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"Vanquishing A Vampire"

By C. H. M. (Editor of "WORK")

I HAD a curious experience on the night of Feb. 22, 1928, which may interest readers of THE MESSENGER.

I had just finished reading one of those pseudo-occult publications which are so obviously edited and written by people of a very low order of intelligence; and I'll admit that it had plunged me into one of those periods of depression which sometimes come to all of us.

I was wondering how it was that the occult so often attracts people of a low order of intelligence and frequently repels persons of higher intelligence; and I was hovering around the thought that perhaps after all it was a matter of delusion . . . that one really didn't have anything very definite upon which to base a belief in higher forces and invisible powers. I was just wondering whether it was worth while to lead a somewhat dull and ascetic life, with nothing of real interest and importance to compensate for it, when the telephone rang.

It was an F. T. S., a woman who has perhaps an exaggerated idea of my "occult standing." Her son, who is in the theatrical profession, had just been telling her about a young fellow, a dancer of French-Roumanian gypsy blood, who had confessed to him the Saturday previous that for three years he had been obsessed by

what he had finally decided was a vampire.

He had passed three sleepless nights because of it, and he persuaded the son of the F. T. S. to sleep with him on Saturday night to see if that would keep the thing away. It didn't. The son told me later that along after midnight the victim began to toss and struggle in his sleep, and finally fell into a stiff cataleptic condition. In the morning, he showed distinct marks of teeth high on the left breast (two needle-like punctures opposing each other) and he had lost many pounds in weight.

The F. T. S. woman wanted me to hypnotize him, call in the vampire, and exorcise it. Of course I couldn't do anything of that sort; but I arranged to have her son bring the young fellow to my apartment after his performance at the theatre that evening.

While waiting about an hour for them to arrive, I began to think: Who am I that I should presume to deal with such problems? And, naturally, the reaction came that if there are any such creatures, then it follows that there are also great powers for good as well as for evil, and that those forces would surely be available to one who needed them for so helpful and unselfish a service as seemed to be indicated here.

Acting upon that realization, I became acutely conscious that my room was filled with a distinct thrill or vibration of an entirely different degree to any with which I am ordinarily familiar. I have had a sense of the same *kind* of curious thrill, though incomparably weaker, during my repeated experiences in telepathy; but this was so powerful and so persistent that the entire atmosphere of the room seemed to be super-charged with something like electricity, but inexpressibly more *subtle*.

Later, when the two young men arrived, the son of the F. T. S. told me that he had had a very hard time persuading his friend to come at all. In fact, he had refused pointblank to do so; and the other was about to give up in despair, when he, too, suddenly sensed those waves of power surrounding them, and, without further argument, he simply telephoned me that they were just starting . . . which they *did*.

I received them rather curiously, but I had been given a very forceful and unmistakable suggestion to use the very words I did: "If you will enter in the Name of God, you are welcome. Let none enter otherwise." Rather a surprising way to welcome a stranger to one's home, wasn't it?

However, it seemed to have decidedly a *good* effect upon the young fellow, who was very nervous and very emaciated.

He told me about his experiences, and I came to the conclusion that it could not be a genuine old-style vampire; not only because Leadbeater distinctly states on page 29 of the last part of his *Inner Life* that such visitations have never occurred in the fifth root race; but also because while the first visitation occurred three years ago, it was not until a few *weeks* ago, after having *read* about vampires, that he, himself, began to wonder whether his obsession was not of that type, and then—but not until then—he began to have the punctures and to lose weight.

Knowing how swiftly such a being would catch the suggestion from its victim's brain, and use it to strengthen its hold upon him, and realizing (from the frequent examples of stigmata, etc.) how the subconscious *mind* can and does create such effects on the physical body, I concluded that the case was simply one of obsession by an earth-bound spirit of low order, which had been driven out of its body some time prior to the three year period, and which body undoubtedly had decayed long before the vampire illusion presented itself to the victim.

It is my understanding that the physical body of a true vampire never decayed, but was kept freshly filled with blood from its victims. Since this creature had been trying to force its way into the young fellow's body for nearly three years *before* the vampire idea was presented to it, it seemed obvious that it was not and could not be a true vampire, but was merely an earth-bound spirit desiring desperately to *renew* the sensations of physical life.

Close questioning brought out the fact that

the *first* obsession occurred after a New Year's party at which the young fellow had become completely intoxicated, thus throwing wide open those barriers which are naturally rather weak in one of his gypsy blood and character. Subsequent obsessions had occurred most frequently—perhaps always—after he had indulged in drink to give himself false courage with which to face the night.

I pointed out to him, of course, that he was giving aid to the enemy rather than to himself every time he resorted to such false courage; and pledged him absolutely to abandon the use of liquor as the *first* essential step to peace. I explained that neither I nor any other could help him *except* to *help himself*.

Fortunately, he had been a Roman Catholic all his life. Of late, he has not been to confession or to his Church, because of an impressed idea that he *must* not. He had also removed his "beads" under the same suggestion, but he still carried them on his person. I made him put them back on, and promise to wear them day and night henceforth, knowing how much his own instinctive belief in them would help him to resist his obsession.

I found out that his "patron Saint" was St. Joseph, and that he hadn't dared to pray to him for a long time. I explained how the forces for good can come to his aid through the mediation of the thought-form of so powerful a patron, to whom thousands of good Catholics have been praying for centuries, and he agreed to renew his application for direct aid from that source.

I then explained the reason why earth-bound spirits of low order try to occupy the bodies of living men, and suggested to him that he *educate* the creature to realize that it is for *its* good, as well as for his own, that he absolutely denies it entrance in the future.

Because of his knowledge of Purgatorial conditions, he thoroughly understood this point, and agreed to cooperate, thus robbing his "fight" of most of the "resistance" and making it a matter of mutual *understanding*, without nearly so much of the elements of *fear* and *hate* entering into it.

We kept at it until 2 o'clock in the morning, and then he went away very much encouraged and relieved.

I told him to come back if he must, but to make his own fight if he possibly could—as he could and *can* if he *believes* that he can. He has not found it necessary to return.

During the early stages of our interview, we were all distinctly conscious of an opposing force arguing with *me* as well as with him; but this force ceased its efforts from the time I got well into an explanation of the heaven-world from which an earth-bound spirit debars itself by its own struggles to keep in contact with the physical.

I had explained that it had only to "let go" all thoughts of earth and of the lusts of flesh, and to *reject* such thoughts firmly and at once whenever they recurred, and it would soon fight free of the lower astral planes and find itself in the planes where its noblest, highest and purest dreams and aspirations during its earth-life would become **FACTS**.

At that point, the opposition absolutely ceased, and the presence was completely withdrawn. Perhaps the entity was *testing* the truth of my "let go" advice, and found that it actually *worked*?

At any rate, though it will probably return to its chosen victim, the struggle is now a *mutual* one, and, if the young fellow will keep his pledge not to drink, if he will *use* the resources of his religion, and if he will combat the obsession always with the motive of *mutual* helpfulness in doing so, he should experience comparatively little trouble in winning to peace.

I went to bed with the idea of following him out on the astral plane and renewing the argument at closer quarters, and awoke the next morning with the clear conception that just as I had been helped to help that young fellow fight against his obsession, so could I and all of us confidently count upon *help* in fighting any similar recurrence of *our own doubts* on the subject of higher forces and invisible powers.

The powers are *there*; we have only to *use* them, but we must use them only for *others*.

New Members

Many new members will join our ranks during April, May and June, the last three months of our fiscal year. In some instances they will prefer to pay their dues for a year and three months rather than to pay for the shorter period, if the Lodge Secretaries and members will explain the matter at the time the application is signed. Headquarters finds that often they become delinquent and when approached on the subject reply that their dues have been paid! It would, therefore, be well to make sure when only three months' dues are paid that this point is clearly understood.

Gifts

Headquarters has recently received a honey locust and blooming shrub from Mr. and Mrs. Charles P. Luck of Austin, Tex., and a lovely antimacassar from Mrs. Clara S. Henderson of Chicago.

A handsome lacquered silver teapot was also presented by one of our members, for use at the monthly Sunday afternoon teas.

A beautiful bronze plaque of Savonarola, which the donor obtained through The Decorative Arts League of Rochester, N. Y., was presented to Headquarters by Mrs. Frances W. Wile.

Mrs. Blanche Kilbourne, 3421 West 66th St., Seattle, Wash., will pay well for a copy of Charles Hampton's *Mysteries of the Mass*. Anyone having a copy for sale should communicate with her at once.

We still have plenty of the small photos of the building which Mr. LeClear donated to the building fund, and which are being sold at 25c each. Orders will have prompt attention.

A Member From Germany Writes

"My late husband (died 1925) was a modeller in leather and master of Heraldry. He and his works were celebrated throughout whole Europe and even parts of Amerika. In his inheritance there are still several large portfolios (to gather works of art in it or family papers) with heraldik motifs and other portfolios for writing letters on it and books with empty sheets, boxes and bibles and so on, nearly twenty-five smaller and larger things and about three hundred amorial bearings with arms of common and noble families, countries and towns, to hang at the walls of a library or hall of a museum or in the house of an amateur. All things are *handiwork* and *originals* and not to be done by a second time again, for after war nobody is skilful for this art. They fit for a museum or an amateur, as *masterpieces of German trade and art*. I wish to sell them to Amerika, because there is no possibility to sell them in Germany now; there is no money for those things today. The price is about one thousand Dollars; that is very cheap; the real worth is much higher. (About the price must be spoken after having seen the objects.) I beg you very much to help me to this purpose. Do you know such persons, that are traveling in Germany, buying works of art for the museums or amateurs in Amerika? Before a visit I must have a notice some weeks ago. I cannot send patterns or samples because all things are originals and too large."

If you are interested, address Purchasing Service Bureau.

"There is perhaps nothing more difficult than to retain our enthusiasm for a cause or principle and yet remain tolerant of those who oppose our efforts or violate our cherished belief. It seems, however, that this lesson we must learn for it is always the greatest leaders who have been freest of personal prejudice or individual antagonisms. We may think others lukewarm and that we alone are truly battling for a cause when in reality we are largely dissipating our energies and clouding our perception of truth by allowing our attention to be distracted by personalities."—Extract from editorial in *The Starry Cross*, by R. R. L.

Speaking of devoting one's energies to physical plane affairs, Bishop Leadbeater says in his lecture on "Death and The Unseen": "Those are all no doubt temporary duties, belonging to the state of life into which you are born; but your real business is with the life of your ego which is at any rate relatively permanent."

One of our new members writes: "I feel as if I had arisen from the dead since I have become a Theosophist."



