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H. P. B.—Our Warrior

BY DR. GEORGE S. ARUNDALE

I was about to write that just at the present time we need many H. P. B.'s for the great work that lies before us all. But how absurd to write of "many" H. P. B.'s. One in a generation is almost too much to expect, though we had H. P. B. in the 19th century and have now another H. P. B. in A. B. for the 20th century. Is there anywhere another H. P. B.? I doubt it. But most of us can at least imitate H. P. B. and A. B. though infinitely less effectively and at an infinitely lower level.

Indomitable courage, fiery courage, was needed when the Theosophical Society was to be given to the world. H. P. B. supplied it in ample measure. Look at the penetrating vision shining through her eyes. Notice the mouth that triumphs over all opposition. Admire the rugged face bearing upon it the honorable scars of many fights in her Master's service. She might not have been an easy person to live with. Nor is a smith working in his smithy, hammering the purposeless into the purposeful, the sparks of the transmuting process filling the air. She had no time for the littlenesses of life. Work had to be done, and to be done quickly. Small things and small people must give way to big things and big

people; sometimes the small people, or the smallnesses in people, felt hurt — and H. P. B. had little time to sympathise or to console. The work must be done in time for the coming of the Lord, and it was done, though at much cost to the heroic soul who undertook the task.

What we are today, what we can do today, is in large measure due to H. P. B. H. P. B. lives in each one of us, and far, far more in the triumph of Theosophy in the world today. Members of the Theosophical Society, the Society itself, may or may not be appreciated. But the world has been to some extent theosophised — thanks to H. P. B. and to Those Who sent her. The world is moving in the direction of brotherhood, thanks to H. P. B. who broke down the barriers of superstition and materialism, though at the cost of great pain and suffering.

Today the World-Teacher, among us in the world, needs H. P. B.'s even though they must need be of smaller stature. He needs men and women of fiery courage who will speak of Him as their Lord and Master living verily in the outer world, who will bear His message and spread it far and wide, who will stand calm, happy, strong,

as the waves of ridicule, contempt, persecution, hatred, beat up against them, who will glory in being His bodyguard—drawing upon themselves wherever possible those missiles of hatred which the ignorant so often hurl against the wise.

In A. B., H. P. B.'s successor, we have a magnificent living example of fiery courage. She holds nothing back from the service she gives. Nor did H. P. B. How much do we hold back? How little matters our standing in our world as compared with our standing in Theirs! H. P. B. lived but to do Their bidding. The world might judge as it liked. The world might condemn, vilify, hate. Her Master's approval was H. P. B.'s supreme reward, and more than ample compensation for the disapproval of the world. What does the disapproval of the foolish matter if the wise approve.

There is a wonderful lesson for each one of us in H. P. B.'s life—the lesson of courage. It takes time to grow wise: we cannot hope in this life, or for many lives to come, to attain her wisdom. But we can at least have the courage of the little knowledge

we possess. We can at least stand by our principles, by Theosophy, by our Leaders, and above all by Him Who is Theosophy incarnate. There must be no hiding of the light of Theosophy under the bushel of conventionality or of slavishness to public opinion. The world needs fearless people, people who subordinate their outer comforts and their outer ease, their reputations, their "respectability" to the demands of

Truth so far as they know it. The world needs people who are Truth-obsessed, and who cannot be held back from practising or from preaching it. It may be that in the earlier days of the exercise of this fiery courage we may do foolish things, things which unnecessarily hurt us individually and perhaps the very cause dear to our hearts. This cannot be helped. As we grow

in the practice of courage, we shall learn wisdom and discretion. The pendulum may at first swing violently, but better that it swing violently than not at all.

So, brethren of Theosophy, let White Lotus Day be the day on which year by year we dedicate ourselves anew to fiery courage, pure, white courage, the courage which will cause us to go ahead and make the road safe through our suffering for the treading of those who follow us. I hardly think, indeed, I should have written the word "suffering." There is no suffering. It is all joy and gladness. To those who watch there may be appearances of suffering, but to those who are the pioneers there is naught but peace and joy. Suffering

loses its sting when we perceive its purpose.

At present the main, fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness to the masses than they have hitherto enjoyed.

H. P. B.—*The Key to Theosophy*



HELENA PETROVNA BLAVATSKY

May 8 is White Lotus Day, in Remembrance of H. P. B.'s Death

Public Lecture Problems

By L. W. ROGERS

A letter from Mr. Ralph Baverstock, secretary of the Southern California Federation, to Headquarters, brings a copy of the resolution passed at a meeting of the advisory board of that organization in March. It reads: "Resolved that the Federation tender to the Chicago Headquarters its services in routing national lecturers, arranging compensation and other details, and particularly requesting advice well in advance as to which national lecturers shall be sent to this district."

The resolution was adopted "at the end of an animated discussion as to who are national lecturers, how are their tours arranged, what is the obligation of a Lodge toward national lecturers, and do one night lectures bring results in comparison to the expense incurred?"

The Federation secretary, commenting on the subject, says that in examining the data before him he observes "that the lectures (four in number) of one national lecturer cost two Lodges alone something over \$500 in one month, with an attendance ranging a little over three hundred, and another one with somewhat larger attendance costing over \$400 to two Lodges." This, he says, brought up the question as to whether sums like this which have to be met out of the lodge funds might not perhaps be, in some part, better diverted to such improvements as the Building Fund, Propaganda Lecture Fund, Happy Valley Foundation, etc., etc.

The Federation did well to discuss this subject for it is vitally important to the propaganda work which most Theosophists desire to see carried vigorously forward. There would be small reason for acquiring theosophical knowledge if we did not do our utmost to pass it on to others.

Two or three points in the resolution require elucidation—"arranging compensation, routing national lecturers," etc. About those points are grouped more difficulties than those not thoroughly familiar with the work throughout the country will readily comprehend. Our lecturers are "on their own" so far as financial compensation is concerned. Many difficulties would arise if they were paid salaries. It would at once bring politics into the work. Questions of comparative worth of the services would arise and the friends of this one, or that one, would feel quite sure that he or she was underpaid. The necessities of one as compared with another on account of dependents would come into the problem. But our troubles would not be confined to the lecturers. The political aspects would extend to every Lodge in the country. The salaries would come from the common treasury and every Lodge would justly feel that it has as good right to the services of a national lecturer as any other Lodge. That would prevent the work of the lecturers being done where it would count for the most for the theosophical movement as a whole. A Lodge in a remote place where only a tiny audience could be had, and where there is

not the least possibility of doing anything more in the next ten years than hold the center, would feel that "taxation without representation" was being practiced if it did not get the services of a national lecturer—and very small and feeble Lodges are numerous. These are only suggestions of the known and unknown troubles that would flock upon us if lecturers had salaries. If the salaries were trifling, they would help no more than collections, and if they were good, they would attract into the Society the place hunters who would wreck it. A few years ago I got a telegram from a man announcing his arrival "for an important conference." He was an impressive looking person. He wished to become a lecturer for Theosophy and his personality, language and manners, were all a recommendation. He beamed when I assured him, in reply to his question, that we did need more lecturers, that we were always looking for capable people who were willing to make sacrifices for the theosophical movement, (his smile faded) that we offered a real opportunity to those who wished to work solely for the welfare of the race, (his hand moved toward his hat) that our lecturers were paid no salaries but lived on what those who heard them felt disposed to give them. The remainder of the conversation consisted chiefly of his "goodbye!"

If not by salaries, then in what way shall lecturers be financed? If four lectures cost two Lodges over \$500, it must be that the secretary means four for each Lodge, or \$62.50 per lecture and, with an attendance of a little over three hundred, that would mean at a cost of about twenty cents per person per lecture. Those are very unusual statistics as things go in the general work. Collections from three hundred people should average \$40 per lecture in most parts of the country, and in some places would considerably exceed it. If the collections were something like \$300, and if it cost the Lodges over \$500, the total cost of the lectures would be about \$100 each, which is too much. Of course there are fixed expenses that have to be met—hall rent, advertising, railway fares, traveling expenses, living costs, etc., but they usually go far below the figures named.

The work of giving Theosophy to the public constitutes a problem for both Lodges and lecturers. I often wonder how some of our lecturers who never have large audiences manage to "get by." Recently I observed with much interest one of them making the trip from Boston to Los Angeles and return to New York via Seattle in a few weeks, speaking nearly always in Lodge halls to very small audiences, with a few exceptions, and dependent wholly upon the collections. One would think that the railway fare alone would almost balance the receipts. The places where good collections can be secured are greatly outnumbered by the others. If it were not that the comparatively few large centers greatly raise the

(Continued on page 269)



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Big Things Ahead

HAVE you fully grasped the fundamental point in the Purchasing Service Bureau plan? If not, please build it firmly into your mind, because that is the first step toward success. That fundamental point is this: obtaining by the Purchasing Service Bureau's earnings a large part of the money needed to finance our theosophical activities and thereby cutting down the donations required. That is of direct financial interest to every member.

I confidently expect the Purchasing Service Bureau to produce, not merely considerable money, but a really large revenue, which will enable us to successfully do things for Theosophy in the United States on a scale that has heretofore been thought of only as impracticable, if not impossible, or not thought of at all. *But such a degree of success necessarily depends upon the whole-hearted cooperation of our members.* That is the only unknown factor in the problem. Everything else is already worked out and now, with the loyal assistance of even a fair majority of our members, financial success is as certain as the rising of the sun tomorrow.

If our members only "get the idea" as

swiftly as did the commercial world with which we have established connection, success in a large measure would come rapidly indeed. Keen business minds saw the soundness of the plan instantly and sent their representatives to conduct negotiations. A steady procession of them has been coming and going at 826 Oakdale Avenue and we are now ready to supply a considerable list of household necessities and luxuries. We are, in fact, awaiting your first orders.

Naturally enough we are not trying to cover the entire field at once. The method will be to grow solidly rather than rapidly. We are endeavoring at first to search out the most reliable articles of their kind. Probably a few mistakes will occur as we experiment, but that will be merely a passing phase in getting started. The policy will be to conduct the Purchasing Service Bureau in such fashion that the name will become a synonym for reliability and good faith, so that its recommendation will become a guarantee of high quality.

Every purchase that you make through the Bureau is actually a donation to the activities funds of the American Theosophical Society. Can you form the habit of thinking before spending money, whether it can be spent through the Purchasing Service Bureau just as well as otherwise? If so, we are really upon the eve of unprecedented developments in theosophical activities in this country that will make all our previous achievements look insignificant.

Are We Exclusive?

"THEOSOPHISTS are very exclusive, are they not?" said a lady to one of our members. She had met our correspondent on the street and had noticed the pin she wore. Conversation developed the reason for this remark. The non-member said she had been trying for a long time to get some books or information about Theosophy, but had not succeeded and had formed the opinion that Theosophists did not care to broadcast their knowledge but regarded it as something for the elect! It is undoubtedly true that some of us are so fearful that people will think that we are too eager to sell our books, that we are afraid to

freely display them and talk about what they contain. In an Atlantic Coast city, where we had splendid audiences, a very small amount of literature was sold because it was impossible to get the members awake to the fact that the people really wanted it. It was put on the table by the plan of "take it or leave it" and the result was that they left it. The evidence that that was a very bad policy is to be found in the fact that at another course of lectures in the same city, at another time, a very large amount of literature was sold to an audience of about the same number and class of people.

Of course we should not be offensive about our literature, neither should we act so differently from other people in selling it that we give the impression of exclusiveness.

Volunteers Wanted

THERE are other ways to help in the big Headquarters program of wider activities than by giving money. Money is very necessary, of course, and most of our members pledge it, and pay it, but work that earns money is just as important, however indirectly it bears on the subject of ready cash. We need workers in every Lodge who will assist Headquarters in carrying out various activities. Dr. Stone is asking for a "live wire" in each Lodge. He should, in fact, have several of them in every city for there is much work to be done and several members in each Lodge would make it easier. But no doubt Dr. Stone will be greatly pleased to begin with even one. I doubt the wisdom of appointments by either Headquarters or by local officers because the best way is to call for volunteers. Then we will be sure of those who really want the opportunity, and it's just that — a great opportunity. It will be work that any member can do and if we get several volunteers in a Lodge we can then organize them into a very efficient working group. We want men and women of action — people who can get things done. It will not be anything that will take time from your business or occupation. Who will volunteer? Write to Dr. Stone.

Your Chance

THERE are members who can't give much money to the Building and Activities Fund but all *can* give time — especially time that does not have to be taken from regular work. How often do we hear members say to some theosophical lecturer or author — "I do wish I had such a chance to work for Theosophy." Well, here it is — just as important theosophical work as anybody is engaged in. Join the volunteers who will work with Headquarters in making our new plans effective. The success of the plans requires a few faithful workers in each one of the Ledges who will volunteer to carry out the local part of the program. If a plan is worth a certain sum — whether fifty or a hundred thousand dollars a year does not matter — and you are one of a hundred local workers who carry out the plan, you have helped the theosophical movement to the extent of five hundred or a thousand dollars as the case may be, as certainly as though you had taken that much money from your salary and sent it to Headquarters. Come on, then, volunteers! This is *your* chance.

