of the T. S.

In all seriousness, I want to make an appeal for criticisms, for skilled critics, and for development of receptive attitudes toward criticisms.

But, I am using the words, "criticism" and "critic," in the sense of their pure meaning; not the perverted meaning of "fault-finding" or "nagging."

I am a critic. I criticize dull lodge meetings when somebody reads something out of some book and then the "family" chatters about personal or business matters. I criticize members who are very polite to other members because they would not disturb the peace of the lodge, but say sarcastic and cutting things about members: remarks that would be helpful if made openly and kindly, with desire to improve lodge work.

It is easy to understand why the "campaign" against "criticism" was started. Criticism—the constructive kind—is a new "art and craft" and has but few followers. Like the Theosophical Society in the past century, it had to establish itself in an unfriendly world. Unthinking folks resent any and all kinds of criticism. But Theosophists are not "unthinking;" they are learning to think. In the beginning their thought had to be turned to the task of facing a cruelly critical world—a world that sincerely thought the Society was not scientific and anti-religious. During those days members really fought (intellectually) with backs to the wall in the struggle to maintain the Society. There had to be a sort of "Mutual Admiration Society" within the ranks to maintain the morale of the Society. There had to be an "orthodoxy" in the teaching because disagreement among members would have destroyed the Society in the face of outside attacks. There had to be a pretty close "sticking to the text"—quoting from the books—because there was almost no theosophical thought outside the Society's literature.

But times have changed. And the Society is changing. Men and women who are accustomed to open, critical reviews of any and all subjects—themselves and their neighbors included—are coming into the Society. To say to these persons that there must be no criticism because it will disturb the peace and serenity of the Society is on a par with saying the members are incapable of looking facts in the face, and seeing themselves as others see them.

It seems to me we are strong enough, and wise enough, and sufficiently blessed with saving senses of humor—so we do not take ourselves too seriously—to enable us to invite criticism. And to use it wisely when it comes to us.

Oklahoma.





## Book Reviews



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

*The Frozen Fountain, by Claude Bragdon. Alfred A. Knopf, New York, 1932. Price, \$3.75.*

The Frozen Fountain contains essays on architecture and the art of design in space which are the result of many years of thought and experience upon the part of the author.

No one after reading the chapter upon skyscrapers can look at the sky line in any city without thinking of the symbol of the frozen fountain. He will try to see in the buildings, fountains where the lines sweep upward as an ascending force even in defiance of gravity and then when gravity has reasserted itself after the initial impulse has been exhausted, he will trace the building as it is etched against the sky.

Because Mr. Bragdon believes the wine of life is beauty and that it is needed for structural expressiveness, he proceeds to create new and original designs, by using magic paths traced in magic squares. These squares are numerical acrostics and the paths are traced from one number to another number in their original and natural sequence and back again to the initial number. Upon these regulating lines he forms his designs, beautiful in their balanced symmetry.

One of the interesting chapters deals with the amazing properties of the magic square produced by the many-sided Benjamin Franklin. To be sure, this chapter is headed "To be skipped by the casual reader," but the caption and the illustrations serve only to allure one into the perusal of its secrets.

Accompanying and explaining the text are the exquisite pen and ink drawings of the author. These alone are worth the price of the book. He has put the little figure of the Arabian adventurer, Sinbad, into the pictures and as he stands viewing the wonders, we know that he represents every man as he gazes upon the beauties about him.

Mr. Bragdon says his aim is to supply criteria for the judgment of works of architectural art belonging to the past and to give generic principles for the guidance of those who are working in the architectural field. We feel that his book has not only done this but has made a distinct contribution to the field of aesthetics as well.—M. B. N.

*Jungle Jest. By Talbot Mundy. The Century Co. New York. Price \$2.00.*

Novels by Talbot Mundy have an appeal all their own for most members of the T. S. and this one is no exception to the rule. Here we find Cotswold Ommony, the Forestry man, still possessed of all his deep knowledge of the ways of forests and "junglis"—the primitive forest people. Here we have pictured for us—always allowing for the story-teller's

licence—some phases of Indian and British characters as they play out their unusual parts in the intricacies of Indian life, hopes, fears, ambitions, plots and counterplots. The actors presented are limned with considerable brilliance and the surprises that crop up in consequence of the interplay of Eastern and Western customs and traditions are excitingly staged.—J. R.

*The Twelve Principal Upanishads (in three volumes). By Dr. E. Röer, with a Preface by Prof. M. N. Dvivedi. Theosophical Publishing House, Adyar, Madras, India. 1931.*

