

THE MESSENGER

VOLUME II

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NO. 7

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KROTONA

It is a hopeful sign that the members of the Section who are not directly connected with Krotona at all are influencing themselves to secure the final payment of the indebtedness on the lands here before next summer. Mrs. A. Ross Read, who spent several months with us last winter, of her own initiative conceived the idea and became enthusiastic over its fulfilment. She offered her services to go out in the Section and help to raise the necessary money to retire the debt.

Another who offered his services was our good friend Mr. E. Y. Blum, of Kansas City, and both of these are showing the spirit that is in them by active efforts along this line.

Finally, Mr. H. H. Shutts, a prominent business man of Oakland, California, has offered to take over the entire management of the work; has put up \$1,000.00 to begin with, and has offered not only his business talents but his office force to carry on the work. Mr. Shutts is a member of the Society and one of our most successful business men on the Coast. I feel sure that, with such zealous enthusiasts behind the undertaking, when our Presi-

dent arrives next summer she will have the pleasure of setting fire to the mortgage in a celebration which no doubt will be witnessed by very many Theosophists. The amount due is not greater than a sum practically equal to that which would be collected if each member paid ten dollars.

FROM MR. ARUNDALE

A letter from Mr. Arundale says: "Kindly convey in the proper quarter the grateful thanks of Krishnaji and myself for the greetings of the American Convention. . . . I feel renewed strength through the American Convention's generosity."

LAST DAY FOR-MSS.

All material intended for publication in THE MESSENGER should be in the hands of the editor by the tenth of the month preceding. For example, manuscripts for publication in the January number should be in hand by the tenth of December. In conforming to this rule contributors are requested to be mindful of the fact that approximately five days are required for transportation from the extreme East.

FEDERATIONS

The following interesting program formed the basis of the first Annual Conference of the Great Lakes Federation held October 22-25 in Besant Hall, in Chicago. These minor conventions held during the year between the Conventions of the American Section ought to prove very useful in the work.

Thursday, October 22

8 p.m.—Reception of Visiting Officers and Delegates.

Friday, October 23

10 to 12 a.m.—Opening of Conference by the President.

Roll Call of Delegates.

Report of the President.

Report of Secretary and Treasurer.

Report of State Representatives.

Report of Lodges.

2 to 5 p.m.—Report of Round Table.

Report of Lotus Circle.

Report of Stereopticon Lectures.

Report of Prison Work.

Report of Mystic Drama League.

Report of Press Work.

Report of Theosophy in Foreign Languages.

Other Reports.

6 p.m.—General E. S. Meeting.

8 p.m.—STORY OF THE OTHER WISE MAN.
(Illustrated by the stereopticon)

Under the auspices of the
ROUND TABLE

Ella Blanche Beckwith, Senior Knight
for Illinois.

Saturday, October 24

10 to 12 a.m.—Five-minute Talks on Physical Culture.

Work with Traveling Men.

Actors and Other Professions.

Book Sales.

Propaganda Literature and its Distribution.

Education of Children.

Other Lines of Propaganda.

3 to 5 p.m.—Members of the Federation are the guests of Lodge Akbar, Fine Arts Building. Dr. Van Hook will give a lecture to T. S. members only. Subject: *Some Essentials of the Occult Life*; after which tea will be served.

8 p.m.—THE QUEST OF THE GRAIL.

Prologue and Synopsis of Story—
Mary Lloyd Abell. Act II. Scene 6.
The Testing of Galahad.

Flower

Maidens

Galahad

Elsa

Wilda

Carol

Linda

Evangelina

William J. Fordyce

Paula Kaliski

Elizabeth Stringer

Fay Lyon

Helen Wheatley

Gertrude March

Under the auspices of the
MYSTIC DRAMA LEAGUE

Viola Marshall-Watson, Director

Sunday, October 25

10 a.m. to 1 p.m.—Conclave of the Temple of the Rosy Cross (open to members of T.R.C. and Candidates only). Those wishing to join the Order on this occasion should communicate with *Mrs. Julia A. Myers*, Chancellor, 10736 Walnut St., Morgan Park, Chicago.

3:30 p.m.—Public Lecture. *The Progress of Thought among Men, showing the Origin and History of Writing* (Illustrated).—*Prof. Julian B. Lindon*.

8 p.m.—Public Lecture, under the auspices of the

ORDER OF THE STAR IN THE EAST.

The Juvenile Protective Association and its Work.—*Erna Strassburger*.

The Secretary of the Southern California Federation sends in the following report:

The Southern California Federation was organized March 28, 1914, by the Los Angeles, Long Beach, Hollywood, Krotone, South Pasadena, Pasadena and Riverside Lodges; San Diego Lodge being the only one in the territory not represented. The following officers were selected: Carlos S. Hardy, President; W. W. Kent of Long Beach, Vice-president; Mrs. A. C. Scudder, Secretary, and Mrs. M. T. Blair, Treasurer. The first meeting was held May 10 at Long Beach, with an excellent attendance. The forenoon session was held at the Universal Temple. A joint lecture on *Life as Seen by the Dead* was given by Mrs. Marie B. Russak, International Lecturer, and Mr. Henry Hotchner, of Los Angeles.

The afternoon session was held in the Park and was addressed by the General Secretary, Mr. A. P. Warrington, on *The Occultism of the Theosophical Lodge*. A question meeting followed, conducted by Mr. Cooper and Miss Poutz. Affiliated activities of the Order of the Star in the East, Servants of the Star and the Lotus Circle were also represented—altogether a most successful meeting.

The Summer Meeting was held August 7 at Hermosa Beach and covered the day. During the forenoon the members enjoyed the unsurpassed bathing in the Pacific Ocean and had a most delightful vegetarian lunch at the Barth Hotel. The program in the afternoon was held at the Hermosa Theatre. All of the Lodges in the District were represented. Mr. J. H. Orme, of Los Angeles Lodge, sang several songs gloriously, and Miss Vida Reed, of San Diego Lodge gave some superb piano selections. There were a number of short and kindly speeches on Lodge work and harmony. Supper was had at the Barth Hotel and the program continued during the evening, the large crowd attending starting back to their homes at nine o'clock after a most enjoyable and profitable day.

The Autumn Meeting was held at Los Angeles Lodge rooms on Sunday afternoon, November 8, and was attended by a large audience, taxing the capacity of the halls. Talks were given by the President and Mr. Knudsen, the principal addresses being by Mrs. Russak, on *The Occultism of Peace and War*, and by our General Secretary, Mr. Warrington, on *Our Privilege as Theosophists in the Present World Crisis*. Mr. J. H. Orme sang and Miss Daniels officiated at the piano. A very interesting and successful meeting.

LODGE METHODS

Mr. Shibley writes: "I have long had an idea that each lodge president should receive, from time to time, a mimeograph circular letter calling his attention to the essentials in his duties, especially to tell of the successful doings in the lodges. This implies that the presidents would be requested to report successes as they occur, and from these the subject-matter for the circular letter be made up. Doubtless some

lodge president would consent to undertake the duty of receiving the reports and making up the circular letter. Dr. Wright would be able to do it well and, I believe, can devote the necessary time. I cannot."

Mr. Shibley's suggestion can be carried out in THE MESSENGER. If the lodge presidents will be sure to write of their successes in methods of work from time to time, we shall be glad to call the attention of other lodges to them in these pages. Indeed, I deem the chief usefulness of THE MESSENGER to lie along the line of official information, advice and instruction to the Servers throughout the Section.

THE PURPLE CROSS

The Animal Defence & Anti-Vivisection Society of 170, Piccadilly, London, has sent out a pitiful appeal for help on behalf of an activity of theirs called the Purple Cross Service, undertaken on behalf of horses on the battlefield.

The Geneva Convention, signed in 1864 by twelve nations and revised in 1906, had for its object the humane treatment of wounded humans in war, and with the rise of the spirit of humanitarianism this object has received increasing consideration by civilized nations. But there has hitherto been no efficient agitation for the extension of the provisions of this merciful convention to animals employed in warfare.

It is to be hoped that the same opposition that was given to the Geneva Convention in its original form for the relief of suffering human beings, and which is given now to the extension of the convention to suffering animals, may speedily be as effectively removed. What horrible beings the poor faithful creatures must feel men to be!

NEW SYLLABUS

We have just received, fresh from the Star in the East Press, Kansas City, Mo., a little publication entitled: SYLLABUS OF MAN AND HIS BODIES. The price of it is ten cents, and Mrs. Blanche S. Hillyer, of 3828 Campbell Street, Kansas City, Mo., has the sales in charge. This little book ought to be very useful to all students of MAN AND HIS BODIES, which is one of the

most important of our elementary study books.

Mrs. Hillyer has in manuscript a syllabus of *THE ASTRAL PLANE*, which she will publish as soon as funds are in hand for that purpose. This no doubt will be realized when the edition of the present publication is sold out.

TO MEMBERS-AT-LARGE

I wish particularly to speak to the members-at-large in this article, for I feel that many are hardly aware of the importance and desirability of becoming linked with a T. S. lodge. It is with the idea of helping to clear this point up a bit for you that I am addressing these lines particularly to you.

You will appreciate the fact that the American Section is one great body made up of separate lodges, or organs, these lodges made up of individuals, or cellular units—to carry out the simile. You can readily see that the forces play through from the Great Ones behind this national body, and automatically flow to the lodges (which are an organic part of the body itself) as well as to their individual members, and that they would thus receive the great force without any separated effort, for it comes to them through its natural channel in this way already established. Whereas for the members-at-large it is necessary to make a separate connection with the Sectional Headquarters, which is a matter of much difficulty in the single cases, requiring the expenditure of much energy which through the naturally-made channels would be his without conscious exertion.

