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Publicity As An Art

By AN EDITOR.

PUBLICITY is an art in every sense of the word, and there is but one rule for its success and that is "Know Your News and Tell It Briefly." Hundreds of pieces of mail are thrown away every day because the publicity matter therein was not prepared satisfactorily. Either the subject was covered in innumerable long proof pages or the story itself was too windy and incapable of editing without revision. No editor has time to rewrite publicity matter not of paramount local importance, and if it has to do with some national or international question he usually pitches it in the waste basket, because the wire services will handle it more to his liking, interestingly and concisely.

Representatives of Lodges, churches and other fraternal organizations come to the editorial room of the newspaper with a bunch of loose notes, made at random at a meeting the night before, and attempt to give the reporter a fragment or two of an approaching lecture or social event. This hit or miss fashion is frequently the cause of errors in the story. The best way to handle this is for the Lodge publicity agent to prepare the matter in correct form and then take it personally to the city editor. Editors are not averse to recognized publicity agents because many, especially the professional ones, are former newspapermen and know the game.

Every publicity representative should realize that newspapermen, despite notions to the contrary, do not know everything. Many have not gone beyond high school and never heard of the fourth dimension. I recall a young woman, connected with a theosophical Lodge, who went to the city editor of her newspaper and gave him a story which had only casual reference to Dr. Besant. The city editor had only a hazy idea of Dr. Besant and it took a great deal of his time and the young woman's time to get Dr. Besant's connection with theosophical work, her age and other main factors into the story. Dr. Besant and other theosophical leaders have received more favorable publicity in the papers in recent years than ever before, but we should overlook no opportunity to bring in the essential facts, and we can do this without making the story appear overtold. The public forgets easily and it is well to refresh its memory as often as it is convenient.

Some Lodge centers complain that they do not get the proportionate amount of publicity in their local newspapers, that is given other organizations, such as Baptist and Methodist churches. That is true and from an editorial standpoint, it is for a very good reason. In the southern part of the United States there are millions of Baptists and Methodists and only a few hundred Theosophists. Hence an editor

in the Southern part of the United States may or may not be sympathetic towards the theosophical movement, but his subscribers are Methodists and Baptists and they demand Methodist and Baptist news. So it is the case everywhere.

A very good criticism comes from a well known Southern editor who said that the only time he hears of Theosophy is when a theosophical lecturer comes to town and a small advertisement is put in the newspapers. He might have added that very few Theosophists, as a matter of fact, even read the daily newspapers. One of our theosophical leaders years ago wrote that to read newspapers was largely a waste of time. In a sense that is true, but newspapers every day present avenues for theosophical work in the outer world, and it is by work in the outer world that we are going to become known and attract others to our ideals.

Many of us who are not connected with newspaper work think the average newspaper has unlimited space and it sometimes is hard to understand why only a fragmentary account of theosophical news is presented. If, it is argued, a newspaper can devote several columns to the forthcoming visit of Santa Claus and his six reindeer, surely it ought to have room for a hundred words or so on a theosophical lecture. That depends on the nature of the matter that was sent to the newspaper. The various sub-editors, City, State, Telegraph, Financial, Society, etc., are required to utilize the space given their departments by giving real news. If a story about a forthcoming theosophical lecture has been printed in the paper a few days ago, even if it was only two paragraphs, in the opinion of the city editor the story has been told and does not need telling again until the day of the lecture or until there is a new development.

Every newspaper also buys one or more wire service to supply them with telegraph news. In the United States there are three such press associations, The Associated Press, The United Press and The International News Service. These supply the daily newspapers with the major part of the news printed in their columns. The Associated Press is the largest of the three, supplying telegraph news to about 1,200 daily papers. The United Press, owned by the Scripps interests, serves about 900, and the International News Service, controlled by William Randolph Hearst, who owns thirty-one daily papers, serves a lesser number.

From sixty to eighty per cent of the average daily newspaper is advertising matter, sold at so much per inch. That is the backbone and foundation of every paper, for without paid advertising it would perish. That leaves the various sub-editors, who have charge of their respective departments, very little space, really, in which to tell the news of the day. The financial editor is given, say, two pages, the telegraph editor ten columns, society three columns and so on, and the balance of about six to ten columns to the city editor. Often in an emergency a great deal

of telegraph matter is thrown out for local news, but the various wire services turn in a vast amount, about 15,000 words daily, of national and international copy, much of which is interesting and in line with the paper's policy to use. This does not take into account the picture and other art matter which the editor uses to make his paper more attractive and easy to read. There are also the editorial and magazine pages, comic strips and promotional matter.

Therefore the city editor has little choice in the matter. If he receives a long and loosely told story about some theosophical event two weeks off the tendency is to throw it on the floor. The theosophical story, in effect, is not news, because the average daily newspaper is more concerned with events that have just occurred, such as gun battles, murders, criminal trials and bank holdups. Obviously a theosophical lecture two weeks off is not very sensational news from a circulation-gaining standpoint. Three or four days before the event is probably the best time to tell the newspapers about it. If writing the story yourself, by all means play up the interesting features of the lecturer, who he is, his titles if any, when he will arrive in town and where he will stay, what he will lecture about and the time and place. The word "Theosophy" should not be stressed, because we must bear in mind that many people, including editors, do not always understand.

There is no doubt that newspapers present the best medium through which to attract the public. A fairly good-sized advertisement, large enough so that you can find it without actually looking for it, should be prepared by someone who understands that phase of the work, and placed in at least one of the morning and one of the evening papers. This may cost more than the returns of the lecture justify, but no work, especially of a propaganda nature, succeeds without paying the price, in effort or money. Some Lodges get very good results from their private mailing lists, and these should be used, but the tendency is to make a broad general appeal to the great outside public and that can only be done in the newspapers.—John Nimick.

Re-Incarnation

Before the mountains were brought forth,
My Father God called me to be,
And through the ages that have passed
His outstretched arm protected me.

The generations come, and go;
I follow onward in their train.
We live Life's day, we sleep Death's night,
And sleeping, wake and live again.

Why fear the ills, though they be near?
Why dread the time that's yet to be?
Let cycled ages roll away
And merge into eternity.

W. H. WATLINGTON,
Bermuda.

Reception to Wheaton

WE talked a long time about having an "open house" day for the citizens of Wheaton but we could not get to it until the third Sunday in January. When we finally got ready for it, and then got through with it and talked it over, there was general agreement that it was a much greater success than our New Year's Day reception to members. Of course it was entirely different. Only members came on New Year's Day and only residents of Wheaton came on our "open house" day. The hours were from 3 to 6 and tea was served from 4 o'clock on. One near neighbor brought over from his great greenhouses, which cover four acres, an armful of chrysanthemums for decorations. One of the banks sent a basket of flowers which drew ecstatic exclamations from the ladies and admiration from everybody. But perhaps the thing which was most appreciated by all of us was a beautiful floral gift from the Wheaton Lion's Club and an invitation to Mr. Rogers to address them at an early date.

Many of the citizens of Wheaton had from time to time expressed the hope that the building would be open to the public. "I had often admired the building and grounds when driving by," said one of the business men, "and have wanted to see the interior." The place was inspected from lecture hall to basement and many complimentary things were said of the beauty and completeness of the building. The library received the most attention and its books were looked into by those whose interest carried them that far.

When the attendance was at the "peak" Mr. Rogers addressed them. It was appropriate, he said, that as new arrivals in the community we should introduce ourselves and dispel some of the misconceptions about us. We had been asked by some if this was a hospital, by others if it was a college, by still others if it was a sanitarium, and re-

cently a man had driven hastily up and inquired if it was a jail! "I don't know," continued the speaker, "whether he thought we looked like jail birds, or whether his idea of Wheaton people was that the largest building in the town would naturally be the jail or whether he was one of those new style convicts who can travel without a sheriff and was just trying to locate his future residence!" After laughing first at us, then at themselves and finally at the man who made the blunder, the audience settled comfortably down to listen to what Theosophy is. Mr. Rogers mentioned the three objects, explained that Theosophy is not a religion, but a philosophy of life that makes brotherhood a strong point, that we do not proselyte for members, that our mission is to spread the spiritual light, that Theosophy looks impartially upon all religions as necessary mechanism in human evolution and that we believe we have something that will help every church member to find an esoteric side to his faith. He gave a very brief account of the history of the Society, the location of its world Headquarters in India, the number of nations that are organized within its jurisdiction, etc., etc. In concluding he said that "We hope to live modestly and helpfully among you and to be as welcome in your community as you are heartily welcome in our home today."

Later, as the guests chatted with the members of the household, several expressed the hope that we would have "open house" often with a regular lecture program added. Some asked if a Lodge would be organized in Wheaton and the neighbor who brought the chrysanthemums said he would like to join. Others, however, asked questions which showed little understanding of the philosophy and doubtful sympathy with progressive thinking. A number appeared loathe to leave when the time was up and a few lingered in neighborly fashion for an extra half hour.

The Chinese School

A letter has been received from Miss Dorothy M. Arnold of the Besant School for Girls in Shanghai, China, asking for farther financial assistance. She says the school has grown in popularity among the Chinese and now has an attendance of over three hundred; that they are passing through a financial crisis which is threatening the existence of the school and that unless they secure assistance from outside sources they will not be able to meet the deficit with which they are faced at the end of the present term. She has secured a young Chinese woman as an assistant and says that foreigners and Chinese in the school are working together in a spirit of fraternity and equality. The school has been

in existence since 1925, beginning with an enrollment of only seven girls and now has over 300. The school, she says, "is permeated with the theosophical teachings as embodied in 'At The Feet of The Master.'" She wishes to thank American Theosophists for the support that has been given and hopes for its continuance. Contributions are to be sent to Mr. Earl Hiller, 2701 Benvenue Ave., Berkeley, Calif.

