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An Address*

BY DR. ANNIE BESANT

FRIENDS:

In speaking to you as members of the Theosophical Society and the Order of the Star, Krishnaji and myself are speaking to those whom we regard as our friends and our comrades in the service of the world, in the effort to lift the world more rapidly upward toward that great ideal, the ideal once defined by the Greek idea of God,—the good, the beautiful, and the true. In those three words you really have summed up that which is most precious in human life. Within a world like the world of today where we can see on one side the gradual breaking down of a civilization which has largely done its work, and the gradual outgrowth of new thoughts, new hopes and new ideals a Society like ours ought to have very, very much to say and to do, and above all, of course, as Krishnaji has just said, to live. And in those three words—the good, the beautiful and the true—are summed up the great ideals of life which it is our duty as members of the Society to make familiar to the world, and the new departure which is preparing to the world in order that it may enter on, tread and complete a fresh stage of human evolution. The Society, which began fifty years ago, just lately celebrated, as you know, in India at the Headquarters, and in other

parts of the world in their own centers, its Jubilee, to mark the end of the first half-century of life, and tried to formulate in a practical kind of way those same objects which you find laid down as the three objects of the Theosophical Society, in forms that are preeminently practical, not only putting the objects in a general fashion, but putting them in a way that would enable the members of the Society to work for those objects in their own lives, in their own neighborhoods, in their own countries, and so gradually to open up to the world a new realization of the ancient truths by making them practical, so that they can be followed definitely, to renew the whole face of the earth. Now we use certain phrases, each one of which represents one of those objects which we are continually repeating as the mottoes of our Society. As you probably know, but I may remind you in passing, they have changed very much in the course of the years. As we have them now they were formulated in 1905 when the Society was incorporated in India and those objects were entered on its Memorandum of Association. One of them was widened; the study of Aryan religions, philosophies and sciences was widened into the *comparative* study of all of these, and with that idea we shall find

*To Members of The Theosophical Society, Los Angeles, California. September 30, 1926.

a possibility of practical work. Theoretical work has very largely been accomplished in the half-century behind us, but we can now definitely put before the world a practical work, and try to win the world to take part with us in carrying it out.

If you take the first of our objects that were recognized, the brotherhood which overleaps all the apparent boundaries that the nations and the classes have made for themselves, we realize that that is specially concerned with the fundamental truth of religious thought in all religions, though so far practiced in none of them to any great extent; it is necessary now to try to throw it into a form which will unite in one great recognition of a common basis all the great religions of the world, while leaving them, each within its own sphere, to govern themselves in their own way, to shape their understanding of fundamental truths in their own phraseology, but beyond those outer differences to join together in a common recognition that they are a great fellowship of faiths. In fact, those three words agreed to in the General Council as summing up what was desirable to be part of our work in the next half-century, the present one, and we selected those words because we thought they would be better understood than the words, "A World Religion." A World Religion may be thought of as something new in the way of creeds. The Fellowship of Faiths does not connote any such idea, but is really the brotherhood of the religions of the world, each with its own special message to mankind, but joining in the recognition that they are one family, brothers and not rivals in the household of faith. And so we chose those words, "The Fellowship of Faiths," and we defined it very, very broadly as meaning that each religion might enter into that Fellowship only by promising that it would not attack its fellows within that body; that it should keep its own way of presenting truth, for each way has its own great value; that it should be willing to welcome to its acts of worship, to its ceremonies, all those to whom it would not give authority in the particular religion, since it would not be fair for those who do not belong to one special organization to claim any kind of authority in the formulation of its government, of its general presentment of basic truths. So that all that is asked of them is summed up in the two things: that people of any faith would be welcome as fellow-worshippers to the ceremonies which did not confer authority over the management of the religion thus entering, and that they would recognize each other as their brethren and not as their enemies, recognize that fellowship practically by refraining from attacking one another. That, then, is the outcome, the result of fifty years of study of the common truths of all religions.

You may find, for instance, in 1878, a lecture given by Colonel Olcott, the President of the Society, in India, his first lecture there. Now in India you have representatives of all the great religions. Hinduism is the most ancient of all for the Aryan peoples; then follow Jainism, Zoroastrianism, Hebrew, Buddhism, Christianity, Islam, and Sikhism. At the Convention we had all those religions represented by some of their members,

and we used to begin every morning regularly in the days of the Convention by gathering together at seven o'clock in the large hall, and by a prayer of each religion being chanted, or recited, by a member who belonged to that religion, all taking part in the special prayer, listening reverently to it, and finishing up by a few lines which all repeated, recognizing the One Life and the One Love which drew all human beings into one family. Now that was found to create an admirable feeling of friendship, of fellowship, throughout the thousands of people who were gathered there from some thirty-eight countries in the world. They recognized that they were one, even although the religions in their phrases were different; and so there came to be a happy feeling of brotherhood over the whole assembly, and that I hope has been carried back to the different countries by those who were privileged to take part in that great union of faiths. It was also carried out by another new departure. I suggested it some three years ago, but it did not catch on much then except among some of the Hindus; and that was that within the estate of the Theosophical Society at Adyar there should be built a place of worship for each of these great religions; and before the Convention closed there was not only a Hindu Temple (that had been begun three years before), but a Buddhist Temple or Vihāra, the foundation stone of a Christian Church, the foundation stone of a Hebrew Synagogue, the foundation stone of a Zoroastrian Shrine for meditation. So that we have now in our Theosophical Society Headquarters a picture of this fellowship of faiths. I forgot to mention that for the Islāmic faith we laid there not a foundation stone, because that is not their custom, but a memorial stone which is fixed in the wall which is on the side of their great Holy Place of Mecca, to which all worshippers turn who are members of the Islāmic faith. Outside the theosophical estate, many quarrel. Inside the theosophical estate they are fellow-worshippers; and that is really the beginning of the first object, the fellowship of faiths. You have for instance the Hindu reformed temple, where there is held a daily service, somewhat new to the Hindu idea of worship in a temple, which is performed by a priest and by each worshipper separately meditating to himself. There was started there a congregational form of worship, the priest chanting parts of the service, the congregation chanting other parts in response. And what was wonderful in that service was that no distinction was made between any people of any religion who chose to come. There were Christian bishops there, taking part in the Hindu service. There were members of all the other faiths present at that service; and what was to me the most hopeful sign of the future was that caste was overleapt in that service. One of the outcast people came and sat among his fellow-worshippers, no one refusing to join with him in prayer. Not only in the Hindu temples but in the Christian churches there, you do not find the outcast population mingling with the rest. One part alone of a church is set aside for them where the Indian Christians meet together. There, I think, you

have a great departure on practical lines, each taking part in each other's forms of worship, and thus feeling that all are really one. It will not be easy, I think, to unite together the many divided members of the great Christian faith. They have lived apart so long. But still there are signs of some of them trying to come together. There was a congress held in Sweden last year where the Anglican Church and many English Non-Conformist congregations, the Greek Church and the Lutheran and Calvinistic all met to represent their unity in Christianity, and so there are signs that there may be, perhaps during the coming half-century, a widely-displayed recognition of the One Life of which all partake, of the One Supreme God Whom all the religions worship. And if it be so, then there will be realized those beautiful words in the *Bhagavad-Gita* (that translated as *The Song Celestial*) in which Shri Krishna used the expression, representing the divine attitude (it was the World Teacher who then spoke): "Mankind comes to Me along many roads; along whatever road a man approacheth Me, on that road do I welcome Him, for all roads are Mine." You have summed up in that single verse this ideal of the Fellowship of Faiths.

The second object of the Society, suggested to be carried out gradually is what we call a World University. That really means an International University, in which there should be professors of different nations and students, boys and girls, young men and young women belonging to different nations. And so they shall be given an education, each country in turn, I hope, having a center of such a University, in which boys and girls shall study together, those belonging to different nationalities, in which professors and teachers shall come from different lands to each center and teach as a single body of united workers. And I hope that the history of every nation shall be written by a member of that nation and taught by a member of that nation. Probably here you do not realize the difficulties that you may find in other Western countries and in the East, in regard to this very question. In India today, for instance, the histories taught in the schools are written by Englishmen, not by Indians; and the chief professors of history are not Indians but English. You will realize at once that it is very, very difficult for English teachers to have a strong feeling of patriotism toward India, and that you do not hinder internationalism by cultivating all that is good in nationality. Nationality is necessary for human training. You do require love of country, but countries have different characteristics. They are not all one and the same. But your national patriotism must not include hatred of other nations, contempt of other nations, the looking on other nations as your inferiors instead of as your brethren; and the great object of this World University, with its scattered colleges or branches in many nations will be to build up not only the good citizen of the nation wherein the center is and where the majority will of course be the Nationals of that country, but to train up also citizens of the world, who will go to every country as to the

house of a friend, to share what they have to give, and to take what the other country may in turn have to give to them. In the days when education was confined in its higher branches to only one class of people, the nobility, those of that narrow class were sent on what is called the Grand Tour. That is, they were sent to all the different countries of Europe to make friends with the men of other countries, to see how they lived, and to get that knowledge which alone breaks down the prejudices of any Nationals against the Nationals of other lands. That is the kind of education that is needed, embodied in our second object in the comparative study of religions, of philosophies, of sciences, and of all these branches of literature which are necessary to make the all-round human being. Without prejudices which debar a man from his fellows, prejudices that at least in the Society we are very largely over-leaping, when men of every nation come to the Headquarters of the Society, they sit down there to a common meal. There are no divisions of nationality in those Conventions. All are like one great community, with the delightful differences which enrich the whole. Conventions of that sort, where nations are represented by their own people, are made possible today by the rapid communication between countries, and may break down the old ignorance of each other that is the fundamental cause of war.

The third of these suggestions embodies the third object of the Society—research into the hidden laws of nature and the powers latent in man. There you have what used to be done in those institutions you read about in history, spoken of as the Mysteries. The minor Mysteries were the education of the time. The major Mysteries were exactly the objects of study in our third object. Not the finding out only of the hidden laws of nature belonging to our physical world, for nature stretches far beyond the physical, but those laws of the worlds invisible which science, remember, is beginning to touch upon today. It has reached almost its limit of investigation so far as apparatus can help it. The microscope has brought invisible worlds of the minute to the knowledge of man; the telescope has revealed distant worlds of vast magnitude; the spectroscope has revealed something of their composition. But the scientists are forced to go a little further. They find ethers beyond solid, liquid, and gas, and even radiant matter; and all the actions in the ethers depending on such forces as light, sound, heat and many other useful powers in nature; the scientists cannot examine these with their microscopes, or telescopes, or spectroscopes. When they want to know a thing, they can only judge it by the effects it causes, and then they fall back on mathematical calculations, trying to find out the working of laws in these invisible worlds. Well, the Mysteries went further than that. Their students went into the worlds beyond death and examined them, learning their laws, and so got rid of the fear of death, and as Plato said, gained certain proofs of immortality. The revival of those Mys-

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Anniversary Day

THE first celebration of our Anniversary Day may be regarded as the inception of an observance that is undoubtedly destined to attain both permanence and prominence in future years. There is no exaggeration in saying that religions and philosophies outlive nations. All history is testimony to that fact. The American Republic may, or may not, endure for many centuries but there will be no doubt in the mind of any Theosophist that when it has ceased to exist the dynamic, life guiding principles given to the world through the Society founded within the Republic, at exactly the eve of its first century, will continue to guide the lives of an ever increasing multitude of people. The founding of the Theosophical Society, therefore, is likely to be celebrated when the Fourth of July is as remote as the great days of the Roman Empire.

