

THE THEOSOPHICAL MESSENGER

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MRS. MAY ETHEL FORD
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H. P. B. and the Centennial Impulse

By J. HENRY ORME

MAY eighth! Again the year rolls round, and we turn in thought to one of the founders of the Theosophical Society, the *Messenger of the Great White Lodge for the 19th century*, who passed to the freer life on this day, eighteen ninety-one. And we ask ourselves, on this day of remembrance, what we can do in gratitude for the light she brought—for the *knowledge of the Plan* which she gave? Looking at the Theosophical Society we may also ask what we can do to make it more stable, more effectively the organization for the spread of Theosophy in the world.

It is impossible properly to evaluate the mission of the Theosophical Society unless one understands the "original impulses" to which it owes its being, and the purpose which the Masters had in mind when they sanctioned its formation. Of this the Master K. H. says:

"One or two of us hoped that the world had so far advanced intellectually, if not intuitionally, that the Occult Doctrine might gain an intellectual acceptance, and the impulse be given for a new cycle of occult research."—*Mahatma Letters*, P. 263.

Again, later, the same Master says: "You must have understood by this

time, my friend, that the *centennial attempt* made by us to open the eyes of the blind world has nearly failed."—*Mahatma Letters*, P. 362.

From this, and other statements in *The Key to Theosophy*, we learn that every hundred years an attempt is made to initiate a new cycle of occult research and give to the blind world some aspects of the occult doctrine. This, H. P. B. tells us, occurs in the last quarter of each century. It is important that this cyclic impulse be not confused with any other impulse or movement. This is the *raison d'être* of the Theosophical Society.

In the first number of *The Theosophist*, published October 1, 1879, H. P. B. says in her editorial:

"Theosophy is, then, the archaic Wisdom-Religion, the esoteric doctrine once known in every ancient country having claims to civilization."

In the February, 1930, number of *The Theosophist*, Mr. Jinarajadasa makes the surprising statement "Since nobody has defined what Theosophy is," yet we find that H. P. B., who brought Theosophy to the Western World, did define it as above and, in *The Key to Theosophy*, as "Divine knowledge or science, divine wisdom, or wisdom of the gods." The

Masters of the Wisdom had such a definite idea of Theosophy as a system of thought that they wrote voluminous letters to A. P. Sinnett expounding Their Theosophy with the understanding that he would prepare the teachings for publication and dissemination. Mr. Sinnett's *Esoteric Buddhism* was developed from these letters. His book was soon followed by H. P. B.'s *Secret Doctrine, Key to Theosophy, Voice of the Silence* and many short articles, still further defining and expounding theosophy.

Of late, one is every now and then startled to hear from certain sources that "Theosophy is a point of view," and "attitude of mind." Nothing could be further from the truth as expressed by the Masters. Theosophy, according to Them, is a very definite system of thought which They considered so important that They spent a great deal of Their time not only inspiring, but even personally writing, large portions of *Isis Unveiled* and *The Secret Doctrine*. Col. Olcott tells of one instance in which forty pages of *Secret Doctrine* manuscript, in the Master's well-known (to them) handwriting, appeared on H. P. B.'s desk when she arose in the morning. The English of this manuscript required no correction.

A member of the Theosophical Society may have a point of view, an attitude of mind; he may believe in capitalism or socialism, vivisection or anti-vivisection, free-will or predestination. Such differences of viewpoint are the delightful privilege of Theosophical Society membership, but Theosophy remains the "Ancient Wisdom," the "Esoteric Science," "checked by innumerable generations of Adepts."

The conflict and misunderstanding have arisen because so many Theosophists "at heart" are not Theosophists "at head" and have not studied Theosophy from the standpoint of the Masters who inaugurated the occult impulse for this century. No wonder H. P. B. said in 1890, "Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters and are willing to work for the Theosophical Society on the lines upon which They originally established it." It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. *How applicable are her words to the present!* Much that is at variance with the teachings of the Masters passes as "Theosophy" because we have not studied and are ever looking for a "short-cut" and for "something new." When a so-called "new Theosophy" is promulgated in which are refuted the basic principles of the ancient wisdom in relation to evolution, karma, self-development, reincarnation, the Path and the Masters, many are confused as to what is taking place. *Truth and eternal law do not change* because someone conceives a theory of life out of his own inexperience.

The Secret Doctrine, then, is the accumulated wisdom of the ages. It is not the fancy of one, or of several isolated individuals. It is the uninterrupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed on orally by one early race to another, of the teachings of high and exalted beings who watched over the childhood of humanity. How was this done?

"By checking, testing and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected Their physical, mental, psychic and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other Adepts, and by centuries of experience."—*Secret Doctrine Vol. I, 293.*

This is the foundation-source of the magnificent synthesis of science, religion and philosophy which was entrusted to the Theosophical Society for promulgation in the world. It was to this great task that H. P. B. gave her life, that the occult impulse of the Nineteenth Century should have a more complete philosophic exposition than had been given for ages past.

We can do H. P. B. no greater service, on this White Lotus Day, than to resolve to study the message which she gave, and resolve individually that we shall make a more diligent effort to place our feet upon that Path which she proclaimed to the western world, and to serve more effectively the Masters in that glorious freedom which alone come in Their service.

Christmas Cards

Begin to think about getting your members to order their cards for Christmas through the Lodge Book Department and net the Lodge a profit. Sample books will be available the early part of August. They will cost \$2.00 unless orders total \$75.00, in which case they will be free.

Alchemy and The Secret Doctrine by H. P. Blavatsky

Compiled by Alexander Horne, B. S.
A book indispensable to the careful student of
The Secret Doctrine

Cloth Binding \$3.50

The Theosophical Press
Wheaton, Ill.

Mr. Krishnamurti to Theosophists

[Following are excerpts from a stenographic report of an address by Mr. J. Krishnamurti to Theosophists in London, Feb. 24:]

Naturally I am only putting forward my own point of view. I know many Theosophists who are burdened with many preconceived and authoritative ideas, and I am not here to urge you to accept my point of view at all; I am not here to convert you to my point of view: I am here to tell you what I think and what I feel, and you can take it or leave it—especially so because for so many years now by authority you have prepared and by authority you will disbelieve. It is, after all, of no value if you merely listen with ears accustomed to the tune of authority. From my point of view the authority of another, however much evolved, is of no value to the individual—and you lean for your spiritual growth, for your happiness, for your flowering, for your affection, for your thought, on another. ***

I am talking, then, not of your Society and not of its leaders—though most of them are entirely in disagreement with me. I do not mind. Most of them are opposed probably to my point of view. It does not matter to me. I am not conceited or anything of that kind, but what matters to me is what I think, what I am—and what I am no man can know. You cannot know. No one can know. I cannot know you. Can anyone know me? It is all so simple—and how complicated you have made it! Is it not natural that I cannot know anyone except myself? And yet the moment I know myself wholly, richly, entirely, fully, I shall know everyone, for that self which is *me* holds everyone within it. So it is no good discussing, as you discuss and your leaders discuss,—every one of them—who I am, how much consciousness is in me, and how much is not. It is so puerile. Please, I am not, as I said, condemning or speaking harshly. It does not matter, from my point of view, one little bit what they say. I know, as I said, that most of them—every one of them—are opposed to my opinion. That is inevitable, but I am doing what I think right. I am not justifying my actions before anyone. I say that truth, the highest reality, is the full freedom of the self—that ecstasy of the balance of thought, reason, desire, sense—and that can only be developed through individual effort; that can only be attained through constant vigilance and awareness; that does not depend upon anyone or on any Master, it does not depend upon any of the discipleships or initiations about which you are so jealous. What does it matter whom you worship, what labels you bear, how many degrees of discipleship you have attained? What matters is that you make the self incorruptible by your effort, by your constant watchfulness, and realize that life so that it embraces the whole, so that it will become the whole and not the part.

Individuality is not an end in itself, but you must have individuality to fight, to struggle, and thereby to wear out the separation, to release you from this limitation, to pull down the fence that you create around yourself by the lack of experience. So, from my point of view—which please do not accept; I am not speaking from authority, I do not belong to any Society, nor to any religion, so I have no authority; I am speaking from my experience—this is the biggest thing. Do not *accept* it; analyze it, criticize it; be free in your judgment, unbiased by what people say around you. You are in suffering, you are in sorrow, you are unhappy, and what is the good of your listening to other people, no matter who they are?

The Theosophist

The April number of the *Theosophist*, published at Hollywood, contains Dr. Besant's Presidential address at Adyar for 1929, the brief radio address by Mr. Krishnamurti in the United States, an English version of a lecture delivered in Spanish at Barcelona, Spain, by Mr. Jinarajadasa, "Some Problems of India," by Prof. Dhondo Karve, articles by Geoffrey Hodson, Ernest Wood, Helen R. Crane, Margaret E. Cousins, and other well-known theosophical writers.

What to Give?

Many inquiries during the course of a month are received by the Press for suggestions as to what to give or what to buy for someone not a member who is interested but hesitant about joining. To give a moderately priced book covering the subject in an introductory way is the aim in most cases. Below are a few selections:

The Riddle of Life, Annie Besant, paper..\$.35
Outline of Theosophy, C. W. Leadbeater, paper35
Guide to Theosophy, Ernest Wood, paper50
cloth75
Theosophy Simplified, I. S. Cooper, paper75
.75, cloth	1.25
Textbook of Theosophy, C. W. Leadbeater, paper .75, cloth	1.25
Practical Theosophy, C. Jinarajadasa, paper50
Key to Theosophy, H. P. Blavatsky, cloth	2.00
Ancient Wisdom, Annie Besant, cloth	2.50
Elementary Theosophy, L. W. Rogers, cloth	2.00

THE THEOSOPHICAL PRESS,
Wheaton, Ill.

"Some Unpublished Letters
of Helena Petrovna Blavatsky"

Price \$5.50

Theosophical Press, Wheaton, Ill.

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White Lotus Day

WHAT Decoration Day is to the people of the United States, White Lotus Day is to the Theosophical Society. On May 30 we decorate the graves of the soldier-dead and recall the sacrifices they made in giving their lives for the common cause. On May 8 we revive the memory of those who gave a lifetime of service to the cause of intellectual liberty and courageously accepted the jeers of the skeptical.

So long as the barbarism of war lingers upon the earth, multitudes of lives must be lost, and those who thus perish in defense of the nation to which they belong are well entitled to the thanks of their countrymen. Decoration Day will be a part of the national life while an imperfect civilization requires such sacrifices; and that is well, for without gratitude for sacrifices made we should all be on the downward way to the level of savagery. But if we thus estimate the service of those who perished for the common cause of national defense, or to win a quarrel about their country's boundary lines, what shall be said of those who both lived and died that superstitious fear might perish from the earth? The terror of the unknown, the fear of a vengeful God, the profound conviction that eternal suffering awaits the majority of the race is responsible for more anguish than all the deaths that all the

wars have caused. Belief in a phantom hell hereafter has made a literal hell on earth, and those who destroy such superstitions and light the tomb with the torch of reason are more truly benefactors of the race than those who fight the nation's battles.

Colonel Olcott, Madame Blavatsky and Wm. Q. Judge are chiefly in mind on White Lotus Day, but there are many others—a long list indeed of heroic souls who have lived and labored long for Theosophy and died in its service. Who can estimate the value of their self-sacrificing devotion to the welfare of the human race? Every Theosophical Lodge in the world should observe the day set apart to honor their memory.