New Opportunities

IF YOU are about to enter business or professional life or are dissatisfied with your present situation, why not consider Wheaton as a location? A "hazard of new fortunes" might prove a better venture there than in many another place. There are two kinds of opportunities in America today — the new town in new country and the new town in old country. The former kind has almost run its race. It is fading out as the western cities take on the character of their older sisters. Very rarely now, in some new mining camp or in some old desert reclaimed by the construction of an irrigation system, does a new center of population spring up and give a chance to enterprising young people to get in early and grow into opulence with the developing country. The latter kind — the new town in the old country — is to be found occasionally because of the forced expansion of some of our cities and the swift development in rapid transportation in recent years. This is repeating in the vicinity of the great

metropolitan centers what a half century ago was occurring only west of the central part of the nation. New towns are springing up just beyond the borders of such cities and are themselves becoming cities with astonishing rapidity. Chicago has grown beyond the three million mark and its heavy annual increase of population is overflowing. The lake bars it from the east while to the south is manufacturing district. Northward the tide has flown for years until the chain of small cities has reached the Wisconsin border. Now the stream has turned toward the west—the only remaining outlet—and the rapidity of development reminds one of the times when towns in western states changed into cities in a few months.

Wheaton is one of the favored spots. Its population has almost doubled since our Headquarters site was purchased. There can be no doubt of either continued growth or of permanent prosperity. The people who are coming in are the intelligent, energetic, prosperous business and professional Americans. Most of them are buying lots and building good homes. These people will require the service of lawyers, dentists, doctors, editors, merchants, architects, and all the rest in business and professions. It is a chance for the young men and women just leaving college, or just entering business or professional life and there will doubtless be the opportunity for a "new deal" for many an older one.

A Word to the Wise

THE ability to present new and important truths of nature, well, and a keen sense of humor that keeps a convention at its best, both mentally and emotionally, are said to be two of Dr. George S. Arundale's characteristics. When passing through Chicago recently Dr. Besant commented upon Dr. Arundale's special qualifications as a convention lecturer and expressed a high opinion of his enthusiasm, which she described as contagious. Everybody knows that the most valuable thing that members carry home with them from conventions is just that—enthusiasm. You can count upon your fingers—and have some to spare—the living members of the Theosophical Society who have reached the evo-

lutionary level at which Dr. Arundale stands. He is so much sought after for conventions that our coming annual will be the third since we began the attempt to secure his services. We do not know when, if ever, we shall get him again. My advice to those who have any chance at all to come is to make arrangements now for a vacation during the last week of August so that they can be sure of being in Chicago from August 27 to 31.

"Just Rubbish" Again

SOMEONE who did not think it well to attach a signature has clipped the editorial "Just Rubbish" from the April MESSENGER, placed an interrogation point after it and quoted from Romans XV to the effect that those that "are strong ought to bear the infirmities of the weak and not to please ourselves," and "receive ye one another."

It is wonderful how those who need it can dig out of the scripture something to fit their case!

The organization referred to is setting itself up to take the place of the Theosophical Society and letting the world know that our T. S. leaders have betrayed us!

If we "receive" them we, not they, should be the weak—weak-minded!

"Fakers" and Others

A LETTER from an old member who travels much over the country says:

What should be one's policy about the faking Hindu yogas and Ralph De Bit? They are swarming through the South and hurting our Lodges greatly. One of the Hindus came to the St. Petersburg Lodge and said he was one of Mr. Leadbeater's boys. They telegraphed Dr. Besant and she replied that she had never heard of him. He introduced a theosophical lecturer at Tampa and advertised his own meetings, promising to make pupils masters in one course!

Ordinarily I should eliminate De Bit's name from the letter, but, judging by the past, his future activities are likely to do much harm in our Lodges, and it seems to be time to speak plainly. De Bit has had a picturesque career. He was at one time a member, in California, of the Theosophical Society and when another public scan-

dal was imminent he withdrew by request. Since then he has toured the country, preaching what he calls "Divine Science" and he frequently gets the use of our Lodge Halls from members who do not know him. The aftermath is trouble of various kinds and in some instances it has practically killed the Lodge. That result also often follows the use of the hall by other free-lance lecturers who give lessons for a substantial consideration.

The ease with which some of our members can be caught with cheap occult clap-trap by the busy money-makers is astounding. It seems to be only necessary to have a little hypnotic power or to be able to perform the most elementary occult phenomena, to give some people an intense desire to "take lessons" at anywhere from ten dollars to fifty dollars! Of course, they are often caught, too, by the promise of restored health, and one can hardly wonder that those who are suffering will grasp at any straw. What commonly happens when our members get tangled up with such "teachers" is that it starts a division in the Lodge, and then the life soon stops flowing through it. It begins to wither and drift toward disintegration. We have Lodges that have been hard hit and others that have entirely ceased to function and the trouble began over De Bit or Fersen, or some other moneymaking teacher.

The member mentioned above speaks of "faking Hindus." We have had some very excellent Indians touring the United States and among them Tagore and Jinarajadasa, but the phrase used sufficiently designates the class referred to. One of these, whose name for the moment escapes me, came under my personal observation because he took the trouble to call at my home to explain his system of education, with the evident hope of getting some sort of endorsement. He unquestionably had some most excellent ideas on the subject of the educa-

tion of the young, but, of course, he got no shadow of recognition. On the surface there was every reason to believe that he was a wise and benevolent man, devoting his life to altruistic work. Some of his healing, in a case that our American doctors had found beyond their skill and knowledge, came to my attention without his intervention. He had been received in theosophical homes and invited by our Lodges to lecture. Some of our members were quite carried away in their enthusiasm about him. It might be said that if ever a non-theosophical lecturer was entitled to some general introduction to the theosophical world this one was, and doubtless some of our members thought it unreasonable that I paid no attention to him. A few months later various cases of unscrupulous conduct began to be reported and in addition to the huge sums made by lessons given to classes numbering hundreds in each city, he got sums in thousands of dollars by one scheme or another, some of his victims charging hypnotic methods. His partner was unmercifully beaten up by an enraged American husband. The authorities raided his place and seized correspondence and a movement was started to have both Hindus deported. But he has at his service the best American legal talent that money can hire and it is altogether probable that he will go on fleecing the people and relieving them of much cash. An interesting phase of the correspondence seized and taken to the district attorney's office, disclosed the fact that while obtaining huge sums of money from our citizens they are quietly laughing about "what fools Americans are."

There is perhaps no way in which we can be fully protected from such people, whether oriental or occidental, but we can at least refuse to let them have our halls and we can stop voluntarily establishing any relationship with them.

L. W. R.

The prohibitory laws or clauses for Theosophists express the idea of our organization; but the practical application of such things we are compelled to leave to the discretion of the Fellows themselves. Unfortunately, the state of men's minds in the present century is such that, unless we allow those clauses to remain, so to speak,

obsolete, no man or woman would dare to risk joining the Theosophical Society. This is precisely why I feel forced to lay such a stress on the difference between true Theosophy and its hard-struggling and well-intentioned, but still unworthy vehicle, the Theosophical Society.

H. P. B.—*The Key to Theosophy*

Headquarters Notes

MORE MEN

In the recent rapid changes in the personnel of the Headquarters staff a very interesting thing has been the increase in the number of men. Mr. Benjamin Harris, a young lawyer from New York City, whose good karma enables him to give his entire time to Theosophy, has been placed at the most important desk in the office of the Secretary-Treasurer, while Mr. Charles Sherman, of Chicago, has resigned his position as one of the editors of the Swift & Company magazines to take up the work recently resigned by Miss Marion Cartwright.

Mr. Charles Bartron, of Washington, D. C., arrived April 15 and took over the work of billing clerk in the Theosophical Press. Mr. H. E. Gill of Oregon City, Oregon, will soon be on his way to Headquarters and will put in busy hours on the Wheaton grounds and building. Dr. Stone was mentioned in the April number of THE MESSENGER. This makes, to date, five men added to our Headquarters working force within two months. The proportion of masculine members in the working force has swiftly risen from about seven per cent to about forty per cent.

APPLICANTS

Members who are sending in applications for positions at Headquarters may rest assured that their names have been placed upon record. It is a physical impossibility for me to reply to each letter and not neglect something else of importance. Therefore no immediate response does not mean inattention. When a vacancy is to be filled, or when a new position is created by the growing work, the record of applications is brought out and carefully searched for some person who has the necessary qualifications and experience.

One who desires to come to Headquarters should at once make application giving a brief statement of what he can do. Some of those who are now being placed have been on the waiting list for two years. Others just accepted applied less than a month ago. It all depends upon what is required and upon what the applicant is able to do.

It should not be assumed from what has been said under the caption "More Men" that women and girls are not wanted. They are, and can do some kinds of work better than men, just as men are better adapted than women to other kinds of work.

CIRCUIT LECTURES

So far as I know I am alone in the experiment of circuit lectures—the plan of giving one lecture a week in each of several cities. Its value lies in the weekly repetition and in the fact that a regular attendance is built up, as a clergyman builds up a congregation. Each city knows that it can depend on a Tuesday or a Friday night

lecture or whatever it may be. It is a good plan for results—for getting people firmly anchored in the philosophy. It has the great advantage, too, of giving three full days a week in the Headquarters office, when the cities are not too far from Chicago. The present circuit is the easiest in my experience, for it occupies only four days a week—with a double program on Sunday—and therefore gives the opportunity of lecturing in five cities a week. But, at that, it means five nights each week in a sleeping car. That, with the three office days, that are often also office evenings, and sometimes late ones, is a bit too hard on the physical body and this is the last circuit tour that I shall undertake in this incarnation.

In the coming season much attention to Headquarters work will be necessary but I hope to make two or three lecture tours that do not take me more than a thousand miles afield.

Recent additions to Headquarters workers are Miss McMenamin of Lombard, Illinois, who has found a useful place in the Theosophical Press office and Miss Doris Lincoln, of Spokane, Washington. Miss Lincoln has been very active in the Spokane work and they will doubtless greatly miss her. In business life she was routing clerk for one of the transcontinental railroad companies. She arrived in Chicago on April 21 and is therefore our very latest recruit.

L. W. R.

Pure Food Values

We Theosophists give so much thought to spiritual things that we may easily give too little attention to the very important fact that on this plane the spiritual must be expressed through a physical body and that the soundness and purity of the body is a tremendously important factor in spiritual progress. A large majority of us are vegetarians, and vegetarians, of all people in the world, should understand the food problem and food values thoroughly. We should be able not only to take the best possible care of our own physical bodies, keeping them always at the highest point of health and strength, but we should also be able to show the rest of the world how to do it.

It comes naturally within the work of the Purchasing Service Bureau to supply strictly pure and wholesome foods and to carefully study the whole range of the food problem. When we get established at Wheaton and a community begins to grow up about the National Headquarters—and there is already unquestionable evidence of it—light manufacturing will be a very natural development and in the very nature of things, pure foods will get early attention.

L. W. R.

Public Lecture Problems

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average of the receipts, the case for some of our lecturers would be hopeless. It must be remembered that the lecture season is only about thirty-two weeks of the year and that at the holiday season about three weeks comes out of that. Add another two or three weeks of probable inactivity on account of lack of engagements, and there are twenty-six weeks in which the lecturer must meet his expenses while working and also accumulate a balance to meet living expenses for the other half of the year. It is by no means only the Lodges that have a financial problem!

The data sent in by the secretary of the Southern California Federation and quoted above, might easily lead to the conclusion that when four lectures cost two Lodges over \$500, lecturing for Theosophy must be a very lucrative business, but the hall rent plus the advertising is the large item of cost. In order that a wrong impression may not be given, let us have more of the statistics of that particular lecture tour giving the entire story for the state of California, for I am the lecturer referred to and thus I have all of the figures. The average receipts per public lecture (the number of lectures at each place being indicated by the figure in parenthesis) were as follows: Hollywood (4) \$35; Los Angeles (4) \$21.25; Pasadena (4) \$11.16; Long Beach (4) \$12.50; San Francisco (4) \$12.50; Berkeley (2) \$5; Oakland (2) \$20; Santa Rosa (1) \$10; San Jose (1) \$10; Pacific Grove (1) \$14.50; Stockton (1) \$20. The average, therefore, for all California was \$15.76 per lecture.

When it is remembered that this is far above what some of our lecturers receive, it is easy to see that if it were not for the comparatively few large centers like Los Angeles which bring the average up, most of our lecturers would be forced out of the field unless they had some other source of income, which only one of the whole lot has,—and I refrain from naming that lucky dog for fear of the disastrous re-actions upon him! The answer, then, to the question whether it is desirable to divert, in part, the sums invested in public lectures to other kinds of activities is that each Lodge must decide that for itself, but in doing so, it should not overlook the point that its investments are helping the smaller and weaker centers to also have some public lectures.

But there is something more that should be said on the subject of public lectures. What, from the business man's viewpoint—that is, from the viewpoint of getting things successfully done—is wrong with our public lecturing? There is something wrong and we ought to set it right. We should, first of all, *reach the people with our message* regardless of all other things. There are thousands of interested people that we are not reaching. The chief reasons are that we do not take the right kind of halls and advertise sufficiently to let them know about it. I am constantly talking to small audiences when large ones could as well be addressed. That is pure waste of time and energy. Suppose that instead

of teaching Theosophy we were a society conducting a business college. An accredited teacher comes to us and says, "I will give you my services for what it costs to live. I want no profits." We say to him, "That's fine. We need you. There are more students to be taught who are willing to pay for the teaching than we have teachers to take care of. But we can afford only to give you a classroom that will seat a dozen pupils!" That would be foolish.

The illustration is not an extravagant one as events have proved. Very recently the Besant Lodge of Seattle decided to take a chance on something better. For three lectures they rented the Chamber of Commerce Auditorium and charged twenty-five cents admission. They paid \$75 for hall rent, spent \$85 on advertising, and had enough left to hand me a larger check than I have received for years. That's what a combination of business judgment and a little courage can accomplish. The people who came to the lectures were willing to pay or they would not have been there, and I agree with Dr. Besant that it is more dignified to charge an admission fee than to ask for a collection. Of course, that plan might not be so successful in all places and for all lecturers, but it could be successfully used in many places, and for several of our lecturers, and its most important feature is that it gives the revenue with which to advertise properly and pay rent, without which no large successes are possible. The fact that our last audience in Seattle was an excellent one notwithstanding the bad weather and counter-attractions proves that the people were perfectly satisfied to pay for what they got.

