

The MESSANGER

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To Theosophists in the United States

DEAR FELLOW WORKERS:

There is a tie between Theosophists all the world over, as I well know, travelling as I do to so many countries. Nowhere, I think, is the tie of Brotherhood, of Comradeship, more strongly felt and more affectionately shown than in the United States. Since our party landed in New York for the three months of work that I promised last year to your National President and General Secretary, up to now, when I have left New York to travel westwards to California, we have met nothing but kindness, generous hospitality, and cordial friendliness. We can only show our gratitude by ever-increasing service to our sacred and beloved Cause.

I have been much interested and a little surprised to find that a lecture on some cardinal teaching of the Wisdom was more largely attended than those on the Coming of the World Teacher, despite the fact that all the publicity in the press was given to the Coming.

Our party will nearly all be gathered in California for some months, and we shall all, I think, be glad to have an interlude in the continual travelling and rapid changes of scene, and to find ourselves more stable for a time. There is so much to be done after the whirlwind tour in building together the materials gathered, in fashioning the living stones collected into a Temple of Service, a radiating Centre of Love and Life. There is much writing to be done, much correspondence to be dealt with, and a quiet time is as fruitful as a physically active one, if wisely utilized.

So, with warm gratitude, I remain,

Your faithful servant,

ANNIE BESANT.

The Historical Development of Brotherhood

BY HUGO F. MUNRO

That profane pessimist who summed up life as consisting of one misfortune after another could have extended his complaint to include the entire range of history, which is little else than a record of one battle after another. He could further show that, according to the present condition of European affairs, we are still running true to form, and he could hardly be blamed if he regarded universal brotherhood as a poetic dream better adapted for pulpit oratory than as a principle of action among practical men.

Any one, taking a cross sectional view of human affairs will see but little indications of brotherliness. The struggle for existence is still a stern fact, capital is still, notwithstanding many more or less effective attempts at reconciliation, arrayed against labor.

Race prejudice, although modified, still exists. War still seems to be a biological necessity operating among the nations, as the law of survival does among individual organisms.

Locally, evidences of brotherliness can be seen in our care of the unfortunate, and no doubt we are giving more in a pure spirit of philanthropy than ever before. More and greater sacrifices are being made from humanitarian motives than at any previous period in human history. We still maintain the uniformed soldier it is true, but we also equip the Red Cross nurse. Apparently therefore, there are two opposed forces operative in society and it behooves those who believe in the realization of universal brotherhood to justify their belief by showing how it can come about.

The real character and tendency of social forces cannot be determined by a cross sectional view of them, we must look along their length rather than their breadth. Dr. Besant once advised Theosophists to "learn to think in terms of Millennia," and Emerson said "when the testimony of the hours is contradicted by the testimony of the ages—believe the ages." If universal brotherhood is to prevail eventually, then, there should be progressive indications of its coming perceptible now; the verdict of history should be in its favor.

Although authentic history does not carry us back to the earliest stages of human evolution, the assumption is justified by what we do know, that man began his development as an individual unit lacking the simplest form of social organization. He was motivated by the elementary urge to gratify his sex instinct, or satisfy his hunger, one tending toward the perpetuation of the race, the other the preservation of the individual. His interests did not extend to any one beyond himself, so that if he ever was to become gregarious, nature had only those elements of his character with which to work and make him so. Moved by the unmodified sex urge he learned to set a certain value upon the object of its gratification and, as she could also provide food for him when he was disabled, or sick, could fight along with him and

indeed prove useful in many ways, he was led to care for her—for someone other than himself.

Such advantages as the attachment brought were multiplied by the number of their offspring, and only that family survived whose members were loyal to the family interests. Thus was the individual gradually led to care for others and in return expect a certain amount of consideration from them. This marked the beginning of the social unit; the family, which, by the continuation of the same process, expanded into the tribe or clan.

In America it is impossible to get a clear idea of the coherent character of the clan without studying it as it existed in, say, Scotland, up until a few centuries ago. Scotland, geographically placed in the "garret of the world," surrounded by the ocean on all sides except one and that one bordering on hostile England, was removed from the developing influence of contact with the other peoples of the world. Long after the clan or tribe had merged into larger and less definite social groups in other parts of the world, the clan held its own in Scotland. Nearly all Scottish names are even now family names, the common prefix "Mac" meaning "the son of" while the well known clan tartans were distinguishing colors of dress which indicated the clan to which the individual belonged. Interest in, and loyalty to the family had expanded to include the clan members and centered itself about the person of the Chief, loyalty to him was the outstanding virtue and his word was the only law. Clashes between clans were of frequent occurrence and, if one of them accepted a number of defeats without successful retaliation it was taken as an indication of weakness and an invitation for its destruction. The spirit of retaliation and revenge was the clan form of preparedness. Progress on a national scale was impossible; a road fifty miles long connecting two clan "shires" would have facilitated invasion and was therefore out of the question. The same principle, but between nations, has prevented the building of the channel tunnel between the larger clans of England and France. Social progress however, while it may be retarded is, in the long run inevitable if the unit groups are to survive, and at length the clans expanded and merged into what is now the Scottish nation. So did the mir of Russia and the gemeinde of Germany. What was once a group of clans is now a nation and what was once tribal loyalty is now patriotism. It was foolish for the ancient Scotchmen to fight each other and waste energy that should have gone toward national development, but let us recall, that only a few years ago, certain larger clans calling themselves English, French or German, each wearing a distinctive dress, re-enacted the same old tragedy, the only improvement being that they used high power guns and poison gas instead of the broad sword and the spear.

We have only enlarged the scale, the issues are greater, and the area more extended, but the spirit of nationalism is only expanded clanishness. Just as the real clansman was he who, while not swerving in his loyalty to his clan, looked forward to the nation, so the real patriot today is he who, firm in his allegiance to his country, can look beyond it to something still higher. Patriotism is the bridge over which we must go to a stage that lies beyond.

"Let not a man glory in this, that he loves his country, let him glory in this, that he loves his kind." (Baha Ullah)

The forces that are to lead us beyond the national stage of social progress are still at work. Nature, still finding our self-interest her most potent ally is using our industrial and commercial interests to promote international intercourse and interdependence.

Telegraph and telephone wires stretch like a metallic nervous system over continents and under seas. Oceans that were once barriers are now highways. We are studying international languages indicating the need of a sympathetic touch with other peoples. Tourists, in a selfish search for pleasure, are coming into contact with those of other nations and finding much to love and admire in them. Already we have traveled a long way from the primitive egoism of our savage forefathers and, although we cannot speak in terms of years, the goal is in sight. Our lengthened perspective has revealed in the history of our race, a widening of our interests and sympa-

thies. Universal brotherhood is even now above the horizon and appears as the only logical outcome of the forces now at work. When we, in our ignorance or lust for power, set up a barrier athwart the great stream of this tendency, the stream may be temporarily halted, but only for a time. It slowly gathers in volume until it overcomes the resistance of the barrier, whose bursting is war or revolution.

The Theosophical Society assumes a position of no small responsibility when it undertakes to form a nucleus of universal brotherhood, for the nucleus is the point or origin and seat of activity within the cell. If it is to make good this claim then, speaking biologically, the karyokinetic influences of love, sympathy, understanding and good will must radiate from the lodge chromosomes out into the cytoplasm of the outer world. The life of the cell is but an individualized unit of an all-pervading cosmic life expressed in the material form to which a lodge organization corresponds, and as each cell has its part to play in the perfection of the resultant organism, so must each member be a center from which shall go forth such influences as are in line with the great historical trend toward universal brotherhood.

In joining the Society, we did not pledge ourselves to accept any given doctrine, but we did subscribe to the principle of brotherhood as an unrealized ideal and we assumed the responsibility of helping to break down the barriers which stand in the way of its coming.

A Christmas Suggestion

The following letter has been received from one of our Chicago members:

"While looking over an early display of Christmas cards a few days ago I was impressed by the tremendous possibilities for the distribution of the little book *At the Feet of the Master* at the forthcoming holiday season, by the members of the T. S. The ordinary Christmas card, while perhaps being very attractive and having an appropriate sentiment, is often merely an expression of an implied obligation dutifully performed and most generally under any circumstances its effects are only too fleeting. It occurred to me that it would be hard to suggest anything more appropriate, more beautiful (in the real sense) and more permanent as a friendship token at this most sacred time of the year than the book *At the Feet of the Master*."

This is a timely suggestion and one that many of our members will undoubtedly be pleased to act upon.

Steady Increase in Membership

Our statistics show that during the last four and one-half months our membership has increased by 1090. 861 of these are new members, and 229 are members who have long been inactive, but have now been reinstated. This makes our total membership in the United States over 8,500.

"Good Will to Men"

Arise O nations from the thrall of hate!
Eternal justice on you will not wait.
Have not the centuries told how empires died,
Crumbled in jaws of greed, God's law defied?
Who take the sword shall perish by the sword.
Unerringly it strikes man's malice hoard.
You are your brother's keeper. Do you gain
By slaying him to wear the brand of Cain?
Your blood with his shall flood the barren field
Till hate and lust to love and justice yield.
So many tears, so many years, so long
Since angels sang the peace and good will song,
So futile, foolish all the bestial strife
When our real heritage is joyous life.
For what was god-like knowledge given you
If not to widen to the vaster view?
Dash down the false gods in the market place!
See the divinity in your brother's face.
His need is yours. Heed now the world-wide call.
There is no peace till there is peace for all.
Good will to men, joy on the fruitful earth!
Not creeds, but souls shall sing the cosmic birth.

—ALICE E. IVES

Headquarters acknowledges with thanks a sufficient number of copies of Mrs. Cooper-Oakley's *The Comte de St. Germain*, which we are happy to place on our library shelves.



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No Change of Name

It will be remembered that the Fortieth Annual Convention recently held in Chicago ordered our organization name changed from American Theosophical Society to Theosophical Society in America so that the title might exactly correspond to that of other sections in Europe and Australasia. The Secretary of State has declined to permit the change because it is too nearly identical with that of one of the seceding fragments that left the parent body a few decades ago and took a corporate name to itself. Apparently, therefore, the Convention action was not legal and we shall have to go on calling ourselves The American Theosophical Society.

Dr. Besant Remains

A bit of news that will cause enthusiastic rejoicing throughout the country is that Dr. Besant has decided that instead of sailing for Adyar as scheduled she will spend a few weeks of quiet work in the attractive Ojai Valley. Whether she will give any more lectures in the United States is uncertain. Her presence, however, is of great importance, as every occultist knows, whether she lectures or quietly

goes on with her work in California. She will find in the Ojai Valley the nearest approach to the best types of climate in India and thousands of Theosophists in America will most heartily wish her a very happy time in that mountain retreat.

Theosophical Elections

If you have any doubt about the truth of the phrase "time flies" it may help to establish its veracity by recalling the fact that another three year's official term is closing. Elsewhere in this number of THE MESSENGER is published the clause in the By-laws that provides for the announcement of candidates for National President and National Vice-president. The nominations come later but the framers of the By-laws evidently believed in giving all aspirants the fullest possible opportunity for getting into the race. The election does not occur until spring and is by the method of sealed ballots, mailed to Headquarters, which are opened at the appointed time by a special committee and in the presence of whoever may desire to attend.