There are other points that may perhaps appeal more particularly to the member-at-large than this rather scientific explanation. Often we receive word that the non-lodge member pays his five dollars to the Section and receives no personal attention, never communicates with a T. S. member, and has nothing done for him excepting the sharing of *THE MESSENGER* in common with all others. Now it often happens that a person becomes a member-at-large because he is isolated from any group of Theosophists, and so perforce links himself

with the organization thinking it impossible and useless for him to join through a local centre. This is quite natural, but it is only right to explain to those who find themselves in this situation that it is possible for them to unite with a lodge centre even though there be none where they are living. It is hoped that the lodges may be awakened to their responsibility towards their non-resident members, and that many may soon follow in the footsteps of Krotona Lodge in having a special work for its non-resident members.

In detail, that Lodge has made it a practice from the beginning to have the Minutes, or Transactions of the Lodge, printed each week and a copy of same sent to every member who lives out of town, without any expense to the absent members above the regular dues of fifty cents per month. As secretary of that Lodge, I can state that the Executive Board has received nothing but grateful and appreciative letters in response to the notes provided by that means. One member has stated that she not only reads the Minutes with the text-book that is being studied, upon receipt of same, but she saves them until summer and during the vacation period studies the book with the notes all over again.

By this method of course there is really no separate study work necessary for the correspondent members, but the regular work of the Lodge is shared with them, and the regularity of the letter going forth each week keeps that person in close touch, making him realize that he has a link indeed with the work and the workers.

ELEANOR R. BROENNIMAN.

HELPFUL COMMENTS ON "THE DEVA OF A LODGE"

To take up our work where we left it in the November *MESSENGER*, I trust you have all carefully read the article *The Deva of a Lodge*. I wonder how many have tried to determine what would be the appearance of the deva of their lodge, could they see him. How many lodges are taking care that their deva shall be well-formed rather than deformed? For each member is partly responsible for the appearance of the deva of

his lodge. It matters not whether the member is able to attend regularly or not, if he has become a part of that organic whole, his thought, whatever it may be and wherever he may be, claims its part in the body of the lodge deva. I would ask each of you to consider seriously your deva and decide whether it would be all head and little heart and no legs, or with a very small head and heart, with very active limbs, or whether the heart side is the overdeveloped part. It is our responsibility to make this thought-form as balanced as possible and, in order to do that, all types and temperaments, devotional, intellectual and active are needed.

That the head may be well developed depends largely upon the methods of study. To take that point up, of course much of the responsibility of lodge work falls upon the president, for, whatever his personality, so long as he holds that office and stands in the relation of leader to the members, he has the opportunity to guide and aid in a very real way, and upon his wisdom depends in a great degree the success of the lodge.

There are many methods and suggestions—all good—of conducting study classes. We are undoubtedly all agreed that a lodge should have a certain amount of study work. Whether this shall be merely for the lodge members or an open study class must be determined by the local conditions. It is well to base the study work in a T. S. lodge upon one of the books written by our leaders. For a beginners' class, *MAN AND HIS BODIES* is a book to be recommended. One of the best methods for this class is to let each member read a paragraph and have a discussion after each reading. The most important point in conducting a class is to make each person feel his responsibility in making the class a strong unit, and this can be accomplished by everyone taking some part. In a successful class the leader would have, say, five or six pages in the text-book read at the first meeting and would have already arranged questions to cover their subject matter which he would give out after the reading, requesting each one to come prepared to answer them at the next meeting. In this way it would be possible for newcomers to the class to get in

touch with the matters taken up at the previous meeting, and so be able to enter into the reading and work for the next.

The one great difficulty with this is that you may have a very good meeting the first night and the next one numbers will fall off decidedly, the third one gaining once more. You will no doubt see the point instantly, namely, that members do not like to hear themselves speak, and so they will stay away until they think their question has been passed. The leader of the beginners' class should not feel discouraged, for this is not peculiar to the new member. I remember a class of old students who were reading the *Lives* when they first came out, and it had been decided that each one would take a special life and follow its incidents and happenings through from one incarnation to another, thus learning the way in which the karma would act, as well as other lessons. When they began the reading of these about twenty were present, but at the third meeting there were only five, showing that this dislike for mental exertion is not peculiar to the one new in the work.

Only one lodge that I know of has been a success under this question method, where the members have attended regularly. There it has been the custom to read the chapter around as indicated above, and then the president himself would ask questions on the subject-matter. And, by the way, the preparing of the questions and going over of the work before class meetings is particularly helpful, for in that way those who are able to read over the lesson have the matter very clearly in mind and without doubt have made some very distinct thought-forms on the reading; thus when they come to the meeting they are able to re-establish and send out some strong thoughts, enabling those who have not been able to prepare themselves to grasp more readily some of the ideas suggested by the text. In this way anyone who can prepare a lesson ahead of time is doing a real service to his brothers, and the benefit to himself in mental exercise is by no means the big part of it.

For lodge work one of the very best of our text-books is *THE ANCIENT WISDOM*, by Mrs. Besant. There is a very peculiar thing about that book: No matter how

many times one has read it, at each reading some new thought, some fresh gem appears, and one wonders how he could have missed it in previous readings. Yet this is not peculiar, for we have been told that we draw out of a subject according to the thoughts we take to it; hence if we gain something at each reading, it indicates that we have really grown, and that is most encouraging.

It is often desirable to have a study committee, whose duty it shall be to select the book, the methods of study for the class, etc. Sometimes it is well to have different members take a chapter of a well-known book and touch upon the salient points in it, afterwards emphasizing and collaborating from other books. In one lodge I was told that it was customary to have a paragraph read, after which the leader would call upon different members to repeat what had been read, and it was often most surprising to find what wanderers we have for minds.

With this work for the development of the head of our deva, we must not forget the heart, which is such an important organ in every body. The devotional type is just as necessary for the perfection of the lodge deva, of the perfect lodge body, as that of the intellectualist or the propagandist, and oftentimes plays a very useful part in amalgamating the whole. Not only upon him falls the duty of making the lodge room beautiful, but he would be the leader in another group quite as important to the health and well-being of the centre. I am speaking of the Meditation Group. Now it is customary in many lodges to have a three-minute meditation before the work of the lodge begins, and this is held in a meeting open to the public. The meditation serves to keep the atmosphere sweet and pure on the thought and feeling planes for the work of the lodge members. You would never think of asking your visitors to come early and sweep the floor, and dust and arrange the chairs. Why should you any more expect the stranger to come and do the normal housecleaning on the mental and devotional planes? Outside the thought of its being a matter of courtesy, there is a matter of deeper significance, for we may be doing a harm to the layman by asking him to come into our meditation work.

First, he is likely not to understand the meaning of it all, and may quite unwittingly open himself to forces he knows nothing about; and, secondly, we may actually antagonize him for the time being through allowing him to unite in a service on which his understanding is not clear. You can imagine a stranger dropping in at a lodge where the members have a meditation, and see him gazing blankly at space, or possibly apparently dropping off to sleep, and realize the impression that he might carry away; whereas if he could come to understand the significance of it all and the beauty of attuning himself, which might quite naturally come to him as he studied, it would appear differently. We should ever be careful not to put stumbling-blocks in the way of the prospective member. I do not say that these three minutes of quiet are not desirable; in fact, they may be, but surely there should not be any real meditation at this time, for such cannot be done in open meeting effectively.

There is, however, another meditation form which several of the groups have taken up and have profited by, and it will be my privilege to forward this to any lodge members who feel inclined to take advantage of it for the benefit of their own centre. It is a little form that instructs in the simple method to be pursued in reference to the gathering of the members and an invocation that has been prepared by an earnest student for use in this meeting. A quality is always taken for meditation for a few moments, and members are allowed to contribute the thoughts they have gained through quietly contemplating that characteristic.

It is important that the members understand that there are two distinct methods in meditation. One is quite as good as the other, but for the reasoning mind it would be very difficult to adopt the method of the devotionalist, and *vice versa*. The intellectually-inclined naturally take a quality—we will say, unselfishness—and think perhaps first of the dictionary definition of unselfishness, and then dwell upon the essence of unselfishness and, according to his persistence, will follow it back until he finds it embracing all other qualities, having become, as it were, the great truth in that

White Light. For the next step, he will perhaps think how unselfishness is expressed in Nature, how the sun gives forth of its heat and light, how one plant gives way to another, and how the seasons pass in orderly sequence, all for the benefit of the earth. And, finally, he will think of that quality in himself and analyze his expression of it, picking out actions where it was shown and others where it was not, trying to build unselfishness into his character, seeing himself in different situations ever acting the unselfish part, until he sees himself in that one particular acting as a Master might act, and so finally feeling himself one with that Great One.

Now to the devotional temperament, to one whose heart is bursting with love, overflowing with a desire to serve and send forth gratitude and devotion, this would be a very cold and analytical way of meditation. He would hardly be expected to stop and pick his way through a thought, argument by argument. He sees that ideal in his great spiritual Teacher and meditates upon that One, trying to think of himself as a part of that great Being, seeing how that Great One expresses unselfishness, how incapable He would be of showing the selfish attribute and, as he sees Him expressing ever for others, he tries to imagine his Master in his place and notes how He would act in the same routine, peculiar to the devotee. And, seeing Him thus, he suddenly realizes that he too must so act, and thus becomes in very truth unselfish for that instant.

Each has attained the same goal by different roads, one quite right for his temperament, the other the only way for him.