All things look small near the time of their origin. Dr. Besant has called attention to the fact that Christianity, with all its powerful Catholic and Protestant organizations today covering the civilized world, made a much less impressive showing in its first half century than the Theosophical

Society in its youthful years. In fact, in the first fifty years the growth of Christianity was almost *nil* as compared with Theosophy.

The Anniversary Day of the Theosophical Society will some time be a very great day indeed and some historian may search with painstaking care for the circumstances surrounding its origin — and find them in the resolutions record of a certain annual convention held in the ancient city of Chicago in the remote year 1926!

Did your Lodge take part in the celebration of the original Anniversary Day? No doubt many Lodges observed it in some fashion but have not reported to Headquarters. Congratulations are due to those who did observe the Society's natal day and to both Lodges and individuals that sent contributions to the Anniversary Day Fund, which briefly holds the center of the stage only once a year.

That Training School

INVENTION is not the only child of Necessity. Indeed, Necessity is the mother of a very numerous brood; and it is the things that arise out of necessity that have the element of permanence. They succeed, they endure, simply because they represent a real need. All this is by way of saying that our proposed training school at the Wheaton Headquarters is a certainty, and an enduring institution, because of the urgent need for it and the impatience with which many members are awaiting its advent.

Most of my time is spent in the field and almost everywhere I find the Lodges deploring the dearth of successful class teachers. Many Lodges are also without a single member who can make a platform presentation of Theosophy or who can be persuaded even to try it. That timidity, of course, is not without its value, for a bad presentation is worse than none. There is no reason, however, why all Lodges should not have both lecturers and class teachers who are qualified to do such work acceptably, for nothing more is required than average intelligence, a willingness to serve and — a training school!

Some of our Lodges are doing the best they can with practice classes, commonly

called—for some unknown reason—"H.P.B. training classes." The members meet weekly and discuss a selected subject. About five minutes time is allowed each speaker to express his ideas. Then the others criticize his work and make suggestions. Such practice helps greatly and should lead to much improvement in the speaking qualifications of the members, whatever they may be, but it is as far from a training school as scientifically inclined pupils, with neither books nor professors, are from being a university.

Good public speaking is an art that can be acquired by the average person only by systematic training in many details. It is quite true that some of the best of orators have had absolutely no instruction; but such "born speakers" have doubtless had the necessary experience in previous incarnations, and began this one fully equipped for successful platform work. Others must acquire it, but it need not be the work of a lifetime. In emergencies fundamentals can be quickly acquired, glaring imperfections eliminated and a passable degree of success attained; and we are now in an emergency situation. We need a score of lecturers and teachers where we have one. We must have them, and we shall have them, in the not distant future.

More Books

OCCASIONALLY some member sends to Headquarters a few books for our national library and so there is a slow but continuous growth. We need a great many more, and old books are particularly valuable because many of them are out of print. Duplications do not harm because we lend the books to distant readers and for some books there will be several requests at the same time. We need several thousand more volumes of all sorts and there is no danger of sending too many. It is well, however, to write in advance and say what you have to offer.

If you have books on your shelves that you do not want, and do not use, why not do a real theosophical service by making them available to those who need books? It is not merely books on Theosophy that we need for the library. There are hundreds of other books that would be useful.

When students come to study at Headquarters, as they assuredly will in the near future, they will want some lighter reading occasionally. Therefore novels of worthwhile sort, books of travel, history, volumes of poetry, etc., are acceptable. When you are in the right mood for it look over your accumulations and see if there is not something that you would never miss but which would do a real service at Headquarters.

Library Work

ON another page will be found a report of library work by Mr. J. H. Talbot. He is kept in the field by the financial contributions of a few members, and some assistance from the Society, and he is gradually covering the country with theosophical books placed in all public libraries that will welcome them and place them where the public can have access to them.

It is doubtful if there is anything more important and effective in our entire list of activities. Our Lodges bring Theosophy to the public in 260 centers but they are nearly all cities of considerable size. In the 16 towns and cities covered in Mr. Talbot's report for the two weeks given Wheeling alone has a Lodge. In the other 15 this excellent form of propaganda has given the public its first theosophical opportunity. It was Bishop Leadbeater who said, "We can have no better missionaries than our books." It is the excellent books written by him and Dr. Besant that are chiefly used in this work of carrying Theosophy into the remoter parts of the country.

Occasionally we get a letter that indicates the value of this work. The following is a sample:

"American Theosophical Society,
Chicago, Ill.
Gentlemen:

A short time ago while incidentally spending a few hours at the *Public Library in Knoxville, Tenn.*, I chanced to pick up a copy of *Man's Life In This and Other Worlds*. The author I cannot recall to mind. However, I do know it was published by your good selves.

The book has been of great interest to me ever since reading it and am now wondering if I can procure a copy and what the charge of same will be.

Your early indulgence in this matter will be greatly appreciated.

Yours very truly,

R. NEWTON WENTWORTH.

1012 Keogh St.,

Greensboro, N. Car."

How many hundreds of people living where there is no other possible contact with Theosophy will thus get their intro-

duction to it? It is so obviously a very useful work that it is earnestly hoped that more financial help will be given, to the end that Mr. Talbot may be kept continuously in the field. If you are one of those useful members who try to assist wherever help is needed send your check to the library fund.

L. W. R.

An Address

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teries is the third object now definitely asserted as one open to members; if they will study rightly, they can have a system to go by in those invisible worlds. And that is, roughly speaking, much of the work which lies before us in the next half-century. A very wide scope of work, as you will see, but only carrying out the principles that we have popularized during the half-century that lies behind us. Then we had to study theories of histories and such facts as we could collect. Now we are going to study practically the working out of those theories, the realization of those powers, the understanding which shall really bring about a Brotherhood of Humanity, and a brotherhood, I hope, not only of humanity, but of the sub-human and the super-human kingdoms of nature.

Such then, friends, comrades as we really are, is the work sketched out for us in the next half-

century. You here have greater advantages, for you have here the beginnings of a new sub-race with a higher development of consciousness than existed in those that are behind us. You have an atmosphere in which the beginning of psychic qualities, the extension of ordinary sight, is fairly common. Having those advantages, you should use them. You should help us who may be living in countries where those qualities are not as largely present as they are here. And so it may be your happy fate to lead the Society on that path which widens the bounds of human knowledge, the knowledge which leads us to the higher worlds, not the lower knowledge, and which can never be disfigured by the cruelty which disfigures much of our science today. For the more we know of the law, the more brotherhood becomes necessary for human life and progress; that wider vista is opening before us. Let us boldly walk forward, and the Divine Science will be our guide.

Adyar Day

BY EDMUND KIERNAN

As Adyar Day again approaches, a clear understanding of its import is desirable. Adyar Day is set aside as a day of remembrance and of communing with the Great, as is done on White Lotus Day; but it is also more. Adyar is the heart of the theosophical movement. Every member of the Society thinks of Adyar throughout the year, sending good will and devotion. Our thoughts, however, are not in most cases either frequent or definite. But on February 17th there is the opportunity for Theosophists everywhere to unite in directing their thought upon the centre that that thought may be transmuted through the Mighty Guardians to help the world. Through Them the polychrome rope of interwoven national strands becomes a glowing white skein which conjoins all in deeper feeling and understanding.

Loving thought alone will help our centre. For those who are unable to give more, that must suffice. But there is scarcely anyone who cannot give a small amount of money. Money given in

an unselfish cause is a physical symbol, a crystallization or precipitation of the selfless thought preceding the act. If precipitation is inhibited in a chemical reaction, the original reagents pile up to supersaturate the solvent fluid. When a human being, by the exercise of his free will, chooses to suppress the precipitation of his unselfish thoughts and impulses, they accumulate in stagnant desuetude in the test tube of his personality. They must be expressed in action. He who does not act upon his belief does not truly believe.

The World War left our country in the position of creditor nation. Although Theosophists everywhere are not, as a class, wealthy, American Theosophists are in comparison better able to give than are their theosophical brethren in other parts of the world.

In our first attempt, in August, 1920, to lighten the financial burdens of our beloved Chief, who was overdrawing upon her own private resources to aid the many unselfish causes which enlisted

her sympathy, the American Section contributed \$854.05. This fund, called the Besant Birthday Gift, was collected as the result of a resolution adopted at the Convention in August. Next, Mme. I. de Manziar, (see *The Theosophist*, February, 1922) proposed Adyar Day, on which all nations might join in helping to raise a fund for Headquarters needs. In America, the idea of making a nation-wide appeal for donations on February 17th did not at once take hold. In 1923, the U.S. Adyar Committee was formed and collected the India Fund, born at the May Convention. No one day was set apart for its collection. Fritz Kunz, on leaving the country in August, appointed Dr. Ernest Stone to his place on the Committee. In 1924 the committee ef-

fecting the very beneficial change of having all pledges and contributions made on February 17th in connection with the celebration of Adyar Day. This improvement, together with the efficient and painstaking methods of the new Secretary-Treasurer, was responsible for over \$1,600 being sent to Dr. Besant in April, 1924. By the end of the year, a total of over \$1,800 had been collected. In 1925, the goal was \$5,000, and it was exceeded by several hundred dollars. In 1926, the total collection was over \$7,000. Dr. Stone's new goal for 1927 is \$10,000! That after all, means only about \$1.25 from each American member. Not everyone may be able to give quite so much; but if each gives according to his full ability, our 1927 gift to Dr. Besant will be assured.

Quarterly Letter from the Vice-President

Today being the anniversary of the foundation of the T.S., we had the prayers of all the religions in the great hall this morning. This evening, I deliver a lantern lecture showing some interesting pictures of workers of the past.

The Annual Convention this year will be held at Benares. For the first time since she became President, Dr. Besant will not be with us, as she is staying on in America. I am happy to say that both Bishop Leadbeater and Bishop Arundale are coming, and will give their assistance in our various Convention activities.

You will have received, as General Secretary, *The Golden Book of the Theosophical Society*, which was published by the General Council this year. The Council hoped that each Lodge would have a copy, as the book contains most valuable historical material, in addition to pictures of past workers. I hope each Lodge of your Section knows of this official work, published chiefly for the information of members, and will place a copy in its library.

I have been away several months from Adyar, and during two months of it lectured in several cities of Bengal and Burma. Since my absence, the Buddhist Shrine is completed, and a striking Zoroastrian Temple has been begun, on which the workmen are now busy. Though the Christian Church is only a thatched hut, services are held in it regularly every day. Funds are slowly being collected for the Synagogue and the Mosque.

I am much interested in the community singing, as a means of bringing members closer together in the realization of brotherhood. Com-

munity singing has been begun at Adyar, and I enclose the words of our first two sets of songs used for the singing. We hope our western members here will learn Indian songs, and that our eastern members will learn European songs. We at Adyar labor under difficulties, however, not only because both East and West have to learn to sing a type of music which is unfamiliar each to the other, but also because we have no piano! For the moment, the Co-Masons are lending us their harmonium. Someday I hope the T. S. will possess a grand piano. It is too costly to hire a piano from Madras each time we want one.