The Business Aspect

Elsewhere the news column has an account of the organization of the Theosophical Federation of the Metropolitan District. It is a most promising young federation. That it means business is sufficiently indicated by the fact that a fund of more than two thousand seven hundred dollars was pledged on the spot for the year's work. Later Mr. Alwyn J. Baker was engaged to give his time exclusively to the new Federation. The officers elected also challenge attention. Captain Sellon, the president, one of the few survivors of the famous Canadian Black Watch, is an enthusiastic worker who gets things done and inspires others to activity. Mr. Ross, secretary, formerly of London, England, is also a very active member. Mr. Knothe, treasurer, is one of the oldest members in the United States and is one of New York's successful business men. Mr. Baker has been very successful in field work. With such a combination, the new Federation may be confidently expected to make an interesting showing.

Let It Be Known

Traveling members of the Theosophical Society frequently complain that it is nearly or quite impossible to find the local Lodge of the Society in the cities through which they pass or where perhaps they stay for a week or two. Naturally enough, they would greatly enjoy attending such meetings as might be open to them—if they could only find the place!

The complaint that many of our Lodges are not easily discovered in a large city is unfortunately well founded in fact. We are not numerous enough in any city to attract general attention. The officers of every Lodge should see to it that the city directory contains the necessary information, under the caption of "Societies," to guide inquirers. If the Lodge has a telephone that listing should be sufficient; but if the name Theosophical Society is not in the telephone directory it should by all means

appear in the city directory wherever we are organized.

Are You Delinquent

A considerable number of members whose annual dues should have reached Headquarters in June, but did not, are now delinquent on the mailing list. Our By-laws provide that THE MESSENGER cannot be sent to them after the end of 1926. Consequently this number is the last that will reach them unless their dues are paid before January 1. If you do not receive THE MESSENGER for January you should make complaint. Just a line on a post-card will be sufficient. Sometimes it has been found that dues have been paid but there has been some error in transmission of a name or address. All local Lodge members should pay through their Lodge secretaries and all national members should remit to the Secretary-Treasurer at Headquarters.

L. W. R.

Adyar Day

By A. P. WARRINGTON

Not many years ago there was a visitor at Adyar who had for long been devoted to the interests of Theosophy and The Theosophical Society. He observed many things at that important centre. He saw its very great natural beauty; felt the wonderful effect of its atmosphere of peace and general upliftment; and realized the importance of the place and its powerful atmosphere as an influence in the world at large.

With this in mind he looked round to see how the Centre had been built up and how the process was being continued.

He then saw evidence that there had been a small and simple beginning; that progress had been slow and sure, with every appearance that money had been scarce, and that such as had been received had been utilized to its fullest extent. He saw that mere maintenance was a strain, and that further improvements, however greatly needed, would be out of the question with the present annual income.

This visitor spoke to the President and asked if she did not think it would be well for the annual headquarters' stipend to be restored to one shilling out of the Sectional dues instead of the eight pence then still in force, but the President seemed opposed to any change.

Then there came another visitor—this time a woman. She too saw the need and likewise had a suggestion to make, but being a woman, her suggestion had a vision behind it. She saw that

if a suitable Day were set apart in each year as Adyar Day on which all members could think of Adyar and do those things that would produce special funds for the Centre, two things would be accomplished—the thought and effort would link the members more closely with the Mother Centre, and would also give help in its financial support to a valuable degree.

So, a resolution embodying her idea was presented to the General Council then sitting in Benares and was supported by arguments made by both these visitors, who were invited to be present. The Council acted and February 17 was chosen as the annual day of remembrance, and thus was formed Adyar Day.

Now, the first celebration of this Day took place in Hollywood, then the home of one of the two visitors mentioned, and the other, happening to be passing through at the time, en route to China, had the happiness of being present and helping to launch the movement for which she was primarily responsible. This was done in the form of a fine meeting, with Krishnaji present, and his brother and others of prominence, and from that day to this, Adyar Day has been a vital fact in the life of the American members.

Curious, (was it not?) that these two who were so concerned with the improvement of Adyar's financial status, (the humble writer hereof and Madame de Manziarly of Paris, the real "mother" of Adyar Day) should have met again, as it were

by chance, on the opposite side of the globe, for the first celebration of the opening of the Day which they had supported so earnestly before the Council in India.

Fortunate it is that Dr. Ernest Stone is the one to keep warm the American interest in Adyar Day. It were well that every Section had its Dr. Stone, charged with energy and zeal in the cause of helping in this way to strengthen the Mother Centre of our Theosophical Society.

Adyar to us should be what Mekka is to the Mohammedans and Rome to the Catholics. Nothing is too good for it. And all the effort in strengthening it should not rest on our President alone. As a new member said to me once in Adyar: "It is an outrage that the members of this Society should sit back and let that dear old lady carry all the burden of the Society's finances. What are we men good for anyway?"

Theosophy Abroad

Finland

Miss Helmi Jalovaara, the editor of the Finnish official organ, Teosofi, has resigned her post after a service of six years and a half. During the time she wrote a number of vivid articles and translated several books into the Finnish language, thereby rendering excellent service to the Society.

The well-known veteran, A. A. Saarnio was elected by the administration as her successor.

China

Tientsin Lodge is making remarkable progress. At present it is composed mostly of Russian members and the majority of the lectures are in that language. The Lodge is giving educational courses at its rooms on the following subjects: English, Russian, French, German, Chinese, Esperanto, Russian Literature, shorthand, typewriting, book-keeping, arithmetic, geometry, algebra and dress-making. There is also a series of lectures on Theosophy. Twice a month these are given in the Russian language and once a month in English, French and German. There are also monthly lectures on Philosophy, Psychology, Biology, and Physiology, and plans are now pending for a monthly concert and an illustrated lecture on the history of music.

Burma

In the last *Message of Theosophy* received from Rangoon, we note that the Buddhist Temple on the Adyar Estate is now completed except for the final coat of white chunam. The image on the altar "is of dark granite and is at least 1,300 years old, having been discovered many years ago at Sarnath. It has long been in the possession of Dr. Annie Besant and she has now donated it to the Temple. The altar slab is white marble, as is also the whole floor. The design of the Temple is taken from two styles of architecture. The lower part with arches is from the shrine which exists round the sacred Bodhi-tree at Buddha Gaya. The upper part with the stupa-like dome, is taken from a temple in Nepal. The Temple is built of brick and white chunam. It is lighted with electric light. It is situated at the edge of a beautiful lotus pond into which steps lead from the Temple, so that worshippers can wash their feet conveniently and walk to the Temple on a stone path."

Scotland

Edinburgh Lodges commemorated Founders Day this year by providing baskets of good things for poor old people, the same as was done last year.

Africa

Capt. Ransom of Australia attended the Convention at Cape Town, South Africa, last Easter. He "was of course the principal figure at the Convention and his contributions to the programme were the most outstanding items." By request he gave an account of life at Adyar, India, which was greatly appreciated by the audience. The Captain was unanimously elected Propaganda Secretary of the South African Section and Mrs. Ransom, who arrived in July, was unanimously elected editor of the magazine. Mr. G. R. Heywood is General Secretary for the coming year. There are 450 in the African Section at the present time and it is hoped to double the membership during the next year.

Uruguay

The Messee is the monthly official organ of the Theosophical Society in the Republic of Uruguay, South America, with Headquarters at Montevideo City. A recent number contains very interesting news on various activities, and we cannot help but send our most cordial greetings and congratulations to our Spanish co-workers in Uruguay for the splendid work they are doing under the direction of their General Secretary, Mrs. Annie M. Gowland. This thirty-eighth Section of the Theosophical Society was founded in Uruguay on November 7, 1924.

Metanoia, a year-old publication of remarkable interest, has already won decided popularity.

It is a bi-monthly, international review, whose aim is to revive and to maintain the spiritual conceptions of the universe and of life, and to unite thinkers of every creed, every nation, every science, every art, and every philosophy. It is a most valuable aid to our cause of brotherhood, drawing all together by a common bond of love, truth, beauty, and justice.

Australia

In the October number of the *Australian Theosophist* we read that Mr. Edward Branscombe has been appointed to the office of musical organizer for the Australian Section. This was made possible by the generosity of an anonymous friend. Mr. Branscombe is planning to initiate community singing among the members, to form theosophical Choral Societies in Lodges where sufficient voices are available, to deliver public lectures on musical subjects viewed from a theosophical standpoint, to establish juvenile choirs for Round Table or other work, and generally to assist in any capacity where musical guidance is required.

Madam Pavlova came to Adyar Hall on July 22 and "formally declared upon a new crusade for beautifying Australia, becoming its leader."

The newest venture here is "The Fidelity News Service." This is a fortnightly news bulletin gotten out to keep the Australian Press correctly informed about theosophical activities. The first bulletin was dated August 15. The first item

mentioned was the first reading in the British House of Commons of the Commonwealth of India Bill, a Bill to confer on India dominion status such as is enjoyed by other constituent parts of the British Empire. The second item is headed "The Truth about Mr. Krishnamurti."

Cuba

A new Lodge in Guatamala, called "The Sons of Light," brings the number of Lodges in the Section to thirty-three, twenty-two of which are in Cuba, two in Costa Rica, two in El Salvador, two in Nicaragua, two in the Dominican Republic, one in Colombia, one in Guatamala and one in Honduras.

Mexico

The two Lodges in Veracruz, "Alcione" and "Apolonio de Tiano" have completed a successful year of cooperation and are planning to put forth greater effort in spreading harmony and the truth of universal brotherhood in the hope of quieting the prevalent state of religious unrest.

Travel Bureau

Theosophists are great travelers. Many of our members go abroad quite frequently. A large number of members each year appears to make the journey to the great Star Camp in Holland where so many theosophical celebrities are to be seen and heard. In order to furnish helpful information to such members a travel bureau has been established at Headquarters. To all members contemplating a journey abroad it will give free information about the various routes, cost of travel, hotel and incidental expenses and will make reservations and buy tickets for them. The information we can give about vegetarian restaurants and hotels and where to find them is invaluable to Theosophists. When you have really decided to go abroad, whenever that may be, write to the Theosophical Travel Bureau, 826 Oakdale Avenue, Chicago.

The Metropolitan Federation

A promising new Theosophical Federation was launched in New York, Sunday, October 24, 1926. Notice had been sent to every member in what is known as the Metropolitan District which includes New York and Brooklyn and the suburban cities in New Jersey and New York. The District is said to contain ten million people. Mr. L. W. Rogers gave a lecture to members only at 3:00 P. M., especially stressing the renewed activities throughout the Section and urging the necessity of taking advantage of the present favorable conditions. The organization of the Federation followed. Officers elected were Captain E. M. Sellon of Service Lodge, New York, President; Mr. William J. Ross of New York Lodge, Secretary; and Mr. Frank F. Knothe, of Newark Lodge, Treasurer.

Official Notice

The By-laws of the American Theosophical Society provide as follows for the announcement of candidates:

SEC. 7. *Announcement of Candidacy.* Any member desiring to become a candidate for the nomination to the office of National President or National Vice-President may announce himself as such in the official magazine of the Section in the months of December or January prior to the election in the following form: "I hereby announce myself as a candidate at the coming election," giving then the name and the office for which he is a candidate.

Four new Lodges have been added to our number during the past month, at Red Wing, Minnesota; Peoria, Illinois; Trenton, New Jersey and a new Polish Lodge, Universal Brotherhood, at Milwaukee.

The Lodge at Red Wing is the result of the several years of systematic class work conducted under the able leadership of Mrs. Minnie Jones, the Lodge organizer.

Trenton Lodge was formed by our National Lecturer, Mr. Alwyn Baker.