Now we come to the building of the limbs of our deva, the work of the active member, the propagandist—a work so necessary, so vital for the servers we are all struggling to become. There are many methods—such as advertising, keeping notices in the newspapers, urging students to lecture, putting out proper bills to gather large audiences, and the like. It has always seemed to me that the H. P. B. training class appealed particularly to the active propagandists in our lodges. You may be more or less familiar with this idea; how a subject is given by the leader and different ones called upon

to rise and talk for five minutes upon the topic selected. It is remarkable, the moment one stands upon his feet how promptly every idea leaves his head, no matter how old the subject may be, and how, what at some times it would take hours for us to say, in this class we at first find it difficult to use up the five minutes of allotted time. This is not the part that has made the H. P. B. training class the drawback that it is to some, but the criticism by the others later is often a trial. In one class it was made a point to say something encouraging to the speaker each time, and this practice seemed most helpful, for not only did it tend to do away with that uneasy feeling of being torn to pieces after you had done your best, but it tended also to develop in the others that sixth-root-race quality of brotherliness, and it is astonishing how much training it requires to think more readily of the pleasing points than of the eccentricities or the weak points. One need have no fear that this practice will make the speaker conceited, for, the effort being over, the relief will be so great that he will hardly be in danger from flattery at that moment. After all, the happy facts pointed out for one speaker another can benefit by. For instance, if it is brought out that a speaker was most pleasing because he did not swing back and forth, twirl a button, or put his hands in his pockets, the next man will think, "Now I must remember that point when my turn comes."

These suggestions at least offer an opportunity for an interesting experiment to any group of an investigating nature, and I would recommend that none of us lose an opportunity to develop wherever possible that quality of brotherliness. Try always to think of the speaker as your brother or child, and remember how eagerly you would try to encourage a little one making his first attempt.

Of course there is the work of keeping the programs of the public lectures, having the work well outlined and the programs printed in time, so that anyone can hand a folder to an inquiring friend, for every lodge should be holding at least one meeting a week open to the public. These points by no means cover the entire ground for the three types of members, but they are

offered as suggestions, and I trust some of them may prove helpful in the work.

E. R. B.

LODGE WORK

And now to take up our lodge introductions, as promised last month. It is my pleasure to make you a little better acquainted with the centres at Acton, Montana; Ashville, North Carolina; and Amherst, Wisconsin. You will note there is only a nucleolus in each place, or one member sufficiently devoted to place his name in the American Section Lodge Directory, that any T. S. member visiting in one of these cities shall know that a brother is there.

Beginning December first, I will ask you for those first seven days to keep in mind these three centres which Mrs. Hansen, Mrs. Burch and Mrs. Fleming are holding so valiently, and try to draw closer to these members, making it possible for them to feel the strength of our unity and the encouragement that this solid body must lend.

On the eighth of December let us visit in thought our brothers of *Akron Lodge*, Ohio. This lodge was chartered in January, 1908. It now has twenty-one members, among whom are two staunch supporters of our Society, Mr. and Mrs. A. Ross Read. Mrs. Read is doing lecture work through the Middle and Eastern States, having already visited several of the West Coast centres after her winter at Krotona. An original and useful idea is this season being carried out by this lodge, and that is a Theosophical Conversational, held each week, talking over such subjects as *Practical Theosophy*, *The Purpose of Life*, *Does Theosophy Solve the Problems of Life*, *Karma and Reincarnation*.

On December 15 we will think especially of the members in *Albany, New York*. Here we find two lodges, Albany and Harmony. The former was chartered in April, 1908. This lodge owed much in its early years to Miss Boughton, who is now in charge of the cataloguing in the T. S. office at Headquarters. Harmony Lodge was chartered in June, 1913. Its members have done good work in distributing between forty and fifty copies of *AT THE FEET OF THE MASTER*, to-

gether with a good number of *LIGHT ON THE PATH*, besides giving much information to outside friends and acquaintances.

Both these lodges are the result, at different times, of Mr. Rogers's effective propaganda work. Today the two lodges number in membership thirteen and fifteen, respectively, all members in good standing.

Beginning December 22, let us spend the Christmas week with our brothers at *Anaconda, Montana*. Here we come to one of the pioneer lodges in that state, chartered in June, 1902. Mr. Catlin is the president of this lodge, he who is known in our pages as responsible for so much good work among the prisoners. It has now twenty-three members.

December 29. For the new year we will turn our thoughts to the members in *Austin, Texas*. Here again we find two lodges, Austin and Dharma, the former chartered October, 1908, and Dharma in February, 1912, the membership, respectively, thirty-five and eight. It is in this centre that Mr. Dawkins, whose name is familiar to many older students, and Mr. Fred Smith, the gentleman who offered his services as stenographer to the Convention this year, live.

E. R. B.

PROPAGANDA WORK FOR SEPTEMBER AND OCTOBER

In the two months following the close of Convention, I have given courses of public lectures in six new cities and in two old ones. The former are: Portland, Me., Manchester, N. H., Indianapolis, Cincinnati, Dayton and Fort Wayne; the old ones are Boston and St. Louis.

The plan of campaign this season is not to organize immediately after the close of the lecture course, but to form a class for study and organize a Lodge after some follow-up work has been done. In each of the six new cities study groups have been established, some of them being very large. At Cincinnati the enrollment was one hundred and eleven. The average enrollment in Indiana and Ohio is about seventy. There is little question of the organization of a strong Lodge at such points as soon as we are ready to proceed with it.

While all this sounds most cheering and

prosperous to those who read it, few members have any conception of the difficulties of the work. One of these, for example, is securing a suitable hall. This particular trouble falls to the lot of Mr. Hampton, who travels a week ahead of me. He must find a hall that can give us five consecutive evenings, that seats the required number of people, that is clean and respectable, and that is within our financial possibilities. This is a combination that is well calculated to give Mr. Hampton a chance to work off a lot of bad karma! And he must find the hall with no loss of time, for the last of the advertising must be out a couple of days before my arrival. Meantime he must have programs and window cards printed and work three or four newspapers up to the point where they are willing to talk about the lectures and report them after they begin. Out of his limited time he must also travel from city to city. He places all the window cards himself, sometimes to the number of six hundred.

One reason why we go to an old city occasionally is to make a break in this strenuous program. The pace is too fast (one new city a week) to be held continuously by either of us. Another reason is that an old point usually gives some financial return above the expenses—though often it goes the other way—while all new points are certain to represent expenses far above receipts. Our one ever-present necessity is cash. For the lack of it we are hampered at every point. Our chief limitations on account of it are poorer halls than we should have and less advertising than we should do.

Mr. Cooper is the only other lecturer now in the field, and he is of necessity working only among the Lodges in the eastern states, though I am hoping to have him in this section for a couple of months soon, to assist in the follow-up work.

L. W. ROGERS,
Propaganda Secretary,
 1915 N. Meridian St., Indianapolis, Ind.

TO THE EDITOR:

Your readers may be interested to hear of the Red Cross work which is being carried on by our General Secretary, and which is known under the name of Dr.

Haden Guest's Anglo-French Hospitals.

Soon after the outbreak of war Dr. Guest took out a small hospital unit and established it at Paris, in the Hotel Majestic, where it is rendering good work under the management of Dr. Armstrong Smith, maintaining one hundred beds.

The need for further hospitals was on all sides only too apparent. The numbers of the French wounded were enormous, and the existing organizations for their relief were soon overflowed, with terrible results. Surgeons were not available in numbers sufficient to deal with the cases brought in; hospitals could not be established or equipped sufficiently rapidly; medical supplies were soon, in many cases, exhausted. At Limoges a surgeon operated for a whole week without chloroform; then the strain and horror of it all proved too much for him and he lost his reason. Only a day or two ago another surgeon wrote that the last bottle of chloroform had been used up. In this case, fortunately, it was possible to send out more at once.

In addition to the Hospital in Paris, a second unit of 350 beds has been established at Limoges; a third of about 50 beds is being established at Dieppe, while a fourth consisting of 100 beds will be ready to start, complete in every detail, in less than a fortnight's time.

Money, stores and *personnel* are now being collected as rapidly as possible, with a view to establishing further units and to maintaining existing units. The need for such is very great indeed; the stories of the suffering amongst the wounded French soldiers, as related by eye-witnesses on the spot, are heartrending.

Stores of every kind are urgently needed and should be sent to Dr. Haden Guest's Anglo-French Hospitals, Stores Department, 2, Upper Woburn Place, Tavistock Square, W. C., London, England.

The following are some of the articles needed:

Sheets, blankets, pillow slips, bed socks, pajamas, night gowns, dressing gowns, towels, shirts, socks, braces, slippers, shoes, handkerchiefs, dusters, hair brushes, combs, hot water bottles, soap, tooth brushes, chloroform, cotton, wool, dressings, bandages, 3 inches wide by 6 yards long.

It is of great assistance to the storekeeper if donors will kindly mark on *each* package the name and address of the sender, and send also a full list of the contents in a separate envelope.

It must be added that these hospitals are working under the official sanction and approval of the French Red Cross Society.

A. F. POWELL, *Secretary.*

KROTONA

BY NELLIE H. BALDWIN

AFTER nearly two years' absence from Krotona, I can say truthfully that no period of my life gives me so great a sense of gratitude for any experience as does the recollection of the seven months which I spent there, and I wish that every member of the T. S. in our Section might live there for a time. When I am asked about Krotona, almost invariably the speaker says: "I hope to go to Krotona some day," and my own hope is as sincere that the wish may be fulfilled.

From whence comes the wish to go to Krotona? Perhaps from the idea that in a place withdrawn somewhat from the every-day life of the world, surrounded by others of the same mind who are devoted to the furthering of a great cause, may be realized all that seems most desirable in life. Whatever the cause may be, it is certain that the thought of Krotona exercises a powerful influence, that it takes hold upon the imagination, and that we build into our thought of it our conceptions of what it should be.

We need to realize, however, that Krotona is in the building, just as we as individuals are being moulded day by day into beings more nearly perfect. In that work of building, not only those living there but we who are not there may share. If while there one looks at persons, his dream of Krotona will not be realized; but if the imagination is fixed upon the ideal, one will be inspired to act and think and feel in a way which will help bring it to a state of perfection.