A New Era

Peace and harmony are exceedingly valuable anywhere and priceless in the occult life. Therefore when the successor of Mrs. Katherine Tingley at Point Loma introduced a policy of friendliness toward other theosophical organizations, it must have been most welcome throughout the theosophical world. It got prompt official recognition from Wheaton, as the following letter shows:

Dear Dr. de Purucker:

I have recently heard from some of our local Lodges that members of your local Lodges have made friendly calls, and I hail this as evidence of a new era of good will and harmony among all Theosophists. I have always deeply regretted the unfortunate impression made upon the public when Theosophists assume an unfriendly attitude toward each other, and I have never been able to understand why the half dozen different Theosophical Societies which exist in the United States should not live at least as harmoniously in the same country as the various orthodox denominations. So long as the present administration of this particular organization lasts, no expression of animosity or censorious criticism will issue from it.

With heartiest congratulations upon your accession to a position so important and responsible in the Theosophical world, and with all good wishes, I am,

Yours most cordially,

(Signed) L. W. ROGERS, President,
American Theosophical Society.

In his prompt and sincere response Dr. de Purucker left no doubt that he intends to be a permanent influence for

that peace and continuous harmony that is not only indispensable in the theosophical life but is also one of the strongest possible recommendations of Theosophy to the public. The following paragraphs from Dr. de Purucker's letter show the fine spirit in which he enters upon his important official work:

Dear Mr. Rogers—and My Brother:

This evening's mail brought to me your most fraternal, kindly, and wise letter of March 18, 1930. I have taken due note of your thoughtful and generous spirit, and in the name of our common Brotherhood and for fraternal minds everywhere, I thank you for so sincerely accepting my outstretched hand of good fellowship. ***

It is deeply to be deplored that misunderstandings and human weaknesses have so long kept asunder spiritual forces which in all right and justice should be united in our work for our sublime cause.

I ask you kindly to read into these my words more than the conventional formalities of correspondence by letter enable me to express. I shall esteem it both a pleasure and a privilege to hear from you again whenever you may choose to write to me.

The ill feeling between different

theosophical organizations, which has in past years so often had public expression, has long been a source of annoyance to Theosophists and a matter of astonishment to the public, because it came from Societies claiming to specialize on brotherhood and tolerance and to define spirituality as the comprehension of the underlying unity of all that lives. There may be such considerable differences of viewpoint between various theosophical organizations that they cannot consistently work together as one, but there is no reason whatever why they should not be on friendly terms and show the respect for each other that one orthodox church has for another. Indeed any other course puts us all to confusion and justly brings upon us from the world the reminder that those who particularly emphasize the brotherhood of humanity should practice what they preach, if they would escape the charge of hypocrisy.

Lucifer Magazine

Our Headquarters library has only Volumes 16, 17, 18, 19 and 20 of the old *Lucifer Magazine*, edited by H. P. B. Anyone having any of the numbers from Volume 1 to Volume 15 should know that they would constitute a gift of great value to our library. Any single numbers of that magazine would be most acceptable.

Printers' Blunders

In the April MESSENGER the printers set twice some of the names of the candidates in the "Certificate of Nominations," making an ill-looking job. It was corrected by our proof-reader but not changed by the printers. Being about eighty miles from the plant where the printing is done, we are rather helpless about final corrections, but fortunately readers do not observe *all* the errors which are beyond our control.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of

..... dollars (\$.....)

(or the following described property):

.....

Membership Gains

The quarterly membership report is interesting as showing the healthy condition of the American Theosophical Society. It will be remembered that on June 30, 1929, we had 6,917 members in good standing. The *net* gain at January 1 brought the number up to 7,237. On April 1 it stood at 7,383. The death list has been heavy—many of our older members are passing on—and the unrest in the Theosophical Society makes the resignations numerous. But we are thus far in 1930 attracting a satisfactory number of new members.

Mr. Gardner's Opinion

Our American members will recall with pleasure the tour of Mr. E. L. Gardner, the then General Secretary of the Theosophical Society in England, and his excellent work among our Lodges. Writing in the official organ of that Society, he says, among other things:

"I would like to see the title World-Teacher rigorously banned from all Star and allied literature. The thrust of authority that inevitably accompanies that title is a stumbling block over which many are falling. It would almost seem that so loudly is this being stated by the Teacher himself that those nearest to him cannot distinguish the words. Krishnaji, as the World-Teacher, be he all that is claimed in the pamphlet mentioned, by that very title is defeated in his purpose. Krishnaji, a life, a voice, wins."

What Lodges Are Doing

Max Wardall has gone on a visit to Honolulu and Australia, where he will furnish us some news items from the Manor at Sydney.

St. Louis Lodge reports eleven new members within the last few weeks. They have recently had lectures by both Mr. Hodson and Miss Codd.

F. Milton Willis is holding meetings at the Brooklyn Lodge every Thursday evening, which are open to the public, and some new members have been joining.

Mr. Keval L. Motvani calls attention to a misleading headline in the April MESSENGER and reminds us that he is a graduate student instead of a teacher at Iowa University.

The annual election in Ann Arbor Lodge resulted in the choice of Prof. J. M. Albaledejo for President, Dr. B. Jimenez, Vice President, and Mrs. Conrad Georg, Secretary-Treasurer.

Mr. S. W. Narregang of Besant Lodge, Houston, writes that they have forty-two students enrolled in their class and hope within the next few weeks to go over the fifty mark.

All members should keep it in mind that the only way to pay Section dues is through the local Lodge Secretary. Only National members send dues directly to the Secretary-Treasurer.

Miss Clara M. Codd will attend the Star Camp at Ojai, but return immediately afterward for a vacation-rest at Headquarters prior to the opening of the Convention and Summer School.

Mrs. H. E. Emmons of Tacoma Lodge has found a new method of earning money to contribute to the Headquarters Building Fund. She has been singing European folk songs and negro spirituals over the radio and sending the cash to Headquarters.

The President of Tulsa Lodge writes that they found the paid-admission plan very satisfactory for Mr. Hodson's lectures. They had a large attendance, with unusually interesting questions. Very fine publicity was secured from the press. Mr. Hodson also talked over the radio at Tulsa.

The Secretary of Austin Dharma Lodge writes that, in addition to the usual officers, they have a "study director" who is giving excellent service. During the winter they had a series of public lectures by members on the various world religions, which were presented as expositions of the Ancient Wisdom.

At the annual meeting of Detroit Lodge E. Norman Pearson was elected President; Mrs. Donna Sherry, Vice President; Miss Lola Fauser, Secretary; Gregory Byran, Treasurer; Mrs. Grace E. M. Fischer, Librarian; Mrs. Elsie Pearson, Publicity Agent, and Mrs. E. Delle Gray, Book Purchasing Agent.

A Pacific Coast member writes on the subject of sending such pamphlets as "*To Those Who Mourn*" to people who might thus become interested in Theosophy, and thinks some good might be done by having a reading room in one's house—a sort of neighborhood nook where people who become interested could drop in and read books and perhaps buy them.

Notwithstanding all the new work on account of the approaching Convention-Summer School, an effort is being made to have the MESSENGER out earlier than usual for May, June and July, so that news relating to registration and other matters of importance may reach you on time to be most effective, and also so that you may surely have the July number before you leave home.

The Secretary of Vipumen Lodge, Brooklyn, in sending notice of the passing on of Mr. Leo E. Kaarna, gives the information that he was born in Finland and had been a member of the Theosophical Society for more than twenty years, during which he was an earnest and devoted worker and teacher. "The Lodge feels," she writes "that it has lost not only a leader, but a personal friend and adviser."

The rejuvenated Lodge at Jacksonville has made Ralph B. Kyle, President; William H. Harwick, Vice President; R. K. Downing, Class Leader; Miss Rose E. Shepard, Secretary; Mrs. Mary E. Richards, Treasurer; Mrs. Pauline M. Downing, Librarian, and Mrs. Helen Benedict, Publicity Agent. The Headquarters are in the basement of the First Unitarian Church, Hogan and Union Streets, and the Lodge meets on Thursday nights.

The President of the Birmingham Lodge writes that they wish to express deep appreciation for the work done there by Mr. and Mrs. Hodson, and that Birmingham Lodge "challenges any Lodge of its size in the country to show more activities than are in hand here." Besides the regular closed members' meetings they have a public class in *First Principles of Theosophy* every Wednesday evening, two formal lectures a month by members, a class in astrology every Sunday evening, and an open forum every Thursday evening, plus a healing group.

In a recent election of officers by Miami Lodge, Mr. Philip Ramer was made President; Mr. James P. Dunne, Vice President; Mrs. Elizabeth T. Ferrin, Secretary; Mrs. Jeanette Gallegos, Treasurer; and Mrs. Kathleen Martin, Librarian and Book Purchasing Agent.

St. Petersburg Lodge reports that Dr. Nina E. Pickett is making a long stay in that vicinity, giving two lectures a week and holding classes on several afternoons. She is also doing theosophical work in Tampa. Mr. Robert R. Logan gave some lectures in St. Petersburg, too, and they hope to have him back next year.

Every Lodge an Occult Centre

A Talk to the Omaha Lodge

By GEOFFREY HODSON

DURING my talks here to the members I mentioned that I felt that a great occult center was needed in America, and I went further and said that I regarded every lodge as a potential occult center for the whole continent. I was then later asked what I meant by an occult center, and I have since been as it were dreaming upon the subject, and I am going to talk over with you this evening some of the ideas which I have and try to describe what I mean by an occult center.

First, what is the ideal for a center for any movement; the home, for example? The ideal of home is a place which is exclusively homelike. The ideal business center is exclusively businesslike. The ideal religious center is exclusively religious, and so I presume that an occult center is one which is exclusively devoted to occultism.

At least four important considerations immediately arise from that generalization. The place, the people, the work, and the power. There are probably others, but these will be sufficient for the first consideration of the subject.

First, an occult center must be in a suitable neighborhood for the work for which it is designed; certainly outside of the worst of a city's emanations, yet not too far away to help that city and the people living in it. That is, of course, if it is a city occult center as every Lodge could become. If it is a national occult center, then it would probably have to be in the country away from all cities, in order that perfect cooperation with the natural forces and their intelligent agents, the devas, would be available. I think that where possible the Lodge center should be surrounded by a garden, for trees provide a certain insulation from the outer world. Flowers and trees are also wonderfully cleansing from the super-physical point of view. To pass thru a copse or wood is to receive an etheric and astral cleansing. From every twig, leaf and branch streams of life force are playing and radiating forth. These act as a sieve or filter to the aura as we pass through them. So that to have trees around a house is a good thing from an occult point of view.

Then the building should be dignified on the outside and in the inside it should be well appointed and very definitely beautiful. As there can be no true occultism without power, so there can be no good cooperation with the angelic hosts without beauty. Ugliness repels them. Ugliness means disharmony, and in disharmony occult power cannot safely be concentrated. So without and within there should be the impress of beauty.

Then the center must be dedicated exclusively to the work to be done; it must not be partly an occult center and partly a social or amusement center; it must be whole-heartedly what

it is designed to be. If any business must be done in it, it must be occult business. If there are some social activities, as of course there should be, they must be planned and designed for the purpose of helping the work, and no other. Underlying all activities should be the spirit of dedication to the *Great Work*.

Now the people, and here comes the difficulty. First of all, the people must be reasonably healthy. The Lord Buddha said: "a healthy body is the first step toward Nirvana." And the purpose of an occult center is to lift its people into Nirvana, and to draw the whole world nearer to that state of liberation and of power.