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Our Mission

MANY Theosophists must be dissatisfied with what they are accomplishing for Theosophy—must feel that there are ways, if they could be thought out, of becoming more efficient in giving Theosophy to the world. One who has not yet evolved the art of reaching the public either by writing of Theosophy in a way that will induce people to read it, or by talking on Theosophy in a way that will draw people to hear about it, must turn attention to a narrower field, but nevertheless a most useful one. There are innumerable ways in which one can be of service in the work of diffusing the spiritual light, and nobody is so restricted by daily duties or so limited by environment that methods of propaganda will not come to mind if he thinks long and earnestly about it.

Of course the first and universal opportunity is to be a living example of

Theosophy to the people immediately about us. To take a vital interest in the welfare of others and to be sympathetic and helpful in the small affairs of life not only puts into practice the first object of the Theosophical Society but it shows others the practical value of the philosophy and creates the desire to be like Theosophists. That all of us can do and most of us are doing it; but, of course, it is not enough to discharge one's theosophical obligations. It is not carrying out the program that we came into incarnation to accomplish; and whoever does no more is likely to be much dissatisfied with the achievements of the incarnation when he withdraws from the material body and regains that wider consciousness from which physical life now excludes him.

Each must work out his own salvation, according to St. Paul, who is said to have been an initiate; and each must therefore think out his own theosophical work. Helping others to help—others who are better qualified than we are—is one of the simple ways; but there is usually some bit of theosophical work that is unique to the individual, if it is but thought out.

A thing which many Theosophists can do is to take some part in the public or semi-public life in the community in which they live. If there are organized movements against vivisection, or the death penalty, they can join them. If there are not they can organize them. Humane societies now exist almost everywhere and give opportunity for Theosophists to contact other people and give them the theosophical viewpoint of human affairs. We are told that the American Theosophical Society is destined to give the right trend to American national thought and life. How shall we live up to that destiny unless each of us does his part in his community? Whereas in previous ages we have been grouped together, this time we are designedly well scattered over the earth and well distributed throughout the nations. The United States is our particular field—the “vineyard” for which we are held responsible. To carry out our part of the program we must impress ourselves as Theosophists upon the communities in

which we have our daily life. We should be members of its clubs, its altruistic organizations, and take an active part in shaping its collective groping toward a higher and better civilization. We have the light with which to guide. To withhold it would be a neglect of our duty, an evasion of responsibility, and a failure of the mission upon which we are sent.

Community Life

IT IS generally conceded that the best evidence is that of experience. We may spin beautiful theories but only when they pass the test of experience can their value be known. Anybody can make a fortune on paper but he never gets the money until actual experience has verified the calculations. We have all dreamed of ideal communities where peace and harmony and prosperity reign but most of the attempts made to bring those dreams down to the physical plane have failed.

As time passes more and more of real community life is manifesting itself at Wheaton. The most characteristic thing in such life is the close relationships that are, of necessity, established. A score and more of people living in one building really become a family and the very fact that they are confined within such narrow boundaries tests severely their capacities for tolerance and cooperation. There is an old saying that if two people who are fast friends were to be confined together in prison for a considerable period of time they would leave it as enemies!

When we live apart and meet occasionally we see each other at the best. But when we are together nearly the entire time we are liable to see each other at our worst! Therefore, if there is much of the worst in us constant association is likely to become tiresome, to say nothing worse for it; and that is probably one of the chief reasons why nearly all of the community colonies fail. But only one. Another vital reason is the economic factor. When people put all of their money in a common treasury, and all of their energies into community production, a new and prolific cause of contention is introduced.

If any kind of human beings can achieve success in community life it should be Theosophists, because they are making a special effort to cultivate the very virtues that are necessary to lift the race to altruistic levels. The Theosophist is endeavoring to evolve as much in a few incarnations as the man of the world does in many incarnations and he should therefore really welcome the difficulties of community life as eagerly as the would-be athlete welcomes strenuous exercises.

Another potent reason why Theosophists should succeed with community life is that they understand what can be accomplished by it on inner planes—that the community, by establishing perfect harmony and by working in concert, can become a very powerful factor in maintaining the peace and tranquility of the world. Theosophists thus have an incentive that is wholly lacking in purely commercial communities—that is, those based upon a common effort to merely achieve material success. Incidentally, the theosophical community is developing within itself the particular things that will not only increase the power of accomplishment but which will each day put it a step nearer success than it was the day before. In other words, while the ordinary community finds itself less and less capable of coping with its annoyances, antagonisms and general difficulties, which grow in volume and intensity the longer they continue, the theosophical community, by its inner plane work, should day by day find it easier to rise above the external and grow steadily in strength and mental and emotional unity.

Mrs. Charlotte C. Robertson who passed on at the home of her daughter at Urbana, Ill., on Mar. 3, a member of Besant Lodge of Hollywood, was said to be the oldest living Theosophist in the United States. Undoubtedly she is happy to be released from the physical body after a long life of helpfulness.

Mrs. Martha L. Sanford has quite a number of copies of the *Theosophist* and *Herald of the Star* which she would like to give to some Lodge. Anyone interested please write her at 430 East Chestnut St., Washington, Pa.

From Dr. Arundale

BELOW ARE GIVEN SOME EXCERPTS FROM NOTES SENT BY DR. ARUNDALE, ENTITLED "OUR TOUR IN AMERICA."

I HAD, when reaching New York, no thoughts one way or the other about America. I had of course heard much about God's own country, and Dr. Besant had told me that we should receive there the most kindly hospitality imaginable and a very remarkable brotherliness. But we had already experienced that in Australia, so I did not feel I was going to encounter anything particularly new. But the moment we set foot on American land and breathed American air—it was about midnight—I realized that I was in touch with something different from anything I had so far experienced. America is different! That was my impression, and that has been my slogan throughout the tour. I do not say better. I say different. Of course from some points of view each country is different from every other, but America is especially different, different in an outstanding way.

I wonder whether I have lived in America before. There is a curious sense of familiarity, not about places, but about the whole spirit of the country. I feel as if I have had something to do with America in a past incarnation, that in a small way I have helped her, have contributed to her growth. I felt from the very start entirely at home in the United States, and could not get out of my head the idea that I was a United States citizen and that I was part and parcel of the National Consciousness. Of course I feel at home everywhere, but I felt at home *at once* in America.

As for the Chicago Convention, it is enough to say that it reminded me of the Australian Convention in 1927—the high water-mark of delightful Conventions in my judgment, though a higher water-mark will be reached in April, 1928, in Sydney. Dear me, how happy we were! I shall never forget the memorable Convention week. It was strenuous, of course; but we did not know it was strenuous, for we were so happy. I wonder whether I shall have the happiness of attending the next American Convention. But one cannot expect such unusual karma to go on indefinitely. A particularly happy feature of the Convention was the renewing of old ties with so many, many friends—friends whom we had not met before in this incarnation, but whom we at once recognized as comrades from long ago, exactly as we had done in Australia.

Another place we much enjoyed was Wheaton, the new headquarters of the American Section near Chicago, a fine monument to President Rogers and to his colleagues. The

building of the headquarters has been, of course, a heavy financial burden, but any one who goes to Wheaton will agree that the result is well worth any sacrifice. The headquarters staff will be able to render there far better service than has been possible in the previous quarters in the middle of the city. Furthermore, accommodation is now possible for visiting members and for groups for study, as well as for the expansion of offices and library.

Our family party for the tour consisted of my wife, Mr. Warrington and myself, and we were a most happy little circle. As for Mr. Warrington, words entirely fail me to describe his delightful comradeship. What we should have done without him I do not know. Though no longer young in body—he is round about sixty years of age—he is as young as the youngest, and made all arrangements for the party as if he had been its youngest member. He has had the privilege of travelling through America twice with our beloved President herself, so he knows the ropes, and he has also sponsored in the same way Krishnaji and dear Nitya. So we may describe him as the official theosophical courier for the United States. It was a wrench to part from him in New York, but we shall soon meet again. Rukmini had to stay in the Ojai valley for part of the tour, as there was work for her to do in that wonderful spot, but she was only away a fortnight, and rejoined me after that, to my great relief, as it makes all the difference to travel together.

Everywhere our audiences were quite enthusiastic, especially, of course, those addressed by Rukmini. She has spoken on India in almost every city, and has done much to counteract the evil caused by Miss Mayo's disgraceful book entitled: *Mother India*. Miss Mayo is mainly concerned with sensationalism, and she may have the satisfaction of having achieved it at the expense of deeply wounding the feelings of a great Nation. I hope she enjoys her success. Were I of similar nature, I could write *Mother America*, and do just the same kind of mischief. Rukmini's addresses have made a great difference to public opinion everywhere she has spoken. She has been a veritable ambassador of her Motherland, and India needs ambassadors throughout the world. I wish the National Congress would appoint some unofficial ambassadors, men or women of dignity and restraint, but of enthusiastic patriotism, who would more truly represent India than can or do the official representatives of the British Empire.

"When you suddenly set up ways of irascibility you cannot expect that a great deva can help you. In fact you make your aura impenetrable to him."—From "Death and The Unseen" by C. W. L.

Owing to the unusual demand for the February issue of the MESSENGER, our supply is exhausted. If any of our members can spare their copy, Headquarters will be pleased to receive it.

Science Notes

By ALEXANDER HORNE, B. SC.

The following will be of interest to lecturers. Science tells us that the ability to "hear and understand" has a good deal to do with our capacity for distinguishing successive sounds, the receptor in the ear vibrating in response to the impact of successive sound-waves. As age creeps upon us, this receptor loses something of its elasticity, sound-waves following each other too closely become blurred, and we cup our ears, wrinkle up our cheeks, and say, "What did you say?" Hence, if you are speaking in a lodge-room, and your audience, by chance, does not happen to consist of flappers and sheiks, be sure to space your words and syllables further apart, enunciating each one of them clearly and distinctly. In most cases, it is not so much greater loudness that is required, as greater distinctness. Those who have heard Dr. Besant, will no doubt recall the painstaking distinctness with which she literally bites off every syllable.

* * *

Wonders never cease. Not long ago the idea of a submerged continent was derided; today the world speaks nonchalantly of sinking coastlines, of islands which emerge or submerge under stress of seismic disturbances (as actually happened during the Japanese earthquake a few years ago), and even of moving mountains. One such mountain—Monte Arbino, on the Italian-Swiss frontier—has been observed to have moved a distance of seven feet laterally since 1888, its height (5,560

feet) having been reduced in that time by about 14 inches.

* * *

The world's attitude to "life" likewise is undergoing a change. Dr. Bose has shown that plants not only live, but also feel and have a rudimentary consciousness. They have a heart-beat, each cell being a tiny heart, which expands and contracts just as an animal heart does, this action forcing the sap up from the roots to the topmost branch, in a manner analogous to the circulation of our blood.

