

# The MESSENGER

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## The Archetype

BY CLAUDE BRAGDON

THE Oxford dictionary defines the word archetype as "original model." This is concise, correct as far as it goes, but scarcely illuminating. Could one form a true conception of an archetype according to its occult meaning, he would have penetrated far into that mystery which surrounds manifestation, something more would be added to his knowledge concerning phenomenality—the *appearances* of things.

An archetype in the Platonic sense of the word is an essence, and in repeating the word "essence," think, if you please, of the word *essential*, for the archetype is that which is essential to a thing, that which makes it what it is, and without which it could not *be* at all. It is the form of all forms—"the class of all classes"—itself invariant, it is the source of every variation; these inhere within it in the same sense in which the circle, ellipse, parabola and hyperbola inhere within the cone. All are "conic sections" and the cone is accordingly their archetype. But perhaps it would be clearer to leave out all mathematics, and consider the matter in this way: take any object (other than a sphere) and hold it so that it casts a shadow of itself upon a surface. As it is turned about, with each new position the shadow assumes a different form; the object, a solid of three

dimensional spaces, is unalterably *one*, but its projections on the two dimensions of a plane, are many and various. Each form the shadow assumes, reveals some one aspect of the original, but even all of them cannot show forth the *true* form because it is *solid* and they are *plane*: that is, the derived forms are lower-dimensional in relation to the parent form, or archetype. This is true universally, and its realization will go far toward making the subject under discussion clear. Plato's famous parable, in the Republic, of the cave and the captives—"the shadow-watchers"—presents his ideas about archetypes in much the same fashion as the above, but more elaborately. The captives, chained in such fashion that they cannot turn their heads, see, on the walls of the cave facing them, the shadows of persons and objects behind their backs. Seeing only the shadows, they regard these as real, and living, whereas, life and reality dwell in those "archetypes" whereby the shadows were cast. By analogy, those things which we regard as living and real—all that goes by the name of materiality—are themselves only the "shadows" in a three-dimensional world, of their higher dimensional prototypes the "thought-forms" or archetypal ideas of the *four*-dimensional world.

Now from this *four*-dimensional world—the world of the archetype—there is at the



present time a tremendous pressure, and as a result the vanguard of the human race is developing what Ouspensky calls "the fourth form of the manifestation of consciousness"—the intuitional, as distinguished from the existing third form, or rational. This accounts for the strange disparity and lack of understanding between friends, lovers, parents and children, pupils and teachers, which is so marked a social phenomenon of the time. All differences become unimportant save the differences between these "two races" of men. It is in the younger generation preeminently, that the fourth form of consciousness is manifesting. They see everything differently from their elders, because, without themselves knowing it, they are preparing for a different destiny, and contemplating a different world. They are not interested in "facts," because facts have to do with *the world aspect*, whereas they are striving to discover *the world order*—to enter the archetypal world.

This is unmistakably indicated by their attitude toward the fine arts. In music they are interested less in tunes than in tone and rhythm—for tone and rhythm are more potent to arouse the primal, orgiastic "archetypal" emotions which they delight to recapture. In painting and sculpture they have dethroned the old masters and set up in their place such men as Cezanne, Brancusi and Gordon Craig. The two latter, whatever name they themselves might give to it, are deeply preoccupied with archetypes. What are Brancusi's "fish" and "bird in space" but an effort to represent the archetypal aspect of a bird and a fish—that is, their essentials, as air-cleaving and water-cleaving forms? Although he probably arrived at his result intuitively, through his "feeling" for the appropriate form, it would almost seem as

though he proceeded consciously in the manner described by Mr. Best-Maugard, who says, "We can form our own idea of a certain archetype by studying the types which are derived from it. Suppose we wanted to form the conception of the archetype 'flower.' We would analyze carefully from nature an infinite number of different kinds of flowers and search in botany, as well as in all the representations of flowers in art, and in all other possible ways, for all the known and unknown laws that affect the being, purpose, function and structure of a flower, and discover what are its essentials. This abstract idea will be a conception of the 'archetype.'"

And it must remain an abstract idea, which is the reason why Brancusi's efforts and Gordon Craig's are not more successful, fruitful as they are in inspiration, and in the destruction of outworn conventions. Craig, in his latest book, *Scene*, really did follow the method described above, for he made hundreds of models of man's habitation throughout the ages, endeavoring to discover, by a process of elimination, what elements were common to them all, and to combine these "essential elements" into a single scene within which, with the aid of light, color and mobility, any dramatic representation might be enacted.

It is the direction, and not the result of these and similar efforts which seem to me important, and to which I would direct attention and explain in my own way. They indicate a profound and significant change in consciousness, a reversal, so to speak, of its poles. The quest for reality in phenomena is a hopeless quest, it must be sought, not in the world without, but in the Self—"that which is without and within"—whose habitat, so to speak transcends dimensions.

## Our Convention Hotel

THE 1927 Convention of the American Theosophical Society will be held August 27 to 31, inclusive, at the Stevens Hotel, Michigan Boulevard, Seventh to Eighth Streets, Chicago.

The Stevens Hotel was selected because it is the newest, most modern, and most convenient hotel for housing a large convention, and contains three thousand outside rooms. Its location is ideal, overlooking Grant Park and Lake Michigan.

The Hotel will open early in the spring of this year, and our Convention will be held there not only in an atmosphere of newness and efficiency, but also with all services thoroughly developed during the months of operation preceding our meeting.

The Stevens Hotel is within easy walking distance of the leading theatres, retail stores, financial, commercial and artistic centers, and is, generally, more convenient to the various railway terminals than any other first class hotel in Chicago. It is easily accessible by automobile, elevated and surface lines, busses, and other local transportation facilities from all directions.

It has been designed and is being built upon plans and specifications which assure us of the most complete and most nearly perfect convention facilities ever provided. The accommodations for meetings, banquets, luncheons, committee meetings, and other gatherings far surpass anything heretofore attempted in hotel construction.

On the first floor below the main floor level is a large reception foyer around which are located an immense exhibition hall, a commodious lunch room for quick service, public stenographer's office, barber shop, manicure and other service accommodations.

The main floor, which is located on the street level, will contain the grand staircase hall, the public office lobby, registration desk, railway ticket offices, telegraph offices, newspaper and theatre ticket stand, public telephones, the ladies' lobby, the Men's Café, the Colchester Grill (providing fixed-price meals of quality at attractive prices), the banquet check room with its commodious retiring and dressing rooms in connection, the promenade and the shops.



The second floor with its wonderful outlook over Grant Park and Lake Michigan will be given over entirely to the lounge, the writing room, the Main Dining Room, the Assembly Room, the Grand Banquet Hall, and one of the largest and most complete kitchens ever built.

The Grand Banquet Hall, in which the general sessions will be held, contains fifteen thousand

of various sizes to accommodate parties of from seventy-five to seven hundred persons.

The fourth floor contains, among other things, the guests' library and reading rooms, and fifteen meeting rooms and display rooms of large size designed to take care of small exhibitors of various kinds and to accommodate meetings of from seventy-five to one hundred and fifty persons.



NEW STEVENS HOTEL, CHICAGO

square feet of floor space and extends to a height of over thirty-six feet with a balcony overlooking the room on all four sides. This room will have a banquet seating capacity of two thousand on the floor and eight hundred on the balcony, making a total banqueting capacity of twenty-eight hundred persons. Including the assembly room adjoining and opening into the Ball Room, the banquet capacity will be thirty-two hundred persons. For a meeting the seating capacity, including the balcony, will be forty-four hundred persons. In point of architectural treatment and interior decoration, furnishing and equipment, as well as in size, it will far excel anything heretofore created.

The third floor will contain nine private dining rooms and seven banquet halls and ball rooms

A feature of special interest to parents who come to the Convention attended by children will be a children's play room, where the little folks can be occupied under careful supervision while their elders are in the meeting hall. This is a regular feature of the hotel service, which will be most welcome to parents.

The Society has made arrangements to accommodate all who will attend the Convention at the Stevens Hotel. All rooms are outside rooms and have bath, clothes closet, and circulating ice water. The rates at which our people will be accommodated are as follows:

Room with bath, for one person, \$3.50, \$4.00, and \$5.00 per day, and upward.

Room with bath, for two persons, \$5.00, \$6.00 and \$7.50 per day, and upward.





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## Convention Stars

IT is not too early to look forward to our annual convention and plan your vacation accordingly. The 1927 Convention will begin on Saturday evening, August 27, with the customary reception and close on Wednesday evening, August 31, with the usual banquet. Those dates are easy to remember—the last five days of August.

This has been, and will continue to be, a great year for visitors to the American Theosophical Society. Dr. Besant is lingering with us quite beyond what we had dared to hope. General Secretary Gardner, of England, is now well along on his too brief American lecture tour. Dr. and Mrs. Arundale will arrive just before the Convention opens.

Dr. Arundale is one of the most impressive characters before the theosophical world, but in this country he is known only by the very few books that he has written. His commentary volume on *At The Feet of The Master* proved to be most helpful to students but it is his latest book, *Nirvana*, that gives him his correct classification among theosophical authors. In that he comes forward as an authority on inner plane investigations, and with no less a

sponsor than Bishop Leadbeater, whose many works on superphysical life and evolution are without parallel in modern literature. Dr. Arundale it was who wrote down a Master's views on community life, referred to in these columns in the February number, and other occult work, duly verified by older investigators, also goes to his credit.

Most of our American delegates to the Adyar Jubilee Convention heard Dr. Arundale there for the first time. At the close of his first lecture they crowded about me enthusiastically urging that he be engaged for an American visit as soon as possible. I left Adyar with his promise to come.

Dr. Arundale's great success as a lecturer is not due merely to his deep occult lore, and to the fact that he speaks from personal knowledge, but also because of the abundant fund of humor that lights up his discourses, his happy and incisive style of "putting it across," and that indefinable magnetism which gives a special charm to some lecturers. In every way he is admirably qualified to follow Dr. Besant as our next Convention star, and is one of two or three persons now living in the world who could do it with satisfactory force and originality.

