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The Personality of H. P. Blavatsky

By C. JINARAJADASA

[Condensed from the Blavatsky Lecture for 1930, delivered at the Convention of the Theosophical Society in England, on July 5th, 1930.]

H. P. B. as a great Theosophist, that is, not merely as a believer in Theosophy, but also as one who gave her life for the T.S., has many lessons to teach us which are not in her *Secret Doctrine*. It is obvious that all that can be said of value concerning H. P. B. as a personality cannot be crowded into an hour's address. I shall not attempt to do so. My aim is just to touch upon certain aspects of her character which interest me profoundly. And here let me say what will shock many; I have been far more fascinated by H. P. B. herself than by her writings. Her writings may lead me to knowledge; but the more I know of her as a person, the more I am inspired to conduct. For she has a heroic quality which affects me profoundly. In our present day lives of stress and strain, where we have to pay quickly our debts to Karma, I think to grow in heroism is more needed than to grow in knowledge.

From a boy I have been interested in H. P. B. But it was after I began to live at Adyar, the Headquarters of the Society, and had access to various documents there, that H. P. B. began to stand out in my imagination in a way she had not done before. When I began to pore over her Scrap Books

and saw her mind brooding over the welfare of the T.S., as she pasted evening after evening newspaper cuttings, articles, announcements; when I read one diary of Colonel Olcott where she has made entries concerning her plans and anxieties; above all, when I read the letters of the Master Serapis to Colonel Olcott concerning her; it is after I had pored over all this material that I felt that the true life of H. P. B. has yet to be written.

Throughout her life, she acted upon motives and reasons which could not be fathomed. She was pledged to carry out her Master's orders; and then, all the time, she was continually seeing or hearing or sensing the Masters and their pupils, and so trying to fit her activities into the plans of her superiors. To put matters briefly, she was an occultist, acting upon reasons which often she could not reveal even to her most trusted colleague; she "jumped to conclusions" and so seemed to act irrationally. A most striking instance of this is the story of H. P. B.'s second marriage in Philadelphia.

This second marriage of hers is to me one of the finest acts of her self-sacrifice. She went to the United States upon the order of her Master; she had

there to support herself, and at the same time to begin the Movement which afterwards became the T.S. She struggled to make a living in various ways; but defeat was staring her in the face. Then a man, an Albanian, who was little better than a peasant, became devoted to her, so at least he professed; he offered to make a home for her, claiming nothing whatsoever in return; he pledged himself to make for her that centre she longed for, in which to go on with her writing and her interviews with interested people. She loathed the man, but it was either marrying him or a life of utter penury, with the ruin of all her plans. She married him, insisting however on retaining her own name. Can you not put yourself into H. P. B.'s mind—that of an aristocrat to the finger tips—mating herself for life, as it then seemed, to a boor, in order that she might carry out the plan given to her, to begin the great work? I can imagine no finer act of self-sacrifice. I will here quote extracts from the Serapis letters to show that at least the Masters so regarded it.

Devoted to the Great Cause of Truth, she sacrificed to it her heart's blood; believing she might better help it, if she took a husband whose love for her would open his hand and make him give freely, she hesitated not but tied herself to him she hated.

H. P. B.'s sacrifice availed nothing; the man whom she married soon turned against her. Writing of the tragedy, the Master writes to Colonel Olcott:

His love for her is gone, the sacred flame has died out for want of fuel, he heeded not her warning voice . . . finding himself on the brink of bankruptcy, his secret design is to sail for Europe, and leave her unprovided and alone.

It was at this time too that she went through trials of a nature which we cannot understand; but we have the Master's words to show that they were occult trials where her very life was in danger. In three places in the course of one letter he refers to the grave danger confronting her.

(1) . . . in case of death. The possible emergency of such a case is no idle talk of our noble sister. This is to be one of her hardest trials.

The awfulness of the test which H. P. B. had to undergo is alluded to where the Master appeals to Colonel Olcott and to Elbridge Gerry Brown to help her with their strongest thoughts.

Even in these early days, H. P. B. was the centre of a strange occult world, because she was surrounded by unseen helpers and guides. The Egyptian Lodge, the Brotherhood of Luxor, had at this early time undertaken the initial work of the Theosophical Movement. In one letter, Colonel Olcott is instructed beforehand that, on a certain occasion, when he will be reporting to her about the success or failure of plans, others will be invisibly present to hear and to guide. Similarly it was, on a much later occasion in 1884, when Mohini M. Chatterjee was instructed by the Master K. H. to prostrate and touch the feet of H.

P. B. in Hindu fashion, because there would then be the Mahachohan himself in H. P. B.'s body, surveying directly for himself from the physical plane the forces for and against the T.S. Movement in Europe. Even Colonel Olcott did not know what was about to happen, nor it seems did H. P. B. herself.

This element of the occult is inseparable from her personality. We may discredit the occult, but it is impossible to understand H. P. B.'s character without giving prominence to the occult element inseparable from her. Within the last few years, much has been published of a documentary nature which gives us material for a satisfactory life some day of H. P. B. The more one examines that material, the more one becomes aware that H. P. B. cannot be separated from the Masters whom she served. In her own mind, the sole value to the world of herself and of her work was that she was an agent of the Masters; she considered that she had nothing of value of her own self to the world. This attitude towards herself is most characteristically shown by her in a copy of her own book, *The Voice of the Silence*, which for some strange reason she presented to herself. The copy is at Adyar, and the fly-leaf bears, in her handwriting, the following startling statement:

*H. P. B. to H. P. Blavatsky
with no kind regards.*

But though H. P. B. depreciated herself, it is evident that she possessed certain occult powers; she was not always acting merely as a centre for phenomena done by the Masters. Even as early as 1874 and 1875 she used some of her occult powers. To understand we have to remember that she tried to initiate the T.S. Movement with the Spiritualists of the United States. At a time when Spiritualism was about to be discredited, owing to constant frauds by mediums, H. P. B. stepped into the breach in a strange way. She created certain of the phenomena directly by her own occult powers, and allowed them of course to go to the credit of Spiritualism. But the time came when the American Spiritualists refused to go beyond the phenomena into a great synthetic philosophy of religion and science; then it was she broke with the Spiritualists, receiving naturally in return from them wrath and vilification.

No one will ever understand what H. P. B. was unless he can believe in the existence of the Masters. For she lived for them, and especially for her own Master. To most of us to-day, the Masters are ideals; perhaps to a few they are realities; But still they are not realities of this physical world, as are our friends, whom we meet from day to day. To H. P. B., they were real, because she had been in Tibet, and in other places where she met them physically. She has described how she met her Master first in London, when he came to London in the suite of the Nepaul Embassy; in 1868 she went with him to India from Constantinople. She lived then in Tibet with him and the Master K. H. during 1869. What her Master was to her, she has rescribed in these words:

My MASTER—the sole creator of my inner

Self which but for His calling it out, awakening it from its slumber, would have never come to conscious being—not in *this* life, at all events.

The Masters were to her—especially her own Master—as the very breath of her life. In one letter written in India, she complains that she has not seen him for three days; in another letter the gap in communication was for two days. Most striking of all, as showing the reality of the Masters, is the way that she dares to criticize them. It is not that she was rebellious, or ever thought of challenging their decisions. But she was human enough to feel irritated when her own Master ordered her to do something which was unpleasant to her. On one occasion, the Master M. wrote to Mr. Sinnett, and the result was that H. P. B. had to change her plans. She resented the fact that she did not receive a direct order from her Master. She writes to Mr. Sinnett:

I neither saw nor felt HIM for the last 48 hours. What ails him I know not. Why should he not tell me *direct* that he wanted me to go [to] you; and what business had he to go and make you an intermediary just as if I do so sooner for you than for him! He knows that I am but a SLAVE and that *he* has the right to order me about without consulting my taste or desire.

All this irritation, we must remember, is superficial; for she was indeed the slave. And her Master a living powerful reality in her every moment's waking consciousness. She describes her Master and his actions in certainly irreverent language, but it is nevertheless the language of reality.

To us, it seems incredible that H. P. B. should ever speak flippantly of her Master; it is not want of reverence, but rather her irrepressible humour which makes her seem so.

I know not whether I have to go to Bareilly or not, whether I have to go to Lucknow or not, whether I will go *this* or *that* way to Bombay. Quien Sabe? It all depends on my boss's whims; and I verily believe that notwithstanding his youthful appearance he becomes old and is falling into his dotage (with all respect due to him).

It is impossible to understand H. P. B., unless one enters into her atmosphere, where the Masters are living persons—speaking, listening, moving, ordering—not mere ideal concepts. If to many of us the existence of Masters is hypothetical, it was not so to her. If some of us resent being given orders by them, and being expected to obey them so long as we are their pupils, that was not H. P. B.'s attitude.

Whenever I read any of H. P. B.'s letters, I am greatly delighted by her wit. Certainly she is very profane at times, but there is in her wit a magnificent virility. There is one story told me by G. R. S. Mead which I want to put on record. It was at Avenue Road, and on one particular lecture night H. P. B. sat in her chair on the platform, smoking a cigarette surreptitiously behind her fan. The lecturer it seems was tedious, and at some

especially inane remark of his, she ejaculated in a tragic whisper, "My God!" How often have I, and for that matter you all also, wanted similarly to ejaculate, "My God!", during many a Theosophical lecture!

A noteworthy fact is that H. P. B. often tested those who professed faith in her. A remarkable incident is that told me by Dr. Annie Besant. When H. P. B. left the house in Landsdowne Road in London, it was to go to Avenue Road, to a house taken for her by Dr. Besant. After she had settled down, she complained to Dr. Besant that she was being starved! Everything possible was being done for H. P. B., every whim catered for, and yet here was Dr. Besant being accused of starving her! Dr. Besant took it greatly to heart, and cried over it in the privacy of her room. The accusation was repeated many times; at last, once, knowing herself blameless in the matter, Dr. Besant replied with a smile, "H. P. B., you know you don't mean it." That was the last heard of the accusation, for Annie Besant had proved to H. P. B. that she could stand by the truth as she knew it, whatever H. P. B. said.

We who today owe so much of Theosophy to H. P. B. little realize at what cost to herself she became the messenger of the Masters to us. It was said of her by the Masters, that not for two centuries had there been such a fine instrument as was H. P. B.'s body. Her psychic organization permitted the Masters to use her body as we today use an aerial, that is, to send out their forces. From far off Tibet they could influence movements and perform phenomena wherever she was in India or Europe, using her as a fulcrum. Now, H. P. B. offered herself completely to the Masters, and through her they gave to Mr. Sinnett and Mr. Hume the teachings which we have in the former's *The Occult World* and *Esoteric Buddhism*. It was in connection with these teachings that various phenomena were performed, and, as all know, H. P. B. was accused of fabricating them by trickery. She was labelled a charlatan and imposter in the report of the Society for Promoting Psychical Research. But her greatest suffering was due, not to her being labelled as a fraud, but because, through her instrumentality, the sacred names of the Masters had been dragged in the mud. Even before the Coulomb attack began, such was even then the attitude on the part of some towards the Masters, that H. P. B. wrote in bitterness, about her action in consenting to be an intermediary between Mr. Sinnett and Mr. Hume and the Master K. H., as follows:

Oh unlucky, unhappy day when I consented to put you two in correspondence and he through his kindness, his divine charity, did not refuse my request! Better perish the *Theosoph. Society* and we two—Olcott and I—than that we should have been the means of so lowering in the public estimation the holy name of the Brotherhood!