Second, they must be a happy natured people. People who are not naturally of a sunny disposition generally find that their depression, as well as all their other weaknesses, increase when they come into touch with occult forces. Occult power stimulates everything in us, whether good or bad, and brings it to the surface. That is part of its usefulness. So happiness is an essential quality. Ideally the workers should be harmonious by temperament, not only by training but by temperament, otherwise there will be the danger of constant friction and irritability, which might mar the work.

Healthy and happy and harmonious of temperament, with the cooperative sense highly developed; I think those can truly be said to be essential to success in the occult life.

Then they must be occultists, or those desirous of becoming occultists. By that I mean not that they should be great in occultism or have any occult powers, but that they should have the occult sense—that indefinable something which gives an instinctive recognition of "the Divine Mind in Nature"—as H. P. B. defined it, and a natural tendency to see below the surface of everything; to find and to use the inner forces. H. P. B. called this "the occult nose." You cannot do much without that, though of course all of these things can be developed in time.

All the people in an occult center must certainly be one-pointed and single-minded. However wide the range of their activities, there must be only one motive and only one ideal—the service of the world, the complete unfoldment of all their powers, and the attainment of union with the Self, which is the goal of human life; to the attainment of that goal their wills must be irrevocably set. In occultism, above all things, you cannot put your hand to the plow and look back; if you do you are lost. And it would be far better if you never put your hand to the plow, for the last state will be worse than the first. That is the inner significance of the story of Lot's wife—she looked back and was petrified.

Also, the occult student must be ready to learn—must be open minded. This is a very difficult qualification, for it implies that he must not have a preconceived idea of any kind that could possibly oppose the work in hand. He must be supremely tolerant and expect to find a difference of viewpoint in everyone, yet be able to recognize the value of it and harmoniously to work with it. This is most important. The young people, for instance, must not have a feeling of superiority over and separation from the older ones. They must not build up a complex against them and regard them as being too conservative in their ideas; that is what the older people are for, to conserve. They in their turn, however, must not be too fixed and rigid in their ideas so that they become irresponsive to the new ideas of the young. On the contrary, their business is both to conserve and to respond to all new ideas consonant with the work in hand. Adaptability is of supreme importance; a temperament which can be rocklike once a decision is taken, but supremely adaptable until then.

The occultist must be ready to learn; be open-minded; be tolerant. Failing this, there will be friction, and where there is friction the Masters cannot send Their power. So there must not be friction in an occult center. We must learn to agree to differ, and if we do differ, not to quarrel or to criticise another for his different point of view.

Then there must be enthusiasm—enthusiasm to the point of fanaticism. This is very important for we have to find and awaken the fire that is going to enable us to withstand the strain, to vivify us and keep us going on in spite of every obstacle.

Then I should say that the members of an occult center would have to be very full of love; love for each other particularly, but also for the world in general; they should be filled with a kind of divine philanthropy. I do not believe that any center of this kind can possibly succeed unless the whole place is irradiated by a feeling of affection, of real, deep, sincere love one for another and for the outer world, particularly for the suffering world.

Next I feel that each one would need to be disciplined in their lives. There should be no emotional outbursts of any kind. Certainly there should be freedom, recreation and laughter and fun, but always with one hand on the control lever, as it were, so that laughter and fun shall never become coarse or crude. So often it is that in fun and laughter the Master finds us to be the best channel, because then we are self-forgetful and *self-forgetfulness is the basis of all occultism*. This is one of the many paradoxes of the spiritual life; both self-forgetfulness and self-recollection are necessary.

Refinement of person and clothing, of speech, of body, of food, is essential. The rule concerning speech which has been given to us is, that before we speak we should consider: "Is what I am going to say necessary; is it kind, sensible and true?" If it is, say it. If it is not, do not say it.

What a lot of trouble we would be spared

in our work and in the world if we adhered to that simple rule.

The idle gossip, the foolish chatter, of which our conversation so largely consists, would vanish and in its place there would be that most valuable of all things for the occult life—silence, without which we cannot hear the Master's voice. By silence, I do not necessarily mean not talking. I mean a certain waiting attitude, a certain stillness of the mental body, a sense of inner listening and of mental poise.

So also with the physical body and its activities; control, refinement, courtesy and a scrupulous cleanliness are needed; also a certain nobility, even a kingliness of bearing.

Concerning the emotions, it has been said that we must be capable of great but impersonal affection. The passions and desires must be gradually sublimated and the whole emotional nature spiritualized. To quote again, "we must be so full of love that there is no room in us for any other emotion." Especially in an occult center should there be love, for love makes all things possible and without love nothing is possible. A Master has said, "Love is the supreme qualification, without which all others water but the sand."

The mind must be controlled, active and alert, eager and open for the intaking of new ideas. The student of occultism should begin to transcend the need of analytical processes as a means of gaining knowledge, and to develop and learn to use the synthetic intelligence. One must think causally in occultism.

Of the Ego, which is the most important factor of all, one might say that the ego of the would-be occultist must be big! There is no room for littleness in occultism. All who are deeply interested in such work as ours must, *ipso facto*, have a certain evolution behind them, otherwise, they would never be drawn to the Theosophical Society or occultism; for these make great demands on the personal life and offer the personality nothing in return.

Further, all people who are aspiring towards these ideals and desire to work in an occult center would surely be devoted to a cause and to a leader, would recognize that leadership and work loyally under its inspiration.

In the spiritual life we find definite evidence of the existence of an autocracy—ruled by the wisest and the best, a rule which is recognized by all. Certainly in an occult center there will be a wise and illumined autocracy, combined with devotion to the cause and loyalty to the leaders.

(To be concluded.)

Lodge Supplies

There is much waste in having on hand more membership application blanks and other supplies than are necessary. Sometimes a Lodge writes for 50 or 100 and then uses but two or three in a year. The waste is not of much importance in any one lodge, but in the aggregate of our more than 200 Lodges it is large. A conservative supply of necessary blanks has been sent to each Lodge. As more are required they will be sent, upon request.

This Check must be presented for payment within a reasonable time after date of issue otherwise issuing bank will be released from all liability.

VENTURA BRANCH
Bank of Italy
 NATIONAL TRUSTS ASSOCIATION

No. 701301

VENTURA, CALIF., U. S. A. **MARCH 20 1930**

Pay from our balance against this Original Check (Duplicate Unpaid)

To the order of **INT. TREASURER THEOSOPHICAL SOCIETY**
RUPEES 10,500 =
TEN THOUSAND FIVE HUNDRED RUPEES

TO **IMPERIAL BANK OF INDIA**
AT MADRAS - INDIA

[Signature]

1930 Adyar Fund Totals \$3,800.00

Gaze well, dear F. T. S., upon the accompanying photograph for it is a facsimile of your offering to Adyar for the year 1930. It represents a very large sum of money in India, and it represents also the continuing love and homage of the Theosophists of America.

In 1929 we sent \$3,500.00 and when the new year 1930 was born with such anxious eyes and the spirit of panic fear upon us we scarcely expected to exceed our offering of 1929. That we did so is due entirely to your generosity and devotion.

Gaze also upon the auditor's report below and be thereby assured that every penny of your donations except actual expenses finds its way into the hands of the International Treasurer of the Theosophical Society at Adyar.

And while you are feeling happy about this whole matter, you might send a little thought of appreciation to Dr. Stone, Secretary-Treasurer of this Committee. I am thanking him publicly on your behalf, and thanking Mr. Rogers and all the rest of you who have helped us make our goal.

MAX WARDALL, Chairman,
 U. S. Adyar Committee.

ROOM 12 FIRST NATIONAL BANK BUILDING
 OXNARD, CALIF. BOX 385 HOME PHONE 264

1407 BUENA VISTA STREET
 VENTURA, CALIF. PACIFIC PHONE 3884

A. R. WATERS
 PUBLIC ACCOUNTANT

BUSINESS AND FARM SYSTEMS SET UP
 ALSO KEPT UP BY THE YEAR
 AUDITS
 BUSINESS AND INCOME TAX ADVISER
 CORPORATION AND INDIVIDUAL REPORTS

March 31, 1930.

Dr. Ernest Stone,
 Secretary and Treasurer,
 Ventura, Calif.

Dear Sir,

I have audited the books of the U. S. Adyar Committee for the year closing March 24, 1930 and find them entirely correct. All records are kept in a very accurate and complete manner requiring no explanations.

Respectfully,
A. R. Waters
 Auditor.

Impressions of Wheaton

By EDMUND W. SHEEHAN

ONE cannot live long in the Wheaton Headquarters building of our Society without becoming conscious of an all-pervading influence; a life that is love, strength and joy which gives to Wheaton an inexpressible charm. In seeking to understand the inspiring appeal of Wheaton one senses great spiritual forces in manifestation—rushing earthward and outward to America.

The Wheaton Headquarters, if our impressions are correct, is not primarily a beautiful and dignified building rising from the prairies at the western gateway to Chicago, but it is essentially a spiritual center through which Life is flowing in ever-increasing streams to inspire and to rehearten America. Wheaton can be visualized as a fountain of pure and sparkling water pouring the life-restoring waters of the Ancient Wisdom upon the spiritually arid fields of America; its purpose to revive the withering ideals of a race which in its educated ignorance has been scientifically and assiduously cultivating the weeds of material gain, studying barren philosophies and worshipping at the shrines of devitalized religions. Wheaton, as we sense its great life forces, seems to bear the dharma of a prophet charged with the holy mission of challenging the existing order; voicing and expressing the ideals of a new and enlightened age of brotherhood which will change the course of American life.

To open oneself to the influence of the uplifting life forces of Wheaton is to contact the splendid vision of America the Beautiful; is to understand the potentialities of our country when the creative forces of the new age have had their inevitable way.

One perceives, in that uplifting vision, a nation truly free—spiritually free, politically free and economically free. Life in freedom is engraved upon the shield of the nation, and burns as an ever-living ideal in the consciousness of the people. The restless, discordant tempo of a competitive industrial civilization gives place to a leisurely, harmonious and cooperative system of culture. America the Beautiful rises to sound her unique and exquisite note in the chord of nations; an America recreated more lovely than Greece of old displaces the ugly, congested and vitiated cities of today. And the widespread unhappiness and social chaos of a miscalled civilization retreats before the illuminating rays of the rising sun of an enlightened age of brotherhood.

But some may say: What has this vision, beautiful and inspiring as it may be, to do with the Wheaton Headquarters of the Theosophical Society? Our answer is: What is the aim and the function of Theosophy? Is it the ideal of our Society to establish a cult of peculiar people who accept a transcendental philosophy; who follow a specified routine of living with various taboos; and who look

to certain teachers for light? Is this a true picture of our Society, or is Theosophy an agency for transforming the life of men and of nations? Our Society—so we have been told—is an instrument in the hands of the compassionate and sagacious Elder Brethren. They work, as we understand it, to raise the cultural level of mankind by voicing new religious, political, economical and ethical ideals. The acceptance and the expression of the new teaching in the world brings about an advanced type of civilization. This new social order is so fashioned that men individually and collectively receive the inspiration and the guidance to help them express their inherent divinity in greater measure than was possible under the old dispensation.

Theosophy working for the realization of America the Beautiful, therefore, becomes the agent of the Elder Brethren; the mouthpiece through which They speak; the hands They use to fashion a new and a more lovely world. Our Society would then become a noble means to a great and worthy end; and in thus consciously cooperating with Those Who wield the tremendous powers of the Viceroy of God upon earth in the service of mankind, would not the American Section of the Theosophical Society win increased vitality, added prestige and greater power to influence the world?