## New Race Announcement

THE extremely interesting announcement by Doctor Besant, in January, that she would establish a center of the new civilization in the Ojai valley could not appear in THE MESSENGER for February but the news that it had been made was wired to THE MESSENGER. Elsewhere in this issue will be found the full text of the document.

Striking points in the announcement are that this is the second cradle of the coming civilization (the first being in Holland); that the members of the Order of the Star, not merely in the United States but the world over, are expected to support the new center; that probably a few representative settlers will come from abroad; that Doctor Besant herself will spend about three months each year at the new center; and that a co-operative fruit and farming enterprise will be undertaken.

It should be observed by all who may think of some time going to the Ojai that



Doctor Besant remarks that the Valley "is sparsely settled and accommodations are difficult to obtain" and that nobody should go there without having made the necessary arrangements. She adds that "as soon as conditions permit, and settlers in the valley are needed, announcements will be published." That was an excellent thing to say in a country like ours where enthusiasm is more abundant than forethought.

A feature of the statement that will attract much attention is the appeal to the public for funds—not only to the United States, but to "the citizens of the Americas," and of the world. Except in India, that is probably the first time such an appeal for such a purpose has ever been made to the modern world. Events are indeed moving swiftly. Doctor Besant's statement should be read very carefully and very thoughtfully to the end that it be accurately understood.

### *Largest Lodges*

ON January 1, the ten theosophical Lodges in the United States with the largest membership were, in correct numerical order: Abkar, of Chicago; Besant, of Hollywood; Chicago; Los Angeles; Inner Light, of Seattle; New York; St. Paul; Herakles, of Chicago; Oakland and Milwaukee. Some others were very close to them in membership. Kansas City had just one number less than Milwaukee. Besant, of Boston and Houston Lodge each had one member less than Kansas City, while Detroit had exactly one less than each of them.

The most brilliant record of growth during the year belongs to Besant, of Hollywood. It lifted itself from third to second place! That remarkable expansion was not the result of any fortunate accident but of deliberate planning and hard work. A first class hall, thorough advertising, and careful organization of the work down to the last detail brought the gratifying result. Of course it took both enthusiasm and money to do it. The hall rent was \$50, and the advertising \$35, per lecture. The collections were reasonably good. The lecturers were given fair compensation. Shortages were met by voluntary contributions from the members plus a little help from the treasury. Meantime the Lodge

was paying for its own home. *We can generally do what we believe we can do.* I shall be surprised if Besant Lodge does not stand in first place in the United States before we see another January.

### *Anti Fur*

A GROUP of Theosophists appears to be moving energetically in the matter of arousing sentiment against the cruelty of trapping. From Los Angeles comes the following form of pledge against the use of furs, which is being widely circulated:

"Owing to the cruelty involved in the capture of fur-bearing animals by steel traps and the use of furs from our domestic animals, I pledge myself not to wear nor to buy furs in the future."

An added line says, "There is no need for furs because warm beautiful plush can be obtained, which is equally as becoming and useful as fur."

Vegetarianism is not a dogma of the Theosophical Society, but a majority of Theosophists, in the United States at least, are vegetarians. Their chief objection to the use of meat is that it is the cause of the slaughter of animals and that such butchery not only deprives the animal of the experiences of a normal life in the physical body, but also causes useless suffering. To all who feel thus, the use of furs must be even more repugnant, because trapping is far more cruel than the ordinary process of killing animals for food. Most of the trapping is done in the vast forests of the north, where trappers go weekly over a long circuit along which traps are placed some distance apart. It is obvious that an unfortunate animal may be caught in a trap soon after the trapper has visited it, and may therefore lie for several days and nights in the agony of a crushed leg and the torments of thirst and hunger before the trapper returns and kills it. Moreover, the animal may perhaps be the mother of several cubs that will starve to death when she does not return. And all for what?

### *Well Done!*

PROBABLY the most daring thing that any of our Lodges have ever undertaken was the adventure of Olcott Lodge, Los Angeles, in taking for one lecture by Dr. Besant a hall with six thousand and five hundred



seats and with a rental of \$1,000 per night! They did excellent advertising, made the price of admission fifty cents and one dollar, got an audience of over three thousand and actually almost balanced the expenses with the receipts. It is doubtful if it could be done in any city but Los Angeles, or with any less energy and sagacity than Olcott Lodge used. That infant Lodge is to be heartily congratulated upon the most successful bit of large-scale theosophical propaganda ever attempted in this country.

### *Caution Necessary*

A COMPLAINT comes from Australia about the unfortunate case of an American F. T. S., who arrived in Sydney with a letter of introduction from a prominent member of the American Theosophical Society. The gist of a long story is that the new arrival stated that he had come to study under Bishop Leadbeater and expected to be put up at the Manor! Nobody had asked him to come or knew anything about him; but because he had the letter of introduction he got himself lodged in the home of a Theosophist living near the

Manor. When, after several weeks, he was finally asked to pay arrearages, he said he had no money! The upshot of the matter was, that money had to be raised by Theosophists to send him back to the United States.

It seems almost incredible that any human being would be so foolish as to go uninvited to Sydney, or any other place, with the expectation of being accepted as a pupil by anybody, and with only money enough to take him there. But there are such people in the Society; and since there is nothing on the surface to indicate such inner foolishness, it is well not to give letters of introduction lightly, as we Americans are rather accustomed to do. In this country we regard a letter of introduction pretty much as we do a verbal one—not much more than the information that the bearer is an acquaintance whose name is Smith; but in some countries abroad a letter of introduction means a vouching for the good character of the one who bears it. In view of that wide difference of viewpoint we should be very cautious about letters of introduction which go abroad.

L. W. R.

## The New Civilization

BY ANNIE BESANT, D. L., P. T. S.

American anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerous in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilization begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand today. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we cooperate with it, with open eyes, by creating the conditions in which can be sown the seeds of the new civilization, sowing them gradually and with thoughtful care, and planting the new order.

To serve as model for the mighty world,  
And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the valley. The climate is superb; orange-

trees laden with golden fruit grow in part of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendor that I have only seen rivalled in Egypt, or, in the rainy season, in India.

The valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling vale from end to end. Such is the setting for the cradle of the new civilization in America. It has already another cradle in the Old World, in Holland, where one of the pioneers of the new order gave his fine Castle of Eerde with its five thousand acres of land, and where a band of devoted workers is established, and is creating the conditions for the growth of the new



civilization. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives—in preparation for this—with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs; this was originally about five acres and has been increased by a gift from an English friend to about thirteen, in order to insure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather, and about five miles by a good but necessary curving road over the ridge.

The centre which is being formed here is to develop into the new civilization for the Americas and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months; the special discourses will be taken down and printed, as were those given at Eerde Castle last year, and will probably be given immediately before the Star week in the camp, which will be held on this estate. The whole Order of the Star the world over believes in the coming of the World Teacher, who will found the new civilization, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America including of course Canada, will hereafter be in Ojai and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and it will shortly be increased in size.

Settlers need not belong to any special organization but they must accept the following ideals which will be the bond of union between all the residents, to whatever faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a centre which shall gradually grow into a miniature model of the new civilization, in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the divine life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

For the launching of such a centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement and of guiding its policy through its initial stages until it is firmly established. I have accepted the task, because I know that behind it are the Masters whom I have served for thirty-eight years, under whose direction I started in 1895 in Benares the centre which is now the Headquarters of the Indian Section of the Theosophical Society and in 1898 the educational institution which is now the Hindu Univer-

sity—a splendid centre of knowledge, where H.R.H., the Prince of Wales accepted its first doctorate, the second being given to myself for my "unique services to education." Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am "risking" on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, when I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the centre is secure, not only to help in its outer establishment but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the path that leads to discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here guided by written instructions, but if this centre is established I shall pay annual visits.

Let me sketch the ideals which should be those of this centre for the new race, to be realized in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. "Hitch your wagon to a Star," said Emerson, and we shall follow his advice, however far off the star may be; it will ever shine over us, inspiring and guiding us. We are "Gods in exile", and we are striving to return to our native land. So our centre must have high ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. "Be ye therefore perfect," was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the ideals of our community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalizing character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of nature surrounding them, and by beauty in their homes, and refinement in dress, speech, and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those



that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in art and in the enjoyment of beauty, in music, painting and sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to education and culture. Education can be given by others or gained by the study of books. But culture can be attained only by the man himself, applying the results of education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the result of culture. Without these a real democracy is impossible.

For all this, our centre must have a school for the training of future members of the centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, art, science and manual occupations must all have their places. The centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the centre an education which will train their sons and daughters to be fit citizens in the new civilization, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the school—expanding later into a college—a library, a club, a temple for worship and meditation, an art centre, a Co-Masonic lodge, a theatre, play-grounds for adults (in addition to that of the school for children), and any others for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration in the atmosphere of the community and the beauty of the valley for a time, though not desiring to become members.

For this foundation of a centre for the new civilization large funds are needed. We have agreed to buy land, the area of which is four hundred and sixty-five acres; it forms the beauty spot in a beautiful valley. Some of it is under cultivation, the rest of it is not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed

to start on the estate a cooperative fruit business (growing and drying), a cooperative store, and a cooperative farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by check either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingleman and C. F. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact when a handful of Indians and myself started the Central Hindu School and College which became the Hindu University, and we appealed to the Indian public as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an organizing committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers Association, incorporated under the laws of California.

I am offering to the thoughtful and farseeing class among the citizens of the Americas, who realize the possibilities and the dangers of the coming changes in civilization, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the coming of the World Teacher—now with us—will eagerly help in laying the foundation of His joyous message to the world: a new and brotherly civilization to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by culture; the glory of the recognition of the one life, the Divine life, which is bliss. Shall we not build a community, the members of which shall live the above ideals in ever-increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the real that is joy, in the service which is freedom?

### Organizing Committee Named by Dr. Besant

The names of the organizing committee for the new centre are as follows: Dr. Annie Besant, D.L., President of the Theosophical Society; the Lady Emily Lutyns of London; Dr. John Ingleman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardall, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kunz,



Frank Gerard and George Hall of Ojai, Calif.; George B. Hastings of Buffalo; Louis Zalk of Duluth; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the valley without previously arranging accommodations. An information bureau has been established and all inquiries should be sent to Mr. Frank Gerard, Ojai, California.