Aside from the influence exerted by the individuals who help to make up Krotona,

there is not the slightest doubt that a powerful agency is at work there which may not be seen or heard, but which has marked effects upon the character. One day, not long after I had gone there, as I walked with a companion along the path to our place of work, I suddenly said: "Do you know, I feel as if my personality is actually slipping away from me daily?" My friend answered: "Yes, and the beautiful part of it is that it will never come back." Now I realize the truth of those words—that as one becomes at Krotona, so will he remain.

In that great centre for the building and the rapid transformation of character, to the end that one may become the sooner really useful, the characteristics of the personality may seem magnified as one's being is filled with the energies and forces which there seem superabundant, but as time passes and one willingly yields himself to the beneficent correctiveness of the great building work, the traits of the personality grow less prominent, and in that work one feels so strongly the silent encouragement of others who have faced similar trials that one is stimulated to endure to the utmost and to do his best to become the being one should be to live harmoniously and helpfully there.

The influence of Krotona does not stop with those who are there, for each person who visits it for even an hour carries with him as he goes away something of the place which he transmits to his fellows. This fact, if fully realized, would immeasurably deepen the feelings of many towards Krotona. Greater still is the fact that Krotona comes to us constantly in the thought or

sensing of some one there, for there is not a moment in which some effort is not being made to definitely reach out and gather into one whole all who are in the Section. No one can dream what this means who has not been there and endeavored to assist in such a work. Think what it means to be brought constantly within the influence of Krotona, through the many links which exist, and of the outpouring of force through such channels upon us to help us in all that we do!

It is absolutely true, as has been stated over and over again, that Krotona belongs not to the few persons who live at Krotona but to us all, to every Theosophist in the Section; Krotona is yours and mine and, whether we know it or not, has its influence upon us. Shall we not, then, make it more fully ours? In all countries, in all times, and under all religions, in what manner does the aspirant become more fully identified with that to which he looks for inspiration in his daily life? There is only one way. Through gifts. Gifts of what one has accumulated, or of oneself in service or effort or time, or whatever one may have to offer. Wherever we are in the Section, in some degree Krotona with its outgoing energies and influences is enfolding us, and sooner or later we shall all come to realize this and endeavor to make ourselves a part of it by some means, by giving to it more of ourselves.

Krotona holds in store for us undreamed-of possibilities. No member of the Section can hope to give an equivalent in money for that which some individuals have given to Krotona in personal sacrifices to bring it to the point where it is today in the life of our Section. Only similar sacrifices can equal those which have been given—for how long? Nearly three years. As one who lived at Krotona in its first year of existence, as one who loves Theosophy and that which Theosophy is doing now and will do in the future for mankind, personally and unasked, I am going to ask each Fellow Theosophist in the American Section who has not already done his or her

utmost, to let us help to make Krotona the ideal we picture it. Let us make it free from debt. Let us make it physically beautiful. Whether we ever see it with our physical eyes or not, will it not mean much to us to know and think of it as beautiful? But Krotona can never be beautiful in the way we would wish it to be unless we join hands and make it so.

Do we wish Krotona to be given to us, as one of the most precious things in our lives as Theosophists, at the great sacrifice of a few individuals? Do we wish a world prepared for the Christ by the extreme sacrifices of only a few persons? No, no. We wish to do our part. The Christmas season, so near at hand, is a time commemorative of the Christ as we are most familiar with it. It is a time when the principle of giving is foremost in our thoughts; it is a time when we think little of receiving. It would be most wonderful if we might, all of us together with one accord, make Krotona free and, greater than that, give it as a free gift to Those who wait ever for us to come more fully unto Them. Shall we not, by giving to this place, which is more than one can dream, a place where we may feel They love to come, shall we not give from our daily earnings at this season that which will free from anxiety those who have so long borne this heavy burden? Shall we not in that way make Krotona a place free from care, where They may come to look out upon us and bless us? There are nearly five thousand of us, and less than fifty thousand dollars of indebtedness. Let us contrast our situation with that of many of our brothers in Europe who are sacrificing all, even life itself, and how pitiful it seems that we should even *wait* to make this little offering of ourselves to found a centre which means not only much to us now but which may mean far more in the future in the helping of our fellows. And while we give in a material way, let us give plentifully of love also to Krotona, that we may grow to be of one mind, and that spiritual blessings may return unto us, fitting us more fully for service.

WAR

BY JACQUES L. BUTTNER, M. D.

The members will be particularly interested in this article, inasmuch as it was written on board the "Patria" in August, 1914, by the President of the New Haven Lodge, T. S., unhesitatingly answering the call of his country (France) to assist in its defense.—THE EDITOR.

PEOPLE will understand nothing about war so long as they are inclined to think it a chance happening that might have been prevented by a little diplomacy. Even the historian who computes the chances of war be, by force of arms. Needless to say that from the lessons of the past, and claims that it is the outcome of the conflict of interests between nations and the natural antagonism of races, sees only the husks of the real causes that are now hurling those fine bodies of men into a deadly struggle.

Some Christians have found excuses in the BIBLE for their wars; other Christians have abhorred it and made of it the antithesis of the kingdom of God. Humanitarians have aspired to a universal peace brought about by understanding and the reign of reason. In many directions a portion of the truth may be found. War will not be eliminated until its very root-cause is understood and diligently removed.

Darwin's conception of the struggle for life with the survival of the fittest has largely influenced our philosophical thinking. A doctrine sedulously entertained in some nations has been that the strong have a right to swallow the weak, for, if a race be strong, those qualities that make it strong must be good for the whole human race, and they must be inculcated in it, if needs be, by force of arms.

Needless to say that such conceptions partake of considerable conceit and a restricted angle of vision. The thinkers that express them lack the wide understanding that is necessary to put a people, however important, and a period, however bright,

in its true place and relation in the life history of a world with its countless ages past and its unlimited possibilities of the future.

Our thinking is largely polluted by materialistic ideas, and to such an extent that even idealists, even people professing to follow a spiritual religion, take an absolutely wrong point of view from which to judge of things and happenings. Most of our philosophies are hopeless muddles made of a few spiritual ideas hedged about by innumerable physical restrictions. To most people we are not in a world essentially spiritual and subservient to a spiritual idea, but in a chance-happening world of matter in which somehow a few such ideas have been implanted, with many probabilities that they will be uprooted and cast out, leaving the world bare and without a soul forever. The spiritual idea is made to look more like a hare pursued by a pack of wolves, more like a lantern which the wind may blow out at any time. We are as yet advanced only a degree beyond the Middle Age conception of the importance of this world with regard to the whole scheme of things. The spiritual is made to revolve around the material—the material being the centre, the substance, the heart of all things, its laws *the* laws, its fatalities the indubitable, brought about independently and without reasonable connections with the world of consciousness. The sun, of whose light we share but an infinitesimal portion, was considered to be subservient to the earth and a diminutive body. The spiritual world, an infinitesimal portion of whose life suffices to sustain this world, is made to be the diminutive appendage of the material universe.

Let us conceive a more stupendous truth. The mighty evolution, of which the fringe is scarcely touched by the conceptions of science, is a spiritual process. It is not alone an evolution of forms, which somehow happen to express a consciousness for a fleeting moment of time, to disappear forever. It is the evolution of consciousnesses which, by means of the forms try to reach a gradually higher and higher expression of themselves. Our metaphysics are as yet the stammering of a baby. Before we can understand we must have the understanding, but, as no God can come down to us to explain, we must climb to the Gods.

One thing is sure: By its lavish profusion of forms, Nature proves beyond doubt that the breaking of a form of life is nothing to her. Let her be checked for a time in one direction she will blossom more luxuriantly elsewhere, and out of decay bring to existence new and more beautiful beings. A race dies, yet somehow the net result of its long evolution is not lost, it is reborn in a new race and under different conditions. The struggle for life is for some a horrible conception. Can there be a God to devise a world made so that no creature could live without preying upon another? The very absurdity of the natural evolution, as examined in its ultimate results, points out to something of which it is only the shadow, something that is real in a sense that makes this world unreal. Can this life, this struggle, these efforts, these aspirations, go on for a world-period of countless ages, then stop in the last flickering of a dying sun, nothing gained, nothing lost? This is unthinkable. Those who have towered over our humanity from time to time have lived and taught the life of the beyond. So we can rest certain that the form is nothing except a continuous becoming—whether an insect, a beast, a man or a nation. However important a catastrophe may be, it is in the scheme of things; it is not the play of a devil, nor does it come from the ire of a God, neither can it be thought to be a chance accident. A law, *the Law*, is at the root of it. We must learn the law.

The struggle for life with the survival of the fittest is the law that presides over

the development of the forms. As long as the spiritual consciousness is in its infancy it is made a plaything of the impulses and irresistible tendencies of the physical organism. This is so to the extremest degree in the mineral and vegetable kingdoms. The animal world shows a beginning of inward direction gradually awakening. In man the struggle continues, but with increased understanding great suffering supervenes. This is the most important factor in the full awakening of the spiritual self-consciousness. All consciousness is spiritual, even in its densest manifestations. But for a long time it identifies itself with its means of expression. The body, the brain, is but a mirror of the true Self, yet the lower self so mistakes the illusion for himself that he fears destruction of the mirror as Self-destruction. No one who does not sense this deep truth can grasp it. Though apparently ridiculous, it is yet the necessary condition of the successive developments of the forms, which are the steps of the ladder by which the inner spiritual Self reaches his absolute, his glorious Self-realization. How could evolution proceed with earnestness if it were conceived as illusory? It must be a process in which the Self is at first absolutely submerged, to come into manifestation in the process of evolution. The identification of the consciousness with its vehicle must be so complete, so absolute, that the preservation of the body must seem of paramount importance, as it practically is.