The Publishing House is just about to issue five books valuable for students: 1. *Theosophy as the Masters See It*, by Clara M. Codd, consisting of extracts from the letters of the Masters; 2. *The Pythagorean Way of Life*, by Hallie Waters, a short essay collecting all the information available about Pythagoras, with a translation of the Golden Rules; 3. *Nirvana*, by G. S. Arundale, a record of experiences; 4. *The Force-Centres*, by C. W. Leadbeater, a book on Chakras, with illustrations; 5. *The Religion of Zarathushtra*, by Professor I. J. S. Taraporewala. Less for students and more for the general public, is a series of short theosophical essays of mine called *The Mediator*.

C. JINARAJADASA

November 17th, 1926

P. S. We have a new National Society, that of Ceylon. The Section was formed on October 1st, the birthday of the President.

Mr. Rogers' Engagements

During January the National President will lecture every Sunday morning in the auditorium of the Hotel Fremont, Fourth and Olive Streets, Los Angeles, and every Sunday night in the auditorium of the Woman's Club, Hollywood Boulevard, Hollywood, different subjects being used in the two courses. Every Thursday night in January he will lecture in the Forum Hall, Pasadena, and every Friday night at Long Beach.

Notice

The Headquarters of the International Theosophical Order of Service has been removed from Eddington, Pennsylvania to Altadena, California. There is no street address required. Inquirers will receive full information upon request from this address.

Be modest in speech but excel in action.

—Chinese Proverb

The Advantages of Theosophy*

By THE RT. REV. C. W. LEADBEATER

Now that we are making such determined efforts to Theosophize Australia, our members are often asked by those to whom they speak on the subject: "What is this Theosophy which you recommend to us? What shall we gain by studying it?" Perhaps an attempt to tabulate some of its principal advantages may therefore be useful. There are many—so many that it is impossible in a brief article to do more than indicate a few of the most important of them.

1. It gives its students a wider outlook on life. The vista of the ordinary man is necessarily sadly limited—limited by race, by sex, by religious opinions, or by the social caste to which he belongs. Theosophy teaches that no man can rightly fill his place in the world unless he transcends these limitations—unless he learns to understand all in order that he may sympathize with all. We gain from it a rational comprehension of life, which was before for so many of us a mere unsolved problem—a riddle without an answer. From Theosophy we know why we are here, what we are expected to do, and how we are to set to work to do it. We see that, however little life may seem worth living for the sake of any pleasures or profits belonging exclusively to this world, it is very emphatically worth living when regarded as a school to prepare us for the indescribable glories and the infinite possibilities of higher worlds.

2. It teaches universal brotherhood. The Theosophist knows that we are all part of one evolution and all literally the children of one Father, so he sees that the universal brotherhood of man is no mere poetical conception, but a definite fact—not a dream of something which is to be, but a condition which actually exists, although as yet but few recognize it fully. Thus he learns to regard everything from a broad impersonal point of view. He realizes that the true interests of all are in fact identical, and that no man can ever make real gain for himself at the cost of loss or suffering to someone else. This is not an article of religious belief, but a scientific fact proved to him by his study. Theosophy thus teaches us not only how to evolve ourselves but also how to help others to evolve—how by thought and action to make ourselves more useful, first to those whom we love, and then gradually to others also. Theosophy lifts us to an altogether higher platform in this respect, so that we begin to regard everything not only as it affects our infinitesimal selves, but from the higher standpoint of its influence upon humanity as a whole.

3. The attitude of the Theosophist towards others is therefore changed. He recognizes this brotherhood not merely as a hope cherished by despairing men, but as a definite fact following in scientific series from all other facts; he sees it as an absolute certainty. Therefore his attitude towards all those around him is ever one of helpfulness, ever of deepest sympathy, for he sees that nothing which clashes with their higher interests

can be the right thing for him to do, or can be good for him in any way. Therefore he becomes filled with the widest possible tolerance, because his philosophy shows him that it matters little what a man believes, so long as he is a good man and true. Charitable also he must be, because his wider knowledge enables him to make allowances for many things which the ordinary man does not understand. His standard as to right and wrong is always higher than that of the less instructed man, yet he is far gentler than the latter in his feeling towards the sinner, because he comprehends more of human nature.

4. He goes further than tolerance, charity, sympathy; he feels positive love towards mankind, and that leads him to adopt a position of watchfulness. Not that he is perpetually thrusting his opinions upon other people; on the contrary, he observes that to do this is one of the commonest mistakes made by the uninstructed. He knows that argument is a foolish waste of energy, and therefore he declines to argue. If anyone desires from him explanation, or advice, he is glad to give it, yet he has no sort of wish to convert anyone else to his own way of thinking.

5. Theosophy is pre-eminently a doctrine of commonsense. It puts before us, so far as we can know them, the facts about God and man and the relations between them; and then it instructs us to take these facts into account, and to act in relation to them with ordinary reason and commonsense. All that it asks from any man is to study the laws of evolution and to regulate his life according to them.

6. It supplies men with a criterion by which all their actions and thoughts may be tried; and that criterion is: "Does it help evolution or does it hinder it?" If a thought or feeling arises within a man, he sees at once by this test whether it is one which he ought to encourage. If it may hinder or cause harm to any being in its progress, then it is evil and to be avoided. The same reason holds good if he is called upon to decide with regard to anything outside himself. If from that point of view it is a good thing, then he can conscientiously support it; if not, it is not for him, even though it may have on its side all the weight of public opinion and immemorial tradition.

7. It diminishes sorrows and suffering. Men often feel that their troubles come to them unjustly. Theosophy saves its students from this mistake, for it makes it absolutely clear to them that no undeserved suffering can ever come to any man. Whatever difficulty we may encounter is simply of the nature of a debt that we have incurred; as it has to be paid, the sooner it is cleared off the better. Nor is that all; for every such trouble is opportunity for development. If we bear it patiently and bravely, not allowing it to crush us, but meeting it and making the best of it, we thereby evolve within ourselves the valuable qualities of courage, perseverance, de-

termination; and so out of the result of our sins of long ago we bring good instead of evil. The troubles and sorrows which come to us are often seen out of proportion because they are so near to us; but theosophical teaching brings all these things into due perspective. It enables us to rise above these clouds, to look down and see things as they are, and not merely as they appear when looked at from below by our limited vision. We learn to sink altogether the lower personality, with its mass of delusions and prejudices and its inability to see anything truly. We learn to rise to an impersonal and unselfish standpoint, where to do right for right's sake seems the only rule of life, and to help our fellow-men the greatest of our joys.

8. Theosophy teaches perennial cheerfulness, undaunted courage under difficulties, and ready sympathy and helpfulness; and the Theosophist should be distinguishable from the rest of the world by these characteristics. In spite of his cheerfulness, he will take life seriously, for he realizes that there is much for each to do in the world, and no time to waste. He sees the necessity of gaining perfect control of himself, because only in that way can he be thoroughly fitted to help others when the opportunity comes to him. He ranges himself ever on the side of the higher rather than the lower thoughts, the nobler rather than the baser. His toleration is perfect, because he knows that is fundamentally the true view—the evil in everything being necessarily the impermanent part, because in the end only the good can endure.

Thus he looks ever for the good in everything, that he may endeavor to strengthen it. He watches for the working of the great law of evolution in order that he may range himself on its side, and contribute to its energy his tiny stream of force.

9. Theosophy teaches the marvelous power of thought. It teaches that thoughts are things, and that it is easily possible to do great harm or great good by their means. It shows that no man liveth to himself, for his every thought acts upon others as well. The vibrations which he sends out from his mind and from his nature are reproducing themselves in the minds and the natures of other men, so that he is the source either of mental and emotional health or ill to all with whom he comes into contact. It teaches also that this power of thought may be employed consciously for good—that a man may set currents in motion to carry mental health and comfort to many a suffering friend, and in that way a whole new world of usefulness may open before him.

For this every man has his opportunities, for every connection is an opportunity. Everyone with whom we are brought into contact is a soul who may be helped. There are often cases in which help by word or deed is impossible for us; but there can never be a case in which friendly and helpful thought cannot be poured forth, and none who understand the power of thought will doubt as to its result, even though it may not be immediately visible.

10. For the Theosophist there should be an utter absence of worry, because there is nothing

left about which to worry for he knows that all must be well. His higher science makes him an optimist, for he knows that evil must be temporary, because it is opposed to the resistless stream of evolution, but that whatever is good must necessarily persist because it has omnipotence behind it. None will be more active than he in laboring for the triumph of good and the removal of evil; yet he is absolutely free from the feeling of helplessness or hopelessness which so often oppresses those who are striving to help their fellow-men.

11. The lives of many people are full of fear and anxiety; and most serious of all for many is the fear of death. For the Theosophist the whole of this feeling is entirely swept away. Understanding what death is, he knows that there is no need to fear it or to mourn over it, whether it comes to himself or to those whom he loves.

He no longer weeps for those who have gone before, because they are still present with him, and he knows that to give way to selfish grief would be to cause sadness and depression to them. His knowledge shows him that his strong, loving thought for them will be a potent factor in their evolution, and that if he will but think rightly and reasonably about them, he may render them the greatest assistance in their upward progress. Death is simply a promotion from the physical life to one which is wholly superior. The Theosophist sees clearly that the world is one, and that the same divine laws rule the whole of it, whether it is visible or invisible to physical sight. Doubt as to his future is for him impossible; for just as by looking back on the savage he realizes what he was in the past, so looking to the greatest and wisest of mankind he realizes what he shall be in the future. He sees an unbroken chain of development, a ladder of perfection rising steadily before him, yet with human beings upon every step of it, so that he knows that those steps are possible for him to climb.

The Theosophist has a clearness and certainty in his anticipation of the future which is a welcome relief from the vagueness and indecision of ordinary thought on these subjects. He cannot have any fear about his salvation, for he knows that there is nothing from which man needs to be saved except his own ignorance. No vague eternal hope is his, but utter certainty, born of his knowledge of the eternal law. He cannot fear the future, because he knows the future; so his only anxiety is to make himself worthy to bear his part in the mighty work of evolution.

12. It is a life of joy which opens before us. As the man evolves, his sympathy and compassion increase, so that he becomes more and more sensitive to the sin and sorrow and suffering of the world. Yet at the same time he sees more and more clearly the cause of that suffering and understands more and more fully that all things are working together for the final good of all. And so there comes to him not only the deep content and absolute security which is born of the certainty that all is well, but also the definite and radiant joy derived from the contemplation of the magnificent Divine Plan, and the steady unflinching

success with which that mighty scheme moves to its appointed end. He learns that God means us to be happy, and that it is definitely our duty to be so, in order that we may spread around us vibrations of happiness upon others, for that is one of the methods by which we may lighten the sorrow of the world.

In this way, by striving always to help, and never to hinder, he becomes in his small sphere of influence one of the beneficent powers of Nature. He forgets himself utterly and lives for the

sake of others, realizing himself as part of that scheme; he also realizes the God within him, and learns to become ever a truer expression of Him, and thus fulfilling God's Will he is not only blest himself but becomes a blessing to all. In however lowly a manner, at however unthinkable a distance, he is yet a fellow-worker together with God; and that is the highest honor and the greatest privilege that can ever fall to the lot of man.

* From *The Australian Theosophist*.

Congratulations Minneapolis!

The Minneapolis Lodges combined their resources and bought a home at 1910 Stevens Avenue, which is a little over a mile from the business center of the city and only a few hundred feet from Stevens Park. The lot has a hundred foot frontage with a two story and attic brick building. The work of remodeling the building was immediately begun so as to provide for a fine auditorium seating 250 people, a library and a kitchen on the first floor.