We now hear of a plant that actually "mothers" its young, in the person of the sisal plant, flourishing in Yucatan. The seeds of this plant do not drop off while still in a germinal state like those of other plants, but remain attached to their "mother" during the process of growth, being nourished the while by the life-giving and growth-promoting juices of the mother-plant, not unlike the foetus in a human-mother's womb. When the child-plant has grown to an exact copy of the mother, and has actually begun to form leaves, it drops to the ground, ready to begin life on its own feet, so to speak. By the time most of the "children" have dropped off in this manner, the mother's life-juices have run dry; the flower-stock to which the seeds have been attached (measuring thirty to forty feet long) withers and falls off; soon the whole plant dies, having fulfilled its function as a dutiful mother.

The Manly P. Hall Book

Word has been received from the publishers that the theosophical edition of Mr. Hall's book on symbolical philosophy will be off the presses simultaneously with the other editions the latter part of April. The Theosophical Press will be able to make deliveries shortly thereafter.

Part of the publishing company's letter reads as follows: "It was humanly impossible for the engraver to accomplish in time a task which he did not figure would be so great a one; his judgment may not have been the best but his workmanship has made the best printers in our country marvel."

A letter from F. Milton Willis tells of a curious occurrence relating to No. 477, Little Blue Book Series, published by Haldeman-Julius. Mr. Willis wrote *Theosophy in Outline* which was sent out by the publisher under the number mentioned. A large number was sold and the demand was continuing. Then, without explanation, a screed under the title, "The Nonsense Called Theosophy," by a hostile writer, was substituted for Willis' book and given the same number. The result is that when people order copies of the Willis book the attack upon Theosophy is sent to them! Mr. Willis says he thinks the publisher has no knowledge that this remarkable substitution has been made. Since his atten-

tion has been called to it a prompt setting right of the matter would be excellent evidence of the correctness of Mr. Willis' conclusions.

A letter from General Manager Bennett of the Theosophical Broadcasting Station, Sydney, Australia, appeals "to any Theosophists who may be in touch with developments in radio and television to communicate with us and do whatever is possible to secure for us the right to use the patents in Australia." The manager's address is 29 Bligh St., Sydney.

The interesting news comes from nowhere in particular that a baby boy was recently born to Mr. and Mrs. Fritz Kunz in Seattle. Although the information is not from Mr. Kunz himself it may be taken as quite reliable.

Later: Mr. Kunz writes that the baby's name is John.

On page 207, February MESSENGER, the caption "What She Gained" should have read "What He Gained." The important point, however, was the experience given and the matter of sex is really quite immaterial.

A report from Dr. Arundale on the status of the Eighty Years Young Fund shows that in the United States \$21,000 have been subscribed and \$5,000 paid as the first installment.

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.]

Our Funds

The many demands for money during the past year seem to have reacted disastrously upon our funds for carrying on the work. If you have been observing the financial page of the MESSENGER for the last few months you must have been impressed with the meager contributions. Now, the income of the American Theosophical Society is a fixed income arising from the annual dues of the members. When such expenses as salaries to a score of Headquarters workers are paid, our percentage of dues receipts sent on to Adyar, our stationery and office supplies purchased, our postage, telephone, telegraph, cable and incidental bills taken care of, some absolutely necessary expenditures made on organizing work and the annual convention, there is not much left for anything else. Yet Lodges expect us to send them much free publicity literature to give away. Also in our work of giving theosophical books to public libraries we are greatly hampered. We have been obliged to dispense with Mr. Talbot's very valuable services for weeks at a time because there are no funds to meet even his very light traveling expenses. A third difficulty is that we should organize one or two cities of good size that are over-ripe for Theosophy but nearly nothing is being given to the New Territory Fund.

Many small sums are as effective as a few large ones. If those of us who can always manage to find a few more dollars, somehow, will not be afraid to have our names appear credited with a dollar or two we might revive these languishing funds.

Advertising Lectures

Grand Rapids Lodge is using a method of which I had not before heard. They pay \$1.50 a minute to have the lectures announced by radio. An investment of \$4.50 enables them to have the lecture mentioned on three evenings. Sixty seconds is time enough in which to announce place, dates, subjects, lecturer, etc. It is impossible to trace results and to determine how much is due to the radio and how much is due to the newspapers but we had a large audience in a city of medium size.

Intolerance

If the police of Miami had driven Yogananda out of that city because his teaching had been found, after due examination, to be a menace to the sanity of his pupils, there would be reasonable foundation for their opposition;

but when the complaint is merely that an unfamiliar teaching is dividing the community into factions of opposing opinions then the opposition is puerile. Theosophists should denounce such narrow intolerance wherever it is found for it is one of the deadliest foes of the freedom of thought. It is, perhaps, an open question how far one may go in opposing a thing even when it is obviously dangerous. People can, and should, be warned but who shall say that a reckless man *shall* not take a risk if he wants to? It is better that a few foolish people should lose their sanity, or even their lives, than that a tyranny of supervision should be established.

Another case of insanity in Yogananda's classes was described to me recently in Buffalo by a non-Theosophist. A woman arose in the final session of the classes, I was told, and began to rave. That was several months ago and her friend tells me that she is still in the insane asylum. There is no doubt that this Hindu teacher gives his classes much that is valuable. That is probably true of all teachers. But anybody who teaches how to arouse the kundalini, which he advertises to do, is distinctly dangerous or else all our literature is wrong and the highest spiritual authority we have is unreliable.

Purchasing Service Bureau

It sounds strangely contradictory to say that the Purchasing Service Bureau is at once rather discouraging and extremely encouraging! Yet the statement is accurate. It is discouraging because only thirty-seven Lodges are patronizing it out of a possible 200 more that might do so; it is extremely encouraging because the thirty-seven containing perhaps only one-sixth of our membership, have overwhelmingly demonstrated the success of the plan. This one-sixth of our available strength has actually put the Bureau on a paying basis. If so small a fraction can do that then the whole would make the Bureau a great success because it is after the cost of operation is met that the really profitable returns come in.

I am satisfied, because what was only a theory is now known to be practicable. We shall, therefore, continue it and slowly and very carefully develop it. If one only had plenty of time to give to it the development could proceed rapidly; but we must be patient and add one thing after another as it can be done, meantime hoping that more members will make use of the Bureau.

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. Any one interested should communicate with E. W. Munson, Krotona, Ojai, Calif.

More About Books

THIRD ARTICLE, BY L. W. ROGERS

IN THE FIRST of these articles a comparison was made of theosophical and other books, in which it was shown that paper, binding and *number of words* considered, you pay considerably less for the quantity you get in books of the Theosophical Press than in those of non-theosophical publishers. Yet it should be the other way because the theosophical field is so limited that only very small editions can be printed. This matter of small and large editions is one of the utmost importance in book publishing. The reason a book that ordinarily sells for \$2 can finally be reduced to 75c is because the circulation has grown so large that practically all costs of production, except raw material and press work, have disappeared. When a book is selling in very small editions (we sometimes have to go as low as editions of five hundred copies) of course the total expenses of production and distribution have to be divided by the total number of copies to get the cost of each book. It costs just as much to set the type, read and correct the proofs, make up the forms, and advertise the new book for the smallest edition as for the largest. That item, "advertise the new book," is a fairly heavy one. The story has to be told again and again in the MESSENGER and in circulars in order to get it well into the consciousness of the readers that a new thing is being offered and just what that new thing is. About the time all that is done the demand for the edition of five hundred or a thousand copies has run its course and we are through. But the publisher with the large circulation has then only begun. He can well afford to make nothing at all on his first five thousand copies because it is after that that his harvest begins and continues through the sale of fifty thousand or one hundred thousand copies. If he sells the first five thousand at actual cost and then makes only ten cents per copy on the remainder of a fifty thousand edition he will have a total profit of \$4,500 on the book.

There are costs of production of which the purchaser of a book is not likely ever to think. The payment of royalty to the author is one

of them. It is sometimes a larger expense item in the production of a book than the combined cost of paper and press work. Last year the Theosophical Press paid its few theosophical authors nearly \$3,000 in royalties. The money is, of course, well earned and it is a satisfying thought that at last they are receiving something for the time put into theosophical writing. Prior to the organization and establishment of the Theosophical Press they got nothing. It is not a legal payment under American copyright laws but is simply a moral obligation. The chief recipients of royalties from the Theosophical Press are Dr. Besant, Bishop Leadbeater and Mr. Krishnamurti, while Dr. Arundale, Mr. Jin-arajadasa, Dr. Van der Leeuw and Bishop Cooper come in for moderate sums. Of course, royalties are paid only on books published by the Theosophical Press, not on those imported from other publishers.

Depreciation of stock that must be carried for several years is a considerable item. Lost and damaged copies is also an item. Insurance, on stock in our present building, is the least of all the costs, while interest on the investment is a large one. At the close of the last fiscal year we had an investment of \$34,136.26 in books and jewelry. The interest expense on that is over \$170 each month.

It was because some of these items of expense had not been taken into account in the fixing of prices that in the recent overhauling of everything at Headquarters it was discovered that the Theosophical Press had been selling books at less than actual cost. The difficulty has been remedied by a slight adjustment of prices in the new catalog soon to appear. In a few cases the prices were lowered, and thus equalized, while in a number of cases they were slightly raised or discounts lowered. Altogether the readjustment puts the Theosophical Press on an even keel so that it can go safely forward on its great mission of broadcasting a very large amount of theosophical literature throughout the United States.

Under the caption, "Our Strenuous President," in the Australian *Theosophist* for February we read, "Miss Maddox writes from Adyar, Jan. 4:

"The president was greatly absorbed in her political activities during Convention. I expect you heard that her big lecture was put off day after day. She was to have spoken on the first afternoon, but at the last moment Bishop Leadbeater took her place. Then Bishop Arundale took her place on the second day, and Raja and Rukmini on the third day and finally on the last day when everyone had given up hope that she could be clutched from the maw of the big Congress she actually did

turn up and gave the lecture. She had given a tremendous speech earlier in the afternoon at the Congress, so she arrived at the Convention with very little voice. The loud speakers, which had behaved very well all through, chose that psychological moment to break down altogether. I think very few, or comparatively few, people heard her; so it was rather a disappointment all round. But she really is a marvel. She left that night for Calcutta to attend the big Muslim Conference and returned yesterday. After two nights and a day in the train she got here quite fresh and apparently not tired, worked all day and took a Masonic meeting at night at the Temple."

"The Mercy Trust"

By MAX WARDALL

THE Theosophical Order of Service, by its International Secretary, begs leave to submit to the members of the American Theosophical Society the following facts:

The Theosophical Order of Service, reorganized under the departmental plan published in the December MESSENGER with an accompanying letter by Dr. Besant, is now thoroughly prepared and equipped to undertake a great variety of humanitarian work. In truth there is no department of human service which may not be embraced within its scheme of usefulness.