Two prominent T. S. members from India, the Messrs. Jagadish Chandra Chatterji and Rai Gopaldas have this summer visited Norway and Sweden. Theirs was a pilgrimage to Nordkay—the wonderful land of the midnight sun—where at the time of the summer solstice a service conforming to ancient Hindu ritual was given to the sun with offerings of flowers and incense. This event has been followed with great interest both in India and Scandinavia and it has been planned to offer this worship each summer in the future.

Fear

By DR. A. ZUBER

"O friend never strike sail to a fear. Come into port greatly, or sail with God the seas."

—Emerson

Let us give a moment's thought to our fear complexes. If we are honest, we will assuredly admit a fear of somebody or something, — alone in the house at night, an employer, fires, disease, automobile accidents or what not. Therefore, because of this wide spread menace to health and growth and development, we must learn some of the things that happen to our various bodies when we are afraid. Perhaps this knowledge may illumine our understanding to the point of refusing to allow such a foe as fear to enter our lives.

Take for example, a sudden fright, because the results are more tangible; although the very same results follow fear extending over long periods. You know, the constant dripping of water, finally wears away a stone, just as surely as would an avalanche. The results of this disastrous emotion on the various bodies will be tabulated beginning with the mental and descending only, leaving the higher planes untouched.

The Mental Body

First of all, reason is suspended. Because of it, there is no curb to the emotions, so they run riot. Agitation in this very subtle matter is markedly accelerated and it is thrown completely out of equilibrium.

When such a profound shock as fainting takes place, the ego of course withdraws, leaving the bodies masterless, and entirely without guidance. While rapid agitation continues in the mental and astral bodies, the physical man lies prone as he has fallen. It is then very possible for other entities to take possession of the bodies with the very great joy to themselves, of using such bodies for their own machinations.

The return of the ego or return to consciousness as we say, may then be very difficult, for the ego must first dispossess the entrenched entity and sometimes that is not at all easy. Also when the ego, looking on as it does from higher planes, observes the marked agitation in the lower bodies, it (even though there be no other entities within) hesitates to push itself back into the seething, swirling matter of the various planes through which it must function and consequently puts off the disagreeable task as long as possible. Sometimes it simply refuses to come back at all and then we say the individual died of fright. In such instances the mental and astral bodies continue their rapid agitation for a longer or shorter time, while the physical body also shows marked changes which will be discussed later.

From the Standpoint of the Astral Body

Fear belongs primarily to the emotions and, as such, has perhaps the most marked effect on the astral body. This vibrating mass of vortices of astral matter bears a certain more or less sem-

blance of order depending on its master's stage of progress. Its color is conglomerate, layered, cloudy, clear or luminous as the case may be. Its vibrations are centred about a few large vortices and are oscillating with a certain amount of measurable rhythm if it be a body fairly well controlled. Otherwise the vortices are small and innumerable and the rates of vibration are legion.

When fear overtakes this body, the seething mass of vibrant matter becomes highly agitated. Its color changes to the dominant gray of fear and jagged, saw-edge lines of light stream through it in rapid succession; so rapidly in fact, that they seem scarcely to be lines at all.

Imagine the great harm done the astral body due to its exceedingly rapid oscillation and the tremendous destruction of astral matter under such conditions. Coming back to any semblance of rest is a very arduous and prolonged task requiring days, at times. In fact, there are occasions when the astral body never does quite attain its usual state of equilibrium. It remains a quivering, unadjusted, undependable body, with here and there, marks or depressions or roughnesses which may be likened to warts or scars on the physical body. These in turn very much hinder the easy flow of vibrations which normally vivify this body.

But because we do not so readily see this very delicate body, we fail to realize how terribly it suffers under the stress of fear. Therefore we do little to protect it and less to bring it back to equilibrium after it has been so agitated.

The Physical Body

Emotions which stir the astral body are relayed by it through the etheric double, to the physical body, there to work good or evil as the type of emotion indicates.

In fear, the heart wastes tremendous muscle power in the terrific contractions which it undergoes, the spasm in which it holds itself and the final relaxation. Fainting due to lack of blood supply to the hindmost brain may occur. The large vessels of the trunk are distended with blood sometimes to the breaking point, leaving nothing in the peripheral circulation. Therefore — a blanched skin.

The lungs expand enormously and then go into spasm, during which time there is absolute cessation of respiration. This and the lack of heart-beat, which in its turn is due to lack of stimulation from the medulla, completes the vicious circle and in consequence no part of the body receives a single drop of blood. In this condition nourishment is entirely withdrawn for the period.

All processes of digestion cease entirely for a longer or shorter time. The glands normally pouring their secretions into stomach and intestines are automatically thrown out of function. When they do begin work again, their valuable juices have been so changed chemically that food contacted in the tract is profoundly altered, there-

by becoming actual poison. Vomiting frequently follows, along with a complete reversion of peristalsis. Thus, the reason for food abstinence during such time of stress. Every muscle of the body also goes into spasm and during the interval tremendous waste accumulates within each muscle cell. A muscle in spasm works many times harder than one in actual toil; and since all work breaks down tissue, one can readily see what a great quantity of dead or chemically changed material has been accumulated.

All this accumulation of toxic material must be carried away before normalcy is restored. Imagine the work for the kidneys in sorting out the excess waste from every drop of blood passing through them. They are two efficient friends of ours, hard worked always, but when loaded with added responsibilities, they sometimes fail.

When death from fright occurs, the heart is found to be very much dilated and filled with blood. All peripheral, and usually the cerebral, vessels are bloodless, while the great internal carriers are engorged with it, sometimes to the point

of rupture, with consequent hemorrhage into various organs or the abdominal cavity itself.

Thus from a purely *efficiency* standpoint, which should be so important to an aspiring disciple of the Masters, who can afford to be afraid? Think of the unproductive work, the accumulated poisons, the muscle spasm and the profound exhaustion to be overcome before return to normal function is complete. One never ceases to wonder at the marvelous mechanisms which have been builded for our use, but our downright lack of understanding and abuse of them is what is really more conducive to wonderment.

Fear is the antithesis of courage, the negative pole of the balance between the two, the expressed weakness of the bodies and one of the greatest destroyers of life.

So let a beginning be made to conquer it by memorizing and oft repeating,

"I have no fear. What is in store for me
Shall find me self-reliant, undismayed.
God grant, my only cowardice may be,
Afraid—to be afraid."

The Astral Elemental

By CHAS. E. LUNTZ

The Astral Elemental's

A playful little cuss;

With purpose far from gentle

He makes his home with us.

He teases us and nags us

To do the things we shouldn't.

He wearies and he fags us,

We often yield—who wouldn't?

He likes us to be jealous,

It gives him such a thrill!

And kindly thoughts (they tell us)

Will make him feel quite ill.

Unpleasant dispositions

His breakfasts daily make.

To him all bad ambitions

Are lemonade and cake.

Oh, pray you, do not humor

This uninvited guest.

Though he may be your roomer

Just treat him as a pest.

He bites the hand that feeds him—

Don't to his will be bent.

Who follows him and heeds him

Will surely quick repent.

Don't think that you must aid him

To gorge his appetite,

For though he's what you've made him,

His notions you must fight.

Oh, oust the Elemental!

Remember that he pays

For room and board no rental—

What profit if he stays?

Just think the thoughts that bore him;

Just feel emotions high.

No need then to implore him

To leave—he'll starve and die.

Publicity Fund Donations

October, 1926

Miss Bertha Shanman	\$ 5.00
Milwaukee Lodge	5.00
Glendive Lodge	7.50
Arthur R. Hosegood	5.00
Los Angeles Lodge	10.00
Oakland Lodge	2.00
Pacific Lodge	3.20
Des Moines Lodge	1.00
A Friend	1.15
Eleusinian Lodge	4.00
Dorothy Otis	5.00
Kansas City Lodge	3.00
Cleveland Lodge	2.00
Seattle Lodge	3.00
Mrs. Ocey E. Jordan	1.00
Miss Unda Hamren	3.00
Miss Dorothy Arnold	4.75
Tacoma Lodge	3.25
Total	\$68.85

Gifts to Wheaton Library

From Mr. Edward Matteossian of Washington, D. C., *Philosophy of Mysticism, Evidences of Primitive Life, Modern Views on the Constitution of the Atom, and The Simple Life.*

From Mrs. H. J. Diehl, Elk City, Okla., *The Great Message, Invisible Helpers, The Occult World.*

Are Your National Dues Paid?

Each member in this country pays to Headquarters, annually, national dues, a portion of which is remitted to Adyar. The amount for a Lodge member is \$3.00, and for a National member, \$6.00. Our fiscal year ends June 30, and unless payment has been made for the coming year, which ends June 30, 1927, you are delinquent.

The Joy of the Return

By C. JINARAJADASA

THERE comes a time in the soul's evolution when all experiences blend into one supreme experience, that he is returning to THAT whence he came. In his many past lives, he but partially knew that mysterious Something towards which he ever turned as his sole solace and comfort. Sometimes it was to him his God, his Master, his Lord, known by him by many names life after life; sometimes it was his Ideal, the betrayal of which was the supreme sin without forgiveness. But in all his long past he looked upon his God or his Ideal as separate from him, above him, beyond him.

But all things change when slowly there dawns on him that all he has prized as himself—his convictions, his truth, his worship of God, his love of man, his flame of aspiration to be perfect and holy—are not his at all. He has for so long thought of himself as his "individuality" composed of his thoughts and feelings, of his hopes and dreams, that it is at first impossible for him to realize that these things are neither he nor his acquisitions nor his possessions. But after the first intellectual wonder regarding his non-existence, there comes to him then the inexpressible joy of grasping with his heart and mind, with every particle of every one of his vehicles, that all his hopes and dreams, his virtues and his aspirations are but streams pouring through him, coming from a Source which he cannot grasp, but going to an End which he can love and worship.

From this moment, his "I" is dead, nay more, remains scarce even a graspable memory. For one sole thing dominates him night and day; he knows beyond question that when he is at his highest, that highest in him is but an upward stream rushing through him in joyous offering. His worship of God with the most intense rapture becomes then only God's own rapture returning to Him; all his offering of love and devotion to man as man or to man as God thenceforth become to him joyous streams which sweep him on and on—not his streams but the streams of THAT called

out from every atom of his being. How lovely it is then to lose all "individuality"—to know only the joy of the streams as they flow upward, and never be capable even once of the thought of an "I" who feels the wonder and delight of it all.

When the soul comes to this destruction of the "I", then begins a wonderful symphony. For thenceforth all the forces of the universe, which issued once from THAT, begin one by one to return to THAT through him. This mystery of the returning streams is in all things; the mineral which is on the downward arc of life is ever dreaming of the joys of return; every blade and leaf, every bird and beast dimly dreams of the stage of return. The universe which came forth from THAT has ever as its driving force a power which makes it change from good to better, from better to best, steadily returning to THAT whence it came. Every kingdom of life knows this mystery of return, though the life forces in each kingdom are cribbed, cabined and confined, and must patiently await the day when the path begins for the return.

So when the soul begins his return, then all things begin to feel the commencement of their return also. The mountain ranges whisper, "Brother, take us with you"; the clouds gaze on him saying, "Take us, take us." Each dumb beast, each sinner among men, all despairing souls feel in his presence the joy of the return, and sense for a while an alleviation of their miseries, and find solace in renewed strength to hope and dream.

Then the world's contumely has no meaning; his own bruised and bleeding feet do not matter; even his anguish and despair, as he falls temporarily back into the self and its "I-ness," cannot dim the memories of that life once lived without the "I". All meanings then blend into one meaning—"This returns to THAT." All acts become one act—to gaze on and on at the Light, till the eyes are blinded, and yet laugh and love, rejoice and praise, and glory in the blinding.