I am very far from advising our Lodges to plunge into reckless risks. Unless good judgment is used in selecting a hall and in writing and placing the advertising, the "pay as you enter" plan will succeed no better than the "free with collection" scheme; but I have at least pointed out where the trouble lies. It is in the small, obscure halls, and the inadequate investment in advertising—the remedy for which is the revenue that the public is perfectly willing to furnish.

Naturally it is impossible to suggest rigid rules or procedure for a country which has such varied conditions as the United States. Because it is possible in Seattle to charge an admission fee, get a large audience and have satisfactory financial results with a very low price for tickets, it does not follow that every other Lodge can do the same thing. Vital factors in the problem are population and progressive public sentiment; but in a city of the same population that is not located in an ultra conservative part of the country like New England or Pennsylvania, or some portions of the South, it can undoubtedly be done. In some cities the admission should be higher because the hall rent and advertising costs much more and without liberal advertising there is no possibility of success.

An Interesting Experiment

A unique, and so far as is known, elsewhere untried piece of theosophic propaganda is being done along with the welfare work ventures of the Seattle branch of the Order of Service. Mr. H. C. Collins, chief brother, some months ago inaugurated Monday night meetings for men from "below the line." He got his audience by passing out handbills on street corners in the lower part of town and the bills promised movies, eats, music and an answer to the question "Is Brotherhood Practical?" About one hundred and fifty men responded the first night and they soon lost the air of suspicion with which they had entered the hall. Coffee and sandwiches were served by women of the various Lodges in the city after the program, which ran mostly to amusement for the men with only a short theosophic talk. The next Monday night there were more men, and ever since they have packed the hall. The movies shown are usually a good comedy and an educational, scientific or travel film. Of late, community singing has been introduced with fine results. Words of old songs—*In the Gloaming, Way Down Upon the Swanee River*, etc.—are thrown on a screen and a leader conducts to piano accompaniment. The men like it.

Now Mr. Collins has added another weekly meeting for the same men—an open forum. No eats at this one, but over one hundred came out to a recent one to hear a talk on Russia and to

discuss it. The forum meetings started with a symposium on religion, and subjects of interest to the men are sought for.

Popular sentiment backs Mr. Collins' venture strongly and whether the men become Theosophists or not they are getting a little touch of uncondescending fellowship and some broadening ideas. Some of them have taken to dropping in to other meetings including the beginners' class and some are borrowing books from the library.

Men of unusual intelligence are found among them and Mr. Collins is interested in analyzing their characteristics with a view to finding out what has brought them to their present straits. Some of them are crippled bodily in one way or another and some are burdened with ideals which they will not surrender but which make them hard to work into the body politic. So far, efforts to interest employers in giving these men a chance at work has not been successful. The business men are wary of them. In a few weeks now those who are capable will begin going back to lumber camps, to farms, and some north to the Alaskan canneries. Mr. Collins plans to discontinue the meetings when the seasonal migration gets well under way and to resume them again next fall. Seattle feels that this is a big and worthy venture into a new field that could probably be used elsewhere for the service of many unfortunate brothers.

To Start Besant School for Boys in China

The following letter from Miss Dorothy Arnold in Shanghai to Mr. Horne brings news of the T. S. in China and the work of the Besant School for Girls:

"I note what you say about money falling off (this refers to the contributions to the T. S. in China Fund): that is only to be expected with all the calls upon them lately, and the main thing is that at the time when it was so desperately needed, it was forthcoming. We can get along; not that we cannot make good use of any contributions that may come along, but we are established and have made our name and a place for ourselves in the educational work in China. We may, with luck, number 200 students this term, and to have reached this number in the 18 months of our existence really does make a record for any girls school here.

"If conditions permit, it is possible we may start a Besant School for Boys in the Autumn. Now is our chance, as we do not come under the category of "Mission" schools, and we have been fortunate to secure the cooperation of two very fine Chinese educationalists, Mr. and Mrs. Tang, both of whom have been abroad and have degrees and experience. They are in addition two extremely fine and capable people who will make good Theosophists and become, I hope, leaders of the movement in China."

Considering the conditions in China further contributions to the T. S. in China Fund are in order any may be sent to the treasurer, Mr. Earl Hiller, 2907 Hillegass Avenue, Berkeley, California.

NOTICE

An opportunity has presented itself for Theosophists who are members of the Masonic Fraternity (old line) to render a useful service to the Craft. Those interested will please communicate with Bro. James C. Crummey, 6955 Perry Avenue, Chicago.

No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

H. P. B.—*The Key to Theosophy*

Youth Players

BY SIGURD R. SJOBERG

Herewith an account of the activities of the "Surya Youth Players" recently organized from amongst members of Surya Youth Lodge and their friends. The immediate "raison d'être" for such a group was the existence and availability of the play "The Unswerving Law"—a drama in one act which was written by Youth Lodge, London, of the Theosophical Society in England. The play is an attempt to teach the doctrine of reincarnation through drama, by following through the centuries the working out of a violation of one of the basic laws of the universe.

It was first given in Chicago Friday evening, January 28, in the lodge room of Surya Youth Lodge to an appreciative audience which filled the room. A second performance in somewhat larger quarters again well attended, was given Friday, February 11, in the Church of St. Raphael.

The work of the amateur players was commendable and brought forth suggestions that the play be repeated, possibly under the auspices of outside organizations.

The play opens with a prologue, by Isis, Queen of Heaven, which is a poetic review of the evolution of life and a pronouncement of the Law of Love, closing with a plea for the realization of the essential unity of all life, thus bringing about the fulfilment of the Law. Three scenes follow: the first, The Temple of Isis at Thebes; second, An Ante-room in the Imperial Palace at Rome; and third, A Drawing-room in London Today.

The plot (the so-called eternal triangle) is not new, in fact, it is probably one of the oldest of plots, but herein we see the inner workings and causations of the tragic situations resulting. Two young Egyptians, rivals for the favor of Isis, an Egyptian girl, quarrel, and one of them is mortally wounded. In the second scene these two appear as young patricians, and again as rivals for the favor of Sicilia, a slave girl. Here,

the rivalry again ends in tragedy with the murderer in the previous incarnation as the victim. The karmic link thus forged brings them back in the third scene, in London, as brothers who are both in love with Cynthia their cousin. Mark's intuitive sense of past tragedy and a recently acquired knowledge of reincarnation, leads him eventually to break the tie of hatred which held them in its vise, by yielding the field to his brother. The play then closes with an epilogue, by Isis, which is summed up in the words of the Buddha: "Hatred ceases not by hatred, hatred ceases only by love."

Miss Giovanna Marchesi represented Isis with dignity and beauty. Miss Molly Goss and Miss Etta Mazur as the two rivals through the several incarnations played with real ardor and dramatic effect, while Mrs. Evelyn Hillman as the object of their infatuation, was charming in her portrayal of the part. Miss Lillian Lindquist in her varied roles throughout the play acted well. To Mrs. Joseph (Martha R.) Pellan should be given a great deal of credit for the actual production of the play, as it was she who fostered the project and directed it throughout. Interpretative dances by Frank B. Poole and Mr. Gill were artistically done and helped to create the atmosphere desired. Vocal solos by Mrs. Daniel Peterson accompanied by Mrs. Burt L. Erickson, and piano solos by Robert Galbraith, during the intermissions, rounded out the performances and made them increasingly enjoyable. It is hoped that other youth groups will be similarly inspired to present this drama in such an interesting form.

"The drama of life has many acts and scenes.

Death lowers the curtain and Birth raises it, disclosing a new setting and fresh costumes, but the same actors."

Convention Hotel Rates

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.

Those who desire rooms without baths at \$2.50 per day, will be given accommodation at the Hotel La Salle which is located at South La Salle Street and West Madison.

Reservations should be mailed to the American Theosophical Society, 826 Oakdale Avenue, Chicago, Illinois, and be mailed early to assure accommodations as desired.

Exchange Receipts Increase

Attention has been called previously to the necessity of including exchange charges in remitting by personal check to headquarters. With lack of attention on the part of members the

deficit would well exceed \$200.00 in a year's time. Happily this is being attended to by an increasing number.

Exchange Charges for March 1927\$22.70

Exchange Receipts for March 1927 13.72

Deficit—8.98

Application Blanks

There is much waste in having on hand more membership application blanks than is necessary. Sometimes a Lodge writes for 50 or 100 and then uses but two or three in a year. The waste is not of much importance in any one Lodge, but in the aggregate of our 250 Lodges it is large. Hereafter a dozen blanks will be sent free. When the order exceeds that number a nominal charge of five cents per dozen will be made.

Lansing Lodge Public Class

By ETHELYN JOHNSTON

Thinking that perhaps it may prove helpful to other Lodges some facts are here given regarding the management of the public class.

During the four months since the class was organized, about sixty people have attended, in addition to a few each week from the advanced class. Of these about thirty-three came at the invitation of friends, the others having seen notices in newspapers or framed notices in stations.

Of these, about fourteen have been good in their attendance, twenty have been fair in attendance and twenty-three came only a few times.

Rogers' *Elementary Theosophy* was used as the text and about twenty-two copies were sold. Thirty other theosophical books were loaned from a private collection besides those borrowed from state and city libraries. Printed lists of the latter were distributed at the class.

Of those who rarely attended, over half are known to be interested, and to be reading Theosophy. Only three are known to have given up the study. It seems to be true that if individuals coming for the first time and perhaps not interested enough to buy a text or to come again,—if these people can be loaned a book for a week or two, they will generally read the book and become permanently interested. If this had been fully realized at first, we should have had a much larger class now, it seems. One visitor, unable to return, sent back by a friend to buy

the book loaned at the first meeting and the friend also became interested. Another member having been without a text through the four months, at the last meeting was given a book. In four days the telephone brought news that she had read the book, wished to purchase it for a friend and perhaps purchase another. Our book agent loaned some of the texts which were afterwards purchased. A member also purchased additional copies to lend.

The class closed quite promptly at the end of an hour, except once a month when a social time with refreshments continued after class until ten thirty.

A few minutes were often given to the value of meditation and copies of Wedgewood's *Meditation for Beginners* were on hand to be sold by our book agent.

Personal calls, letters, postal and telephone notices had their part in keeping the class together.

The *Ancient Wisdom* is now to be studied, but all members coming in late will be furnished for reading, a copy of *Elementary Theosophy*. Each meeting brings from one to four newcomers.

Publicity in the newspapers and magazines, the radiating presence of our great Leader and the Coming of the Lord Maitreya all combine to make our people more open to the glorious truths of Theosophy.

A Warning

Our Lodge lists are being used by imposters to obtain the names and addresses of Lodge officers. Personal appeals for money are then made, supported by more or less plausible stories. Certain easy precautions will prevent such impositions.

A stranger may gain some confidence by showing himself to be familiar with Theosophical activities and officials. Following this, if such a stranger, on any pretext whatever, asks for a loan or gift of money, he should be told to call again in a few hours. If he objects to this delay on the ground of urgency, it should be taken as almost proof positive of fraud. Should any real doubt still exist, a telegram or phone of inquiry to Headquarters or a letter if time allows, is the correct course.

Quarterly Membership Record

January, February and March, 1927.

Total active members January 1, 1927	8,731
New members	369
Reinstatements	37
Transfers to American Theosophical Society	0
Transfers from American Theosophical Society	2
Deaths	31
Resignations	31

Total active members April 1, 1927—9,073

Brotherhood and the Churches

One of the signs of the times forecasted its ascendance in February when a commission from the Universalist and Congregationalist churches submitted to their respective bodies a proposal for union that recognizes their oneness in the Christian life and tolerates freedom of individual belief.

The keynote of their new organization is: "We believe the basis of vital Christian unity is a common acceptance of Christianity as primarily a way of life."

"Regarding the preaching of hell," states one of their leaders, "I do not see any practical difference between the Congregationalists, Universalists, and the Northern Methodists. The Congregationalists and Methodists have given up the preaching of brimstone and a lake of fire and the Universalists do not preach a person goes scot free from punishment no matter what his life or character have been. For all practical purposes the churches are alike."

EMBLEM STATIONERY

100 large single sheets,
envelopes to match, per box.....\$1.50
100 medium size, double sheets,
envelopes to match, per box.....\$1.75
We pay the postage if check comes with the order.

BUILDING FUND BULLETIN

No. 15

ISSUED OCCASIONALLY

No. 15

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.

"LIVE WIRES"

In every Lodge there is at least one active person who can properly be called a "live wire." He stands out among his fellows not because he is boisterous and "dangling" in mid air much like an electric wire fallen from a pole and, still charged with "juice," is kicking about aimlessly, but because he is efficient, knows how to work, never shirks duties, is always "on the job" moves among his fellow members with ease and confidence, wears well, takes rebuffs without retaliation, is a peace-maker wherever he goes and above all has a constant eye for service. He usually has ideas, and puts those ideas to work.

Mr. Live Wire please step forward, we need you. We want one from every Lodge to help with the Headquarters Building program. A number of Lodges have not made appointments—will Lodge Presidents please take note?