These three volumes should be in every T. S. Lodge library. This is the second edition, the first having appeared in 1906, of these priceless books containing such valuable material for study and understanding. The Sanskrit text accompanies each verse, yet this need not trouble the Western reader. The important and authentic commentaries of Shri Shankara Charya, and the gloss of Anandagiri are given in full, for the verses are cryptic and these explanations illumine them. "The Upanishads teach the philosophy of absolute unity," writes Prof. M. N. Dvivedi in his Preface, because all objects are really one with and in the subject, for experience is but a mode of consciousness and that is another way of saying that "pure reason," Cosmic Buddhi, or Monadic self-hood, is the only eternal and ultimately reliable factor in all knowing, or cognizing. To come to this is the pressing theme of the Upanishads. Come! Arise! Find and be free! This freedom is the passion of Life. This love of life, or freedom, is the one song of the devotee, the delicate perception of the knower and the strong power of the will. No more illuminating study than these volumes exists in the world's literature. They should be prefaced by reading Dr. Besant's book, *The Wisdom of the Upanishads*, and supplemented by constant reference to *The Secret Doctrine*. It is true that the Upanishads are somewhat difficult even in this best of translations, and complicated in argument, but if patiently brooded over will most certainly evoke the intuition of the mind. Thus will be disclosed the indwelling light of divine cognition of the "Real" and the so called "unreal," and the perfect concordance of the two which actually exists despite all seeming clash among the "unreals." The Heart Law is harmony, and how that shall prevail is taught in these Upanishads, often by the divine Sanat Kumara Himself, to Whom Vyasa, first World-Teacher of the Aryan Race, brought his collocation of instructions to humanity for His high ratification and comment.—J. R.



## Gropings and Searchings

(Continued from page 260)

outer shells are for a time subject to the "automatic action" in question. It has a parallel in the physical where unwise action leads to disease or injury no matter what reserves of knowledge or intelligence the individual may have. We must endure and wear out the results of un wisdom. I think the language of the Master K. H. has been misunderstood, and finds its explanation in that the astral problem is similar to the physical. The higher principles do not bridge the gulf between the act and the disappearance of its results. They await the harmonising of the act under the law. That this indicates a period of "semi-idiocy" is an unwarranted conclusion. A diseased or injured person must wait while the *eternal fitness of things* is restored, and his domain of himself clear of such obstructions to the full operation of his higher principles.

## The Happy Valley

In order to reduce the cost of postage, which is now heavier than ever, the Annual Appeal and financial statement of the Happy Valley Association for 1932 is being mailed only to those who responded to the special appeal sent out last April. Any one, however, who wishes to obtain a copy may do so by writing to the Association at Ojai, and although the mailing list is thus restricted, it is hoped that this notice in the MESSENGER will bring a response from many friends who were unable to contribute in the Spring.

The mortgage has been reduced from \$55,000.00 to \$43,000.00 and the interest rate from 7% to 5%, so that if there had not been back interest and taxes and a note of \$500.00 to the bank to be met, the response to the April appeal would have carried us over to next year. As it is, about \$800.00 is needed immediately and about \$2,200.00 to carry all charges until the Autumn of 1933.

If every member of the American Theosophical Society would send just one dollar now, the interest and taxes would be taken care of for two whole years. Why not celebrate Dr. Besant's 85th birthday and the 25th anniversary of her presidency of the Theosophical Society in this way?

Please send your dollar to the Happy Valley Association, Ojai, California.

Faithfully,

ROBERT R. LOGAN,

Secretary, Happy Valley Association.

## Marriages

Miss Virginia Chamberlin of Omaha Lodge and Mr. John Brorby were united in marriage on October 1, 1932, by the Rev. Frederick H. Werth.

Miss Helena B. von Koenneritz of Akbar Lodge (Chicago) and Rev. Albert F. Hardcastle of Herakles Lodge were united in marriage on October 14, 1932, by the Rev. Olcott N. Collar.

## Itineraries

Mr. Geoffrey Hodson	November .....	New York
Mr. Fritz Kunz	November 4-25 .....	Boston and vicinity
	November 27-29 .....	Baltimore
Dr. Nina E. Pickett	November .....	Cleveland
Mrs. Josephine Ransom	October 29-Nov. 3 .....	Cincinnati
	November 4-8 .....	Columbus
	November 9-10 .....	Cleveland
	November 11-16 .....	Pittsburgh
	November 17-25 .....	Baltimore
	November 26-30 inc. ....	Washington, D. C.
	December 1-8 .....	Philadelphia

## Building Fund—Sept. 16 to Oct. 15

Mrs. Margaret H. Gross, Prof. R. Brenes-Mesen, Miss Bess Ballou, Mrs. Elizabeth Squire, Miss Elizabeth Dahlberg, and Mrs. Vera W. Korfhage. Total \$50.00.

## Greater Olcott Fund

Dr. George S. Arundale.....	\$50.00
Mrs. Fanny F. Decker .....	5.00
	<hr/> \$55.00

## Higher Memberships

Previously Reported .....	\$1,221.60
August Receipts .....	119.50
September Receipts .....	205.00
	<hr/> \$1,546.10

## Deaths

Mrs. Martha M. Stringer, Oak Park Lodge, 9-23-32.

Mrs. Flora Hobson Welch, Boulder Lodge, Sept. 5, 1932.

## Flora Hobson Welch

A beautiful soul was promoted from the ranks of American Theosophy when Mrs. George W. (Flora Hobson) Welch of San Diego, a member of Boulder Lodge, passed away September 5, 1932. Mrs. Welch is survived by her husband, to whom the sympathy of a host of Theosophists goes, not only from San Diego and Santa Monica, but from Colorado where he was widely known for several years as president of Boulder Lodge where Mrs. Welch also served loyally and efficiently as secretary-treasurer.

H. A. W.

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