Form of Bequest

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

Have You Forgotten to Pay Your Dues?

This is the last issue of THE MESSENGER which will be sent to members whose national dues are not paid for the year ending June 30, 1927.

Education is the development in man of all the perfection his nature permits —Kant.

Valuable propaganda work may be done by our members, at little expense, by using the two five cent booklets, *At the Feet of the Master* and *Theosophy in Outline*, by F. Milton Willis, sending them out together by mail in an ordinary unsealed envelope, held together with string. The postage can be kept down to two cents by using a light envelope marked "book post." By purchasing the book *At the Feet of the Master* in lots of 100 at \$3.50, the expense is even less.

Theosophy in Outline is one of the "Little Blue Books" of the Haldeman-Julius Co. and its 96 pages of carefully presented Theosophy has acquainted the public far and wide with the principles of the Ancient Wisdom. A recent inquiry from Bermuda attests its wide-spread influence. A member, appreciating its propaganda value, purchased 4,000 copies from The Theosophical Press and distributed them in a Western university.

Special Notice

Our next distinguished foreign visitor and able lecturer will be General Secretary Gardner, of the Theosophical Society in England. Mr. Gardner collaborated with Sir Arthur Conan Doyle on the book, *The Coming of the Fairies*. Indeed he apparently is entitled to the lion's share of the honor in bringing out that epic marking volume. One suspects that Conan Doyle was brought into it because of his fame and his progressive views. General Secretary Gardner it was who did the research work, both in photography and in collecting the facts used in the book. He will lecture on that subject—"The Coming of the Fairies"—and one or two other subjects and will bring with him the original plates for lantern work in the lecture hall.

Mr. Gardner's tour will begin in February and continue for only about twelve weeks. Lodges that desire an engagement should make application at once to Mr. Rogers at the Chicago Headquarters address.

For the Library

Who will donate one or more of the following books to our Wheaton library? All of these books are out of print and there is no other way we can get them except through the generosity of our members.

People from the Other World—H. S. Olcott.
 Proofs of the Spirit World—Chevreuil.
 Rationale of Mesmerism—Sinnet.
 Reminiscences of H. P. B.—Countess Wachtmeister.
 Simon Magus—G. R. S. Mead.
 Select Works of Porphyry—Taylor.
 The Science of Social Organization—Bhagavan Das.
 Thrice Greatest Hermes—G. R. S. Mead.
 Works of St. Clement of Alexandria and Origen—Ante-Nicene Library.
 The Works of the Masters—Lazenby.
 With the Adepts.
 Works of Philo-Judaeus.

Intolerance

By MOLLY ANDERSON HALEY

Across the way my neighbor's windows shine,
 His roof-tree shields him from the storms that frown;
 He toiled and saved to build it, staunch and brown,
 And though my neighbor's house is not like mine,
 I would not pull it down!

With patient care my neighbor too, had built
 A house of faith, wherein his soul might stay,
 A haven from the winds that sweep life's way.
 It differed from my own—I felt no guilt—
 I burned it yesterday!

A Visit to Springfield

In Springfield, Illinois, on my recent trip, I visited Lincoln's Tomb, that very beautiful and impressive memorial. I was introduced to Mr. Fay, the custodian, who showed me the museum in the usual manner. After that rather dreary bit of sight-seeing he suddenly turned to me and asked me what theosophical leader I followed. When I told him, he took me to a corner of the over-crowded room and brought out a box of what looked like library reference cards. After a moment he handed me a bundle of photographs and newspaper clippings. Several of the photos showed Mrs. Besant as a very charming young girl. One of them was quite unfamiliar to me. Next he brought out a bundle of pictures of H. P. B. and yellowed newspaper clippings, some nearly fifty years old, dating from the early days of the T. S., also clippings about her death. Most arresting was one photo of her that I had never seen in any collection, with her hair quite differently arranged.

For a long time I poured over these interesting relics. The dear old custodian is a charming person, a perfect mine of information on every great man or woman who has done "things worth while" in the last fifty years. This collection of pictures, clippings, autographed letters and books is extremely interesting. Every Theosophist who passes through that neighborhood should not miss the opportunity of a visit to the Memorial. He will find himself well repaid, as meeting that refined, scholarly old gentleman, Mr. Fay, is a treat in itself.

BETTY HAMPTON

Inventor of Baseball a Theosophist

It will come as news to members that the originator of baseball was a member of the T. S. When Colonel Olcott and H. P. B. left New York for the east, they appointed Major General Abner Doubleday to take charge of the movement in New York. Later, General Doubleday was made one of the Vice-Presidents of the Society. General Doubleday was a West Point graduate who took part in the Civil War. He was born at Ballston Spa, N. Y. In the *History of Baseball*, Richter says the following about him:

"It appeals to an American's pride to have had the great national game of baseball created and named by a Major General in the United States Army, and to know that the game was played as a camp diversion by the soldiers of the Civil War, who, at the conclusion of it, disseminated baseball throughout the length and breadth of the United States and thus gave to the game its national character."

Of course, it is well known that the English game of "rounders" is the simple form out of which baseball developed. But the transformation of rounders into baseball seems to have been largely due to General Doubleday. His picture is found in the *Golden Book of the T. S.*, Fig. 49.

—C. Jinarajadasa

Some people grow under responsibility, others merely swell.
 —Hubbell

The International Theosophical Order of Service

Eddington, Pa.
November 13, 1926.

Eddington, Pa.
November 13, 1926.

Dear Head Brother:

We are inaugurating a campaign for a fund to aid the people of India. We are asking you to make a special effort during the next month (especially just before Christmas) to help us in our "Share With India Fund."

Dr. Besant's lectures on "India: Shall She Live or Die" have greatly aroused the people of America to the misery and poverty of these unfortunate people of India. We wish to take advantage of her presence and inspiration to establish through the I. T. O. S. a permanent relief fund. We shall ask our people to pledge a penny a day toward the helping of this cause. All money collected is to be placed in the hands of Dr. Annie Besant, who will distribute it according to her best judgment. No one knows better than she how to use to the advantage of our suffering brothers such sums as we may give.

When it is realized that what an average person spends in one week will sustain and provide for an Indian boy or girl for one year at a public school, you will see that a penny a day is not so insignificant a sum.

We are not trying to feed the hungry mouths of India. This is a task beyond our powers. Relief from the conditions of poverty in India must come about through political measures and readjustment of its social system.

We are merely trying to help the younger people of that country to gain an education that they may help themselves. This effort has no political significance whatever. The I. T. O. S. is "a union of all who love for the service of all who suffer."

Anyone desiring to help whether they are members of the Order of Service or not are requested to write me at Eddington, Pennsylvania, stating the number of pledge cards they feel they can use. Each card asks the pledgor to give a penny a day, no more.

Cordially and sincerely,
MAX WARDALI, *Chief Brother,*
Order of Service.

My dear American Friends:

I have given my cordial approval to the plan proposed by the energetic organizers of the International Theosophical Order of Service in the United States of establishing a "Share With India Fund," to be devoted chiefly to the education of Indian boys and girls, living at home and attending local public schools. And I have agreed to receive the fund and disburse it as seems best for the people of India.

No private efforts can do much to help the starving people of India. According to Professor Ganguli, two-thirds of the Indian people get only three-fourths of the food grains that they need. That problem is too huge to be dealt with by foreign aid. But help can be given to educate their children. The percentage of children at school to the population of the country is 3.77. Their education would react on the appalling poverty of the people and steadily raise the masses of the agricultural population.

Indian boys and girls are passionately eager for education, to which in the past they were held to have a right. So deeply ingrained in them is this feeling that as the news spread from over India that the Central Hindu School charged lower fees than the Government schools, boys would walk from far distant places, hoping to be given free education. "Mother, you must teach me," a bare-footed boy would say to me, one who had walked, begging his food on the way, for perhaps a hundred miles. Boys in towns will coax a meal a day from seven generous households—one meal a day for a week—to keep them alive. They beg for their school fees also, and do well at school. Since 1898 I have been begging for the boys and girls of India and giving, myself, all I could, and I shall be more than grateful if some of the burden can be lifted and many more helped by the "Share With India Fund."

ANNIE BESANT, D.L.

I have been answering letters inquiring whether Lodges should give financial support to theosophical activities for which appeals are made to them. One of the recent cases involved a request to sell lottery tickets. To avoid all such letter writing let me offer the following opinion: We as a Society should bend every effort to support the movements and activities which we *know* to be a part of the plan of the Hierarchy, and these have been so clearly outlined by Dr. Besant as to leave no doubt as to what we should do. All other things should be subservient to these. Even passing lottery tickets through mails in this country, I have been told, makes one liable to heavy fine.

Secretary-Treasurer.

TO A THEOSOPHIST

They say! What do they say? Let them say.

— *Eastern Proverb.*

God understands—

What matters it if those whose eyes are veiled
Think scorn of thy clear sight? If dullards gape
And loud apostles of the tangible
Deride the things to thee most sacred?

What matters it in any wise to thee
If this or that they do, or think, or say?
What matters it? Today, as yesterday,
Tomorrow, and a thousand morrows hence,
Throughout all time and all Eternity—
God understands.

C. E. LUNTZ

BUILDING FUND BULLETIN

No. 10

ISSUED OCCASIONALLY

No. 10

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.

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	660	\$19,172
Service, N. Y.	93	9,689
St. Paul	112	8,576
Besant, Cleveland	69	5,673
St. Louis	72	5,672
Chicago	136	5,637
Hermes, Phila.	80	5,600
Detroit	101	5,297
New York	121	5,099
Milwaukee	104	4,512
Miami	52	4,075
Los Angeles	127	3,806
Omaha	71	3,774
Duluth	47	3,623
Besant, Hollywood	163	3,621
Akbar, Chicago	186	3,018
Buffalo	59	2,894
Harmony, Columbus	24	2,733
Akron, Ohio	35	2,721
Harmony, Toledo	52	2,715
Colorado, Denver	62	2,702
Jacksonville	12	2,575
Annie Besant,		
Boston	102	2,283
Pacific, San Francisco	72	2,149
Decatur	20	2,142
Yggdrasil	38	2,106
Kansas City	103	2,100
Genesee	84	2,034
Brooklyn	58	1,882
Cleveland	45	1,881
Seattle	99	1,716
St. Petersburg	29	1,672
Service, Reno	16	1,641
Berkeley	83	1,613
Gulfport	24	1,577
Minneapolis	92	1,551
Oklahoma City	50	1,541
Grand Rapids	28	1,530
Portland	63	1,500
Albany	18	1,450
Maryland, Baltimore	50	1,431
Long Beach	66	1,402
Paterson	54	1,358
Army No. 1	38	1,326
Surya Youth, Chicago	26	1,300
Pittsburgh	55	1,299
Honolulu	18	1,255
Houston	102	1,241
Richmond, Va.	42	1,192
Annie Besant,		
San Diego	56	1,182
Lansing	24	1,165
Hollywood	29	1,150
Besant, Seattle	78	1,137
Lightbringer	30	1,127
Montclair	39	1,121
Herakles	103	1,112
Rockford	16	1,101
Fargo	15	1,091
Fremont	19	1,076
Syracuse	21	1,056
West Side, Buffalo	19	1,000
Manila	18	1,000
Coral Gables	12	1,000
Saginaw	20	1,000

When Finished?