Two More Theosophists

Information has reached Headquarters that in January a son was born to Dr. and Mrs. Severance, of Milwaukee Lodge, and a daughter to Mr. and Mrs. Frank Gerard of Ojai. Such news is far too infrequent in the T. S.



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The Law of Sacrifice

ALTHOUGH it is as certain that one cannot get something for nothing as it is that he cannot lift himself from the ground by pulling upward on his bootstraps, a good many of us continue patiently to try it. Theosophists, of all people, should easily get the idea that only self help is real help. Whoever is always willing to "let George do it" belongs to the cohorts of failure. When Dr. Besant remarked, a few years ago, that she hoped the American Theosophical Society would never be heavily endowed she was enunciating a principle that we all know well enough, but the truth of which we find it difficult to fully realize. Nothing is more fatal to the higher life than too much money, *or even enough to take the spirit of sacrifice out of the work.*

We have had some very practical illustrations of that in the past. Over twenty years ago there was a certain Lodge in which a very wealthy woman

was a sort of all-the-year-around Santa Claus. She paid the rent for a beautiful hall, she bought the library, and she promptly took care of all the bills as they arrived. None of the members had to pay anything except a couple of dollars annually to Headquarters. They sat on free cushioned chairs and read the theosophical books in perfect comfort, but the Lodge languished. It was the weakest link in the American chain. Finally, however, it lost its benevolent member and faced an empty treasury. Then it woke up, went to work and soon changed from a useless Lodge to one of the most efficient.

If some multimillionaire should endow the American Theosophical Society with a perennial source of unlimited wealth so that we could send out a dozen lecturers to speak in the best halls with audiences attracted by column-long advertisements, pay for a broadcasting station in each of the large cities and take care of every bill that arrives so that members would have nothing to pay and nothing to do but plan great things for Theosophy, the Society would be as dead as a doornail in less than a year—and Dickens assures us that a doornail is the deadliest thing there is!

There is no loafer's lane leading to celestial regions. It is only as we make actual sacrifice for a cause that it can live and grow. Nobody should be ashamed or even hesitate to make a very small contribution to the work. A dollar that is given by one member in circumstances that make it as difficult for him to get it as the hundred dollars given by another member has an actual value out of all proportion to its bulk. We are continually telling ourselves that the visible is *not the real*, but we are always acting as though we do not really believe it!

Very recently a letter came from a member who says he "received the letter about Anniversary Day," but was then unable to respond—that he is still financially in bad condition but inclosed a dollar "hoping it will help." It did. It helped more than some of the larger contributions, most welcome though they were. One of the ways in which

it helped was by the renewed courage it gave to those who are morally responsible for all of the heavy Headquarters obligations—by the knowledge that although the load may be a heavy one, and that although annually a thousand members drop from the ranks because they are too indifferent to even pay their dues, there are just as certainly other thousands who understand the spiritual value of sacrifice and who are as constant as the ocean tides and as dependable as the mountain ranges.

World Peace

WILL humanity ever learn to settle its disputes by reason instead of by force? It is clear enough that the great war did not teach all of the lessons which must be learned before warfare can with certainty be avoided; but that it went a long way toward it is equally evident. The startling proposal of Russia to actually and promptly disarm and disband all national fighting forces has been widely ridiculed as manifestly impossible. No doubt it will be impossible, not only immediately, but so long as the majority of the earth's population *believes* it to be impossible. But what those who are ridiculing Russia's proposal seem to be overlooking is that the Russian delegation also proposed to take any first step toward such a happy consummation as any of the others might suggest. That seems to cover the whole ground and to leave those who attacked the Russian proposal with no reasonable excuse for opposition.

It is precisely in such beginnings that great and finally successful movements have their origin. Many of us can remember the time when the idea of giving the ballot to women was regarded as a joke by the vast majority of the people even in progressive America. Those who do not recall the public work of Susan B. Anthony and Elizabeth Cady Stanton fifty years ago can have no conception of the widespread prejudice with which they were regarded and the intense bitterness of the opposition to their proposal. The prohibition movement, which so recently culminated in a constitutional amendment,

started a half century ago in a small village.

It is only by taking infant steps that anything gets under way and there is no more important step than a declaration of the possibility of the thing. To succeed, of course, disarmament must be universal and obviously a deal of conference and discussion must precede that! One thing that explains the ridicule heaped upon the Russian proposal is the prejudice that exists against the Soviet government and the instinctive tendency to doubt that "anything good can come out of Nazareth;" but it should not be overlooked that even the most implacable foes of communistic principles as applied to government in Russia readily grant the sincerity of the experimenters.

One reason why permanent world peace will not come swiftly is that the moral nature of the race cannot be instantly changed. War has its source in greed or hatred or both. It is not really true, as is so often asserted, that the possession of arms causes wars. It is true enough that it makes war easier and provocation more readily dangerous; but armament does not actually cause war any more than a policeman's pistol causes burglary. It is greed that causes the burglar to rob the house while the owner is asleep and it is also greed that leads a strong nation to rob a weak one by the more polite method of occupying the country and then levying taxes and enforcing conditions of trade and manufacture that fill the national treasury of the stronger nation and enrich its trading classes.

Those who cannot see that Theosophy is practical should reflect upon the fact that its work is all in the direction of teaching the world the fundamental unity of all peoples and therefore the impossibility of really gaining anything at the expense of others. Only by recognition of brotherhood as a fact in nature will rapacity disappear and international peace become the normal condition of the world.

The Trap Inferno

MAN'S inhumanity to man is often discussed but only occasionally

do we hear about man's inhumanity to the animal kingdom. That seems to be taken as a matter of course. The American Humane Education Society, which is apparently doing a most useful work, sent Mr. E. H. Packard through the woods of northern Maine in order to get accurate information about the suffering caused by trapping wild animals. Points which he stresses in his report are that in a temperature of from twenty to twenty-five degrees below zero the trapped animals, with mangled limbs, commonly die of freezing, fever and starvation before the trapper arrives on his periodical visit, or they may be torn to pieces by other animals. Squirrels are not wanted by the trapper but thousands of them get caught and die in the traps. A large percentage of trapped animals, he says, either chew or twist their legs off and escape. "Many a mother animal, while her wounded leg is healing, has to get a living for herself and young."

A paragraph from the report is useful in showing a trapper's mental attitude:

I called on a trapper one Sunday morning to get him to go out with me to his trap line, but he excused himself, as he was going to church, yet that man had out a line of one hundred traps. God help him, there in his pew, trying to square himself with the Eternal, while a dozen creatures of the woods were agonizing in his traps! Why shall we not also say, God help the fur-bedecked people in our churches, too, wearing as their adornment the produce of this heartless butchery, and are doing nothing to lessen the unspeakable torment of these children of the woods lured by man to that inferno of torture that awaits them in the trap's remorseless grip!

A description of the agonies suffered by the wildwood younger brothers makes unpleasant reading but only by thinking about such things can suffering finally become a thing of the past, like the tortures of the Inquisition. It is just because people do not think that such horrors continue. The suffering is far removed from our sight but the grim tragedies of the northern forests continue year after year. When animals prey upon each other death is swift and therefore comparatively painless. Man, only, gives prolonged torture to enormous numbers of helpless creatures. It is something to think about very seriously.

The Killing Spirit

A WOMAN reporter at the trial of a handsome young murderer wrote to her paper that if she were in the jury box and were asked if she had formed an opinion, she would have to say "Yes, and I'd like to hang him with my own hands." Then she remarks that there is something subtly evil in the case, such a horror clinging to it, that she is troubled at night saying her prayers! If it is difficult for her to understand how the spirit of killing can exist in the handsome young man it would probably puzzle him quite as much to understand her confessed desire to kill the killer—a nice young woman who retires nightly with a pious prayer.

The truth is that there is still something of the wild beast left in all of us and a trial to determine whether a murderer shall be put to death furnishes excellent material for fanning the spark into flame. The death penalty should be abolished and deliberate murder should result in inescapable imprisonment for life, sane or insane; for if one is insane enough to kill he is as dangerous to others as the sane murderer.

Mother India

IN *The Standard* for February Dhan Gopal Mukerji takes the author of *Mother India* severely to task for her misrepresentations of the Indian people. His tone, however, is dignified and his language courteous. His analysis is nevertheless pitiless and it must make most uncomfortable reading for Miss Mayo who, it would appear, has shamefully defamed the Indians. One after another of her alleged facts he refutes with the published statistics of the British Government in India while constantly pointing out that her assertions are supported only by rumors that she has heard. He shows that Gandhi, Miss Bose and Tagore repudiate emphatically the opinions Miss Mayo attributes to them and of Tagore he says that "to associate him with the belief in the custom of child-marriage is as fantastic as to say that Miss Jane Addams believes in negro-lynching in Chicago."

Speaking of the things that the author of *Mother India* does not tell he says that "the raising and auctioning of opium is a monopoly of the Christian rulers of India," and that "in spite of our protests, opium and alcohol are allowed to be sold in every part of India."

The politely scathing publication in *The Standard* consists of excerpts from a forthcoming book, *A Son of Mother India Answers*, which will be published

by the first of March. *Mother India* has been widely circulated and Mr. Mukerji believes that "since the Amritsar massacre there has not been anything that has created in India so much resentment against the West in general." It is to be hoped that in the interest of truth, fairness and race harmony his book will be widely read in the occident. The excerpts prove him to be a fair and very able writer.

The New Civilization

THAT'S something that every Theosophist must be thinking much about—the new civilization. We cannot know too much about what it should be nor too much about what is wrong with our present civilization. After Dr. Besant left us last summer she gave four lectures in England on that subject, "The New Civilization," and devoted one evening each to the topics, *The Crumbling of Civilization*, *The Religion of the New Civilization*, *Education in the New Civilization* and *Economics in the New Civilization*. Being a past master at saying new things upon old subjects, she has given us in this recent volume of lectures fresh and entertaining discourses upon the vital problems of the day—Sphinx riddles to be solved by modern civilization if it would not be devoured by the demons of its own creation.