Theosophy as a scheme of philosophy is interesting and inspiring in itself, but the acceptance of theosophical doctrines on a purely intellectual basis is of little value to the Elder Brethren in their beneficent work for mankind—in our humble opinion. What is needed is the application of the wisdom to the solution of the manifold problems of human life. Theosophy can light the way along the road that leads to a happier, lovelier and healthier nation; the wisdom of the ancients when understood and applied to all departments of human life can bring into manifestation that ideal America—conceived in liberty and dedicated to the proposition that all men are created equal.

America the Beautiful can be realized only through the tireless labor of those who understand the inspiring Plan of the Elder Brethren; pioneers who have the insight, the courage and the perseverance to make the great vision a living reality. And in the life forces at Wheaton one senses the splendid opportunity offered to the Society by the Elder Brethren to lay the spiritual foundation of America composed of the ideals and the truths of the Ancient Wisdom. Upon such a secure foundation the future America can safely and enduringly be built. In this noble work there should be opportunity for all types of people to give expression to their accomplishments, capacities, potentialities, skills and enthusiasms. The first need would seem to be for helpers in the important work of preparing the inner worlds of America for the changes that are to come. The mighty forces sweeping through Wheaton can become more effective if they are brought down to the planes of thought and of emotion by human transformers, assimilated and then discharged in

the mental world as concrete thoughts and radiated in the emotional world as noble enthusiasms permeated with good will. This selfless labor should help the writers, the philosophers, the humanitarians, the spiritual teachers and other idealists of America to more readily respond to and give expression to the creative forces of the new age. This inner work should awaken in our country potent forces which would help in its regeneration. Thus there would be need for people to come to Wheaton to live this inner life; to become conscious radiating centers, as individuals and as groups, for the creative forces of the new age.

The life forces flowing through Wheaton should also, in our opinion, find full material expression there. Round the lovely Headquarters building should grow a community which should be a living expression of the new America; the proto-cell in the regenerate body of the nation. At Wheaton should develop a community—and the site is ideal—which should reflect the life of America; a community holding to no set pattern in thought or behavior—yet ever responsive to the noble ideals of America the Beautiful in both its inner life and outer expression. In this center should develop a culture which should be the inspiration of the future community life of America; a culture which should influence people to give expression to their uniqueness—idiosyncrasies, accomplishments, ideals and ideas—in all brotherly courtesy and consideration; a cultural system wherein life in freedom should find complete expression.

A community, such as envisioned, needs enlightened and enthusiastic servers, and so to Wheaton should come in the days that lie ahead the artist and the craftsman to beautify; the philosopher to expound the mysteries of the universe; the spiritual teacher to hold the true vision of life ever before his people; the occultist to manipulate the mighty creative forces surging through the center; the devotee to enfold all in the sweet embrace of the Master's love; the business executive to plan wisely and to found such constructive industries as will enable the members of the community to gain economic freedom by supporting themselves. The last item is of exceptional importance; for without the leisure gained through freedom from drudgery and long hours of labor there would not be time available in which to develop the important cultural and spiritual aspect of the community life.

So, we would suggest that our Brothers look to Wheaton for the inspiration, the strength and the wisdom required in the noble work of reorienting the life forces of the nation. Think of Wheaton as the outward and visible instrument through which the Life of the Elder Brethren flows to nourish, to inspire and to recreate America. Think of Wheaton, if you will, as the Hand of the Master raised in gracious benediction over America—and come to Wheaton to dream great dreams, to think great thoughts, to plan great schemes for human happiness and to live great lives of human service. Come to Wheaton in

person; come in your kindly and constructive thoughts; come in your dreams and in your aspirations. Come joyously, creatively and purposefully—upon whatever plane and in whatever way you will—to lend your forces to the human hands which toil without thought of self to advance the splendid destiny of Wheaton. Come to pour your love and your strength and your wisdom into the potent life streams of Wheaton which, in the name of the Elder Brethren, the great Angel Guardians of the center wield for the helping of the race, and who give to Wheaton the spiritual fragrance which makes of it the heartstone of all who serve God by unselfishly serving men.

Madame Blavatsky and May

May is peculiarly a Blavatsky month. With the arrival of White Lotus Day we recall with gratitude many Theosophists who have passed on, but always Madame Blavatsky stands out in memory as head and centre of the group.

May is therefore a particularly appropriate time for announcing the translation into English of a book she wrote in her Russian mother tongue and which has not heretofore been available to English readers. This work was undertaken by the Theosophical Press, and it will soon be ready to fill orders for "*The People of the Blue Mountains*." The book is not fiction but a chronicle of sober facts, albeit it is more remarkable than most fiction. In that, however, it illustrates the old adage that "Truth is stranger than fiction." Madame Blavatsky wrote but few books and none of us will wish to miss any of them.

"True or false, no accusation against another person should ever be spread abroad."—*H. P. Blavatsky.*

HOW THEOSOPHY CAME TO ME

By C. W. Leadbeater

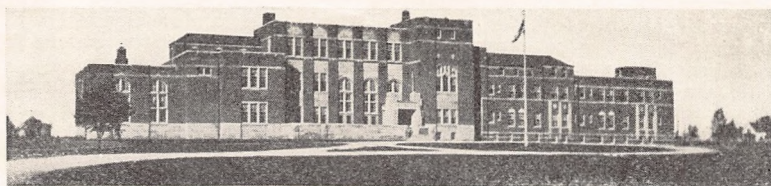
Cloth 162 pages \$1.25

A very interesting resume of his first contact and the subsequent events of his earlier days in Theosophy. The story first appeared in the Australian Theosophist.

The Theosophical Press
Wheaton, Ill.

Why Not Wheaton?

EDITED BY MAX WARDALL



May 15!

Do you remember that May 15 is the date by which the reservations for Convention-Summer School should be finished? We always have much trouble in getting members to register in advance, but this year it is imperative. *We have to get ready for the number that will come.* Take a single illustration: There must be bathing facilities to correspond to the attendance. If you neglect to register by May 15 and then decide to come, there will be no place where you can get a bath! Bathing apparatus can't be conjured out of air. It must be arranged in advance, and obviously we cannot incur the expense of getting ready for a lot of people by guess. We must know just what to provide, and the work of procuring it must not be delayed beyond May 15. At the best we can do, there will be some coming who will fail to register, but we must make it the very minimum by a great effort to have the registration over by May 15. Please help us by being prompt.

Talents Among Us

The various talent among Theosophists is an interesting thing. We are a most cosmopolitan and versatile lot. Every type of mind is represented among us and apparently about every sort of talent you can call for. So, fortunately, when it comes to asking for volunteers you can find just about anything that may be required. Artists, musicians, actors, painters, sculptors, decorators, landscape gardeners, editors, authors, engravers, dancers, carpenters, managers, teachers, lecturers, and all are ready and even eager to serve. How about waiters? Not so plentiful so far! But we shall probably hear from them later. Amateurs will do nicely! If there is *anything* you can do and will do to help make the Convention-Summer School 100% successful, write about it. We may need you.

The Right Spirit

In making his reservation for Convention-Summer School, Vice President Holland wrote that all that was necessary was to give him a cot to sleep on and a tin plate and spoon! We will at least add a knife and fork! But, seriously, while we shall make everybody comfortable and feed and entertain them in a fashion that will make them long to return

here, we do like to have them get that picnic spirit and to come with the idea of being one of a jolly big family. For the first time at a national convention, we are to give the right emphasis to the joy side of life. Our great leaders (particularly C. W. L.), have long been calling attention to it and reminding us that the spirit of harmony and good fellowship at a convention is an exceedingly important matter. And, at last, we have evolved into a real grasp of the idea.

"A Penny for Your Thoughts"

Now's the time to earn that famous penny. We want to know what ideas you can hatch out to make the Convention-Summer School more enjoyable than it would be if we didn't have your ideas. Don't be afraid of overwhelming us with correspondence. We may be too busy to reply to your letter, but your suggestion will go down on the record and will be thoughtfully considered and perhaps adopted.

A Theatrical Entertainment

We have among Theosophists just about everything that you can think of, and a group of seasoned players from St. Louis has volunteered to put on for an evening entertainment the Theosophical comedy-drama, "William Weaver's Wives." This particular group has been presenting the play at various times since two years ago and has drawn excellent houses. All are members of the Theosophical Society but one, and he also has volunteered to come.

Games for Recreation

Do you remember your boyhood days when you whittled sticks and pitched horseshoes? Well, you can get back to them at "recess" and "after hours" at the Wheaton Convention-Summer School. You will have to have your own jack-knife if you want to whittle, but the old horseshoe grounds will be there, with the pegs and new and shining steel shoes, and you can pitch "ringers" to your heart's content. Ladies not excluded.

If you have not received your new 1930 catalogue, please complain at once to Mr. Lawrence Held of the Theosophical Press. Destroy all old copies. They are quite out of date.

Talented Assistance

The response to the call for both ideas and action which shall make the Convention-Summer School attractive is most gratifying. Important among them is the offer of Mrs. Cecil Ray Boman, who writes:

' I have recently taken over the work of the Arts and Crafts Department of the I. T. O. S. in the Chicago area. Part of our work I plan shall be educational, and part—which I am writing to you about—is for the purpose of creating an esthetic background or setting for our theosophical contacts with the public.

That will apply to public lectures, to conventions, bazaars or any feature in which the public groups us as a theosophical body. I do want our precious philosophy to appear in a beautiful setting.

Does that appeal to you? Would you like us to work on background features and on artistic entertainment for the convention next July? My departmental sub-heads are meeting with me next Friday noon, and, as they have already suggested making the convention the first goal for achievement, it seems to me that it would be best to have an expression of some kind from you. Would you like our cooperation in this matter and would you like to make any suggestions?

The sub-departments are: Music, drama, painting and design, dance and pantomime, literature, handicraft and "city beautiful."

We are most fortunate in having secured talented and enthusiastic heads for each section; and I know it will be stimulating to them to have some word from you if you have anything special that you would like to have us work towards.

Yes, we want all the help we can get to make the very most possible of the first great gathering of Theosophists at Wheaton. We have the necessary setting—the raw material, so to say—in the building, the great stretch of lawn, the grove, and the surrounding green fields. We need only the ideas and the helpful hands to make the most of it.

News Notes

Some of the friends of Mrs. H. Kay Campbell have asked for her whereabouts and what she is doing, so a note of information is here given. There was a curious mix-up in some of the proceedings relative to her passport and admission to India as a theosophical worker, and through a very stupid blunder of one of the steamship agents the passports had to go to India for an O. K. by the British Government there. After long delay, Mrs. Campbell finally sailed from Seattle on January 17, with the intention of putting in the interim of waiting in China, and the latest information from her gives her address as 17 Medhurst Road, Shanghai, where she will undoubtedly be pleased to hear from her friends.

The *Indian News*, published in London, has an interesting article on "Our Duty to India," by Councillor Peter Freeman, C. C., M. P. and General Secretary of the Theosophical Society in Wales, whose visit to the United States last summer will be remembered by all who attended the World Congress in Chicago.

The United States of Europe by Dr. Annie Besant, \$25.

Why All Who Can, Should be Present at Convention-Summer School

By AN "OUTSIDER"

The true student will always try to put his theosophical interests to the front. He knows that there is nothing so inclusive as the truths or wisdom he is studying. The necessities of life must be looked after, but the greed for material pleasures has passed and the inner evolution has become the greater longing.

All who attend Convention-Summer School will have an opportunity for study under excellent teachers, amid a true theosophical atmosphere. During this period many will find the time and contact to clarify puzzling questions, which do not receive attention in lodge room discussions and general every-day life.