During past years Theosophists, eager to realize a closer contact with the world, and to assuage human and sub-human misery, have from time to time created a number of subsidiary activities which have worked sporadically and without proper coordination, with resulting waste of time, money and energy. Under the new plan of the Theosophical Order of Service, these straggling organizations have been gathered together, giving each mutual strength and support. Child welfare movements, arts and crafts, correspondence leagues, peace movements, healing and animal protection projects have been absorbed and placed under appropriate departments, working under a single and united plan. The Theosophical Order of Service may be legitimately called a "Mercy Trust." The official organ, *Service*, a magazine published in London and circulating through thirty-two countries of the globe, acts as the coordinator of these humane activities.

Through large generousities of a few and

the small sacrifices of many, funds have been provided for this work that assure its continuance without draft or drain upon the theosophical membership as a whole.

The Theosophical Order of Service affords, therefore, a perfect medium for the working out of plans for social and political reforms, and for human betterment of every variety without the creation of new and independent organizations.

Everywhere that I have been throughout the world, I find Theosophical Service members groaning and straining under the increasing demands of organizations which could appropriately be grouped under the Order of Service without additional machinery or expense.

The Theosophical Order of Service therefore invites all earnest workers for human betterment to unite under a single banner as a sound and efficient executive unit. It offers to place at the disposition of any group of humanitarian people, whether they be *Theosophists* or not, the machinery of the Order, embracing activities in thirty-two countries of the globe and having a complete chain of dedicated workers ready at hand to help. It also offers to place at the disposal of such bodies the magazine *Service* for the spreading of informative material, stories, interesting suggestions or notices to the world here and abroad.

These suggestions are offered in the spirit of greatest sincerity and humility.

MAX WARDALL,

International Secretary of Theosophical Order of Service.

One person reached by our Publicity Department sent a letter to Headquarters reading as follows: "I have been reading some of your pamphlets; I think they are great. I have some friends that I am sure would love to read your literature. I did think of sending mine to them but I hate to give them up so I am sending you their addresses so that you can send them some. I want to keep these as I think they will stand re-reading several times."

Helpful books in getting up a White Lotus Day program are "H. P. B. and the Masters," by Dr. Besant, price \$0.50 in paper, and "H. P. B., An Outline of Her Life," by Whyte, price \$0.85. These can be purchased from the Theosophical Press, Wheaton.

Any T. S. members near Winston-Salem who is willing to assist a new member with suggestions for interesting others in Theosophy with a view of organizing a Lodge, please communicate with the Secretary-Treasurer.

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):.....

CO-MASONRY

Lodge St. Germain, No. 515, is planning to do Masonic work again this year for the convenience of Theosophists who are in Chicago for the Convention.

If you are contemplating making application for membership in the CO-Masonic Order, please communicate as soon as possible with

MISS ETHA SNODGRASS
5200 Harper Avenue

Chicago

Deaths

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

Miss Julia Adams, Inner Light Lodge, Seattle.

Mrs. Sarah C. Herron, Pasadena Lodge.

Mr. Joseph A. La Tour, Besant Lodge, Cleveland.

Mr. Teofilus Niemi, Besant Lodge, Cleveland.

Mrs. Charlotte C. Robertson, Besant Lodge, Hollywood.

Mrs. Lulu May Seigle, Harmony Lodge, Columbus.

Mrs. Cora A. Shear, Oklahoma City Lodge.

Correction

In the March issue, page 219, the notice should have read: "A son was born to Mrs. E. P. Hubbard, daughter of Dr. and Mrs. Severance of Milwaukee Lodge."

White Lotus Day Programs

Lodges will find the book *H. P. Blavatsky, An Outline of Her Life*, by Herbert Whyte, very helpful in arranging their White Lotus Day program. It can be had through the Theosophical Press for 85 cents.

Mr. F. L. Ellis of Darien Center, N. Y., insists that Headquarters shall be thoroughly outfitted with ladders and step-ladders and he very generously sent an additional gift of a fine forty-foot ladder and four short step-ladders to Headquarters which are very useful in all parts of the building, in offices as well as the household wing.

Dear Editor:

An ex-convict by the name of Fred Lynn is visiting Lodges and posing as my brother—sometimes as my friend. He has forged letters of identification and begs money. I hope members will give him nothing.

Sincerely yours,

(Signed) HELEN R. CRANE,
National Lecturer, Order of the Star.



MR. L. W. ROGERS, NATIONAL PRESIDENT, AT HIS DESK.

BUILDING FUND BULLETIN

No. 23

No. 23

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.....	26,021.45
Balance Required.....	\$19,844.94

Statements

If you receive a statement of your pledge account please remember that it is *not* a bill nor a request that you send another payment. Statements should be sent out occasionally to keep us informed. Also, if any error has been made in book-keeping, the statement enables one to set things right.

Planting Again

The robins have not yet returned at the date when this is written (Mar. 14), but it is only a couple of weeks until April arrives, so they cannot be far away. If the season is fortunately early we shall be setting out trees, shrubs and some kinds of garden plants when this reaches the reader. Last year at this time there was nothing on the place but a tiny one-room "knock down" cottage, with an oil stove and a sleeping cot, and the walls of the Headquarters building which were slowly rising from the foundation. It seems like a very short time for such a change as has occurred. Last year was truly a pioneer year. To make things worse, the late season and heavy rains made successful gardening a real problem. Nevertheless, we got a start with permanent things, like asparagus and rhubarb, and a fair crop of sweet corn, cabbage, tomatoes, etc.; but it was not enough for our large family. This year we shall not only have an abundance but shall also construct an outdoor cold stor-

age cellar of sufficient dimensions to contain enough fruit and vegetables to last until they grow again.

Pledge Work

Considering the fact that there is nobody who can give constant attention to the pledge work, it is going along in very encouraging fashion. The contributions to the sum still required were nearly a thousand dollars between Jan. 1 and Feb. 1 and less than three hundred dollars of that was from Anniversary Day gifts. It was to be expected, of course, that the latter part of the pledge raising would be slower than the earlier stages. But we are moving along, and it was the tortoise that won the race! By the way, have *you* made a Building Fund pledge yet?

Among Blossoms

At one of our house meetings, with a full attendance, it was asked how many would like to have a personal garden plot, and at least twenty hands were enthusiastically waved aloft. We have plenty of space and in those individual plots each can indulge personal preferences and proceed as though sole owner. The only condition is that the plot must be kept free from weeds. Gardening is better than golf, or any other sport for that matter. The girls who cultivate roses in the garden will incidentally put roses in their cheeks and also learn more by working with nature than any game can ever teach. There is something both refreshing and fascinating in working in the soil and watching the development of plants as they are coaxed along into the most vigorous possible growth.

Gratifying Response

In February a circular was sent to all who had as yet made no payments on their pledges to the Building Fund. The response has been most gratifying. Money on that fund has been flowing into Headquarters at the rate of from \$600 to \$800 a week and the incoming tide continues.

Of course there are many reasons why many pledges were not being promptly paid. One excellent reason is that some had no employment and had had none for a year! The nation has more unemployed citizens now than for many years. Some of our members wrote, expressing regret, saying it was at present impossible to make any payment. Others were ill and were meeting unexpected expenses. Many, of course being exceedingly busy with other affairs, had not noticed that they were in arrears. All of these things one expects but the fine thing about it is the excellent response that has been made.

Redeeming Bonds

Do you need the money you invested in our building bonds? If so, let Headquarters know about it. You do not have to wait until the bond matures in order to get the money if you should need it. Often people have unexpected changes in their plans—want to buy a home or something else or decide to go abroad or for some reason need the money that is invested. We have at various times had requests for premature cashing of bonds and have *always* been able to do it. That was when we were traveling uphill, too, with growing expenditures to meet. Now we are on the crest. We shall be pleased

to pay off the bonds as the pledge money comes in. A list will be kept of those who want their money and payments will be made in the order of the requests received. So if you think you may need your money in the near future, merely send in the number of your bond.

One Hundred Per Cent

(To achieve the 100 per cent goal, a pretty difficult thing to do, every member of the Lodge must have made

a pledge to the Building Fund of not less than \$5.00.)

Lodge	Per Cent
Columbus	100
Rockford	100
Wilmington	100
Columbia	100
Besant (Houston)	100

Names will be added to this column as Lodges attain the 100 per cent standing.

From Canada

"Variegated maple" does not sound striking but it is

one of the most distinctive little trees on the grounds and was given by the Canadian Federation, Theosophical Society, which also sent money last spring for a sugar maple. One of the happiest features of our building and construction program is that a number of individuals (as well as the Canadian Federation) who do not, and never have, resided in the United States are contributing to our building and improvement funds.

Our Summer School

By THE NATIONAL PRESIDENT

THIS is the year in which we are to found our Summer School of practical training for members of the American Theosophical Society, to the end that they may become more efficient in presenting Theosophy to the public. We must have more and better lecturers—not merely those who travel over the nation but those who stay at home and keep the work going between the visits of national lecturers. That is where we need a lot of strengthening. How often we hear a mournful comment on that point! Members say again and again to a national lecturer, "It's fine to have you come and attract a good audience but our local speakers can't hold them. They begin to drop away and in a little while they have nearly all disappeared."

We hear much the same complaint about classes. A good lecturer comes, creates enthusiasm, organizes a large class and moves on to the next city. Then the class begins to fade away. Of course a few continue and some become members. But the results are nothing like what they would be if the lecturer could have remained. Of course the philosophy, with all its illuminating truths, remains the same. It is only the art of presentation which the class leader needs and that is what the Summer Training School is intended to supply.

The things that will be taken up at its first session are those that are most needed by our members, such as the practical side of platform speaking, how to advertise lectures, how to manage audiences and classes, how to prepare a lecture, the mistakes that amateur speakers make, etc.

Another side of the work will also be taken up—how to correctly carry on the work of the Lodge. We have a few Lodges that have efficient officers and do business as it should be done but the majority need much instruction. There will be drills in writing business

letters, in record keeping, in collection of dues, in ordering supplies, in remitting money, etc. The Secretary-Treasurer will have a class in which the instruction will include as a chief subject the relationship between Lodge officers and Headquarters.

The most suitable time for the Summer School is immediately following the Convention and the place, of course, is the Headquarters at Wheaton. The period will necessarily be short—a week or ten days. The expenses will be as nearly as possible exact cost and only members will be enrolled as students. Most of the teachers will be members who volunteer their services but unless we have enough professional volunteers a specialist in voice development and management will be engaged.

The time of the Convention, which as usual will run from Saturday evening to Wednesday evening, cannot yet be announced as it will depend upon the movements of Dr. Besant and Mr. Jinarajadasa, both of whom we hope to have with us. It may be as early as the last of June or not until August.