E. S.

Even the Devil Is Worried

Listen to a letter received from one of our most enthusiastic members, one who would give gladly but whose condition precludes any gift at this time:

Dear Dr. Stone:

With all my money going out for actual living expenses, and not a centavo coming in, and ill health making remunerative work impossible (to tell you all my trouble) it is impossible for me to donate to the Building Fund at this time. I regret this like the devil,—er—I mean, of course, as the devil must regret seeing Headquarters grow so nicely at Wheaton.

Sincerely and regretfully,
A Friend

Pleasant Surprise

It seems to be a certainty that our new building will be far more attractive than any drawings of it have indicated. It will be remembered that a few of our members were not satisfied with the first drawings and that the architect made some changes. Still there were some fears expressed that it was not exactly what we wanted.

Recently in Ann Arbor I inspected great alumni building of the Michigan University, known as the "Michigan Union" which also is the creation of our architects. I had often seen a photograph of that building in the offices of Pond and Pond and I thought it rather commonplace. But when I saw the building itself—what a difference! Neither drawings nor photograph give any true idea of what the building really is. Its dignity and its beauty are lost when reduced to paper. And so it is with our own building. That is already clearly apparent with the walls not quite finished. Photographs do not do it justice.

New members are being continually added to our ranks and many, because of many lives in the movement, immediately take up the burden of the work. At once they are "at home" in the movement which in this age is known as the Theosophical Society. There is no argument, no doubt—they *know*, and therefore they immediately set to work. They help with both time and money and sometimes outstrip the older members, some of whom have grown listless and indifferent. One of the bright spots on the Building Fund's working chart is the new membership record.

GREATNESS

Every member can contribute something to the Society, be it talent or money, or helpful thoughts. Let us combine our efforts in making our Society great. The individual should submerge himself in the work, thinking only of service and forgetting self. Thus the Theosophical Society will grow in greatness and, as a channel for spiritual forces, bring peace and understanding, not only to the members but to the world at large.

House and Garden

Oddly enough, although a large majority of our members are women, we have almost no application for housework and there will be much of it in the new Headquarters. There will also be garden and farm work to be done. We have about eighteen acres of land for intensive cultivation. We shall, of course, produce on the premises the major part of the food consumed.

It is natural that our own members should be heartily in sympathy with our Headquarters building program, but when members from other countries send us donations and pledges it is striking evidence that the brotherhood of Theosophists know no boundary lines. Our Canadian brothers have pledged \$481.00 to date. Bishop and Mrs. Arundale sent \$100, an English friend pledges \$25. What is even more interesting is that three non-members have made donations to the Building Fund.

A-Khanda Lodge of St. Louis, a Lodge composed of colored people, has just sent in a handsome pledge of \$500. This Lodge believes in active service.

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE INDICATOR

Note: The figures below are based on the Lodge membership as of April 15. The figure in the right hand column represents percentage of donors in each Lodge irrespective of amount given. We would like to see a number of lodges in the 90 per cent class. Who will reach the 100 per cent first? Please note that only 111 of our Lodges are above the 25 per cent mark.

Shri Krishna of Norfolk.....	90
Service, Reno.....	80
Rainbow.....	77
Vipunen.....	75
Atlanta.....	72
Butte.....	71
Wilmington.....	71
Youngstown.....	66
Harmony, Columbus.....	65
Rockford.....	63
Saginaw.....	63
Grand Rapids.....	62
Harmony, Toledo.....	62
Pacific, San Francisco.....	62
Besant, Houston.....	61
Lightbringer, Washington.....	60
Hermes, Kansas City.....	59
St. Paul.....	59
Santa Rosa.....	58
Fargo.....	57
Mt. Vernon, N. Y.....	57
Colorado, Denver.....	57
Oshkosh.....	55
Montclair.....	53
Gulfport.....	52
Selene.....	52
Besant, Nashville.....	50
Schenectady.....	50
Warren.....	50
Albany.....	50
Ames.....	50
Yggdrasil, Minneapolis.....	50
Jacksonville.....	50
Omaha.....	49
Holyoke.....	48
Lansing.....	46
Oklahoma.....	46
Universal Brotherhood.....	45
Syracuse.....	45
Buffalo.....	44
Evansville.....	44
Fort Worth.....	44
Cleveland.....	43
Chicago.....	43
El Paso.....	42
Honolulu.....	42
Berkeley.....	41
Alhambra.....	41
Portland.....	41
Genesee, Rochester, N. Y.....	39
Fresno.....	39
San Bernardino.....	39
Worcester.....	39
Decatur.....	39
Besant, Cleveland.....	38
Mobile.....	38
Fairhope.....	38
Milwaukee.....	38
Medford.....	37
Indianapolis.....	37
Maryland, Baltimore.....	37

LODGE

Per Cent

Paducah.....	36
San Antonio.....	36
Hollywood, Freeport.....	36
Surya Youth, Chicago.....	36
Newark.....	34
La Grange.....	33
Sampo.....	33
Baker.....	33
Spokane.....	33
Duluth.....	33
New York.....	32
St. Louis.....	32
Besant, Seattle.....	32
Paterson.....	31
Crookston.....	31
New Haven.....	31
Oak Park.....	30
Billings.....	30
Columbia.....	30
Houston.....	30
Delta.....	30
Pomona.....	29
Kansas City.....	29
Englewood.....	29
Annie Besant, Boston.....	29
Cedar Rapids.....	29
Brooklyn.....	29
Detroit.....	28
Seattle.....	27
Birmingham.....	27
Richmond.....	25
Lima.....	25
Des Moines.....	25
Besant, Hollywood.....	25

Building Fund Pledges

Continued From Last Month

A-Khanda Lodge.....	\$500.00
Mrs. Elza C. Chubbie.....	400.00
Mrs. Edward E. Grossman.....	200.00
Mr. Fletcher E. March.....	200.00
Mrs. Catherine Gardner.....	200.00
Mrs. Hazel P. Stuart.....	200.00
Mrs. Edward Grossman.....	200.00
Mrs. E. B. Osborne.....	200.00
Mr. H. L. Merry.....	125.00
Mrs. Ethel Smeaton.....	100.00
Miss Arley E. Cropp.....	100.00
Miss Jessie C. Burgess.....	100.00
Mr. J. M. Gibson.....	100.00
Mr. Otho B. Anderson.....	100.00
Mr. and Mrs. C. M. White.....	100.00
Mr. Allen A. Gordon.....	100.00
Mrs. Grace S. Horning.....	100.00
Mr. H. W. Lusche, Jr.....	100.00
Mr. A. C. Henry.....	100.00
Mrs. May L. Aldridge.....	100.00
Mrs. Laura May Nelson.....	100.00
Mr. James Friel.....	100.00
Mrs. May L. Aldridge.....	100.00
Mr. Jack F. Cogmo.....	100.00
Mr. Russell King Miller.....	100.00
Mr. W. Glenn Webb.....	100.00
Mr. William M. Awbrey.....	100.00
Mr. Percy L. Day.....	100.00
Miss June Wallace.....	100.00
Mr. Joe A. Fraser.....	80.00
North Dakota Friends.....	66.38
Mrs. Ottolina M. Lindgren.....	50.00
Mr. Robert Gay.....	50.00
Mrs. Lula J. Gay.....	50.00
Mrs. Lucy A. Cooney.....	50.00
Mrs. Lucile Ellis.....	50.00
Mr. Max F. Koehn.....	50.00
Mrs. James H. Smith.....	50.00
Mrs. C. E. Freybe.....	50.00
Mrs. Lorissa Lubinoff.....	50.00
Mr. Dalton Johnson.....	50.00
Mr. Frank C. Mellrose.....	50.00
Mrs. Ella C. Strong.....	36.00
Dr. R. A. Munro.....	30.00
Mr. Rollin E. Blackman.....	30.00
Mrs. Carrie Thompson.....	25.00

Mr. and Mrs. David Lossius.....	25.00
Miss Margaret Krogness.....	25.00
Mrs. Mabelle W. H. Legge.....	25.00
Mrs. Oline Brustad.....	25.00
Mr. D. Lancaster.....	25.00
Mrs. Pauline A. Wheeler.....	25.00
Mrs. Mary M. Dunn.....	25.00
Mrs. Marion V. Burling.....	25.00
Mr. Karsten R. Thomsen.....	25.00
Mrs. Latsy K. Hutchison.....	25.00
Mr. and Mrs. Dan Simons.....	21.00
Mr. and Mrs. Chester S. Aldrich.....	20.00
Dr. Gustof Swenson.....	14.29
Mrs. Anna M. Swenson.....	14.29
Mr. Greenwood Martin.....	14.29
Mrs. E. J. Hedborn.....	14.29
Mr. E. J. Hedborn.....	14.29
Mrs. Frances B. Harper.....	14.29
Mr. J. T. Donahue.....	14.29
Mr. and Mrs. H. W. Shimer.....	10.00
Mrs. Irene Gracey.....	10.00
Mrs. Cora D. Thompson.....	10.00
Mrs. Otta Nuckols.....	10.00
Mrs. E. T. Critchfield.....	10.00
Miss Eva Taylor.....	10.00
Mr. L. F. Lambert.....	10.00
Mr. Manfred Johnston.....	10.00
Mrs. Adele Laabs.....	10.00
A Friend.....	10.00
Mrs. Anna V. Hopper.....	10.00
Mrs. Laura Dahlman.....	10.00
Mrs. Patience O. H. Thompson.....	10.00
Mrs. Anna Butler Payne.....	10.00
Mrs. Mary Ellen Brodie.....	10.00
Mrs. Audrey D. Harrison.....	10.00
Mrs. Mamie P. Bingham.....	10.00
Mrs. Alida F. Babcock.....	5.00
Mrs. Edith F. Holt.....	5.00
Major Robt. C. Cotton.....	5.00
Mr. Oscar H. Owen.....	5.00
A Friend.....	5.00
Mrs. Jessie T. Bridge.....	5.00
Mrs. H. Posner.....	5.00
Mr. and Mrs. Ralph S. Campbell.....	5.00
Miss Rella Moss.....	5.00
Mrs. Ada Knight Terrell.....	5.00
Mrs. Ellen Hodges Howard.....	5.00
Mrs. Sarah H. Hazelton.....	5.00
Miss Anna L. Delzell.....	5.00
Mr. K. A. Edwards.....	5.00
Mrs. Pansy Black.....	5.00
Miss Lena A. Stover.....	5.00
Miss Ruth Leighton.....	5.00
Mrs. G. R. Spensley.....	5.00
Mr. H. D. Hudson.....	5.00
Mrs. R. E. Patterson.....	5.00
Mr. L. C. Talmadge.....	5.00
Mrs. Gladys Wilkins.....	5.00
Mrs. C. M. Emmott.....	5.00
Mrs. Evelyn Butcher.....	5.00
Miss Janet W. Allen.....	2.00
Mr. F. H. Middleton.....	2.00
Mr. William L. Young.....	1.28
Miss Laura G. Eaton.....	1.15
Mrs. Frances Timmers.....	1.00
Mr. A. J. Baker.....	1.00
Miss Louise Park.....	1.00
Mr. Verne Denney.....	1.00
Mr. Jose Del-Pan.....	1.00
Mr. I. D. Guest.....	.50

Building Fund

A loyal F. T. S. writes as follows: "Friends, I am enclosing my check for a hundred dollars for the building fund. Am a back number, past 80 and a relic of the Civil War. And you call me 'Miss'."

BUILDING FUND BULLETIN

PAGE THREE

Demonstrating Belief

"Dear Dr. Stone: Answering your April 9 appeal, I am raising my pledge \$50.00. Don't know whether I should really do it or not, as I've so many places for my small salary, but I'm going to demonstrate our belief that you cannot help someone else without helping yourself, and I'm certain the money will come with which to meet the payments."

Both gifts and opinions are greatly appreciated when they come from those with experience. Grateful acknowledgment of the receipt of several young trees from the nursery of Mr. James B. Erwin of DeMotte, Indiana, is made. He writes that he was present at the laying of the Cornerstone and thought the place almost ideal for orchard or landscape gardening. Expressing his deep interest in the theosophical work, Mr. Erwin writes: "I feel that is means as much as the Declaration of Independence," and "Theosophy means everything for the betterment of humanity, without which the Declaration of Independence would mean nothing."

THE INDICATOR

The prediction that 90 would be reached soon in the *Indicator* has been fulfilled. Pledges of \$5. and upward, with three years to run, count in that column. Norfolk's standing means that only one member in ten remains unpledged. The pledges must be actually made by the individual credited—not a gift by somebody else in his name.

PLANTING

Before this reaches the reader the soil on our Wheaton estate will be under plow and harrow and the work of planting will be well under way. In addition to bringing the ground into good condition for a wide stretch of lawn, various crops will be put in and some larger trees than any yet planted will be set in the grounds

WATER SUPPLY

One of the absolute necessities in making broad acres "blossom as the rose" is an abundant and unfailing water supply. Without that one never knows what may occur. While rains are usually sufficient in all the central states there are sometimes periods of a few weeks in midsummer when vegetation languishes and crops wither under the hot sun. If, however, there is a good water supply at hand the heat only quickens growth. With our artesian well and the pipes that will be laid from it we can smile all the way through any period of drouth.

Steadily Rising

Day by day the walls of the new Headquarters building have been rising until they are now nearly finished in the second story. There has been some bad April weather and for a few days the work was stopped. In the next issue of THE MESSENGER a photograph will appear to show the progress that is being made. Put in your bookshelf the folder recently sent to every member showing the building on April 9 so that you can compare it with the one soon to appear.