There was necessarily a halt in construction work on the Wheaton Headquarters building after the foundation was finished, which was not until October. The construction of the foundation was under a separate contract and it was far from completed when the cornerstone was laid by Dr. Besant—in fact it was only well begun. The excavation was practically finished but only that portion of the wall where the cornerstone was to be laid was completed. After that, heavy rains, several of them, greatly interfered with the work. Meantime the architects were getting ready the specifications for the building proper and then the contractors that were competing for the job were allowed three weeks to get their bids ready. That had to be followed by a classification, a study of the bids and some rearrangements and negotiations. Then must follow the awarding of the contracts and the assembling of material and (at the time this is written in the latter part of November) the probability seems to be that construction will actually start about the first of December. The least time in which the most optimistic believe that the work can be completed is eight months. There is, therefore, just a possibility that the building can be finished before the next Convention if nothing unforeseen interferes; but it will be an exceedingly close race with old Father Time.

Every Cog Necessary

Are you up with time on your building pledge payments—that is, are you paying proportionally month by month, or quarter by quarter, in accordance with your plan, what-

Drinking Fountain

Various suggestions have arrived in response to the request in the previous number of the BUILDING FUND BULLETIN for proper disposition of the Australian gift of \$100 to the Building Fund. Two members have suggested a drinking fountain and one of them writes a letter which fully sets forth the idea. It runs as follows:

"In the present issue of THE MESSENGER I have observed the article regarding the gift from our beloved members in Australia and the request for a suggestion as to the use of that sum in a particular way.

"My suggestion is a drinking fountain, a material thing which possesses a life-giving element and also symbolizes a lesson taught by the World Teacher when He last walked among men. The suggestion may seem too large for the sum of money given, but we often find that our drinking fountains cost in proportion to their ornate designs rather than in their real usefulness. In this one we could embody the old adage of 'simplicity of greatness' and thereby give the lesson, the memorial and the 'water of life' freely to all who would live in or visit our splendid new home."

ever it is? Of course you do not *have* to pay that way unless you wish to. It is all in your own hands to do it by any method you prefer; but whatever your plan is, it is an excellent idea to keep it in mind and carry it out with exactitude. The pledges are the foundation of our joint enterprise in building a National Headquarters. Collectively we are cogs in a very large and important machine. If every cog does its work the result will be a complete success.

PAGE TWO

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY
BY

The AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

Some Astrology?

Cannot some of our astute astrologers tell us in advance when our building will be ready? What was the "birth"—the driving of the first stake by the excavators or the laying of the cornerstone? Those learned in the lore of the stars might give us a horoscope.

The French have a saying that it is the unexpected that happens. That is another way of saying that the human being is not very clever in discovering factors of opposition and in estimating their probable power of resistance. Otherwise they would not be the unexpected.

It is not difficult to see some of the probable causes of possible delay in erecting a large building. Among them would be strikes of brick layers, and carpenters, or other mechanics; failure to get in the money pledged for construction fast enough to meet monthly payments under the contract; excessively bad weather for a prolonged period; failure of some one of the various contractors to have his part of the work done when it should be finished and consequent delay of the others who must wait for him; delay in the delivery of the material through quarry, mill, railroad and other strikes; possible bankruptcy of some contractor necessitating his replacement. None, or more than one, of these can occur; but we shall see what we shall see.

RAH! RAH! RAH!

These are Great Times!
If you can't give dollars,
You can give dimes.
Wheaton, Wheaton

Rah! Rah! Rah!

THE INDICATOR

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

LODGE	Per Cent
Shri Krishna of Norfolk	90
Canton	84
Big Rapids	78
Ann Arbor	75
Harmony, Columbus	70
Selene	65
Honolulu	64
Tulsa	62
Rockford	62
Atlanta	61
St. Paul	61
Saginaw	60
Jacksonville	60
Arjuna	60
Youngstown	57
Port Huron	57
Harmony, Toledo	57
El Paso	56
Santa Rosa	56
Service, Reno	56
Universal Brotherhood	55
Syracuse	55
Pacific, San Francisco	55
Besant, Nashville	54
Gulfport	54
Memphis	54
Lightbringer, Washington	53
Yggdrasil, Minneapolis	53
Columbus	53
Newark	52
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	51
Truthseekers, Baton Rouge	50
Portland	50
Fresno	50
Medford	50
Bremerton	50
Buffalo	50
Chicago	49
Butte	47
Indianapolis	46
Grand Rapids	46
Berkeley	45
Schenectady	45
Fargo	43
Palo Alto	41
Spokane	41
Lansing	41
Hollywood, Freeport	40
La Grange	40
Oshkosh	40
Akron	40
Wilmington	39
Sampo	38
San Bernardino	37
Milwaukee	37
Maryland, Baltimore	36
Worcester	36
St. Louis	36
Mobile	36
Duluth	36
Glendale	35
Cleveland	35
Besant, Cleveland	35
Oak Park	35
Decatur	35
Genesee, Rochester, N. Y.	34
New York	34
St. Petersburg	33
Paducah	33
Albany	33
Fairhope	33
South Shore	33
Delta	33
Pomona	33
San Pedro	31

BUILDING FUND BULLETIN

LODGE	Per Cent
Seattle	31
Dallas	30
Norfolk	30
Evansville	30
Sheridan	30
Houston	30
Des Moines	29
Besant, Seattle	29
Baker	28
Bozeman	28
Besant, Hollywood	28
Annie Besant, Boston	28
Paterson	27
Columbia	27
Birmingham	27
Brooklyn	27
Cedar Rapids	27
Detroit	27
Los Angeles	27
Englewood	26
Davenport	26
Aberdeen	25
Dayton	25
Fort Worth	25
Grand Forks	25
Warren	25
Hermes, Kansas City	25
Minneapolis	25
Lynwood	25
Long Beach	24
Activity	24
Glendive	23
Kansas City	23
Alhambra	23
Section Members	23
New Haven	23
Louisville	22
Lima	22
Sirius, Chicago	22
Salt Lake	22
Richmond, Va.	21
Fremont	21
Crookston	21
Rigel, Chicago	21
Ames	20
Wheeling	20
Service, New York City	20
Ashland	20
Chicago Annie Besant	20
Surya Youth, Chicago	19
Inner Light	19
Army Lodge No. 1	19
Tacoma	18
Pittsburgh	18
Wilkes-Barre	17
Alkio	17
Hermes, Phila.	17
San Antonio	17
Wisconsin	17
Central, New York	17
Annie Besant, San Diego	16
Herakles, Chicago	16
Dallas	16
Lodge Akbar, Chicago	16
Anaconda	15
Washington	15
Manila, P. I.	14
Red Wing	14
Manasquan	14
Pioneer	14
Peoria	14
Miami	14
Eureka	14
Hartford-Capitol	14
Superior	13
Hollywood	13
Boulder	13
Waterloo	13
Blue Ridge	13
Evanston	12
Savannah	11
Joliet	11
Austin-Dharma	11
Besant, Tulsa	11
Pensacola	10
Casper	10

BUILDING FUND BULLETIN

PAGE THREE

LODGE	Per Cent
Besant, Houston	10
Oakland	10
Johnstown	9
Cincinnati	9
Eleusinian	8
Richmond, California	8
Sacramento	8
Realisation	8
Muscantine	8
Frescent City, New Orleans	8
Fort Lauderdale	8
Coral Gables	8
Springfield, Illinois	8
Chattanooga	7
Vallejo	7
Wallace	7
Springfield, Massachusetts	7
Elmira	7
Santa Barbara	7
Espana of Los Angeles	6
Danville	6
West Side, Buffalo	6
Fiat Lux, Chicago	6
Billings	5
Flint	5
Battle Creek	5
Colorado Springs	5
Pasadena	5
Santa Ana	5
Tampa	5
San Buena Ventura	5
Copernicus	5
Holyoke	4
Pacific Grove	4
Iris, Rochester, N.Y.	4
Crescent Bay	4
Olcott, Los Angeles	2

Our Library

One of the most useful features of our new Headquarters building will be the library. It is as yet not a large library but is already very useful. The books are constantly being sent into remote places where theosophical literature is not easily obtained. They are read and returned and others are sent. This plan of a circulating library will be gradually extended as the demand increases. But we shall also have a theosophical reference library and reading room that may be used by all who wish to study Theosophy. There will be some rooms in the Headquarters building that can be obtained temporarily by members desiring to spend a vacation or rest period in a very quiet theosophical atmosphere with all the theosophical literature at hand, besides large numbers of books of kindred nature.

We do not need to insure in Lloyds against failure to have our Headquarters building finished within a year. All that is necessary is unified action by a majority of our members.

Building Fund Pledges

Continued from Last Issue

Robert R Logan	\$1,000
Mrs. Laura S. Hunt	1,000
Mrs. Stuart R. Mann	500
Dr. W. J. Bracken	400
Mrs. Harriet P. Warner	400
Chas. R. Montgomery	200
Chas. M. Landers	200
Maude Wuest	200
Walter M. Mitchell	200
Alta M. Reiss	120
Fanny R. Paget	100
Gertrude E. Gilean	100
Fred Edinger	100
H. J. Woodard	100
Mrs. Harriet M. Peabody	100
Lulu E. Drury	100
Chaplain and Mrs.	
A. D. Sutherland	100
Mrs. Marian B. Clifton	100
Mrs. S. F. Evert	100
Mrs. Elizabeth H. Mayes	100
John S. Martin	100
Laura E. Holloway	100
Walter Wishall	100
Mrs. Anna L. Kennison	100
Misses Josephine and Charlotte Harrington	100
Mr. and Mrs. H. N. Rockafellow	100
Mrs. Lillie Boyd	100
A. H. Phillips	100
V. S. Plavsky	100
Raymond B. MacDonald	100
Mr. and Mrs. John Heaps	100
Mrs. Agnes Moffett	100
Womans Club of Seattle	100
Miss Mary S. Evans	100
Joe A. Innes	80
A. K. Fotheringham	75
Miss Laura Brey	75
Mrs. Elizabeth Nelson	50
Dr. B. and Miss Judith Jimenez	50
Richard Sness	50
Belle L. Russell	50
E. Hodgson Smart	50
Martha J. Jorlison	50
John J. L. Houston	50
Wm. L. Blaum	50
Mrs. Clara Waldo	50
Mrs. Clara A. Borah	50
Louise Dyshere-Prentice	50
J. D. Carey	50
William E. Blodgett	50
Miss Elizabeth L. Dahlberg	50
Anna F. Carey	50
Bessie W. Pattengill	50
Mrs. Lottie E. Patch	50
Miss Henrietta M. Force	50
F. Carr Price	50
Mrs. Janette and Miss Louise Sannes	50
Mrs. Florence C. Quimby	50
Harold Wagner	50
Clifford Anderson	50
Mr. and Mrs. Elmer Oss	50
Sophia C. Johnson	50

Near Chicago is a society's monument to failure. It consists of a less than half finished headquarters building; and there it has stood for years, a dismal witness to incompetency. With united, sustained effort there would have been success. We must have it.

Fine Facilities

The Chicago, Aurora and Elgin Electric Railway, in announcing its improved fast service and 87 trains from Chicago daily, prints, in the Chicago newspapers, a picture of its station at Wheaton and singles out that station for special mention, saying:

Wheaton, home of Wheaton College and noted for its park-like atmosphere and broad, tree-lined streets, is one of the many delightful residential towns reached by this railroad.

Every train to either of the three western terminals of this system passes through Wheaton going and returning, but this is only one of the transportation systems. The Northwestern Railway also has a frequent suburban service.