Those who do not make every effort to be present will look back and think later "What a golden opportunity I missed." Those present will go away with a feeling of spiritual uplift and a desire to make themselves more useful to the world.

Just think of the beautiful surroundings, the excellent vegetarian meals, the rest and quiet that will be enjoyed by those who come. Of course it will not be all study without relaxation. Recreation programs are being arranged and there will be some social amusements, for intense study without rest would leave everyone tired at adjournment. A balance is always necessary and at Wheaton we may feel sure that everything will be done to make the first Convention-Summer School a momentous occasion.

An Occult View of Health and Disease

By Geoffrey Hodson

Preface by Oscar Kollerstrom

With Index

The Subtle Bodies in Health and Disease

Mental Disorders

The Ego and His Vehicles

Paper Binding 75c

THEOSOPHICAL PRESS

Wheaton, Ill.

BUILDING FUND BULLETIN

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

Garden Beauty

A couple of years ago Mr. Donald W. Greenwood looked over our Headquarters grounds with the appraising eye of a producing florist and suggested the excellent idea of making them both beautiful and profitable by producing flowers for market. It was hoped he could take charge of such activities here but his other business affairs prevented. Recently he was appealed to to make a list of the things that should be planted now, in order to be in bloom in July, and so beautify the grounds for the Convention-Summer School guests. He not only sent it, but volunteered to give the matter his personal attention. Thus are the varied talents among Theosophists drawn together at Wheaton to work for the success of our first Headquarters Convention.



The snapshot above was made at the Summer School last year. It is the garden spot between the building and the grove. The trees a few steps to the right are not visible in the picture.

Another new tree will be set in the grove this spring—the one to mark the spot where Dr. Besant stood when she delivered the final lecture of her course at Wheaton last summer. It is thought that a beautiful evergreen will be most appropriate.

BUILDING AND ACTIVITIES FUND

March 15, 1930 to April 15, 1930

Miss Minnie Tolby	\$ 5.00
Mrs. Maud Waffle	5.00
Mrs. Alice Lundahl	5.00
Mrs. Caroline M. Gillett	3.00
Mr. and Mrs. Lionel Dunrobin	5.00
John Wigg	122.50
Mrs. May Archibald	25.00
A. Friend	5.00
Miss Edith V. Poole	5.00
Miss Grace Wilson	10.00
Mrs. Mary L. Porter	1.00
Mrs. Elizabeth E. Rook	28.07
J. Bradley and Annie F. Cook	22.50
Dr. Emily E. Hackett	10.00
Chester Green	5.00
Miss Muriel Mitchell	2.50
Mrs. Catherine Gardner	10.00
Mrs. H. E. Emmons	2.50
Lee Fassett	5.00
Mrs. K. W. Najder	3.00
Mrs. Cora A. Boyle	9.00
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Lester Harris	25.00
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Mrs. Edith F. Nichols	15.00
Mrs. Delia T. Reynolds	5.00
Mrs. Catherine Van Etten	40.00
Mrs. Muriel L. Bliss	10.00
Mrs. Jessie Waite Wright	2.00
Mrs. H. W. Fisher	20.00
Mrs. Ella T. Parks	20.00
Geo. B. Williamson	10.00
Dr. Geo. B. Lake	10.00
Dr. R. J. Newman	10.00
John E. Heckman	5.00
Miss H. E. Morton	2.00
Mrs. Jennie Wood	10.00
Anson L. Havens	12.00
Mrs. William H. Thomson	10.00
Mrs. Hazel P. Stuart	15.00
Miss Florence D. Case	30.00
Mrs. Frances Fritter	7.00
Miss Charlotte Harrington	12.10
Alfred Gabrielsen	5.00
Miss Albertine Larson	10.00
Miss Eva Taylor	1.00

\$619.17

The Science of Seership

by

Geoffrey Hodson

Author of "The Angelic Hosts," "The Miracle of Birth"

This notable work comprises not only a record of Clairvoyant research under test conditions with men of science in various fields, such as astronomy, bacteriology, physics, psychology, and medical diagnosis; but also practical information with regard to the rationale, development and utility of the higher psychic powers.

With the rapidly approaching limit of refinement of physical apparatus, present-day science begins to feel the need of a new instrument of research. The author of this work claims that unsuspected powers of cognition lie latent in every mind, and eventually will be developed by all.

Illustrated, \$3

THEOSOPHICAL PRESS

WHEATON

ILLINOIS

Good Books Are One of the Best Recreations

A few suggestions for study during the summer while Lodges are inactive and vacations are taken:

Thought Power, Annie Besant, cloth.....	\$1.25
Light on the Path, Mabel Collins, paper .50, cloth75
Study in Consciousness, Annie Besant, cloth	2.00
Bhagavad-Gita, tr. by Annie Besant, cloth	1.00
Popular Lectures on Theosophy, Annie Besant, paper .50, cloth75
Practical Occultism, H. P. Blavatsky, cloth,50
Gospel of Buddha, Dr. Paul Carus, cloth	1.00
Child Training by various authors, cloth	1.75
When the Sun Moves Northward, Mabel Collins, cloth	1.50
Ancient Wisdom, Annie Besant, cloth.....	2.50
Key to Theosophy, H. P. Blavatsky, cloth	2.00
Modern Panarion, H. P. Blavatsky, cloth	3.50
Reincarnation, the Hope of the World, I. S. Cooper, paper .75, cloth	1.25
Science of the Emotions, Bhagavan Das, cloth	3.00
Sane Occultism, Dion Fortune, cloth.....	2.00
Alchemy and the Secret Doctrine, H. P. Blavatsky, cloth	3.50
Compiled and edited by A. Horne	
First Principles of Theosophy, C. Jinarajadasa, cloth	3.50
Masters and the Path, C. W. Leadbeater, cloth	2.50
Glimpses of Masonic History, C. W. Leadbeater, cloth	3.50
Hidden Life in Freemasonry, C. W. Leadbeater, cloth	4.50
Science of the Sacraments, C. W. Leadbeater, cloth	5.00
Theosophy Explained in Questions and Answers, P. Pavri, cloth	3.25
Elementary Theosophy, L. W. Rogers, cloth	2.00
Inner Life, C. W. Leadbeater, cloth.....	5.00
Other Side of Death, C. W. Leadbeater, cloth	5.00
Astral Body, A. E. Powell, cloth.....	3.50
Causal Body, A. E. Powell, cloth.....	5.00
Mental Body, A. E. Powell, cloth.....	4.50
Etheric Double, A. E. Powell, cloth.....	3.00
Great Initiates, E. Schure, 2 vols., cloth	4.00
Influence of Music on History and Morals, Cyril Scott, cloth	2.75
Esoteric Buddhism, A. P. Sinnett, cloth	2.50
Conquest of Illusion, J. J. Van Der Leeuw, cloth	3.50
Fire of Creation, J. J. Van Der Leeuw, cloth	2.00
Gods in Exile, J. J. Van Der Leeuw, cloth	1.25
Reincarnation: A Study of Forgotten Truth, E. D. Walker, cloth	2.00
Seven Rays, Ernest Wood, cloth	2.00
Practical Mysticism, E. Underhill, cloth	2.00
Mysticism, E. Underhill, cloth.....	5.00

Be temperate in all things, most of all in the condemnation of other men.—*The Path*.

Karma

By CHEM

Father, forgive! We know not what we do. Mean are our persons; and ignoble, too, Our purposes. We do not understand The glorious destiny that You have planned For us. Indeed, we only realize That all we love dies when the body dies: How, then, should we believe ourselves divine! Blasphemous brain; bloody, or idle, hand, Father, forgive: we did not understand! He may forgive, as any father would; And yet, I fear, that evil—yes, and good, Are equally unforgiving; for, in fact, The reaction is inherent in the act.

Hostess Needed

We need at Headquarters a cultured lady who can act as hostess—not a housekeeper. We have many visitors and we are all too busy to show them over the place in the leisurely fashion that visitors enjoy. One who leaves pressing work on a desk and whose mind is full of business is not in the right mental condition to act as hostess. One of our matrons who has nothing in particular to do and desires some very light but important Theosophical work might just as well live here as elsewhere and give the Society the benefit of her presence and social talents. As such a position would not bring in any revenue, the Society could not pay for it, but it is an opportunity for a volunteer to find useful service.

Book Chat

About the biggest value to be found in books is *Raja Yoga: The Occult Training of the Hindus*, by Ernest Wood, for only 35c, in paper covers. It has 68 well-printed pages, of ordinary book size, and in them Mr. Wood with his usual ability gives us chapters on "The Seven Schools of Yoga," "The Yoga of Will and Freedom of Patanjali," "The Yoga of Love and Union of Shri Krishna, the King," "The Yoga of Thought and Understanding of Shri Shankara," and "Practical Concentration and Meditation." These are things with which all students of the occult should be familiar, and all of us should certainly have an understanding of what they are.

Quarterly Report for Three Months Ending April 1, 1930

Total Active Members, January 1, 1930.....	7,237
New Members	157
Reinstatements	41
Transfers to American Section	3
	<hr/>
Resignations	42
Deaths	13
	<hr/>
Total Active Members April 1, 1930.....	7,383

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

Not Accurately Expressed

One of the difficulties of an editor is that in rapid writing or dictation he often either does not have in mind all the details of a certain matter or fails to use words enough to express what is necessary to fully cover a point. A correspondent calls my attention to the sentence on page 83 of the April MESSENGER: "For the first time since C. W. L. was with us, we have a theosophical lecturer (Mr. Hodson) who speaks of things occult from actual personal observation." The thought intended to be expressed was that he is the only lecturer observing and describing the denizens of the astral plane by C. W. L.'s familiar method. My correspondent seems to think there are at least a half-dozen other lecturers who could be included, as the language ran, in the sentence referred to. But notice the word "observation." One may get the truths of inner planes intuitively or by feelings or impressions, but *observation* is a different matter. I have not heard of any one of our other prominent lecturers being able to shift the consciousness to the astral focus and observe and describe the denizens of that region. If I am wrong I shall be much pleased to be set right.

Building Fund Affairs

Having disposed of a number of things at Headquarters which claimed immediate attention, and having finally had the satisfaction of seeing the book sales of the Theosophical Press at least again "breaking even" with running expenses, the turn of the building pledges at last came for a thorough overhauling. Thus far only an occasional reminder has been sent out to those who are far behind with promised payments, but now the entire list has been studied and classified, and I shall have to get into personal correspondence with all those who are lagging very far in the rear.

Times have been hard, and some of our members have had a struggle to meet ordinary household expenses. For those we must of course patiently wait until their fortunes improve and accept, for the time being, in lieu of immediate payment, their good will and the intention to honor their obligations as soon as it is financially possible.

But there are others who, I am afraid, have been a bit thoughtless about it and who could have done *something*, within the three years, to redeem a pledge upon which the honor of the American Theosophical Society rests; for the Society, in turn, pledged itself to those who furnished the cash to erect the building. Those who did that will presently be wanting their money, so it is "up to" me to see

that those who made the original pledges shall duly honor them. After examining the list a general notice in the form of a circular letter was sent out. I am hoping that there will be a wide response to it, for that will save the expense of a personal correspondence with a large number of people.

Is the Theosophical Society Perishing?