On the second floor there are eight living rooms and two baths, six of the rooms have already been rented. On the third floor there are two small rooms. The balance of this floor has been made into a Co-Masonic hall and a front entrance and stairway provided. There is a high basement under the entire building which is heated by a combination steam and hot-air plant. The former barn in the rear of the lot has been converted into a garage which has also been rented. A small 10 x 20 foot brick building back of the main building will later be converted into another garage.

The purchase of the property was handled by the Minneapolis Theosophical Societies Incorporated, the Corporation being authorized by Yggdrasil and Minneapolis Lodges. The purchase price was \$14,000. The total cost for remodeling the building, including about \$900 spent by the Co-Masons on the third floor, amounted to \$3,760.00. The two Lodges had about \$5,500 in their building funds. "The balance of the purchase money and a large part of the cost of remodeling was donated by members either in the form of money or of labor. This latter was a very important feature in enabling the Societies to

handle the proposition." The present indebtedness is only \$8,350 on which the corporation is paying 5½% interest.



THE NEW LODGE HOME

On November 20 the dedication service was held under the auspices of the Co-Masons. The Lodges gave a social to their friends and interested visitors on December 11 with an attendance of nearly two hundred reported. The first members' meeting was held on November 17.

It is gratifying indeed that every year a few more Lodges take this important step of purchasing a Lodge home, and Minneapolis Lodges are to be congratulated on the initiative and hard work that made this possible.

Doctors Form League

The International League of Theosophist Doctors has lately been formed in Rome. Dr. Ettore Rieto, Via Tagliamento 7, Rome (34) Italy, is the Secretary until the first Congress of the League can be held, which is to take place at Ommen in the summer of 1927 during the Congress of the Order of the Star in the East.

The purpose of the League is "to research the real causes of diseases and either interpret them from a karmic point of view or study their aspect on the planes superior to the physical;" and "to

diffuse those rules of hygiene and healthy life which are included in theosophical teachings."

"Theosophists or partisans of Theosophy, who are either physicians, students of medicine, or have a diploma as doctor of Osteopathy, masseur, trained nurse or other equivalent title, are eligible to the League."

A study center is to be formed in every town where several League members live. The official organ of the League is to be a Review edited by the Secretary. The dues shall be 6s (\$1.50) per annum, not including subscription to the periodical.

Dr. Besant's New Year Message to You

TO BRETHREN IN THEOSOPHY:

Let me send you all a world of love and blessing, on this first New Year's Day that I am living in your land hailing you as the people who are privileged to be the precursors of the coming race, from whose children will be chosen the Sixth Root Race of the future. Will you not, during the coming year, try to cultivate in yourselves the seeds of the qualities which will germinate in the supernormal children now being born among you; for those qualities in all of us will make the mental and emotional atmosphere which will attract to incarnation here the egos ready to be the nucleus of the Coming Race?

I will tell you next month something as to these qualities.

ANNIE BESANT

Practical Work

Following the example of our Australian brothers, American Theosophists are looking about for non-theosophic organizations with which they can work out problems of brotherhood. Some of our prominent eastern members are already giving their services and support to the Fellowship of Faiths, now in its second year, which seeks to demonstrate mutual appreciation among widely diverse faiths. Prof. Richard G. Tyler, President of Annie Besant Lodge, Boston, Miss Isabelle C. Holbrook and Mr. Chester Green have in the past year taken part in these efforts, the success of which has called forth the hearty commendation of pulpit and press alike. Rabbi Harry Levi, writing of the conference says:

"With Bahai, Buddhist, Christian, Confucian, Hindu, Jew, Mohammedan, Theosophist, together emphasizing the spiritual fundamentals in which all great faiths agree, the Fellowship of Faiths is breaking down the absurd religious and racial prejudices of our day — preaching brotherhood, but better still practicing it."

The Fellowship of Faiths grew out of the League of Neighbors idea, an organization now in its sixth year, and combined with the Union of East and West, an attempt to promote a better understanding of the Orient, forms a powerful "Three Movements in One" for the "realization of worldwide peace and brotherhood — through understanding and neighborliness." The names of the notable men and women supporting and working in this great organized undertaking, are a guaranty of the breadth and soundness of its purposes. Among

them are Rabbi Stephen S. Wise, John Haynes Holmes, Charles Frederick Weller, Kedar Nath Das Gupta, Mrs. Eugenia Winston Weller, Miss G. L. Button, Basil King. Delegates have been sent to Asia and Europe by the New York and Boston groups to invite Mahatma Gandhi and Rabindranath Tagore of India, Romain Rolland of France, Count Herman Keyserling of Germany and W. A. de Silva of Ceylon — to speak in the proposed Fellowship of Faiths in the principal cities in America.

Our members will be interested in the working out of their plans to promote mutual appreciation between races, nationalities and faiths, as indicated by their very interesting yearly report. It is a revelation of new, inspired, practical means of meeting some of the urgent problems of communities. A copy may be obtained from the Boston office of the League of Neighbors (corporate name) by addressing Mr. Basil King at 398 Boylston street.

Theosophists may well interest themselves in the League of Neighbors which has as its slogan, "Bridging Gulfs of Prejudice," and which is addressing itself to the practical work of ushering in the era of peace and goodwill. They offer to cooperate with any other movement of like principles and have many helpful suggestions to give.

The mind does not grow by being gorged with other people's thoughts, but by exercising its own faculties.

—L. W. Rogers in *Thought-Power*

What Lodges are Doing

Everett

This Lodge reports two lectures by the Rev. Charles Hampton which resulted in the gaining of three new members.

Bremerton

The Lodge took up a collection of theosophical books to be sent to the Walla Walla prison which lost most of its library by fire recently.

Los Angeles

Los Angeles Lodge has recently moved into new headquarters at 504 West 4th Street, which is located in the center of the city and has an auditorium that will seat about 400 people.

Port Angeles

This Lodge says it would "feel much favored if Theosophists coming to or passing through Port Angeles would get in touch with us and especially if they will arrange to visit our meetings and library." They meet on Tuesday evenings at 826 West 8th Avenue at 8:00 o'clock.

Tacoma

The Lodge has issued a nice looking program for December, giving the lecture topics and speakers for the Sunday evening lectures, and the teachers and topics of their four weekly study classes. In addition to these activities there is a member's meeting on Wednesday nights.

Seattle Theosophists Enter Field of Drama

By MANDUS E. BRIDSTON

As part of the activities of the Arts and Crafts branch of the Order of Service, Seattle Theosophists have organized a class in speech arts and drama. The project was conceived by Mrs. Adelaide Lang, president of the Besant Lodge of Seattle, and chairman of the Arts and Crafts division.

Classes will be held once a week, when speech as an art will be taught, including public speaking. Out of this group will be selected a number of those interested in drama, who will give stage presentations under the name of The Besant Players.

A member of Besant Lodge, Miss Ethyl Allen, has volunteered to take charge of the work. Miss Allen is admirably suited to the task, being a graduate of the Academy of Speech Arts of Boston, and an able exponent of the Emerson System of dramatic art oratory.

"Through the work of The Besant Players, we not only hope to develop individual talent, which is one of the aims of the Arts and Crafts division of the Order of Service," said Mrs. Lang, "but by presenting plays with Theosophic themes we aim to reach a class of people that the public lecturers do not reach, and thus extend the teach-

St. Louis

On account of Mr. Rogers' lecture, the Lodge postponed its Anniversary Day celebration until December 15. In addition to the special program there were refreshments and dancing. A collection was taken and a small charge made to cover the refreshments.

Seattle

Seattle Lodge held a Christmas Bazaar on December 9 and the regular vegetarian dinner was served. Mr. McCann gave a fine lecture on dietetics.

The Lodge of the Inner Light reported the net proceeds of admissions, mystery games and refreshments of the Hallowe'en party as \$45.00. The Lodge met on November 17, and conducted their meeting in observance of Anniversary Day. Mr. Temple, of Seattle Lodge spoke about Colonel Olcott and the laying of the cornerstone at Wheaton.

Besant Lodge held its annual Bazaar the week beginning December 13 and it reports interesting lectures by George S. Wilson, head of the Garfield High School on "The Law of Vibration applied to Personality," and Iver Haglund on "The Star in the East." It was with relief that the members learned that the President, Mrs. Adelaide Lang, whose motor car had been run down by a street car, was recovering nicely from the injuries sustained.

ings of Theosophy in an ever-widening field. Also it will be a potent means for accumulating funds for Theosophic work."

When a repertoire has been built up The Besant Players expect to present their stage productions, not only in Seattle, but before Lodges in other parts of this territory.

Are You Forgetting China

Mr. A. Horne who receives the contributions for the Besant School in Shanghai, writes that lately many of the Lodges which pledged their support to the China Fund have been falling behind in their monthly contributions. Probably this is only a temporary condition. However the Lodges and individuals who have been helping will be pleased to read what Miss Arnold said about the work.

"Now that the work has been begun, and well begun, it remains to consolidate the whole. It is not enough to collect members under a sign-board; a 'soul' has got to be built up which will make its influence felt upon every student that enrolls in the Besant School, and this will have to be done primarily through the Youth Lodge, which is very much in an embryo state and has got to be built into a real and effective unit during this coming year."

BUILDING FUND BULLETIN

No. 11

ISSUED OCCASIONALLY

No. 11

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.

GOOD NEWS

The latest bit of good news at the Wheaton Headquarters site is that Mr. Louis Zalk has presented his adjoining lot to the society. It is a handsome gift, for the dimensions of the lot are 100 x 500 feet, or considerably more than an acre. There has been a most gratifying succession of land gifts at Wheaton. At the time of the purchase of the building site of nearly ten acres there was great danger that, as the subdivision had just been put on the market, cheap and unsightly buildings would be erected on the surrounding lots, for there were no building restrictions. The National President at once appealed to a number of members to purchase the adjacent lots simply as a protection to the Society. This they did and a protecting cordon was promptly thrown around the Headquarters site.

That much in itself might have been reckoned as very good fortune, but it was not to be the end. At the Annual Convention of 1925 Mrs. Russell Lloyd Jones, who had purchased one of the lots, presented it to the Society. That was the beginning of the land gifts. Captain Jones followed his wife's excellent example! Since then at one time or another lots were presented by Mr. and Mrs. Louis B. Cassell, Mr. Clifton D. Benson, Mr. Henry D. Olsen and now comes the gift from Mr. Zalk.

All this is highly gratifying for more than one reason. It is pleasing to see the disposition among Theosophists to give so freely, it is encouraging to observe that our Headquarters seems destined to fair fortunes, but most of all it is gratifying because there is growing evidence that we shall be able to make excellent use of the additional space. When we acquired the original site of

nearly ten acres it seemed enough ground and to spare; but when we came to consult the head of each department at Headquarters about the room needed for growing activities—the Section offices, the book and publicity departments, circulating library, etc. plus living quarters for the working force, and turned the data over to the architects with instructions to work out a building to house it all, we found that we had a structure so large that our ten-acre tract is only suitable grounds for it alone. The proportion of grounds to building is about the same as that which exists between a lot of ordinary size and the house of ordinary dimensions. When the drawings were completed the architects strongly advised against the erection of other structures on the grounds because the general appearance would be spoiled. It would be like building a fine residence and then putting a cottage in the front yard!