The plan of taking care of the members during the Summer School will probably be that they will take rooms in the village (in summer the college students are away and rooms should be plentiful) and serving lunch and dinner at Headquarters. Our jitney bus and other cars would bring them and take them home again. If anybody preferred to camp on the grounds he would have to furnish his tent and bed.

The Summer Training School will be an unusual opportunity to combine a pleasant vacation with most useful and profitable study. Names for enrollment can be sent to the Secretary-Treasurer at any time after this notice appears and preference will be given in the order of enrollment should the number be greater than our capacity.

What Lodges Are Doing

Chicago, Ill.

Mrs. Martha R. Pellan writes as follows:

"Beginning with the first meeting in February, Surya Youth Lodge has been serving light refreshments before the meeting, with the idea of achieving an informal atmosphere in which the members would feel free to take part in whatever discussion was under way. The result has been very satisfactory in this respect, and it is the consensus of opinion of those who attend that it is quite worthwhile.

"At the Lodge meeting on Feb. 18, a play was given by members of the Lodge. The play was entitled 'The Conversion of the King,' by Youth Lodge, London, and was decidedly a success. A collection was taken and the sum of \$5.00, which was left after expenses were paid, was sent to the Adyar Day Fund as our contribution.

"At our last social, Saturday evening after the play, there were five strangers, all of whom stated that they thoroughly enjoyed the evening, and would come again."

Ojai, Calif.

The Oaks Lodge of the Theosophical Society has been formed at Meiners Oaks, Ojai, within sight of the Star Camp grounds and Krotona Hill. There are sixteen members to begin the Lodge.

Meetings so far have been held at the home of the President, Marianne C. Thomas, but a building fund has been started and a committee appointed to look into ways and means for acquiring a Lodge room. The policy of the executive is to keep every one working and happy. Visiting members are requested to call and give of their wisdom, feeling free to make use of the Lodge room.—(Mrs.) Fannie Rider, Secretary.

Miami, Fla.

Through the enterprise of Clifton D. Benson and the courtesy of George E. Merrick, the Coral Gables Lodge has secured rooms in the Ponce De Leon Entrance, a million dollar building which has just been completed.

Our location is on the first floor, opposite the public library. The main room contains 150 comfortable theatre chairs (it has space for 200), two tables, a bookcase and screen. Then there are a kitchen, pantry and toilet room. The entrance is at the back of the room. In front a door opens on the patio which is very Spanish and charming.

Coral Gables Lodge is less than two years old, having had only two presidents, Mrs. Clara F. Lambert, and the present executive, Lawson Dailey.

We are conducting a class Wednesday evenings, using course two of the Corresponding School. On Sundays at 6:30 a public twilight lecture is given. Next Wednesday will be devoted to the Order of Service. Mrs. M. Brenton Simmons is leading this important

work in the Lodge and has all seven departments organized.

On Jan. 25, Robert Lee Condit, descendant of our own "Lighthouse Harry," inventor and scientist, lectured in the Lodge room on "My Trip to Venus." Mr. Condit has invented and built a machine operating on the slow-combustion plan, in which he expects to travel to Venus, making use of meteoric rays. I think the *Literary Digest* recently printed an article about this type machine. Our largest local paper gave this lecture a column and a half on the front page and much interest has been evinced in this new venture.

Coral Gables Lodge is growing and hopes to do much for the work in Florida. It is fortunate in having so many old members from other Lodges to act as a nucleus for newer material.

Los Angeles, Calif.

Word comes to Headquarters from a member who has visited practically all the Lodges in the country that Los Angeles Lodge has a hall of larger seating capacity than any other Lodge in the country. The lectures which Max Wardall recently gave drew audiences of 250 to 316.

A debate on "Reincarnation," between Manly P. Hall and the leading Unitarian minister, drew an overflow audience at the Trinity Auditorium, which seats 2,200.

Detroit, Mich.

The Detroit Lodge has made arrangements for a study course in Theosophy to be absolutely gratis, consisting of seven lectures to be delivered by Mr. E. Norman Pearson. The subjects of these lectures are of deep interest, especially the one for March 19, which opened the course—"Spiritual Science," and the one for April 2, "Beyond the Microscope." These lectures will be illustrated by motion pictures, stereopticon and diagrams. Some of the films are unique, having been prepared by scientific experts in the laboratories of the General Electric Company.

Seattle, Wash.

Besant Lodge sends us a delightful brochure, announcing its numerous activities for the coming summer months. There is a great deal of expectancy which has been aroused by the musicale to be given Apr. 1, by Ethel W. Allen. Numerous lectures and entertainments are on the programme. All in all, this is a very active and successful Lodge. Congratulations.

Santiago de Cuba, Cuba.

A new Lodge, "Krishnaji," has made its debut in this the second largest city of the Republic, thanks to the efforts of Señores Arturo Villalon and Antonio Renau. The members of this new Lodge comprise the

highest social element of the city, its president being Señora Amores, sister of the veteran Theosophist, Eduardo Abril Amores, owner of the great newspaper *The Diario de Cuba*. Felicitaciones Santiago!

Milwaukee.

Milwaukee Lodge has sent lecturers from time to time throughout Wisconsin in an effort to spread Theosophy. A most satisfactory venture was made, Feb. 19, at Whitewater, Wis., at the invitation of Miss Rella Moss of that city, who, with one other, is the only member of the Theosophical Society there. Dr. Hill delivered a lecture on the fundamentals of Theosophy to about fifty people who had gathered by special invitation, and to most of whom Theosophy was entirely new. The crowd was more than usually representative, including ministers, normal school teachers, an editor, etc., and a great deal of real interest was aroused. A minister from a nearby town sent word that he should have liked to have been invited too. As Miss Moss said, "Next time, we'll spread our nets wider."

Two auto loads of Theosophists from Milwaukee accompanied Dr. Hill and helped to create an "atmosphere."

Miss Mabel Miller, Secretary of Lawton (Oklahoma) Lodge writes as follows:

"Sunday, Mar. 11, was our first anniversary, the Lawton Lodge receiving its charter on that

date. We invited our friends and celebrated the occasion with a suitable program, serving refreshments afterward. A report of the year's work was made. We have a membership of twenty-two on the rolls, but there are only about thirteen active members. I am enclosing the treasurer's and librarian's report.

"We are enthusiastic in our support of the Lodge and its work and I am sure each of us feels what a wonderful privilege it is to belong to such an organization as the Theosophical Society. To Mrs. R. L. Finch of Oklahoma City, who organized us, we feel a lasting gratitude, for through her efforts we were put in touch with the work. Mr. Fritz Kunz has visited us twice during the past year, Captain Max Wardall once. Several of us had the privilege of hearing Bishop Arundale in Oklahoma City last October. We are expecting Rev. Hampton in May. With such inspiring help it would be strange if we had not passed through a successful year of Lodge work.

"In the name of the Lodge, I wish to thank all of you at Headquarters for your many kindnesses and courtesies to us and please accept our wishes for your continued progress and happiness."

The financial report shows that the Lodge made \$184.98 on food sales and received \$117.33 in donations besides the dues. It spent \$118.30 for public lectures.

This is an excellent showing for a small Lodge.

The Purchasing Service Bureau "Live Cooperatively"

HEALTH FOOD DEPARTMENT

In whole foods is the strength that aids in the replenishment of the vital energy that comes only directly through nature to us. Nature has done her best to produce ideal food for man; but we have deliberately spoiled this gift by depriving it of its most health-giving qualities. Nature is the book in which we learn of God. The wholly natural in the naturally holy.

We carry a complete line of pure, unadulterated foods. Here are a few:

Pure, Unsulphered Dried Fruits, Raw Nut Butters,
Natural Sweets (*Candy Substitute*), Unfermented
Fruit Juices, Whole Grain Cereal Foods

Catalog and order blanks will be sent upon request

Purchasing Service Bureau

WHEATON

ILLINOIS

Theosophy Abroad

The Theosophical Society in England, Scotland, Ireland and Wales has proposed a special campaign for the year 1928 to broadcast the reincarnation hypothesis. The plan includes the sending of from four to six pamphlets on reincarnation as it affects the individual, the national and the international problems. These are to be sent out two weeks apart. Leaflets for free distribution will also be used. All theosophical publications will be asked to assist. Competent members will be invited to conduct a correspondence discussion on the subject and prepare paragraphs for the newspapers. Special series of lectures will be given through the country. Members will be requested to send in the names of any individuals known to be interested in the subject. The suggestion is made that wherever practicable a big reincarnation poster be put up. In short, the Theosophical Societies of the United Kingdom are intending to concentrate attention upon reincarnation during 1928.

London, England

The London Lodge uses the pages of the "*Occult Review*," (December) to reiterate its loyalty to the Theosophical Society and its leaders. This in answer to unfounded statements which have appeared recently in some magazines.

Through the generosity of a member, this Lodge has been enabled to extend its activities to *unattached* members. An arrangement has been made with a well known Social Club of standing under which it will be used as a Lodge Headquarters by unattached Theosophical Society members. No further payment or increase in present dues is required.

Paris, France

By *Sounding your Soul*, as a doctor sounds your chest, Monsieur Gastin, Director of the Psychophysical Institute in Paris, claims that he can measure your potential energy and tell you what you are worth in life. He states that he is not a sorcerer, but a scientist. His apparatus resembles a gigantic lens-light. On a chart he records some certain movements.

London, England

Wanted: "A Scientist of the first order, if necessary of senior standing, but as young as possible, with a knowledge of the theory of science, to investigate and conduct the introduction of young children four-and-a-half to ten years of age to Science and the scientific method." This advertisement, appearing in one of the leading London Dailies, supports our own view that, rightly understood, in the activities of children—even down to the "mess-

ing about"—lie dormant forces which may be readily trained to constructive purposefulness by any teacher who perceives the real within its crude expression.

Havana, Cuba

The Theosophical Sections in the Argentine, Chilean, Uruguayan and Porto Rican Republics have seconded the motion of the Cuban Section to form a Latin-American Federation. Of these Chile and Porto-Rico have agreed to donate ten per cent of their annual dues to raise funds.

The Cuban Section announces the probability of a Theosophical Congress to be held at Havana, Cuba, in June, and efforts to induce Mr. Jinarajadasa to preside as chairman, in the event that he decides to materialize his long proposed trip to South America, are being made.

Mexico City, Mexico.

With great pleasure we read of the activities of the Mexican Section, which has inaugurated a course of public lectures, a series of private and public festivals and many meetings. The strength of this Section is calculated at approximately five hundred and eighty members. Of special interest was the Theosophical Week organized during November fifteenth to twenty-second.

Australia.

It seems that the broadcasting radio station of our Australian Brothers is already an instrument (in more senses than one) of incalculable worth in the interests of theosophical propaganda. They have the honor of having been the first of the National Societies to have taken this forward step. We bow to our Australian brothers in sincere admiration for their achievements.