If these were her feelings before the Coulomb attack, we can well imagine what they

(Continued on page 404)

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A Summer School Feature

IN OUR convention department appears a suggestion from Mr. Geoffrey Hodson. He proposes that an hour a day during summer school shall be devoted to training and practice in the presentation of Theosophy before lodge and public audiences—the course to be mostly devoted to the delivery of lectures and talks, but to some extent to include the general organization of lodge work. Those who know Mr. Hodson's work must be convinced of his ability to teach this subject, and this is a real opportunity for every one of our lodges to see that it is represented at summer school by its most promising lecturers, in order that the final rounding out through this special course of training and experience may take them back to their lodges with additional power of helpfulness and greater strength to carry on the lodge work. This is a feature of the summer school program that ought to be splendidly supported, because it is so definitely an item that is not intended for the benefit of the participant in the summer school program but for the benefit of the lodges. It is the particular means by which the value of summer school work can be spread throughout the section. It not only permits an individual to attend summer school and obtain all the benefits of the inspiration and power that come from such attendance but

gives him added ability to spread inspiration and knowledge after returning to his home centre.

Mr. Hodson has also made suggestions as to his own contribution to the general program of summer school, and this also promises to be peculiarly attractive and inspirational in its nature.

Understanding

THE following, run across apparently by chance, in a book of poems, with its introductory paragraph, is so thoroughly theosophical that it is worth repetition here. All of our difficulties and misunderstandings arise within our personalities, and yet as Theosophists we are supposed to be learning to live as egos. Perhaps the poem will give a touch of inspiration that will help us to do that still better.

To Know All Is To Forgive All

Many, many times has each of us been sure that his motives have been better than his deeds have shown. Is it not both sensible and charitable to assume that the same is true of our fellows?

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you, and you knew me.

If I knew you and you knew me,
As each one knows his own self, we
Could look each other in the face
And see therein a truer grace.
Life has so many hidden woes,
So many thorns for every rose;
The "why" of things our hearts would
see,

If I knew you and you knew me.

NIXON WATERMAN.

From "In Merry Mood," Forbes & Co.

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

Personal Opinions

By L. W. Rogers

More About Resigning

There seems to be wide difference of opinion about the wisdom of my decision to resign the office of National President in order to give my undivided energies to lecturing. Here in Pittsburgh, where this is written, one of our members who is a level-headed business man, warmly congratulated me. On the same day, I received a telegram from a mid-western city which reads:

"Lodge puzzled and alarmed by resignation. Please reconsider."

Letters of regret have also come but the almost unanimous conclusion reached by the writers is that anything lost on the executive side will be fully compensated by the lecture work; and if all our members knew all of the facts as I know them, they would feel that there will be a decided all around gain for the American Theosophical Society.

Of course, I would not step out of the office of National President without knowing that all would continue well. As matters stand, I am perfectly confident that not only will everything go on successfully at Headquarters, but even better than in the past. After working closely with Mr. Sidney A. Cook, for the better part of a year, under conditions in which I have had the opportunity to observe closely his ability to manage successfully the various executive problems passed on to him, I nominated him to fill out my unexpired term as National President and he has been unanimously elected by the Board of Directors. Mr. Cook declined the office when, upon tendering my resignation, I asked his permission to nominate him; but upon my further representation, he agreed to accept on condition that I would remain as Chairman of the Board of Directors, and be always available as consultant and advisor. To that I agreed with the proviso that I shall be wholly free from active executive responsibility.

This arrangement should fully satisfy those who have been over-rating the importance of my vacating the office of National President and feeling, as the telegram referred to puts it, "Alarmed by resignation." It would, indeed, be cause for uneasiness if any one but a capable executive took charge of our business affairs when we have about a third of a million dollars of assets in our Headquarters. But Mr. Cook is by far the best trained business man who has thus far come into that office. But if, because members do not know him as I do, there is any uneasiness about the matter, it should disappear when it is known that the change from National President to Chairman of the Board of Directors is but a slight one, so far as being in a position to serve the Society is concerned. The supreme authority in the American Theosophical Society is the annual convention. When it is not in session the Board of Directors takes its place and has absolute power and authority, even to changing the by-laws, pending the

next session of the convention. The Board can shape the policies of the Society, deciding upon what shall and shall not be done, and what is done by the National President must have its approval.

If our members have been satisfied with my judgment of men in selecting the present Board of Directors—and nobody whom I have yet nominated for an office has failed to be elected by a heavy majority—then they should feel satisfied with the selection of Mr. Cook for the unexpired term. Naturally, one would be even more careful about nominating a National President than a Director. One reason why we have had successful administrations is because only members who were successful in their own business or profession have been elected to the Board of Directors. They are all broad minded men of business ability and deep devotion to the work. In Mr. Cook, we have another in that class.

Mr. Cook's path converged with mine, if my memory is accurate, at a course of lectures I gave at Calgary, Canada, some seventeen years or more ago. I next recall him at the Chicago convention in 1925, when I was asking for subscriptions to the Building Fund, as one of the heaviest donors. During the past several months I have been passing on to him more and more of the executive work, as I got deeper into the field work, and consequently there is little actual change as he moves across the corridor of the Headquarters Building, into the National President's office.

The new arrangement will make more and better work for the Society possible for it will mean team work. Mr. Cook will be able to carry on at headquarters better than I did, because his attention will not be partly given to lecturing as mine of necessity was; and I will be able to accomplish very much more in the field because I can now concentrate all my energies upon it, and with the help which his fund-raising membership plan provides, in bringing larger audiences. Last week at St. Louis, at the end of the lecture course there, the Lodge got 48 new members. That was the richest harvest anywhere yet, but four preceding representative lodges gave us a total of 92 new members which, with St. Louis, makes an average of 28 new members per lodge. Thus we are proving that Theosophy is as much alive as ever it was and that the Society can grow even in dull times; and be it understood that these are not people who merely enroll in a class. They are those who join the Society. The new class at each place will be a larger number.

So vital a thing as Theosophy can never languish for long even in unfavorable periods. But it is precisely when things are at their worst that we should be most active. Mr. Cook has designated an excellent plan of contributing, supporting, and sustaining membership for supplying the needed funds for advertising, and if our members will do their part in furnishing what somebody has called "the

sinews of war," the results will be reasonably certain. Then instead of being puzzled and alarmed everybody will be pleased with the new era we are entering upon with these unexpected changes.

The New National President

Very naturally there is a time when the vast majority of our members have not met, and know but little about, a new National President. That was the case when Dr. Van Hook and Mr. Warrington, respectively, came into the office. But fuller acquaintance soon follows and ripens into friendship.

Mr. Cook, however, is becoming very well known through his financial department of the MESSENGER where, for several months, he has been presenting cogent reasons why members who can do so should assist financially to carry on the work of the organization. Introducing such a plan was his own idea and, considering the very unusual period of depression that is afflicting the whole nation, it has produced gratifying results. It is, however, but one item in a long list of his useful activities at Wheaton, carried on chiefly by night when, after the usual hours at his office in Chicago, where he is one of the Vice Presidents of the Diamond "T" Motor Car Company, he drives to Wheaton and spends several hours at his desk in the Headquarters Building. As National Treasurer he has had charge of all of the finances for several months and also charge of the Headquarters staff and the physical properties of the Society. He worked out a plan of re-financing our outstanding building bonds so that a proportional sum is paid off annually, called in the old issue and substituted the new, and this put the whole matter in such shape that without any strain or anxiety the debt will grow less and less each year and finally disappear. Much other useful work he has done including the reorganization of the Headquarters staff, the advantageous sale of our old Headquarters building in Chicago, and the securing of favorable supply contracts at Wheaton.

An additional reason for coming to the Convention and Summer School in August will be to meet and greet the new National President. Few of our members fully realize the hard work and the many knotty problems which go with that office. I ask for Mr. Cook a sympathetic reception and hearty cooperation. Let us all conspire to make his path as smooth and his task as pleasant as possible. Under his administration I am confidently expecting for the American Theosophical Society a period of gratifying growth and extended usefulness.

To Our Members

By SIDNEY A. COOK

It is with a full sense of the great responsibility placed upon me that I assume the office of National President of the American Theosophical Society. That sense of responsibility comes from an unshakeable realization that it involves a direct obligation to those Great Ones Who, through our founders, were and still are the real leaders in our movement to help the world to an understanding of the Ancient Wisdom, that thereby human progress and therefore human happiness may spread the more rapidly among our brothers. There is nothing of which I can conceive that I may ever acquire a greater or surer conviction than that this *is* Their Society doing Their work. Hence its leadership presents to me the very grave responsibility of so carrying on the work of the Society that it may be truly Their work, conducted in deep humility in a manner acceptable to Them.

The nature of that work, as I see it, is simply to spread the teaching in order that we may attract into the ranks of the Society those who may thus become the knowers of Truth, the Servers of mankind, who by their knowledge and their lives may leaven the thought and lessen the sorrow of the world.

Ours is but the simple duty of helping men to a knowledge of the Ancient Wisdom, that by its illumination they may become the servers in all the ways that are devised to help and relieve mankind. To develop Theosophists, knowers of the Ageless Wisdom, who, knowing, can then live brotherhood—is the supreme duty of the Society. To serve in every walk of life is the one especial duty of Theosophists.

Hence as a Society we are not much concerned with other movements or organizations although as individual members we must each take our stand for or against such movements according as they are in harmony with or opposed to the principles of brotherhood.

Much difference of opinion exists as to the best methods by which the Society should carry on its essential work of teaching the Ancient Wisdom. Perhaps there is no one best way, for changing conditions may require the introduction of new methods, and we must always be willing to experiment to a reasonable degree. But it is certain that we have not yet outworn and shall not soon discard the presentation of theosophical principles from the lecture platform. For it is by such contacts with the public that the sincerity and friendliness, the contentment and joy of living, the devotion to our cause and the love of all mankind by our lecturers becomes most apparent, and it is these shining qualities of the spiritual nature that appeal to our audiences, no less than the beauty of the spoken truth. Therefore should our lecturers be chosen, not alone for their knowledge but for their radiant and intuitive living of the theosophical life.

Countless thousands have yet to hear the

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first blessed word that points the way and to those who are ready the ancient truths will have the ancient appeal and from them must our numbers grow. It is by those who are ready to understand and therefore to work that we may influence the world. Again I say that it is the supreme duty of the Society to attract those who may become Theosophists, and upon them as individuals falls the responsibility of carrying theosophical thought into all the phases of national and community life. It is by making Theosophists who live their knowledge that the Society becomes powerful.

Thorough organization of our lecture and follow-up activities, after complete study, should bring a renewed confidence in Headquarters on the part of lecturers and lodges, and our work in the field will become much more effective.