So also the different steps in evolution must look as absolute for the time to the evolving entity, however fragmentary they may be to a wider vision. The child has a world that is his world; nothing higher can interest him. The mother is absorbed in the child, the father in the family. To realize vividly the unity of a national life is for the individual a larger life. But even that is only a part of the life of the Great Self who embraces all, who contains all. As individuals, nations must be selfish in order to grow. The people who compose them must live the national life in its restricted point of view. They must have circumscribed aspirations. They must be prejudiced in their outlook. They must be undivided in their love and their interest.

This, of course, pertains to the average individual. It does not mean that advanced souls may not free themselves from narrow national ideas though, lacking some truly high understanding, they may stop at a nondescript figure.

The development of a race or a nation goes on the general principle of the struggle for life, at least as long as no higher principle can be followed. A new race fights first for a foothold, then conquers a land that will become in time its dwelling-place. The individuals that make up infant nations are young in soul. They have the energy and the love of conquest. They have the selfishness of youth, which grows at the expense of all that is unable to withstand its onslaught. The law of forms prevails for the time. Enmities of previous world-periods are brought in for another clash. Even a somewhat decrepit people may die hard and oblige a young one to make most strenuous efforts. Struggles for supremacy in different strands of the same race keep on mixing the human herds, by which the higher qualities will eventually have the lead. Truly the individual partakes in, but sees not, the mighty working of the law. The strong oppress the weak, the weak nurse deep resentment and hatred against the strong. Tribes and nations act collectively, and collectively reap the consequences or store them for future reclaiming. Life in these periods advances mainly by struggle and suffering. Nations, as individuals, are reincarnations of people that lived in the past. They have a "karma" in which all people partake to a greater or lesser extent. The arts of peace come in also side by side with the arts of war. More advanced, gentler souls are born who live, with a higher ideal, self-sacrificing lives. Understanding awakens by the suffering inevitably following wrong doing. Each nation, each race, is the recipient of a high impulse which it must carry forward and emphasize. After war's destructive doings comes the greater good of what the arts of peace can impart. Rome subdued and civilized many tribes that acquired a national spirit thereby. In misfortune the necessity of union for strength comes readily to small opposing factions of a same people. Napoleon's armies destroyed mon-

archies and principalities, but left behind the spirit of freedom. Like a big plow, they turned and re-turned the then inert humanity of Europe. They were a mighty leaven that raised the whole mass by both their good and their evil sides. Nations dying under a conqueror's heel give to their oppressors a legacy of literature, art and science which in turn forces the cruder people to a higher life. It has been said that Greece subdued Rome in dying. India, though despised, will infuse England with a new ideal and a new life.

Our vision is altogether too restricted to understand war. It is not a few centuries of history that we should know. It should be many thousands of years, for humanity was already creating the causes of the present armed conflicts before history seems to begin. Its progress is strewn with the corpses of its many embodied selves. Before a catastrophe occurs, forces have to accumulate in the unseen to which circumstances all of a sudden give an outlet. A great war is a catastrophe which comes only as the breaking of the dam of a great reservoir of foul water. There is no "if" that could have made it change its dreadful outburst. Only a changed attitude stops the filling of the reservoir; a change of doings may empty it slowly or let it dry. For if the struggle for life is the bitter law of development of forms of life and crude national organizations, it is not the final law. Another and higher law will supersede it; it is the law of Love.

The essential of all struggles, of all conflicts, is egoism, both in its individual or group aspects. The grasping tendency wants more and more of all things of true or fancied value to this material life, yet good things become burdens when too much is acquired. The spiritual craving for unlimited expansion of the self is translated in this lower world into craving for riches, for power, for dominion; but these things crumble and leave the soul bare and poor, because they are built on the shifting sand of the material plane. To us belong all things, but only those things are worth getting which remain with us forever. We have the unlimited possibilities of the Universal Self within us. We may run after shadows for a time, but we must eventually

realize the most permanent good. To war for conquest is to run after the shadow. To think of war as a means of getting anywhere is to create war conditions.

After all, the whole process is primarily mental. For years we create war with the mind, then all of a sudden it bursts out. How ridiculous the idea of armed peace as a permanent organization! Can we think war and create peace? The die is cast now, and the struggle must go on to the bitter end. But what is the preventive of war? Create peace in the mind by justice first, by understanding, by love. All life is one; we must learn to act in the unity of all life. The first step is an intense desire to cooperate with all for the good of all. Our friends the socialists follow a wrong path

when they claim to prepare a better world by preaching class hatred and preparing class war. Ay, we may get class war, but the world will not be better for it. Of course many things make the blood boil when we gaze at social injustice; but it is not the evil seeker that has the greatest influence, it is the steady worker, the constant thinker on behalf of justice and peace. Broadmindedness must be steadily cultivated. Ignorance breeds prejudice, prejudice breeds hatred. We must understand all people, all races, all creeds, all ideas. We must become brotherly to the unbrotherly, even to the enemy. The enemy is our friend, he draws out of us the dormant energy, he gives us a chance to forget the smaller self for the greater Self.

THE BIRTH OF THE LORD BUDDHA

BY MARY K. NEFF

*O ye, the dead that are to live, the live who die,
Uprise, and hear, and hope! Buddha is come!*

THE LIGHT OF ASIA.

THERE lived in the seventh century B. C., in Kapilavastu (Nepal) a Sakya king named Suddhodana, of the Gautama clan. His wife, Mayadevi, was beautiful and pure as the lotus blossom. To them was born a child—wondrous, holy, for at his birth heavenly music rang through the skies and angels rejoiced, polluted streams became clear; all the animals ceased their warring, and among men the lame walked, the dumb spoke and the blind received sight.

The child's parents, pondering these marvelous things, were now rejoiced and now distressed; and at last Suddhodana, the king, called to the palace the Rishi Asita, that he might explain them. Asita, when he saw the royal child, wept, and the king, alarmed, asked him the cause. The Rishi said:

"This child will become the Buddha; by the thirty-two sacred signs I recognize Him.

'His pure teaching will be like the shore that receives the shipwrecked. His power of meditation will be like the cool lake. The King of the Law has come forth to rescue from bondage all the poor, the miserable, the helpless.* But I am old and, dying too soon, I shall not hear Him; therefore I weep.'

Then King Suddhodana and Queen Mayadevi called their babe Siddhartha; that is, "he who has accomplished his purpose."

And to Queen Maya-devi Asita said:

"The mother of a Buddha is 'too sacred for more woe'; in seven days you shall pass away from this world."

The queen called her sister, Prajapati, and bequeathed to her care the Holy Child; then "smiling, slept and waked no more" on earth, but entered the bliss of heaven and dwelt among the devas.

*"The Gospel of Buddha," by Paul Carus.

JANMASHTAMI

THE BIRTHDAY OF SHRI KRISHNA

(August 13, 1914, was His birthday this year. It is not a fixed date, but varies with the moon.)

BY MARY K. NEFF

TODAY all India rejoices; North and South are at one in their love of Shri Krishna, the wonderful Child.

All day happy throngs visit the temples, bearing their simple offerings of flowers, rice, ghee, and tiny lamps burning purest oil. At the solemn midnight service of the birth hour, an empty cradle awaits the coming of the Holy Child, and now and then the priest swings it as he chants the longing of the people and their welcome to Him; even as at midnight mass the Christian looks upon the image of the Child in the manger, welcomed by the shepherds and the wise men from the East.

Hundreds of years ago in Mathura, Vasudeva and Devaki, the unfortunate father and mother, awaited in their dungeon the coming of the Child. How little had they thought when King Kansa, Devaki's brother, arranged their happy marriage that their lives would be spent in prison! But even as the king in his own chariot drove them gaily to their new home, a voice had said to him: "The eighth child of this couple, O tyrant, shall be a boy who, in his twelfth year, will slay thee with his own hands"; and the king had instantly turned back and cast them into the dungeon beneath his palace. One by one he had taken their children at birth and destroyed them; and now the unhappy parents awaited the birth of their eighth child, the child who was to free the land from this cruel king.

The wind roared and the rain fell in torrents, the thunder rolled and Jumna seemed trying to break free from her banks. Just as the great palace bell boomed the hour of midnight, the Child was born. A great light filled the dungeon, and the father and mother saw—not a babe, but a vision of Vishnu,* the mighty Preserver, and they saluted Him as Narayan, Savior of the world. All too soon the veil of Maya descended and the Child

lay there helpless, with a terrible death awaiting it on the morrow.

Suddenly a voice was heard, saying: "Arise! Take the young Child and leave Him in the house of Nanda, Chief of the Cowherds, and bring hither the girl child who has just been born there." Not knowing in the least how he was to execute this command, the father arose, took the Babe and wrapped it in his *chuddar*. Then the bolts slid back, the chains fell, and the heavy door swung open. Without, the guards slept and he made his way to the palace entrance. Again the doors opened before him, and he stepped forth into the night and the storm.

But how cross the Jumna? However, he went on. When he reached the banks a jackal suddenly appeared and plunged into the river. Vasudeva followed, knowing it safe to ford behind the beast. And men say that it was Mai Kali who that night assumed the form of a jackal to guide the Lord in safety across Jumna's flood. But Jumna too desired to hold the Lord in her embrace, and she rose higher and higher. Vasudeva raised the Child above his head, but still the water rose till it touched the feet of the Lord, then instantly it subsided and Vasudeva made his way in safety to the other shore.

Soon he reached the house of Nanda, Chief of the Cowherds, and, seeing a light burning in one of the rooms, he entered. There lay sleeping a mother and her newborn child. Gently Vasudeva exchanged the babes and returned to his dungeon.

King Kansa raged on the morrow when he found the girl child and knew his evil design was defeated. He ordered the slaughter of all young children in his domains—but that is another story.

*The Second Person of the Hindu Trinity of Shiva, Vishnu, Brahma, corresponding to the Son in the Christian Trinity of Father, Son, Holy Ghost.