The valley is about eighty miles north from Los Angeles and can be reached over paved state highways by auto. There are frequent stages and a train service.

## Have You Voted?

If you have not sent in your nominations for president and vice-president, and vote for the members of the Board of Directors, please do so as soon as this issue of THE MESSENGER reaches you. If ten per cent of the entire membership send in their nominations and sixty per cent of these are for one individual this will constitute an election and save the trouble and expense of holding one for these two officers. Will you please do your part? Thank you!

## Canadian Theosophical Federation

KRISHNA LODGE, Calgary.

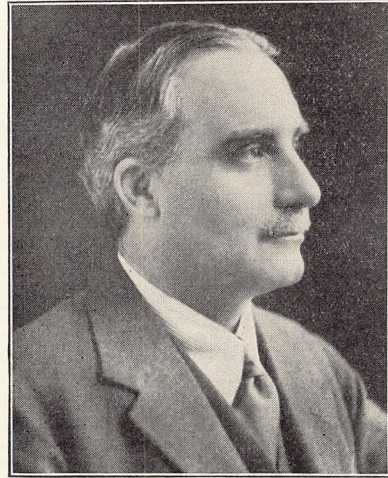
On January 24 an enjoyable and profitable evening was spent at the home of Mrs. Dorothy Anderson. Mr. John Richards, the Lodge Secretary, gave an informal talk to members and friends on "The World Teacher." The "glad tidings" were presented in a pleasing and effective manner that called forth many interested questions from among the non-members. Dainty refreshments were served and a number of appropriate musical selections rounded out a delightful occasion. The results were so satisfactory that other affairs of a similar nature are being planned for the near future.

NORTH VANCOUVER LODGE

84 Lonsdale, North Vancouver, B. C.

The public lectures during January were well attended, the interesting and enlightening talks given by Mr. W. E. Duckering and Mr. Kenneth McKenzie of Hermes Lodge, Vancouver, being much appreciated. Mr. Duckering spoke on "Applied Psychology Applied" and traced briefly the development of the theories held in psychology today, developing the analogy between the three universal complexes, ego, head, and sex and the Trinity aspect of religions, thence to the theosophic teachings of the Self, the not-self and the life. Mr. McKenzie spoke on "The Symbolism of Jacob's Ladder" in a sympathetic and thought provoking manner.

The Wednesday class, under the able leadership of Mr. Wilkinson, continues the study of *The Ancient Wisdom* and *The Voice of the Silence*. The interpretation of the latter, by Mr. Wilkinson, has proved so interesting to the students that, at times, the former has been barely touched on in the time available.



DR. GEO. S. ARUNDALE

General Secretary of the Theosophical Society in Australia, who will be our guest at the next Convention in Chicago, August 27-31, inclusive.

Nominating and voting ballots must reach Headquarters by March 10. Have yours been sent in?

## Mr. Fritz Kunz

Dr. Besant has appointed Mr. Fritz Kunz an International Lecturer for the Theosophical Society, and Krishnaji has asked him to work in a similar capacity for the Order of the Star in the East. Mr. Kunz instituted his new work by four public lectures in Southern California the first week! He proceeds to Northern California and the Northwest generally in March and April.

New titles have been prepared for this tour, among them several which have been tried out in Southern California with considerable success. Among those for the Theosophical Society are: *How to Die* (an exact account of the process of death); *The Spiritual Psychology of Sex* (intended mainly for metropolitan audiences); and several titles for theological colleges and churches, women's clubs and educators, Rotary and other service clubs, High Schools, etc. For the Order of the Star in the East new titles are: *The World Teacher and the World Crisis*; *The Incarnation of the Personal Christ*; *The Child in the New Age*.

Invitations to Mr. Kunz should be addressed to him or to Dr. Ernest Stone at 2123 Beachwood Drive, Hollywood, California.

The newly elected General Secretary of the Spanish Section, Dr. Manuel de Brioude writes to our National President: "All the members of the Spanish Section join me in sending their fraternal greetings to you and the members of your section."

# The Folly of Suicide

By FREDERICK M. GREEN

A note of warning should be sounded against the prevailing fashion of committing suicide when any little thing goes wrong.

From time to time in the past occultists have spoken of the folly of suicide. At the present time there is a special need of broadcasting this knowledge.

"In all cases suicide is an act of folly, the putting oneself at a greater disadvantage rather than the getting away from difficulty and suffering. Nothing is escaped thereby."—*Annie Besant*.

"The astral shells of suicides and executed criminals are the most coherent, longest lived, and nearest to us of all the shades of hades."—*William Q. Judge*.

"In the case of the suicide, a great deal of the grossest kind of astral matter still clings around the personality, which is consequently held in the seventh or lowest subdivision of the plane. This is anything but a pleasant abiding place."—*C. W. Leadbeater*.

"They have to remain within the earth's attraction and in its atmosphere, Kama Loka, till the very last moment of what would have been the natural duration of their lives. . . . To the day when they would have died a natural death, they are separated from their higher principles by a gulf."—*The Master K. H.*

"... the greatest of all living crimes—SUICIDE."—*The Master Serapis*.

In *Talks to a Class*, Dr. Annie Besant, speaks of after-death experiences of suicides as follows:

"Suicide is from either weakness of cowardice. It is the deliberate or the hurried action of the man who is trying to get out of a trouble and escape from it.

Yet he cannot escape from it. When he has struck away his body, he is wide awake on the other side of death, exactly the same man he was a moment before, except that his body is thrown off; no more changed than if he had merely taken off his coat. The result of his losing the physical body is that his capacity for suffering is very much increased. He is subject to the same forces as those which may have driven him to suicide. There is, however, one peculiarity in relation to it—that he generally goes through in "imagination" as we call it (which is the most real thing of all), all that led up to the point when he killed himself, and that is repeated over and over again.

A great deal of the suffering depends upon that. The thing which drove him to suicide was mental or emotional, as the case may be. He has not got rid either of his mind or his emotions. All the part of him that drove him to suicide is there; it was not a mere bodily action. The result of that is that he has still in him everything which made him commit the act; the consequence of

this is that he keeps on committing it, going through the whole of the trouble that drove him up to that final act. Of course, that is suffering of an exceedingly acute kind. Hence the horror with which suicide has been regarded by all people who understand it; also the reason why almost all religions have forbidden it.

The folly in suicide is that people erroneously expect to escape life, and then they find themselves still alive. That is the futility of the whole thing. It is so silly. It is important now and then to lay a little stress on this in speaking to ordinary people in a lecture: to emphasize the folly of it more than the wrong of it. It is more likely to be effective, for sometimes the wrong is comparatively small, but the folly is always great. Suicide depends chiefly upon ignorance: let people be convinced that they cannot escape, that the results of action are inevitable, and that will work upon their minds when there is a sudden impulse to suicide from the desire to escape. They cannot escape; and if to that you add the fact that they suffer there more than here because they are working in subtler matter, in which the impact of feeling is stronger in its effect upon consciousness (because less of it is wasted in moving that matter, the matter being very much lighter), you may in that way produce a very considerable effect upon their minds."

In *Life After Death*, Dr. Besant comments as follows:

"Those who go into the other world by sudden death—by suicide, by accident—are the people who need most, on the other side, the care of those who help; and the great intelligences, whom you speak of as angels, have, as part of their work, the helping and the comforting of those who, flung suddenly out of the one life into another, find themselves as strangers on the other side of death. It is because of the shock of such sudden departure that you find in the Litany of the Church of England the prayer to be saved from sudden death. I have often heard people nowadays say that they cannot use that prayer with any reality of feeling, that they think it would be better to pass out suddenly and have no warning of the approach of the death hour. Not so is the opinion of all those who know the conditions on the other side. Far better the illness, in which the clinging to life is gradually loosened, than the sudden shock of the flinging of the intelligence out of the body into that other world with all the suddenness which stuns and bewilders, and the marvel that sometimes terrifies the unprepared newcomer to that world. Sudden death is a thing not desirable from the standpoint of all who know, and that old Christian prayer is based on occult knowledge.

I have often been asked what is the fate of the suicide. There is no answer you can give to that, because the fate depends on the life that has gone before, and not simply on the sudden act that has closed that life on earth. Nothing is



escaped thereby. But in every case where the body is struck away, be it by self-inflicted death or accident, the man is not dead in the ordinary sense of the term—I mean as he would be if he had lived out his cycle of years upon earth. He has to live that out on the other side. Only, the conditions are less favorable there than here. It is the life on earth without a physical body, tied, as it were, to earth, and unable to leave it until the hour comes for which the body was builded, the natural time of death. Hence in all cases suicide is an act of folly, the putting oneself at a greater disadvantage rather than the getting away from difficulty and suffering, and the only cases in which there is merely a peaceful sleep upon the other side in the case of suicide is where the mind has really been unhinged by pain, and no moral responsibility can attach itself to the rash act that ends the life."

C. W. Leadbeater in his well-known book, *The Astral Plane*, speaks thus of the suicide and the victim of sudden death:

"It will be readily understood that a man who is torn from physical life hurriedly while in full health and strength, whether by accident or suicide, finds himself upon the astral plane under conditions differing considerably from those which surround one who dies either from old age or from disease. In the latter case the hold of earthly desires upon the entity is sure to be more or less weakened, and probably the very grossest particles are already got rid of, so that the man will most likely find himself on the sixth or fifth subdivision of the astral world, or perhaps even higher; the principles have been gradually prepared for separation, and the shock is therefore not so great.

In the case of the accidental death or suicide none of these preparations have taken place, and the withdrawal of the principles from their physical encasement has been very aptly compared to the tearing of the stone out of an unripe fruit; a great deal of the grossest kind of astral matter still clings around the personality, which is consequently held in the seventh or lowest subdivision of the plane. This has already been described as anything but a pleasant abiding-place, yet it is by no means the same for all those who are compelled for a time to inhabit it. Those victims of sudden death whose earth-lives have been pure and noble have no affinity for this plane, and so the time of their sojourn upon it

is passed to quote from an early letter on this subject, either in "happy ignorance and full oblivion, or in a state of quiet slumber, a sleep full of rosy dreams."