In leaving Chicago we are escaping the evils of crowding and we must not drift into it again at Wheaton. It should always have the atmosphere of the breadth and freedom that is characteristic of Theosophy. We want a training school that shall prepare our members for more efficient service. We have been talking for two years of a magazine to be sold on the news stands of the nation for purely propaganda purposes. Our publishing business has reached the high tide of a book output of almost fifty thousand dollars annually. Our membership gain is running at about double the numbers of previous years. Other activities than those we now have are certain to develop with natural growth. We shall need room for expansion. We shall be overflowing our original site before we are fairly settled upon it! The generous members who have added to the Society's domain have

THE START

The building contracts were duly awarded and work was begun early in December, the first thing being the cutting of the stone. Much of that material will be used with the brick. How rapidly the walls will rise will depend much upon the weather and at the time this is written in mid-December, the indications for mild weather are not encouraging. Winter set in much earlier than usual and there have been more than the customary number of "cold waves" thus far; but it is too early to form an opinion about the kind of winter we shall have. It would have to be a hard winter, indeed, to stop building operations altogether for more than short periods.

perhaps built even better than they thought and it is a safe prediction that that fact will become clearer every year.

Correction

Through a misunderstanding of the cablegram received at Convention the gift of \$100 to the Building Fund was announced as coming from the Australian Section. It was sent by Dr. George S. Arundale and his wife, Rukimini Arundale.

You may remember that it was predicted in these columns that the long continued supremacy of Big Rapids and Ann Arbor Lodges would be broken by a change in the "Indicator." That came to pass in the December issue when two Lodges appeared above them, one of which registers 90%. Hats off to Norfolk!! It is the first to get within ten percent of the goal of perfection, but Canton, Big Rapids and Ann Arbor have a right to feel proud of their standing.

PAGE TWO

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY
BY

The AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE RACE!

Revised Figures Given

| | No. of Members | Amount Pledged |
|----------------------------|-------------------|-------------------|
| National Members | 660 | \$19,516 |
| Service, N. Y. | 93 | 9,689 |
| St. Paul | 112 | 8,576 |
| St. Louis | 72 | 5,709 |
| Besant, Cleveland | 69 | 5,673 |
| Chicago | 136 | 5,637 |
| Hermes, Phila. | 80 | 5,600 |
| Detroit | 101 | 5,475 |
| New York | 121 | 5,099 |
| Milwaukee | 104 | 4,562 |
| Miami | 52 | 4,075 |
| Besant, Hollywood | 163 | 3,898 |
| Los Angeles | 127 | 3,836 |
| Omaha | 71 | 3,774 |
| Duluth | 47 | 3,623 |
| Akbar, Chicago | 186 | 3,154 |
| Buffalo | 59 | 2,994 |
| Harmony, Columbus | 24 | 2,733 |
| Akron, Ohio | 35 | 2,721 |
| Harmony, Toledo | 52 | 2,715 |
| Colorado, Denver | 62 | 2,702 |
| Jacksonville | 12 | 2,575 |
| Annie Besant, Boston | 102 | 2,283 |
| Pacific, San Francisco | 72 | 2,174 |
| Decatur | 20 | 2,142 |
| Yggdrasil | 38 | 2,106 |
| Kansas City | 103 | 2,100 |
| Genesee | 84 | 2,084 |
| Brooklyn | 58 | 2,082 |
| Cleveland | 45 | 1,881 |
| Seattle | 99 | 1,716 |
| St. Petersburg | 29 | 1,672 |
| Service, Reno | 16 | 1,643 |
| Berkeley | 83 | 1,613 |
| Minneapolis | 92 | 1,601 |
| Gulfport | 24 | 1,577 |
| Oklahoma City | 50 | 1,541 |
| Grand Rapids | 28 | 1,530 |
| Portland | 63 | 1,500 |
| Albany | 18 | 1,450 |
| Maryland, Baltimore | 50 | 1,431 |
| Long Beach | 66 | 1,403 |
| Paterson | 54 | 1,363 |
| 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 | 108 | 1,117 |
| Rockford | 16 | 1,101 |
| Fargo | 15 | 1,091 |
| Fremont | 19 | 1,076 |
| Syracuse | 21 | 1,058 |
| West Side, Buffalo | 19 | 1,000 |
| Manila | 18 | 1,000 |
| Coral Gables | 12 | 1,000 |
| Saginaw | 20 | 1,000 |

THE INDICATOR

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

| LODGE | Per Cent |
|---------------------------|----------|
| Shri Krishna of Norfolk | 90 |
| 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 |
| Fresno | 58 |
| 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 |
| Medford | 50 |
| Bremerton | 50 |
| Buffalo | 50 |
| Butte | 50 |
| Chicago | 49 |
| Indianapolis | 46 |
| Grand Rapids | 46 |
| Berkeley | 45 |
| Schenectady | 45 |
| Fargo | 43 |
| Bozeman | 43 |
| Palo Alto | 41 |
| Spokane | 41 |
| Lansing | 41 |
| St. Louis | 41 |
| Hollywood, Freeport | 40 |
| La Grange | 40 |
| Oshkosh | 40 |
| Akron | 40 |
| Wilmington | 39 |
| Sampo | 38 |
| San Bernardino | 37 |
| Milwaukee | 37 |
| Maryland, Baltimore | 36 |
| Worcester | 36 |
| Mobile | 36 |
| Duluth | 36 |
| Besant, Cleveland | 36 |
| Detroit | 36 |
| Glendale | 35 |
| Cleveland | 35 |
| Oak Park | 35 |
| Decatur | 35 |
| Genesee, Rochester, N. Y. | 35 |
| New York | 34 |
| Albany | 34 |
| St. Petersburg | 33 |
| Paducah | 33 |
| Fairhope | 33 |
| South Shore | 33 |
| Delta | 33 |

BUILDING FUND BULLETIN

| LODGE | Per Cent |
|-------------------------|----------|
| Pomona | 33 |
| Cedar Rapids | 32 |
| San Pedro | 31 |
| Seattle | 31 |
| Brooklyn | 31 |
| Alhambra | 31 |
| Dallas | 30 |
| Norfolk | 30 |
| Evansville | 30 |
| Sheridan | 30 |
| Houston | 30 |
| Des Moines | 29 |
| Besant, Seattle | 29 |
| Besant, Hollywood | 29 |
| Baker | 28 |
| Annie Besant, Boston | 28 |
| Paterson | 27 |
| Columbia | 27 |
| Birmingham | 27 |
| Los Angeles | 27 |
| Salt Lake | 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 |
| Section Members | 23 |
| New Haven | 22 |
| Louisville | 22 |
| Lima | 22 |
| Sirius, Chicago | 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 | 17 |
| Wilkes-Barre | 17 |
| Alkio | 17 |
| Hermes, Phila. | 17 |
| San Antonio | 17 |
| Wisconsin | 17 |
| Central, New York | 17 |
| Washington | 17 |
| Eleusinian | 17 |
| Annie Besant, San Diego | 16 |
| Herakles, Chicago | 16 |
| Dallas | 16 |
| Lodge Akbar, Chicago | 16 |
| Anaconda | 15 |
| Manila, P. I. | 14 |
| Red Wing | 14 |
| Manasquan | 14 |
| Pioneer | 14 |
| Peoria | 14 |
| Miami | 14 |
| Eureka | 14 |
| Hartford-Capitol | 14 |
| Oakland | 14 |
| Superior | 13 |
| Hollywood | 13 |
| Boulder | 13 |
| Waterloo | 13 |
| Blue Ridge | 13 |
| Evanson | 12 |
| Savannah | 11 |
| Joliet | 11 |
| Austin-Dharma | 11 |
| Besant, Tulsa | 11 |

BUILDING FUND BULLETIN

PAGE THREE

| LODGE | Per Cent |
|----------------------------------|----------|
| Pensacola | 10 |
| Casper | 10 |
| Besant, Houston | 10 |
| Oakland | 10 |
| Flint | 9 |
| Johnstown | 9 |
| Cincinnati | 9 |
| Eleusinian | 8 |
| Richmond, California | 8 |
| Sacramento | 8 |
| Realisation | 8 |
| Muscantine | 8 |
| Crescent 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 |
| 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 |

HOME WORK

When the bids for erecting the superstructure were examined it was pleasing to find that a firm in the vicinity of the building had won the contract by submitting the lowest bid. Laier and LePage, of Glen Ellyn, with offices only about two miles from the building site got the contract. They had also put in the foundation, having submitted a bid substantially less than any other; and as they did an excellent job on the foundation it was most satisfactory to award them the rest of the work. Moreover, it is always pleasing to a community to know that a very large sum of money is being spent with "home people." All in all, our new Headquarters enterprise is starting propitiously.

Credit for the popular jingle published in the December BULLETIN should have been given to Mrs. Lora Barrington of Memphis, Tennessee.

Plants and Shrubs

A number of our members have made gifts of choice plants and shrubs from their gardens and already we have growing on our Headquarters grounds vegetation from several different states. But 1927 will be the real planting year. If you have something to present that you think would add to the beauty of the place write about it now to Chicago. If it can be used and is accepted there will then be time to arrange the proper date of arrival. One thing that will be very acceptable in considerable quantity is salvia.

What rule will be fair in calculating the percentage in the "Indicator?" We must have a basis of calculation. One point is obvious. The donations must be genuine gifts. For example, it would not do for a number to make a present of \$100 to those members who have not yet subscribed, with the understanding that it would be divided among them so that each might subscribe \$10 dollars to the Building Fund.

There should also be a rule determining the minimum of gifts that may be counted. If a collection were taken and each member of the Lodge participated, it would obviously not be proper to mark that Lodge 100%. It must be a generous gift; but what should be the minimum gift—\$5, \$1, or 10c? Since the time for paying it is three years and four months—one hundred and sixty weeks—and \$5 would mean less than 3c a week, that seems to be a reasonable minimum to be called a subscription to a Building Fund of over two hundred thousand dollars. Unless we hear objections the \$5 reckoning will be used.

Even the Building Fund was remembered by Santa Claus this year. A money order for \$10 was enclosed in the following letter:

"Hereby my Christmas present for the new Headquarters building."

Building Fund Pledges

Continued from Last Issue

| | |
|--|-------|
| Altie I. Howe | \$100 |
| Mr. and Mrs. Emery E. Spaide | 100 |
| Miss Edna F. Shipp | 100 |
| Anthony R. Thompson | 100 |
| Mrs. Louise N. Brown | 100 |
| George Shibley | 100 |
| Bishop and Mrs. Geo. S. Arundale | 100 |
| Cora King Swain | 100 |
| Anonymous | 100 |
| Anonymous | 100 |
| H. L. Merry | 75 |
| Mrs. Gladys M. Akin | 75 |
| Mrs. Louise B. Jordan | 50 |
| John Clark | 50 |
| Mrs. Agnes L. Clark | 50 |
| Miss Alice Pring | 50 |
| Martha Carey | 50 |
| Anonymous | 50 |
| Mrs. J. D. Fleming | 50 |
| Mr. C. M. Landers | 50 |
| Anonymous | 50 |
| Mrs. Susie Braverman | 50 |

WHEATON

A member inquires the origin and meaning of the name, Wheaton. With no authority at hand to impart specific information it may not be a bad guess that since "ton" is a common contraction of "town," and the little city is in the heart of a wheat growing region, it may have been the "wheat town," or grain marketing center, of pioneer days. However that may be the name carries the suggestion of broad fields of waving wheat in early summer; and just that, with the addition of wooded knolls and flowing streams, is characteristic of the country for indefinite miles in all directions.