Holland, the ancient battlefield of religious differences, has again become the stage of contention in Theosophical controversy. The election of a General Secretary there is approaching, and Dr. J. J. Van Der Leeuw has "shied his hat into the ring" by means of a long circular letter to Hollanders in particular and to the rest of the Theosophical world in general. He states that he has been "asked to stand for the office of General Secretary" and feels that he must disclose his present mental attitude before accepting. He then proceeds to set forth his views, which, to my way of thinking, are curious but interesting. "During recent years," he remarks, by way of introduction, "I have asked myself seriously whether in this modern age there was still a task for the Theosophical Society."

But if there isn't why stand for election to an office in it? But evidently he decided there is something still for him to do, at least in relationship to the Theosophical Society, for in conclusion he remarks:

My remarks, of course, do not pertain especially to Holland, but to the Theosophical movement throughout the world. It will be my purpose not to confine my work to Holland, but to extend it to the whole movement. For the difficulties that beset the Theosophical Society are the same in all its national sections.

In the beginning, Dr. Van Der Leeuw says that while we have had crises in the Theosophical Society's history, we now have something more—that "either the Theosophical Society must perish or it must conquer the conflict in itself and start with fresh aims and methods."

Of course if Dr. Van Der Leeuw has some "fresh aims" which were overlooked when the Theosophical Society was founded, or which are improvements upon the original, we shall all be pleased to hear them, but he will have to come nearer to disclosing them than he does in this circular letter before we shall feel disposed to discard what we now have.

But if Dr. Van Der Leeuw's views are vague about the future work of the Society, he is at least definite enough about where he thinks we are wrong. Listen to this:

Let those who want to go "back to H. P. B." realize fully that the element of revelation in Theosophy with all its attendant evils dates from the time of H. P. B. and finds its origin in her. The Mahatma letters, both in method of appearance and in contents, are

the first and completest form of revealed Theosophy.

Later on messages took the place of letters. It was as a result of such messages from on high, that is to say as a result of revelation, that the ceremonial movements were begun and found their following. The majority joined, not in a spontaneous urge, but because they were told that the Masters, especially the World Teacher, desired these Movements, and when the latter began his preaching and rejected all ceremonial movements, occult mediators, messages, discipleship and gurus, the results were a confusion and a doubt that still persists. Many felt they had been misled and had sacrificed to false ideals; in disillusion they now leave the Theosophical movement, however painful this separation is to them. If this process of disintegration continues, the Theosophical Society is doomed to perish.

At different points in his circular letter, Dr. Van Der Leeuw says some excellent things, but when he takes the position which he does take in the two paragraphs above quoted, he sweeps aside practically the whole of the Theosophical movement from 1875 to this moment, including *The Secret Doctrine* and all that has arisen from it. Take out of that movement the work and the literature by Madame Blavatsky and her immediate pupils and of Mr. Sinnet, and what is left? Nothing at all! If Dr. Van Der Leeuw thinks otherwise let him name what else remains.

It is precisely when Dr. Van Der Leeuw essays to define his position that, to my mind, he becomes vaguest. On the point of just what is the trouble he says: "I should like to characterize it as a conflict between revelation and realization." Well, what is the thing he calls "realization." I search his sentences in vain for an intelligible definition of that term. All I find is this: "In the case of my being elected as General Secretary, I want the members to realize that for me Theosophy is the realization of the eternal, and that I reject the element of revelation as incompatible with it." Will Dr. Van Der Leeuw tell us just what "realization of the eternal" is? It does not mean any more to me than the "essence of the unknown" or "pining for the absolute" would mean. I object to abandoning H. P. B. and her revelations through *The Secret Doctrine* and otherwise and all that has grown out of them, for a "realization of eternity" or a groping for the absolute or whatever it is the doctor has in mind.

Dr. Van Der Leeuw says that he sees "only one way out." And that is that we must be able to distinguish between "the Theosophy of revelation and the Theosophy of realization and concentrate on that, rejecting entirely the element of revelation." Then, evidently scenting trouble ahead for that declaration, he adds: "Let it be clearly understood that this does not mean the rejection of occultism." What are the revelations of *The Secret Doctrine* and later investigations and descriptions of inner planes but occultism in practice? Dr. Van Der Leeuw goes on to say that neither does the discarding of "revelation" mean the denial of the existence of the Masters or communication with them, but that "if you think a Master has spoken to you, first see whether you agree with what is said. If so, consider it henceforth as your own opinion and accept

the responsibility for it. If not, say nothing." Such, apparently, is the new occultism, nearly as difficult to understand as "the realization of the eternal."

In occultism hereafter Dr. Van Der Leeuw wants everybody to "speak in his own name, on his own authority." Quite right. But what else *can* anyone do? He must and does speak only thus. If he says he has a message from God himself, we judge it all by the integrity of the man and the sanity of the message. You have probably instantly rejected a declaration made by some medium because of the person, the character of the message, and all the attendant circumstances. Again you have accepted the statement of another person because of what you know of that person, the reasonableness of the message, and all the attendant circumstances. That is to say, you have to proceed in occultism just as you would in science or in business affairs. Clairvoyance is a method of consciousness, and you accept or reject what is said to be thus discovered by precisely the same rules that you follow in other matters. Probably none of us takes the ground that any human being is infallible, but many of us do have absolute confidence in the integrity and the perfect loyalty to truth of such expert investigators of the unseen regions as H. P. Blavatsky and C. W. Leadbeater. I did not have the good fortune to know H. P. B., but I did have the good karma to meet C. W. L. twenty-seven years ago, and what I have since learned of him and his work enables me, I think, to form an opinion true to fact; and I record here my testimony, for whatever it may be worth to others, that I have never known any other person who was so scrupulously careful to state exactly the facts on any matter under consideration or who seemed to me to be so cautious about conveying the slightest exaggeration in what he said or wrote. I would stake my life on his absolute and meticulous adherence to facts and conditions exactly as he sees them. When we have among us one who is an expert in inner plane exploration, with nearly a half-century of experience in that work, and in whose ability and integrity there is perfect confidence, can you imagine anything more absurd than disregarding his knowledge upon matters in which we have a community of interest? We say to the public that every human being has latent within the faculty of clairvoyance, of coming into conscious relationship with the unseen realms of nature and with the superhuman Beings who inhabit them, but that when he or she has developed that faculty and recorded in books what has thus been learned, we must disregard it, because it is a revelation! *The Secret Doctrine* is almost wholly revelation—a revelation by higher intelligences, through the lower, of natural laws and principles.

Dr. Van Der Leeuw tells us that Theosophists "must realize that they are in confusion." As I see it, the confusion exists largely in the minds of those who are earnestly trying to set us right. A careful perusal of the circular letter will convince most read-

ers that Dr. Van Der Leeuw is attempting the impossible task of switching the mystical path into occultism. "Realization of the eternal" is good work for the mystic, but the occultist is dealing with practical problems. "But," says Dr. Van Der Leeuw, "we must learn that Theosophy has *no* solution to the problems of life, but is a way of experiencing reality in the light of which those problems prove to be phantasms of thought."

Isn't the fear of death a problem of life, and doesn't knowledge of the facts about death destroy that fear? Is not the gloomy philosophy of materialism a problem of life, and does not the Ancient Wisdom explode that philosophy? Is not the discouragement and despair arising from the *apparent* injustice of a hard fate, in a sickly or deformed body, a problem of life, and does not theosophical knowledge remove the bitterness? And so it is with a score of other life-problems. *No* solution? It interprets nature, it makes the mysterious understandable, it throws a flood of light upon the highway of evolution, and enables us to go forward both safely and comfortably, instead of blundering along in the darkness of ignorance, reaping as we go the painful harvest of misdirected energy.

Dr. Van Der Leeuw has the highest ideals and the best of motives. He has done excellent work for the Theosophical Society. But it seems to me that he has temporarily fallen into a bypath and, for the moment, has lost sight of the light we are all trying to follow. The disintegration he fears is a passing phase. The Theosophical Society is not "doomed to perish." The principles upon which it rests are co-eternal with the universe. It will live to flourish and guide groping humanity until the pilgrimage of the planets is finished.

Ideal Life

In this number of THE MESSENGER will be found the article, "Impressions of Wheaton," by Edmund W. Sheehan. Mr. Sheehan speaks of Wheaton Headquarters from the viewpoint of personal experience. Mr. and Mrs. Sheehan became residents in the Headquarters Building the second of March. The article was not solicited nor suggested, but is the natural reaction of a sensitive person to this environment.

I have long believed that a theosophical community will grow up about the Wheaton Headquarters, but no effort is being made to hurry it. It is well for such things to come by natural growth. The arrival of Mr. and Mrs. Sheehan is the beginning. After they had been here a few weeks they made inquiry about the possibility of buying a lot near the building and, having found that that is a simple matter, they are considering erecting a home of their own. Wheaton is one of the few spots near a great city where lots are still very low in price.

Mr. Sheehan's picture of a theosophical community where people of like ideas and ideals may find the means of self-support and have "leisure through freedom from drudgery and long hours of labor" and so have oppor-

tunity "to develop the important cultural and spiritual aspects of community life" is an attractive one. Why should not those who are striving to improve life for others enjoy a more ideal type of civilization themselves and at the same time give an object lesson to the world? Wheaton is an ideal spot for it. The vast population of the nation's second city is just at hand to furnish a never-failing demand for products of either soil or factory. All elements that enter into the problem of successful self-support are here and, fortunately, are within the reach of people of the most moderate means. Even one with nothing but an office position with the average weekly salary can, under the admirably organized long-credit system of buying and building now common in this vicinity, acquire a home and spend remaining years among people of his kind and in an environment that wealthier people might well envy.

Annual Dues

This is the annual dues season, and we should all see to it that our small yearly contribution goes promptly forward. It is doubtful if there is another organization in the nation, religious or secular, maintaining a national Headquarters, in which the payments to the national society are so moderate for what is given. Three dollars a year to most organizations would seem ludicrous. It is possible in the American Theosophical Society only because of the spirit of sacrifice that prompts many to give service on terms that the commercial world does not recognize. That three dollars includes, among other things, the annual subscription of one dollar to the MESSENGER, and, although costs are at least one-half more than before the war, our annual dues have not been increased. The least we can all do is to very promptly hand to the Lodge Secretary the three dollars that go annually to Headquarters. National members, of course, send six dollars direct to the Secretary-Treasurer at Wheaton. While the dues-paying period continues until June 30, it is a great help to have the payments begin early. All Lodge members should pay only through the Lodge Secretary and membership cards will be mailed to the Secretary. The very early date of the convention is an additional reason why the dues-paying period should not be prolonged.

Clara M. Codd

Listed below are her books which will provide many a moment of study for the earnest student.

Masters and Disciples.....	Cloth.....	\$.75
On Lecturing and Lecture Organization	Paper.....	.75
Theosophy as the Masters See It.....	Cloth.....	2.00
The Understanding Life.....	Paper.....	.25

Set ordered at one time, \$3.50 postpaid.

Theosophical Press
WHEATON, ILL.

Official Voting Ballot

*For Three Members of Board of Directors of
American Theosophical Society—Term
Expiring 1933*

All members whose dues are paid for the year ending June 30, 1929, are entitled to vote.

Each member entitled to vote shall vote for three candidates (*three candidates only*) for members of the Board of Directors, as provided by the National By-Laws.