First establishing the literal unity of nature's various grades of consciousness—"this tremendous fact of the Brotherhood of all that lives," as she puts it, she proceeds to set forth examples of indifference to the suffering of large numbers of unfortunate people "within a stone's throw of Buckingham Palace," as one authority she quotes puts it, and to draw a picture of poverty and woe that

exists beneath the very windows of those who have such useless wealth that they spend a million seven hundred and fifty thousand dollars on a block of "luxury flats."

Two opposite dangers threaten America and Europe, according to Dr. Besant—excess wealth here and excess of poverty there, for "both of these act as a cancer to civilization." In dealing with American economics she pays a fine tribute to Henry Ford, "the exceptional junction of a marvelous brain with a warm human heart." But above all the rest, as Dr. Besant sees it, looms the "economic menace" of the "land taken away by the white from the colored peoples." She throws into sharp contrast China with its four hundred millions of people and "Canada, as large as Europe, with only eight millions of people in it," and "the vast ranges of Australia with six millions of whites there, while Japan, which has one-twentieth the acreage of Australia, has nearly ten times its population." These are among the things that threaten our crumbling civilization. Through the lecture runs a note of solemn warning for those who have ears to hear it, as from one who would say, "Listen and take heed, who can, before it is too late."



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RECEPTION HALL

The Reception Hall

This month you see the southern portion of the reception hall. The glass doors open into the book sales room where a copy of each of the books in the Press catalog is kept to show visitors. On each side of the glass doors is a glass show case in which some of the books are attractively displayed. The passage to your left leads past the Purchasing Service Bureau, the Bookkeepers and the Record offices to the library at the south end. The oriole window visible to the left is a part of the Secretary-Treasurer's office.

Dr. Besant on War

Writing in *New India* Dr. Besant says:

The devotion of men of science to the discovery of new methods of slaughter, the effacement of the old respect for non-combatants and the protection of women and children, the use of poisons in warfare, and other disgraceful ways of maiming and mutilating—all these things have deprived war of every rag of decency that used to cover its naked brutality. The English press is constantly using the phrase, "the forthcoming war." Carried on with all the new devilries, it may very likely temporarily "end war" by ending civilization.

Are you doing well in business? Are you reasonably prosperous? Then perhaps you will generously do more than your share in supporting the Society's funds because there are many who can do so little on account of very meager means.

Making it Plain

Editor the MESSENGER:

In the December MESSENGER, page 147, in my article, "Flying with the President," I wrote "We were especially charmed to find a bar on board, where the waiter offered Dr. Besant a glass of whiskey and soda."

A reader of the MESSENGER wishes me to clarify the humor of the situation by stating unequivocally that Dr. Besant refused the drink. I do therefore most solemnly declare that she declined the aforesaid drink. I hope this statement will remove any vagrant doubts.

The article was approved by the President before its publication. Doubtless she, too, overestimated the American sense of humor.

MAX WARDALL.

Frequently there are members living in cities in which there is no Co-Masonic Lodge who plan to join this Order at the time and place of a T. S. Convention. There may be a number who will expect to be able to join Co-Masonry either in Ojai or Los Angeles at or around the time of the Star Camp. If there are such they should immediately write Mrs. Louise Foxworthy, 1256 North Hobart, Hollywood, Los Angeles, Calif., stating this fact and giving her the exact dates between which they will be either in Ojai or Hollywood. This is necessary so that certain formalities may be taken care of and so that she may arrange to have the work done when and where it is most convenient.—May S. Rogers.

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Quarterly Letter from the Vice-President

OUR Fifty-second Convention was a very great success. The Jubilee Convention of 1925 brought three thousand T. S. and Star members; the Convention just closed brought together two thousand four hundred people. As many of these came a week before Convention and stayed on for a week after, Adyar was a great center of Theosophical life and thought for nearly three weeks. The weather was all that could be desired. Except for a few temporary huts in the European division of accommodation, there was little difference between the Jubilee Convention and the Convention of 1927, so far as the special arrangements which had to be made for accommodation were concerned. As before, our Convention Committees showed that they can organize well.

The lectures this year were delivered by the President, Bishop Leadbeater, Bishop Arundale, Mrs. Rukmini Arundale and myself, and on Star Day by Mr. Krishnamurti. The lectures were under the Banyan Tree, and our loud speakers were used. The first three days, however, they did not function well; but the last two days, after repairs, they were as efficient as two years ago. Needless to say, they are not like the magnificent loud speakers at Ommen, where there is not the slightest distortion of voice, and there is a very great delicacy of reception.

A novel attempt to break away from old methods of exposition was that on the evening of the 28th, Star Day. That evening, instead of an address by one person, there was something akin to a Platonic dialogue. Nine of us sat round the half-moon of a table with the loud speaker in front of us. Mr. Krishnamurti was in the middle, and others were grouped round him on either side. Then a conversation took place, each speaker voicing exactly what he thought concerning certain vital topics that are before us all. We called it a "symposium," and the audience of two thousand four hundred who heard it found it, according to accounts, not only novel, but also most attractive. I recommend the trial of this method of exposition. Needless to say, it has to be carefully arranged beforehand, so that there may be no confusion in the dialogue. The way we arranged for it was as follows: one morning we met, and per-

fectly naturally carried on a discussion as animatedly as we normally are, when we meet and discuss. The difference was that there was a stenographer taking down our discussion. The remarks of each speaker were then typed out, and we went over them carefully so as to put in any gaps which we noted; but we made no fundamental change in the remarks made on the spur of the moment. Then, at a rehearsal, each speaker read out his part, and finally on the symposium evening, before the public, all of us did our best to be as natural in our expression as in the first discussion, though we had to read our parts into a loud speaker. The great advantage to the public was that, instead of listening to one speaker, they listened to several. Yet, the conversation was not at all rambling, but purposely directed to a definite goal in view. In the symposium, naturally many of our points were taken up by Mr. Krishnamurti, and he interposed and explained what he meant, when we seemed not to have grasped correctly his meaning. The Order of the Star will later publish the dialogue.

Our Community singing also was a great success. In the evening, under the Banyan, our 2,400 delegates and their friends sang Indian and European songs. Each was given a copy of the songs. A small choir first sang into the loud speaker each song or some verse of it; then they sang line by line, the audience joining in; then all sang together in unison. A most enjoyable hour and a half added to the sense of brotherhood and happiness of the Convention.

Our principal workers will be scattered in various parts of the world again. The President and Mrs. D. Jinarajadasa will be traveling to Ojai, but the date of their departure is not settled yet. I am myself leaving with Bishop Leadbeater's party for Australia, thence to Ojai, from which place it is most likely that I shall travel visiting Mexico, Costa Rica, Cuba, Porto Rico and the South American Sections. Mr. Krishnamurti starts in a month's time for Ojai via Europe with Mr. Y. Prasad. Bishop Arundale and Mrs. Arundale will be working this year in India, for the former has been elected General Secretary of the Indian Section.

Jan 17, 1928.

C. JINARAJADASA.

Form of Bequest

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

Mr. Jinarajadasa Enroute

Mr. Jinarajadasa writes of his plans. He was to leave Adyar in February, "going with C. W. L. to Australia." He will come on to the Star Camp at Ojai. After that he intends to tour Mexico, Cuba, Porto Rico and South America. He will be asked to time his engagements so that he can attend our American Convention next summer.

Headquarters Notes

Headquarters has been fortunate in having help of two voluntary workers during February. Mr. Charles Montgomery stayed several weeks doing anything that needed to be done, from the cleaning of offices to refinishing and painting.

Miss Betty McAvoy of Sydney, Australia, who is a competent stenographer, stayed a little over two weeks assisting in the various departments of the offices which enabled us to hasten to completion some extra work we had long been hoping to finish.

At one of our Wednesday evening house meetings she gave an interesting talk about Sydney and the Theosophical work there.

Headquarters received a most delightful valentine in the form of Bishop Irving S. Cooper who paid us an all too brief visit on Feb. 14. After dinner everyone repaired to the library where the Bishop kindly gave an interesting and instructive talk, offering very helpful suggestions on how to build up the ideal community life. He left on the morning of the 15th for Chicago on his way to Cuba and Porto Rico.

Two Bostonians, Miss Hazel Collins and her mother, were welcome visitors at Headquarters on Jan. 24, on their way to California.

One of our recent Headquarters visitors writes:

"I would like to say how much I enjoyed my brief call at Wheaton, how pleasant the meal in the bright and cheerful dining-room was, and how beautiful and well planned and substantial the new building is."

Mrs. Charlemagne Tower arrived at Headquarters on Adyar Day for an overnight visit, leaving the next day for California and the Ojai. She brought some beautiful flowers with which to decorate the library where the Adyar Day program was held Friday evening. The pictures of Colonel Olcott and Bishop Leadbeater were placed near Dr. Besant's portrait over the stone fireplace, with vases of sweet peas on either side and calla lilies beneath. The program was opened with the group silently sending love and good wishes to the Mother Center, and closed with a similar thought stream for C. W. L. and the Colonel.

Monthly Assistance

Here is an idea that ought to be more general. From Denver comes the following: "I enclose check for \$1.00 from Colorado Lodge for propaganda work. At a recent meeting of the Executive Committee it was voted that \$1.00 be contributed each month from the earnings of our library's book sales and as librarian I am accordingly sending the check."

Thanks

Thanks are due Lodge Secretaries for the very prompt and efficient response to our request for Directory information. It is very gratifying to us to receive such splendid co-operation.—H. Kay Campbell.