On the other hand, if men's earth-lives have been low and brutal, selfish and sensual, they will, like the suicides, be conscious to the fullest extent in this undesirable region; and they are liable to develop into terribly evil entities."

Something of the horrors of this region are hinted at by the ghost in Hamlet.

"Ghost. I am thy father's spirit,

Doom'd for a certain term to walk the night,

And for the day confin'd to fast in fires,  
Till the foul crimes done in my days of nature

Are burnt and purg'd away. But that I am forbid

To tell the secrets of my prison-house,  
I could a tale unfold whose lightest word  
Would harrow up thy soul, freeze thy young blood,

Make thy two eyes, like stars, start from their spheres,

Thy knotty and combined locks to part  
And each particular hair to stand on end,  
Like quills upon the fretful porcupine.

But this eternal blazon must not be  
To ears of flesh and blood. List, Hamlet,  
O, list!

If thou didst ever thy dear father love—"

In *The Early Teachings of the Masters*, by C. Jinarajadasa a letter from the Master K. H. contains the following comments on after-death conditions of those who have committed suicide:

"They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere, Kama Loka, till the very last moment of what would have been the natural duration of their lives. . . . Hence one of such égos, for instance, who was destined to live, say eighty or ninety years, but who killed himself let us suppose at the age of twenty, would have to pass in the Kama Loka not "a few years" but in his case sixty or seventy years as an elementary, or rather as an 'earth walker.' . . . Although not wholly dissevered from their sixth and seventh principles and quite potent in the séance room, nevertheless to the day when they would have died a natural death, they are separated from the higher principles by a gulf."

## Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. —The Bhagavad-Gita.

James R. Bagby, Gulfport Lodge.  
Robert H. Boyd, Bismark Lodge.  
Harry C. Braden, National Member.  
John J. Hartley, Des Moines.  
Lauri Hilden, Sampo.  
Mrs. Anna Meigs, Crescent Bay.  
Mrs. Katherine Moore, Pacific Grove.  
Mrs. Florence B. Parkill, Crescent Bay.  
Wm. E. Strickland, Genesee Lodge.  
Mrs. Emily Warrington, National Member.  
Miss Marie A. Walsh, Golden Gate Lodge.

## Form of Bequest

I give, devise, and bequeath to The American Theosophical Society, a corporation, with its principal place of business in the City of Chicago, State of Illinois, the sum of..... dollars (\$.....) (or the following described property): .....

If 10% of the members act promptly in sending in their ballots, no further election will be necessary.

## News Items

The name of "The New York, Pennsylvania and Ohio Theosophical Federation" has been changed to "The Lake Erie Federation of the Theosophical Society."

Mr. F. Diaz Falp has been elected General Secretary of the Theosophical Society in Uruguay to fill the vacancy caused by Mrs. A. M. Gowland's departure for South Africa.

Some years ago when Mr. C. D. Evans, F. T. S. of Milwaukee was living in Texas, a box of books was sent him from Krotona, Hollywood to assist in starting a new Lodge. The Lodge did not materialize, and he now reports that he has donated the books to the new Polish Lodge of Milwaukee.

Mr. Gardner's lecture "The Coming of the Fairies" aroused considerable interest among the Press in New York City. Captain E. M. Sellon, President of the Metropolitan District Federation, had arranged a meeting with the reporters upon Mr. Gardner's arrival and the result was a nice write-up in the *New York Herald-Tribune* on January 30, and another account in the *New York Evening Post* on February 3, in which pictures of the fairies as well as Mr. Gardner were given.

A Texas Member writes:

"My two children (18 and 19 years old) lately joined the T. S. They are the third generation, my father being an early member. As babies Mr. Jinarajadasa held them in his arms; they called Bishop Cooper 'Mr. Koko' which amused him. Mr. Leadbeater has their infant pictures. I hope they will measure up. They had no flesh food of any kind until after they were seven years of age. I think they show some characteristics of the new sub-race. They were very quiet and obedient children. They have joined the Society quite voluntarily."

We need 10% of the membership to act promptly. Send in the nominating and voting ballots today.

### Krotona Drama

Inquiries have been received with regard to the continuance of the Krotona Drama. In view of the widely circulated and properly authorized Associated Press story announcing the close mystic union which now exists between the World Teacher and His chosen vehicle, the natural reply to these inquiries is, the Krotona Drama has done its work; its mission is finished; for, the event it was intended to herald is now taking place.

Thanking those who have done so much to make it the beautiful success it was, I suggest that we now look to other useful activities.

A. P. WARRINGTON

Mr. G. Jelisava Vavra, General Secretary of the Theosophical Society in Yugo-Slavia, sends greetings and best wishes for the new year on behalf of all Yugo-Slav friends and members who are helping to spread Theosophy in America.

Mr. Henry C. Samuels, President of the Association of Hebrew Theosophists, wishes to remind the Jewish F. T. S. that the A. H. T. is the finest gift the Jew has received from the Guardians of humanity and asks for support for it from all the Jewish F. T. S.

The Metropolitan District Federation of New York are putting on a series of five Sunday lectures at the Princess Theatre. Mr. Alwyn J. Baker gave the first lecture on January 30 on "Reincarnation" to a full house. He was followed by Mr. Edward L. Gardner, Mr. Claude Bragdon, and Mr. Hugh Monroe. At this writing, a full report on the attendance is not available but we trust the record attendance at the opening was maintained throughout the course.

The Fellowship of Faiths of the League of Neighbors had a meeting at the Central Church, Boston, on January 24. The question "What are the Fundamentals of my Faith?" was answered by a representative of each of the following religions: Baha'i Buddhist, Christian, (Catholic) Christian, (Protestant) Confucian, Hindu, Islam (Mohammedan) Jew, New Thought, Theosophist.

Our readers will be pleased to know that Miss Isabel Holbrook was the speaker for Theosophy. Professor Richard G. Tyler, writes that he had the privilege of presiding at this meeting and that there were about three hundred people standing. In the future they plan to have fewer speakers and to give each one more time for the presentation.

### L. W. Rogers' Itinerary

Spokane, March 3, 4, 5; Butte, March 7, 8; Aberdeen, March 10, 11; St. Paul, March 13, 14; Duluth, March 15, 16; Milwaukee, March 17, 18; Chicago Headquarters, March 19-26; Grand Rapids, March 27, 30; Big Rapids, March 28, 29; Lansing, March 31, April 1; Ann Arbor, April 2.

Toledo — Harmony Hall, 219 Michigan St., at 10:45 a. m.

Detroit — Ballroom, Hotel Statler, 8:15 p. m.

(Sundays) April 3, 10, 17, 24, May 1, 8

Cleveland — Lodge Rooms, 1936 E. 79th St. at 8:15 p. m.

(Mondays) April 4, 11, 18, 25, May 2, 9

Pittsburgh — Carnegie Hall, 8:15 p. m.

(Tuesdays) April 5, 12, 19, 26, May 3, 10

Columbus — Public Library Auditorium, State St. and Grant Ave., at 8:15 p. m.

(Wednesdays) April 6, 13, 20, 27, May 4, 11



# BUILDING FUND BULLETIN

No. 13

ISSUED OCCASIONALLY

No. 13

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

## HARD WORK

It has become quite clear that securing the final twenty per cent of the investment necessary to erect our national Headquarters building will be, as predicted in these columns last month, the hardest work of all. The pledges coming in now are comparatively small and it takes many of them to equal one of the kind of pledges we received in the beginning. But although the pledges are coming slowly they are nevertheless coming, and to fully succeed, it is only necessary that each member shall feel his responsibility to the American Theosophical Society for what it has done for him, and is doing and will continue to do, for the American people as a whole.

A true Theosophist can never be satisfied to merely live and sustain himself. He must, of necessity, help others and in doing that, naturally he will want to help in the way that will most help others. It would be hard to find a better way than providing the building to house both the equipment and the workers necessary to carry the theosophical teachings to every state in the nation.

## Doing Utmost

The following from a letter is 100% Theosophy. What more could one do than give what he has and pledge what he expects?

"I enclose my pledge for building and activities fund and P. O. order for \$10 to start. I am a pretty old man (78), and not in the best of health, and I do not know if I will be able to pay the whole of it, but if I get some money that I am expecting I will be able to send nearly the whole amount.

Fraternally yours,

(Signed) H. ARTHUR ROOT"

## Systematic Canvass

In January a letter went out to the President of every Lodge, from the National President, asking that "some faithful member" be appointed "to personally see what can be done" toward getting all who have not yet pledged anything to the Building Fund to help out on the last fifty thousand dollars needed. At the time of closing the forms for the March number of THE MESSENGER one hundred and thirty-nine Lodges had responded. Other responses are coming in gradually and the systematic canvass will continue until every member of the American Theosophical Society has had the opportunity to make a pledge. This systematic work will necessarily be slow but there is no doubt the full amount will be pledged.

## Ford's Plan

Henry Ford's plan of teaching boys in mechanical crafts and paying them wages while they learn is not only a long forward step in industrialism but is also theosophical. That is why it is also our plan. Headquarters educated one of our young members in that fashion after the printing plant was purchased. He started at janitor work and press feeding and folding and in about two years he had risen from one post to another until he was in charge of the printing department. During that period he spent a half day in a printing school, for some weeks, but received regular wages just the same. Both he and the Society were gainers by the plan. It is a profitable method for each concerned. That is why it is theosophical.

## FIRST DUTY

I am the fortunate possessor of a number of letters from Dr. Besant and the most prized among them all is one containing a mild rebuke. Those who know her personally are familiar with her remarkable ability to go swiftly to the heart of a subject under discussion and with very few words to show you some vital truth that you have overlooked. It was several years ago when we were proposing that the American Society should take over the book business in the United States which she owned. During the correspondence I submitted a proposition to her which I thought equitable but added that I was willing to accept any plan that she wanted. Taking up that point in her reply she remarked: "*Your first duty is to the American Section.*" I've thought much about those eight words since. Most of us have a tendency to look far away—a tendency to climb into the band wagon, to get close to those at the head of the procession, to do first what we think is agreeable to them and so to temporarily lose sight of our true relationship to the work as a whole. Our *first* duty is to the work where we are, to our Lodge and to our nation. Only when we have fully discharged our obligations there, can we think of assuming others, if we would have our procedure be soundly theosophical.