- | | |
|---|--|
| <input type="checkbox"/> Dr. E. C. Boxell | (Nominated by L. W. Rogers, Miss Miriam Hertz and Herman C. Schneider) |
| <input type="checkbox"/> Mr. Sidney A. Cook | (Nominated by Miss Edith F. Armour, Miss Gail Wilson, and Max Wardall) |
| <input type="checkbox"/> Mr. M. B. Hudson | (Nominated by L. W. Rogers, Miss Harriett E. McArthur, and Miss Eva Minnich) |
| <input type="checkbox"/> Mr. Charles E. Luntz | (Nominated by L. W. Rogers, Miss Harriett E. McArthur, and Miss Eva Minnich) |
| <input type="checkbox"/> Captain E. M. Sellon | (Nominated by Mr. Frank F. Knothe, Mr. Wm. J. Ross, and Mr. August Trath) |

Mark with an X names of *three* candidates for the Board of Directors.

The By-Laws provide that ballots shall be enclosed in an envelope and marked "ballot." This shall be enclosed in a larger envelope, bearing the name of the member and the name of the Lodge to which he belongs (or "National member"). These are then to be sent to the Secretary-Treasurer at Wheaton, Ill., but they do not have to be sent individually. Any number of such envelopes can be sent in a single larger envelope.

No ballot may be counted which reaches Wheaton after 10:00 p. m. June 10, 1930.

Additional copies of ballots may be secured from your Lodge Secretary or from Headquarters.

Instructions For Members' Use of Ballots

Mark ballots indicating your choice for three Directors.

Place marked ballots *alone* in a small envelope, seal, and mark plainly on the outside "Ballots."

Enclose this sealed envelope in a larger envelope, also marked "Ballots" and bearing (in upper left corner) your name, with name of your lodge; or "National Member" if you are attached directly to Headquarters.

Address this outer envelope and mail to the

Secretary-Treasurer, American Theosophical Society, Wheaton, Ill., so that it will reach her before 10 p. m. on June 10, 1930.

Your careful observance of these instructions insures both the secrecy of your ballot and its effectiveness.

Members who have paid dues for the year ending June 30, 1929, are entitled to vote.

Electing Mr. Sidney A. Cook

The nomination of Mr. Sidney A. Cook of Chicago for the office of Director by Miss Edith F. Armour, Miss Gail Wilson and Mr. Max Wardall carries with it the strong conviction that Mr. Cook has unusual qualifications to offer in the service of the Society. Space does not permit their enumeration here but we urge you to read the letter now in the hands of your Lodge Secretary which tells of Mr. Cook's life of achievement. It will stir your imagination and challenge your whole-hearted support.

There are times when to maintain the status quo is beyond doubt the wise course of action, but it is equally true that, however worthy the present incumbents, new officers bring an accession of life, new ideas, and individual capacities which enrich and stimulate.

As you know the Board of Directors consists of five members: the President, Mr. Rogers, and the Vice President, Mr. Holland, who have been recently reelected to their respective offices, automatically become members of the Board; the other three are now to be elected, and are to be selected from the nominees on the ballot in THE MESSENGER of this month.

We hope that you will elect Mr. Cook whose Chicago residence gives him the advantage of close contact with Headquarters. We also recommend the election of Captain E. M. Sellon of New York City, and Mr. Charles E. Luntz of St. Louis.

Cordially yours,
ETHA SNODGRASS,
Secretary.

Whom Shall We Elect?

By L. W. ROGERS

I had not intended to say anything more about the election of Directors, but the letter by Miss Snodgrass seems to require it. By including Mr. Luntz and Captain Sellon with Mr. Cook, and with the suggestion that there are times when the *status quo* may well be preserved and times when a different course is desirable, the line of exclusion is very definitely drawn against Mr. Hudson and Dr. Boxell. My sympathy is aroused and I am wondering if anybody would wish to retire these two veterans if they really knew the men. With apologies to both of them for speaking intimately about their affairs, I think it is now necessary to give some more information. A man is rightly judged not by what he professes but by what he does—in what degree he is faithful to his duty and to what extent he lives what he professes. Measured by that

rule, both of these men will score one hundred per cent in qualifications.

Mr. Hudson has behind him a record of a quarter of a century of devoted self-sacrifice and successful work for Theosophy. It was he who proposed and started the St. Louis Lodge building fund, which in a few years culminated in the Auditorium on Waterman Avenue, which is by far the finest local theosophical building in the nation. When four years ago our annual convention decided to start the present Headquarters building fund, Mr. Hudson gave a thousand dollars to it. That is putting your Theosophy into practice in very solid fashion.

Dr. Boxell's house in St. Paul is known as "the open home for theosophical lecturers." For years his residence has been the temporary home of our lecturers, from Dr. Besant down to the least, while they filled engagements at both St. Paul and Minneapolis, and as much longer as they will stay. Many of them remain two weeks or more at a time; and the Doctor has an incurable habit of adding a personal check to the collections. When we started the Headquarters building fund some of our members gave lots adjoining the Headquarters grounds, and when it became understood that real estate gifts were acceptable Dr. Boxell gave his Minnesota farm (valuation \$1,600) to be sold for the building fund.

Both Mr. Hudson and Dr. Boxell have scored one hundred per cent in their duties as members of the Board of Directors. They come to Board meetings wholly at their own expense, whether at Wheaton or in Chicago, and neither of them has ever missed a regular or special session.

In the light of such facts, I am full of curiosity on the point of just why it is desired to retire these able and faithful servants of the American Theosophical Society. If the same situation occurred in the business world, instead of being displaced they would be promoted. To retire them without cause seems to me to be unfair, unjust, and unreasonable. Mr. Cook and Captain Sellon are excellent men who have also given liberally and there are many others like them in the Society that could be nominated. But why reward the faithful and capable service of Mr. Hudson and Dr. Boxell with the embarrassment and injustice of being turned out without a reason? Mr. Luntz has served a shorter time, but with equal faithfulness and ability, and so the same principles apply in his case.

Space Limitations

Several people will be disappointed because certain things do not appear in the May MESSENGER. In addition to the election matter there were other unusual things, and two large unexpected advertisements that we should not like to decline and we omitted some of our own. The expense of the MESSENGER, which is given free to all members, is so great in these days of excessive printing costs that it is very difficult to equalize space demands with budget dimensions.

VISIT INDIA WITH ME

By Dhan Gopal Mukerji

A carefully outlined view of India by one of its most noted sons.

Cloth.....\$3.50

THE MYSTERIES OF EGYPT, or *The Secret Rites & Traditions of the Nile*

By Lewis Spence

A revelation in connection with the strange and fantastic rites of initiation into the secret cultus, and the ceremonial and philosophy embraced by them; with sixteen specially selected illustrations.

Cloth.....\$5.25

THE UNITED STATES OF EUROPE

By Paul Hutchinson

What—How—Why—When.

Cloth.....\$2.00

MAN MADE PERFECT

The Science of Spiritual Evolution

"Being a series of teachings sent by The White Brotherhood" Through the hand of Mabel Beatty.

Cloth.....\$3.25

RENASCENT INDIA

By K. S. Venkataramani

A Study of Indian Problems.

Boards.....\$0.75

MODERN PSYCHIC MYSTERIES

At Millesimo Castle, Italy

Psychic investigations which took place during 1927-1928. Compiled by Gwendolyn Kelley Hack.

Cloth.....\$6.50

SELF MASTERY AND FATE

with the Cycles of Life

By H. Spencer Lewis, F.R.C., Ph.D.

Teachings similar to Astrology and Numerology.

Cloth.....\$2.50

SLEEP

Why We Need It and How to Get It

By Donald A. Laird & Chas. G. Muller

Verified facts under Dr. Laird at the psychological laboratory at Colgate University.

Cloth.....\$2.50

THE HOUSE OF THE SOUL

By EVELYN UNDERHILL

Author of "Mysticism,"
"Practical Mysticism," etc.

By a series of pen pictures, the author shows what she means by the house of the soul and constructs an imaginary picture of each human being as a house in which the soul resides. On the lower floor is the life of the senses which operates according to Prudence, Temperance, and Fortitude. On the upper floor are the heavenly powers of Faith, Hope and Charity; the high purpose of the religious life being to bring the two parts of the house into working harmony.

Cloth.....\$1.00
Theosophical Press, Wheaton, Ill.

Book Reviews

Madame Blavatsky, by C. Baseden Butt. Published by Rider and Co., London, England. Price \$3.50, cloth, through the Theosophical Press, Wheaton, Ill.

H. P. Blavatsky—the mysterious! the worker of miracles! the idealist! the teacher! the enigma! Was she a conscienceless imposter? Or a woman of strange power and vision? An adventurer? Or one to be numbered among the world's great seers? Truth, indeed, is stranger than fiction, for no fiction can equal a truthful narration of the adventures, the intrigues, the dreams, the idiosyncrasies of the president founder of the Theosophical Society.

Such a narration is the theme of this book—and the writer has attained a remarkable degree of success. Probably no other single volume has ever been written which has contained such a wealth of information and such a variety of personal glimpses into the life of H. P. B. The material has been gathered from many sources, and it is put together in a form which is admirable, both in the method of its presentation, which is interesting, consecutive and graphic, and the obvious lack of bias with which the author approaches his subject.

The devotee of H. P. B., who instinctively recognizes her nobility of character and who is filled with gratitude for the great work which she has accomplished, will find here much that will strengthen his faith and his admiration. And yet it is a book which may well be put into the hands of the skeptic, for there is a forceful appeal in its straightforward presentation of facts. The work of an independent researcher, it is naturally of particular interest to the theosophist; it is also of especial evidential value to the non-theosophical inquirer.—E. Norman Pearson.

The Beloved Order, received by "The Sword and the Cup." Published by The Printery, Black Mountain, N. C. Price, paper, \$1.50, through the Theosophical Press, Wheaton, Ill.

This small book of 67 pages consists of fragments of automatic writings received by two members of a mystical order calling itself "The Sword and Cup." The identity of the two members is not divulged.

The discourses, which center around seven symbols of medieval knighthood, chief among which are the Sword and the Chalice, are written in a rambling mystical vein, and contain some passages of rare beauty, although the work or any part of it cannot be termed a masterpiece in any way.

The author, or authors, refers at times to Masonry, and a "new theosophy" which can come to those who are ready for it, and seems to be fairly conversant with Arcane Philosophy; the seven symbols, however, are loosely identified with the seven planes and rays of Theosophy.

While the tone of the book is preeminently

healthy and spiritual, yet the inspirers refer to themselves as "Higher Entities" and "Angels" in such a way as to detract from the aesthetic appeal which this book of esoteric Knighthood philosophy might make.

While persons interested in the philosophy of medieval chivalric esoteric orders, and in Tarot symbolism will doubtless enjoy this book, it cannot be said that it possesses any particular appeal to the modern student of Life and esoteric Truth.—Leon R. Franks.

Investigations in Occultism by Rudolph Steiner. Published by G. P. Putnam's Sons, New York City. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

This book is a survey of Theosophical teaching, as given by Rudolph Steiner in his lectures. It explains men's bodies, the process of reincarnation and karma, the theosophical knowledge of evolution, rounds, globes, races, and sub-races. The terminology used is different from that of Madame Blavatsky and Dr. Besant.

The chapters on Oriental, Christian, and Rosicrucian occult training will be the most interesting to the advanced student, as showing the difference in their method of development.—Maude Lambart-Taylor.

Man's Consciousness of Immortality, by W. Douglas Mackenzie. Published by Harvard University Press, Cambridge, Mass. Price, cloth, \$1.00, through the Theosophical Press, Wheaton, Ill.

"Man's Consciousness of Immortality" is one of the Ingersoll Series of Annual Lectures on The Immortality of Man, delivered since 1896 in compliance with the wishes of George Goldthwait Ingersoll, who bequeathed through his daughter \$5,000 as a Lectureship Fund.