Fifty Years of Public Work

Here is a 24-page pamphlet with a pictorial cover which carries one mentally into the great Jubilee Meeting gathered in Queen's Hall to do honor to the great leader of our T. S. It is an inspiration to read it, and it should be read many times by all F. T. S. Unfortunately, *we have only 40 copies*, but forty fortunate F. T. S. may have one apiece for 25c.

THEOSOPHICAL PRESS

WHEATON, ILL.

Correction

A California member has kindly called my attention to an error on page 197 of *The MESSENGER* for February where I referred to a half crown as \$1.20 whereas, of course, that is the value of a crown—an inexcusable blunder, since I am as familiar with English money as with our own. We must cut down the annual sum arriving in their Headquarters treasury to \$31,200, but at that it's a wonderful showing for that devoted little band of Theosophists!—L. W. R.

Presidential Ballot

The only candidate for President of the Theosophical Society is Dr. Annie Besant, nominated by the General Council.

For President of the Theosophical Society I vote for.....

Name of voter.....

Name of Lodge (if not a National member)
.....

City..... State.....

Note: After filling in the above blank either hand it to your Lodge Secretary or mail it to the American Theosophical Society, Wheaton, Ill.

BUILDING FUND BULLETIN

No. 22

No. 22

The purpose of this department is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to pay for our National Headquarters Building.

Statement

April 1, 1927—

Pledges Needed.....\$45,866.39

Received Since..... 25,936.67

Balance Required.....\$19,929.72

Financing Plan

Sometimes questions are asked which show that some of our members do not quite understand the plan by which our Headquarters building was financed. It is really quite simple. First, the members were asked to make Building Fund pledges to the amount of the cost of the grounds, the building and the equipment, which is about \$250,000. These pledges are to be paid at any time within three years. When the greater part of the pledges had been made we raised the money for immediate construction by issuing bonds to be redeemed within the same period—three years. Thus the property is pledged to those who exchanged their cash for our bonds and the members are pledged to the Society to supply the cash necessary to redeem the bonds. As fast as the money comes in on the pledges it is placed in the one bank in which the Building Fund is deposited. We have an ar-

range with members holding large blocks of our bonds that whenever the incoming pledge money reaches \$5,000, that amount of bonds will be redeemed. A recent examination of that account showed that the cash is flowing in on the pledges at from about \$600 to \$800 a week. All is going well but we need nearly \$20,000 more of pledges. The largest sum any member has given or pledged is \$4,000. Some have pledged \$3,000, others \$2,000, and many \$1,000 and downward. It is a great opportunity to help in a great work. Have you sent in a pledge yet? It's never too late while the "Statement" at the head of the *Building Fund Bulletin* shows that a pledge balance is required.

A Desire Gratified

Occasionally there is evidence of the truth of the teaching that an earnest desire brings its own fulfillment. The following letter is a case in point. A photograph of the Headquarters building was sent on to the writer of the letter:

"Enclosed is a check for the Building Fund. It is a Christmas gift to me from a friend interested

in Theosophy. I have never been able to contribute to the Fund before, for I have no income, only occasional gifts from friends. This unexpected gift I wish to give towards our Headquarters. I am so happy to be able to do it. I have longed to have a share in our building and sad because I could not. I have been a member of the Society for nearly thirty years and am now eighty-two years 'young.' I never expect to see our building but my heart is there. May Their blessing rest upon it and upon all the happy workers. "I hope my friend will soon become a member, but she must share in this gift."

Are You Persuasive?

Although the President of Besant Lodge, Houston, says it is easy for a Lodge of fifty members to reach the 100 per cent honor column, one is inclined to think he speaks with considerable modesty. It would, of course, depend upon several things—the earnestness and generosity of the members, the energy and persuasiveness of the solicitor, etc. But don't think you have to be an officer of a Lodge in order to distinguish yourself by doing the same thing in your Lodge. Anybody may volunteer to try it and write to the National President for the necessary information and equipment.

As Others See Us

In a front page writeup of nearly a column the *Wheaton Illinoian* tells its readers about our Headquarters reception to the citizens:

"A delightful affair Sunday afternoon was the open house given by the American Theosophical Society at their beautiful new building on N. Main St., to the people of Wheaton. About seventy-five guests, representing the clubs, business places, public schools, newspapers, banks, the postal department and general public, were greeted by Mr. Rogers, national president, Mrs. Campbell, secretary-treasurer, and members of the staff."

A very full and accurate report of Mr. Rogers' address of welcome is then given and the account closes thus:

"Following his talk, the afternoon was spent in looking over the building with its various working departments of interest.

"Flowers and ferns were artistically arranged by Miss Angele Davis, daughter of Charles H. Davis, one of America's most famous artists. Beautiful baskets of flowers were sent for the occasion by the Lion's Club and the Wheaton Trust & Savings Bank, and handsome chrysanthemums from Scheffler's. Tea was served from 4 to 6 o'clock.

"A cordial invitation is extended to the people of Wheaton to visit the building and to make use of the library. The society is planning to have open house each month in the near future."

What Lodges Are Doing

Seattle

Besant Lodge had an unusually interesting and pleasing program Sunday evening, Jan. 29, open to the public and with a good attendance. Mr. H. E. Emmons, President of the Federation of Northwest Theosophical Lodges, spoke on the "Latest Scientific and Occult Proofs of Survival After Death," illustrating his remarks with lantern slides. Among the scientific authorities quoted by Mr. Emmons were Huxley, Flammarion, Crookes, Lodge, Edison and others. To many of his hearers who wished to pursue the study of the subject further, Mr. Emmons gave a list of books including *Death and After*, by Annie Besant; *The Other Side of Death*, by Leadbeater; *Bridging the Great Divide*, by A. Sophomore; *Our Eternity and The Light Beyond*, by Maeterlink; *Neither Dead nor Sleeping*, by Sewall; *The Life Beyond* and the *Highlands of Heaven*, by G. Vale Owen, and *The Mystery of Death*, by Van Zelst & Matla.

The musical part of the program was furnished by Miss Frances Tanner, who gave a violin solo, and Mrs. Adelaide Lang, who sang several selections, with Mrs. Maud de Kat at the piano and Miss Tanner playing the violin obligato to both songs.

San Jose, Calif.

This lodge has suddenly awakened to the fact that it has in its President, Mr. Ray W. Harden, a speaker of unusual ability.

"While we knew of his successful eastern tour last fall, none of us realized his power to give not only an instructive but an interesting lecture. This fact was demonstrated to an audience of two hundred and twenty-five people in the Chamber of Commerce Hall, Jan. 31, when he lectured on "The New Sixth Race is Now With Us."

He has an inimitable manner of reasoning and the whole lecture sparkled with his vivid interpretations of Theosophy.

Mrs. Mae Muntz' stringed orchestra furnished most enjoyable music.

Toledo

Harmony Lodge held a Valentine party for outsiders as well as for Lodge members in Harmony Hall Wednesday evening, Feb. 15. The hall was made attractive with flowers and decorations appropriate for the occasion.

Baltimore

Starting several years ago having rummage sales, the Maryland Lodge decided to take some of its clothes donations and remake them; in this manner a sewing circle was started; demands were made upon them to make smocks, children's clothes, remodeling, etc.; at noon, feeling the pangs of hunger, and the demands of the inner man being insistent, they began in a small way to pay attention to a menu. This luncheon hour has

grown and at present lunches are attractively served every Wednesday.

Mrs. De Hoff, Mrs. Pierce, Mrs. Smith, Mrs. Martin and others have made this work possible by their untiring efforts.

The rummage sales, sewing and lunches are helping to keep the Maryland Lodge's finances in a condition where payments of all debts are easily possible.

The serving of the meals is creating a spirit of good will and fellowship and helping to pass theosophical knowledge to the other fellow who has not had the good fortune to know and investigate truth.

Spokane

During the year 1927, Spokane Lodge held two public meetings each week, and entertained nine field lecturers, the big event of the year being the visit of Dr. and Mrs. Arundale in September.

A rummage sale held in November netted the lodge \$36.61; the annual bazaar in December contributed \$83.15 to the treasury, and luncheons served by members during the year brought in \$35.45, besides furnishing enjoyable social contact.

Adyar Day collection amounted to \$21.50 and Founders' Day \$8.57. On both occasions programs were presented.

The Lodge is looking forward eagerly to a three weeks' visit by Mr. Kunz in April.

Denver, Colo.

Mrs. Orian Stern has organized a new group of the "Karma and Reincarnation Legion," which will meet in one of the classrooms of the Seventh Ave. Community Church on Sundays. These meetings are held in the afternoon and are announced from the pulpit at Sunday morning services, which offers a splendid opportunity to reach people who might not otherwise hear of Theosophy.

Chicago, Ill.

The January-February program of the Chicago Lodge was unusually interesting, having been chosen with rare taste and knowledge. Mr. Charles H. Mackintosh with a trio of lectures illuminated "The Way of Work," "The Way of Wisdom," and "The Way of Will." Mr. R. Brenes-Mesen's "Walt Whitman" and "Cervantes' Don Quixote" were of special interest to the "literati." Tea is served after every lecture.

Dallas, Tex.

This Lodge continues to increase its activities, as well as its attractions, steadily. On Saturday, Dec. 10, the Christmas Bazaar annually given, came to a very successful conclusion with a delicious vegetarian dinner. Captain Max Wardall gave two excellent lectures on Dec. 29 and 30, the arresting titles of which were: "Mind Radio," and "Sleep and its Mysteries."

USDB, Fort Leavenworth, Kans.

The "Advanced Class" had the pleasure of listening to Rabbi Sarasohn's magnificent lecture on "The Philosophy of B. de Spinoza," on Jan. 22. On Jan. 29, Mr. Albert de Pina lectured on "The Theosophical Interpretation of Music," using as background a chamber orchestra which regaled the "Class" with arias from Wagner's *"Tristan & Isolde;"* De Bussy's *"Prelude to 'Le Apres Midi d'un Faune,'"* and Chopin's immortal *"Berceuse."* There are two lectures to be given in the near future which are being awaited with great interest, one by Chaplain C. P. Fitcher, "George Washington," and one by Mr. Albert de Pina, "Julius Caesar."