Our publicity pamphlets are being rewritten and new ones added. Courses of studies for non-member classes and for new members are in contemplation, with the thought that they should thereby be closely contacted and made welcome until actually assimilated into a lodge family, there to work as all lodge members should, each having some definitely assigned part to play in the family life. For to be genuinely active in the work is to grow. Many lodge officers have yet to learn that the secret of retaining interest is to give every member an opportunity to render constant service, some responsibility and usefulness to the lodge life. It is only by giving that we become worthy to receive and those in authority must give opportunity.

Our growth comes not in striving to become but in being. It is not a struggle to become something greater than we need, but a simple living, fully and freely, what we already know, being what we already are. Not until we realize in actual living what we now know in our minds but mostly in our hearts, need we seek greater opportunity. To live the ideals we know is harder by far than dreaming of and aspiring to greater heights, and yet to live our best is here and now the all important factor upon which the future depends. So all lodge members should be given opportunity for practical theosophical service within or for the lodge. Simple duties provide the training for heavier responsibility. Faithfulness in small affairs is a supreme necessity for progress. Let us give all our lodge members an opportunity to be of service now and thus help them to become greater.

Our Press department needs development in cooperation with our lodges, who should each have a contact with a local book store through whom our literature is made available as well as through the book department and library of the lodge.

There is a tendency where two or more lodges exist in one center, for the lodges to combine. That process should be encouraged for there is strength in union. The spirit of brotherhood can better prevail among the members if all are working for one program with no competitive influences among several lodges.

We have commenced a study of a plan of spreading theosophical ideas that is in effect in Australia, known as the Advance Australia News Service. Mr. Davidge, its Manager, is an experienced and well-connected newspaper man, and although conditions in this country are quite different we hope to develop some service of this kind here and to find among our members some one or more who have the experience, the ability and the necessary connections to make such a venture possible. I feel quite confident that we can do this.

Assistance for our lodges in preparing and securing publication of theosophical news articles in their local papers may work in closely with this general service which will probably be offered free to our newspapers as in Australia.

Our library can be made of real value when funds permit its organization.

We contemplate the introduction of a continuous summer school where a whole course of theosophical study and training in the work can be taken, as well as providing short periods of study for those with limited time.

Financially the Society's position is sound but the membership plan should receive much greater support. The strength and intensity with which our activities can be carried on must depend to some extent upon the amount of money available. I am not stating it too strongly when I assert that the Society's income ought to average \$10 per member, of which \$8 is pledged to field activity and publicity. Then much constructive and experimental work could be undertaken and there would be no doubt of our finding and developing new ways of reaching a wider audience. When that becomes possible I would be in favor of a gradual reduction of the general dues to a nominal amount sufficient to cover the cost of the MESSENGER.

Wheaton must become a center that radiates the spirit of service throughout the section. While it must be a business headquarters, a hive of industry in that respect, when all activities are fully organized, it yet will do its greatest work by pervading the section with a spiritual influence in which peace and encouragement and a brotherly affection for every member are the dominant factors. That spirit is growing. There is collecting at Headquarters a band of servers to whom the work of the Hierarchy is the one great living influence, a group of faithful workers through whom the spirit of service as well as the routine of service is finding expression. That growing spirit arising from a certainty that it is the Masters' work that we do should be evident in every message and in every form of Headquarters activity reaching every lodge and every member and placing its spiritual imprint upon every phase of the work.

The MESSENGER must become more worthy of its name. It must carry a message of inspiration and helpfulness to every member, its form to be improved as funds become available.

Let us never forget that modern high pressure methods have no place in the great plan.

Evolution is a slow process and we should be content to grow slowly but intensely and soundly. Our work is to find the lovers and servers of mankind. To attract and keep in our ranks those who by their devotion, their work and their lives, themselves become servers attracting still others, is of more value and of greater world influence than the acquirement of a membership, great in numbers only. To create a steadily augmenting band of servers is a work of great cumulative effect. The more our great philosophy can be spread the larger the band of those who come and stay and serve.

The Society's teaching is essentially brotherhood—but must always include the foundation principles of the Ancient Wisdom, the laws of eternal justice, of reincarnation, and especially the truth of the existence of Those Great Ones whose reality is the proof that all the struggle of life is worth while and Whom we know we may approach if we give ourselves to Their service.

I look forward with great joy to work for Them and for you, knowing full well the difficulties and disappointments in store, and despite many limitations of time and ability, but giving first place to no one in devotion to Their work. Maintaining always an open mind, welcoming constructive suggestions, and with the support unanimously promised by Mr. Rogers and the Board, the help of a loyal band of servers at Headquarters and a growing number of faithful friends throughout the section, I am sure I shall find ways of service to you worthy to be given in Their name.

All is well at the heart of things, for the heart of our movement is in the heart of the Master. It is only necessary that we let the life currents flow through us to make of our Society His most perfect vehicle.

Our Lecturers

The excellent work in the field goes on with Miss Codd, Mrs. Aldag, Dr. Pickett and Mr. Hodson continuing their lecturing.

Miss Codd goes to the Michigan Federation following her stay in Pittsburgh and then will return to Wheaton for three months of rest and study, especially preparatory to her lecture tour in the fall. And this is good news for us all—that Miss Codd will remain another year in the United States to travel and share with us her store of wisdom and inspiration. Miss Codd's particular gift perhaps is her ability to make vivid the reality of the Masters and the privilege which is ours in carrying on Their work—a gift to which we all respond wholeheartedly.

New York City is appreciative of Mrs. Aldag's heart-warming and magnetic personality and Baltimore and Philadelphia are looking forward to her visit in May. After a brief rest period at Wheaton Mrs. Aldag plans to conduct a party of tourists to Mexico, returning to us for work again with our Lodges in September.

Mr. Hodson has just completed two remarkably successful months in Chicago. His ac-

tivities included public lectures, public study classes, and members' meetings, all of which have aroused a depth and vividness of interest unique in the history of Chicago theosophical projects. The Chicago members are convinced of the effectiveness of the longer stay by a lecturer and are particularly happy to have had the opportunity of cooperating with Mr. and Mrs. Hodson during the months of March and April. The Hodsons go to Omaha for their next month, then to Camp Cimarroncita in New Mexico; from there to Orcas Island and back to the Convention and Summer School in August.

Dr. Pickett was in Ohio for the latter half of April, first in Cleveland and later going to Warren, Akron, and Canton to give of her enthusiasm and theosophical knowledge. Early in May she goes to Indianapolis for two weeks where she will be gladly received.

Publicity Pamphlets

Many of our standard publicity pamphlets have been reprinted, new ones have been added and others are in course of complete revision. Although some of the titles are unchanged, the following are all new material:

The Riddle of Love and Hate
Problems of Life
Man, the Maker of His Destiny
Group Consciousness
Theosophy in Music and Literature
The Uses of Adversity
Karma

Lodges can obtain a supply for free distribution either as envelope stuffers or to be handed out at lectures by writing Headquarters.

The complete list of subjects at present or to become immediately available is as follows:

Advantages of Theosophy.....by C. W. L.
Brotherhood of Religions.....by A. B. Karma
Is Theosophy Anti-Christian?.....by A. B.
Life After Death
Masters of Wisdom.....by C. W. L.
Power and Use of Thought.....by C. W. L.
Reincarnation—Do We Live on Earth Again
What Theosophy Is.....by L. W. R.
The Theosophical Society

As new ones are added notice of titles will appear. Please send suggestions for reprinting—or recommendations of new subjects.

Members—Attention!

This year Headquarters is sending direct to every member, including Lodge as well as National members, a notice stating that annual dues are now payable. Although this notice comes from Headquarters Lodge members will remember that, as always, their dues are to be paid through their Lodge secretaries and not direct to Headquarters.

National members will send their dues to Headquarters as usual.

Headquarters will be grateful if you will make your payments as early as possible.

Silvering The Path

By Sidney A. Cook

The New Memberships—Joy and Cooperation

We still call these memberships new because to many they are a privilege in the enjoyment of which they have yet to participate. Can there be enjoyment in the payment of dues? Many members testify in the affirmative, but it depends upon the spirit of the member and his attitude toward the Society's work. So many mail their dues with a letter of sincere appreciation of the opportunity thus to contribute, expressing a very genuinely felt joy in making possible some increase in the Society's active work among the lodges. All the Contributing, Supporting and Sustaining members *do* so evidently thrill with this joy of extra Service. Not that the service is any less or the joy diminished by the payment of general dues, for a small contribution sacrificially provided constitutes a service much greater in spiritual value than one large in amount, but which includes no thought of good will and love. But those who through affection for their brothers, an inner realization of the value of our teachings, a real effort to be of greater service, to do more to help the work, and who therefore join the new membership groups, they reap joy in great measure in the payment of their dues.

These new memberships provide a special opportunity for those who can pay more than general dues to make their larger contribution regularly and systematically—quarterly, or annually. They come from our members to whom such opportunity is a joy and a valued privilege. To Headquarters such memberships have more than a financial value, for on a quarterly basis, as most of them are paid—they provide a steady and calculable income, permitting some planning of activity and expenditure in advance.

So to those to whom the new memberships are still new, we emphasize the value of their cooperation if they will subscribe for Contributing, Supporting or Sustaining membership at \$2.50, \$6.25 or \$25.00 quarterly. It is from these memberships especially that the additional activities to aid our smaller lodges and create new centers are financed. It is a work too valuable to be left undone and too essential for any with means sufficient to omit a contribution.

A new fiscal year is approaching and the ranks of our new membership groups should grow as the joy of a greater service grows in our hearts.

New Membership Renewals Lead

Members who took out the new memberships for 1930-31 are showing the sincerity and continuity of their interest by the way they are sending in renewals for 1931-32. They are leading the way, offering an example of promptness of payment as they have of generosity to our cause. All will wish to follow their example at least in the matter of promptness and many more will wish to join them in

quarterly payments of Contributing, Supporting or Sustaining membership dues.

Stepping Up

There is a theory behind the new membership plan that each year some proportion of the Society's members would step up its membership so that as new members entered and paid general membership dues, older members to whom Theosophy had become a subject of devotion and inspiration would, as it were, climb the scale to Contributing, to Supporting and ultimately to Sustaining membership.

The longer we are in the Society, the greater must our devotion and understanding become and these qualities cannot fail to bring with them a desire to serve more intensively by whatever capacities we may possess. Hence the reason for the expectation that there will be a continual influx of members from group to group, always steadily increasing the number of those in the higher groups. So we hope to find many general members now taking Contributing membership and many Contributing and Supporting members stepping up respectively into the Supporting and Sustaining groups. For with our deeper understanding surely must our service grow in strength.

Report of New Membership Plan

	Previously reported	Subscribed	Pledged
	\$5192	\$630	
Current total	5227	630	
Advance 1932 dues	470		

Ten Theosophical Best Sellers

MARCH 1931

Bhagavad-Gita, Annie Besant.....	cloth	\$1.00
Dreams, C. W. Leadbeater.....	cloth	.75
Light on the Path, Mabel Collins.....	cloth	.75
Meditation: Its Practice and Results, Clara Codd.....	cloth	.75
Looking Forward, Clara Codd.....	cloth	.60
New Light on the Problem of Disease, Geoffrey Hodson.....	cloth	1.00
Solar System, A. E. Powell.....	cloth	5.00
Summer School Proceedings 1930.....	paper	1.00
Voice of the Silence, H. P. Blavatsky.....	cloth	.60
When the Sun Moves Northward, Mabel Collins.....	cloth	1.50

PAMPHLETS

Understanding Life, Clara Codd.....	paper	\$.25
Theosophy and Christianity, Clara Codd.....	paper	.05
Thought the Creator, Clara Codd.....	paper	.05
To Those Who Mourn, C. W. Leadbeater.....	paper	.05
To Those Who Rejoice, Fritz Kunz.....	paper	.05
Theosophy for Little Children, Clara Codd.....	paper	.25
Reincarnation, Clara Codd.....	paper	.05
Other Side of Death, Clara Codd.....	paper	.05
Outline of Theosophy, C. W. Leadbeater.....	paper	.35
Health and the Spiritual Life, Geoffrey Hodson.....	paper	.30

The Theosophical Press
Wheaton, Ill.