All checks for the Building Fund should be made payable to The American Theosophical Society, marked "Building Fund" and sent to 826 Oakdale Avenue, Chicago. Pledge cards should be filled out in the amount subscribed, date, name of Lodge, address and signature of the pledger.



## PAGE TWO

## BUILDING FUND BULLETIN

ISSUED OCCASIONALLY  
BY  
The AMERICAN THEOSOPHICAL  
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

## THE RACE!

## Revised Figures Given

	No. of Members	Amount Pledged
National Members	660	\$20,126
Service, N. Y.	93	9,689
St. Paul	112	8,676
Besant, Cleveland	69	5,763
St. Louis	72	5,709
Chicago	136	5,637
Hermes, Phila.	80	5,600
Detroit	101	5,475
New York	121	5,359
Milwaukee	104	4,562
Miami	52	4,075
Besant, Hollywood	163	3,898
Los Angeles	127	3,836
Omaha	71	3,799
Duluth	47	3,623
Akbar, Chicago	186	3,154
Buffalo	59	2,994
Harmony, Columbus	24	2,733
Akron, Ohio	35	2,721
Harmony, Toledo	52	2,715
Colorado, Denver	62	2,702
Jacksonville	12	2,575
Kansas City	103	2,400
Annie Besant, Boston	102	2,385
Pacific, San Francisco	72	2,174
Decatur	20	2,152
Yggdrasil	38	2,106
Genesee	84	2,084
Brooklyn	58	2,082
Service, Reno	16	2,043
Cleveland	45	1,941
Seattle	99	1,716
Surya Youth, Chicago	26	1,680
St. Petersburg	29	1,672
Berkeley	83	1,613
Minneapolis	92	1,601
Gulfport	24	1,577
Oklahoma City	50	1,541
Grand Rapids	28	1,530
Portland	63	1,500
Albany	18	1,450
Army No. 1	38	1,436
Maryland, Baltimore	50	1,431
Long Beach	66	1,408
Paterson	54	1,363
Pittsburgh	55	1,299
Houston	102	1,270
Honolulu	18	1,255
Richmond, Va.	42	1,192
Annie Besant, San Diego	56	1,182
Lansing	24	1,165
Hollywood	29	1,150
Lightbringer	30	1,147
Rockford	16	1,142
Besant, Seattle	78	1,137
Montclair	39	1,121
Herakles	108	1,117
Fargo	15	1,091
Fremont	19	1,076
Syracuse	21	1,056
Manila	18	1,021
West Side, Buffalo	19	1,000
Coral Gables	12	1,000
Saginaw	20	1,000

## THE INDICATOR

Note: If the Lodge percentage should decrease it would be because new members have come in while there has been no increase in the number of pledges made.

LODGE	Per Cent
Shri Krishna of Norfolk	90
Service, Reno	85
Canton	84
Big Rapids	78
Ann Arbor	75
Columbus	75
Atlanta	75
Harmony, Columbus	70
Selene	70
Rockford	68
Honolulu	64
Hermes, Kansas City	63
Tulsa	62
St. Paul	61
Saginaw	60
Jacksonville	60
Arjuna	60
Fresno	58
Youngstown	57
Port Huron	57
Harmony, Toledo	57
Butte	57
El Paso	56
Santa Rosa	56
Universal Brotherhood	55
Syracuse	55
Pacific, San Francisco	55
Besant, Nashville	54
Gulfport	54
Memphis	54
Lightbringer, Washington	53
Yggdrasil, Minneapolis	53
Newark	53
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	51
Truthseekers, Baton Rouge	50
Portland	50
Medford	50
Bremerton	50
Buffalo	50
Wilmington	50
Chicago	49
Indianapolis	46
Grand Rapids	46
Berkeley	45
Schenectady	45
Fargo	43
Bozeman	43
Palo Alto	41
Spokane	41
Lansing	41
St. Louis	41
San Antonio	41
Hollywood, Freeport	40
La Grange	40
Oshkosh	40
Akron	40
Cleveland	40
Sampo	38
Alhambra	38
Surya Youth, Chicago	38
San Bernardino	37
Milwaukee	37
Maryland, Baltimore	36
Worcester	36
Mobile	36
Duluth	36
Besant, Cleveland	36
Detroit	36
New York	36
Glendale	35
Oak Park	35
Decatur	35
Genesee, Rochester, N. Y.	35
Crookston	35

## BUILDING FUND BULLETIN

LODGE	Per Cent
Albany	34
St. Petersburg	33
Paducah	33
Fairhope	33
South Shore	33
Delta	33
Pomona	33
Cedar Rapids	32
San Pedro	31
Seattle	31
Brooklyn	31
Dallas	30
Norfolk	30
Evansville	30
Sheridan	30
Houston	30
Annie Besant, Boston	30
Des Moines	29
Besant, Seattle	29
Besant, Hollywood	29
Kansas City	29
Baker	28
Englewood	28
Paterson	27
Columbia	27
Birmingham	27
Los Angeles	27
Salt Lake	27
Boulder	27
Davenport	26
Aberdeen	25
Dayton	25
Fort Worth	25
Grand Forks	25
Warren	25
Minneapolis	25
Lynwood	25
Louisville	25

## Building Fund Pledges

## Continued From Last Month

Mr. and Mrs. Wm. J. Ross	\$150.00
Mr. Orley Evon Betts	100.00
Mr. Sigurd R. Sjoberg	100.00
Mr. H. Arthur Root	100.00
Mr. Chas. W. Van Dyke	100.00
Mrs. Minnie Young (2nd pledge)	100.00
Lester Harris	94.00
Mr. and Mrs. C. S. Maltbie	75.00
Mr. Peter Venveulen	60.00
Mrs. Emma Prestien	50.00
Mr. Geo. W. Welch	50.00
Mrs. Geo. W. Welch	50.00
Mrs. James Stewart	50.00
Mr. James Stewart	50.00
Mrs. Ida F. Wood	50.00
Mr. Reuben E. Mowry	50.00
Mr. Irwin B. Blanchett	50.00
Mr. William Worth Bailey	50.00
Mrs. Katherine Price Bailey	50.00
Mrs. S. M. Glead	50.00
Mrs. Maggie Marahrens	50.00
Margaret Lucy Callicotte	50.00

"The hint that 'a penny a day' will be \$10 in three years and four months encourages me—though insolvent now—to pledge that amount—ten dollars. Surely I can get \$10 somewhere in that length of time. I believe I'll start a penny box and send the results a year from today."

## BUILDING FUND BULLETIN

## PAGE THREE

## TRAINING SCHOOL

Among all the attractive features of the new Wheaton Headquarters the proposed training school has brought the most inquiries. That is probably because the great need for it is instantly recognized. Probably there is not a local Lodge in the country that has not lamented the unfortunate fact that there are few, if any, of its members who are able to present Theosophy to the public so attractively that good audiences will come, and continue to come; or that has not observed with deep concern, that a large class organized by some national lecturer slowly fades away, instead of increasing in size. There is no doubt in the mind of any one of us that we are offering the public the most wonderful philosophy of life. In the language of the street "we've got the goods." But can we "sell" them to the world? To do that requires two fundamental things—thorough knowledge of the philosophy we offer, and the art of attractively and convincingly presenting it. Most members have at least a creditable knowledge of Theosophy but "putting it across" into the minds of others so that they see it as we do is an art that must be acquired. It *can* be acquired, but it must be done by patient and persistent training. We shall be chiefly interested in the younger people who are earnest workers but there is no reason why any member who is not too old to lecture, or teach a class, should not improve his work and enormously increase his usefulness by attending the training school.

If memory is good the minimum pledge that counts in the *Indicator* is five dollars; and that is less than half a cent a day. The Secretary-Treasurer, however, is authority on that point.

Don't overlook the important point that you have over three years in which to pay any pledge you make to the Building Fund.

## MOTIVE IS TEST

A member who evidently has little interest in seeing the American Theosophical Society installed in a commodious and efficient building objects to "any kind of rivalry" among the Lodges. One wonders if he has ever thought about what life would be without rivalry. Whether it is right or wrong depends upon its motive. Surely nobody will contend that there can be too much striving to be unselfish or to be helpful or to be generous. Competition is bad only when it embodies the spirit of selfishness.

## Shifting

Norfolk did well when it went to the top of the *Indicator* column. Moreover, Shri Krishna Lodge has held it for three months; but Columbus Lodge shifted its place from fifty-three to sixty-two in one month. Keep an eye on Columbus. It's got a "live wire" on the job!

If the number of Lodge members listed in "The Race" does not agree with your records, please remember that we take the membership count at the end of the fiscal year, and this includes delinquents as well as active members, because many of these pay their dues before the year is up. They are still entitled to vote in a national convention and are considered members until the end of the present fiscal year. And it must also be remembered that, although these delinquent members are counted, the new members who come in are not included, and this tends to equalize the count. This is really the fairest way we could devise without recounting the membership list each month.

What anybody pays into theosophical activities is not really a gift but an *investment*, and an exceedingly profitable one. A material investment is good only for this incarnation. A theosophical investment is good forever.

## A LETTER

"Enclosed please find check for \$25. I hope this will cost you nothing to cash. This is for the Building Fund and I hope the rose colored bricks will multiply till all that are needed for our fine headquarters are at hand.

"This will doubtless be my last contribution as I am going into a Home (I'm 74) and shall have little money for such uses, but my prayers will continue for the great cause—forever."

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## PAGE FOUR

## BUILDING FUND BULLETIN

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## What Lodges are Doing

### San Bernardino

The Secretary of this Lodge reports that the theosophical outlook is encouraging with them. The Lodge has a nice room in a new building close in, and recently gained two new members.

### Worcester

Mrs. Fannie S. Pritzker, the Secretary, writes: "Our new Lodge room is located in the Rogers Building, corner Main and Pleasant Streets right in the center of the business section, and after two months, is beginning to look attractive. We had to furnish the room, and as there are so few of us (and two of our members are blind) it is rather slow work, but we are getting there. There is a greater spirit of harmony and brotherliness than the group had enjoyed, when sharing a room with another organization."