Toronto, Can.

The President, Mr. Smythe, and the Executive of the Toronto Theosophical Society extended a very cordial invitation to all to the reception given at the Theosophical Hall on Jan. 2.

Four new members made their debut in the Toronto Lodge on Dec. 21. A class on Buddhism has been tentatively proposed following a lecture by Mrs. Aikens on that subject given on Dec. 11. Mrs. Aikens has consented to teach the class if sufficient members apply. It seems that Mrs. Alice Bailey has caused a furor with her informative and stimulating lectures delivered at the Toronto Lodge. Her approach is decidedly scientific.

Harrisburg, Pa.

Eleven members constitute a very active group in this city. Miss Elaine Scribner gave a very successful series of five lectures to the public. A peace worker lately gave a talk on World Peace at the lodge rooms to which the public was invited. Although this group is still in the pioneer stages, the Lodge is steadily advancing. A library is being created.

Oklahoma City, Okla.

Judging from the comments made about the lecturers and the great interest aroused by them, this Lodge has been justified in having had the courage to go ahead with ambitious plans and programs even in the face of financial embarrassment. Happily, however, all things seem to turn out for the best.

The Executive Committee has decided to have one of the Lodge members give a lecture every Sunday at 5:00 in the afternoon in order to maintain and make the most of the interest aroused by the lectures mentioned above. The February program is exceedingly well chosen and we would like to print it if it were not for lack of space. Our best wishes.

There is a very good opening in Ojai for a dentist. One can work an office already equipped, on a commission basis, or buy it. There is no other dentist in town. Also there may be a good opening for a Naturopath. Any one interested should communicate with E. W. Munson, Krotone, Ojai, Calif.

Wheaton's Future

One of our members who is a newspaper man some time ago sounded out the two weekly newspapers here on the matter of a sale but there was "nothing doing!" Describing his visit afterward he said, "They know they have too good a thing to part with." That, of course, proves their good judgment, but it does not make the case hopeless. Wheaton is growing so rapidly and so soundly that it is only a matter of time when there must be more of every kind of business here and those who come before the day of high property prices will reap the reward of wise foresight. It is still possible to get cheap business property in the center of the town and residence lots of large size within the area of gas, sewer, light and telephone conveniences, for a thousand dollars or less on easy terms and free from restrictions. If any of our business or professional members—or any others for that matter—are not permanently located for life they may do very well to investigate Wheaton, particularly if they desire a quiet, tranquil location with all that a great city very near by can furnish—and they should not delay too long. The steady and enormous growth of Chicago compels an overflow into the surrounding towns. Wheaton, being but from thirty-five to fifty-five minutes from the center of Chicago, according to the train you take, is absolutely certain of continuous growth and, of course, of continuous rising prices of property. Surrounded by a rich agricultural country and with a city of more than three million just beyond its doors, Wheaton has a double guarantee of future activity and prosperity. It is one of the few places left in the United States where those of limited means have a chance to get established and grow into prosperity from a modest beginning.

The International League of Efficiency

Herr J. K. Happe, 2^e Helmers Straat 20. Amsterdam, Holland, proposes a League of Efficiency which will aim at world wide reconstruction, with special emphasis on material improvement of all classes.

Its principles are Service, Truth and Simplicity. It aims at equalization of wages and hours; elimination of waste; cooperation in all undertakings and conservation of time, material and energy by scientific management.

The program suggests that every country have five departments under a national organizer with heads and sub-heads for each department. All interested in this world-wide scheme are cordially invited to write Herr Happe at the above address.

If any one has a spare copy of Charles Hampton's *Mysteries of the Mass*, please advise Mrs. Blanche Kilbourne, 3421 West 66th St., Seattle, Washington.

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

Old Age and Illness

The Northern California Theosophical Federation has sent a copy of resolutions adopted by that body to the effect that because unofficial appeals for financial aid have been made for members who "have given many years of valuable service to the Society" and then, through ill health, old age or misfortune have become needy, the Board of Directors is petitioned to formulate some plan by which the whole Society can share in such assistance. That is, of course, following the natural trend toward organization in relief work which is to be observed throughout the country. Clearly, if the Society as a whole owes an obligation, the entire membership should assist in meeting it.

The matter has been brought to the attention of each member of the Board of Directors for his opinion and suggestions. As one thinks of the problem many points arise for consideration. So far as I know there is no such plan as the one suggested now in operation anywhere in the theosophical world. That is not in the least because Theosophists are not generous. On the contrary, any appeal for the unfortunate usually meets with the most sympathetic response. I recall that at one of our Conventions when a Russian famine relief fund man described what he had seen there, but said that money was not at that time necessary, the baskets were nevertheless passed about and came in loaded with money. That we have no relief plans in existence is due to the fact that they have not previously been required; and we have been so accustomed to thinking of Theosophists exclusively as those who help others instead of others who need to be helped and it takes a little time for something new to be established in the mind. There has been a little talk occasionally of a "home for superannuated Theosophists." That is a plan of relief about which there can be a wide difference of opinion. I incline to the view that it would not be a practicable plan for a Society as small as ours. One reason is that there are not likely to be enough people to whom the Society owes support to justify the heavy investment in building and grounds and thereafter the continuous heavy expense of maintenance. It would be only to those who have reached old age, or have become incapacitated in service to the Society itself, that support would be due and they are likely to be very few. Those who serve the Society at full commercial compensation, earning as much as they could earn in business life, could not reasonably have such a claim against the Society. Those who serve for either little, or nothing at all, would have a claim but are not likely ever to make it. It is much more probable that they will continue to work till the end of the incarna-

tion. With little probability of more than a few people who would desire a "home," there seems no justification for the very heavy expense it would surely incur.

A relief fund there might well be which would receive gifts from all who wish to contribute. It would then be the duty of Headquarters to carefully investigate any case that might arise and to give such help as the fund permitted. If the receipts exceeded the demands upon the fund, the surplus should be invested in sound securities. It would not be at all surprising if, as such a fund grew, its earnings would in time take care of all our obligations of that sort for they are not likely to be many; and such a fund undoubtedly would grow for our many members who contribute to the charity fund of their communities would certainly make donations for our own.

Swindlers Again

There must be something about occult progress that induces in some people too much indifference to material affairs. Otherwise it is difficult to account for the ease with which some of our members can be swindled by impostors. Notwithstanding the frequent warnings in the MESSENGER the swindlers continue reaping a golden harvest. From Brooklyn a devoted and helpful member writes that the female impostor has also appeared, and that she, the member, turned over \$255! Willingly I comply with the request to "again sound the warning note" and I trust it will be in time to save some others from a similarly sad experience. Our correspondent does not say what is the particular scheme of this new impostor but there are certain simple rules which, if our members would but observe them, would save their money. One is to ask every man or woman who poses as a member for a member's card and to *take no excuses* for its absence. If the party claims to be a member of a Lodge, then communicate with that Lodge; but if the stranger is a National member communicate with Headquarters. I cannot recall a single case of a Theosophist personally asking any but his own Lodge for assistance. Theosophists in need are not at all likely to be traveling about the country. A demand for a membership card will save you from the swindler because, if he should claim to be a member when he is not it is obvious that he, or she, is unworthy of your confidence. It is well to be sympathetic but it is worse than foolish to allow yourself to be imposed upon because that encourages the impostor to go on robbing others; and of course we are karmically just as responsible for a blunder made through wrongly placed sympathy as for any other mistake that brings harm to others.

The Benares Lectures

I have just read Dr. Arundale's fine lecture at the Benares Convention. He once remarked, at the close of an American lecture, that he really was not a lecturer—that lecturing was not specifically his work. After reading his Benares lecture (in the new book, *The Theosophist's Attitude*) I shall have to strongly disagree. A good lecturer is one who can put an old truth in a new way and show you another side of it, enable you to get a new meaning from it, to more fully understand it because of his presentation. It is a much higher art to do that than to entertain and instruct by giving you some facts of which you are not previously aware; and if, in thus dressing old truths in new illustrations, the lecturer moves you to a new interest in life, to a keener realization of its beauty and value, if he exalts your emotions as well as illuminates your mind, he has, indeed, accomplished all you may reasonably expect of a lecturer. "Nationalism and Internationalism" is an old theme but you cannot read this lecture without getting new ideas about it and without realizing more fully the tremendous difference between the theosophical viewpoint and that of the man of the world. That an animal should be considered a citizen of the nation in which it is born may be a startling idea for the multitude but when the argument is extended to include trees and plants and the assertion is made that the essence of citizenship goes beyond that—that "the mineral kingdom has its own type of citizenship"—even the Theosophist has something new to think about. The truth of the unity of all life is commonplace to the Theosophist but it is not easy to realize our actual relationship to the supermen. Reading this lecture takes one a long step toward it, however. It enables one to realize, too, the accuracy of the assertion that the only true government is the inner government of the world and that what we call the governments of various nations are but a fantastic shadow play on the material screen—that considering their foolish mistakes, their ignorant blunders, they "might almost be called toy governments." Almost? I am reminded of the parson who, having been much annoyed by general and vicious gossip, took for his text one morning "I said in my haste all men are liars." "Had you lived here, Solomon," continued the parson, "you could have said it after mature deliberation!"

A Misfortune

One very important part of our work is giving the public access to theosophical literature. Cutting off from it people who are searching for it but have never even heard of the Theosophical Society is a real misfortune. Yet that is the situation we face. Mr. J. H. Talbot requested another shipment of books for the public libraries he visits, but examination of the Public Library fund shows a deficit of \$27.38 for the first half of the year—July to January—and the receipts for the last

month were only two dollars! Is there nobody who can give sufficiently interested in that part of the work to come to the rescue of that fund?

