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The Thirty-Ninth Annual Convention

THE five days of genial sunshine and temperate weather that characterized the convention period was a fitting accompaniment to the spirit of absolute harmony that prevailed from the opening to the close. Our annual conventions seem to grow year after year in every way. The registration exceeded all past records and stood this year at 808 while at the banquet Wednesday night about 100 more guests were seated than at any previous convention.

At the reception Saturday night Mr. Krishna-murti was sadly missed, but aside from that the program seemed to be perfect. A new plan to prevent undue standing in line had been adopted and the spacious hall of the Midway Masonic Temple which accommodates 1,800 people lent itself admirably to the purpose, and the distressing crowding of previous conventions was avoided.

Sunday saw the usual interesting private meetings, but Sunday night brought something new—a public meeting in the large hall with all seats filled and a few people standing. The program was a symposium, the speakers being Fritz Kunz, Max Wardall, and L. W. Rogers, while the subject was “Man’s Evolution—Physical and Spiritual.” The audience was enthusiastic.

Monday night Dr. Weller Van Hook and Mr. Wm. J. Heyting lectured to members only, the subject of the former being “Ancient Egypt and Modern America” while the latter spoke on “The

Rt. Rev. C. W. Leadbeater, My Teacher.” On Tuesday night Mr. Fritz Kunz gave a lecture for the Star organization. Wednesday night was given to the banquet, with a program of wit and wisdom.

Perhaps the most unique feature of the convention, and one that many thought the most entertaining, was the lecture by Miss Dora Van Gelder, pupil of C. W. L. from childhood. Her subject was “The Fairies.” The little lady, who was making her debut on the lecture platform, is not much more than well out of her “teens” and her demure and elfin manner seemed to actually connect her with the fairy folk. Mr. Rogers introduced her with the remark that “This little fairy will now tell us about the rest of them!” Miss Van Gelder spoke of the fairies from personal observation.

THE HEADQUARTERS FUND

The acme of interest in the convention proceedings was reached when the subject of raising a large sum to be known as the Headquarters Building and Activities Fund was reached. In speaking upon the subject Mr. Rogers laid emphasis upon the fact that while there were several theosophical societies in the United States, such as The Point Loma society, The United Theosophists, The Theosophists of America, etc., there was only one that was endeavoring to systematically organize the country and thus carry

the gospel of Theosophy to the remotest corners of the nation. That one, he said, was the American Theosophical Society and it must have a mechanism through which it could work. In exact proportion, he asserted, that the mechanism was built to correspond with the magnitude of the task would the work of the Theosophical Society be successful.

The sum required, he said, for the main building as shown by the architects' estimate was \$150,000, while the printing plant structure would require \$21,000. As we were also to push on with the fund until it was sufficient for launching the proposed magazine for the public, in such fashion that it would be financially secure, the total required would be about \$300,000. The immediate requirements were at least \$150,000.

There were two ways, he said, of financing these enterprises. One would be to sell bonds as we did in starting the book business, which bonds would bear interest at the rate of six per cent. The other way, and he believed it was the right way, would be to secure voluntary subscriptions. It was bad financing, he said, to pay interest on so large a sum. At six per cent the interest charge would amount, on the main building alone, to \$9,000 per annum. If the Society must add a charge of \$9,000 a year to its present liabilities, it would be a ruinous policy. It would be a perpetual burden. After twenty years of that we should have paid \$180,000 and we would still owe the original debt! If, however, we were willing to make some real sacrifices and so prove our usefulness in the work, it would not be at all difficult to raise the required fund. He proposed that those who could should pay cash and those who could not should have a credit period extending forty months to the date of January 1, 1929. Thus those without resources but with earning power could pay in convenient installments and if one subscribed \$1,000 it would mean but \$25 a month. There could, he thought, be no date fixed for the launching of the magazine because that would be safe only when the fund had reached such proportions that the surplus over the building costs could be invested in safe securities to yield a semiannual revenue.

In making the donations, Mr. Rogers said, it was not advisable to subscribe as Lodges but wholly as individuals. The plan would be a composite one made up of the best features of the several propositions that had been received, and the Lodge quota plan was only a part of it. In concluding his remarks, Mr. Rogers said in part:

"The word duty has a deep significance for every Theosophist. We know there is a reason why we are here. We clearly understand that those who are far enough along in evolutionary development to have a strong instinct for helping the world are, under a divine plan, carefully distributed over the earth. We are aware that we are born into a nation or later come into a nation because it needs us—because that is the place where our help will count for the most. It is all part of a plan and purpose. We belong where we are because of our past, because of the qualities we have acquired, because of what we are able to do. We are actors in the drama of evo-

lution. The Supermen depend upon us to play our part as a general depends upon his captains and lieutenants and remember that we must act of our own volition. We must be volunteers. It is the law that the human will must be free. The Masters cannot compel us. They can only look sorrowfully on when we miss our opportunities.