### Los Angeles

These interesting facts are taken from a recent report submitted by Besant Lodge. They had twenty-two public lectures with a total attendance of twelve thousand and eighty-six people. Expenses amounted to \$2,527.08, collections aggregated \$1,528.74, leaving a deficit of \$180.94 after the contributions from members had been deducted.

Against this debt the Lodge lists the following credits:

Fifteen to twenty new members; fifty people joined the study class at the close of Mr. Rogers' series of lectures; book sales averaged \$25 per lecture, so that the Lodge is now in possession of a magnificent book stock free from debt; enormous publicity in the newspapers and strengthened prestige in the club world and among thinking people.

This is probably the largest undertaking of its kind that any single Lodge has yet attempted, and it will be interesting to watch the outcome. At this writing—early in February—the executive committee is considering the advisability of continuing lectures.

### Laguna Beach

The Secretary writes:

"Our Lodge is quite young as yet though we have held meetings since starting to interested groups of people. Our activities consist of the open meeting on Sunday nights with popular lectures, one closed members meeting a month, and a delightful Secret Doctrine class which meets on Monday afternoons. At this last open meeting we serve tea and discuss the subject in as intimate and impromptu fashion as we can. It happens that we have a student of this book with us who has charge of this afternoon. Our library is reaching the seventy-five mark now and is open to all. This year is to be spent in establishing the center which will give us a base from which to do more public work."

### Lansing

Mrs. Bessie B. Maxson, Secretary, writes:

"There is a capital punishment bill up for consideration in the Michigan legislature now. The enclosed letter was sent to all of them and the Governor. We divided the list of one hundred and thirty-two names among the members of T. S. and Star to fill in and sign. We wrote personal letters to the Governor also.

"We have three fine new T. S. signs—framed with glass over—in the three depots, calling attention to our two weekly classes, the time and place.

"At last we have a wonderful Lodge scrap book made by Mr. Wm. Wayenwood, who has a book-binding and understands how to do it right. It is good size with 'Theosophical Society' in gold letters on the cover. We have many scraps to put in which we have been saving for some time. Our history is now open to the public.

"Dr. H. T. Stafseth of the Michigan State College faculty department, one of our members, gave a lecture on 'A Trip Through Europe.' This was to raise money for our T. S. lecture fund. We have three committees to raise money for lectures."

### St. Louis

At the close of their class in Astrology and beginning on February 4, the Lodge launched a complete course in Psychology, free of charge to the public. The teachings "are based entirely on the observation of those who are able to see clairvoyantly, the action of the emotions of the mind and of the higher faculties. No courses will be offered for sale."

Some of the subjects to be taken up are:

"What the Subconscious Mind is and How it Creates", "What Really Takes Place When You 'Demonstrate'", "Can Psychology Overcome Karma? (The Law of Cause and Effect)", "The

Marvels of Work Done During the Sleep State", "How to Heal Yourself and Others."

A letter just received from St. Louis Lodge states that on Feb. 4 they had an attendance of about two hundred and twenty-five people, the absolute limit of the hall's capacity and "many had to be turned away as we were unable to seat them or even give them standing room."

The size of the audiences at the "Open Forum" has varied from seventy to one hundred people weekly, and this increase of attendance is an indication of how keenly the public is interested in psychology. There is no collection taken at these meetings, but a box is placed on a table outside the hall into which those who desire may place contributions. The box contained \$21.72 the first evening which practically paid for the newspaper advertising of about two columns and five inches.

If any of our other Lodges wish to present a similar course to the public, Mr. C. E. Luntz, 2017 East Grand Blvd., St. Louis, Mo., will be happy to give any assistance or suggestions he can on launching it.

### Tulsa

The two Lodges in Tulsa have united as "Besant-Tulsa." The following report is interesting:

"The Lodge Headquarters are located in 525 New Wright Building, which is the most centrally located building in the city, the building itself being one of the outstanding ones in the city.

"Since uniting, we have had a public lecture nearly every Friday night with good and interested crowds. On one occasion one man had to be deprived of the lecture for there was no place for him to crowd in.

"The Lodge room is kept open every Wednesday and Friday afternoons from 2 to 5, and interested ones may obtain books or spend a few hours reading in the Lodge room.

"At a candy sale which the ladies of the Lodge recently held in Hotel Tulsa, the sum of \$26 was realized. Every piece of candy was sold, and free literature was distributed to those who cared for it.

"The lectures which were given by Dr. Pickett last November were very well received and drew good crowds. The Doctor presented her subjects in a very convincing manner, and we all regretted very much that she could not remain with us longer.

"I sincerely trust that the above news may assure you that Theosophy in Tulsa is alive and we hope our Lodge will be like some of our good Oklahoma oil wells 'settled and producing twenty-four hours every day.'"

### Adyar Day Returns

Dr. Ernest Stone wires: "Adyar Day collections pouring in. Full report for next MESSENGER."

Are not the mountains, waves, and skies a part Of me and of my soul, as I of them?

—Byron (Childe Harold).

Have you voted? If not do it now!



# Fairies

By DORA VAN GELDER

IN my last article I tried to describe the types of fairies living in the land and those of the water. This time fire and air fairies are going to engage our attention.

The fire creatures were called salamanders in mediæval days. Interesting stories are told about them in a book, *The Comte de Gabalis* and Benvenuto Cellini writes about them in his memoirs. These comparatively few references might mislead the reader to suppose that there was but one type, but in fact salamanders are very varied. Furthermore they stand at various stages in evolution. Indeed it is not possible to say, that there is one general type among them, as one can say of the other fairies. Nor do the salamanders necessarily try to imitate our human form, neither is their imitative nature in general as strong as that of the fairies I have described before. When we are watching a log fire in a big open fire place and are just gazing into the fire, we often imagine we see weird dancing figures. It is quite easy to get into the spirit of the dancing and leaping flames and by this process, we have a vague impression of these fire elves, even though we do not exactly see them. They are intensely vital and give one a sense of an immense natural power, somewhat like lightning. Imagine beings, powerful in that primitive sense, rather tall and slender, but without definite human features, and you have a rough picture of salamanders. In small fires there are often tiny little creatures, who assume sometimes the shape of flowers and other forms. These creatures are much more volatile; they are so constantly changing, that they cannot be said to be stable in any sense of the word. At the other end of the scale, we have big volcanoes. These are the natural habitation of specially strange beings of all varieties. Some volcanic salamanders take human shapes, but they give one the feeling of being unearthly notwithstanding.

The salamanders are further removed from us in their feeling as well as in appearance, than any other elemental creatures. There seems to be as little akin between us and them in modes of thought and feeling as in action and form. This is especially true of the volcano salamanders. Not only the fire fairies, but also great fire angels live in the volcanoes and these are supremely beautiful in their unhuman way.

All these beings are the agents of nature, even her agents of destruction, and there is no more destructive power than that of fire. But it always must be understood, that what is right or wrong for us, does not appear the same to these beings. Destruction to them is not for the pleasure of destroying, but because they obey nature's will. Hence it is to them work, as ordinary physical labor is to us. Their work is very different from that of any other of the fairies, and it is almost impossible to describe it or to know much about it. They are so much a part of fire and its activities, and that is about all that can be

said. In every fire, large or small, they are present.

Some may ask what brings them to the fire. To understand that, we have to realize that everything in this world has a certain definite rhythm. And fire has a very powerful rhythm and vibration of a special kind. This attracts these creatures automatically, as it has the same rhythm as they have. Rhythm is the great principle by which they are attracted. Certain of the smaller sort seem to be temporary by-products of the fire, but unquestionably the greater salamanders sweep in from distant points, attracted by a fine demonstration of their element. They sense its distant rhythmic effect, and, furthermore, certain kinds of music are an attraction to these beings and they will come to hear it and to enjoy and dance in the rhythm of it.

Salamanders are interesting from an artistic point of view, but we have very little to do with them and it would be nearly impossible for us to understand them with our human minds. They are joy, vitality and power incarnate much like the dancing flames they ensoul.

The air fairies, or sylphs, are the most highly evolved of all the fairies and are denizens of the astral world. They are exquisite and dainty figures. Their human outline is more or less perfect and they have lovely tender faces. It appears as if they were enveloped in a cloud of opalescent light, which is translucent, and if we have seen opals shining in the sun, and we can get a glimpse of their beautiful coloring. These delicate beings always make me think of Cardinal Newman's words: "And with the morn those angel faces smile; which I have loved long since and lost awhile."

The sylphs can generally be divided into two main groups, namely those who specifically help Nature in her work, and those who do more general work—act more as invisible helpers. The former are those beings who make beautiful sunsets for us by arranging the clouds in lovely shapes and forms. It is their delight to do this and few spectacles are so beautiful to behold as a bank of clouds. When we enjoy a sunset to its fullest extent and are absorbed in it, and are in harmony with all Nature, it is possible to get into touch with these beings. It would be interesting to try to exchange ideas with them. We should think of a special form which we would like to see woven into the clouds and ask them in our minds to do this. These cloud spirits obligingly try to weave the clouds into whatever form we think of. They like us to admire their beautiful handiwork, and take special pains over it when we do. The sylphs belonging to this group have a great variety of activity and do not look alike. They deal with rain and wind and carry out the commands of their superiors. In violent windstorms it is a beautiful sight to see them dancing in the wind and enjoying the movement. Destruction is sometimes part of their work, in

gales and cyclones like those in Florida. It must not be supposed that these beings destroy capriciously when they feel so inclined. On the contrary they are working under very great angels, whose orders they carry out, and who arrange these matters, and who themselves obey the law of the universe, cause and effect.

The other group of sylphs have very different work. They often become pupils of angels and carry out their orders. By serving the angels and by doing kind acts they attain their individuality or soul. Part of their work is helping people who have just passed over into the other world; especially are they devoted to children. And children who have passed over have usually a very joyous time, because these beings act for them the most beautiful stories and can play pretty music for them. These sylphs have sometimes served men in work of a magical nature, as "Ariel" served "Prospero" in *The Tempest*. "Ariel" is a very fine type of a sylph.