Some Money

I am twenty-five cents
I am not on speaking terms with the butcher.
I am not large enough to purchase a box of candy.
I am too small to buy a ticket to the movie.
I am hardly fit for a tip—but believe me, when I go to church on Sunday I am considered *some money*.

—Exchange

From *Humane Review*

Theosophy Abroad

Brazil

Mr. Raymond P. Seidl has been elected General Secretary of T. S. in Brazil.

New Zealand

Professor and Mrs. Ernest Wood were expected to attend the 31st Annual Convention held from December 25 to January 4. They arrived in Auckland December 7 to make a tour among the Lodges in the intervening time.

China

The following officers were elected in Hong-kong Lodge for the year 1926-1927: President, M. Manuk; V-Pres., David Gubbay; Secretary, H. E. Lanepart; Treasurer, D. Gubbay; Librarian, Lee Tinsiki; Book-steward, Wong Mankeung.

Australia

Professor Ernest Wood has been giving a series of Sunday evening lectures at Adyar Hall, Sydney, Australia, all of which were broadcast over Radio Station 2GB.

Number one, Volume one of *The Australia-India League Bulletin* appeared in October. It is a small sixteen page pamphlet published at Adyar House, Bligh Street, Sydney, price 3d, or about six cents. Some of the articles in the first number are *The Australia-India League*, *The Commonwealth of India Bill*, *Indians in Australia*, *Recent Riots in Calcutta*, *Truth, Labour in India*, *A Few Facts About India*, *Sir Jagadis Chandra Bose*.

Africa

A postal card from Mrs. Josephine Ransom of Johannesburg, brings word that she has been elected General Secretary of the Theosophical Society in South Africa.

India

The Young Theosophists of Madras, India, had a conference on the beach at Adyar on October 24 which lasted the entire day, beginning with the prayers of all religions at 6:00 A.M. and ending with a campfire at 9:30 P.M.

Canada

The Canadian Theosophist for November gave an interesting account of Dr. Besant's visit to Toronto and the better understanding which a frank discussion of various points on which there had been disagreement brought about. Dr. Besant explained that the Canadian Section had been within its right in refusing to ally itself with the World Religions, but pointed out that this name had been changed by the General Counsel to "Fellowship of Faiths," as the former had been misleading, and that people thought it was something new and different, while in reality it was merely an amplification of the first object of the Society. That the proposed World University is expected to do for the second object of the Society, what it is hoped the Fellowship of Faiths will do for the first in the realm of religion, and similarly the revival of the ancient Mysteries is an extension and application of the third object.

News Items

Mrs. Gussie T. Hopkins gave two lectures under the auspices of Milwaukee Lodge in December.

Bishop Cooper gave a series of five lectures during November and December in the Princess Theatre in New York City.

Dr. Besant spoke in the Church of St. Albans, Los Angeles, Sunday evening, December 12, to a congregation of about six hundred.

Mr. Ralph Thomson has succeeded the late Arthur Burgess as editor of the official magazine of the International Theosophical Order of Service called *Service*.

A play on reincarnation is running at the Waldorf Theatre, New York, according to a hand bill recently sent out by the Philosophers Book Shop of that city. It is called "The Ladder." It is in three acts and was written by J. Frank Davis.

Twenty-two new members were received into St. Louis Lodge at the close of Mr. Rogers' series of lectures.

During November our exchange charges were \$19.95 but thoughtful members included \$11.10 for that purpose in their remittances so that the deficit for that month was only \$8.85.

Mrs. May S. Rogers returned from Australia where she has been visiting since last spring.

Stanley Rogers, who has been doing such good work in the printing department of *Advance! Australia*, returned a few weeks later.

Mr. Edward L. Gardner will arrive in New York on the Cunard steamer "Samaria" on January 29, 1927. Mr. Gardner will be the guest of Captain E. M. Sellon for the week preceding his tour which will begin on February 6 and 7 with two lectures given under the auspices of the Metropolitan Federation of New York.

The November number of the *Herald of the Star* announces that the 1927 Starcamp will be held from August 5 to 13. The camp days are to be August 6 to 12 inclusive, leaving the 5th and 13th for arrival and departure.

Lady Emily Lutyens and her daughter, Mary, arrived in Los Angeles December 13 and proceeded to the Ojai for a visit. Lady Emily lectured at the Hollywood Woman's Club under the auspices of Besant Lodge on December 19 and 26, on "The New Gospel of Joy" and "The Christ of Prophecy."

A cabinet of the International Theosophical Order of Service has been formed in Saginaw and the brothers are becoming enthusiastically active. The first regular monthly meeting was held Sunday December 5, supper being served, after which the brothers each gave an interesting talk on the work of his department.

The meeting was voted a real success by all.

Some of our members are evidently beginning to take notice and order all the books they buy from The Theosophical Press whether or not they find them listed in the catalogue. During October there was a profit of \$20.04 in this department and in November \$30.67—or a total of \$50.71 for two months. Organizing our buying power in this manner is an easy way to produce more revenue for T. S. work.

Theosophists who are vegetarians will be glad to know that they are not participating in the form of cruelty described in a recent letter from *The St. Louis Star*: "Just before the enormous holiday trade, it is well to remind the public that some firms are picking poultry alive. Thousands of chickens are stabbed and then hastily picked, and then their heads are cut off. If one dies before it is picked it is thrown in another pile and classed as 'seconds.' The fresh, plump, unbroken skin of those picked alive makes them sell as 'firsts.' I, for one, shall not buy of those markets where this cruelty is practiced."

Why buy them at all?

It is reported that the first volume of the *Jewish Theosophist* was "received with surprise and delight by the Jewish F. T. S. of other sections" and that "for the time being it is regarded as the international organ of the Association."

The second issue is now ready. A partial list of its contents follows: Heaven an Evolutionary Conception, by L. E. Blochman, A Glorious Opportunity, by A. Horne, A Short History of the Foundation of the A. H. T. by J. H. Perez, News from the British Section of the A. H. T., The Ancient Kabbalah, by Bozena Brydlova (Mrs. W. B. Rubin), The Need for Mysticism, by Alexander Horne, Adyar Synagogue—A Report, Proposed Constitution of the A. H. T. American Section.

New India of October 6 gives a very full account of a public meeting held in Gakhale Hall, Madras, India, by the National Home Rule League in honor of Dr. Besant's 79th birthday. Another meeting of the kind was held when the Theosophical Lodges in the city combined in a social gathering which ended with speeches commemorating the occasion.

At the Congress of the Antivivisection Society and Animal Defense League held in the Benjamin Franklin Hotel in Philadelphia, in October, about 500 sat down to the vegetarian banquet which the management of the hotel declared was the finest banquet it had ever served. The menu was taken from the Golden Rule Cook Book, (\$2.50 through The Theosophical Press).

At the opening of the fifth season of the Brahmavidyashrama at Adyar, Dr. J. H. Cousins announced that "Dr. P. K. Roest (formerly of America) has come from Holland to give lectures on Anthropology and Sociology." In a talk given by Dr. Lily Heber of Norway during the Jubilee Convention she said that the word Brahmavidyashrama "means a place where one can seek from all sides how to discover the Divine Wisdom."

In the October number of *New Era* published by the New Education Fellowship, it is proposed to make the membership in England and America £1. 1s. (about \$5.25) with the following privileges:

1. Receipt of the *New Era* magazine.
2. Free use of the *New Era* lending library.
3. The right to use the Fellowship's bureau in any country for information and assistance.

The subscription price of the magazine, which is issued quarterly, is 4/6 or \$1.15.

Mr. S. I. Heiman, of the Young Theosophists, 32 Carlton Crescent, Southampton, England, invites members who may be contemplating a visit to Southampton to call on the Young Theosophists for any assistance and guidance that may be necessary. In that case a letter should be sent to him, giving the name of the ship, time of arrival and if any special service is required, it should also be stated in advance. When possible a letter of introduction from the National President should also be sent.

There is in existence in New York City, at 303 Fifth Avenue, "The Living Tree Guild" which makes a specialty of selling small Norway spruce trees for Christmas and says—as it takes years for a tree to grow even a few feet—"why not use a live tree instead of a dead one? Plant a tree instead of cutting one down." It is suggested by the Guild that the tree can be planted out of doors after Christmas and each year it will be a little larger when brought in at Christmas time. This is a happy idea and one that may appeal to all tree lovers.

A universe of beauty may be around us, its waves playing on us from every side and yet for us it may be non-existent.

—L. W. Rogers in *Thought-Power*

Mrs. Irene Krone has been appointed National Representative of the League of Healers, under the International Theosophical Order of Service. Her address is 3120 12th Street N. E., Washington, D. C. The objects of the League are "To form a League of Healers who in consecrated effort and unselfishness of purpose offer themselves as channels for the Great Spiritual Healing Forces," and the members of the League "try to help alleviate suffering and disease, and to assist mankind to rediscover its inheritance of self-healing power, a power latent in each."

When Bishop and Mrs. Ray Wardall returned from Australia recently they stopped in Vancouver for a few days. The Lodge and the church members held a joint reception for them in the Lodge rooms. Upon their return to Seattle another reception was given for them and attended by one hundred and fifty to two hundred friends there. "The peak points of the evening were the talks by the Wardalls and after the formal speech-making was over they were surrounded and greeted and questioned by group after group reluctant to let them go. Refreshments were a further excuse for more lingering and more visiting and the affair goes down in Seattle T. S. history as one of the more delightful of social occasions."

Under the heading "Mystery and Magnetism" in a recent issue of *New India* the following is given: "An interesting discovery which promises to throw light on the mystery of magnetism and its relation to chemistry, has been made by Professor C. V. Raman, F.R.S. and his associates in research in Calcutta. By using highly sensitive and refined optical methods, it has been demonstrated that molecules of all common liquids, water or paraffins, for instance, when placed in a strong magnetic field, orientate and tend to place themselves so that certain favored directions are parallel to the field. Investigation shows every molecule in liquid state to possess different magnetic properties in different directions, and actually enables these differences to be measured and connected with the chemical structure of the molecule."

We acknowledge with thanks the following books received for Headquarter's library:

From H. A. Alexander:
Select Works of Porphyry
The Science of Social Organization
 From Dr. A. G. Henry:
Rationale of Mesmerism
Reminiscences of H. P. B.
 From Grand Rapids Lodge:
The Science of Social Organization
 From Miss Elizabeth Dahlberg:
Heredity and Reincarnation
 From Mrs. Linda H. Tobey:
Theosophists, bound and unbound
 From Mrs. Bertha Bower:
Starlight, Collected Fruits of Occult Teaching,
Masters and the Path, Our Own God, Jesus, the
Last Great Initiate, Invisible Helpers, and
 eleven copies of *Herald of the Star*.

The Kablegram tells of a great gift made to music by the late Mr. Theodore Presser, publisher and editor of *The Etude*. He provided in his will for a foundation to which he bequeathed three million dollars (\$3,000,000), to continue the benefactions he practiced during his lifetime. He had prior to his death established a home for retired music teachers, a fund for needy musicians and provided musical scholarships and created a loan department in his business to assist students to finance their education. He was firmly convinced that America can produce musical artists comparable with those of other countries; and his ambition was to help them in a substantial way so that America would eventually be the musical center of the world.