The Inner Life ~ ~ ~

By Clara M. Codd

I would like to talk these next few instalments on the principles which enable us to make a true and splendid achievement of life. Life has taught me to see these very clearly. Whether life is a "success" or not, in the true sense of the word, depends, not upon the events of life, whatever they may be, but upon our reactions to those events, and these again depend, I think, on our underlying concepts.

The first step is to try and lose the sense of fear, hurry, pressure, strain; to get at home in the universe and to trust it absolutely. The "fear" of God is the beginning of all unwisdom, but the "perfect love which casteth out all fear" is the beginning of the Way. Sit down. Be at home. Keep still. Wait. "I waited for the Lord: He inclined unto me." We must realize two great truths. One is that we can only become what we already are potentially; the second is that the universe is ever and always our friend. We will comment on these two fundamental conceptions this month. Next month we will take the positive actions which arise out of them.

"Become that which you are," said St. Ambrose. The development of the human spirit follows the same method as the growth of a seed. In that tiny beginning, involved, lies all that which is afterwards unfolded. From the very dawn of the universe we can only become the thing we fundamentally are, and that is unique in the universe and so beautiful, so wonderful, so tremendous, we cannot even image it, except dimly. Let us say to ourselves: "I am the son of God Who is also the son of Man. At the source of my being I am for ever one with the Immortal Life and Light and Bliss. Immortal Love is my Father, undying Life shines through me, Truth. Light is only increasingly perceived within." We do not have to suffer and strain and struggle after something outside ourselves. We have to gradually uncover, bring into flowering expression, the hidden potentialities within ourselves, to grow into the utterly lovely thing of man's dreaming and God's intending.

"Truth is within ourselves. It takes no rise from outward things, whate'er you may believe.

There is an inmost centre in ourselves Where truth abides in fullness; and to know, Rather consists in finding out a way Whence the imprisoned splendour may escape, Then by effecting entrance for a light Supposed to be without."

This is the first thought. The second is to try and get rid of the illusion of separateness, the sense of demarcation between ourselves and our surroundings in the universe. We set up a false polarity between them, looking on the encompassing universe as inimical and alien, whereas it is really an extension of ourselves, and we are a focus point of it. Try even to get rid of the idea that your physical body has a surface. Melt it into the surrounding world, and live in that too.

If we and our surroundings are one the reaction of our surroundings to us cannot possibly, by any means, mean us harm. They are we, and all reactions are the just, perfect, and helpful answers to impulses arising from the centre within us. "God in the depths of us receives God Who comes to us; It is God contemplating God; God in Whom dwell healing and peace."

Life therefore is always our friend, yes, even when it brings us sorrow, disappointment, tragedy, despair. It does not bring us these things. They are our reactions to what it brings. Perhaps the reaction needs readjusting. We can intuitively perceive this, even if as yet we cannot intellectually formulate it.

"The universe exists for the sake of the Self." It exists, all its wonderful processes are going on, in order that the hidden powers of the Spirit may be drawn forth, evolved, into complete and lovely expression. Then how can we fear life in all its changing phases? We can learn from it, and most of all from sorrow and failure. There is one very quick and wonderful road to rapid growth and unfoldment, and that is to be brave enough to open our arms to sorrow, and to welcome it into our hearts. When it is really welcomed, it ceases to hurt.

Three things are for every one. Meditate on their unity till fear is destroyed. The three are God and Nature and Man. If we take the wings of the morning and fly to the uttermost parts of the earth, we have not moved from the Eternal Centre which is Life and God. If we make our bed in Hell He is still there, for there is only He.

This is the courage of our own immortality, our deathless selves. Such courage means strength, peace, and the beginning of the ability to learn and grow. No one can do that growing, that learning, for us except ourselves. Even the Master cannot do it. The Master is a soul gardener. He can watch and inspire, but He cannot do our growing for us. The plant must unfold from within, because it wants to, in response to the play of forces in the environment. "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal." But the Eternal is not outside His universe, or apart from it. To the wise who seek, all things are intimations of immortality, and the King in His Beauty lies hidden in every living thing. So to go far we must begin near, and realize that the Reality we seek is very close at hand.

Perhaps these thoughts accord well with the virtue of the month, *equilibrium*. What shall keep us steady on the Path as narrow as the edge of a razor, save unswerving vision and singleness of heart? But One I seek, but One I desire, but One speaks to me through all life's happenings, Thou alone, O! Eternal Loveliness and Bliss.

A Warning

Such deadly danger lies in the attempt to force the development of psychic powers for personal ends, or under the direction of so-called yogis, who belie their right to the title by placing a money value on their deadly wares, that these columns are ever open to the issue of a warning that may save the sanity, or even the lives of some who assume the risk, not knowing that there is no royal road to power, except that of selfless sacrifice.

The following case has been investigated by one of our best-known workers, himself fully clairvoyant and familiar with the forces involved. He sends it with the caption "A Warning," stating that it is typical of many cases.

"About four years ago, I took a course from a young woman lecturing in the city, the object of which was to put one in tune with the Infinite—to make our lives harmonious in every respect; happy, healthy and abundant. I was drawn to this course of lectures because my life was then and had been for years rather difficult, mainly financially—I had two sons to bring up, educate, etc. and our living to provide) and I wanted to conquer the everlasting worry of the economic situation, if humanly possible. This was my first introduction to occult science. It was all taught very simply, using English terms entirely—and certain breathing exercises were given. You must understand that I knew nothing of the centres of the body, nor of Yoga at that time—was utterly ignorant of everything pertaining to Occultism—so that I did not consciously try to awaken the centres to acquire powers, or anything of the kind.

"I was so anxious to attain this union and harmony with the Infinite, however (at the same time so ignorant of the forces with which I was working) that I gave up everything at one fell swoop, at it were, to concentrate on this one idea. I felt as though I had just discovered the one and only thing in life (which of course I had) and I immediately set out to "stream-line" the ship—to purify thoughts, actions, my whole life—and all the time practising the breathing exercises. In justice to my teacher I must say that she did not know how literally I was taking her instructions, nor how erroneously in one respect. I did not realize, nor did she, that in going into this "hell for leather" (pardon the expression—it seems the only one adequate) that I was doing breathing exercises hour after hour after hour instead of a few minutes at a time, as she advocated—although she thought I was making remarkable progress.

"Her theory was that this vibration or ray, brought up through the body by means of breathing exercises, and out through the "third eye" in the forehead enabled one to create in the 'ether', which would manifest in the material. She did not teach anything about the centres, or mention Yoga—but of course what she was teaching was Yoga. This

was a means of enabling one, who could do it, to make his life what he wished it to be.

"I regret to say that what I was creating was money—actual dollars floating toward me by the tens of thousands. I could see them plainly in the 'ether'—that was what I needed in life, and that was what I was creating. (I must make it plain, however, that it was not for the money itself—money as money has never meant anything to me; it is merely what one can do with it to make life so much simpler and easier and happier for everybody). Also many other pictures were passing before my vision, scenes of all kinds and beautiful colors and patterns—just as I have heard you say, like a cinema or motion picture.

"However, to make a long story short, after three or four months, one night while I was doing the breathing exercises, something happened—the whole course of the 'prana' or vibration or force or whatever it was, was suddenly sucked into my spine. That is the only way I can express it. At the time I didn't know what had happened, yet for some reason I wasn't frightened then. I thought it must be a natural result of what I was doing. Soon, however, as the force mounted to my brain—well, I needn't tell you what I went through after that. I almost went insane. It was only by the grace of the Infinite and the very greatest effort and exercise of will power of my life that I found I could, bit by infinitesimal bit, make the force go back down my spine just sufficiently to hold my brain from flying apart. I really don't know how I—or rather, we—existed for the next three years. It was literally all I could do to hold myself together; I was a nervous and physical wreck. The worst of it was that I could go to no one—there was no one who had ever experienced this personally, and even my teacher apparently could do nothing; she tried, but I could feel that her knowledge was merely academic, and her view of it did not coincide with what I *knew* had taken place in my body.

"Well, at any rate, I am now practically normal—certainly infinitely better physically—but the thing I want to talk to you about is the fact that I cannot meditate or concentrate at all without suffering intensely in my head. Even a very few minutes' meditation will cause a violent headache. I have thought and hoped that this would gradually wear off in time, and I still hope so, but I have wanted so badly to talk to someone who *knows*. You seem to be a direct answer to prayer—you know of your own inner experience of these things—and there is no one else who does."

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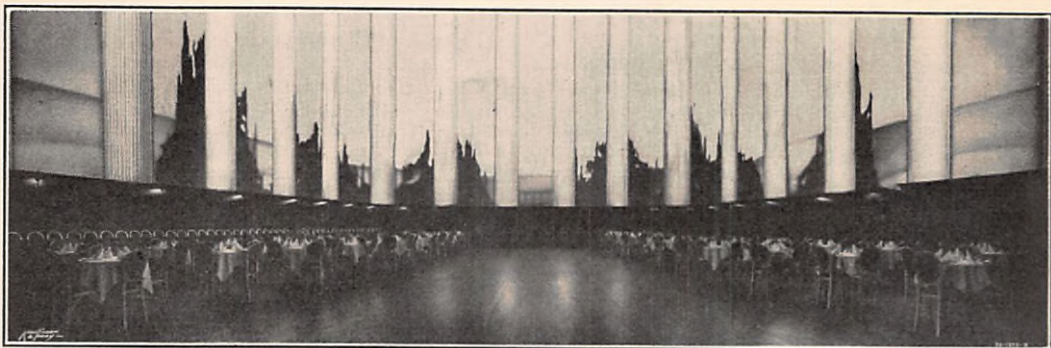
WORLD THEOSOPHY

An International Theosophical Magazine

Editor—Mrs. Henry Hotchener

6137 Temple Hill Dr. Hollywood, Calif.

Subscription rate \$3.50, Foreign \$4.00



*45th Convention, Chicago, Aug. 16 to 18
4th Summer School, Wheaton, Aug. 20 to 26*

The Convention Hall—Music That You Can See

No glitter and flash of gold and mirror in this ball room but instead the splendor of color in a symphony of motion or static scenes of stately beauty.

The Bal Tabarin, newest of the ball rooms in the reconstructed Sherman Hotel presents in itself attractions not to be found elsewhere. It is the scene of the installation of the clavilux or color organ producing a ball room literally painted with light. The hotel management tells us that Thomas Wilfred the artist inventor, experimented for twenty-four years in the use of light as an art, appearing in recitals in London, Paris and Berlin where he was hailed as the creator of a new art. In their descriptive language we learn—

"Twenty-seven hidden projectors, operating from the invisible keyboard of the Color Organ, play stately, tinted symphonies in motion, form and color."