Mr. Talbot is eager to go on with the work—the same Mr. Talbot who, twenty-two years ago, proposed the plan in a Southern California Theosophical Convention; and C. W. Leadbeater arose and warmly endorsed it and said, "We can have no better missionaries than our books." Probably nobody doubts that. Such books as his and Dr. Besant's *ought* to be in every public library in the United States. Can't we revive that fund? Perhaps if those who can give a little will start, others will follow. Don't hesitate to make a small gift to any of our funds. A dollar or less is acceptable. We should have the courage to give whatever is convenient, or possible to us, and be greatly pleased if a much larger donation should appear beside it. Our permanent funds—Publicity, New Territory and Public Library—in the last number of the MESSENGER looked distressingly emaciated!

Correspondence Courses

Because the Correspondence Courses offer a splendid basis for group study it should be generally known that when one member of a group pays the full tuition fee the others may purchase the sets of pamphlets in each course as follows:

- Course 1, eight pamphlets, \$2.00.
- Course 2, eight pamphlets \$2.80.
- Course 3, seven pamphlets, \$2.45.
- Course 4, nine pamphlets, \$3.30.
- Course 5, three pamphlets \$.85.

Monthly Teas

There are so many visitors at the Headquarters building on Sunday afternoons that the Staff have decided to keep open house the fourth Sunday of every month from four to six in the afternoon and to serve tea. We are not equipped for serving tea to large numbers of people, so if any member has a silver teapot, hot water urn, samovar or tray stored away which he would like to loan or give to Headquarters for these monthly teas, they will be gratefully received.

Anniversary Day Fund

Previously acknowledged	\$1,520.63
Berkeley Lodge	23.50
	<hr/>
	\$1,544.13

In the January number \$25.75 for the Anniversary Day Fund was erroneously credited to Besant Lodge of Cleveland, while in reality the gift came from the two Lodges in that city, viz., Cleveland and Besant.

We must not only be good but also good at our work.—C. Jinaradasa.

News Items

The *Australian Theosophist* for mid-September prints the following article which has information of rare interest:

"Mr. David Uniapon, a full-blooded aboriginal of Australia, is a dignified and cultured student. It surprised an Adelaide man recently to confront a Stone-Age man discussing relativity and the theory of gravity and expressing a preference for Milton.

"Questioned regarding smoke signals, Mr. Uniapon said that aborigines could communicate with each other across distances which no speech could bridge. 'It is a matter of telepathy,' he said. 'There is nothing in the smoke. It is simply like the ringing of a telephone bell to call your attention. You sit down and concentrate until you receive the message. It is a power latent in the aborigines and developed by the process of initiation. There are three stages in initiation—the mastery of appetite and desire, the mastery of pain, and the mastery of fear. The training period is two years, during which fearsome tests must be passed.' He expressed his desire to study the possibility of working this training out scientifically, eliminating the barbarous methods of torture, etc."

One of the leading Russian scientists—Dr. Manuiloff, announces that he has important evidence to the effect that male and female sex exists among minerals.

Dr. Manuiloff is a member of the Psycho-Therapeutic Association of Leningrad. He hopes after extensive experiments to prove the existence of an harmonious system of sex throughout the entire creation, "From mineral to man."

Let us hope he will do for the mineral kingdom what Bose has done for the vegetable.

At a banquet in Chicago given by the Association of Employees of the American Telephone and Telegraph Co., Mr. Sigurd Sjoberg, F. T. S., delivered a very interesting talk, from which the following extracts are quoted:

"The fundamental urge in life is the search for happiness. Life and happiness are in a very real sense synonymous. The more of life we express the more of happiness do we experience, and conversely."

"I am keenly interested in the practical application of the attitude of happiness in our business life. I don't see why that attitude should be set aside, to be expressed only during the social 'third' part of the day."

Commenting on their organization, Mr. Sjoberg, expressing himself in terms that might well be denominated theosophical, said:

"I like to think of our organization as an equilateral triangle, all of whose three sides are equal and which is represented by the public whose needs we serve, the adminis-

tration which organizes and directs, and the employees who maintain and operate this mechanism that it may function perfectly. It must maintain its balanced relationship to justify its existence and to benefit all three sections of the triangle. Our large triangle is composed of innumerable smaller triangles, each of which presents a similar relationship between its three sides. The perfection of the whole depends upon the individual perfection of each of the smaller units. There is none who is essentially inferior or superior to another; all can and will ultimately attain the highest levels."

The recent International Congress of Psychical Research, which met in the Sorbonne, Paris, marked the definite launching of a new science, in the opinion of Charles Richet, the aged French scientist. About forty scholars, twenty-five of them university professors, addressed the Congress. "Metaphysics" as Monsieur Richet calls the new science, is "in the period of birth through which all sciences have passed. Metaphysics is still in its infancy, but it will soon be recognized. At Edinburgh, at the International Congress of Physiology, I could assert before one hundred physiologists—that is, the elite of the biologists respecting the experimental method—that our five senses are not our only means of acquiring knowledge, and that sometimes fragments of reality reach the mind by other means." . . . "There are hallucinations," he continued, "that are real. There are dreams that are real, and although telepathy is very rare, its rarity is no reason for a denial of its existence."—From *New York Times*, October 30, 1927.

Helena, Mont.

A nation-wide campaign for beautifying and cleaning towns and communities has been inaugurated by the General Federation of Women's Clubs under the direction of Mrs. Dolly Dean Burgess, Chairman of the Division of Community Service. To the cleanest town in 1928 will be awarded a beautiful silver loving cup.

Mr. Ray W. Harden, of San Jose, who is the Chief Knight of the Order of the Round Table, has just completed a tour of the country during which he met many people of prominence. Mr. Harden spoke at nearly all the cities of importance and was entertained at the White House by President and Mrs. Coolidge. The latter autographed to the members of the "Round Table" a copy of her painting by Howard Chandler Christy. While at Orange, New Jersey, Mr. Harden was invited to the laboratories of Thomas Edison, the noted inventor becoming a member of the *Round Table*.

Theosophy Abroad

Havana, Cuba

Once more the Theosophical Society in Cuba has changed the format of their magazine; this time it has appeared better than ever and brimming with interesting articles and news. Bishop Irving S. Cooper arrived and took the island republic by storm with a brilliant series of lectures and then left for Porto Rico on his Latin-American tour on behalf of the Liberal-Catholic Church and THEOSOPHY. Mr. A. P. Warrington also arrived in Cuba and gave several excellent lectures for the members of the *Esoteric Section* and also for the public. Intense activity seemed to be the "note" of the hour and several new centers sprang up over the entire island. Three centers rose to the dignity of Lodges, and all in all, the January issue of the Cuban Section's magazine is a faithful and interesting mirror of the extreme activity of our Cuban brothers.

Sydney, Australia

The November number of *Advance Australia* carries a very interesting article concerning the proposal at present before Parliament to establish a "Black State" in Arnhem. Still more interesting are the restrictions to be imposed which will exclude all persons except Federal Officials, duly authorized missionaries, teachers and etc., from entering the state. This clause is protective and intended to exclude those characters who continually profit by the ignorance and lack of wordliness of the dark races.

South America

Chile, Argentine, Bolivia, and Porto Rico, have approved the project sponsored by the Theosophical Society in Cuba, to effect a Federation of Latin-American Sections. Paraguay and Uruguay have not as yet expressed themselves. It is almost a fait accompli that Havana will be the scene of the first congress of the Latin-American Federation of Theosophical Sections. Cuba is much to be commended for the virility and enthusiasm with which this Republic has tackled the problem of theosophizing Latin-America.

Havana, Cuba

Cuba, which Republic occupied *third* place theosophically, according to the number of Lodges per million inhabitants, is striving by every means to occupy *first* place among the different sections of the Theosophical Society by 1929, when the International Theosophical Congress will meet in the United States of America. The laudable efforts of our Cuban Brothers should be emulated by every Theosophist.

London, England

The October issue of *Bhuddism* in England, has an interesting account of the first meeting of the *Fellowship of Faiths* in London. It was held in the City Temple, before a congregation of over twenty-five hundred; there was an overflow meeting in the hall beneath of more than five hundred and many were unable to gain admittance.

The speakers were chosen in alphabetical order of their religions, and represented Buddhism, Christianity, Confucianism, Hinduism, Judaism, Muhammadanism, and Theosophy, which was represented by Dr. Besant.

Bilbao, Spain

During the recent visit of our Vice-President, Mr. Jinarajadasa, to Spain, a new lodge was organized and made its debut at Bilbao, Basque Provinces, Spain, under very happy auspices.

They had the honor of receiving their charter from Mr. Jinarajadasa personally.

Havana, Cuba

The General Secretary of the Cuban Section sends a chatty news letter, detailing activities of the Theosophical Society in that Island. He speaks of the many journeys he has undertaken throughout the republic in behalf of propaganda work, and it is worthy of remark that as the Republic of Cuba grants free railroad passes to all Editors, propaganda work for the Society is greatly facilitated, as the item of expense represented by travel (usually so formidable) is non-existent there.

Vienna, Australia

Theosophy in Vienna is growing by leaps and bounds. The brilliant, sophisticated Viennese find in the Ancient Wisdom a vehicle which harmonizes Science, Religion, Philosophy and Art, thereby providing an *Organon* by which the different approaches to the *World of Being* may be correlated.

Vancouver

Tuesday night activities in the Lodge for this month have included readings from *The Light of Asia* and papers given by the members.

Our Sunday night public lectures are resumed and we have had two this month, including one by W. D. Willoch, of our own Lodge, entitled "Some Problems in the Light of Theosophy," and another on "Astrology," by Mr. Richardson who is a member of the Rosecrucian Lodge in Vancouver.