Early in December the *Chicago Tribune* carried on its front page an account of a dinner which seventy prominent Jews of Chicago gave for a Roman Catholic priest, two Jewish Rabbis and a Protestant minister, and each of the seventy brought a Gentile as a guest "whom he introduced as 'my best Christian friend'." The dinner was held in the hall of the Temple Kehilath Anshe Mayriv. The topics of the after-dinner speeches were tolerance, brotherhood and goodwill. Dr. Ralph Davis said in part, "For myself as a Protestant, I wish we had a continuity of faith like yours. It is a great assistance to you men. Guard it well and by the faith you keep, as your fathers through the ages have kept it, teach us to be faithful also."

Gatherings of this kind are becoming increasingly numerous and they will do much towards stimulating the growth of brotherhood between men of different religious faiths.

Publicity Fund

November, 1926

| | |
|-----------------------|----------|
| Houston Lodge | \$10.00 |
| Mrs. J. P. Charleau | 1.00 |
| Luke Vanderbilt | 1.00 |
| Oakland Lodge | 2.85 |
| Atlanta Lodge | 2.20 |
| Seattle Lodge | 3.00 |
| Pacific Lodge | 5.00 |
| Buffalo Lodge | 10.00 |
| A Friend | .60 |
| George Hess, Jr. | 1.00 |
| Mrs. E. Pauline Keys | 1.20 |
| Glendive Lodge | 2.50 |
| J. S. Garethun | 2.65 |
| Gulfport Lodge | 1.85 |
| Fairhope Lodge | 1.00 |
| Mrs. Leila Jones | 100.00 |
| A Friend | .40 |
| Mrs. Alma Row | 2.00 |
| Mrs. Margaret Maxwell | 1.00 |
| Total | \$149.25 |

Headquarters acknowledges with thanks Anniversary Day contributions from the following Lodges: Duluth, Saginaw, Butte, Realization of New York, Savannah, Los Angeles, Oak Park, Milwaukee, Flint, Ann Arbor, Selene, Sirius, Chicago, Cincinnati, Lodge of the Inner Light of Seattle, Des Moines, Grand Rapids, Schenectady, Medford, West Side of Buffalo, Port Huron, and Atlanta; individuals: Mrs. Vera Frisbie and Mr. I. W. Leatherman.

Glamor

BY BERTHA CAROL CARRINGTON

The state of being "in love" is glamor pure and simple, as has been proved countless times by the fact, that when it was gone, it left nothing behind it but boredom or actual hatred. One may be in love with anything, or anyone, even with oneself; the latter, in exaggerated cases, resulting in what medical science calls megalomania.

Real love, of course, may be behind glamor—and frequently is—but is not glamor itself, and has little chance of demonstrating its existence until glamor has gone.

Real love is egoic and therefore eternal — and has been built up by many lives of companionship, — through all kinds of relationships. Real love expresses itself through, and in, the personality as tenderness, sympathy, understanding, the desire to serve, the wish to protect, (even from oneself if necessary), the urge to give, even when there is, or can be, no return.

Glamor disguises itself in all these beautiful attributes, but underneath it is implacably selfish, it desires to have, to possess utterly, it wants a strangle hold on both body and soul of the beloved, though the glamored one does not know this, and never can be made to see it while the glamor holds sway.

Usually it is only "with pain and desperate cries from the deserted lower self" that the soul shakes itself free, to fall a victim again at the first opportunity, unless it has come to understand that glamor is merely obsession by one's own thought forms, and determines to end it forever. This it can do, given knowledge and will sufficient to its purpose.

One can become glamored by anyone of either sex, and once glamored, everything, including the loved one is seen through this glamorous medium. ("The dead sea fruit assumes the most glorious mystic appearance only to turn to ashes in the mouth and gall in the heart"—H.P.B.) Nothing therefore is, or can be, seen truly, as it really is—and since truth, (that is, the ability to see and express truth) is the basis of all the virtues, it is obvious the Path cannot be attained until one has reached the point where hopeless glamor is impossible, in other words, the would-be disciple

must have attained the power to break up and dissipate glamor when he becomes conscious of it forming about him, this, as said before, implies knowledge and will power, for so powerful and insidious is it, the first effect of glamor is to render one incapable of struggle, by taking away the desire to resist, and substituting in its place the conviction that if it, the glamor, is given up, life will be a barren, joyless waste.

"Glamor is the most dangerous weapon used against the disciple, it can only be foiled by a soul that is true to the core." (A.B.) That is by one who desires truth above everything else in heaven or on earth, and who is therefore willing to give up personal pleasure to attain it. When such a soul becomes glamored, if his own efforts to extricate himself fail, then (because of his hunger for truth), the Lords of Karma step in and allow him to receive some crushing blow of fate, which frees the aspirant, at last, through much suffering.

But why make such waste necessary? Why not prevent the glamor from forming in the first place? It is perfectly possible because it is self created. Every thought about a thing or person stays in one's neighborhood; when enough of these detached thoughts have accumulated they reach the saturation point so to speak, and, as it were, solidify about one, and we are thereby shut irrevocably into a shell of our own making, thenceforth every idea that reaches our consciousness, whether it comes from without, or from the Divine within, must pass through this distorting medium.

Knowing this, there is but one obvious course to pursue. Watch, not "your step", but your thoughts. When it is found that they constantly turn toward some particular object, stop that turning at once, and think resolutely of something else, anything else may serve, but if one would be sure of victory, let the substituted thought be the highest one knows. "Live in the Eternal, this giant weed cannot flower there, this blot upon existence is wiped out by the very atmosphere of Eternal thought." In these words lies the key to attainment. The Path is not for him who disregards them.

Library Propaganda

Report of J. H. Talbot in Library placements for the two weeks ending November 21st.

| Town | State | Name of Library | No. of Books Placed |
|-----------------|--------|--------------------------------|---------------------|
| Pomeroy, | Ohio | Public | 3 |
| Athens, | Ohio | Carnegie Library of the Uni... | 7 |
| Parkersburg, | W. Va. | Carnegie Library | 8 |
| Wheeling, | W. Va. | Public Library | 10 |
| Moundsville, | W. Va. | Public Library | 3 |
| Marietta, | Ohio | Public Library | 6 |
| Salem, | Ohio | Public Library | 5 |
| Wellsville, | Ohio | Carnegie Library | 3 |
| East Liverpool, | Ohio | Carnegie Library | 3 |
| Cambridge, | Ohio | Public Library | 5 |
| Steubenville, | Ohio | Public Library | 6 |
| Alliance, | Ohio | Public Library | 5 |
| Ravenna, | Ohio | Public Library | 4 |

| | | |
|----------------|---------------------|---|
| Kent, Ohio | Carnegie Library | 6 |
| Cuyahoga, Ohio | Taylor Memorial | 3 |
| Bierce, Ohio | University of Akron | 3 |

Public Library Fund

| | |
|------------------------|----------|
| Canton Lodge | \$ 3.60 |
| A Friend | 150.00 |
| Mrs. M. Belle Kemper | 3.00 |
| Mrs. Charlemagne Tower | 200.00 |
| L. W. Rogers | 5.00 |
| Total | \$361.60 |

Note: Libraries sometimes ask for more than the three to six books that are ordinarily placed but, although the books are purchased at wholesale price, we have not money enough to enable us to comply with the request.



The Great Pyramid, Its Divine Message, by D. Davidson and H. Aldersmith. Second revised edition, May 1925. Published by Williams and Norgate, Ltd., London. Price, Cloth, \$10.00, through The Theosophical Press.

This is a big book of five hundred and sixty-eight pages, seven by eleven inches in size. It is offered as "an original co-ordination of historical documents and archaeological evidences," with "a narrative of new discoveries concerning civilizations and origins." It gives us the latest word on that ever-fascinating subject, Egyptology.

Its array of data is prodigious, covering the range of I. The History of Geometry and Metrology; II. Gravitational Astronomy; III. Astro-nomical Chronology; IV. Archaeology and History; and V. Theology. The form, however, of presenting to the reader these several series of facts, with their authoritative establishment in five different independent branches, is a most happy one and constitutes an essential feature of the book, and one we cannot too highly praise.

Each of the five subjects enumerated above is given separate treatment, and each one in turn is handled in three sections. Section I of each chapter is written as a thesis "approximating the requirements of a popular exposition and including the summary and conclusions relating to all the data under that head;" there is a minimum of technical and supplementary detail, and the central argument is maintained without digression. Section II under each head deals with the discussion of accessory data bearing on Section I, and therein is displayed an unsurpassed wealth of plates, charts, diagrams, historical tables, picture illustrations, tablets, calendar lists, etc., etc. Many full-page plates show an extreme concentration of data and detail, yet so arranged as to be generally self-explanatory. The writer has never examined any book on Egyptology so rich and comprehensive in this particular feature of diagrammatic illustrations. Section III of each head contains technical descriptions of all this matter in Section II, with reports of additional investigations and criticisms relating to the same.

In other words, the book is "stratified." Read the first sections of all the chapters and you have a popular exposition of the theme. Any who would care to dig into the sub-soil (Section II) of each chapter can vigorously delve there till they virtually lose themselves in its labyrinths. And underneath, still, are the foundation-ledges which Petrie and Budge, Maspero and Marsham Adams, and others have uncovered. Those who care—and can—will find there, in Section III, ample opportunity for hard work with the sledge-

hammer of research and the crucible of discriminative analysis.

But what is the theme, and its central argument? What the Divine Message of the Great Pyramid? The authors' conclusions might be epitomized into a sort of running tabulation as follows:

1. That the Great Pyramid is a monumentalization of the science of a former civilization built for the purpose of handing down to posterity a clear and definite message.

2. That it is a graphical, or geometrical, representation of a precise science of Natural Law and of a cosmical Law of Relativity known to the ancient builders, and that it contains a structural symbolism of the highest form of religious belief which man is capable of attaining.

3. That it is not only a record of things past, but also a prophetic indication of future events.

4. That there is found in the Message that which is particularly addressed to the present era, and especially to the British and American peoples.

5. That it conveys a divine revelation as to the next Coming of a Messiah, and serves to identify certain datings of epochs and phases relative to the inception and evolution of the approaching Messianic Era.

Naturally the interest of every reader of THE MESSENGER is personally augmented by the last statement. To go into further explanation here would necessitate space far exceeding the limits of a book review. Yet we should all of us have the "proofs" given by these scientists as part of our stock-in-trade on this vital topic of the hour. So, believing that the price of the book is prohibitive for many, we are offering, if it is desired, to write a special article for a later issue of THE MESSENGER* presenting the particular data recorded, and the interpretation thereof, as to the expected Second (?) Coming.

Fortunate indeed the libraries that can afford to stand this tome of wisdom on their reference shelves for all to mull over its wonder-pages!

Isabel B. Holbrook

*To appear in the February issue.

Talks on the Path of Occultism, by Annie Besant, D.L., and The Rt. Rev. C. W. Leadbeater. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$5.50, through The Theosophical Press.

Of recent books published under the theosophical ægis, *Talks on the Path of Occultism* is the most impressive of format. The book comprises nearly a thousand pages, it is printed on India paper and bound attractively in blue cloth. There

is a detailed Table of Contents and an exceptionally long Index for reference. In fact, the book will achieve its main purpose as a source book.

The volume consists of talks given at various odd times by Dr. Annie Besant and Bishop Leadbeater to students and inquirers, on three important mystical works: *At the Feet of the Master*, *The Voice of the Silence* and *Light on the Path*. In the middle section have been incorporated some talks on *The Voice of the Silence* given at Sydney by Mr. Ernest Wood. The book is in the nature of a commentary on these three books, passage by passage. As such, it has its special value for those who are seeking all the enlightenment they can get on any of the three works in question.