THE APOCRYPHAL TRADITION OF THE NATIVITY

BY ADELIA H. TAFFINDER

THE Apocryphal tradition concerning the Holy Child and Mother amplifies in many particulars the *Gospel* narrative. The chaste and consecrated girlhood of Mary belongs to the story of the Nativity, as each day of her young life was spent in preparation for that great event. When her birth gladdened the hearts of her aged parents, Anna and Joachim, David came and sang her praises upon the harp and an angel appeared, saying that she was the holy Virgin. When she was three years old her parents gave her to the Lord for His Temple and, to their astonishment, she mounted the steep stairs which led to this shrine and presented herself to the priest. When the worshipers saw the child they marveled, on account of the dazzling white light that surrounded her. The priest blessed her, saying: "The Lord hath magnified thy name in all generations. In thee, on the last of days, the Lord will manifest His redemption to the sons of Israel."

The parents had made of her a complete renunciation, and she remained in the enclosure of the temple to be educated with the other virgins. A dispute arising as to who should be her guardian, it was settled by drawing lots. Thus twenty-five priests threw into the Jordan reeds covered with inscriptions taken from the law, and the reed of Zacharias, having alone floated, to him was given the care of Mary.

According to tradition, she required but little human care, for the angels gave her daily ministrations, even bringing her food. Zacharias often found angelic food in her room and, when questioned, she would reply that it was "from God, for God feedeth whom He will."

She prayed unceasingly and received divine teaching. When she reached the age of fourteen years, the Pharisees declared that it was contrary to law for her to remain longer in the temple, and that she must return home and seek marriage. Mary affirmed that she would not do so, as she had made to the Lord a vow of virginity. Then the high priest prayed for guidance,

and an angel appeared, saying: "Zacharias, Zacharias, go out and assemble the people, and let them each bring a rod. To whomsoever the Lord shall show a sign, his wife shall she be."

The priest declared that, according to the prophecy of Isaiah, all of the house of David who were marriageable should bring their rods to the altar and that he whose rod should produce a flower, and upon the end of whose rod the spirit of the Lord should settle in the form of a dove, was the man to whom the virgin should be entrusted. Three thousand rods were laid upon the altar of the Holy of holies, after an offering of incense. The humble old Joseph chose the shortest rod, deeming himself unworthy of such an honor. All had received their rods, without divine manifestation, when Joseph was called to come forward and take his from the altar. When he touched the rod immediately there came forth a dove, whiter than snow, and resting upon his head fluttered its wings and flew toward the blue vault of heaven.

Thus was the guardian chosen for Mary, but Joseph in deep humility went forth to ply his trade, telling her the Lord would protect her. Shortly afterwards, while drawing water at the fountain, the angel Gabriel gave the Annunciation so beautifully described by St. Luke in his *Gospel*:

Hail! thou art highly favored, the Lord is with thee; blessed art thou among women. Behold, light from heaven shall come and dwell in thee, and through thee shall shine in all the world. Thou shalt conceive without sin, from His Word, and shall bring forth a Son. The Lord shall give Him the throne of His father David and He shall reign in the house of Jacob forever; and of His kingdom there shall be no end.

Then Mary stretched forth her hands and raised her eyes to heaven and said: "Behold the handmaiden of the Lord before His face. Let it be to me according to Thy Word!"

In due time the Word was fulfilled. Joseph, the carpenter, returned from his

work at Capernaum in order to make a toilsome journey of eighty miles to Bethlehem, with Mary, for the purpose of enrolling their names as members of the house of David in a census which had been ordered by the Emperor Augustus. It had been a long and weary journey of three days ere the travelers reached the little town of Bethlehem, which was so crowded with strangers for the enrollment that "there was no room for them in the inn." On that "wintry night," while the shepherds watched the flocks destined for sacrificial services, in a rude limestone grotto, or cave, on the straw spread for the cattle, was born the Holy Child Jesus.

Of a sudden came the long-delayed, unthought-of announcement. Heaven and earth appeared to mingle, as suddenly an Angel stood before their dazzled eyes, while the outstreaming glory of the Lord seemed to enwrap them as in a mantle of light, and a multitude of heaven's host stood forth to hymn the good tidings he had brought. Heaven took up the strain of "glory," earth echosed it as "peace," and it fell on the ears and hearts of men as "good pleasure."

GLORY TO GOD IN THE HIGHEST
AND UPON EARTH, PEACE;
AMONG MEN, GOOD PLEASURE!

Tradition records that at the awful moment of Nativity the pole of the heaven stood motionless, and the birds were still.

There were workmen lying on the earth with their hands in a vessel and those who handled did not handle it, and those who took did not

lift, and those who presented it to their mouths did not present it, but the faces of all were looking up; and I saw the sheep scattered, and the sheep stood, and the shepherd lifted up his hand to strike and his hand remained up; and I looked at the stream of the river, and the mouths of the kids were down and were not drinking; and everything which was being propelled forward was intercepted in its course.

In other parts of the world were there signs on that holy night, for peace reigned over the whole Roman Empire; the vineyards of Engedi bloomed, a fountain gushed forth in the cave of the Nativity. A great star called Keryoun, larger and brighter than all that were before it, shone over the cave with inexpressible light from the evening until the morning. It was in the form of a wheel, its figure being like a cross sending forth flashes of light, letters being written on the cross: "This is Jesus, the Son of God." Prophets who were in Jerusalem said that it pointed out the birth of Christ, who should restore the promises not only to Israel but to all nations.

On the third day after the Nativity Mary went forth with the Holy Child from the cave, and the ox and the ass adored Him, thus fulfilling the prophecy of Isaiah: "The ox knoweth his owner, and the ass his Master's crib." On the tenth day they went to Jerusalem, and on the fortieth day after the purification of the Virgin, Joseph took the Infant to the temple and set Him before the Lord. Sacrifices were offered—a pair of turtle doves—in accordance with the commandment of the law of Moses.

ROUND TABLE YEAR BOOKS

A shipment of the 1914 Round Table Year Book has just been received, and the Senior Knight of the Round Table is anxious to dispose of them at fifteen cents each. These little booklets are beautifully arranged and should be valuable to all who have children in their families or who are interested in what the Round Table is doing for young people. They are well worth the price, and we urge our readers to help the Round Table in this endeavor to spread its work. Send orders for these Year Books to: Senior Knight of the Round Table, Krotona, Hollywood, Los Angeles, Calif.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

THE methods of conducting a Lotus Circle may vary greatly according to the age of the children, the number who attend, and the temperament of the teacher. The most successful programs seem to include a recitation of the Golden Chain, a song or two, a short lesson, story and game. The following report, so full of good ideas, will be interesting to those who are teaching or planning to teach a Lotus Circle.

M. T.

BY VIDA REED

I have twenty-two children between the ages of two and thirteen. Children reaching the age of thirteen are graduated into the Round Table, which meets every Sunday morning, just after the Lotus Group service. I have found, through long experience, that a Lotus Group is far more successful if the older and younger children do not meet together. The method of teaching those of different ages is quite different. Young children feel freer, and express themselves much more naturally, when the older ones are not present. I have tried both ways and, though it may be that the difference lies with the teacher's methods, I only know that this plan has solved all our problems in regard to the children's work, that both the older and younger children are happier with this arrangement, and that the two groups are doing good work.

The Lotus Group meets from ten to eleven on Sunday mornings. The best results can be obtained in early morning classes. The children meet first in the outer room. They are taught that the inner room is the Temple, and all careless actions and words must be left outside. I have talked to them about the sacredness of the Temple, and the value of the work we can do there if we give our whole

attention to it, also that we can come into touch with the Masters if we bring the right attitude into Their Temple.

A march is played and the children march in, carrying wands in their right hands and a flower in the left. The wands all have five-pointed silver stars at the top. The room has been arranged before the Group meeting, the chairs placed in a large circle, the teachers' chairs forming part of the circle—on the platform. A pedestal decorated with flowers stands in the centre. (We hope to have a picture of the Christ on this stand soon.) The children march around the circle, putting their flowers on the stand in the centre and also their money offerings. They have their pennies ready before coming into the room. I find this saves the confusion of opening purses during the meeting. The less children are distracted by "little things" the easier their attention can be held.

Then we have a song from the Lotus Song Book—*Happy Little Children, Stand We Here Today, Circle Song*, or *Happy Little Sunbeams*. We sing a song that has been memorized, so that the books are not needed until later. After the march the children take their places in front of their chairs, always keeping the same place. Now repeat the Golden Chain and at its close have a three-minute meditation. Sometimes the children choose their own meditation—for a sick friend or member of the family, sometimes on a quality for our weekly character-building, on which reports are given the following Sunday. Just now we are sending thoughts to the children in stricken Europe, thoughts of courage, strength and love.

Then we have a short drill with the wands, after which the wands are put beside the chairs, the test being to see if

they can put them down so that I cannot hear them. Then the children are seated. They always rise and sit down with a chord played on the piano; it keeps discipline. Now we practice one or two new songs from the books. This month we are drilling on our Christmas songs, and I also hear a few of the children's Christmas recitations each Sunday. We are to have a Christmas entertainment and tree, to be held in the Lodge rooms December 22, at eight o'clock.

We have three other teachers to take charge of the different classes. One of the teachers now tells a ten-minute story. They choose a different subject each Sunday. Mrs. Stanton is giving Bible stories on her Sundays; Mr. Stone gives stories about the bees and ants, also lives of the Great Teachers; I sometimes give memory tests or talks on music and the arts. We always use pictures and objects to illustrate our talks when possible.

The classes follow this, and the children go quietly to their separate classes while music is played softly. The oldest class is studying *FIRST STEPS IN THEOSOPHY*, by Miss Christie. *THE MASTERS AND THOUGHT FORMS*, by Mrs. Besant; *MAN VISIBLE AND INVISIBLE* and *INVISIBLE HELPERS*, by Mr. Leadbeater, are the books studied during the last year. Written examinations are given from time to time. We use the blackboard for the study of thought-forms and the different bodies, and even our little tots of three years know the meanings of the colors and how to draw some of the thought-forms.