Growing

If you want to realize how rapidly time passes this will help you: In September one of our Headquarters staff gathered several bunches of grapes from the first vines that were planted on our Wheaton site. You may remember that we lost no time in setting out vines and trees after the purchase was made. Next year the peach and plum trees should have enough fruit for, at least, a good sample. Several roots of Himalayan blackberries, brought from a California garden, passed the winter successfully and made vigorous growth last summer. They should bear a good crop next season.

A Letter

"As this is my birthday, I want to follow the splendid example set by our international president A. B., of giving on that day, so I shall redeem my pledge of \$21.00 and send in enough more to make my contribution to the Building Fund an even \$50.00. Wish it were more but perhaps I shall be able to send in more later on.

"I wish you every success in the fine efforts you are making in the great work."

Michigan Theosophical Federation

On Sunday, October 24, the Michigan Theosophical Federation held its quarterly meeting at the Statler Hotel, in Detroit. The occasion was made memorable as the most important and inspiring meeting in its history by the presence of our beloved President, Dr. Annie Besant. We were also privileged to have with us Captain Max Wardall, Miss Marie Poutz, Bishop Beckwith, Mr. Warrington, and other national leaders.

The Federation program was carried out in the afternoon, the meeting being presided over by Mr. Pearson, the President. After a short business session the Federation members listened to a profoundly interesting talk by Dr. Besant. She commended the idea of these state Federations as being helpful in bringing together frequently the Theosophists of the state, also saying that a union of this kind shows a real fidelity to the movement. She then talked on the Youth Movement, saying that in communities where there is a university center there should be a strong group of Young Theosophists. She dwelt particularly on the youth of Germany who were the hope of the nation. Although most of them are very poor, they are showing a splendid spirit of courage, making light of their poverty.

Mrs. Betty Hampton spoke a few words on

what the Federation might do in the rural districts, among the farmers.

Mr. Pearson stated that the Federation is trying to reach the isolated members in the state, to get them to form centers, and elect their delegates to the Federation, who will take back reports of the Federation meetings to their group.

Mr. Max Wardall talked on the Theosophical Order of Service which he is organizing throughout the United States, as part of the International organization, and which he described as "A union of those who love for the service of those who suffer." The various Michigan Lodges are falling in line, with a chief in each place who organizes the seven departments of service. These seven departments represent about every line of activity in philanthropic, social, and real educational service.

The program closed by a splendid lecture on "Sleep and its Mysteries", by Mr. Wardall. This was given in the evening and was open to the public.

About 157 Theosophists were registered as being in attendance, and the meetings were exceedingly interesting and inspiring. The next meeting of the Federation will be held in Grand Rapids on the first Sunday in March, 1927.

—Luella N. Jessup, Secretary

A Letter to Delinquent Members

Dear Fellow-member:

Are you delinquent? If so it may have slipped your mind that national dues for the year ending June 30, 1927, are payable in advance. The amount to be sent to Headquarters for this purpose is \$3.00 for a Lodge member, and \$6.00 for a National member.

The work that is being done by our Society at the present time makes our membership doubly precious. It is an honor and a privilege to be in the ranks of an organization which exists to serve the world, and not merely for the satisfaction of its members. Many years ago our revered President, Dr. Besant, said: "Our Society acts as a nucleus in which the forces which work for the realization of brotherhood are organized, and from which they flow into the outer world. From the Theosophical Society this recognition spreads, and men are drawn together and realize the tie which binds them."

Already these words of hers have proved themselves, for theosophical thought has permeated the world. A Christian worker, whose sister is a Theosophist, wrote us recently that all his inspiration had been drawn from the books of C.W.L. and A.B., and that he was giving the results of his study of their works to the 130,000 Christian young people, of whose organized movement he is the leader. The Rabbi of one of our large cities has commended Theosophy warmly,

and paid tribute to the theosophical workers in his city. Theological colleges are asking for our books, so that their students may have the truth about Theosophy. Leading newspapers of today have granted us dignified and respectful editorials.

The future of the Society rests in our hands, and our appreciation of H.P.B. and those pioneer workers who surrounded her, can best be shown by steadfastly continuing their work. Their unremitting labors built the organized strength of today. Ours the privilege of sharing in its future.

Each one of us is needed, and we ought gladly to pay the small amount which gives us active membership, and promotes the public work.

Fraternally yours,

MAUDE N. COUCH,
Secy.-Treas.

On books of other publishers ordered through The Theosophical Press a profit of \$23.62 was made in August and \$12.54 in September. You can help to increase this amount by ordering *all* your books from the T. S. Press. You are assured of prompt delivery and the price will be no higher than if ordered elsewhere.

The gods cannot help a man who loses opportunities.
—Chinese Proverb

What Lodges Are Doing

Richmond

Interest in Theosophy here has been stimulated by a recent course of lectures by Mr. Alwyn J. Baker, all of which were well attended. At the lecture "The Invisible Worlds About Us" a member reports that there were four prominent ministers present.

Savannah

Savannah Lodge is treating itself to a new Lodge room. They are changing to a more favorable downtown location and making it inviting with cheery draperies and pictures. One of the members has devised an electrically lighted blue star for a part of the decoration. They are keeping a scrapbook of newspaper items concerning our leaders and would appreciate contributions from different parts of the country.

Seattle

The Lodge of the Inner Light is planning to have public inquirers meetings on Saturday evenings and intends to make them "as interesting and instructive as possible."

Seattle Lodge is getting ready for a bazaar to be held soon. The Lodge is starting a "No Furs League." On a table just inside the Lodge room there is a paper with this heading, "Henceforth, owing to the cruelty involved in the capture of animals by the steel trap, *I Will Wear No Furs*. Please sign your name and address, which will make you a member. There are no dues."

St. Louis

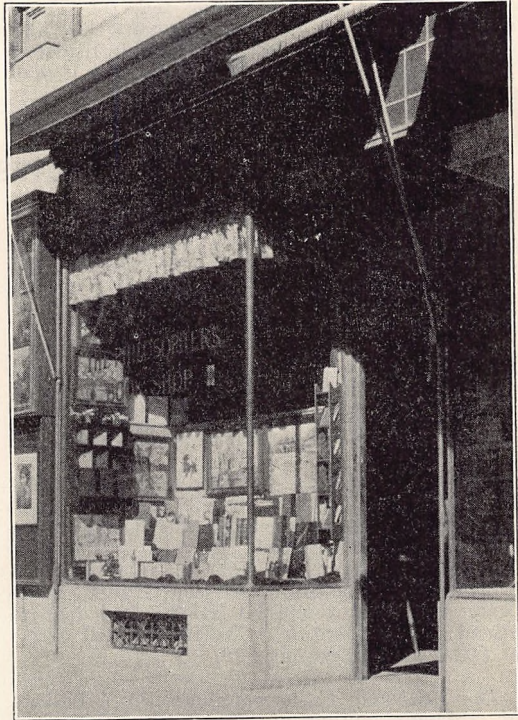
The Open Forum for the months of November and December is being devoted to "A Problem Series." The topics are: The Problem of Financial Worry, The Problem of Ill Health, The Problem of Severed Ties, The Problem of the Fear of Death, The Problem of the Fear of Life, The Problem of Petty Annoyances, The Problem of Thwarted Ambitions, The Problem of Religious Doubt.

The monthly cafeteria suppers were resumed on October 30th. The first one was followed with a Hallowe'en party.

Chicago

The young people in Chicago Lodge have formed an auxiliary group calling themselves "The Neophytes of Chicago Lodge." They handle the program for one Lodge meeting a month. Miss Jeanne Dumas gave the first talk on "The Devas." On October 30, these young people had a reincarnation and Hallowe'en party.

Every Saturday afternoon at 2:30 the Lodge has a public meeting at which an interesting speaker is usually featured. After that tea is served. At 4:30 Miss Julia Sommer conducts a class in Astrology and Miss Ida G. Schiffin a class in Numerology.



The new location of the PHILOSOPHERS BOOK SHOP at 441 Madison Avenue, New York City.

Saginaw

Saginaw Lodge has taken possession of its new enlarged quarters which will give ample room for increased activities planned for this winter. Three new members were added in October. The Lodge was very well represented at the Michigan Theosophical Federation meeting, which was held in Detroit, Sunday, October 25. Most of the delegates stayed over and heard Dr. Besant deliver two splendid lectures there.

Port Angeles

The Lodge has been stimulated by a visit from the Rev. Charles Hampton recently. Mrs. E Rhea Shelleberger gave an afternoon tea so that the members could meet Mr. Hampton. The public lecture received fine press notices and we hear that the audiences were very much impressed, taking away a good deal of literature from the book tables. The Lodge members feel that the cause of evolution in this community has been greatly helped.

The only way to have a friend is to be one.
—Emerson

Casper

Casper Lodge has organized a class to study the art of public speaking. Fifteen members meet regularly to practice delivering talks on Theosophy, and according to latest accounts they have already progressed so far as to be able to detach attention from feet and hands and fasten it upon

the topic. Considering that nowadays one is liable to be accosted on any street corner for a simple explanation of Theosophy and a brief outline of the Rounds and Races, this training is timely preparation. Almost every Lodge has one or more good speakers in an embryonic stage of unfoldment, and serious attention to this side of the work will yield valuable results in the future.

News Items

Mr. Ray Wardall was consecrated Bishop of the Liberal Catholic Church at Sydney, Australia, on October 17, Bishops Leadbeater, Arundale and Tettemer officiating. Bishop and Mrs. Wardall sailed for America a few days later.

The Northern California Theosophical Federation officers for the coming year are — President, Mr. Mads P. Christensen, Treasurer and Acting Secretary, Mr. Kendall Jenkins, 533 Sutter Street, care of Pacific Lodge, San Francisco, California.

Theosophy in India announces that the next Indian Theosophical Convention will be held at Benares beginning December 23 at the "Benares Cantonment" Station. It states further that a telegram was received from the Vice-president bringing the welcome news that Bishop Leadbeater had been requested by the President to attend the Convention. The Bishop will arrive at Calcutta on December 19.

The Louisville Unitarian quotes Dr. Abraham M. Rihbany, author of *The Syrian Christ and Seven Days with God* as follows:

"I heard a great professor of physics some time ago describe the atom — its nucleus, or center, and its electrons. I said to him afterwards: 'What do you consider that center to be?' To my surprise he replied, 'To tell the truth we are beginning to suspect that it is living reality.' I believe the time is coming when we can say 'The atoms declare the glory of God and the electrons show his handiwork.'"

Dr. George Arundale, the energetic General Secretary of Australia, writes that on September 8 they had the first vegetarian dinner for some forty prominent people in Sydney including the director of the Conservatorium of Music, a legislator, an editor, etc. The dinner was a great success and the guests declared that if they could have such dinners they would soon turn vegetarian. An advance! Australia Club was formed with the idea of gathering together pioneers in many activities to compare notes, share experiences, and learn to understand and appreciate each other.

Dr. Arundale states that Dr. Besant requested him and Mrs. Arundale to attend the Indian Convention at Benares in December which necessitated their leaving November 13 for India. In the meantime they made a short tour to Brisbane where Dr. Arundale gave several lectures.

Mr. Arturo Monetsano Delchi has been elected General Secretary of the Republic of Argentine Section of the T. S.

Mrs. Estelle Crotty, a member of Besant Lodge, Hollywood, departed for India early in October "to study for several months at the Brahma-vidyashrama at Adyar.