The method of the book consists of taking a single sentence or group of sentences embodying one thought; this is first expounded by Dr. Besant and then by Bishop Leadbeater. This method has been pursued quite consistently in dealing with *At the Feet of the Master*. The two authors deal with this section very fully indeed; there is even a good deal of repetition. The comments are really recorded talks, in many cases the two commenting at identical times so that one will be found to have used the same phraseology and even the same analogies in some instances. This undoubtedly weakens the literary quality of the book as a whole.

At the Feet of the Master is a very simple treatise and was intended to be so; a deal of explaining gives it an air of complexity. On the other hand, *The Voice of the Silence* is a book which requires a good bit of explanation for Western students. It involves the use of terms which are unfamiliar to us and it deals with cosmic processes in which the average mind is utterly unversed. In this section of the volume Mr. Wood's contributions are invaluable. He is an able Sanskrit scholar and is easily able to expound the turns of speech with which this exquisitely beautiful book abounds. Mr. Wood is primarily an occultist and he deals with one of the most occult documents in theosophical literature in precisely the manner in which it should be handled,—not as a code of morals or an interesting bit of Oriental literature but as the profound work it is for the real aspirant upon the Path of Holiness. There are implications in *The Voice of the Silence* which are here arrested and made luminous to the student.

Dr. Besant participates but little in the final section of the book, that dealing with *Light on the Path*; the major part of the work has been done by Bishop Leadbeater. As is commonly known, he is a very great clairvoyant and he talks from the viewpoint of a clairvoyant. Thus it is not necessarily philosophical; it is rather the record of a series of observations almost unrivalled in variety and extent. He throws out meager suggestions which are fascinating,—bits of ancient lore or scraps of history based on clairvoyant observation. This method of presenting history is, of course, not yet acceptable to the world at large but it makes for alluring reading, whatever one's beliefs. His method naturally tends to veer away from the object in hand, the exposition of

an important and deeply occult treatise; too, there is always the tendency in a commentary approached from this angle, of the author going up alleys personally attractive to him, often not germane to the matter in hand.

Talks on the Path of Occultism is not a book to take lightly up and read. The subjects handled, although all linked together by a common thread, the Path itself and the approach to it, are too diverse for consecutive reading. But as a reference volume, this will undoubtedly find a place in every comprehensive library of theosophical and related subjects.

A. Eugene Deaderick

Meatless Meals Made Easy, by F. E. I. Mills.
Published by The Theosophical Publishing House, London. Price, Boards \$0.35, through The Theosophical Press.

A non-meat diet is slowly but surely becoming a matter of general principle among mankind. Many who feel the urge to drop meat from their diet often feel seriously handicapped in finding a satisfactory substitute to replace the flesh food in their menu.

The little book *Meatless Meals Made Easy*, although not a scientific cook book dealing with food values is a collection of simple recipes, hints and suggestions that have been tried out and found from experience to be helpful and acceptable to people endeavoring to follow the meatless diet. It contains wholesome advice for general vegetarian cookery, and for the lone vegetarian living in a family where the rest take meat and also for the vegetarian living alone.

Being an English publication some of the terms used may not be familiar to us, such as: Marmite, Emprotte, Nuttes, etc. These correspond to Savora, Savite, Vegex, and vegetable fat (Crisco, etc.) used in this country.

The chapter on "Consistency" points out that to be a vegetarian is good but is not sufficient if we mean to be of service in the humanitarian movement. To be consistent with regard to animal products, vegetarians must realize that there are other possibilities than that of food. Gloves of skin need not be worn. Vegetarian soaps and candles are on the market. Many varieties of leather substitutes for bags and purses are produced. Non-leather boots and shoes are on the market, and some are very satisfactory. Also there are many smart substitutes for furs and feathers.

Great events are ahead of us and we may each do our bit to further the Great Work.

Mina H. Ropp.

Narada Sutra, An Inquiry into Love. Translated from the Sanskrit by E. T. Sturdy. Published by John M. Watkins, London. Price, Cloth, \$.75, through The Theosophical Press.

This little book, attractively printed and bound, presents the case for the path of *Bhakti Yoga*, the path of spiritual unfoldment by the method of love and devotion. It is asserted that the path of love is the easiest and the greatest; it

is self-evident and does not depend on other truths; it is of the nature of peace and supreme bliss; it is its own end.

The nature of love is extreme devotion to some one; it is immortal. Obtaining it, man becomes perfect, immortal, satisfied.

Narada defines love as surrendering all actions to God, and feeling the greatest misery in forgetting God. Incidentally we note that Vyasa (later the Lord Buddha) defines love (bhakti) as devotion to worship; Garga says it is devotion to hearing about the Self; Shandilya says it is the unbroken feeling of the Universal Self in one's own self.

It soon becomes apparent to the reader that this love is not that earthly love which furnishes the central theme for almost all novels, plays, and much of the life of human beings. "Love cannot be made to fulfill desires, for its nature is renunciation."

While "renunciation is the giving up of ritual and worldly affairs," it is recommended that the devotee should follow in worldly affairs and in the Scriptures, whatever is in conformity with the ideal of love. "Let the injunction of Scriptures be followed until conviction has become firm."

It is interesting that love is said to be devoid of the three qualities, or *gunas*: "Devoid of the three qualities, without desires, ever increasing, continuous, having the nature of subtle perception." Here we may recall what is said in the Three Truths of *Light on the Path*: "The Principle which gives Life dwells in us, and without us, is undying and eternally beneficent, is not heard nor seen nor felt, but is perceived by the man who desires perception."

Evidently what the ancient sage Narada conceives as love is very much the same thing as is given as the fourth qualification for discipleship in *At the Feet of the Master*, where it is said that love is the most important of the four, "for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient."

Very fine is the method by which this love is to be realized: "The teachers thus sing the means of reaching it. By giving up sense objects and worldly company. And by unbroken devotion. In the world also by repeating and hearing the praise of God. But principally through the compassion of the great, or by a spark of Divine mercy. The company of the great is hard to get, hard to reach, and never in vain."

"In all times, Love is the greatest thing."

The little book is worth having and keeping with the classics of occultism; and above all its material should be meditated upon by all, whether followers of the devotional path or of other paths.

C. Shuddemagen

Stars of Destiny, by Katherine Taylor Craig. Published by E. P. Dutton & Co., New York. Price, Cloth, \$2.00, through The Theosophical Press.

This book is intended to convert the scoffer at celestial science. The author gives a very interesting historical sketch, covering the countries

wherein astrology exerted its hold over the people. She points out that among the ancients astronomy and astrology were not separated as today. The Chaldeans and Egyptians thought it not strange that the stars should influence mankind as well as nature.

The second chapter is devoted to comets and their effects upon mundane astrology. We are given the years in which various comets are seen and the disastrous results upon world history.

Another chapter is "Astrological Predictions Verified." Some of the prophecies go back into the past centuries, but most of them deal with the World War of 1914. The nativities of the rulers over the countries involved are noted, with a view to showing the conditions that would affect each nation.

The balance of the book handles the casting of horoscopes, and their delineations. I must add that her mathematical directions are not intended for the serious student of astrology. She is not definite enough, nor do her instructions tend to exactness. However, for the layman who wishes to have only a cursory knowledge of how to quickly erect an approximate chart, her rules are not complicated.

Some of her interpretations of planetary aspects and positions do not seem to check up with authorities on these subjects. Many of them appear to be arbitrary. As noted before—a true astrologer must consider the intrinsic nature of the planets, signs and aspects, then synthesize the individual chart before him. A certain condition in combination with other indications denotes one thing, while in another chart it may have a wholly different bearing.

Several example horoscopes are given, and their judgments worked out, which always helps a beginner. A glossary is added which is always useful to a novice who takes up astrology without a teacher. The opening chapters may prove of value to any astrologer, as much interesting data has been collected. The succeeding chapters form a contribution to the textbooks for beginners.

I. A. B.

Women in Ancient India, Moral and Literary Studies. By Clarisse Bader, of the Paris Asiatic Society. Published by E. P. Dutton & Co., New York. Price, Cloth, \$4.00, through The Theosophical Press.

The Western world has in general looked askance at the Hindus' treatment of women. This, for the most part, is caused by a lack of understanding of Hindu ideals. In her *Women in Ancient India*, the author has attempted to justify woman's place in Indian society. Her interest in and sympathy for woman is keen, in places almost overbalancing judgment. Her understanding of the very remote times when the laws of Manu were first given to His people is more potent than is her understanding of the comparatively recent era. We might wish, for instance, for a more complete appreciation of the doctrine of Buddhism and Krishnaism in a book of this sort.

This book can perhaps best be recommended for the beautiful stories it contains of the Ma-

habharata and the *Ramayana*. Only those portions of the great epics are used which deal particularly with women, and the feminine reaction to each incident is the main theme. Clarisse Bader believes that the moral grandeur of woman-kind has been grossly depleted since the heroic period, and that woman's place is less noble since the battle of Kurukshetra.

From the exoteric standpoint we have in this book an excellent interpretation of Hindu ideals. The inner meaning of the ancient Aryan legends has not been touched on. But for a history of the women of India you could not do better than to read this book.

Jeanne Dumas

The Faith that Overcomes the World, by Van Rensselaer Gibson. Published by The Macmillan Company, New York. Price, Cloth, \$1.00, through The Theosophical Press.

To many people it seems that the materialistic age in which we are living is about to crumble to ruins to be replaced by a new civilization founded along more spiritual lines.

In this book the author shows in a simple practical way how this change can come about, first through the individual, and then to society in general.

The great human ills that menace society he places under six headings—Fear, Failure, Ignorance, Sin, Sickness and Death—all of which

may be overcome by the proper application of faith. This faith is not faith in the ordinary sense of a blind trust in an omnipotent God, but the unlocking of a vast dynamic force which works through a man, healing body, soul and spirit. This force is released through prayer and fasting,—intelligent prayer, and fasting in a broad sense by the putting away of the great spiritual sins of sensuality, hate and fear.

There is an interesting chapter on the sub-conscious mind and the important and often detrimental part it plays in the success or failure of our lives. Here, too, Faith or the "spiritual consciousness" which we developed through prayer works wonders.

Ignorance may be overcome by searching within one's own inner self for the Divine wisdom. He says "There is a power within which knows all things. By absolute faith in that power and by conformity to the conditions of its free operation, the knowledge possessed by that power is made available for us."

The life of Jesus is very closely followed and it is claimed that the same power manifested then is available now. All that limits us is our present imperfect state of consciousness.

At the close of each chapter are short themes for meditation, and Scripture references confirming the statements made.

The book should appeal to any earnest Christian as well as to those interested in spiritual psychology.

Ruth Leighton

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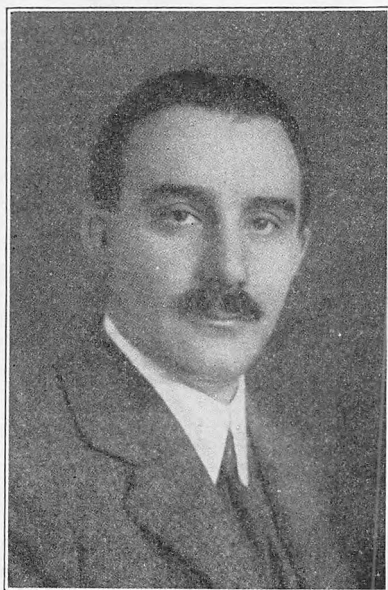
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