Not Previously Published

N. A. Bessaraboff	\$45.00
Miss Florence K. Bassett	40.00
Mrs. Beulah McH. Amedon	40.00
Beaumont Lodge	40.00
Molly E. Goss	40.00
Mrs. L. DeKoenig	36.00
Mrs. F. J. Acosta	36.00
Mrs. Caroline M. Gillett	36.00
Mrs. Effie P. Davidson	36.00
Ida and Adelaide Copp	36.00
F. J. Acosta	36.00
Mrs. Mary H. Draper	36.00
Mrs. Phebe E. Clark	35.00
Mrs. Lydia M. Du Bree	35.00
Mrs. Ethel M. Glascock	30.00
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Mrs. G. M. Gillkison	30.00
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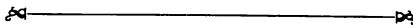
at the same time making a fair margin of profit—a margin of profit which, though small on each purchase, will in the aggregate establish a fund to theosophize America. *This profit will be less than the average retail profit* thereby assuring you a distinct saving by

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Think! Here is the opportunity. Each one of us—members or non-members—can live cooperatively—can actually *save* money while contributing to the greatest cause we know—Theosophy. *Let's hear from you!*

Check . . . 

those items in which you are interested and return to us.



PRIZE CONTEST

Open to All

A prize of ten dollars cash is offered to the person furnishing the best essay on “Practical Suggestions Conducting a Purchasing Bureau.”

This contest is open to all members and the result of the contest will be published in “THE MESSENGER.” You may be the winner—if you try!

THE LIST

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Here

Pure foods	<input type="checkbox"/>
Confectionery (pure)	<input type="checkbox"/>
Tea and coffee	<input type="checkbox"/>
Pencils, all grades	<input type="checkbox"/>
Mechanical pencils	<input type="checkbox"/>
Aluminum goods	<input type="checkbox"/>
Imitation fur	<input type="checkbox"/>
Jewelry	<input type="checkbox"/>
Picture frames	<input type="checkbox"/>
Lamp shades	<input type="checkbox"/>
Book ends	<input type="checkbox"/>
Toys	<input type="checkbox"/>
Christmas cards	<input type="checkbox"/>
Birthday cards	<input type="checkbox"/>
Greeting cards	<input type="checkbox"/>
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Chicago

Non-Members Welcome

A member wishes to know if only members of the Society can work at the Wheaton Headquarters when we take possession there and begin our wider activities, or if a relative who is a non-member might also be employed.

Other things being equal a member will be given preference but non-members will by no means be excluded. We now have several non-members at Headquarters. They are faithful and efficient workers, just as conscientious about doing their very best as any of the others, and they often fit into the scheme of things when a member does not. An example of that is when some unusual theosophical event interrupts the regular current of business at Headquarters. All the members want leave of absence and but for the non-members the machine would stop running. A serious congestion would follow. A steady stream of letters from all parts of the nation flows into Headquarters daily. A half dozen telegrams may arrive during any day and there must be a part of our working force present. But it is not only at Headquarters where non-members

are useful. During Convention sessions every member wants to hear all of the lectures and proceedings and attend all the entertainments, but there must be somebody always in the corridors keeping records straight, issuing cards to belated delegates, giving information, and it must be people who are familiar with the work. Consequently a certain proportion of non-members is a great convenience and we could not well get on without them. One who is not a member may have a reason of his own for not joining the Society and that is the business of nobody but himself. We cannot consistently make the requirements for service at Headquarters more difficult than the requirements for admission to the Society and anybody of good moral character who subscribes to the principles of universal brotherhood can become a member.

Our waiting list is made up of both members and non-members and we are always pleased to add a name of either kind to it.

L. W. R.

Canadian Theosophical Federation

NORTH VANCOUVER LODGE

At the March meeting of the Lodge, officers were elected for the coming year and plans for finance discussed and formulated. It was decided to keep the birthday of the Lodge in remembrance by a special meeting.

The usual members' study continued and we had the pleasure of hearing Mr. McKenzie of Hermes Lodge speak on "*Love of the Masters*." He traced the development and transmutation of love in the human race from the untrammelled sex instinct of the cave-man through the gradual development of family ties, the home, sympathy, kindness, affection, friendship, to reverence.

The public lectures sponsored by the Vancouver Lodge have been well attended. Miss Smith spoke on "*Astrology*." She gave a brief historical survey tracing the descent of Astrology from a great science to the depths of mere fortune-telling for money and its gradual rising again to a science. Mr. Taylor of Hermes Lodge spoke on "*Theosophy and Christian Science*," and gave a short summary of the founding of Christian Science, reading several extracts from Mrs. Eddy's book on which he based his remarks.

Convention Note

Theosophists with families, especially young families, intending to stay at the Stevens Hotel during the convention will be pleased to know that this hotel maintains a well equipped childrens' play room with a capable attendant in charge with whom they can leave their little ones during the lectures.

Michigan Theosophical Federation

Mrs. Betty Hampton has recently completed a two weeks' lecture tour through the state of Michigan. This tour was arranged by the Michigan Federation, and was so highly successful that the Federation hopes all its future lecture tours will be managed in this way.

Mrs. Hampton's lectures were well received in all the cities she visited, and the close cooperation and economical traveling arrangements made possible through details being taken care of by the Federation, contributed very largely to this success.

Fritz Kunz' Itinerary

Chicago and vicinity—May 1, 16; care T. S. Headquarters, 826 Oakdale Avenue.

Seattle and Northwest—July, August, and September; Ray M. Wardall, 2015 L. S. Smith Building.

Expects to work all through the southern states during the winter of 1927-8. Lodges in the southern part of the country may write Dr. Ernest Stone, 826 Oakdale Avenue, Chicago, for engagements with Mr. Kunz for the winter months.

Early application is important, as Mr. Kunz holds no open dates on his tour for later occupation by belated Lodges.

New Territory Fund

Previously acknowledged	\$20.00
Moses Rabinovitz	1.00
Frank Bloomberg	2.00
J. D. Houser	2.00

Total—\$24.00

Through Michigan

Michigan cities are making unusual progress and the reason seems to be the devotion and spirit of sacrifice among the members in that state. Lansing had two fine and appreciative audiences in the hall of the Central Methodist Temple House, for which they paid a rental of \$35 per lecture.

Grand Rapids with less than thirty members took the fine ballroom of the Hotel Pantlind and also had excellent audiences.

Big Rapids has the great advantage of the Ferris Institute, with an audience of young men and women. Gov. Ferris, who was present, is now a United States senator. It was interesting to hear from my hostess that she had heard me lecture there on Theosophy when she was a girl student in the Ferris Institute, twelve years ago, and joined the Society. She is now the wife of a prominent physician and has two charming children growing up in Theosophy.

Ann Arbor Theosophists said it was by far the largest audience in the Lodge's history. They have not more than seven resident members—two from Holland and two from Porto Rico. The excellent advertising brought the good audiences.

Detroit is growing well. It is not the largest Lodge in membership in the nation but it has a fine field and is energetically at work. The large and beautiful ballroom of the Hotel Statler was crowded with a thoughtful audience. Lodges working for the banner Theosophical membership will have to reckon with Detroit in the future. A good field plus intelligent and devoted workers are a physical plane trinity hard to beat.

The Michigan Theosophical Federation held its most recent session in Grand Rapids with a good attendance and with much enthusiasm. Michigan is alive.

L. W. R.

I Am a Theosophist

BY HAGEMAN E. HILTY

"I am a Theosophist," he replied,
And his voice rang out with an honest pride,
As he said it.
He had filled up his mind with much olden time
lore,
Over books of weird symbols he fondly would
pore,
Till he knew about Buddhism, Christ's teachings,
too,

Knowing more Judaism than Solomon knew.
Zoroastrianism he delved to the core,
And Mohammedanism gave more to the store
Of his knowledge. He knew of the rays,
Yes, he knew of their functions and all of their
ways.

And he knew about karma; he knew evolution;
For every world ill he had found a solution.
He knew of the Logos, Its manifestations;
He knew of Adepts, of their initiations.
And glibly he talked about all that he knew;
But he sneered at the Christian and hated the
Jew.

So from all of his knowledge, came little of good,
For he knew not a thing about World Brother-
hood.

"I am a Theosophist," so she said,
With a smile on her lips and a toss of her head
As she said it.
She had once been a Christian, a Methodist, too,
Then the Scientists claimed her, but that didn't
do,

With New Thought and other 'isms' the rage
And claiming positions well up on the stage,
She reflected the glory of each newest fad.
(If she didn't belong, then she wasn't quite glad.)
Evolution or karma meant nothing as laws,
And her knowledge was nil of effects and their
cause.

So the gossip and slander, the hurts and resent-
ment
Brought worries and grief, but not much con-
tentment.
She reaped as she sowed, kept on sowing and
reaping
And paid for her errors with sadness and weeping,
Though claiming T. S. as her one real obsession,
Twas not a belief, just a verbal confession.

"I am a Theosophist," ripe age replies.
By the tone of his voice and the look in his eyes
You know that he means it.
As a life of clean thoughts built a face most
serene,

And just like his thinking his actions were clean.
He had all of the knowledge the first man pos-
sessed,

But about all this knowledge he never professed;
But he put it to work and it helped him to live,
Never one criticism nor hurt did he give.
He was helpful, humane and with high aspirations,
Reaped comforts and joys, many keen inspirations.
His life was serene and just chuck full of good,
For his knowledge was used — he *lived Brother-
hood*.

If you're proud of T. S., you have something to
give it.

The thing that you have, being, *each day to
live it*.

The things that you say become merely pro-
fession.

While things that you do, are your honest con-
fession.

So gravely consider that which is implied
By the claims of the member who answers with
pride,
I am a Theosophist.

80 Years Young

Dr. George S. Arundale, General Secretary in Australia has suggested that T.S. members throughout the world should unite in celebrating the 80th year of our leaders, Dr. Annie Besant and Bishop Charles Webster Leadbeater, in our midst. He says:

"Do we not one and all owe them a deep, a very deep, debt of gratitude? Would not this coming year, 1927, the year marking their 80th birthdays, be a most happy occasion for expressing our gratitude in some suitable manner? Not that they need gratitude. At their disposal is the gratitude of Those Who sent them to us. They need no other gratitude. Yet it is good for us to be grateful, and helpful to our two loved leaders; for true gratitude means added power to serve both to those to whom it is offered and to those who offer it—it is twice blessed.

"Let us, then, make 1927 a year of true gratitude. And to this end we have a few suggestions to make.

"Let us all unite to make a money offering to them both together, a small portion to be spent in some personal memorial gift, the nature of which each will be asked to indicate, the larger portion being presented to them jointly for such use as they may think best.

"We ask every member to begin from January 1, 1927 this act of grateful dedication, and to remit from time to time its proceeds to the Lodge or Center Secretary or to the General Secretary or Presidential Agent, as may be most convenient.

"The total amount collected by November 1 will be held by the General Secretary or Presidential Agent until instructions are received as to its disposal.

"In making the offering, each member will bear in mind any other funds to a certain extent depending upon him for support. We must not weaken other movements by taking away from them that upon which they depend. I am asking for a more complete self-surrender, not for a mere readjustment of expenditure. Let each one of us see what more he can do to mark the 80th birthdays of our cherished leaders. And let us think of the heartiness of our offering, not of its size.

Mr. Fritz Kunz

The Los Angeles Lodge arranged for Mr. Kunz, International Theosophical Lecturer, to deliver four lectures on the Tuesdays of February at the Hall of Theosophy.

Mr. Kunz used the following subjects on these occasions, some which are new: *Occultism, Psychism, and Spirituality; How to Die; Men and Supermen; The Rational God of Christianity*. Being an international lecturer for both the Theosophical Society and the Order of the Star of the East keeps Mr. Kunz continually occupied. He is now on an extended lecture tour through the West and Middle-West.

"We propose that this offering shall be presented to our two leaders in December 1927, during the Annual Convention, which will probably be held at Adyar. And we propose further that Bishop Leadbeater be the Society's guest at this Convention, from the time he leaves Sydney till he returns. We wish our President could also be the Society's guest, but at Adyar she is our host and we are her guests. . . .

Our next suggestion is that every member, every Lodge, every Center, mark this great milestone in their lives by a special personal, as well as where possible a collective, effort towards spreading brotherhood both by precept and even more by example. In no better way can we express our gratitude to our elder brethren than by spreading practical brotherhood, for brotherhood is their life's blood. We ask, therefore, every member, every Lodge, every Center, throughout the world to devise new ways and means, while intensifying the customary ways and means, of making Theosophy more of a living, practical and effective force in the outer world. . . .

"Our Society may go on for ever, but not our leaders in their present bodies of service. We pray that they will be among us for the 90th and the 100th anniversaries too, and perhaps beyond.

"But how wonderful that both should be spending together their 80th birthdays among us, full of fire, of wisdom, of active service. What an example and an inspiration they both are to us all. What an object-lesson to old and young alike. How fortunate we all are—some of us to know them on the physical plane, all of us to know them on other planes. How fortunate are the young to have living in their midst these two great messengers of the world's Elder Brethren. Let us seize the opportunity to satisfy to the utmost our gratitude by showing them some signs of our reverent devotion—in offering to them personally, to mark the cherished personal link we have with them, an offering of brotherhood to the world, in their name, that we may become more one with them in the work which is nearest to their heart.

"Address all communications to the TREASURER '80 YEARS YOUNG' FUND, Theosophical Society, 29 Bligh Street, Sydney, N.S.W."

The chief of these negative Theosophical duties is to be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbor's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor to harbor revenge against those who happen to injure you.

H. P. B.—*The Key to Theosophy*

Michigan Theosophical Federation

BY LUELLA N. JESSUP, SECRETARY

The second annual meeting of the Michigan Theosophical Federation was held at the Hotel Pantlind, in Grand Rapids, Sunday, March 6, 1927, delegates from Battle Creek, Lansing, Flint, Detroit, Ann Arbor, Saginaw, and Grand Rapids being present.