All the fairies are charming, which we discover as soon as we realize their existence. The daily life is filled for most of us only with our fellow men, but our invisible friends, the fairies, who help to make up so much of the beauty of the universe should also have their share in our daily life. To draw them in, we need only reach out to them for they are ever ready to respond to a true call sent forth to them, they are the embodiments of beauty, joy and simplicity.

Send your vote to Headquarters today.

### Song for Dr. Besant

While Dr. Besant was in Omaha last fall, a song entitled "Alma Mater," the words of which were written by Beatrice Rakestraw and the music by Warren Watters was sung and presented to her. The song has been published and placed on sale. The proceeds of the sale are to be given to Dr. Besant. The price is forty cents per copy. Orders should be sent to Mr. Warren Watters, 3111 Pacific Street, Omaha, Nebraska.

The words of the song are given below:

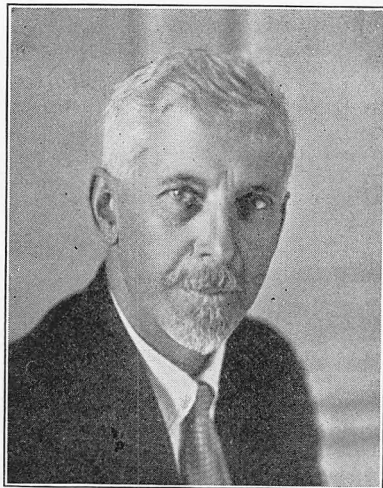
"Mother serene, on wings of peace uplifted  
Hold high your lamp of wisdom overhead,  
That we who stumble onward in the  
darkness  
May have a light upon the path we  
tread.

We who would follow you are young in  
the striving.

How often do we need a guiding hand?  
And even when we falter and fall back-  
ward

You, who were one as we are, under-  
stand.

The Path is long and steep and it is easy  
For weary feet to lag upon the way,  
But in the silence, we can hear you saying  
'Courage, my children, you do well,  
today.'



Mr. Edward L. Gardner

General Secretary of the Theosophical  
Society in England.

Who is now touring the United States and whose lecture on "The Coming of the Fairies" is arousing considerable interest in the Press of the country.

### Mr. Edward L. Gardner's Lecture Route

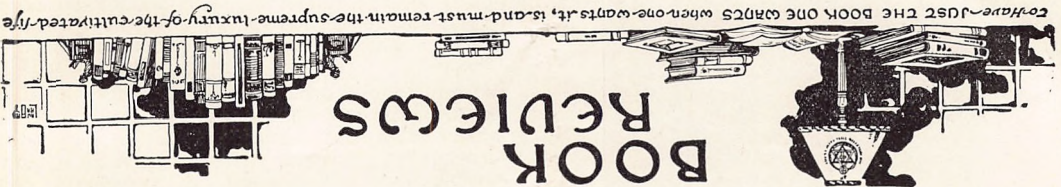
Denver, March 9; Salt Lake City, March 11; Hollywood, March 13; Los Angeles, March 15; Pasadena, March 16; Long Beach, March 17; Pacific Grove, March 22; San Jose, March 23; Oakland, March 24, 25; San Francisco, March 27, 28; Tacoma, March 30; Vancouver, March 31, April 1; Seattle, April 3, 4; Butte, April 6, 7; Minneapolis, April 10, 12; St. Paul, April 11, 13; Omaha, April 15, 17; Kansas City, April 18; Chicago, April 22, 24; Buffalo, April 25, 26; Toronto, April 28; Rochester, April 29, 30; Boston, May 1, 2.

### Not So Good

Evidently that bothersome exchange matter was overlooked by many in January for the bank charge on that item during January exceeded the receipts received from members by \$16.13. We had just begun to think that almost *everybody* was remembering about it.

Other out-of-print books that would be welcome in our Headquarter's library are: *The Scale of Perfection*, by Hilton; *Apollonius of Tyana*, by G. R. S. Mead; *The Book of the Master*, by Adams; *The Child's Story of Atlantis*; *Christian Mysticism*, by W. R. Inge; *The House of the Hidden Places*, by W. Marsham Adams; *Divine Pyramider of Hermes*, Translated by Dr. Everard, preface by Dr. W. W. Westcott; *The Gnostics and Their Remains*, *Ancient and Medieval*, by C. W. King; *Orpheus*, by G. R. S. Mead.





*The Truth About Mormonism*, by James H. Snowden. Published by Geo. H. Doran Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.

Anticipating the accusation of prejudice, Dr. Snowden in his Preface says that while he cannot suppose that he has wholly escaped the influence of his own principles and unintended predilections, his effort has been to examine the relevant facts, judge them impartially, and "tell the truth about them." The reader cannot doubt he has made every effort to be fair, as he has, without dilating at length, told some part of the brighter side of Mormonism, but on the other hand the unpleasant side is given in greater detail, and there is sensed in many places the stern and intolerant judge.

The book is interesting as a bit of real history well told, but it contains little that is new of either the religious or political activities of the Mormons. The author states that the New York Library has some five hundred books and pamphlets relating to Mormonism, and the Library of Congress about two hundred fifty, and as toward the close of his book he states "The menace of Mormonism has abated" the reviewer cannot but wonder why another volume was added. Incidentally, the title would have been just as strong, had it been "Facts about Mormonism." It is unfortunate that the world today is made to look for something unpleasant when the "truth" is to be told.

Clara F. Hoover

*Coming World Changes*, by Harriette and F. Homer Curtiss, B.S., M.D. Published by The Curtis Philosophic Book Co., Washington, D.C. Price, Boards, \$1.00 through The Theosophical Press.

There is something fascinating in the reading of prophecy of any kind. Man ever desires to peer through the veil that hangs between him and the pattern of events that lie ahead of him. Especially is there a fascination, a gruesome attraction, about prophecies of disaster. One feels like the child in the poem who reiterates, "An' the gobbulums 'll git yuh, ef yuh don't watch out," as one reads through the little book listed here above.

Prophecy on a gigantic scale is here. And prophecies which ties in with the statements and teachings of occult leaders of first note. To a person unfamiliar with astrology, such a sentence as the following holds much of interest and enlightening ment: "Just as there are two currents of force

*Mohammed, A Biography of the Prophet and the Man*, by R. F. Dibble. Published by The Viking Press, New York. Price, Cloth, \$3.00, through The Theosophical Press.

Mohammed is written in the modern realistic style picturing individuals from the viewpoint of our day and the popular idea that every person is out for his own gratification in the matter of wealth and happiness.

Mr. Dibble gives a short description of the country of Arabia and the type of people living there who seemed to have a religion made up of bits from Judaism, Christianity and the so-called pagan worship.

The biography follows: Mohammed was born

Olga Rudholm

The only criticism this reviewer has to make of any unfavorable tone is a rather indiscriminate use of the adverb "soon."

The book handles the spiritual side of coming world changes as saliently as it does the physical, with a beautiful short chapter at the end called "The Remedy" in which the theosophical ideals are restated.

"The book is well written, and clear, and much creditability is lent to the prophecies by geologic statements of changes already in progress. Coast line changes, new island appearances, the definite rising of the ocean bottom, these are among them. And a spicy touch of reality is added by the incidents such as that of the settlement of the notorious Chinese pirate, Mala Dahlak and his band, on a new island in the China Sea, newly charted by international hydrographers. "Then one day they saw that Mala Dahlak and his island had utterly vanished. Subsequent investigation established the fact that where the island stood, there is now twenty-five fathoms of water."

"For in the history of the earth these periods have always been marked by terrific changes. "As these crossings take place, they cannot fail to bring about great changes, unsuspected and little understood conditions, both in man and the planet. One of the reasons why we are expecting such radical changes is because the earth is now approaching such a crossing-over of great planetary currents."

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at an auspicious time for the crystalizing of religious ideas. His life was much like that of a successful man of the time, save that Mohammed received revelations from Allah which gave him an advantage for leadership and Mohammed used this advantage for personal success.

Mr. Dibble, very honestly, does not concern himself with the influence which Mohammed's revelations spread among his countrymen and since then to other nationalities, but keeps to the life story of the man Mohammed, which would never have stood out in world history had his revelations not touched the lives of people in the Near East. It is often difficult for the Occidental mind to be in sympathy with the imagery of the Oriental.

L. H.

*Britain's Economic Plight, by Frank P. Plachy, Jr. Published by Little, Brown and Co., Boston. Price, Cloth, \$1.50, through The Theosophical Press.*

This book cannot be read without a strange mixture of feeling. One might ask: "Is Mr. Plachy an Americanized Englishman, or an Anglicized American?" He tells us that he spent fifteen months in England to study the economic situation in that country from the standpoint of an American. He seems to have been inoculated, however, with a British serum. Undoubtedly this attitude gives us a fairer viewpoint of the situation, but had the book been written without emotion we might close the book with a more balanced condition of mind.

For instance—he speaks scathingly of the English unemployment theory and of the industrial conditions that have arisen under the sway of the labor leaders, and equally scathingly of the flooding of the English market with American motion pictures, and of the inauguration of the American system of partial-payment-buying that has found such favor with the English public. Undoubtedly he is attempting to look on all questions in the fairest possible way. He surely has studied thoroughly every topic of importance with the exception of the Colonial question. Of his own opinion two points are most prominent—he is an anti-socialist and an anti-prohibitionist.

His decisions on Britain's economic plight may best be summarized by a statement he makes in the Introduction: "Britain's (the Empire's) resources are tremendous and incalculable; probably greater than those of the United States . . . It is the human element that is at fault . . . there must be the genuine spirit of cooperation between workers and employers that is becoming more and more the rule in America." And again, "Altogether it is obvious that the foundation already exists on which the British may rear that structure pictured by the U. S. Ambassador Houghton when he said in Washington that within twenty years Great Britain would again become one of the most prosperous nations in the world. To an outside observer it would seem that only the British themselves can prevent that dream coming true."

Jeanne Dumas

*Twelve Modern Apostles and Their Creeds, by Gilbert K. Chesterton, Bishop Charles L. Slatery, Dr. Henry Sloane Coffin and others. Published by Duffield and Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.*

This book is attractively bound in cloth and has a jacket upon which is dimly depicted the Broadway Temple in process of erection in New York, termed by one as "an essentially American Cathedral."