The intermediate class covers about the same ground, but the lessons are given orally by the teacher, with questions and answers and sometimes stories.

The youngest class has object lessons on the blackboard, copying these themselves on paper with colored crayons. They have Bible stories, Theosophical truths in stories, lessons about plant life, the animal kingdom, fairies, etc. The classes are all just fifteen minutes long. A great deal can be covered in that time if the teachers have prepared their work thoroughly.

We sometimes have blackboard games about the kingdoms, planes, or a karma game, sometimes question games. I could

send a detailed account of these if anyone wished to know how we proceed with these. Once in a while we hold a special Star in the East meeting. Then we repeat the "Principles," which the children have memorized, study *AT THE FEET OF THE MASTER* and our talks, meditations and songs are about the Lord Maitreya.

When the children return to the circle we have breathing exercises for a few minutes, and a motion song, then children sit down. I speak of the Masters for a moment and we meditate upon Them, asking Their guidance in our lives during the coming week. Then we sing our closing Prayer. All stand and repeat together, with hands clasped, *From the unreal lead us to the Real, etc.*, then march out quietly. We have a loaning library of just children's books and the children generally stay to get these after the meeting, but we try to have them go away from the building quietly.

I think there will be no trouble in keeping discipline if the children are given interesting things to do. Generally the study classes are too long, and they become restless. They need varied kinds of work. I have never had any trouble in keeping discipline, even with the youngest. They all seem to fit into the general atmosphere after the first Sunday. The teacher must be always alert, full of interest, firm, but kind and gentle. The children grow as quickly through the influence of the teacher as through their intellectual study.

I have found the wands and drills of great help. They give the children some concrete object to concentrate on. Also the value of ceremony is not always recognized by Lotus teachers. Our children, here in the West especially, need something to arouse their reverence and devotion. They live lives of outer activity for the most part, and very little enters their lives in the nature of worship and religious aspiration. The ceremonies of bringing the flowers to the altar, the meditations and the closing invocations all help to strengthen the spiritual consciousness of the child, and teach him to look up with reverence and gratitude to the Great Ones who are helping our evolution.

QUESTIONS AND ANSWERS

Q. Are the qualities of the astral and mental permanent atoms decided at the death of the physical body, or can they be further improved by the man during his stay on those planes?

J. H.

A. The improving of the permanent atoms consists in increasing the range of their vibratory power. This is done by receiving impressions from without or by self-directed mental activity from within. The three lower permanent atoms are connected with each other and to the spiritual triad by the buddhic triad called the sutratma, which coils around each of them. From each of the permanent atoms innumerable thread-like branches extend to all parts of the body, subdividing and uniting, forming a fine network of buddhic matter called the web of life. Each body—physical, astral and mental—has its life-web, and as long as it is extended through the body the permanent atoms continue to vibrate and to receive impressions from without; but at the breaking up of the body the buddhic web is withdrawn, winding itself around the permanent atoms and thereby shutting off all impacts from without. For the physical body that takes place at death, but the astral atom continues active—and therefore also to improve—until the astral body breaks up, and the mental atom continues its activity until the buddhic life-web is withdrawn from the mental body at the end of the devachanic life.

O. F.

Q. Being the only one in the family who is a vegetarian and Theosophist, would it be wrong for one of such beliefs to eat foods cooked in animal fats, or gravies and soups, so long as little or none of the actual flesh was consumed?

A. M. P.

A. It is impossible for anyone to judge for another what is right or wrong for him. One who thinks it wrong to eat meat will naturally realize that "gravies and soups" contain the essence of flesh foods and will also abstain from these. There are those, however, who would rather sacrifice their

principles in this regard in order to retain harmony in the family life. While this is a laudable reason, the person who does so cannot lay claim to being a vegetarian!

M. K.

Q. Being a poultry raiser, I raise poultry especially for egg production, but necessarily have many cockerels in some of the hatches. What disposition could one make of them and old stock, and abide strictly by a Theosophist's view of the preservation of all animal life? ...

A. M. P.

A. The only disposition that one could make of such old stock and cockerels would be to feed them as pensioners, which would bring one to early bankruptcy. To be successful in such a business, one must sell everything that is not producing. When the only way to success conflicts with one's principles, then it is necessary to choose between them. One cannot abide by a principle to take no life and at the same time take it. If it is absolutely necessary to be a poultry raiser, then one is living according to the principle of destroying as little life as possible when the cockerels and old stock are sold for slaughter. If, however, one could discontinue the business and engage in something that is free from the taint of blood, and equally honorable otherwise, that would seem to be the duty of one whose conscience is evolved to the point of the sensitiveness of "a Theosophist's view." The decision of such questions is almost altogether an individual one, which each must work out for himself, as it depends upon how much slaughter there is connected with the business, what kind of animal is killed, how determined a man is to live by the principle of non-killing and how much he is willing to sacrifice in order to do so.

There can be but little difference in the responsibility between the man who produces eggs, as the questioner does, and the one who buys eggs to eat. They both necessitate the killing of the non-producing stock.

E. W. M.

BOOK REVIEWS

INDIA AND THE EMPIRE

By Annie Besant. (Theosophical Publishing Society, London. 1914 . pp. 153. 25 cents.)

INDIA AND THE EMPIRE is a collection of lectures given by Mrs. Besant and letters to newspapers, written by herself and others, relative to the condition and needs of India, politically, socially and economically, and also to the discrimination against Indian people by the mother country and her other dependencies.

Few of us in America understand conditions in India. We have formed wrong opinions from wrong and often untrue reports of government officials and Christian missionaries, and we take it for granted that India is composed of a mass of people who are not capable of caring for themselves and who need the curbing influence of England to keep them industrious and useful. These lectures and letters show us the true state of affairs as they exist today. Even the two letters which uphold the government in her treatment of India reveal to us, between the lines, the true story of India's persecution.

No one is more capable of telling us the truth about these things than Mrs. Besant, who knows the Indian point of view because for years she has lived among them as companion and comrade. She knows also the side of the Englishman, because she is herself English and is intimately acquainted with governmental methods. We heartily recommend this book to all who want to know the truth about India and her needs.

C. N. R.

AN OUTLINE OF OCCULT SCIENCE

By Rudolf Steiner, Ph. D. (Rand, McNally & Company, Chicago and New York. 1914. pp. 469. \$1.50 net.)

The unprejudiced, unbiased student will find Dr. Steiner's book a mine of wealth and information. He takes us back to the beginning of our earth planet and beyond, and, through the vision of the clairvoyant, shows the steps by which it and humanity have evolved to their present condition.

It is intensely interesting to attempt to lay aside all preconceived ideas and follow this picture as it is described in detail, and try to realize the immensity of life, even the little which we see manifested about us. We are at once impressed with the barrenness of our language to express these inner conditions, as well as with our own inability to fully understand them.

Dr. Steiner is a clairvoyant of undoubted ability, and describes conditions in such terms as to make the story intelligible even to the lay student. We are told occult science deals with life and the laws of life. It recognizes the fact that man has neither sprung from nothing nor is he destined to evolve into nothingness, but that the life which he expresses expands both ways—backward into the dim past and forward into the glorious future. Man has within him the latent power to understand not only the world about him but also the invisible worlds behind and before him, and it is his duty to develop these powers. If he does not, he not only works injustice to himself but to the whole world and to every being within it.

The occultist searches and understands the laws of life, he is an exact scientist and never quarrels with natural science. Both are working in the realms of truth, which never quarrels with itself. The aim of occultism is life, more life, deeper life, higher life, and any study which leads to morbid weakness and estrangement from the duties of life is not scientific occultism. Efficiency, in every way, is its aim.

All civilized life and all spiritual effort really consist in the one work which has for its object to make the ego the master. Every one now living is engaged in this work, whether he wishes it or not, and whether or no he is conscious of the fact.

It (occultism) does not weaken life, but strengthens it, because it equips man not only with the forces of the manifest world but with those of the invisible world of which the manifest is the effect.

All occult science is born from two thoughts, which may take root in any human being.

. . . These two thoughts are, first, that behind the visible world there is another, the world invisible, which is hidden from the senses and from thought that is fettered by those senses; and secondly, that it is possible for man to penetrate into that unseen world by developing certain faculties dormant within him.

By developing these faculties, then, man is able to perceive and know the essence of all things. Evolutions about him proceed and develop according to his need and demand.

Sleep is a very important phase of life; it is the fertilizer of the waking state, just as death feeds life with the wherewithal to carry on the proper activities for growth and development. From death all living creatures get more life. No living thing could exist without a periodic withdrawal into sleep and, more broadly speaking, into the death state; these are resting and also fruitional states. So in all things the unseen side of life feeds the manifested side, preserves the harmony and makes manifestation possible. Through clairvoyance, spiritual sight, man is able to see and understand this inner side of life; it is a means of exact knowledge, and Dr. Steiner clearly states the method whereby it may be attained. He assures us that: "No human being will, on deeper reflection, be able in the long run to shut his eyes to the fact that his most important questions as to the meaning and significance of life must remain unanswered, if there be no access to higher worlds." C. N. R.

STUDIES IN THE SECRET DOCTRINE

By Leonard Bosman.

(The Dharma Press, London. pp. 34. 25 cents.)

These concentrated notes will be helpful to all students of THE SECRET DOCTRINE. We learn from the introduction by Ada M. Smith, co-organizer of the group, that in 1910 the H. P. B. Lodge of the T. S. in London inaugurated a series of studies of this book as the ordinary activity. Inspired with enthusiasm, two of the members started the London SECRET DOCTRINE Group, of which this pamphlet is a Transaction, and the results have been most gratifying. The subjects discussed are, first, the fundamental principles laid down in the three volumes, then "the three eternal" latent in

every unit, and, finally, Fohat is "summed up in a few words as the relation between the pairs of opposites." These points are elaborated to some extent, and any reader, whether a T. S. member or not, who is sufficiently interested in the study from a synthetic aspect, is invited to communicate with the author. A. H. T.