"Music that you can see. Visual concertos."

"Across three thousand feet of wall space marches a new art."

"A ballroom that can be instantly transformed."

Here is something new in a convention setting. During our business sessions and meetings beautiful static effects will decorate our walls, stately Grecian columns or natural scenes delicately colored and shaded, with full illumination or dimmed in degree to produce the most restful effect. While no business is in progress, the splendor of color in motion, a flow of gorgeous hues producing the symphonies and concertos of color or the beauty of gently waving palm trees and rolling waves. Infinite variety of tonal effect in form and color and light.

Besides this special attraction which will be operated exclusively for us during the four days of convention the hotel offers all the conveniences for our guests and members that

can be desired. Rooms will be available at specially low convention rates guaranteed to all who register or make reservations in advance and meals suited to theosophical palates will be served in all the seven dining rooms with a full range of prices. One of the considerations in the choice of a convention hotel was the dependability of vegetarian dishes and the availability of simple fare served amid congenial surroundings.

Our Convention hall is on the top floor of the new wing, served by an independent elevator and away from all the noise and bustle of hotel life. A lounge at the approach to the hall will be all our own for the social convenience of our members, and committee rooms and rest rooms belonging to our hall will be reserved for the exclusive use of our people.

In this setting, a convention suite complete that for four days will be ours, we shall be in a world of our own, to make of it what we will. The physical arrangements will be perfect but the world that we shall make will be a world of that friendliness and mutual love and comradeship in Service from which peace and progress grows, a world of the spirit and of unity and understanding.

Dr. and Mrs. Arundale at Convention and Summer School

A cablegram just received contains the wonderful news that Dr. and Mrs. Arundale will attend both Convention and Summer School. Their presence is so great a privilege that every member will want to come to give them a wholehearted and enthusiastic welcome and to share in making the Convention and Summer School an unusual time of spiritual inspiration and renewed zeal.

We could not make a happier announcement and we shall tell you more about it when the arrangements have been completed.

Dr. Cousins

Among our shattered dreams is that based upon the hope that Dr. Cousins would be with us at Convention and Summer School. He would have brought a new charm to our School, for he is outstanding as a progressive educationalist, with an inner appreciation of its purpose and of the ways of its application. He is an old friend of the Society, but we shall have to consider him as reserved for some future occasion, being this time unwillingly content with his gracious message of goodwill for Convention and Summer School.

Mr. Hodson's Suggestion

May I be permitted to make a suggestion in your columns concerning the forthcoming summer school? Since one of the great needs in our work throughout the section is for capable public speakers, would it not be well to include in the summer school program a series of classes under the title, "Presenting Theosophy Through Our Lodges." This would concern, chiefly, the preparation and delivery of lectures, though the subject of organization could be included.

If this were agreed upon, lodges might find themselves able to send promising workers to the summer school, even subsidizing their attendance there in the hope that on their return they could take up public lecturing. If no more suitable leader for these classes is available, I should be glad to include them in my curriculum. This would include at least ten class meetings, in which there would be opportunity for delivery of experimental lecturettes by the students, followed by helpful criticism and advice.

Hotel Rates

The Sherman Hotel where Convention will be held in Chicago quotes the following minimum rates:

Room with bath, for one person, \$2.50 per day.

Room with double bed and bath, for two persons, \$4.00 per day.

Room with two single beds and bath, \$6.00 per day.

Volunteer Workers

Additional workers will be needed to reinforce our regular staff during Convention. If you would like to help please write Mrs. Betsey Jewett, Theosophical Headquarters, telling what you can do and when. Typists, stenographers, registration clerks, information clerks, ushers, doorkeepers and messengers all will be needed.

Miss Poutz

Another reason for coming to Convention and Summer School—Miss Poutz is coming!



Our Summer School Lecture Tent

Summer School

Those who have known the joy of Summer School are the ones most eager to come again. Everyone agrees that the happiness of daily association with those who are our true comrades in the work under the ideal conditions provided by Headquarters means inspiration and happiness for all the year. Then, too, it is profoundly true that the feeling of unity so beautifully developed during Summer School days gives new life and strength to the work of every lodge and member who has shared it. To study, to play, to dream and to aspire together, means that each one carries with him the strength and inspiration of the whole group into whatever work he may be doing for the Society.

Come with joy in your heart and you will return to your home to radiate that joy.

Convention and Summer School Programs

Next month we shall publish in the MESSENGER the complete program of activities but in the meantime we have much to look forward to.

As already announced Mr. A. P. Warrington will give the Blavatsky Address, one of the big Convention events, both for ourselves and our friends.

Miss Clara Codd and Mr. Geoffrey Hodson will be Convention speakers and will also hold Summer School classes. Needless to say that to know these splendid friends of ours in happy associations is the privilege Summer School offers and in this classification we are very glad to include Mr. Warrington who is also coming to Wheaton.

Railway Certificates

The railways will again make special rates for transportation—full fare en route to Convention and half fare returning. This rule applies, however, only to members of the Society and dependent members of the family. Your cooperation will of course be essential in securing the certificates, further details of which will be given later.

Welcome to Wheaton

Two tested servers from other fields have joined our band at Wheaton. Mrs. Betsey Jewett, former Secretary of Glendale Lodge and of the Federation of Southern California Lodges, has been appointed by the Board to the office of Secretary, and Miss Etha Snodgrass, President of the Central Federation, has assumed some of the responsibilities in connection with the MESSENGER and publicity as well as the work incidental to the establishment and operation of the Lecture Bureau.

Substantial personal sacrifices on the part of both of these long-time servers of the Society, in order to permit their participation in our work at Wheaton, ensures the spirit of love in all their efforts, which alone makes service fruitful.

Dr. Pickett in Cleveland

Through a misunderstanding it was announced in the April MESSENGER that Dr. Nina E. Pickett would work under the direction of the Northern Ohio Federation. It is true that she will be in Northern Ohio, but the work is under the auspices of Cleveland Lodge and not the Ohio Federation.

Gokhale Hall Lectures

Bishop C. W. Leadbeater and Mr. C. Jinarajadasa have recently concluded an interesting series of lectures in Madras under the general title *How To Live*. Bishop Leadbeater's subjects were *The General Attitude of the Theosophist Toward Life* and *The Theosophist's Attitude to Death and After*; the lectures by Mr. Jinarajadasa were on *The Theosophist's Attitude to the City and the Nation* and *The Theosophist's Search for Religion among the Religions*.

"FINDING MYSELF BY NUMBERS"

is Most Intriguing!

It helps you to understand the WHY of the Past and the HOW of the Future.
If your talent is locked up, free it with Numerology.

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Find your own Number through the Science of Numbers and you will find your particular path to happiness and success.

ARIEL YVON TAYLOR, 310 Riverside Dr., New York City

Please send me free of charge a LIST OF MY BEST DAYS FOR 1931, with an Outline of your Advanced Course on Character Analysis, Vocational Guidance and Forecasting, "*Finding Myself by Numbers*." 2c postage enclosed.

My birthdate is
Month Day Year

Name

Address

Miss Elaine Scribner

A newspaper notice from Toledo, Ohio, announces a lecture by Miss Elaine Scribner on *How To Dominate the Sub-Conscious Mind* which was given as part of her advance work for the series of lectures by Mr. Rogers beginning April 26.

In this connection we should like to offer Miss Scribner our hearty congratulations on the excellence of her preparatory work in making all arrangements prior to Mr. Roger's own arrival; there is no doubt that her tact and skill in securing publicity and her ability to enlist enthusiastic cooperation wherever there were lodges or members have contributed in no small degree to the success of Mr. Roger's lecture tour.

Adyar Day

AUDITOR'S REPORT U. S. ADYAR COMMITTEE

Ventura, April 10, 1931.

Dr. Ernest Stone,
Secretary and Treasurer,
U. S. Adyar Committee,
Ventura, Cal.

Dear Sir:

As requested by you I have audited the books of the Committee from March 25, 1930, to April 3, 1931, and checked them with the Bank Deposits and Checks also with the vouchers, and find everything absolutely correct.

Respectfully
(Signed) A. R. WATERS,
Auditor.

Adyar Day Fund

By DR. ERNEST STONE, Secretary-Treasurer

Success! The American Section went over the top in its 1931 Adyar Day Campaign, subscribing the sum of \$3,800.00, equalling last year's mark. A bank draft for 10,509 Rupees has been sent on to Adyar. We can visualize the smiling countenance of our great Leader, Dr. Besant, as she opens her mail to find such a hearty and substantial response from the members of the American Section. A true and loyal band of co-workers has once more answered the call with gladdened heart, expressing in a measure the gratitude felt for the many blessings received. In the contributors to the Adyar Day Fund we have an army of faithful knights marching on down the ages with flags unfurled and eyes fixed on the distant horizon whence cometh the life and understanding of the human race in its forward march to perfection.

Memorial to Katherine Lurman

As a token of love and friendship the members of Maryland Lodge, Baltimore, established an Adyar Day Memorial Fund to the memory of the late Katherine Lurman, beloved member of that Lodge, a faithful worker of many years standing.

As practical idealists the Lodge members subscribed the record sum of \$225.00. Congratulations!

What Our Audiences Want to Know

Questions and Answers After Lectures by
GEOFFREY HODSON

I

Q. Do faerie folk marry?

A. No, their bodies are immortal and are not produced by any kind of material propagation. I do not understand fully how their bodies appear; they seem to be the natural forms produced by the play of devic consciousness upon the matter of the subtler planes. The principle of creative sound vibration must be involved, but as I have never observed the process, I cannot say definitely how they are "born."

Q. How can one help children to see fairies when neither parent can see them and yet do believe in them?

A. There is no need to help them for many children see naturally. Don't inhibit them by referring to their descriptions as stories or untruths and punishing them. Most children, if left to themselves, have a measure of higher vision. If they have not, no attempt should be made to force it. Unless these experiences are perfectly natural, they are valueless. If we allow children to be themselves, they will reveal many things to us.

Q. How is it that many people see incarnate human spirits but cannot see nature spirits?

A. Possibly because they are not in sufficiently close touch with Nature. Relatively few people are. The artist and the child both achieve this naturally. It is easier to contact the human than the angelic type of vibration because their wave length differs from our own. Also, the attention is not generally focussed in the angelic direction and what one sees clairvoyantly depends largely upon the way one's thoughts are turned.

Q. I have always heard fairies referred to as "she." Are there any male fairies?

A. There is no sex in the angelic kingdom. There is a suggestion perhaps of the modelling of the female form and of femininity in some types and of masculinity, virility, and power in other types. But there is no real sex life or differentiation between them. When the higher levels of angelic life are entered, the difference in appearance disappears, leaving only a conception of asexuality. An exception to this is found in such beings as Isis, Ishtar, Aphrodite, Pallas Athene and Our Lady, who are feminine in appearance.

Q. Is it necessary to wait a long time to see the nature spirits, or if one is personally acceptable to them are they willing to show themselves at once?