"Perhaps the saddest thing in the occult life is to earn an opportunity and then fail to take it when it comes. We have all earned the right to be in incarnation in this era of the coming of the World-Teacher—the right to take part in the preparation that must precede Him—the tremendous privilege of actually being in the center of the mighty tide of spiritual force that is soon to lift humanity upward and that will probably sweep scores of the partially prepared forward to spiritual illumination. Through many incarnations we have worked our way slowly forward to this opportunity that comes but once in thousands of years. To miss it now would be the greatest tragedy ever written in the annals of failure. The Supermen are depending upon us. Shall we be found standing here idle with a unique opportunity at hand?

"We know, by the occult investigations of that great man who is himself all but a Master, that we constitute a definite group of servers who, long before this incarnation pledged ourselves to help free the human race from the ignorance that enslaves it. Through thousands of years of the past we have worked together at that sacred task. In other lives, in other lands, we have stood side by side against the bigotry, the intolerance, and the persecutions of remote civilizations. We have developed something of the spirit of sacrifice, of courage, of persistence. We have qualified ourselves to be useful helpers on the physical plane of those who are carrying the great plan to its magnificent consummation. And now we are close upon the time when our work in this incarnation must reach its climax. Shall we do our part falteringly, halfheartedly, or shall we do it thoroughly, satisfactorily?

"As for myself, looking back now upon many years of life, I realize that only as its experiences have led to preparation for this, our work, have they been worth while. I see, as I was unable to see in younger years, that what the average human being most prizes—wealth, power, influence—are but vain and even dangerous things unless they are used in the service of the race.

"To be true to our past, to be true to ourselves, to be true to the Masters Who lead us, we must rise to the opportunity that unusual circumstances now give us—the opportunity of making Theosophy more widely known in our part of the world. Only by sacrifice can we grow spiritually. I appeal to you to join in rededication to the work through the real sacrifices we are willing to make for it."

Blackboards were then set up on the stage and a member with nimble fingers chalked down the donations to the fund. Mr. Rogers reminded

them that subscriptions could be paid in easy installments and expressed the hope that those who, like himself, had no incomes but what they earned from month to month, would feel that they could give a substantial sum. He then started the list with a subscription of \$1,000. Then followed an hour or more of what was perhaps the greatest enthusiasm ever seen in an American Theosophical convention. Nine \$1,000 donations came in quick succession. Mrs. C. E. Morrison of Hollywood offered \$2,000 amid great enthusiasm. Mrs. Russell Lloyd Jones gave \$3,000 and also her lot adjoining the Headquarters site. Captain Russell Lloyd Jones added his lot to his previous money subscription. After thirty-nine had pledged \$1,000 or more each, three others gave \$800 each, three more gave \$600 each, eighteen pledged \$500 each, one gave \$400, seventeen gave \$300 each, three gave \$250 each, twenty-six came in at \$200 each, two gave \$150 each, forty-eight followed with \$100 each, another gave \$80, nineteen gave \$50 each and a few gave a lesser sum. And thus the fund was launched.

BUSINESS SESSION

The business session of the convention was called to order by Mr. Rogers who asked Mr. Fritz Kunz to preside. The address of welcome was delivered by Mrs. Gussie M. Hopkins of Chicago.

Visiting members were present from Canada, Mexico, South America, India, Australia, South Africa, and Iceland. A telegram from Mr. Krishnamurti announced the illness of his brother on account of which he was unable to be present.

Greetings were received from the Canadian Section, The Canadian Theosophical Federation and from the local Lodges of Kansas City, Berkeley, St. Petersburg, Glendive, Oakland, Long Beach, Buffalo, New York Lodge, Pacific Lodge, of San Francisco, and the Spanish Mayflower Lodge, New York.

After the annual address by the National President the Resolutions Committee was appointed consisting of Col. Merrill, Mrs. A. Ross Read and Capt. Russell Lloyd Jones.

Miss Julia K. Sommer offered the following resolution, which was unanimously adopted:

We, the members of the American Theosophical Society here assembled, desire to express our deep appreciation of the services rendered to our American Section by Mr. A. P. Warrington and our heartfelt joy at his recovery from the long and severe physical suffering karma imposed upon him during the past year.

Mr. Fritz Kunz offered for adoption the following resolution:

Resolved, That this convention of the American Theosophical Society renews its allegiance and declares once more its love and loyalty to the President of the Theosophical Society, Dr. Besant, and desires also to express its intense gratitude and affection for her great chosen colleague, Bishop Leadbeater.

It was unanimously adopted by a rising vote.

By unanimous vote the following greetings were wired to Dr. Annie Besant, Bishop C. W. Leadbeater, Mr. C. Jinarajadasa:

American Convention unanimously sends loving greetings and heartiest good wishes.