London, England.

The World University is acquiring some land and has three teaching centers at present in Adyar, Java and London. Several South American countries, preeminently Chile, are availing themselves of correspondence courses, which one of their members is translating into Spanish.

Barbados.

The seed of Theosophy was sown in Barbados by Mr. Edward Drayton whose death is much regretted. He was president of the Barbados Lodge, which continues to carry on its work aided by the remembrance of the high ideals and utter selfishness of this sincere and enthusiastic Theosophist.

Paris, France.

This Section reports proudly the two visits it had from Dr. Besant. Special stress is laid by them on the fact that one of the most vital elements of propaganda is literature and that their publishing concern is increasing its sales. Eight new Lodges have been formed—one being in Athens, Greece. Professor Marcault of that Section has been called to England to work in connection with the World University—naturally, the regret of the French Section is inevitable.

Java, Netherlands-Indies.

This flourishing Section reports going over the two-thousand mark in membership and, as if this were not enough, their pride in their achievements is strengthened by the organization of a Theosophical World University, the third in the World! The Theosophical Order of Service is working strongly.

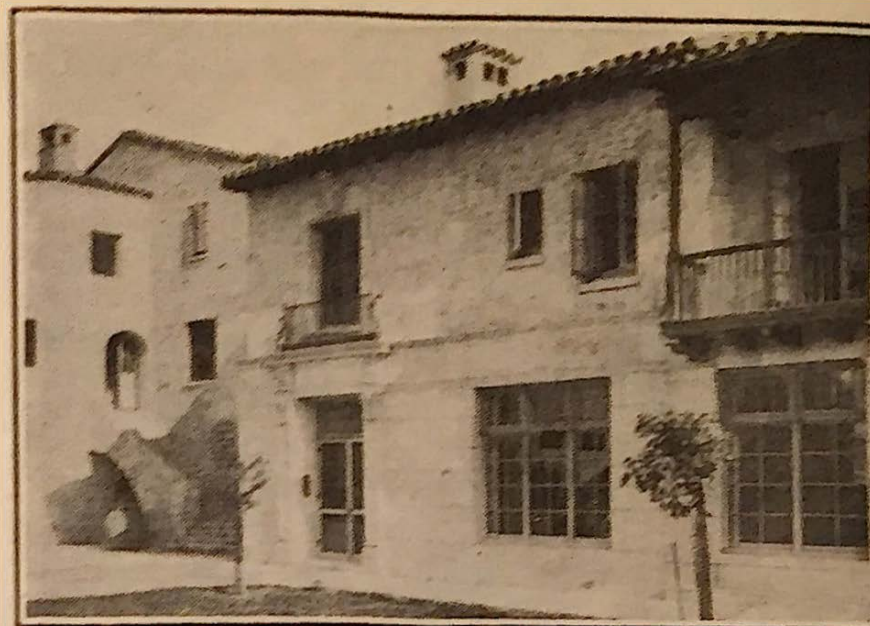
Headquarters Notes

Some of the visitors at Headquarters last month were: Mr. Frank Noyes of Portland, who stayed for a week and while here conferred the title of knight in the Order of the Round Table upon Misses Betty Friedman and Sarah Cohen; Major A. D. Sutherland of Chanute Field, Ill., who spent part of a day here and during the noon hour gave us a very interesting and humorous talk about his work, and Miss Laura Bray of Elgin, Ill., who also spent some time here visiting and looking over the building.

For amusement the Headquarters workers had a party the evening of Mar. 15. Each one came representing the title of a book which the others were to guess. One of the best representations was *A Romance of Two Worlds* which Miss Frances Cunningham depicted with two clippings of the map of the world, on each of which she had pasted a picture of a bride and groom. Another portrayal was of *Our Mutual Friend*, represented by wearing a photo of Mr. L. W. Rogers. The refreshments were arranged simply by eliminating the dinner dessert and serving it at the party, each one contributing twenty cents so that the double treat of ice cream and cake could be had.

The open house on the last Sunday in February was a great success as we had about forty people who came to look at the building and to find out what it was all about.

In going from Chicago to Wheaton for a day's visit members should know that they can get a round-trip ticket on the Chicago, Aurora & Elgin Railway, which is good for return on the date of sale only, at \$1.04 per round-trip. Otherwise they will have to pay 90c one way for their ticket. There are com-



THE NEW QUARTERS OF CORAL GABLES LODGE IN PONCE DE LEON ENTRANCE BUILDING. THE SIGN ON THE WINDOW READS, "CORAL GABLES THEOSOPHICAL LODGE."

mutation tickets and twenty-five and ten ride tickets for considerably less money which the Headquarters staff use, but these of course would not be practical for visitors who make only one trip.

Miscellaneous

Boston Lodge has been giving successful musical entertainments and the "Third Candle-light Musicales" occurred on the evening of Mar. 20. The tickets were sold at fifty cents.

Oklahoma City Lodge has been giving 5 o'clock Sunday afternoon lectures which they say are proving popular. Also, weekly lunches are given in the Lodge room, the last two reported totaling \$28.50 for the Lodge treasury.

The energetic work of Fritz Kunz has given the Northwestern Federation a very strenuous winter. A partial report conveys the information that among other activities eight Sunday night lectures were given to audiences varying from three hundred to four hundred with the price of admission at twenty-five cents, while each Monday evening at the Lodge room a study class was held. The attendance at this was a minimum of two hundred and the collections averaged \$26 per night. Outside of the regular schedule of lectures and classes Mr. Kunz spoke to a large number of organizations, conspicuous among which were the Chamber of Commerce, the University, the Child Welfare organization, the Women's Century Club, the Optimist's Club, the Architects, the Ad Club, the Exchange Club, the Press Club, the Negro Club, the High School, etc. The total attendance in the partial list given was over five thousand. Several addresses were broadcast. The Seattle and Inner Light Lodges were consolidated and the event celebrated by a great banquet at which one hundred twenty-six people were seated.

News Items

New York City, N. Y.

The renaissance of the "Vitalistic" school in Biology is attested by F. Rignano's *Man Not a Machine*, and especially by the friendly review given it in *Science* for September, 1927. However, the *Science* reviewer criticises Rignano for assuming that there is no alternative to the two schools of thought—"Vitalism" and "Mechanism"—mentioning the presently popular "Emergent Evolution" (Gestalt) theory. The latter, in succinct terms, holds that as evolution proceeds, absolutely new possibilities arise from the combinations and permutations of originally existing potencies. *Mechanism* believes in soulless matter and nothing else—will and consciousness illusory products of unconscious action. *Vitalism* holds that soulless matter is ruled and guided by superimposed intelligence or soul.

The common error of both is the assumption that matter is dead. *Consciousness is equally present in all forms of matter, but not equally active.* There is nothing in "Emergent Evolution" that conflicts with Theosophy.

Chile, South America.

The Theosophical Society in Chile reports that more than two hundred and fifty lectures on Theosophy were delivered throughout the country during the past year. This year's work will be signallized by an intensive drive on education. *Adelante Chile!*

Brazil, South America.

The Brazilian Section reports the translation to the Portuguese of the first volume of the *Secret Doctrine*. This is an invaluable gift to this tremendous republic. This section has the distinction of publishing two Theosophical magazines. Especially meritorious is their work among the blind and the convicts.

Santa Clara, Cuba.

The Governor of the Province of Santa Clara, one of the largest of the island republic, has set aside three hundred dollars for the purchase of Theosophical books, to be placed in the public libraries of that province. This amounts to ten per cent of the total sum to be spent in books for the public libraries. It is interesting to learn the enviable official position which Theosophy enjoys in Cuba.

Havana, Cuba.

Many and prolonged have been the efforts of the Cuban Section to accumulate the funds necessary in order to acquire and operate a broadcasting radio station, but their efforts are about to reach fruition and in the very near future a powerful medium of propaganda will be added to those they already possess. New Zealand, in trying to achieve the same, knew temporary failure due to lack of funds also, but we hear that this difficulty is being overcome gradually.

Wheaton, Ill.

"Enchanting!" was the comment of Major A. D. Sutherland, who very recently visited our Headquarters, where he gave a brief but illuminating talk. The lofty ceilings, the sense of peace and spaciousness makes it a veritable symbol of the generosity and love of those who made this achievement possible.

Ojai, Calif.

Construction of the buildings at the Star Camp are going ahead at full speed. In accordance with the plans of Mr. Louis Zalk, Manager of the Camp, and with the approval of Krishnamurti, the first buildings to be finished will be the bath houses and kitchens, the contract for which was granted to L. G. Schuller & Co., of Ventura, Calif. There will be twelve bath-houses with a capacity of four thousand eight hundred persons, the first few of which will be ready for the coming Star Camp. Every building will be equipped with the latest and most modern appliances for the convenience of the guests. Mr. D. Rajagopal arrived in February, followed later by the Countess de la War, Lady Emily Luytens, and several other members from Europe. It is calculated that over a thousand persons will visit the Camp in the month of May.

A letter from Mrs. Harry H. Shutts of Hollywood brings news of the passing of Mr. Thomas Prime, in England. Mr. Prime lectured on Theosophy in the United States as early as 1902, when there were very few lecturers, and aroused keen interest and great enthusiasm. He spent many years in Adyar, serving in all possible ways the cause he loved, and undoubtedly will continue serving it during his sojourn in the invisible worlds.

Very High Class

Occasionally one comes across something that interestingly connects occultism and the outer world. In a dinner conversation recently, Mr. James Swain, of the Kansas City Lodge, who in business life is the vice-president of one of the very large and very busy printing companies of that city, remarked that

one of the technical journals of the art printing world had an article on the color work being done for Manly P. Hall's *Encyclopedia of Symbolical Philosophy*. The writer was interested, of course, only in the art side of the production and characterized it as among the most perfect ever done in the United States.

Gifts to the Library

From Mrs. Irene Gracey, Clarksville, Tenn.:

Comus, Lycidas, etc., by John Milton.

Masterpieces of Oriental Mystery, by Sax Rohmer (6 volumes).

Rose of the World, by Kathleen Norris.

Roughing It, by Mark Twain.

The Theosophist (February to December, 1926, and February to December, 1927).

International Adventure Library, by Hanshew (13 volumes).

From W. J. L. Norrish, Schenectady, N. Y.:

Walden or Life in the Woods, by Henry David Thoreau.

From George Hess, St. Paul, Minn.:

The History of Civilization (2 volumes).

(1) *A Geographical Introduction to History*, by Lucien Febvre; (2) *The Earth Before History*, by Edmond Perrier.

From Mrs. Jones Elliott, Clarksville, Tenn.:

The World's Greatest Books (20 volumes).

From Miss E. S. Gucker, Rochester, N. Y.:

Friendship, by Hugh Black.