The Northern California T. S. Federation is sending Mr. Harry Wilson into the field. He recently visited 15 Lodges, meeting with a very friendly reception everywhere. At Pacific Grove he saw their new building, just completed, and owned by the Lodge which reflects great credit on their loyal workers. The plan is for Mr. Wilson to visit many of the small Lodges twice a month, and arrangements are being made to carry the work into new territory as soon as possible.

The Theosophical Federation of New York, Pennsylvania and Ohio has chosen the name *The Triangle* for its official bulletin, and edition number two of volume one gives a complete account of the meeting and luncheon held in Chicago during Convention. Miss Mabel Zimmers of Altoona, Pennsylvania, is the new field representative for this Federation. In an article outlining the Federation field work, Miss Zimmers has classified it as follows: 1. Propagating Theosophy. 2. Bringing new members and new life into already existing Lodges; especially stimulating small new-formed groups. 3. Forming new Lodges in Federation territory.

Mr. F. Milton Willis of New York is planning to send his little booklet (*Theosophy in Outline*) with *At the Feet of the Master* to all of the clergymen in the Boroughs of Manhattan and the Bronx, New York, therefore this portion of greater New York will be taken care of. He will include in the package a card, addressed to himself bearing the words, "I should like to receive further information concerning Theosophy." Mr. Willis suggests that in addition to clergymen, journalists, literary workers for the Press and magazines, editors of the better magazines, teachers, university faculty members, etc. would be good targets for this propaganda.

It is much easier to be critical than correct.

—Beaconsfield

A Christmas Plan for Round Tables and Lotus Groups

By VIDA STONE

Round Tables and Lotus Groups often ask for suggestions for their Christmas activities. As these Orders exist primarily to spread joy in the world through service I can offer no better plan than that outlined in the following letter.

This plan was successfully carried out last Christmas by the two Round Tables in Omaha. I wonder if the Round Table, Golden Chains and Lotus Groups of America would all like to follow the same plan this Christmas. The St. Alban Round Table of Hollywood has already voted to adopt this idea and is busy making preparations.

We so often give bazaars and benefits to raise money for children less fortunate than ourselves, but by actual contact with these children through sharing our gifts and our games with them we discover there is not such a great difference between us after all and the true Christ love which is born of serving one another wells up in our hearts as we share our joys with these little ones.

*From Valiant and Helpers Round Tables
of Omaha, Nebraska*

"The Valiant and Helpers Tables took care of three poor families and part of another this Xmas. We had a very beautiful tree which the members fixed up themselves. You know we have a much larger hall than we used to have and we had the chairs lined along both sides of the hall tapering off into a circle. The poor children occupying the chairs on one side and the R. T. children on the other. The sight was one I shall never forget. The beautiful tree, with many presents grouped about it on the platform with the picture of Him veiled amongst them. The eager shining faces of the children as we stood and sang our opening song, then all together repeating, 'A clean life . . .' pointing towards the King's picture as it was slowly unveiled. There came rushing downward that indescribable richness of a presence, totally unlooked for and unexpected and I knew as sure as I was breathing that That power was with us. With hardly an exception the R. T. children are talented and they put on quite a program—songs, speeches, little playlets and dances.

"Then came the distribution of the good things—plenty of apples, oranges, nuts, candy and toys, plenty of warm mittens and stockings for those who had none. Mind you zero weather and those poor little ones with no underclothing. One family, five of them, sleeping in one bed with a sick mother, with the holes in the windows stuffed with newspapers, and signs of poverty everywhere. I could scarcely believe that there was such a condition in this land of plenty. The children were bright and intelligent. When I got them to the hall the first thing the youngest one, just four years old, did was to go to the book case and ask for a book. One of the knights said we had a future Theosophist in him. The little fellow had never ridden in an elevator nor an automobile before and was a little frightened at first.

Even in their abject poverty their mother had apparently taught them table manners for as we fed them the little girls carefully watched the manners of their little brothers, ordering them to wait until all were served, to take only one of this and that, and to remember how mama had urged them to be polite.

"But how happy the R. T. made them. Especially by the warm mittens, stockings and underclothing as well as the overflowing baskets of food. As I drove them back to their little shack through a driving blizzard they didn't even know or care about the cold and the new storm. Their faces were shining with joyousness, that kind of joyousness that comes only to the happy, carefree child. They were to be warm and were to have plenty to eat. For them the world was very good—for a little while at least."

—Sir Galahad

The Federation of Southern California Lodges sent out a four page folder recently which announced Dr. Besant's California Lectures, the addresses of the Lodges in Southern California and the time of classes and lectures. On this folder there was a coupon to be filled in by the recipient and upon request a copy of *At the Feet of the Master* was mailed out. The questions on the coupon were as follows: "Are you or a friend interested in reading, lectures, study, the Society, improving your library?" A space was left for the name and address. Mr. Baverstock, Secretary of the Federation, reports that they have received nearly 100 replies from this folder. "The detached slip" idea seems to be a good one.

Big Brother

By MARY E. MONTZ

Every morning you can see him
Scattering grains of corn or wheat,
While the pigeons flock together
At the corner of the street,
Grateful in their humble manner
For the food he brings to eat.

Somewhere in the Book it's written,
Bold and plain where all may see,
In an all-inclusive phrasing
That encircles great and wee:
"As ye've fed these least, My Brethren
Ye have given unto Me."

Special Offer

Owner leaving city must sell his beautiful home on double section corner adjacent to American Theosophical Society's new Headquarters in Wheaton. Property offers wonderful opportunity. Further details and photos on request.

H. C. Meyers, Box 427, Wheaton, Ill.

Suggestions for Vegetarian Christmas and New Year's Dinners

(For Christmas)

Pimento Cocktail *
 Olives
 Mushroom Stew *
 Crackers Celery
 Fried Egg-plant with Sauce Tartare
 Christmas Loaf
 Potato Souffle Glazed Onions
 Chilled Apple Sauce
 Waldorf Salad
 Plum Pudding
 Hard Sauce
 Nuts Raisins Fruit
 Coffee

(For New Years)

Cream of Celery Soup
 Olives Radishes
 Chestnuts in Cases *
 Brussels Sprouts Creamed
 Roast Potatoes French Beans
 Creole Croquettes *
 Celery or Romaine Salad
 Mince Pie *.

* Recipes and Menus taken from the *Golden Rule Cook Book*—600 recipes for meatless dishes—(\$2.50 through The Theosophical Press) as follows:

Pimento "Cocktails"

Cut squares, an inch across, from sweet pimentos (canned) and put 8 or 10 of these in each glass; cover well with cocktail sauce and serve ice-cold, with celery.

(Cocktail sauce as follows: Fill cocktail glass three quarters full of sauce made of $\frac{1}{2}$ cup of tomato chutney, 1 teaspoon of lemon juice, 2 drops of tabasco (more if liked very hot) and $\frac{1}{2}$ teaspoon of salt. Deliciously prepared "cocktail" sauce can be purchased in bottles.)

Mushroom Stew

Select mushrooms that are white and firm and small, wash them carefully one at a time with the hands, and put 1 heaping cup of them into 4 cups of milk and let heat, without boiling, for 15 minutes. Then add 1 tablespoon of butter, plenty of salt and pepper and serve in a hot tureen with crisp crackers.

Christmas Loaf

Mix 1 cup of finely ground walnuts (or other nuts), 1 cup of finely ground roasted peanuts, 1 teaspoon of salt, 1 saltspoon of pepper, $2\frac{1}{2}$ cups of fine bread crumbs, 1 tablespoon of mixed sweet herbs (thyme, sage, and summer savory) and 1 large onion or 2 small ones chopped fine (may be

omitted and in place add another half tablespoon of sweet herbs). When well blended bind together with 2 eggs which have been slightly beaten, mould with the hands into a loaf, place in a well buttered roasting tin, and let cook for ten minutes in a moderately hot oven; then add 1 tablespoon of butter and 1 cup of hot water, and baste frequently during half an hour's cooking. Make a brown sauce in the pan in which the loaf cooked and serve this with cranberry sauce.

Chestnuts in Cases

Peel 2 cups of Italian chestnuts and blanch them by pouring boiling water on them and letting them stay in it until the skins remove easily; then cut them in quarters, put them in boiling water, and boil them half an hour or until soft. While they are finishing cooking put 1 tablespoon of butter in a saucepan and let it cook slowly until a rich dark brown then add to it 1 tablespoon of flour, and stir until as smooth as it will come, then add $1\frac{1}{2}$ cups of milk and 1 teaspoon of caramel or soup-browning, and season highly with salt and pepper. Put the chestnuts in the sauce, and fill pastry case with the mixture.

Creole Croquettes

To 2 cups of mashed potatoes add 1 beaten egg, pepper and salt, and 2 tablespoons of chopped green peppers, (or chopped red pimentos) which have been fried in butter for ten minutes; shape, roll in egg and crumbs, and fry in deep fat.

Mince Pie

Bake 3 large apples, and press them through a sieve to remove skins and cores; grate the rinds from 3 lemons, and add this and the juice of the lemons to the apple pulp; wash, pick over, and bruise in a mortar 1 cup of currants; stone 2 cups of raisins, and cut them in slices. Mix these all well together, chop into them 1 cup of butter (or cocoanut butter), a little salt, 4 cups of brown sugar, 1 tablespoon of candied lemon peel, 1 tablespoon of candied citron, and 1 tablespoon of candied orange peel, all well minced and after stirring well, add 2 tablespoons of orange marmalade and $\frac{1}{2}$ cup of Welch's grape juice, (this is substituted for one half cup of brandy). Put in sealed glass jars, cover with wax paper before the jar is closed, and use for pies in two weeks.

Deaths

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

—The Bhagavad-Gita.

F. Montell Bartow, Paterson Lodge.
 Miss Vera A. Clarke, Port Huron Lodge.
 Dr. B. H. Enloe, National Member.
 Emil Erdman, Oakland Lodge.
 Mrs. Mildred E. Erdman, Oakland Lodge.
 Dr. Mary C. Plumb, Oakland Lodge.
 Claude F. Ray, Milwaukee Lodge.
 Mrs. Alice Lee Robinson, St. Petersburg Lodge.
 Dr. Anna Wardall Scott, Pasadena Lodge.
 Mrs. Maria M. Servas, Glendive Lodge.
 Mrs. Emily Wilder, Pacific Lodge.

BOOK REVIEWS



Heredity and Reincarnation, by Olive Stevenson Howell. Published by The Theosophical Publishing House, London. Price, Cloth, \$1.00 through The Theosophical Press.

With reference to the work of the Theosophical Society in the world, a Master of the Wisdom writes: "The doctrine we promulgate, being the only true one, must become ultimately triumphant, as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories with direct inferences, deducted from and corroborated by the evidence furnished by modern exact science."

This is a statement of conduct which is a safe guide to each of us. Those who dip into the unknown are always anxious for results, often forgetting that results are frequently measured by the difficulty with which they are obtained. There is no royal road to progress.

Western science and Eastern wisdom will approach each other gradually, with little heed to discords, until they merge in a divine complex. That will indeed be a "millennium."

In her little book of seventy pages, Olive Stevenson Howell makes a brave attempt to review the hypotheses, theories and facts which our present science considers acceptable in the mechanics and understanding of heredity. It is indeed a very complete review of this field, although of necessity quite brief for so extended a subject.

The author has appended a representative list of easily understood scientific works on heredity for the student who would like more extensive references. A list is also given of related theosophical books.

After sketching the successive steps that material science has taken in its study of individual variation, or heredity, we are brought to that question that investigators now face: "What is the cause of the assignment of varying gifts and capacities to each human being at birth? The evolutionary experiment can only be seen by the observer as a series of effects, the causes of which have still to be ascertained."