Why Books are Expensive

SECOND ARTICLE, BY L. W. ROGERS

LAST month we compared our theosophical books with those of other publishers, with the inevitable conclusion that you can get more for your money today in theosophical literature than in any other kind of literature, except popular fiction—at least in those books published by the Theosophical Press. One reason why that is so is because the publishing business of the American Theosophical Society has been operated on a service plan instead of a profit plan; that is, we have aimed at operating at cost by trying to fix the retail price at the figure which would bring back into the treasury just the amount that went out. That is not, however, a simple thing to do because the factors in the problem are many and results are often difficult to forecast. In the three months recently spent in overhauling things in general at Headquarters I found that, as a matter of fact, the prices were below actual cost and the returns did not balance expenditures.

Let us take a look at the inside of the book publishing business and understand some of the items which enter into the cost of production. Probably most people think of printing, binding and clerical salaries as covering cost of production but that is by no means the case. Even when all the incidental things that make up that mysterious term "overhead"—such as light, heat, wrapping paper, office stationery, postage, etc., etc.—are listed we still have other items that are potent for profit or loss. One, of course, is bad accounts—and it may easily be a serious matter—but the one of deadliest character is *overstocking*. That can instantly turn a hoped for profit into a crushing loss. One of the most difficult things in the world is to guess accurately in advance what the demand for a certain book will be. If your estimate is a thousand, and it turns out that three thousand are required you have to get out a second and perhaps a third edition to supply the demand. After

selling the first thousand you think it unsafe to print more than another thousand. Now in printing three editions of one thousand each, instead of one edition of three thousand, you have added heavily to the cost per copy. Warned by that experience you print three thousand of the next book that goes to press. It is from the same author and you have every reason to believe it will sell as well or perhaps better. But apparently nothing else is quite so fickle as the book buying instinct. To your surprise and chagrin the buying public that snapped up the former three editions receives the new book with apathy and after the first thousand is gone the sales fall to almost nothing and you have two thousand books that nothing can move! You are in for a loss in spite of anything you can do because the thousand books you sold actually cost you the price of three thousand! Perhaps they will sell slowly, at the rate of a dozen a month, but that means you will have them on hand for fourteen years! Figure the investment at 6 per cent with added deterioration and you will see how impossible it is to escape a heavy loss.

One reason why a small circulation publisher can afford to have his own printing plant when a large circulation publisher can not is because the small edition man can greatly reduce his risks by running a minimum edition and then holding the forms for a year or two years and running at various times what may be required. In that way he can avoid the major expense of second and third editions, which is the "composition," and absolutely guard against any serious overstock—the most dangerous thing with which any publisher has to deal. When it costs from a few hundred to a couple of thousand dollars to bring out a book a few bad guesses at how many are required can easily tie up enough capital to endanger the life of the business.

Death Notices

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

Mr. Alonzo D. Barrell, Medford Lodge.

Mrs. Phoebe L. Dillon, Casper Lodge.

Mr. B. St. John Hoyt, Central Lodge, New York City.

Mrs. Lizzie N. Throop, Austin-Dharma.

Mrs. Ella B. Jenks, Besant Lodge, Seattle.

Mrs. C. R. Bowman, 120 South Taylor Ave., Oak Park, Ill., is anxious to obtain a two-volume edition of *The Inner Life* and is willing to pay up to \$4.75 for it. Any member who has such a set and is willing to sell it, please communicate with her.

"You are not to be always thinking about yourself in a hypochondriacal way in all sorts of little matters: you are keeping yourself strong and well in order that you may be of use to the world."—From C. W. L.'s lecture "Death and The Unseen", in *The Theosophist's Attitude*.

Cooperation Between Angels and Men

BY GEOFFREY HODSON.

An Angel answers the question "What practical steps may be taken to obtain cooperation between angels and men for the establishment of peace on earth."

[This article is a continuation of a series contributed by Geoffrey Hodson which consist of messages received by him from members of the Angel Hierarchy; a full description of the series appeared in previous numbers.]

IN YOUR higher consciousness the work of cooperation for helping the world need never cease, however much engaged the lower self may be. Decide after careful thought upon the nature of the influence and force which you wish to radiate upon the world then work continually to produce the results at which you aim. Peace by itself is not sufficient, is not positive enough. Before there can be peace there must be purification and refinement of the hearts and minds of men. Knowledge of the unity of life and of the brotherhood of men is also essential. The need for love and understanding between the many brothers in the human family of God must be realized and then at last peace may reign over the world.

Work therefore in your own lives, in your own environment and sphere of influence to bring about step by step, these necessary changes, which must precede the dawning of an era of peace. Meditate upon them and establish within yourselves a continual radiation which shall influence the minds and hearts of men in their direction. Conclude your meditations by a strong mental call to the guardian angel of your race and to those angels in your immediate environment to assist you in this work. Command them to radiate similar forces and to charge the mental and emotional atmosphere of your nation and the world with their vibrations. Regular repetition of this will quickly demonstrate to you the reality of the angels' response and of the definite effect which together you are producing upon individuals and upon nations.

As Star members invoke the power of the Lord into the work which you offer to Him and try to do in His name. As Theosophists invoke the power of the inner Founders of the Society and of Their great disciples, who are your leaders in the outer world. As members of the church invoke the power of the Lord, the Master Jesus and of the Master the Prince and offer your work to Them. As Masons invoke the power of the Master the Prince as the Supreme Hierophant of that Order.

Draw upon these many mighty streams of

energy, of blessing and of love, and weave them into your lives. When your whole nature is charged to the full send out the mental call with the utmost intensity of your will to the angel of the country in which you work, to the angels in the immediate environment and to any other of the angel hosts with which you are connected. Then turn your thoughts out to the person, place, community, nation, or world which you wish to help and release the powers which you have invoked in a mighty and resistless flood upon them. Direct it with our will and command the angels to assist you in the work that they may accompany the power, and employ it with the maximum of effectiveness. Repeat this at least twice daily and with the utmost regularity, wherever you may be.

Though a fixed shrine is useful and may serve as a focus, when once co-operation has been thoroughly established it is no longer necessary, for you yourselves become a shrine. Similarly there is no need for the formation of any special organization. The work of co-operation with the angles must be kept as free from form as are the life forces, of which they are the embodiments.

Encourage others to share in your work and teach them its technique. Search continually for new fields of activity, new problems to be solved and for fresh evils to be opposed. Preserve the greatest simplicity and directness in all this work. Remain impersonal in your relationship with the angels. Use them freely but let your common work be your means of intercourse.

Work to spread knowledge concerning the elemental kingdoms of nature throughout the world. Give lectures and talks, write articles for magazines and the daily press of your country. Approach the priests of your religion, obtain their views upon the subject and give them yours. Teach the children to love the fairies and the angels and to grow up with a sense of their real existence and of their intimate companionship with men.

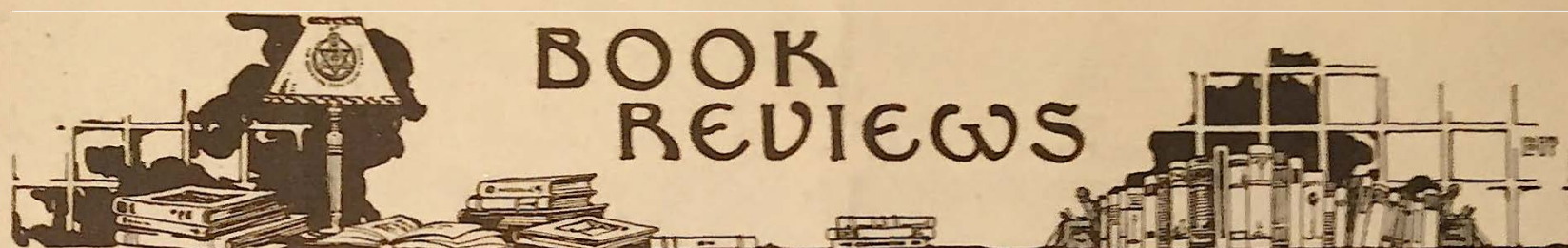
So you will do your part in the building of the new civilization and in bringing back those great days of old when angels walked with men.

Dr. Arundale Elected

A letter from Dr. Arundale says that he has accepted the office of General Secretary of the Theosophical Society in India, with 400 Lodges and about 8000 members. He thinks it will be impossible for him and Mrs. Arundale to visit Australia this year. He will concentrate on his new work instead.

Presidential Ballots

We have mimeographed extra presidential ballots and will be pleased to mail them to Lodge Secretaries or individuals upon request. Do not forget to send in your vote for Dr. Besant for International President for the next seven years if you wish her to be re-elected.—H. Kay Campbell.



The Path to Peace, The Way of the Soul. By Mary Morris Duane. The Theosophical Press, Wheaton, Ill. Price, cloth, \$1.00.

"A helpful and safe guide to meditation" is this new offering of The Theosophical Press, according to Dr. Annie Besant in the Foreword she has written. She calls especial attention to that section on Silence, "for," she says, "it is in the Silent Chamber of the Heart that the Master is found."

The author has set down for us the results of her deeper meditations, sharing with other students her thoughts on Faith, Prayer, The Silence, Sacrifice, The Christ, Truth, The Inner Light, Love, Peace.

Mrs. Duane's introduction has to do with the new race, the bird men of the future, and with the drawing together of all nations, hence the need for spreading the knowledge of the Path to Peace which we seek to show the world. Her findings on Faith are based upon those of Saint Paul, but she carries them further and draws many interesting conclusions. In the chapter on Prayer she terms the Lord's Prayer "the perfect prayer." This is her theme, taking phrase after phrase for analysis. To students of the occult every contributory thought on this subject is highly valuable, and this author has much that is worth while to offer.