A. It varies with different individuals. If, for several lives, one has had opportunities of studying the deeper truths, one comes into this life with the higher faculties near the

surface and as soon as the right conditions are provided, these begin to show themselves. If on the other hand it is the first time in any life in which these deeper truths have been studied, it will take longer to apply them and change one's life in accordance with them; it will therefore be longer before superphysical and spiritual vision show themselves. With regard to the actual fairies, it is not so much that they show themselves, but rather that one looks out and sees them. They are present wherever there is vegetation. To see them depends upon the power to pierce the veil which normally hides them from view.

Q. Do these little fairies and gnomes progress and go on to higher realms?

A. There is an orderly progression throughout all life, whether human or angelic. The gnome, for example, passes on to the landscape angel and increases in stature and ensouls larger areas of landscape until he becomes an angel of a continent and eventually the great spirit of the earth itself. Such a development would probably occupy several evolutionary schemes. The same principle applies to all types of nature spirits.

Q. Is any special location in Southern California more populated with fairies than another?

A. May I alter the question? Is any location in Southern California less populated with fairies than another? Yes, in the cities where men are. In the present phase of our evolution, we drive them away by our coarse vibrations, our alcohol and nicotine-stained auras, our drug-ridden bodies and our brutality and selfishness. All these are very inimical to them and drive them away. One must get away from the busy haunts of men into the mountains, deserts and the forests, where Nature is left reasonably free from the interference of men, for there the nature spirits of all types and degrees are to be found in abundance.

Q. What length of life do nature spirits have?

A. They are immortal, undying beings.

Finland Elects General Secretary

Last month we had the pleasure of recording the election of the General Secretary for the Irish Section, and now comes a letter from Finland advising us of the election in March of Architect A. Rankka to the same position for that country. Mr. Rankka, whose address is Kansakoulukatu 8, Helsinki, will serve for three years. The American Section sends best wishes to the Finnish Society and Mr. Rankka.

Therefore is it that in this Outer Court things that are painful in the world outside become as joy, and the suffering that purifies is the most welcome of friends.—Dr. Besant.

A Lotus Interpretation

By ISABEL B. HOLBROOK,

Given on White Lotus Day, 1930, Before the Annie Besant Lodge of Boston.

"Spake full well in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, so blue and golden,
Stars, that in earth's firmament do shine.

"Stars they are, wherein we read our history,
As astrologers and seers of eld;
Yet not wrapped about with awful mystery,
Like the burning stars which they beheld.

"Wondrous truths, and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of His love.

"These in flowers and men are more than
seeming;
Workings are they of the self-same powers,
Which the Poet, in no idle dreaming,
Seeth in himself and in the flowers."
Longfellow.

The lotus has stood as the symbol of the world from ancient Indian and Egyptian days. Great Ones with cosmic vision have described the make-up of a solar system as similar to an opened lotus, with its planetary petals. In slightly later times, it symbolized the residence of the gods and likewise their thrones of power upon which, like Harpocrates of old, they are pictured.

But not of these would we now speak, but, rather (as the line from our quotation puts it) to use the lotus "wherein to read our history"—the history of White Lotus day, and the one whose day it is and whom we revere.

The lotus plant strikes tough, ropey roots out in all directions and deep down into the mud of earth, the mire of earth. It sends strong unbranched stems straight up from its earth-line through the water-zone until it unfolds peltate leaves, to float on the water surface or holds them up into the air like altar-salvers in Sun-god worship.

Madame Blavatsky sent out tough, ropey roots of life deep down into the mud of earth; she tried the soil in many directions; she sought the nourishment of experience in many lands. She pushed her life-stem perpendicularly up through the watery belt of the astral, passing through, with purpose unbranched, the desire zone until she floated upon the great film of mind—where water and air touch; where the unreal and the real meet—strong peltate leaves of knowledge; literally leaves of knowledge under whose shadow, like that of lotus leaves in the ponds, smaller lives can gather, while the giant intellects of the upper mind can use that wisdom—as are the lotus leaves used by fisher birds—as footholds of safety, as platforms of life, as vantage-ground for food getting.

Those who knew Madame Blavatsky of earth-life only called her a charlatan and a coarse creature. Those who knew her of the

water-life only saw a woman of unconventional ideas and acts. Those who knew her as author only classed her coldly among the seers of intellect, too profound to be understood.

So it was that the Madame Blavatsky of those three worlds was not thought much of by the people of those three worlds. Neither is the lotus plant sought for, or thought much of, for its roots or its stem or its leaves.

The blossom gives the value to that plant. Theosophists who know of higher worlds than those three evaluate Madame Blavatsky at a figure infinitely above that of other people, because we believe that her soul had reached the lotus-blooming time. We believe that Great Holy Ones, of so high a stature that they look down from the sunlit realm far above earth, water, and air, had seen the unfolding lotus bud of her life. We believe that she had opened up to them, as does the lotus blossom to the sun, the gold buddhic heart of her being, and had flung out, for their use, the blue and rose-white many-petalled whorls of atmic power.

Great as that reason is, yet there is another comparison that can be made to tell why we, as Theosophists, exalt and revere her, of whom a Great One has said "we love, with meaning, to call H. P. B."

"As the lotus germinates and blooms
By grappling firmly with the muddy soil,
Then consecrates its fragrance and its form,
To lift the lower, and itself adorn;
So does the human soul, an alien here,
Leave heaven's gate to tread life's tearful
way,

To wrest, by contact, all the senses hold,
And for the All its latent powers unfold;
And when full conquest thus has been attained,
When for the All its victories are gained,
High in the Light, with golden centre, whole
It stands, perfected type—a rounded soul."

After the lotus has basked for a short time in the sunlight, it then drains the roots of vitality, saps the fluids of stem and leaves, flings off its delicate petals, and, as a last sacrifice the gold of its heart to build its seed-carpel, an ark which will hold posterity's hopes safely, a little brotherhood of seeds. Then does its stem break, but the severed seed-vessel bears adown the waters a cargo of life-germs, dropping one here and there to take root and grow.

So this is our tribute, in the words of another:

To H. P. B.

"Mighty Soul, invincible, though crushed in
outer form,
Thy spirit ever moves in that harmony of
God's plan

We fain would enter and therein abide;
How thou hast wrought 'mid men, what stones
Hast laid in building the white new temple
Of God's law, we scarce may know, Yet this
We feel—thou art a Master Builder of that
House not built with hands. And for thy
Mighty strokes directed by thy Royal Master's
will

Earth shall rejoice in earlier deliverance.
Men, angels, and the very Gods declare thee
blessed."

W. V. H.

A New Lecturer—Mrs. Josephine Ransom

We know from happy experience the joy of welcoming lecturers from the English Section and we therefore have every reason to anticipate the coming of Mrs. Josephine Ransom next October for a tour of the United States.

Mrs. Ransom has been a Theosophist for many years and has had the privilege of knowing many of our leaders and of working with them in close association. She served as Dr. Besant's secretary for several years, a period interrupted by a nine-months' lecture tour in Australia, and later worked with Miss Bright in England. Her interests include both politics and education for in England she founded the Britain and India Association, and was also responsible for the organization of the first theosophical school in England. Mrs. Ransom has been General Secretary of both the Australian and South African Sections. Lecturer, editor, author, executive, she comes to us with a rich background of theosophical knowledge and experience. Lodges will want to know more of Mrs. Ransom's original and varied lecture repertoire in arranging their fall schedules.

Mr. Jinarajadasa's Birthday

The following invitation reached us too late for our good wishes to reach "C. J." on the day, but we extend them now.

"Mr. Jinarajadasa has great pleasure in inviting all the residents (at Adyar) to a birthday party (no refreshments) on Saturday, the 14th, at 5:15 P. M., under the Banyan, to celebrate the day of his joining the Theosophical Society. His diploma bears the date March

14, 1893, and this is his real birthday. On the 14th of March each year, he will most gladly accept from all his friends felicitations for 'many happy returns of the day' and when he finally leaves this seventh and lowest Plane for good, to live in the other six Planes, he hopes his friends will celebrate the day of his departure with feasting, saying 'He has at last gone on his long-wished-for-holiday.'"

Ohio Federation

The contact meeting of the Ohio Federation mentioned in the MESSENGER last month, was held as scheduled at the home of Mrs. Margaret Tolby, in Lima. Seven lodges were represented either personally or by papers and there were several National members and a number of visitors present. The subject considered was "How Can Theosophists Best Serve Humanity," and the bulletin sent us by the Federation President, Mrs. Jennie Bollenbacher, gives a very interesting resumé of the discussion.

Of further interest is the announcement of the annual convention of the Ohio Federation to be held on May 2 and 3 in Columbus. The very interesting program includes the annual banquet to be followed by a Symposium, with Frank E. Noyes as Master of Ceremonies. Mr. L. W. Rogers, our National President, will be the principal speaker and the closing talk will be given by Mrs. Jennie E. Bollenbacher, the president of the Ohio Federation.

New Books And Editions of General Interest to Theosophists

Voice of the Silence, H. P. Blavatsky.....	leather	\$1.00
Light on the Path, Mabel Collins.....	leather	1.25
*Esoteric Writings, T. Subba Row.....	boards	2.00
*Science of Social Organization or Laws of Manu, B. Das.....	cloth	3.50
Jimgrim, Talbot Mundy.....	cloth	2.00
Mind Radio, Max Wardall.....	paper	.25
Personal Ascendancy and the Subconscious Mind, M. Wardall.....	paper	.50
The Servant, C. Lazenby.....	cloth	1.00
Soul and Its Mechanism, A. A. Bailey.....	cloth	2.00
Astrological Key Words, M. P. Hall.....	cloth	2.00
New Model of the Universe, Ouspensky.....	cloth	7.50
Twelve Principal Upanishads, Dr. E. Roer, 3 vols.....	cloth	9.00
Flame of Youth, C. Jinarajadasa.....	cloth	.75
Eternal Poles, C. Bragdon.....	cloth	2.00
Solar System, A. E. Powell.....	cloth	5.00
Earth Gods, Khalil Gibran.....	cloth	2.50
New Light on the Problem of Disease, G. Hodson.....	cloth	1.00
The Stars in Their Courses, Sir James Jeans.....	cloth	2.50
Intimate Glimpses of Mysterious Tibet, G. E. O. Knight.....	boards	1.00
Psychic Self-Defence, Dion Fortune.....	cloth	2.50
Personality of H. P. B., C. Jinarajadasa.....	paper	.50
The Source of Measures, J. Ralston Skinner.....	cloth	5.00
Meditation: Its Practice and Results, C. M. Codd	cloth	.75
People of the Blue Mountains, H. P. Blavatsky.....	cloth	2.00
Buddhas Golden Path, D. Goddard.....	cloth	1.75
Studies on the Book of Enoch, Isabel R. Hol- brook.....	paper	.50

*In preparation.

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What Lodges Are Doing

Mrs. Leslie R. Steele, Secretary of Boulder Lodge, writes that the lodge is experiencing a revival of interest, and prospects for the coming year are bright.

An interesting program has just reached us of the Adyar day meeting of Schofield Barracks Lodge, Honolulu, Hawaii. Music, both vocal and instrumental, was interspersed with reminiscences of the Founders, and appropriate poems.