WOMEN AND POLITICS

By Annie Besant. (The Theosophical Publishing Society, London. 1914. pp. 32. Paper cover 10 cents.)

This is the keenest, sanest, most logical presentation of the subject of equal suffrage that we have ever heard or read. It clears the field entirely of all objections raised, and does it in such a simply convincing manner that he who reads must see. The subject is followed historically, as it has progressed in the world from the beginning of its agitation, but direct application is made to the women of England, since the address deals particularly with political conditions in that country. We recommend this booklet especially to all those who are opposed to equal suffrage. C. N. R.

PATANJALI FOR WESTERN READERS

By Daniel R. Stephen, M. A. (The Theosophical Publishing Society, London. 1914. pp. 41. Price 25 cents.)

This brochure on the Yoga Aphorisms of Patanjali—which were originally written in Sanskrit some considerable time before the Christian era—are "paraphrased and modernized from various English translations and recensions." It is an attempt to render into clear language the essential meaning of each aphorism.

The four chapters are devoted to an exposition of Yoga philosophy and deal with both its theory and practice. In that on *Preliminary Exercises* it is explained that the care of the etheric body consists in relaxation; that of the astral body in the chanting or humming of tunes (as sacred songs); and that of the mental body in vows of devotion to the Master. The chapter on *Meditation* contains many short aphorisms on that important subject. May this booklet bring a message of light to the western world. A. H. T.

FROM THE MAGAZINES

The editorials by the President in *THE ADYAR BULLETIN* for September give interesting views *pro* and *con*—those of the occultist and those of the man of the world—on the principle of free thought and free expression of our leader in regard to social and political work in the Theosophical publications. With her usual magnanimity and fairness, she waives her own liberty of thought and action, while according full justice to opposing views, and decides in future to “confine *THE THEOSOPHIST* and *THE BULLETIN* to the three defined Objects of the T. S.”

The excellent lecture on *Theosophy: Its Meaning and Use*, delivered in Glasgow last June, is concluded in this number. Among other articles of interest are *The American*, by S. E. Girard, *Theosophical Study*, by Nemo, and *The Poet's Vision*, by Aimee Blech.

THE MESSAGE OF THEOSOPHY (September), the Sectional organ of the T. S. in Burma, opens with an interesting and just article entitled *Right Livelihood*, upholding this high standard: “It is required of the Buddhist householder that he shall earn his living only in such ways as will entail no evil; that is to say, no pain-producing consequences to anyone—to himself or to others.” Following this is a re-print of the article *Gautama Buddha*, one of the series in *The World-Teachers of the Aryan Race*, from *THE AMERICAN THEOSOPHIST* for June, and farther on is given an interesting *Summary of Mrs. Besant's Opening Address* at the Educational Conference.

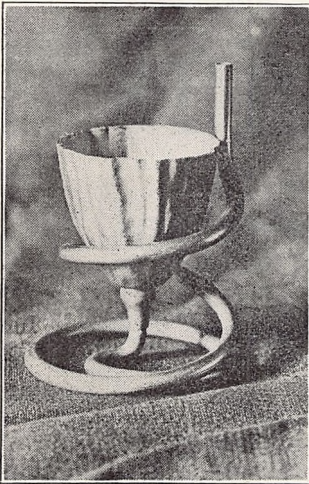
REINCARNATION (November). The eleventh number of this official organ of the Karma and Reincarnation Legion contains fifteen topics concerning those vital truths. Besides excellent articles by the editors, Mr. Unger writes on *The Mystery of Memory* and Mr. Lindon sounds forth a pleasing note in his poem *The Flowers*. Several short essays and stories are contributed, thus making an interesting issue. Reincarnation is a light-bringer to the world, and should be in high favor with propagandists.

The October number of *THE HERALD OF THE STAR* maintains its high standard of excellence and is one of great interest, encouragement and compelling thought. The selections given by Mr. Arundale from *The Times* afford excellent advice for both war and peace conditions, and for all nations. The entire *In the Starlight* section is of unusual helpfulness. *The Joy of the Coming*, by Elisabeth Severs; *Mysticism in the Early Christian Church*, by H. Twelvetrees; *Will Christ Come*, by John Barron; and *A World-Teacher Amidst Race Prejudice*, by Nellie H. Baldwin, all merit favorable comment.

The September and October numbers of *THE SEEKER*, the official organ of the T. S. in South Africa come to us with the pretty and original new cover, and much interesting reading matter. *The Duty of Every Member to His Lodge*, by C. E. Nelson, the General Secretary for that Section, brings home to every lodge member some plain truths none can hear too often. Some very pertinent questions are asked which might well be given at least once a month in every lodge.

All lovers of exquisite prose will welcome the November number of *THE BIBELOT*. It is made up of three essays—*On Sacramental Things*, *On Rest*, and *On Coming to An End*—by Helaire Belloc, that clever writer of whom the editor says he is “both wonder and wild desire when you come to know him at his best.” The first reading shows clearly that he has a decided distinction in style. He throws many beautiful silhouettes upon the screen of thought which require a certain spirit of contemplation to fully appreciate and enjoy. This trinity of essays is attuned to the same key-note of metrical expression. The following quotation is an example:

“For everything in nature has in it something sacramental, teaching the soul of man; and nothing more possesses that high quality than the motion of a river when it meets the sea. The water at last hangs dully, the work is done; and those who have permitted the lesson to instruct their minds are aware of consummation.”



This little cut represents an incense burner in brass, especially designed as a Krotona Souvenir by the Arts and Crafts Guild at Krotona. The lotus seed pod is intended for burning the cube incense; the end of the stalk for the stick incense.

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Financial Statement, October, 1914

RECEIPTS

Fees and Dues.....	\$ 312.36
Donations	193.58
Tryon Fund.....	12.50
Propaganda Literature.....	7.40
Refunds	57.70
Exchange on Checks.....	.16
Messenger — Donations and Subscriptions	2.76

\$ 586.46

Cash Balance, Oct. 1, 1914.. 2,433.89 \$3,020.35

DISBURSEMENTS

Salaries	\$ 95.38
Postage	5.00
Propaganda Expense.....	100.00
Furniture and Fixtures.....	1.50
Convention Expense.....	23.00
Stationery	52.89
Telegrams	11.65
Refund Donations.....	8.00
Exchange—Petty Cash.....	50.00
Special Investment A.T.....	946.15

\$1,293.57

Messenger:—

Mailing Deposit..	\$ 10.90
Postage	10.00
Paper	195.82
Printing	79.80
Salary	22.50

319.02

\$1,612.59

Cash Balance, Oct. 31, 1914. \$1,407.76 \$3,020.35

C. F. Holland, Treasurer.

BULBS WANTED—BULBS

To members who are interested in Krotona and in the beautifying of its grounds:

Krotona's landscape gardener, Mr. J. Philip Arscott, will be grateful if any members having gardens and growing bulbs therein will kindly send their surplus supply to Krotona this fall, as he has plenty of room for such and can use them to advantage. This will save the expense of buying much needed plants and will at the same time make another close link between the donor and Headquarters.

Mr. Arscott, Krotona's gardener, thanks the following members for contributions of bulbs, lilies, roses, etc.:

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Miss Lucy Parker, Reno, Nevada.
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Miss F. E. Dunham, Lockport, N. Y.

To THE MESSENGER:

A man, giving his name as Richard Vollmar and claiming to be a Theosophist, has been borrowing money in St. Louis. He pretends to have been in Adyar, and speaks of his personal acquaintance with Mrs. Besant and Mr. Leadbeater. He also was in Paris and Berlin, and knows Dr. Rudolf Steiner and other lights in Masonry and Theosophy.

ALBERT MEYER,

Brotherhood Lodge, St. Louis.

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An Outline of Occult Science—Dr. Steiner's Latest Book.....	1.50	.10

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Number of lodges, 152. Approximate membership, 4065.

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THE MESSENGER

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Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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The American Section of The Theosophical Society

To All Members:

Because of the importance of the work for the coming year, and the pressing need of financial assistance, the Board of Trustees voted to appeal to the Section for contribution to two funds, viz.:

1. The Theosophical Book Concern;
2. The General Fund for Propaganda.

1. The *Theosophical Book Concern* is at present hampered by too large a stock of books on hand and too many bills that demand immediate payment. It has a varied and comprehensive list of books which steadily sell, but not rapidly enough. Every order for books you send in NOW will be of great assistance in this emergency. Do not forget that a good book presented to a friend often opens up a long career of usefulness for that book in spreading Theosophic thought. Incidentally, the giver starts something that may have more effect than much personal effort.

It is also hoped that many will seize the opportunity for service and subscribe to a fund to help the Book Concern, since it belongs to the American Section. It is doing a great work for Theosophy, and needs only to be put upon its feet to increase its usefulness ten-fold. We invite five hundred members to subscribe \$5.00 each (or more, if they feel so inclined), to be paid at once, in order to relieve its present necessities. Will YOU not be one of the "*Immortal Five Hundred*" to cast this bread upon the waters?

2. The *General Fund for Propaganda* also needs to be augmented. We would like to give Mr. Rogers what he asked for in the Convention for his lecture work and have something left over for other propaganda work. The funds we have at present require the strictest economy, and do not permit any enlargement of the scope of the work. If five hundred members could subscribe \$3.00 each for the General Fund, this could be done. Will YOU not be one of the "*Illustrious Five Hundred*" to contribute to this cause?

By Order of the Board of Trustees.

JULIA K. SOMMER,
Secretary to the Board.

(Third Appeal)

Mr. A. P. Warrington, General Secretary,
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With my best wishes for the success of the coming year's work.

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