The author has developed some very strong

Geoffrey Hodson

An interesting tour, too short in fact—and now to those who have not been able to hear him speak are left only the Convention-Summer School and his books. Below are listed the books and all are in stock ready to be sent by the next mail.

American Lectures	Paper.....	\$.75
	Cloth.....	1.25
Angelic Hosts	Boards.....	1.75
Angels and the New Race.....	Paper.....	.75
Be Ye Perfect.....	Boards.....	1.25
Brotherhood of Angels and Men.....	Boards.....	1.50
Fairies at Work and Play.....	Cloth.....	1.25
First Steps on the Path.....	Cloth.....	1.50
Kingdom of the Faerie.....	Cloth.....	1.25
Miracle of Birth.....	Cloth.....	1.25
An Occult View of Health and Disease	Paper.....	.75
Science of Seership.....	Cloth.....	3.00
Thus Have I Heard.....	Cloth.....	1.25

The entire set may be had for \$16.00 post-paid if ordered at one time.

The Theosophical Press
WHEATON, ILL.

arguments in favor of a belief in the growth and evolution of the human consciousness by tracing in it the advent, development and effect of a belief in the survival of human nature or soul after the event of physical death.

The entire reflective life of man has been built around this belief, and through its influence many qualities have been added which may be termed corner stones in man's mental or conscious structure.

Five fundamental facts are stated to show that without a belief in immortality, such reflective life and structure of human consciousness as we know it would be impossible and could not have evolved to even its present state of semi-perfection.

First Fact.—The universality of the belief as evidenced through all human history and the spontaneous and inevitable birth of the idea through the operation of the human mind.

Second Fact.—The harmonious and organic relationship between the belief and all the other fundamental and characteristic elements of the self-conscious mind.

Third Fact.—The inherency of the belief in man's attitude of supremacy and lordship over the physical world, resulting in the production of our science and civilization.

Fourth Fact.—The necessity for the belief as a motive for the pursuit and discovery of moral ideals and values.

Fifth Fact.—The belief has furnished the bases of religious life and thought and opened the door for a conception of invisible spiritual beings and a Supreme God and for the apprehension of the spiritual and moral nature of the universe.—Noyes B. Livingston.

Tongues of Fire, compiled by Grace H. Turnbull. Published by The Macmillan Company, New York. Price, cloth, \$3.50, through the Theosophical Press, Wheaton, Ill.

Theosophists are familiar with the idea that all religions, both ancient and modern, are inspired from one source, the Great Hierarchy. Here in this book of more than 400 pages, filled with carefully chosen selections from the so-called "pagan" scriptures of the world, the unity of the best religious thought of all ages and races is most strikingly shown.

The solemn Book of the Dead of old Egypt, the soaring Upanishads of Mother India, the priceless wisdom of the Confucian canon, the books of Zarathushtra, of Plato, Seneca and Epictetus, the discourses of Socrates, the sayings of the Lord Buddha, the meditations of Marcus Aurelius, the gem-like Enneads of the gentle mystic Plotinus, the wild chantings of the American Indian, and the ritual of the primitive Maori of New Zealand are herein assembled to bear witness of their common origin.

As a source book for unhackneyed and effective quotations of an inspirational or a devotional nature, this book is unreservedly recommended. But it is much more than a mere collection of quotations.

The Earth in the Heavens and The Stars, by L. Edward Johndro. Published by Doherty Publishing Co., San Bernardino, Calif. Price, cloth, The Earth in the Heavens, \$3.00, The Stars, \$2.50, through the Theosophical Press, Wheaton, Ill.

These books go hand-in-hand and would be of greatest interest to the more advanced student with a knowledge of trigonometry and primary directions.

"The Earth in the Heavens" deals largely with finding the ascendant and midheaven of localities, and a table of twenty pages of the more important cities of the world with their ruling degree for 1930 is convenient for reference. Also verifies world events.

"The Stars" is a discourse on electrical phenomena and the works of prominent scientists such as Einstein, Steinmetz and others. Some fundamentals of astronomy are given. Deals primarily with the fixed stars, how to find their positions by primary directions and their influence on persons and mundane affairs. Must be used in connection with the Boss Star Catalogue which lists about 270 stars by number. In the majority of cases The Stars refers to the fixed stars by number.—L. Siebke.

Thought-Control in Everyday Life, by James Alexander, author of "The Cure of Self-Consciousness." Published by Funk and Wagnalls Co., New York. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

Our acts are determined by our emotions, chiefly, and these can be controlled only by the mind.

Thoughts, too, can be controlled by some power beyond the mind, as the mind is beyond the emotions, which we may call the Higher Self.

In Part I of this book, the author sets forth the fundamental facts regarding the mechanism and operations of consciousness, the emotions, and those powerful, subconscious impulses which affect our lives so profoundly, but which we understand so little.

In Part II he builds upon the foundation he has laid a rational and thoroughly practical method for gaining control of one's thoughts—a method which, if used, consistently and regularly, can scarcely fail to add power and poise to the person so practicing.

The only disappointment one feels is in the impression that the author could profitably have said more on a number of themes—a rare criticism on any book.—Geo. B. Lake, M. D.

Life and Times of Apollonius of Tyana, translated from the Greek by Charles P. Ellis. Published by the Stanford University Press, California. Price, cloth \$2.75 through the Theosophical Press, Wheaton, Ill.

This translation from the Greek Philostratus, the Elder, should be intensely interesting to all, but particularly to Theosophists.

It is the history of Apollonius of Tyana from original sources, and no book of travel or romance could be more enthralling. The vivid

description of his journey from Greece, by the Babylonian route to India, relating in detail the court etiquette and social customs of the different countries he traversed in these early centuries, absorb the attention of the reader, while the account given of his interviews with the Sages of India and the Gymosophists of Egypt convey much of ancient esoteric wisdom.

There is the classic lore of the first centuries after Christ demonstrated in Apollonius' connection with the Roman Emperors Nero, Domitian, Nerva, and the Greek peoples. His defence before the Emperor Domitian, who was trying to convict him of treason, is particularly eloquent.

The translation proves that Apollonius was a disciple of Pythagoras, that he himself had arrived at the stage of superphysical power; the miracles he performed, and his power of clairvoyance are told by his servant Danies, so simply and straightforwardly they bear the stamp of truth. That the translation has the authority of the Stanford University behind it is a criterion of its validity, and for those interested in classical history, the book is attractive and convincing.—Maude Lambart-Taylor.

Funds

SPECIAL CONVENTION FUND

March 15, 1930 to April 15, 1930

Besant Houston Lodge	\$ 28.00
Miss Idah Gee Schifflin	3.00
Miss M. Frances Etchberger	10.00
Miss Helen E. Schneider	5.00
Mrs. Margaret Fairlie	2.00
Miss Josephine C. Stewart	5.00
Miss Pearl E. Wilson	5.00
Mrs. Sara Chase Willson	2.00
Hartford Capitol Lodge	7.00
	<hr/>
	\$ 67.00

WHY NOT WHEATON FUND

March 15, 1930 to April 15, 1930

Miss Myrtice G. Leggett	\$ 2.00
Miss Lilian Lewis	12.50
Max Wardall	75.00
Mrs. Ruth M. Shepherd	50.00
Mrs. Adelaide M. Northam	50.00
Mrs. Nellie M. Meyer	10.00
Miss Edna Scheufler	5.00
Mrs. J. R. Wheeler	10.00
Miss Violet M. Headland	50.00
Miss Cora May Allen	100.00
Miss Bertha C. Bunnell	5.00
Miss Mary C. Smeltzly	25.00
	<hr/>
	\$394.50

HELPING HAND FUND

March 15, 1930 to April 15, 1930

Richard C. Fuller	\$ 3.00
Stockton Lodge	3.00
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	\$ 6.00

TREE FUND

March 15, 1930 to April 15, 1930

C. E. Alden	\$ 5.00
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PUBLICITY

April, 1930

Glendive Lodge	\$2.50
H. D. Olsen	8.79
Mrs. K. W. Najder, Lake Orion, Mich.	2.00
Seattle Lodge of Inner Light	3.00
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	\$16.29

Convention - Summer School Accommodations

There are three kinds of accommodations—cots in the building, tents on the lawn, and rooms in the village. We hope to avoid the latter as far as possible because of transportation back and forth twice a day.

Tents will be similar to those used at Ojai Camp—two cots in a tent. Larger tents may be had for families or parties. In the building there are now only cots to be had. These will be placed in rooms of various sizes and bathing facilities arranged in the building for all its occupants. For occupants of tents there will be outside bathing facilities. Great care will be taken to make everybody comfortable.

The price of meals will be \$1.75 per day and of lodging uniformly \$1 a day, whether in tent, in the building or village, with the exception that in the latter a room with special advantages may cost more. We cannot guarantee rooms in the village for all applicants at the rate of \$1 a day, but will do so as far as possible. There will be free transportation for those not within walking distance.

Relatives and also intimate friends who have a real interest in Theosophy may attend, on the same terms.

Special arrangements will be made for the care of children. For detailed information write the Registration Clerk, Mr. Lawrence Held, Theosophical Building, Wheaton, Ill.

A payment of \$5 will be made with the reservation, \$10 or more by May 15 (construction work must begin by that time), and the balance upon arrival.

Make all checks payable to American Theosophical Society.

L. W. ROGERS, National President.
RESERVATION FORM

Name

Address

Accommodataion preferred:

Cot in building.....

Tent on lawn.....

Room in village.....

If willing to give a half hour's assistance twice a day in some way, please indicate what you can do:

.....

Enclosed \$.....

This form should be returned to Lawrence Held, Registration Clerk, Theosophical Building, Wheaton, Ill.

DEATHS

Mrs. Barbara Dunning Collar (Surya Youth Lodge), Apr. 4, 1930.

Kingsley Lawrence (Pacific Grove), February, 1929.

Mrs. Jane Langley Watters (National), March 17.

John Kowalski (Copernicus), March 19.

Mrs. Robert Kehm, formerly Miss Louise Heine-

mann, (Coral Gables), March 30.

Mr. Ward S. Thomas (San Bernardino), 1929.

Mrs. Alice C. Felici (Surya Lodge, N. Y.), April 3.

Mrs. Charles S. Cooke (Paterson Lodge).

THE OJAI STAR INSTITUTE

announces that

J. KRISHNAMURTI

will speak at

The Oak Grove of the Star Institute

at

Ojai, California

Sunday, May 25 to Sunday, June 1, 1930

(inclusive)

AFTERNOON TALKS 5 p. m., Sunday (25), Wednesday (28)
MORNING TALKS 11 a. m., Monday (26), Tuesday (27), Thursday (29),
Friday (30), Saturday (31), Sunday (June 1)

Further items in the program will be announced each morning in the Oak Grove.

ALL TALKS BY KRISHNAMURTI ARE OPEN TO THE PUBLIC
(No admission charge. No collection.)

Detailed information for those desiring accommodation at the Camp of The Ojai Star Institute is given in a folder distributed by:

The Ojai Star Institute, 6253 Hollywood Blvd., Hollywood, California.
The Little Book Shop, 1705 No. Vine Street, Hollywood, California.

1930 Convention and Summer School at Wheaton Headquarters

July 6 to 15

Convention, July 6, 7, 8
Summer School, July 9 to 15 inclusive

Teaching and Lecturing Staff

GEOFFREY HODSON
MISS CLARA M. CODD
MAX WARDALL
L. W. ROGERS
ROBERT R. LOGAN

Convention Registration	-	-	-	\$2.00
Summer School Tuition	-	-	-	10.00