The Satires of Juvenal, Persius, Sulpicia and Lucilius, by the Rev. Lewis Evans.

Artemus Ward, His Book.

From Mr. W. J. L. Norrish, Schenectady, N. Y.:

A Literary Historical Atlas of Europe, by J. G. Bartholomew.

From Mr. J. W. Wagenvoort, Lansing, Mich.:

Dietetics of the Soul, by Ernest Von Feuchtersleben.

The Imitation of Christ, by Thomas A. Kempis.

The Genuine Epistles of the Apostolical Fathers.

The World's Sixteen Crucified Saviors, by Kersey Graves.

The Childhood of the World, by Edward Clodd.

Essay on the Hieroglyphic System of M. Champollion, by J. G. H. Greppo.

The Mystery of Pain, by James Hinton.

The Influence of Buddhism on Primitive Christianity, by Arthur Lillie.

Creation of the Bible, by Myron Adams.

Power of Will, by Frank Channing Haddock.

From Mr. A. W. Pattillos, Dallas, Tex.:

Museum of Antiquity, by L. W. Yaggy and T. L. Haines.

The Prehistoric World, by E. A. Allen.

Woman Revealed a Message, by Nancy McKay Gordon.

Thought-Force, by William Walker Atkinson.

Jesus a Myth, by Georg Brandes.

The Mystic Scroll, by Helen Van-Anderson.

American Indians, by Frederick Starr.

Why the Mind Has a Body, by C. A. Strong.

Assyrian and Babylonian Literature, by

Robert Francis Harper.

The Haunts of Life, by J. Arthur Thomson.

Great Religions of the World.

Discovery the Spirit and Service of Science, by Sir Richard Gregory.

Essays of Bacon, by Sir Francis Bacon.

Outlines of Cosmic Philosophy (2 volumes), by John Fiske.

Mediaeval India, by Stanley Lane-Poole.

British Rule in India, by R. W. Frazer.

Etchings of the East, by John M. Moore.

A Text-book of Physics, by Louis Bevier Spinney.

Souls of the Infinite, by Dr. S. E. Griggs.

The Outlook to Nature, by L. H. Bailey.

United, by A. P. Sinnett (2 volumes).

Alsace-Lorraine under German Rule, by Charles Downer Hazen.

Karma, by A. P. Sinnett.

Alaska, by Ella Higginson.

Esoteric Christianity and Mental Therapeutics, by W. F. Evans.

The Goose-Step, by Upton Sinclair.

The Goslings, by Upton Sinclair.

Media, Babylon, and Persia, by Zenaide A. Ragozin.

Buddhist India, by T. W. Rhys Davids.

Great Leaders of Hebrew History, by Fowler.

The Alchemist's Secret, by Isabel Williams.

A Premier of Hinduism, by J. N. Farquhar.

Wings, by Achmed Abdullah.

Asoka, by J. M. Macphail.

The Higher Powers of Mind and Spirit, by Ralph Waldo Trine.

An Occultist's Travels, by Willy Reichel.

A New Philosophy of Life, by John Herman Randall.

A Beginner's History of Philosophy, by H. E. Cushman (2 volumes).

Ancient America, by J. D. Baldwin.

Memoirs of Napoleon Bonaparte (3 volumes), by Baron C-F de Meneval.

Everyday Religion, by E. S. Woods.

Future Life, by Louis Elbe.

Discourses of Epictetus, by George Long.

What is Mysticism, by Charles Morris Adison.

Death the Gate of Life? by H. A. Dallas.

Raymond, by Sir Oliver Lodge.

The Story of Buddhism, by K. J. Saunders.

With the Night Mail, by Rudyard Kipling.

The Story of the Other Wise Man, by Henry van Dyke.

This Mystical Life of Ours, by Ralph Waldo Trine.

Religion, Its Prophets and False Prophets, by James B. Thomas.

The History of European Philosophy, by Walter T. Marvin.

The Shrine of Silence, by Henry Frank.

The Garden of Dreams, by Clarice Vallette McCauley.

The Gospel for an Age of Doubt, by Henry van Dyke.

Tales of Men and Ghosts, by Edith Wharton.

From the Greeks to Darwin, by Henry Fairfield Osborn.

The Modern Use of the Bible, by Harry Emerson Fosdick.

God and Mr. Wells, by William Archer.

God the Invisible King, by H. G. Wells.

Haunted Houses, by Camille Flammarion.

Book of Mormon.
Great and Small Things, by Sir Ray Lankester.

The Earth Speaks to Bryan, by Henry Fairfield Osborn.

The Life and Work of William Tindale, by the Rev. W. B. Cooper.

Psychic Phenomena, by Edward T. Bennett.
The Destiny of Man, by John Fiske.

Clairvoyance and Occult Powers, by Swami Panchadasi.

The Evolution of Man, by Wilhelm Bolsche.
After Her Death, by Lilian Whiting.

What is Mysticism? by Rev. Charles M. Addison.

Germs of Mind in Plants, by R. H. France.
Winter India, by E. R. Scidmore.

The Wonders of the World (2 volumes), by Eminent Travellers.

From K. K. Bayles, Charlotte, N. C.:

Vegetarian Savouries, by Mary Pope.

The Care and Feeding of Children, by L. Emmett Holt.

How to Feed Children, by Louise E. Hogan.

A Handbook on Story Writing, by Blanche Colton Williams.

On the Threshold of the Unseen, by Sir William F. Barrett.

Power of Will, by Frank Channing Haddock.

News Items

The new French Bill, which would conscript every man, woman and child should war be declared, has called forth a dramatic protest in the columns of the *Voice of Woman*, the organ of the Women's International League. Camille Drevet, of Paris, France, Secretary of the French Section, has issued the following appeal:

"The world is in chaos. The storm rages. The earth trembles. Just at this moment, as a supreme precaution, women are to be compulsorily enlisted to assist in the use of violence. We cannot accept that which we have not voted for. We are at one with all those who resist war. Let us have the courage to resist this barbarism! *If only twenty women would pledge themselves to resist war and to offer themselves to the bullet, I should join them.*"

As a result of this appeal numerous women have already signed the following pledge:

"I promise not to do war service and to resist mobilization, even if it endangers my life."

Josef Skuta has been elected General Secretary of the Theosophical Society in Czechoslovakia for the coming year.

Mr. John Cordes has been reelected for the coming three years as General Secretary of the Theosophical Society in Austria.

Order your books on gardening, or any other subject, through the Theosophical Press, Wheaton, Ill.

Funds

PUBLICITY FUND.

Donations to this fund are used in supplying inquirers with brief, attractive statements of the truths of Theosophy.

February, 1928.

L. W. Rogers	\$ 5.00	
Augusta Hewlett	52.00	
Kansas City Lodge	2.00	
Wm. L. Blaum	2.00	
Wm. K. Gregory	1.00	
Paterson Lodge	10.00	
Helena Lodge	2.00	
St. Louis Lodge	3.00	
Miss Edith L. Trever75	
Pacific Lodge	1.70	
Arthur C. Plath	1.00	
Saginaw Lodge	2.00	
Rainbow Lodge	2.00	
Mrs. W. C. Ezell	1.00	
Miss Loretta McDonald	2.00	
Miami Lodge	1.00	
Atlanta Lodge	1.50	
Service Lodge, N. Y.	5.00	
Oakland Lodge	4.00	
Cleveland Lodge	10.00	
Anna Brinker	5.00	
Arthur J. Sharpley	2.50	
Frank Noyes82	
Lodge of the Inner Light	3.00	
Glendive Lodge	2.50	
Chicago Lodge	3.00	\$125.77

To March 15, 1928.

Florence Kocourek	\$.28	
Seattle Lodge	3.00	
Inglewood Lodge	3.00	
Glendive Lodge	2.50	
Arthur Sharpley	2.50	
Mrs. Orlene Barnett Moore	2.50	
Mrs. J. R. Wheeler	6.35	
El Paso Lodge	3.00	
Anaconda Lodge	2.00	
Lansing Lodge	9.00	
Anna H. Ober	2.00	
Elizabeth Hancock	1.50	
Sidney C. Reynolds75	
Harry C. Mosher	5.00	\$ 43.33
Total		\$169.15

NEW TERRITORY AND ADVERTISING FUND.

This fund is used in opening new territories to theosophical work. It needs your support.

February, 1928.

L. W. Rogers	\$ 5.00	
S. Black	1.00	
Emma Allaire	10.00	

To March 15, 1928.

S. Black	1.00	
Total		\$ 17.00

PUBLIC LIBRARY FUND.

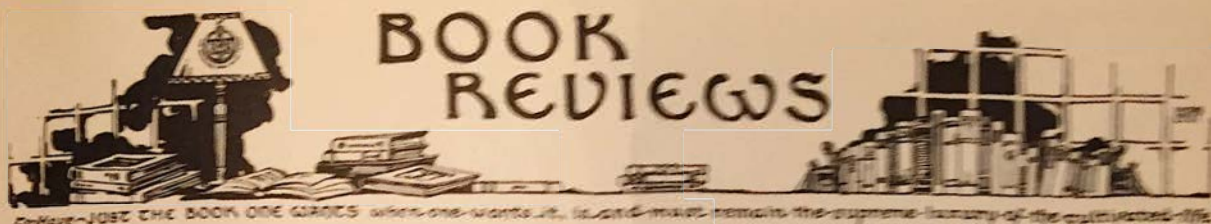
February, 1928.

L. W. Rogers	\$ 4.00	
Henry D. Olsen	6.25	
Mrs. Onezima de Bouchel	4.00	
Mrs. E. F. Yaco	1.00	

Total \$ 15.25

To March 15, 1928.

A Friend	\$ 1.00	
Mrs. B. F. Fairless	10.00	
Mrs. Orlene Barnett Moore	2.50	
A Friend	100.00	
Miss Dora Mortimer	1.00	
Beth W. Macy	10.00	
John H. Mason	3.00	
Mrs. Francis W. Wile	5.00	
Mr. and Mrs. Dillman	5.00	
H. D. Olsen	2.00	\$139.75
Total		\$156.00



A Son Of Mother India Answers, By Dhan Gopal Mukerji, published by E. P. Dutton & Co., New York. Cloth, \$1.50, through the Theosophical Press.

Was Katherine Mayo in the pay of the British government when she wrote *Mother India*, that libel upon 320 millions of people that has caused such an uproar in America, Europe and India?

This and other embarrassing questions are asked by Dhan Gopal Mukerji, the noted Hindu scholar, who is well-known in America and who, in his book *A Son Of Mother India Answers*, reveals that most of the "authorities," quoted by Miss Mayo to substantiate her grisly statements, are not authoritative at all. In fact, in her zeal to make her story as sensational as possible, doubtless because the more sensational her story the better it sells, Miss Mayo quoted from the writings of dead men. Other "authorities" whom she quoted could not even be identified or located.