At the annual general election of Ann Arbor Lodge the following officers were elected. President, Prof. J. M. Albaladejo, Vice-President, Mrs. Conrad Georg, Jr., Secretary, Mr. Felix Layton, Treasurer, Mrs. Eleanor Mason, Librarian, Mrs. J. M. Albaladejo.

Pythagoras Lodge was recently reorganized when Mr. Rogers visited Cincinnati and they report the election of the following officers: President and Publicity Agent, Wm. E. Mackelfresh, Jr., Vice President, Elizabeth Fisher, Corresponding Secretary and Treasurer, James S. Perkins, Jr., and Recording Secretary, Winifred Colvin.

St. Louis Lodge turned its regular monthly social in March into a surprise birthday party for the President, Mr. Chas. E. Luntz, who has served the cause of Theosophy for many

years, and has filled that office for several terms. Cards, dancing and informal social contacts made a delightful evening for those present. The program of classes as given last month continues through April, and in addition there is to be a series of Friday evening classes in "Simplified Theosophy."

Truly "an amazing achievement" is reported by St. Louis Lodge in the addition of 48 new members after a week of lectures by Mr. Rogers. Mr. Rogers states that this is the largest number ever obtained during a single week by one Lodge in his entire experience of 28 years. It is noteworthy that St. Louis Lodge is making special arrangements for the instruction and guidance of these new members. The bulletin from St. Louis adds that they are looking forward to a week's series of lectures by Fritz Kunz beginning May 17.

Oakland Lodge, Oakland, Cal., is enjoying beautiful new quarters in the Women's City Club Bldg., 1436 Alice St. They have access to a hall which seats one hundred and twenty-five, and the corresponding secretary writes that while they are practically in the heart of the city, they are away from the noise of traffic. Members' meetings are held the first Tuesday of each month, and public meetings the other three, as well as a public lecture every Sunday night. They have a library, which is open from two to four every weekday.



Rooms of the New York Federation

Mrs. Orlene Barnett Moore writes that under the direction of their Vice-President, Mr. George H. Gell, Birmingham Lodge has enjoyed a unique series of programs and suggests that Mr. Gell would be glad to assist any other Lodge officers who might wish to correspond with him. The series was divided into three parts, the first dealing with textbook Theosophy, the second discipleship, and the third the Masters. The effort was to present each subject as an inspiring, life-giving force and not merely as so much quoted text material, and the question and answer evenings proved particularly successful in effecting this result.

We would like to advise any lodge that wants hints and suggestions as to lodge or individual activities, ways of raising money, means for promoting sociability, etc., etc., to write Mrs. Mary M. Patterson, Secretary T. S. Lodge, 714 West 11th St., Oklahoma City, Okla., and ask to be put on the mailing list for their monthly bulletin. Also ask for back numbers. Oklahoma City has recently purchased their own home, notice of which was given in last month's MESSENGER and the bulletin tells of the progress of getting it furnished, settled and paid for, in a manner that always inspires the present writer, at least, to want to "go and do likewise."

Each month the MESSENGER receives a neat post card giving the coming month's program of Besant Lodge of Cleveland, Ohio. Study classes in Theosophy are held each Monday afternoon and evening. Wednesday afternoon, Intermediate Astrology; Thursday afternoon, Greek Mythology, and evening, Beginner's Astrology; Friday evening, Isis Unveiled. Members meetings occur on Wednesday evening, at 7:15. The meeting of April 8 will be a joint session with Cleveland Lodge, and on the fifteenth Dr. Pickett will be with them. Members meetings last one hour, and the hall is then thrown open to the public and either a special lecture or a social gathering is held. On April 24, the Theosophical Order of Service will use the lodge room for a special meeting at which local experts will speak on the subject of "Animal Welfare."

The accompanying cuts of the rooms used by the Lodges of the New York Federation, in New York City, are an inspiration and a challenge. This beautiful environment provides the ideal background for Friday afternoon teas, when the enquirer learns of Theosophy and finds Theosophists friendly and responsive; and undoubtedly accounts in considerable degree for the increased vitality of the Society in the New York district.

The rooms are open daily from 12:00 to 9:30 in the evening and the librarians are kept busy meeting the demand for books from the very fine library. The splendid cooperative spirit of the member Lodges makes possible the success of this New York center.

The enthusiasm created by Geoffrey Hodson in a series of lectures during November and December has been sustained under the guidance of Fritz Kunz as president of the Federation, and still continues, following the lectures by Claude Bragdon and Max Wardall.

Co-Masonry

Opportunity will be given again this year for those interested in Co-Masonry to apply for admission to the Order through Lodge St. Germain No. 515, Chicago.

For information write to Miss Ila Fain, 6254 Blackstone Avenue, Chicago.

Sirius Lodge No. 556, meeting at the T. S. Headquarters at Wheaton, similarly extends an opportunity to applicants to enter the Order, and those favoring entry through Wheaton should write the Lodge Secretary, Miss Frances Cunningham, c/o The Theosophical Society at Wheaton, Ill.

Applications for either Lodge must be received in time to be acted upon before the second Sunday in June. Those who are interested should therefore write immediately for particulars. Degree work will be done immediately preceding or during the T. S. Convention.

More About Lodge Plays

The T. O. S. of Birmingham has an active Arts and Crafts group which was responsible for a delightful evening in April when Barrie's one-act play, "The Twelve Pound Look," was presented. There are many one-act plays which, like this one of Barrie's, require very little stage setting and costuming. The lines may be read from books if members are too busy to memorize them, although of course, the production is much more effective given directly. Any lodge wishing to share ideas along these lines may write to Miss Marie Lewis, c/o Woodward Iron Co., Woodward, Ala., who is Head Brother of Birmingham T. O. S., or to Mr. G. H. Gell, same address, who has charge of Arts and Crafts.

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The Personality of H. P. B.

(Continued from page 387.)

were afterwards. And so H. P. B. was indeed sacrificed, whether purposely, as Subba Row says she ought to be, or only by the stress of circumstances, the Master alone knows. She left India—for health's sake, said Colonel Olcott; but H. P. B.'s own phrase was, "kicked out of India."

We get a glimpse of a profoundly moving scene at this time. C. W. Leadbeater returned to Adyar from Burma soon after it happened, and heard from H. P. B. herself the story of the event. He tells us that she was desperately ill at the time with "congestion of the kidneys, rheumatic gout, and an alarming loss of vitality, added to an enfeebled action of the heart"; the physician, Dr. Mary Scharlieb, had left at night promising to return next morning, but expressing grave doubts if H. P. B. would survive the night. As a matter of fact, H. P. B. longed for death, for her martyrdom was greater than she could bear. In the outer room there sat whispering the two Cooper-Oakleys, Damodar Mavalankar, Bowajee D. Nath and Dr. Franz Hartmann, waiting for any call from H. P. B. Suddenly there appeared in the verandah the Master M. fully materialized; he passed quickly through the outer room into H. P. B.'s room. Meanwhile, those in the outer room withdrew. After the interview, the Master retired as he came, and vanished. Next morning, much to the physician's surprise, H. P. B.'s condition had undergone a marvelous change towards recovery; the doctor found, not a corpse, but a patient who was not only out of danger but with the symptoms of a dangerous malady greatly diminished. When H. P. B. recovered, she told her intimate friends how her Master had come and given her two choices—the first, to die and pass on into peace, with the end of her martyrdom, and the second, to live on a few years more to begin *The Secret Doctrine*, so that at least a few faithful souls seeking the Wisdom might be enabled both to get the Wisdom and to come to the Master's feet.

So once again H. P. B. offered herself in sacrifice, that the Movement might be helped. She did not foresee how, after a few more years of martyrdom, a faithful band would gather round her, so that her last years might be not of storm but of peace. Expecting nothing, she gave all; and the result of her sacrifice is that we have her *Secret Doctrine*.

When trying to understand the personality of H. P. B., one cannot help noticing what an unusual mind she possessed. It was rich in knowledge of anthropology and religion, with a vast mass of general facts of science and philosophy also. This mass of knowledge was correlated in her mind to a scheme—a Plan of Evolution, as we Theosophists term it to-day. But in the exposition of that scheme, however, she was not clear, and even the Master K. H. once said of her explanations that the "tail peeped out before the head." Her *Secret Doctrine* is a troublesome book to a mind

trained in the universities; when she begins a topic, no clear statement is found in any one sentence or paragraph, no definition, so to speak. One topic leads to another, till the thread seems lost. It is all intensely fascinating to a mind which seeks to grasp the Totality of things, and not merely to discover what particular system H. P. B. is creating. She is infinitely suggestive to the intuitions, though often to the academical mind she offers facts in unrelated groupings, or in no groupings at all. But she throws bridge after bridge, from mysticism to science, from philosophy to occultism. It is this which makes her writings infinitely suggestive.

H. P. B. was too intent on the knowledge which she longed to give to possess any literary vanity. She knew that her English might be defective in expression or in literary form, and so she gladly welcomed help from friends. If anyone with some special knowledge was near her, she promptly asked him to go through anything which she had written, and to correct misstatements of fact. Any suggestion made to her, as to some clearer way of putting what she desired to state, was at once accepted by her. We can therefore well understand why, after the first edition of *The Secret Doctrine* was published, she was anxious to amend much in it in a later edition. Before she passed away, she instructed her immediate circle to revise the work, according to their best judgment, and to remove equivocations in phrasing, and to make its language more acceptable to a critical audience. The two Keightleys and G. R. S. Mead did this for the second edition. The attempt made by some to make the first edition into a Gospel, whose wording must not be changed, because it expresses the final thought of H. P. B., is only possible because they had not known H. P. B., nor the way she produced her works.

Much has been written showing that H. P. B. was masculine, rough and unfeeling. Certainly she smoked—but so did all Russian ladies then; she was witty and used her wit as a barb when necessary. No one certainly would ever say she was sentimental. But I want to suggest to you that all that was a *mask*. I should like to quote this incident to show that she was utterly tender at heart for in it H. P. B. reveals herself in a new way.

There is in Adyar a letter which she wrote to George Arundale on his fourth or fifth birthday. She was very fond of him as a child, and so when his birthday came, she selected a special piece of note-paper with a picture on it a child would understand, and wrote as follows:

To Georges Chela Esq.

Happy New Year to the most Honourable Georgy Esq.

A box of sweets is forthcoming from Russia, a cold and pious country where the undersigned is supposed to have evolved from. When it arrives—you shall have it and when you understand what your loving old friend

(Continued on page 406.)



Book Reviews



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

Evolution as Outlined in the Archaic Eastern Records, by Basil Crump. Published by the H. P. B. Library, Victoria, B. C., Canada. Price, cloth, \$1.25, through The Theosophical Press, Wheaton, Ill.

This book is a further elucidation of the Stanzas of Dzyan and the Secret Doctrine, in a manner that will make the occult truths discernible to the general public. The Secret Doctrine, the author says, being too bulky and abstruse, he has interpreted the Stanzas with as little foreign terminology as possible. It is reasonable in price and so worthwhile that every true student of the Secret Doctrine should have a copy.

Vale and Other Poems, by A. E. (George Russell). Published by The Macmillan Company, Chicago, Ill. Price, cloth, \$1.50, through The Theosophical Press, Wheaton, Ill.