Following a most forceful introduction by the Rt. Rev. William R. Inge of St. Paul's, London, is a unique succession of twelve chapters by representative writers in terse, frank, logical style, telling why they are what they are. A Catholic, Episcopalian, Presbyterian, Lutheran, Baptist, Quaker, Methodist, Congregationalist, Unitarian, Mormon, Christian Scientist and an Unbeliever speak in the order named. At the close of each chapter brief statistics give the numerical strength and other data relative to that particular faith.

The volume is very pleasant reading while furnishing information of unusual range and will prove an addition to any collection.

E. M. E.

*Heroes of Old India, by Percy Pigott, Illustrated by S. Drigin. Published by the Theosophical Publishing House, Ltd., London. Price, Boards, \$3.25, through The Theosophical Press.*

In a short introduction the author makes clear the spirit which prompted him to write this book. He tells us first "that wherever there is a great civilization there will be found a great religion, and wherever there is a great religion there also will be found a great civilization;" thus pointing out the close relationship between the genius of a nation and the beliefs it professes. Then he proceeds to show that all great religions have a common base, that all their teachings are alike in essence and have had a deep influence on the civilizations of their time.

Also, in the introduction, he condemns—rather too violently it seems—the West and Western religious movements. "The West has never produced a really great religious teacher, or a single work that can rank among the sacred books of the world. And also: "None of these (Luther, Calvin, Knox and Liddon) should ever have enjoyed greater prestige than that of controversial theologians." To these Mr. Pigott opposes the great religious teachers of India, which does not seem quite fair, as there is no base for comparison between Luther and Shri Krishna. Mr. Pigott also seems to forget that Western civilization is in its infancy as compared with the Indian civilization, and there again, no comparison can possibly be drawn.

On the other hand we are quite in sympathy with the author when he says that Western theologians have neglected the study of the Indian religions, peerlessly beautiful in their spiritual teachings and poetical symbolism, and we are happy to see that this book will give the public at large a chance to get acquainted in a very con-



densed form with the *Ramayana*, the *Bhagavad-Gita* and the Life of the Buddha.

*Heroes of Old India* is a most readable book. Almost too easily readable. In less than 100 pages we are told of all the misfortunes and difficulties encountered by Rama and his faithful and loving wife Sita, before they are happily and forever reunited; we are told of the forbearance of the five Pandava Princes, persecuted by their cousin Duryodhana, until after thirteen years of exile, they finally met in the battle of Kurukshetra which they won with the help of Shri Krishna; we are told of the way in which the Lord Buddha attained the Great Illumination and refused to enter Nirvana until "all who, having followed the holy quest, reach the realm of everlasting light."

Any one will agree with us that these narratives have been too much abridged; but the book has the very decided advantage of being interesting, well-told and gives one the desire to read the *Ramayana* and the *Bhagavad-Gita* and to know more of the life and teachings of Gautama, the Buddha. We believe this was precisely the aim of the author.

On the whole, we congratulate Mr. Pigott on his very successful treatment of these Indian religious epics, and we believe that he has succeeded in his attempt to show the West the religious treasures of the East.

The book has been published in a most attractive form with four full-page illustrations in color, which are very poor, but of the type which we believe appeals to the majority. M. P.

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*The Problem of India*, by B. Shiva Rao and D. Graham Pole. Published by the People's Institute Publishing Co., New York. Price, Cloth, \$1.00, through The Theosophical Press.

In view of the recent change of policy of the British Government towards the colonies, this book has a deeper significance. There is no doubt that since the reforms of 1892 the conditions in India have been improved. It is hoped that the proclamation made by England will carry in its wake still greater benefits for India as well as the other colonies, and eventually make Home Rule a fact.

Those who are interested in this rather momentous question would do well to read this book, written by a Hindu in collaboration with the Secretary of the British Committee on Indian Affairs. Both Mr. Rao and Mr. Pole understand the situation thoroughly. While there is absolutely no sentimentalism in their presentation, they speak earnestly in favor of the Home Rule that must eventually come, showing by many Government statistics that British rule has been a hindrance rather than a help to India in every way. All the reforms of late years have been studied. The work of Dr. Besant is spoken of with appreciation; Ghandi's non-cooperation policy is considered. The question of enmity between Hindus and Mohammedans is treated upon in the Foreword by Lord Oliver, former Secretary of State for India, as well as in the text proper. The

crying need for education is dealt with, and we are shown that before India can rightfully be termed ready for complete self-government the education budget must be increased and compulsory education in free schools be installed.

In the near future it seems that these reforms must take place, India's position being placed more fairly before the eyes of the world, and public opinion will in time make for improvement, and it is a matter only of a few years when Indian culture will be placed in the high position it held before the invasion of the Mohammedans and British.

Jeanne Dumas

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*A Plea for Judaism*, by Leonard Bosman. Published by the Theosophical Publishing House, Adyar, Madras, India. Price, Paper, \$0.35, through The Theosophical Press.

In this work, the author, a writer well known to British Theosophists, makes an eloquent and scholarly plea for the study of esoteric Judaism. It correlates, in a thoroughly satisfying manner, theosophical teachings with the best in Hebrew thought, and is an excellent little book to put into the hands of Jewish inquirers into Theosophy, and thoughtful Jewish people in general. Every Lodge should have a few copies and endeavor to circulate them. It is the first work published by the Association of Hebrew Theosophists.

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## A Theosophical Magazine for the Blind

The Theosophical Book Association for the Blind started the New Year with a new service to the blind.

Realizing the great need for such a periodical this Association has at last launched a free monthly magazine printed in Braille. This new service is sure to be a boon to the many sightless ones who are interested in Theosophy and the Order of the Star in the East.

In this way the blind may now be able to read for themselves all the latest theosophical and Star news and reports, and also read lectures by the leaders in all branches of our many activities. It is earnestly requested that any one interested in helping the blind in this way, communicate with The Theosophical Book Association for the Blind, 1544 Hudson Avenue, Hollywood, California.

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Have you voted? If not do it now!

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Of all the rest of mankind, make him thy friend who distinguishes himself by his virtue.

Always give ear to his mild exhortations, and take example from his virtuous and useful actions.

Avoid as much as possible hating thy friend for a slight fault.

(And understand that) power is a near neighbor to necessity.

—Golden Verses of Pythagoras, Lysis



## To Lodges of the Theosophical Society "Youth Organizations"

By MRS. VIDA STONE

Is your Lodge represented amongst the young people of your community, by one of the Youth Organizations? Our department exists to give you information about these Organizations, to help you organize them, and to supply you with materials, lessons, suggestions, stories, books and music.

The senior department of our youth membership is ably taken care of by the Federation of Young Theosophists, President, Earl H. Hiller, University of California, Berkeley, California, but our junior members and their friends, from the ages of three to high school age, are often without organized instruction in the Ancient Wisdom, except in their homes.

Will each of you consider your responsibilities along these lines, and if you feel this would be a worthy and useful activity for your Lodge to undertake, please appoint one of your members to act as Representative of a Youth Department, to get in touch with our National Office. Or send us the name of your appointed Representative with the name of the Organization your Lodge would like to develop, and we will send the necessary information.

**Order of the Round Table** The Round Table is an International Organization founded in England in 1908 by Capt. Herbert Whyte, and now organized in twenty-eight countries. It consists of a nucleus of older members (Knights of the Order) who seek to draw young people together in a League of Service. It holds up before its members the figure of the Perfect King, and endeavors to in-

spire them to work in His Service. The Order is open to both boys and girls, from eight to twenty-one, and Knights over 21.

Motto: "Live Pure, Speak True, Right Wrong, Follow the King."

Its objects are threefold: the building of Character, training in Leadership, and Service to others.

**Golden Chain** The Golden Chain is an International Organization for young children with branches in many parts of the world. The one object of the Golden Chain is to draw together children of all faiths and races upon a common basis of LOVE to all beings. A very beautiful ceremony is used which makes this Truth a living reality to the children. Its ranks are open to children under eight.

Its only RULE is that each child on becoming a member undertakes to repeat daily the Golden Chain Pledge.

**Lotus Group** The Lotus Group is not an International Organization, but there are individual groups in many parts of the world. Its purpose is to teach the truths of the Ancient Wisdom or Theosophy in a form suitable for children or young people. Its lessons are based on the following fundamental Truths: The Immanence of God; Evolution; Reincarnation; Karma; Life After Death; The Masters.

For further information, address:

MRS. VIDA STONE,  
2572 Glen Green,  
Hollywood, Calif.

### Publicity Fund

January, 1927

Previously acknowledged	\$198.07
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Total .....\$217.34

Have you done your voting duty? Ballots must be at Headquarters by March 10.

### Public Library Fund

Previously acknowledged	\$580.10
Akron Lodge	10.00
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Mrs. Emily J. Bole	10.00
Louis W. Sautter	200.00
Mrs. Val Lawrence Wertz	25.00

Total .....\$829.10

### Thanks

We acknowledge with thanks the following books received for the Headquarters Library.

From Mrs. Ella P. Lipsett of Washington, D. C: *Esoteric Basis of Christianity* by Dr. Besant.

From J. A. Nimick of Atlanta, Ga: *Playwrights on Playmaking* by Brander Matthews; *Twilight of the Idols*, Nietzsche; *Genealogy of Morals*, Nietzsche; *Beyond Good and Evil*, Nietzsche; *Principles of Ethics* (2 vols), Spencer; *Social Statics*, Spencer; *Essays of Schopenhauer*; *Study of Sociology*, Spencer; *History of Education*, Painter; *Education*, Spencer; *Life & Growth of Language*, Whitney; *Philosophy of Disenchantment*, Edgar Saltus.

From E. A. Scott of Vancouver, B. C: *American Poetry*; *Whitman's Poetical Works*; *Longfellow's Poetical Works*. (2 vols.)

From R. A. Moss, Vancouver, B. C: *Shelly's Poetical Works* and *Shakespeare's Poetical Works*.

From F. W. Mettler of Helena, Mont: *Bible and Babel* by Dr. Delitasch.

In January our sales of books from other publishers increased somewhat and the Press realized a profit of \$57.55 for the month on that one item.



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