Under the heading of Sacrifice Mrs. Duane takes the reader in imagination from the earlier types of primitive sacrifice up to the soul's acceptance of the Law, showing something of the benefit and mystery of pain. So on through this thoughtful and earnest treatise with its topics of universal import, one's mind somehow reviews its own previously formed conclusions and is able to revise them, perhaps a little "closer to our heart's desire."

This new book is done in quite a lovely manner, being printed on one side of the page only. Its binding is of dark blue cloth with gold lettering. The meditative student will want to own it and keep it available for ready comparison with his own findings.—Gail Wilson.

Indian Tales of Love and Beauty. By Josephine Ransom. Published by Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$1.00, through the Theosophical Press.

This volume contains one hundred and fifty pages of most delightful reading. With exquisite charm and a rare beauty of expres-

sion, the author paints for us a number of pen pictures of Indian legends, making them come into very life within our own minds as we read the book. In her introduction, Mrs. Ransom says:

"In the pages that follow I strive to play the lover's part in limning the beloved—the women of the Motherland. I limn them as I see them in their beauty, faith, courage and devotion, and in their charm and enchantment."

Well has she succeeded. She tells of Maitreyi, the ascetic, who, holding to the truth that to woman, as well as to man, belongs the right to seek self-knowledge, refuses to take the wealth of Yajnavalkya and, in so doing, she sets her feet upon the Path of Immortality. The never-dying story of Savitri's love is told again—the utter devotion to her husband of a year which cheated Yama of his soul and brought it back to the still warm though lifeless body; a story which still lives in Indian lore so that today, into the ears of the Hindu bride, the words are spoken "Mayest thou be as Savitri." Of Mirabai the Devotee, the tale is told; of Padmini, the Beautiful, and many another of equal charm and inspiration. It is a book worthy to be read and withal to be reflected upon.—E. N. P.

Old Age Deferred, by Arnold Lorand, M.D., Sixth Edition, Published by F. A. Davis Company, Philadelphia, Pa. Price, cloth, \$4.00, through the Theosophical Press.

This reissue of this standard work of the subject of the preservation of life and youthfulness has been made by Dr. Lorand as a special offering to the American people, many of whom, he rightly feels, are dying prematurely from causes which are wholly preventable by following a reasonably hygienic mode of living. He has added a special introductory chapter addressed to us and dealing with some of our special problems, among them the prevention and treatment of premature old looks.

This book is the most complete, detailed, and reasonable presentation of the subject of the prevention or postponement of senility with which we are familiar. It contains 500 pages, embracing fifty-eight chapters, an appendix, glossary, and index.

The importance of air, water, food, sleep, bathing, exercise, proper elimination, and other hygienic matters are considered in full detail, so that no person of ordinary intelligence and education need remain in the dark

about the way of life which is salutary and *just how* the suggestions should be carried out.

The use of tea, coffee, alcohol, tobacco, meat, milk, and other articles of wide consumption is fully considered, pro and con. There is no suspicion of fadism or propaganda for any cult or ism in the entire book, but a scientific and logical presentation of facts, most of which are already known to the majority of physicians. Lorand's assembling and presentation of these facts give them, however, a new force and value.

Much attention is given to the part played by the thyroid, sex-glands, and other endocrines in the processes involved in senility, and clear and simple directions for the preservation and reenforcement of the functions of these glands are not wanting.

The bearing of the psychic and and spiritual aspects of life upon the development of senility are set forth *in extenso*, and chapters are devoted to arteriosclerosis, high blood pressure, intestinal toxemia, and other subjects of vital moment.

The book is well made in every respect. The paper is opaque but light, so that the volume is easy to handle. The type is large and clear.—George B. Lake, M.D.

The Annie Besant Calendar, by Theodore Besterman. Published by The Theosophical Publishing House Ltd., London, England. Price, cloth, \$1.50, through the Theosophical Press.

As the title states this is an Annie Besant Calendar though done in book form instead of leaves to hang on the wall. This is a convenience for it is more easily consulted and there is space and pages for notes.

The selections are intended for purposes of meditation, but are not of the devotional type, rather for the seeker of truth. They have been culled from some of Dr. Besant's earlier writings such as the Search For Happiness (1908), The Secular Song and Hymn Book (1876) as well as from some of her recent books.

Mr. Besterman's book will be especially attractive to those who are contacting the Ancient Wisdom for the first time.—Lois Holmes.

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CONTENTS

No. 2 March-April, 1928 Vol. 1

	Page
ATHEISTS Are Half Right....	3
And So Are AGNOSTICS.....	4
But Both May Be GHOSTICS	6
When You Pray.....	7
The First Commandment.....	8
We Die at Dawn.....	8
THINK!	9
How DOES One Think?.....	9
YOUTH Wants To Think.....	10
How To Found A FORUM.....	12
Education in "Whys" (Not in "Hows").....	13
Beware Of BEHAVIORISM!.....	14
Our INTELLIGENT Universe	15
Shall OUR Civilization Sur- vive?.....	17
Philosophy Of Henry FORD	19
What Is LOVE?.....	20
Man's Search For TRUTH..	21
Questions And Answers.....	22

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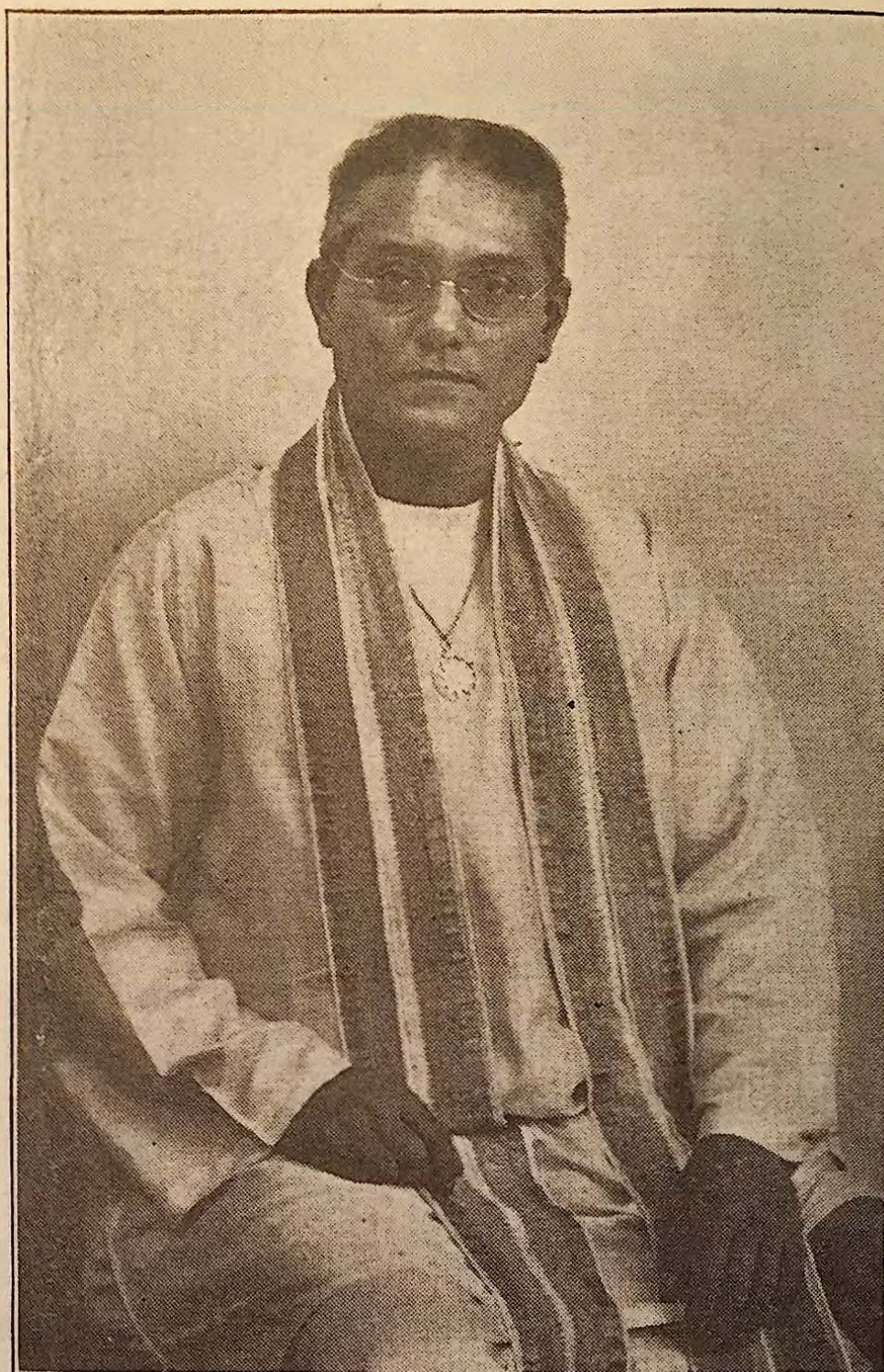
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These are the famous lectures given by Dr. Besant during the Chicago Convention of 1926: "The Work of the Theosophical Society in its First Half Century," and then the inspiring and prophetic "Work of the Theosophical Society in its Second Half Century." All who heard these lectures will want to re-read and study them. All who were not so fortunate, may amend their fortunes by securing them now.

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All-Seeing Eye Edited by Manly P. Hall

This is Vol. 3 (From Nov. 24, 1926 to April 13, 1927) of the Weekly Newspaper published, edited, and largely written by MANLY P. HALL, whose magnificent work on MASONIC, HERMETIC & ROSICRUCIAN SYMBOLIC PHILOSOPHY has been thoroughly described in *The Messenger*. It is a storehouse of occult secrets and of little-known biographies of strange personalities, which will richly repay the reader. *Bound in cloth boards.....\$1.50*

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