The session was called to order by President Pearson at 1:30 p. m. Mr. Henry Cooper gave the address of welcome. He gave a little history of the formation of the Michigan Theosophical Federation the first Sunday in March, 1925, in Grand Rapids, with five Theosophists present. He expressed the great honor and pleasure felt by the Grand Rapids Lodge in extending a hearty welcome to those who had come to Grand Rapids to help transact and carry on the work of our Masters. Response was given by Mr. Pearson. He expressed regret that the element of time made it necessary for us to be so brief in everything we did at these meetings. It is when we visit together that we get to know each other better, and come to realize that there are more Theosophists than ourselves in the state of Michigan, and it is surprising what a feeling of strength it gives us when we realize that others are pulling the oars as well as we are. He spoke of the wonderful achievements in the material world which make these frequent visits and meetings possible, the splendid roads, the automobile, and great cities that have arisen. These things have happened not by chance but because there have been people who in their line of endeavor have had the vision, and the knowledge and determination to carry their vision into actual practice. We are now standing in a somewhat similar position as pioneers of that not far distant day of the work of spiritualizing the people, of teaching them the facts of life, and as pioneers we have got to fight against odds, overcome difficulties, leave the beaten path and strike our way through paths which have never or seldom been trod. To do that we need the vision of what has to be accomplished, and also the determination and the knowledge to carry through the things we vision. Our Federation is a distinct step in that direction, and it is binding us together. It is making a great solidarity of this state, which will come more and more to be a strong vehicle for the Great Ones to use.

During the business session of the Executive Board, Mr. Pearson called on Mr. Bradt, of Lansing, to preside at the Forum. Many helpful suggestions were brought out, among them being the matter of community houses or Lodge homes, which many Lodges are working to acquire for their headquarters.

At the close of the Forum and business session Mrs. Betty Hampton gave a most interesting and entertaining talk to the members, her subject being the Happy Valley Foundation, in California. She told about the location of the land which Mrs. Besant has bought for this purpose. This is where the Star camp will be held

in the spring of 1928. The land is to be prepared. A number of little bungalows will be built, so that in time a community will spring up here which will form the nucleus of the sixth sub-race, to which many of us will come back six or seven hundred years from now. Mrs. Hampton said that we must learn even now to think along the lines of the sixth sub-race instead of the fifth. We must develop our intuition, so that we can grasp a little of the plan in the minds of the Masters, who are looking for those with the qualifications necessary for the work of forming the new race. The first qualification is brotherhood, or cooperation. We must learn to be a brotherhood, learn to live together. We must try to see the brother in every person, even in those we have trouble with, trying to be interested in their latent possibilities. This must be approached from the spiritual side. We cannot separate ourselves from each other any more. We must learn that we belong together. What one is the other is. Second, we must think of the Great Teacher not as coming, but as here. He is here now. Third, we must learn self-effacement; and fourth, we must train ourselves in obedience, — intelligent obedience.

At 3:45 p. m. the doors were opened for a public lecture by Mrs. Hampton, on the subject "Citizens of Tomorrow."

The next meeting of the Federation will be held in Battle Creek, Sunday, June 5.

The following officers were re-elected for the ensuing year: Mr. E. Norman Pearson, President; Mr. John A. Wallace, 1st Vice President; Miss Helen Stone, 2d Vice President; Mrs. Bessie Finkbeiner, Treasurer; and Miss Luella N. Jessup, Secretary.

The Michigan Federation has arranged a public lecture tour by Mrs. Betty Hampton in co-operation with the various Michigan lodges, following the Federation meeting in Grand Rapids.

For Headquarters Library

Headquarters acknowledges with many thanks the receipt of the following books:

A. W. Pattiollos, Dallas Texas, *Cosmology of the Rig Veda*, by Wallis, *The Essenes; Theogony of Hindus*, by Bjornetegerna;

F. L. Reed, Austin, Texas, *Select Works of Plotinus* by T. Taylor;

D. F. D. Jenkins, Chicago, *Orpheus, and Apollonius of Tyana* by G. R. S. Mead;

Buffalo Lodge, Buffalo, N. Y. *Plotinus* by G. R. S. Mead;

Mrs. Emily English, Scott's Valley, California, *Apollonius of Tyana*, G. R. S. Mead;

Miss Mary A. Benson, Wallingford, Vt. *Krishna* by Bhagavan Das and *The Splendor of Asia* by L. Adams Beck.

The Nose of Anaximandroupolos or, Occult and Karmic Tests

By FRITZ KUNZ

There is a quaint idea afloat in some circles to the effect that the superhuman Beings who guide human evolution invent and employ fearful tests and tribulations for the disciple. Years of discountenancing have not discouraged this notion, partly for the reason that there is a tiny grain of truth in it. This seed keeps alive the fantasy, and although the fantasy is misleading, the seedling idea has some value—in itself and as an interesting illustration of the way in which confused thinking can warp a fact and at the same time keep that fact alive.

The problem of rapid evolution and spiritual progress is a problem in the solution of karma. Now karma is not to be conceived as a vast pile of isolated deeds, waiting to topple over on the unfortunate person who heaped it up. Karma is a certain inner content of habit. It is a character-momentum. It is the sum-total of all past things done and things not done by, and things done and not done to, the actor. This sum-total is his personal character, and its register is in his bodies, with all their tricks. Any man at any moment is his own index of karma. It is true that some is active and some is latent and some is current; but it is all there just the same. The man is his karma in the same sense as the present is just a cross section of the past and the future.

Now when a man meets some other person he resumes his old karma. That is to say, he starts reacting against that person where he left off when last they met. If kisses predominated over cusses, away they go (if they are not masters of themselves), resuming the kissing game in the main. This is not because they owe each other debts, but because they are what they are, just as salt is salt and sugar is sugar. (Of course a man's karmic character is exceedingly complicated, but I am simplifying it.) The individual has a cat reaction, an eating reaction, a sex reaction and a million more. And the whole thing is made more complex by the several planes and sub-planes, with functions in each of them; and further complicated by the relation of soul to personality, incarnation to incarnation, and so on. But in the end the whole thing is a question of the sum-total character of the person, the display made in that life by that ego.

When the individual begins to struggle forward he sets up a fight against these old habits. He asserts his power of selection of good. He cannot seize all good at once. He has to plug away at the job, with more or less success. But remember that the problem is *inside* him; it is himself. He does not have (in the main) to wait until he meets all the past elements in his karma. If he pulled the nose of a man named Makropokoupolos in the last life but once (when his own name was Anaximandroupolos) he does not have to hang about the scene waiting for Mak

(you finish it) to turn up and pull his own nose in return. No, the thing that made for the nose-pull is right there inside him—it determined the shape of his own nose. By his attitude toward his own nose, the misdeed with Mak will be leveled up. And there are a lot of noses round about, tempting for nose-tweakers, all good for the purpose of evolving a chronic nose-yanker. As soon as he has overcome the tendency and is nose-pull-proof, the karma is solved. He will of course meet Mak again in due time, but now it won't matter whether he meets him in the Atmic world, where there are no noses.

Now it happens that in a given set of circumstances it is impossible to get material to try out the evolving man fully. It might be that in this life Anaxy (for short) is born amongst a flat nose race, and never has a chance to get his latent villianies of nose-pulling on the surface. Nothing to pull, therefore no temptation. He might live and die unaware of the fact that his one obstacle to perfection was a weakness for tweaking proboscises. What a misfortune? No, nature does not admit the failure. Here is where a new factor enters.

When our friend Anaxy has made such advance as to exhaust the main chances for evolution where he is, the karmic forces move him on to a place where he can have more trials. The faster he gets on, the more frequent the changes and chances. Tribulation after tribulation appears. Also happiness after happiness. He moves right out of his flat-nose surroundings into a race of Arabs, with long and distinguished noses, and becomes a keeper of ant-eaters, tapirs and elephants in the Zoological gardens. If necessary, he makes a short run to the constellation Orion where (as I mention in my work, *The Evolution of the Colloid Particle*), the humanity has noses of magnificent dimensions from so long smelling out the misdeeds of one another.

So much for Anaxy. What is the point, besides the nasal one? It is that these opportunities for growth, thus supplied as the character of the aspirant demands more chances, are at the bottom of the quaint idea with which I started. It is true that there are superphysical occult experiences. Every nightmare is an occult experience. Life is life at every level. It is true that Masters watch and help people who have astral and other experiences. But what is not true is that the main factor in growth is a series of hideous tests invented for the purpose. What is true is that adjustments are made in the life of the disciple so that he can have chances to struggle. Sometimes those special adjustments are made all in one life; sometimes they stretch out over several lives. Much depends upon the function of the individual in the future plans of work. Much depends also upon the results to the personality of the given experience. Some-

times in that life the bodies can stand no more improvement, so the process is halted. And of course there are exceptional cases where some unique treatment or other requires Anaxy to turn up at a certain time and place for a specially wicked bang on the beezer to see how he will take it. But in the main our karma and our opportunities are packed right around with us, as close as our noses and as little seen.

Placing Books

"Three score years and ten" may be the limit of service for the average man but it seems to make no difference to Mr. J. H. Talbot, who, in the two weeks between March 26 and April 9, investigated, and placed theosophical books in, a long list of libraries. About forty were placed in various branch libraries of New York City. In Brooklyn theosophical volumes were placed as follows:

Pacific Branch 6, Williamsburg Branch 4, Carroll Park 4, Saratoga 7, Macon 8, Flatbush 8, East 7, DeKalb 5, Irving 5, Bushwick 5, South 5, Greenpoint 5, Montague 10, Sheephead Bay 3, Coney Island 4, Kings Highway 5, Pratt Institute Library 5.

The books are given only after careful investigation shows that they are welcome and that they will be used. Many libraries are rejected because they do not measure up to the requirements. Are you with us in this very useful plan of broadcasting Theosophy?

More Swindling

It may be impossible to warn members in time but a few cases of imposters published may sufficiently familiarize them with methods used to help somewhat. Dr. J. Walter Bell of Fresno, writes:

"Your report of a swindler posing as an ex-convict and victimizing Theosophists is interesting to me in view of an experience I have just had. A man of about forty-five came into my office (which was the Lodge headquarters) to purchase a copy of *At the Feet of the Master*. After paying for it he said he was in a peculiar position. He then told me he was just out of Joliet Penitentiary, was in for twenty-five years for murder, got out in fifteen years. Told a wonderful tale of his travels and experiences. Couldn't get a job because of no reference and no money to buy tools as an expert auto mechanic, (which he was by the way.) I got him a good job, gave him about \$18 for tools, took him home and fed him, etc. Monday, he disappeared instead of going to work! He is a nice looking man, wears a masonic pin and a Knights Templar ring.

I am not very easy to fool; but I fell for this gent; that's how smooth he is. He knows his Theosophy, too!"

To be great is to be misunderstood.

Emerson

What Lodges are Doing

GRAND RAPIDS, MICHIGAN

As the result of recent lectures given in Grand Rapids by Mr. Rogers the Grand Rapids Lodge has been stimulated to increased and fresh activity. On one of the most stormy night of the year they inaugurated a new study class and had the fine attendance of 22 members.

SEATTLE, WASHINGTON

The Besant Lodge, Seattle, had the pleasure, April 3, of hearing Mr. E. L. Gardner, England, talk on "*The Coming of the Fairies*." The lecture was before the Chamber of Commerce which thus insured a large attendance of interested individuals other than Theosophists. The Lodge is holding regular Sunday evening lectures on subjects of popular interest throughout the year besides their usual classes. The class recently organized by Mr. Rogers is progressing in fine order.

ST. LOUIS, MISSOURI

Capacity crowds have attended the Psychology course conducted by the St. Louis Theosophical Society and they have been compelled to move it from the Lodge rooms to an auditorium upstairs. Sustained interest was maintained through-

out as is shown by the same people returning week after week which proves that the selection of topics was a happy one.

A new course in Advanced Psychology will be instituted as soon as the present course is completed. The following are some of the interesting lectures to be given: *The Human Aura*; *Are You a "New-Racer?"*; *Clairvoyance—the Right and the Wrong*; *The Things that are Really Worth While and How to Get Them*.

This Lodge is doing very fine work in its Healing Group and at one meeting recently had 47 names to work on.

"*The Unswerving Law*," a three act Theosophical play depicting reincarnation and written by the Youth Lodge of London, England, was given by the St. Louis Lodge on March 26 with a good attendance. The Lodge went to considerable trouble in the way of costumes, curtains, etc. However they were well rewarded with the entertainment furnished.

A watch charm with the interlaced triangle, serpent, etc., often arouses the interest of someone met at random. But the same thing on your stationery is more easily seen and has a better chance of being studied.

An Appeal From International Headquarters

The object of this League is "to serve the Theosophical Society and kindred organizations by encouraging and facilitating intercourse between members in all parts of the world by means of correspondence and visits, and to make such visits as pleasurable and profitable as possible." It was started by a few enthusiastic F. T. S., representing eight different countries, in the summer of 1919, and since then its field of activities has widened tremendously. A regular network of correspondence has been put into operation, friendships formed between members in countries far distant from each other, and visiting friends welcomed and made to feel "at home" in foreign lands. News of theosophical work in remote parts is circulated, and members in all lands thus made to feel that they belong to one big family.