That science is approaching the fact of Theosophy is evidenced by Professor Thompson, when he writes: "Some of us are one-talent men, more of us are five-talent men, a few of us are ten-talent men. We cannot be born again biologically. But what we make of our talents depends upon what we make of our nurture, which is in some measure within our control."

To recognize that we can be born again biologically is the next step; to separate man from his sheaths which cannot be so born; the dissociation of life and form; the re-discovery, on the part of science, of the fact of reincarnation.

To quote, as the author has done, from Sir Ed-

win Arnold's exposition of the Lord Buddha's teaching:

The Books say well my Brothers. Each man's life

The outcome of his former living is;
The by-gone wrongs bring forth sorrows and woes,
The by-gone right brings bliss.

Who toiled a slave may come anew a prince
For gentle worthiness and merit won;
Who ruled a King, may wander earth in rags
For things done and undone.

Gladstone Hume Cale.

Pan-Europe, by Richard N. Coudenhove-Kalergi, with an introduction by Nicholas Murray Butler. Published by Alfred A. Knopf, Inc., New York. Price, Cloth, \$2.50, through The Theosophical Press.

Pan-Europe, in 1923 a "utopia", in 1926 a fact. In his Foreword in 1923 the author says "This book is intended to waken a great political movement which is slumbering in all the nations of Europe . . . it depends upon the rapidity of this movement whether Europe will be a union of states or a collection of ruins." The European Question, in which all other questions affecting Europe are rooted, is this: "Can Europe, so long as its political and economic disunion lasts, maintain its peace and independence with respect to the growing World Powers; or is it bound, in order to preserve its existence, to organize itself into a federal union?" In his introduction Nicholas Murray Butler says: "Thoughtful men and women will welcome this earnest and well informed discussion of what may well be the most vital and far-reaching question which the Great War has put."

Thoughtful men and women did welcome the discussion, and today, in Vienna, is in session the first Pan-European conference, the first constructive attempt of the states of Europe to solve their own problem. It is difficult for one interested in international affairs not to interpolate a few sentences about the accomplishment of a book in its review. The question is so vital, so fraught with the great spirit of cooperation—brotherhood—that is heralding the new era, that it is most pertinent. The Pan-European conference, representing twenty-eight states, is being presided over by former Chancellor Seibel, of Austria, while former Chancellor Wirth of Germany, the French Minister, M. Beaumarchais, the Greek statesman, M. Politis, are among the delegates. In an address before the conference Herr Wirth declared that "the recent reconciliation of France and Germany was the foundation stone of Pan-Europe, without which nothing is possible."

Pan-Europe, the wonder-working book, is an English translation of *Pan-Europa*, which Count Coudenhove-Kalergi published in 1923, but has the advantage over the original edition of three added chapters, bringing it down to the present year. The author has made a careful study of history, conditions and prejudices; he has asked questions and answered them; he speaks clearly and boldly, sometimes pungently. He analyzes mercilessly the present condition of Europe (which "is only the European peninsula of the Eurasian continent") and of the Peace, whose destructive force was greater than its constructive, and from the ensuing chaos he sees one and only one answer to The Question—a Pan-European Union, a Pan-European Federation that must not turn backwards but must go forward with the present condition as the starting point. He recognizes that however unjust and unsatisfactory may be the territorial boundaries fixed by the Treaty of Versailles, those boundaries must not again be opened for discussion and adjustment—for therein lie other wars.

From Pan-Europe are excluded England and Russia, England because of her ties in America, Asia and Africa; and Russia because of her Asiatic ties, which are greater than her European, and of her imperialistic ambition toward the hegemony of Europe—an aggressive ambition of which no secret is made. Russia is named Europe's Macedonia, and the recognized common danger of invasion from that nation runs all through the book. Count Coudenhove-Kalergi by no means advocates making a common enemy of Russia, rather would he seek her friendship but with the watchfulness of the old Puritans whose watchword was "Trust in God, but keep your powder dry."

Tribute is paid to the Pan-American Union, which began with the pronouncement of President Monroe 1823, followed by the Panama Congress in 1826; was reborn in the early eighties under the leadership of James G. Blaine (who put *reciprocity* into the vocabulary of the common people), and is now a definitely functioning federation of the states of the western hemisphere (Canada and Mexico excepted). This is the model upon which Pan-Europe has been built. Due credit is given to President Masaryk's (Czechoslovakia) vision in forming the Little Entente, the first unit toward Pan-Europe "combining external solidarity with full equality of rights and internal independence, and developing that political community by periodical conferences." Pan-Europe should be a unit culturally, economically, and in itself a world power with Great Britain, Pan-America, Russia and East Asia. Count Coudenhove-Kalergi frankly asserts that the League of Nations is a failure, "an impotent wielder of justice," however long a step forward was the idea underlying it; but he supports it for matters extra-European, while the Pan-European federation could deal with the European problems.

The book is fascinating. Read in the light of present day events it seems prophetic. Yet it was more than that because it was the generator of the force that will in time help Europe to help herself.

Clara F. Hoover.

The Mystics of the Church, by Evelyn Underhill. Published by George H. Doran Company, New York. Price, cloth, \$2.00, through The Theosophical Press.

The Mystics of the Church is the newest contribution by Evelyn Underhill to the priceless literature she has given on the subject of mysticism and its exponents. In this volume she deals exclusively with Christian mystics, taking them chronologically, from St. Paul and St. Augustine, through the Middle Ages, up to Charles de Foucauld, the French mystic who was martyred in 1916. The thread that runs through this whole book is the argument that the power resides always in the human heart to find Reality through Christianity and to give that Reality expression in Christian terms. The work must have involved an immense amount of research, but all traces of erudition are buried beneath a graceful and flowing style that makes this book a delightful one to read.

No one better than a Theosophist realizes the effort involved in treading the mystic path pursued so undauntedly by the saints of the Middle Ages. With unflagging spirit their inward eyes scanned the horizons of the soul and charted the seas of consciousness they explored. Their experiences check against each other sufficiently to authenticate themselves. St. Hildegard, for example, speaks of the "Shade of Living Light." "Within that brightness I sometimes see another light, for which the name *Lux Vivens* has been given me. When and how I see *this*, I cannot tell; but sometimes when I see it all sadness and pain is lifted from me and I seem a simple girl again, and an old woman no more." And the great Flemish mystic, Ruysbroeck, speaks of the "Everlasting Light," which is "not God but is that light whereby we see Him."

One point is stressed by the author and that is that all true mystics are characterized by immense outward activity. This seems to have been the case from St. Paul onward. Every Christian knows of the indefatigable spirit of Paul which impelled him over land and sea despite constant ill health. Energy and ill health go hand in hand with the mystical life when it is pursued with real ardor. For one thing, the saints of the Middle Ages and later, practiced austerities calculated to break the physique of the strongest; in striving for purity they often broke the vehicle which was intended to serve them as an instrument of its expression. Then too, it is probable that they brought through currents of energy which were of too high a voltage for them to handle successfully. Very few of the saints seem to have been pure contemplatives—they went, as a rule, through a period of psychic experiences, followed by a period of endeavoring to understand the nature of such psychic experiences and an effort to reestablish their faculties on the basis of a higher-than-normal level of consciousness, and these two periods were usually followed by one of intense activity, teaching, writing, organizing, missionary work, and the like.

The Mystics of the Church should have a wide audience. The book is of interest to ecclesiastics and all interested in the deeper side of Christianity; it could furnish much material for students of abnormal psychology; and it can also serve to enlighten many who are simply striving to understand many phases of life, on the subject of the Christian saints.

A. Eugene Deaderick.

The Secret Tradition in Alchemy, by Arthur Edward Waite. Published by Alfred A. Knopf, New York. Price, cloth, \$6.00, through The Theosophical Press.

This is by far the most comprehensive survey of the literature of alchemy that has till now come to the reviewer's attention, and its four hundred and seven pages are replete with interest, not only to the student of the occult sciences but to mystics in general; in Medieval European alchemy, mysticism and occultism seem to have found common ground. One is amazed at the extent to which mysticism, couched in the symbolic language of alchemy, succeeded in gripping all Europe; one follows wonderingly through the gropings of a young science, now physical, now metaphysical, which only in our own day has divided off into its component parts.

The two most interesting chapters in the book are perhaps those on Thomas Vaughan and Irenæus Philalethes: the first because of the subject's obvious interest to Theosophists; the second, because of the lengthy quotation given on the subject of transmutation. As for the rest, the vast mass of historical information thus brought together in readable form is a tribute to the scholarship of the author, his patience, and clearness of exposition.

The critical portions of the work, however, are not so satisfying to the occult student; to one brought up on such food as *The Secret Doctrine* offers, the arguments seem weak and unconvincing, a case of the blind leading the blind. For in spite of his thorough familiarity with the literature of alchemy, of alchemy itself the author confesses his ignorance. He is led away by the demands of scholarship, and, by too close application to the work, fails to see its import. He is among those whom H. P. B. characterized as reading things statistically instead of in their metaphysical meanings. The cryptic language of mysticism and occultism is to him "the language of subterfuge," and when he claims that a Key to this language is wanting, we can hardly agree with him. That this Key is nowhere to be found amid the writings of alchemy itself is evident enough; but that this secret has not remained a *tradition*, passed on by word of mouth only, is not something that can be called into question because in exoteric literature that secret is not found. He speaks, again, of "great secrets of the soul" hidden under the veil of *Chemia*, and, when the claim is made that they are of a kind which call for concealment even now, because of the liability to abuse, he replies, almost testily, that

"there is nothing in the last suggestion to inspire a moment's confidence." It is, after all, a matter of opinion, and perhaps for this reason we should not quarrel with the author, though refusing to follow his lead. A study of occult literature is one thing; the study of occultism quite another. The author's great value to the student lies in his vast acquaintance with extant literature; for the interpretation of that literature, once collected, one perhaps prefers to go to those whose knowledge is of the deeper order, those who have shown themselves to be heirs to the tradition itself.

Alexander Horne, B. Sc.

The Apocalypse and Initiation, by Daisy E. Grove. Published by The Theosophical Publishing House, Ltd., London. Price, cloth, \$1.50, through The Theosophical Press.

The book of the Apocalypse has puzzled students of all times. There have been many interpretations, all more or less abstruse or unlikely. Daisy Grove, however, interpreting it in the light of Theosophy has given us not only a clear and logical explanation but also a more beautiful one than has heretofore been written. The Old Testament, she describes, as being the Drama of Man from the immersion of the soul in matter to the point where he is ready for initiation. The New Testament is the Drama of Man during the first four initiations. The Apocalypse deals also with initiation, but treats of it in terms of the effect expansion of consciousness has upon the higher vehicles, and the reaction of man to the added stimulus.

The first part of the book is taken up with an explanation of the symbols. We learn, for instance, that the Seven Churches spoken of in the Book of Revelations mean in reality the seven chakras or centers in the human body, and the warning messages given to these Churches are merely hints given to the neophyte as to what he should beware at the time of their opening. Also the Four Horsemen and the Beasts are symbolic of the three lower bodies of man with his spiritual faculties. After the interpretation of the symbols, the author goes on to elucidate the drama itself. She tells how, as each step along the Path is taken, more and more must the lower nature of man be subjugated. All this is heavily veiled in the Apocalypse by an elaborate system of symbology unintelligible without a guide.

We are so often confronted with rather alarming questions about the Apocalypse that this book should prove very valuable. Students of the Bible and of comparative religion will find it most interesting.

Jeanne Dumas.

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