Another volume of poems from the pen of the eminent Irish occultist. To such as have read some of his earlier works such as the *Candle of Vision*, these will be an added treat. To quote one of them:

THE SEERS

The mighty fathers and mothers of our dreams
They saw, or thought they saw, with spirit sight,
And built their images that we might climb
Inward unto their light.

They were deceived. The immortals hide
from us.

Themselves we see not, only their disguise,
Beauty, the tempest that they make in passing
Before our dazzled eyes.

Robert Browning and Elizabeth Barrett. By Frances M. Sim. Published by The Golden Vista Press, London, Eng. \$1.25.

This new Browning book will prove very welcome to those who love these poets and their works. It deals more particularly with the courtship and marriage of Robert Browning and Elizabeth Barrett.

The ill health of Miss Barrett during her early years and, later, the tyrannical nature of her father placed many obstacles in the way but Robert Browning's love and determination finally triumphed over all difficulties. The book describes their secret marriage and tells of the happiness of these thoroughly congenial souls in their wedded life.

Many extracts from letters are given, as are also extracts from their poems. Altogether the book is delightful and will form a most desirable addition to all Browning libraries.—John McLean.

The Personality of H. P. Blavatsky, by C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, paper, \$0.50.

This is the Blavatsky Lecture for 1930, delivered at the convention of the Theosophical Society in England on July 5, 1930.

Anything from the pen of Mr. Jinarajadasa is of interest to Theosophists everywhere, but this pamphlet has an especial interest inasmuch as it gives us intimate glimpses of that strange and remarkable personality which was known to us as H. P. Blavatsky, or, more intimately, as H. P. B. The author has gathered from many sources the material for his lecture and has given us a most interesting sketch of the personality of our founder. There are numerous illustrations with facsimiles of letters and so forth.—John McLean.

Life's Pathway to Eternity, by Julia Andrews. Published by Anglo-American Publications, London. Price, cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

This is a chronicle of the Religious and Philosophical life of one who "without sensational developments to record," yet lives a full and enthusiastic inner life of idealism. She puts into the book her ideas of beauty, of music of nature, of material values as viewed with spiritual understanding; the greatness of life, and the dignity of service, and our relation to those we encounter along the way, and finally the evening of life and the passing to higher planes.

The book was written while the author was at Glastonbury, in the atmosphere of the old abbey, fraught with the spirit of Joseph who established here the first English Church. There is an ecstasy of the soul running through the book and it will be enjoyed by many for the peace and happiness that permeates it.—V. B. H. D.

The Flute in the Forest, by Mae Van Norman Long. Published by Florence D. Shreve, Hollywood, Calif. Price, paper, \$1.00, through the Theosophical Press, Wheaton, Ill.

With a vibrating sense of her awakening Self the authoress has given forth in this little book moments of exquisite awareness. To read it with any but an understanding heart will bring one a sense of overfullness, of color too vivid, of happiness too sweet. But for those who have themselves heard the arresting flute notes and are stirring towards awakening and fuller consciousness the book will touch a responsive chord and bring joy.—Nathalie Parker.

Song to Celebrate the Sun, by Malcolm Schloss. Published by The North Node Book Shop, New York City, N. Y. Price, cloth, \$2.50.

Here is a book filled with exquisite gems of inspirational poetry. The poems are short, but each is ensouled by a thought which raises the mind of the reader above the sordid things of earth to a higher plane of pure devotion. It is not a book to be read and laid aside, hidden among other books upon some dusty book shelf, but one for the library table where one keeps the books which are the companions of one's daily life; a book to be taken up again and again when one can spare a few moments from material cares and duties. When one first takes up the book it will not be put down again until the last page is reached and then it will be laid aside with a feeling of regret that the poems are so few.—John McLean.

Jingrim, by Talbot Mundy. Published by Century Company, New York City Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

In the Dorje and the Major Grim of this story, Talbot Mundy has pitted such a black-guard and such an antagonist against each other, as one seldom reads about. The scene of action shifts from Marseilles to Egypt, to India, to the Himalayas and finally to northern Tibet, but always there is action, suspense, mystery, awe, heightened by the superb imaginative flights of Mr. Mundy's thrilling stories.

Psychic Self-Defence, by Dion Fortune. Published by Rider & Co., London, England. Price, cloth, \$3.00.

This is not altogether a pleasant book, for it tells of many disagreeable things, and it does it in plain language so that no one can misunderstand the author's meaning. As the publishers say in their foreword: "The outspokenness and explicitness of the book may not meet with approval in occult circles," but to me that seems one of its most valuable features. The object of the author is to sound a note of warning to those who carelessly, and often merely for the sake of amusement, dabble in occultism, heedless of the danger to themselves and others.

Many skeptics will shrug their shoulders, and with that air of superior knowledge so often assumed by the ignorant to hide their lack of knowledge, will dismiss the statements of the author as "nonsense," but thoughtful people who either have had some occult experiences themselves, however slight those experiences may have been, or who have studied the subject, will read the book with interest and thank the author for her candor in laying bare some of the little-known and ill-understood dangers which beset the path of the occult student. She does not hesitate to relate some of her own mistakes and the unpleasant results which followed, and so the book gains in value because it is the result

of personal observation and experience, not merely the repetition of what she has heard from others.

The book should prove both interesting and valuable to all who realize that we are surrounded by an unseen world of which little is known by the majority of people.—John McLean.

The Understanding Life, by Clara M. Codd. Published by the Theosophical Press, Wheaton, Ill. Price, paper, \$0.25.

In the business world a great deal of attention is paid to the "contact men," those individuals whom the public at large meets first. Good contact men not only perform their duties within the organization, but also make a good impression on outsiders, thus creating goodwill for the organization.

In the same sense, *The Understanding Life* is a good contact book for Theosophy. It consists of three well-written lectures by one of England's most active and able Theosophical workers. It is inexpensive, dignified, brief, and will make a good impression on intelligent people without arousing antagonism.—Leo L. Partlow.

Embryology and Evolution, by G. R. de Beer. Published by the Oxford University Press, London, England. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

An erudite and highly technical discussion of the absorbing subject of evolution. The author, long dissatisfied with the theory of recapitulation, attempts to explain evolution by synthesizing our modern knowledge of embryology and evolution. The little book of 109 pages is well gotten up, with a bibliography and an index.—J. N.

The Personality of H.P.B.

(Continued from page 404.)

means—you shall indeed be a CHELA.
Yours respectfully,

H. P. BLAVATSKY.

I feel utterly convinced that no one who did not have the heart of a child could have written such an exquisite letter to a child.

It is this same truth, that the true personality of H. P. B. was not that which she revealed, which is stated as a *fact* in a letter to Colonel Olcott by the Master Serapis in 1875. Colonel Olcott evidently noticed her roughness in manner, and perhaps wondered. Appealing to him to help H. P. B. in her then distress and loneliness, the Master says:

O poor, poor Sister. Chaste and pure Soul—pearl shut inside an outwardly coarse nature. Help her to throw off that appearance of assumed roughness, and any one might well be dazzled by the divine Light concealed under such a bark.

It is because I have been so dazzled, ever since I knew anything of H. P. B., that I have presented to you this very limited sketch of the wonderful personality of H. P. Blavatsky.

BUILDING FUND

Mar. 26 to Apr. 20

Mrs. Winifred W. Read, Mrs. Josephine H. Williams, Mrs. Ida M. Robier, Mr. and Mrs. Bernard Jacoby, Mrs. Lora E. Barrington, Mr. and Mrs. H. O. Bjerg, John Snell, Miss Maude Stephenson, John Warren, Sam Perlman, Miss Ila Fain, Ollie L. Lewis, Mrs. Nola D. McClintock, Rev. W. H. Pitkin, Miss Muriel Mitchell, Mr. and Mrs. W. W. Shear, Mrs. Geo. Urschel, A. S. Fleet, Mrs. W. N. Glasscock, A. J. Hansen, C. W. Vandyke, Mrs. Orrol Vandyke, Miss Orrol Vandyke, Mrs. C. L. Stoy, Homer J. Gault, Mrs. Flavia B. MacKenzie, J. R. Randall, Mrs. A. S. Bennett, Mrs. Jessie W. Wright, Miss Evelyn De Baer, Mrs. Cassie L. Hill, Miss Julia E. Johnson, Mrs. Martha N. Priest, Mr. and Mrs. Arthur Lehwalder, Mrs. Minnie E. Pannebaker, Capt. Leo. L. Partlow, Mrs. Margaret H. Gross, Mrs. Agnes G. Soeller, Mr. and Mrs. Geo. W. Bretz, Dr. H. L. Hinton, Mrs. Juliet F. Lewis, Walter Wessel, H. J. Fourres, Claude Bragdon, Henry W. Hayden, E. F. Dann, Albert Robson, Misses Ida and Adelaide Copp, Louis P. Tolby. Total \$362.09.

PUBLICITY FUND

Mar. 16 to Apr. 20

Seattle Lodge of Inner Light, Mrs. Jefferys Madison, Glendive Lodge; Mrs. W. D. Williams. Total \$10.50

DEATHS

Arthur Ostrander (Tacoma Lodge), December, 1930.
Mrs. Mary C. McFarland (National), Jan. 21.
Dr. Rose D. Howe (Akbar Lodge), Jan. 31.
Mrs. Margaret Nelson (National), Feb. 24.
Mrs. Anna M. Folden (Oakland Lodge), March 30.
Mrs. Elizabeth M. W. Gilbert (Genesee Lodge), April 7.
Andrews Allen (Chicago Lodge), March 21.

MARRIAGES

Miss Helen Lewis and Mr. Robert P. Moffet (both of Surya Youth Lodge of Chicago), January 31, 1931.

BIRTHS

To Mr. and Mrs. E. Thomas Lewis (nee Muriel Lauder) of Besant Lodge of Hollywood, on March 9, 1931, a son.

More About Cimarroncita Camp

Plans for the Camp, first noticed in the January MESSENGER, are going forward rapidly. We are in receipt of a most attractive booklet from Mr. Milo Perkins, who has charge of the arrangements, in which complete information as to program, etc., is given. The Camp opens with luncheon June 3, and closes with breakfast June 13. No visitors allowed. All on the grounds during the ten days must be registered for the full time. Campers will not have to sleep in tents. There is a main lodge with ten bedrooms accommodating from four to six people, and two baths, and also several cabins accommodating eight each, with bath and fireplace. All buildings electrically lighted. Registration fee, \$30.00 per person, one-half on registering and one-half before May 1. Spring cots and mattresses provided but campers will bring their own bedding. Mr. and Mrs. Kunz and Mr. and Mrs. Hodson will be there during the entire time.

Further information may be obtained from Theron or Milo Perkins, Box 1191, Houston, Texas, or after May 20, care of Camp Cimarroncita, Ute Park, New Mexico. Registrations close May 15.

ROTA TARO ORAT TORA ATOR

ROTA TAROT ORAT TORAH HATHOR, translated from the several tongues of which it is composed, means, "The Wheel of Tarot tells the Law of Hathor." Since Hathor is the goddess of Nature, the essential meaning of this cryptic sentence is TAROT EXPLAINS THE LAW OF NATURE.

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