The burden of the current running expenses of such work has hitherto been nobly borne by each National Secretary, with very little help coming in from outside. As the work of the League grew, it was found necessary to start a little international office, situated in the home town of the International Secretary, Miss Nicolau, at Barcelona, Spain. This has been kept going by means of voluntary help and all Miss Nicolau's spare cash, but this latter does not stretch to the extent of purchasing a Gestetner Duplicating Machine, without which the work of the League is sadly hampered. An appeal has already been made to all the I. C. L. Secretaries, and a "Duplicator Fund" started, the suggestion being that

each secretary should contribute the equivalent of one pound sterling from his country, as all will benefit by the purchase. Many countries, however, find it impossible to collect even this small amount under present difficult financial conditions, and the response has been very slight.

Meanwhile, the work of promoting brotherly understanding and good-fellowship between peoples of all countries goes on, and the need for a duplicating machine increases day by day. The League helps to build on the sure basis of personal friendship the true internationalism which will, we hope, dominate all the inter-relations of nations in the future. The scope of the League is unlimited and it will be able to do greater and more useful work as time goes on, if help is forthcoming in the shape of dollars at this present critical moment. Who will come to our aid? Contributions may be sent to either of the I. C. L. Secretaries for U. S. A.:

Mrs. Frank Pennell, Auberry, California.

P. A. Fernandez, 369 West 117 St., New York, or by check direct to the International Secretary, Miss Esther Nicolau, Claris 14, Barcelona, Spain.

Everyone who helps in this way will be doing something really practical towards the realization of the first object of the T. S., that of forming a nucleus of the Universal Brotherhood of Humanity.

—F. B.

November 13, 1926.
Barcelona.

Unique Telepathy Experiment Successful

Sir Oliver Lodge, of the Society for Psychical Research, recently utilized the radio in an effort to establish the truth of mental telepathy. He asked those listening in to concentrate in an effort to name certain objects that he placed with an assistant in a padded room.

Letters received in reply revealed a variety of bad guesses. One, however, described almost ac-

curately the fifth object—a mask which Sir Oliver's assistant donned, surmounted by a derby hat—while two or three others got the impression of a derby hat alone. One thinker-in wrote that the fifth object was a dark card box with a scarlet lid. Such a box was in the padded room although it was not used as an object of concentration.

New Territory and Advertising Fund

Previously acknowledged	\$20.00
Moses Rabinovitz	1.00
Frank Bloomberg	1.00
J. D. Houser	2.00
Albert Rusich	10.00
Miss Julia Jackson	5.00
Total.....	\$39.00

It is the duty of every member to teach others and preach Theosophy. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it.

H. P. B.—*The Key to Theosophy*

The KINGDOM of HAPPINESS
By JEDDU KRISHNAMURTI

*Krishnamurti, the man influenced but
little of this book—the World-
Teacher is distinctly felt : : :*

Price \$1.50

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Theosophy Abroad

ENGLAND

The Lodges of the T. S. in England propose to help celebrate Dr. Besant's 80th year by circulating as many of her books as possible and by endeavoring to add to Lodge libraries a complete set of her works. The National Council not only endorsed this scheme but also recommended that members should help increase the circulation of *The Theosophist*, edited by Dr. Besant

INDIA

The Theosophical Publishing House opened a branch book shop on Mont Road—the Bond street of Madras—on January 15. Mr. C. Jinarajadasa, who declared the shop open, said "that it was fitting that literature of a high order should be available to radiate wholesome ideas of advanced knowledge from this center dedicated as the memorial of the eminent reformer, Dewan Bahadur." Books on art, science and higher thought will be on sale.

The program of the Annual Convention of the Indian Section held at Benares from December 24 to 30 gives the list of Convention Lectures as follows: *The Theosophist Attitude*, (1) "To Death and the Unseen," Rt. Rev. C. W. Leadbeater; (2) "To Nationalism and Internationalism," Rt. Rev. G. S. Arundale; (3) "To Science and its Message," Mr. Y. Prasad; (4) "To Art and Arts," Mr. C. Jinarajadasa.

Community singing was introduced by Mr. Jinarajadasa as one of the features of the Convention.

ENGLAND

News and Notes in the British Isles for February announces that Mr. Jinarajadasa will arrive in England early in May and will preside at the Annual Convention, June 4 to 6, which is to be held at Spring Gardens Gallery, Trafalgar Square, London.

The vacancy on the National Council of the London Federation caused by the death of Mrs. Baillie-Weaver has been filled with the appointment of Mr. H. S. L. Polak.

An Easter Student Week-end will be held at Paignton, April 14 to 19. "Enfield," a detached residence on the sea-front with a lecture room seating one hundred has been rented for the occasion "in the hope that again hearty support will be given by those who appreciate the community spirit that arises in such theosophical gatherings and the spiritual strength each contributes."

Two large, striking, orange posters (40 by 60 inches) have been prepared, one dealing with reincarnation and the other with the objects of the Society. The executive committee is giving them free to any Lodge which can find good positions for them and will bear the cost of posting. One hundred will be put up in London during April.

SUMATRA

Bishop Leadbeater took a side trip to Medan to dedicate the new Theosophical Society Lodge building. The Municipality of Medan gave the Lodge a fine piece of ground in the middle of the town. The white dome-shaped building will be surrounded by large old trees. Funds for the building were obtained by free-will offerings from the Lodge members. Mr. A. D. van Buren Schele reports that Bishop Leadbeater said: "Mind the children, they are the future!"

CUBA

Mr. E. A. Felix, General Secretary of the Theosophical Society in Cuba, writes as follows:

"Perhaps it will be of interest to you to learn that from July to date we have organized eleven new Lodges in Cuba and nine centers, of which two have later become Lodges, there now being a balance of eleven new Lodges and seven new centers, or a total of eighteen new theosophical organizations in our Section.

"Indications are that very soon there will be more Lodges and centers organized.

"My goal is to double the number of Lodges the Section had in July last. Counting the centers, of which none existed before, I am more than half the way. I hope that if I do not win, I'll be 'within the money,' as they say in the popular slang."

JAVA

Though the Young Theosophist Group of Java has only existed for a short time they already number twelve, six Javanese sisters and brothers, three European sisters and three Chinese brothers. The companionship between all these nationalities is very happy. They are concentrating on strengthening their spiritual life before trying to extend their group.

Bishop Leadbeater spent a fortnight in Java en route to Benares, stopping at Semarang. Javanese, Chinese and European Theosophists turned out in mass to greet him. He gave them a short but inspiring talk and spent the evening of his first night there telling about Bishop Arundale's work in Australia.

Herre van der Veen, Round Table Knight, writes from Java:

"The most important thing that happened to us was Bishop Leadbeater's visit with three of his boys. Their presence and their work during a month stimulated the members of the Youth Movements. Everywhere the Bishop brought joy, simplicity and common sense. Sometimes it seemed that he paid most of his attention to children. We had to find all the T. S. members' children, and they met with the Bishop, or with one of his boys, almost every afternoon. Sometimes it was a talk on the Masters, at other occasions a Round Table meeting, depending on what was considered necessary."

SWITZERLAND

The General Secretary, Professor Meutis, announces the opening of the new headquarters of the Section at 8, Rue de l'Hotel de Ville, Geneva.

SCOTLAND

A conference of the Eastern District members was held in the Headquarters in Edinburgh on the subject "Theosophize Scotland—How?" and "What is the Efficient Worker?" Mrs. Bindley, the General Secretary summed up the discussion of the former, saying, that they would have to give to the public something it will come to, by appealing to the eye as well as the ear. The outcome of the deliberations was "to watch for opportunities of presenting our message tactfully, to theosophize ourselves as individuals and as a

Society and to put Theosophy first in our lives."

SPAIN

With the coming into office of the new General Secretary, Dr. de Brioude, the Theosophical Society in Spain enters into a new and very promising phase of its life. During the past year or two disturbances have been rife, and for nine months there has been no General Secretary at all. The first Council Meeting under Dr. de Brioude passed off very successfully, everyone doing his best to tackle the problems which lay before them, and to leave behind everything that could hinder the attempt to make the best of things as they were. Plans were formulated to establish a "Spanish Adyar" on the Theosophical estate at Alcait.

News Items

Mr. and Mrs. Doran DeWitt Richardson, Evanston Lodge, are the happy parents of a new baby boy, christened Kashmir Cladbourn Richardson. He was born January 31, 1927.

Hunyadi Lodge No. 541 invites correspondence regarding membership in the Co-Masonic body. Write for information to Miss Edith C. Gray, 2468 East 72nd Street, Chicago, Illinois.

A unique window display of occult books, charts, and pictures was a feature of Brentano's Book Store in Chicago during the third week in March, a display much enjoyed by thousands of people, and deeply satisfying to the many members of The Theosophical Society and other organizations represented.

"Never did a window attract more general comment and lively interest" was the opinion of several authorities on advertising and sales who noted the reactions to the display. Brentano's sales force were struck instantly and continuously by the widespread attention the window received; and Mrs. O'Brien, head of the occult books department there, feels amply repaid for her efforts and outlay, and plans another window of a similar sort in the near future.

THE MESSENGER regrets not having a reproduceable picture of the window; but anyone wanting advice as to putting in an effective display can get it by writing to Mrs. O'Brien, in care of Brentano's, Chicago.

She used a beautiful, hand-gilded and tinted banner of our society as a back-drop for the window, so that every passerby who glanced that way, whether consciously or subconsciously, got the great and vivid statement, "There is no religion higher than Truth."

Grouped in the center, and occupying a lion's share of the space, were theosophical books, pictures and charts. To the right and left ranged similar material for the Rosicrucian orders, astrology, numerology, and kindred subjects of occult interest.

A federation of the Lodges in the Central States is the purpose of a plan formed at the last Convention. The acting organization at present comprises the Lodges of Indianapolis, Terre Haute, Springfield, Illinois, and Decatur, of which Mr. L. B. Cassell, of Decatur Lodge, is President and Mrs. Flora B. Fesler, of Indianapolis Lodge, the secretary. The purposes as set forth in a recent report are: social contact, exchange of courtesies and ideas, invitational exchange of teachers and leaders, interchange of study hints and books. They are issuing a call to all Lodges in this section of the country to take part in the association, with the hope that a permanent federation may be formed at the next Convention. There is little or no expense involved and a closer contact of Middle West Lodges is needed if this part of the country is to be "theosophized." Lodges interested will do well to communicate with the acting officers, addressing Mrs. Flora B. Fesler, 2126 Central Avenue, Indianapolis, Ind.

Theosophy in New York

The Metropolitan Theosophical Federation sponsored a series of lectures at the Princess Theatre, New York, during April. Miss Dora van Gelder was there speaking frequently on *Fairies A Reality*, *The Psychic Effort of Love and Cruelty*, and other subjects of interest. Speakers from the Anti-Vivisection Society, the Millennium Guild, Rosicrucian Fellowship, and New York University lectured during the month.

The Philosophers Book Shop, Inc., through the interest of its owner, Captain Jones, has greatly stimulated the interest and sale of theosophical books in New York by the insertion in the New York papers of sizeable advertisements. Special emphasis has been given to Bishop Cooper's book, *Reincarnation, the Hope of the World*. Nearly an entire edition has been sold through this bookshop alone.

Mr. Rama Roa in India

Dr. Stone is in receipt of the following letter from our good brother:

"Dear Doctor: Yesterday we had Adyar Day and I thought of you and our work last year. How are things there now? Please let me know everything about the movement there. I arrived just two days ago and everything at Adyar is fresh and nice and friends most kind."

Youth Movements

"Our great brother's visit to the Medan Lodge and the uplift given is felt in various directions. Members are eager to do their part in the work of Theosophy on this part of the Isle of Sumatra and they will keep in mind and carry on the advice of our Rt. Rev. Brother Leadbeater: *"Mind the children, they are the future!"*

From the above, members of the Theosophical Society will note the growing interest in the youth movements and the importance they assume in the eyes of our Leaders. For information regarding the organizing of these groups, please write:

MRS. VIDA STONE,

2572 Glen Green, Hollywood, Calif.

Freedom of Thought in Colleges

With all the agitation in the south about what the southern college student shall think and what teachers shall teach it is refreshing to find President Frank of the University of Wisconsin making a firm stand for freedom of thought at that university.

In the *American Teacher* for May he states: "and as long as I am president of the University of Wisconsin, this complete freedom of thought and expression will be accorded with utter impartiality alike to teachers who entertain radical opinions. The fact that I may think, that an official of the state may think, or that a citizen of the state may think a teacher's opinions wrong-headed or even dangerous will not alter this policy. For the whole of human history presents unanswerable proof that only through the open and unhampered clash of contrary opinions can truth be found."

General Sir Ian Hamilton, who has given fifty-four of his seventy-three years to the Army of Great Britain, serving first in the Afghan War, and then in the Boer War, Nile and Burmah Expeditions and the South African Campaign, commanding the Gallipoli Expeditionary Forces in 1915, and who has received countless honors, makes the stirring statement in the latest edition of the Encyclopaedia Britannica that *"Nothing will stop war save the Second Advent of Christ."*

Public Library Fund

Previously acknowledged	\$984.10
Pittsburgh Lodge	10.00
Total	\$994.10

TALKS ON

AT THE FEET OF THE MASTER

By C. W. LEADBEATER

This commentary is an invaluable guide to daily meditation. Every Theosophist should own one.

Reduced to \$2.50

THE THEOSOPHICAL PRESS

826 Oakdale Avenue—Chicago

Lodge presidents and Federation officers will be glad to learn that a definite step has been taken in organizing the itineraries of our travelling lecturers. Dr. Ernest Stone will be in charge of this work and it is hoped that all will give him the closest cooperation. It would be well for Lodge executives to plan their work for six months to a year in advance. Write Dr. Stone your requirements. Make a practice of engaging your lecturers well in advance.