Mukerji's book is only a little more than a hundred pages, but he succeeds in convincing the Westerner how dangerous it is to generalize about the Hindus of different sections of India, because customs are not the same in the Punjab, for example, as they are in Bengal. He opposes Miss Mayo's sweeping generalizations with facts that destroy many of the foundations of her argument. But in comparison to the muckraking style of *Mother India*, Mukerji employs a fine spirit of charity and offers to bring any genuine criticism to the attention of the Hindus themselves.

Except that the business of a propagandist is profitable on occasion, it is not quite clear what Miss Mayo hoped to gain by broadcasting these scandalous accusations against the Indian people. As time goes on and people take the trouble to examine the charges for themselves they find that most of them are untrue. For example, she asserts that a Hindu girl looks for motherhood at an age between eight and fourteen and refers the reader to the Indian census report of 1921. However, Mukerji can find nothing in the report about marriage at that age at all. What really takes place is nothing more than a betrothal ceremony, after which the girl returns to her parents—until she reaches puberty or until the parents deem the marriage ceremony wise and proper. If the latter, the girl goes through a second ceremony called Muklawa and then she begins living with her husband. At any rate, Mukerji quotes from hospital records of Bombay and Madras showing that the average age

of motherhood for girls was between eighteen and nineteen and not between eight and fourteen as reported by Miss Mayo.

Mother India quotes liberally from the writings of an Abbe Dubois, long since dead. Who was Abbe Dubois? A simple minded priest, it appears, who wrote something entirely agreeable to the British government's idea of affairs in India in 1848, and as a reward was placed on a pension. Just think of that for a moment—a modern writer going shamming in India of today and then in defense calling upon a dead witness who lived three quarters of a century ago. Other "authorities" named or quoted by Miss Mayo are revealed by her as "highest medical officer," "famous mystic," "trained American Observer" and so forth, but no names, no addresses, through which the friends and people of India could learn the course of her mis-information.

Mukerji admits that India needs reforms for such evils as enforced widowhood, opium, alcohol, etc., but so does every country need some kind of reform or another. All nations, for example, need more of the spirit of brotherhood and less of the business of preparing for war, and closer to home we would say that Chicago would be much happier with fewer beer gang wars and shooting scrapes in the streets.

Mukerji expresses a sentiment, which will find an echo in the heart of every lover of fair play and justice, that Miss Mayo should go to India at once and point out the exact plague spots so that remedial action may be taken, or the horrible charges in her book that Hindus are a race of physical degenerates, moral perverts and liars should be excluded in future editions. Perhaps it would be best to suppress the book entirely, or at least her pictures of fakirs and wanderers whom she labels as "holy men" and as spiritual leaders of the Indian peoples.

The book includes a good statement by Ghandi who claims Miss Mayo misquoted him shamelessly and there is also a copy of a letter to a London editor by Rabindranath Tagore, condemning *Mother India* as "lying propaganda." Happily, there is also a statement by a group of Western Missionaries in India, composing the National Christian Council of India, Burma and Ceylon, that Miss Mayo's book is "untrue to the facts and unjust to the people of India." This statement should silence a number of Christian preachers in America, especially the Rev. Dr. S. Parkes Cadman, who is inclined to believe that everything Miss Mayo says is true.—J. A. Nimick.

Zodiacal Influences From Seed to Flower. By Ethel Bret Harte, published by the Theosophical Publishing House, London. Price, Cloth, \$1.25, through the Theosophical Press, Wheaton, Ill.

Miss Bret Harte has in this little book attempted to give an interpretation of Astrology which is at once synthetic and brief. Interesting as it is, however, I am left with a baffled sense of having been given but a glimpse of a theory which, if founded on fact, might have tremendous meaning to the understanding of life. The brevity is perhaps at fault, for the author must necessarily state her case didactically in order to present it in this form.

In the introduction we find a key to the subject matter of the book proper. Giving the *Secret Doctrine* as authority she tells us that the twelve Zodiacal Signs represent twelve Creative Hierarchies which carry out the orders of the seven great Planetary Logoi. They, breaking into seven primal rays of power, each hold specialized particles of manifested life within their scope of influence, guiding evolution. Each of these units partakes of the qualities of the other six rays, during its onward course, though specializing in the attributes of the one ray. The planet as ruler of Astrology, is not, she points out, the far off heavenly body, but the qualification we have of sharing, along with all other manifested life, the life force of one of these great planetary rays, whose physical counterpart is the moving star.

She then develops the idea that opposite signs can be regarded as two phases of one force. Aries-Libra, Taurus-Scorpio, etc., the seed sown in a life under the first sign of the star coming to fruition in a life lived under the last. This germinative process is conceived as taking place in a series of imaginary globes, similar to the familiar theosophical diagram of the seven globes which constitute a Planetary Scheme. In pursuing the theory certain statements are made which, from the tabloid form in which they are given, appear to be arbitrary. The book is based on these theories and while it holds many pages of interesting conjecture and of astrological philosophy, it fails to give one enough of the background on which its theories are based to perfect one's sense of having shared the thought and conclusions of the author.—N. R. Parker.

Art as Will and Idea. By C. Jinarajadasa, Published by the Theosophical Publishing House, Adyar, Madras, India. Price, cloth, \$0.85, through the Theosophical Press.

Appropriating a generalization of Schopenhauer's and applying it to Art, Mr. Jinarajadasa offers in this new publication, *Art as Will and Idea*, a series of exceptional essays on art in its relation to the world. This little book, of convenient pocket size, takes its title from the first of these essays. It is by no means the most interesting or the most important in the book. The essay on the "Classi-

cal and Romantic in Art" is perhaps the most original contribution which Mr. Jinarajadasa makes to a general discussion on art, although unfortunately it is a contribution which would be grasped with difficulty by anyone not grounded in Theosophy. It appears to be a tendency of the moment for theosophical writers to address themselves solely to the theosophical world, and this necessarily limits the appeal of their work.

Since the first essay gives title to the book, it is worth discussion in a review. Schopenhauer's idea was, roughly, that the stress of life can be mitigated if one can first get a broad general idea of what life is about, particularly as it relates to the individual, thereafter the living according to this concept follows as a natural course. First, see the scheme of life, the idea of one's purpose and place; with this clearly pictured in the consciousness, the action which is implicit in this picture then can be made explicit. Mr. Jinarajadasa's application of this as a principle to art is very direct: "This philosophical conception of attaining redemption by discovering the world as idea was one of the dominant factors in Wagner. In all his music-dramas, his conscious or subconscious aim is to present types, from the observation of which we gain redemption." . . . "Every artist, consciously or unconsciously, does try to embody the world as idea in his creation. . . . Every artist, whether a sculptor, a landscape painter or a musician, sculpts or paints or composes ideas, and not things." And then the author points out the delightful truth that the greatest art presents itself to us in so simple a guise that we feel instinctively we can emulate it, as one seeing Pavlova dance, feels immediately that he can execute those light and effortless steps.

Various other subjects are treated in the book: "The Religion of the Artist;" "Artists and an Ideal Australia;" "The Classical and Romantic in Art," which essay is accompanied by an illuminative diagram; "Art the Liberator;" and "Artists and Theosophists." Several of these are lectures which were delivered in Sydney at the Conservatorium of Music. The essay before referred to, "The Classical and Romantic in Art," is a carefully thought out analysis of the two methods of approach to understanding art, and the two types of inspiration through which classical and romantic art are, respectively, conceived.

The book is small and having been printed in India is therefore as devoid of typographical distinction as a book of this nature can be. The sheer beauty of Mr. Jinarajadasa's style merits a suitable format, which, doubtless, will be given to it in later editions.—A. Eugene Deaderick.

The World Teacher. By P. Pavri, B. Sc., L. C. E., Indian Star Headquarters, Adyar, Madras. Price, cloth boards, \$1.50, through the Theosophical Press, Wheaton, Illinois.

Would you like to have an encyclopedia of information about the present World Teacher and about the whole structure of humanity of which the World Teacher is an integral part?

Then make this book a part of your library. The book is written in the familiar form of questions and answers, one question rising logically out of the answer which went before it. They are therefore just such questions as an earnest seeker and a logical reasoner would ask.

The answers embody poetry and prose. Often his prose rises to such heights of oratory as reminds one of Dr. Besant. Often the questions themselves are such as to strike a poignant note. Listen: "But can one man, even divinely inspired, influence the whole world? What can a single man, however divine, do to heal the world's pain?" "If people see phenomena, will they listen? Will the Supreme Teacher work any miracles?" "Now that He has come, what is likely to be the effect of His presence in the world of men?" And would you not like to read the earnest, thoughtful answers given?

"Will his coming be limited only to the physical vehicle of Krishnaji?" is another question answered here. You will want to read it for yourself.

The book is brought down to the present, even to giving a quotation from the *Omaha World Herald's* comment on the message of Krishnaji when he was here in 1926. The Order of the Star, in the East, the International Self-Preparation Group and the duties of both . . . these are told in full.

But so rapidly are the changes coming among us that the Order of the Star of the East and the Self-Preparation Groups have disappeared. Instead there is a new order of the name, "Order of the Star." In it are found those who know the Lord Maitreya is now manifesting in the world and are working to the end that the knowledge shall be spread to the world.

The new gospel tidings are being sent out from forty-four nations dotting the planet. The radio sends them around the world with great speed. This time billions shall hear the tidings . . . and then . . . what?

Prepare yourself to answer the questions that shall then be asked. *The World Teacher* can do this for you.—Dr. Ida M. Alexander.

A Melting Pot of Christian Unity. By Ada Knight Terrell. Published by The Torch Press, Cedar Rapids, Ia. Price, cloth, \$2.00, through The Theosophical Press, Wheaton, Ill.

Here is a book that is dedicated to the "cause of religious education in the homes and schools of today." That sounds orthodox enough, doesn't it? But let us tell you a secret. It is written by a Theosophist, and if it is really used in some schools as a textbook—as it well might be—there will be certain comments along the way that will linger in the students' minds long after facts have been forgotten.

I handed this over to a friend to read to me. Running his eyes over the page, his face lit up and he exclaimed, "Listen to this"—and then he read me one of those bits that one Theosophist recognizes as coming from another.

Here are two selections taken at random: "For it is the history of all institutions that at the very moment when they have reached the highest point in display of splendor and power, an almost insensible reaction sets in and decline begins" (p. 96). And again: "Just when the affairs of the church had sunk to the lowest depths of worldliness and immorality, things took a turn for the better" (p. 86). When you read these two generalizations together, do you not wish the Theosophist had dared to philosophize frankly and theosophically (but without labels) on how health can come out of disease and disease arise out of apparent health?

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