A. J. Muste, writing on *Class War, Collaboration* or . . . ? in the March issue of *The World Tomorrow*, brings out clearly that all men are truly brothers, children of one Father and goes on to say "Does that not mean that fundamentally we have the same interests, that an injury to one is an injury to all? Precisely. Wherefore, we do not have any interest in maintaining the present régime where at many points interests diverge and it is not possible to realize complete fraternity. Our common interest, would our private interests but permit us to see, is in a social order that would be class-less, wherein it would be to the interest of each group that the other should achieve its aims."

In the *Literary Digest* for November 13, Page 44, Eugene V. Debs is reported as saying:

" . . . I have discovered that love is omnipotent, all the forces of earth cannot prevail against it.

Hatred, war, cruelty, greed and lust must all give way before it. It will overthrow all tyrannies. It will empty all prisons. It will not only emancipate the human race eventually, but, to a great extent, it lifts us individually above the struggle while we are in the thick of the fight for *Human Brotherhood*.

" . . . Years ago I recognized my kinship with all living beings and I made up my mind that I was not one bit better than the meanest of earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free."

"I have tried to understand why it should be considered a kind of credit and a handsome thing to belong to a human race that has vivisection in it."

—Mark Twain



The Call of the Mother, by the Lady Emily Lutyens. Published by Methuen and Company, Ltd., London. Price, Paper, \$0.75, through The Theosophical Press.

This is the call of the mother to the greatest responsibility that she can face. Shall the race go down to extinction because of her so-called modesty or shall she rise to the need of purity by educating her own children?

Lady Lutyens gives many references to records made by scientists—statistics of the Edwards' family with its noble record, as well as that of the Jukes' sin, crime, and feeble-mindedness which corresponds to that of the infamous Kallikuk family, reported a few years ago.

Statistics are not pleasant things to read when applied to the deficiencies of our race, but there they are, given by Stoddart, Holmes, Goddard, and others who are trying to find cause for defects—the outlook is not encouraging. We have had books and lectures on birth control and sex problems in large numbers of late years but I doubt if anyone has put the matter so plainly to us as has Lady Lutyens and one is convinced that she is correct. It would be well if every woman would give heed to what she has to tell and to begin individually the education of youth in the sacred knowledge of their own powers "to procreate Buddha-like children." No matter what we may think may be the father's duty, this is for the mother—

"The world moves on the feet of its children, but it is the mother who must decide whether the world shall move backwards or forward."

Woman has never failed the world when duty has been presented to her. Let her take heed of this, her greatest task.

V. B. H.

This Believing World, by Dr. Lewis Browne. The Macmillan Company, New York, Price, Cloth, \$3.50, through The Theosophical Press.

Here is a book remarkable in many ways, an extremely well-written volume on comparative religion, vibrant in style, vivid in imagery, a mental guide that takes us over the countries of the globe and shows us in each the development, diffusion, and migration of religious beliefs.

The author traces the growth of the religious idea out of savage animism, through sacrificial and propitiatory rites, magic, to the final product, the organized church. He shows Fear dominating the heart of man, and from fear gradually evolves through the ages an ingenious device to counteract that influence. In other words, religion is nothing but a civilized form of savage superstition.

It sounds plausible enough, and the author paints the picture with such assurance that we would fain take him at his word. Yet, strangely, enough, while he apparently supports this view, the remainder of the book is replete with evidence in support of the very opposite. Taking every religion in turn the author (it may be unconscious on his part) shows in almost every case not the growth from a primitive and crude fear-inspired faith, but the materialization, and grossification (if one might use the word) of an apparently divinely inspired Revelation.

After taking up numerous religions he comes finally to Christianity and we find him saying "When one puts aside the Gospel accounts of the preaching of Jesus, the official records of the wranglings and bickerings of those church fathers, one feels that here is to be found the most tragic and sordid epic of frustration that the whole history of mankind can tell—"

Religion must be studied, according to the author, not from the Life-side alone, as theologians attempt to do; nor from the Form-side alone, as anthropologists do, but from the point of view of Life and Form—one is almost tempted to add—as Theosophists do.

A. H.

Occultism, Christian Science, and Healing, by Arthur W. Osborn, M. C. Published by Solar Publications, Ruskin Press, Russell Street, Melbourne, Australia. Price, Cloth, \$1.25, through The Theosophical Press.

Mr. Osborn explains the viewpoint of the Christian Scientist, then proceeds, logically and convincingly, to tear this viewpoint to shreds. He exposes its fallacies. He believes, however, that Mrs. Eddy had glimpsed something of a profound truth, but lacked the ability to define it in concrete terms. It is most deplorable to believe that this, or any creed, is the "final revelation." There have been too many "final revelations." Our times need above all a tolerant spirit, "willing to welcome the light from whatsoever quarter it may come."

All healings, no matter what the system, nor how diametrically opposed to one another, have their successes. Such are Christian Science and medicine, and both stress their cures and ignore their failures. In between there are many cures effected by mental and magnetic healing, osteopathy, music, color healing, radium, etc. Every faith, Buddhism, Hinduism, Catholicism, has its cures.

To account for these various healings, there must be some working hypothesis. Mr. Osborn thinks it not unlikely to assume the existence of man's higher vehicles. The theologian will have

to admit the triad of body, soul, and spirit. The psychologist may think it nothing but silly imagination but he overlooks a vast field of research.

Each of the varied cures may affect one of these subtle bodies. There is no doubt that mind and emotion affect the physical body. Why doubt the Occult view—that thought and feeling are modes of subtle matter,—then every change of mental and emotional matter must affect physical matters.

To keep these bodies in vibratory harmony is perfect health. Mr. Osborn shows our universe as perpetual vibration, some manifestations of which are known as electricity and heat. Man's adaptation to this ever unfolding world of energy, so that he may work with and utilize these new powers, instead of against such forces, is the prime factor for the realization of health. Civilized conditions have brought about mental and emotional disharmony. Mr. Osborn stresses again and again man's mental attitude, "Since thoughts are energy—discharging units . . . it is of no small importance what mental company we keep." "To maintain a healthy, positive, and fearless mental attitude is so desirable that one would hardly have supposed it necessary to emphasize the necessity. "Whatever the means adapted, the end to be achieved is to harmonize on our particular keynote. . . ." He states Christian Science and the cults are accomplishing this. He concludes this admirable work with an inspiring and instructive outline of the ideals of the Occultist.

E. H.

From the Land of the Sky Blue Water, by Nelle Richmond Eberhart. Published by Harold Vinal, N. Y. Price, Boards, \$1.50, through The Theosophical Press.

Bound in boards of rich, deep blue with gilt lettering, this collection of lyric verse presents a very alluring volume. A six-page preface is a discourse by the author upon the subject of the writing of song lyrics. Though advertised as "songs for music," the reader already catches the rhythm and senses the music as he reads, the exquisite lines seeming to create their own melody. From classical themes, as portrayed in The Invocation of Isis, to a dainty, domestic touch in The House; from ardent wooing to mysticism; from Reincarnation and Karma the author flits, weaving a spell of imagery as she moves. Any lover of song and verse will revel in the rare loveliness of this book.

E. M.

The Devil's Guard, by Talbot Mundy. Published by Bobbs-Merrill Company, Indianapolis. Price, Cloth, \$2.00, through The Theosophical Press.

"We remark upon the slowness of the snail and of the tortoise, but the processes of evolution are incomparably more slow, so that they escape our observation altogether. None the less we are evolving, although few of us as we suppose. For supposition is the fumes of decomposing vanity

—that instrument by which the Devil's Guard beclouds that road on which we are ascending, lest we see too much and so imagine ourselves gods before the devil in us is evaporated." From *The Book of The Sayings of Tsiang Samdup*.

Imagine a novel which has each chapter begun with some salient excerpt, trenchantly couched, like the above, and you will, as a student of occultism, get instantly curious about the latest novel of Talbot Mundy—a daring tale of adventure in that land of mystery and secrecy, Thibet.

The plot concerns the perigrinations of a group of adventurers who set out for "The Forbidden City"—Lhasa—to rescue one Elmer Rait, American, there for the purpose of discovering ancient manuscripts.

Chullunder Ghose, self-styled "an honest scoundrel," is a lovable rogue who expounds much occult knowledge and eastern philosophy. The author shows an intensive knowledge of this country and its strange, superstitious inhabitants; and a theosophist will especially enjoy his knowing references to the Tantric Mysteries, to the legendary land of Shamballah, and to the Lamas, who through the centuries have succeeded in remaining aloof and almost unknown to the outside world.

The struggle between the Dugpas, or "sorcerers who follows evil for the sake of evil, and The Students of Light, who study Life for the love of progress as Luther Burbank did botany—" are high spots in the thread of this tale which involves all sorts of phenomena which to a non-occult reader would be unintelligible, even if interesting. To a student of the mysteries, however it is intelligible, and therefore all the more fascinating a tale.

—M. V. C.

The Historical Development of Religion in China, by W. J. Clennell, late of H. M. Consular Service. Revised edition 1926. Published by Theosophical Publishing House, London. Price, Cloth, \$2.25, through The Theosophical Press.

The basis of Mr. Clennell's book was two lectures delivered before the students of Coermarthen Presbyterian College, England, before the war. Naturally some events have transpired since, which he could not foretell in his summary, but the preface to this second edition straightens that out, and the value of the book in reviewing the religious influences in China and their reactions on the life of the people is not lessened.

The person wishing to acquaint himself with the history and influence of religion in China without making a deep study of the subject will find this book of much interest.

The Chinese have had three religions: Confucianism, Tarism and Buddhism, each of which has played its part. Chapters are given on each one and the reader gains quickly a concise picture of the times and the people who worshiped according to the ideals set down by Confucius, later on "The Way" of the Tar, and still later

the form of Buddhism, which has served China during the 2,000 years of our Christian era.

The book is quite opportune owing to the great crisis in the national life of China at the present time. Several distinct people make up the nation of China and they have mingled the three religions mentioned in a curious way and the reader is impressed with the setting there for the Fellowship of Faiths.

L. H.

Poems of the Master, by Mary C. A. Bright. Published by the Theosophical Publishing House, Adyar, India. Price, Paper, \$0.50, through The Theosophical Press.

To those of us who have any conception of a Spiritual Hierarchy, Mrs. Bright's Poems to the Master will prove a marvelous inspiration. Every line breathes forth the sweet intimacy of understanding and appreciation. Indeed does "The Poet dream, and as he dreams He sees the thing that only seems to other men to be." Page after page the fire of devotion streams out in selfless adoration. Written in perfect rhyme and rhythm, there is scarce a choice of the poems. Star Gardens, The Love-Song of Mary Magdalene, The

Rose of Joy, Lord of the World (to A. B.), Great-heart (to C. W. L.), and Fulfilment are but a few of a galaxy of great beauty.

M. M.

A Spiritual Anthology from Robert Browning, Arranged by H. A. Percival. Published by the Theosophical Publishing House, Ltd., London. Price, Paper, \$0.75, through The Theosophical Press.

So often in conversation or writing one lacks the power to reinforce or artistically present a statement by an apt quotation from some favorite poet. Mr. Percival's Anthology will be welcomed by lovers of Browning, whose verses cover such a sweep of themes and are so tersely put. Take this:

To do little is bad
To do nothing is worse

or this:

All service ranks the same with God,
With God, whose puppets, best and worse
Are we: there is no last nor first.

The book affords an easy means to become acquainted with a great poet.

Publicity Fund

March 1927

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Mrs. Jennie T. Douglas, who has been spending the past year in India teaching in the theosophical schools and colleges as a volunteer has written about the Benares Convention at Christmas time which may interest some of our members. She said in part:

"We had a most wonderful convention here the last week of December; there were eight hundred delegates; most of the Adyar crowd came. Bishop Leadbeater, Bishop and Mrs. Arundale and Mr. and Mrs. C. Jinarajadasa were the central figures; the speeches were very fine and you will read them in some of the magazines, I am sure. Bishop Arundale seemed changed, so much more etherial although the same size, and Mr. C. J. has an eternally young look on his face that he did not have before. Mrs. C. J. did look so

pretty. Mrs. Arundale seemed the same, what little I saw of her. The meetings were held out under a shamiana and we had loud speakers, so that one could hear almost all over the compound, that is, the main part of it.

"As I remember Christmas Day, it was one of the busiest I ever spent, for I was on the committee for housing the delegates, and one of the College girls and I took care of the five buildings. We turned all the school buildings into rooming houses, and we had the Europeans, Americans and the Parsis. There were six Americans here: Mrs. Crotty, Mrs. Standen, Mr. Knudsen, Mrs. Shastri, her sister from Delhi, and myself. Many nations were represented, and the flags were hung up in the order they were at Adyar, also the different symbols of the religions were hung around the 'shamiana.'"

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for humanity, and thus work for the advancement of the theosophical cause.

If this demands an exceptional nature, and would come rather hard upon some persons, they had better remain outside of the T. S. instead of sailing under false colors. No one is asked to give more than he can afford, whether in devotion, time, work, or money.

H. P. B.—*The Key to Theosophy*

Miss Margaret V. Sherlock, Besant Lodge, Seattle, Washington, has been elected Secretary of the Federations of North-West Lodges. Correspondence should be addressed to 717 N. Broadway, Seattle, Washington.

The Intuition of the Will

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Mr. Wood with his usual intense practicality has in this *new* book outlined the steps for the attainment of Nirvana, *Nirvana of the Earth, Nirvana of the Soul, Nirvana of the Self*. Definite and easily comprehended rules are laid down for the training of the Intuition and the casting off of the Five Fetters. Orders will be filled the first week in May.

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