To Mr. J. Krishnamurti the following:

The Thirty-Ninth Annual Convention of the American Theosophical Society sends its love to you and your brother and its deep regret and sympathy for the circumstances which prevent your presence with us.

Dr. E. B. Beckwith offered the following resolution which was unanimously adopted:

WHEREAS, The fiftieth anniversary of the founding of the Theosophical Society will be celebrated at Adyar in December, 1925, and

WHEREAS, Dr. Besant has expressed the desire that all General Secretaries throughout the world should attend that great jubilee celebration; therefore be it

Resolved, That this convention record its desire to have Mr. L. W. Rogers go to the Adyar celebration as the official representative of the American Theosophical Society, and recommends to the Board of Directors that such financial arrangements be made that he will sustain no loss through undertaking the journey.

Mr. Ralph E. Westbrook offered the following resolution which was adopted:

WHEREAS, Thousands have not had the pleasure of seeing or hearing our revered leader, and

WHEREAS, There are practical means of recording and reproducing the human voice; be it

Resolved, That the American Theosophical Society in convention assembled respectfully requests our beloved President, Dr. Annie Besant, to have made at her convenience and our expense a talking machine record of any message she chooses, that we and future generations may have the inspiration of her spoken as well as written words.

A Sonnet

By BEULAH CHAMBERLAIN

You say that you have loved me even so
In other ages, other forms, than these?
Come, let us search the dusty histories
And find ourselves; I'm sure that we would know
Who spoke these words of ours dim years ago.
"Mark, Cleopatra, on romantic seas?
Jonathan, David, under olive trees?
Lear and Cordelia where the harsh winds blow?"
Do you not feel a thrill within you, dear—
No quick response at mention of a name?
Could it be true we lived unknown to fame,
And shared a humble unremembered bier!
Perhaps, two slaves beneath some barren sky,
We pledged a love so deep it cannot die.



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Growth or Efficiency—Which?

AT various times some member or another becomes much concerned because the Theosophical Society does not grow rapidly, and occasionally there is a hint that there must be something wrong with the management or it would do so. A few years ago a pessimistic member sent out among the Lodges a critical circular and one of the things that was "viewed with alarm" was the very slow growth of the membership. That, in a nation of progressive people of more than a hundred millions, we could boast only a few thousand members after forty-five years' existence, was thought to show that somebody was asleep at the switch! A philosophy so beautiful, so altruistic, and so practically helpful in life would surely grow rapidly if things were as they should be. Thus ran the argument.

Of course that would not disturb thoughtful members for they knew that the American portion of the Society was leading, and for years has led, the theosophical world so far as the number of members was concerned. Therefore, if the number of members was the whole test, the American Section of the Theosophical Society was at least in better condition than any other part of the world.

As a matter of fact, counting noses to

determine whether a given movement is successful or not is the absurdest of all methods. If numbers really determined values, none of the great factors of civilization that have lifted the human race out of barbarism would have outlived their infancy. A little thought about Theosophy will show that in the very nature of things it cannot expect to attract large numbers as other organizations do. There is a reason why such a movement as Christian Science, for example, can have a dozen flourishing churches in a city where Theosophy has one Lodge. Christian Science offers immediate material gain to its adherents—it promises to save doctors' bills. New Thought will easily outdistance Theosophy in membership. It promises prosperity. The popular psychology lecturers will attract more than either the former because their program adds perpetual youth and beauty to the other attractions!

And what of Theosophy? It makes no glittering promises at all. It merely offers a spiritual life, a life of service, and makes it plain that to properly fit oneself for it is to give up some of the very things that most people think make life worth living. How can any reasonable person expect it to attract large numbers of people? We will do well to always remember that the higher the spiritual appeal, the smaller will be the number that can respond to it and that the success of such a movement is never to be measured by the number that take part in it, but by the work accomplished in enlightening the world.

Positions at Headquarters

IF you have a desire to join the Headquarters staff, and if you are qualified to do any one of the various kinds of work that are done here, you should make that fact known. Looking well ahead is one of the real factors of success in life. Sudden changes made on the spur of the moment do not always turn out well.

Occasionally we need another worker at Headquarters. It may be because some new enterprise is undertaken, or because somebody gets sick and cannot continue and the vacancy must be filled, or merely because of the gradual growth of the business. Therefore we should always have a waiting list of applicants to draw from.

There are many different kinds of work to be done here including stenography, type-writing, bookkeeping, typesetting, press-feeding, wrapping and mailing, proofreading, reading and correcting manuscripts, library work, secretarial work, and many other things.

There are some kinds of work that one may take up here with no previous experience at all if one is still fairly young and can learn such work as relates to the manufacturing side of our activities. An example will illustrate the point. A southern member, a young man of perhaps twenty-two years, felt that he had reached the point where he desired to give his entire time to Theosophy and thought that he might be useful in the manufacturing part of the business. He was set to work at one of the simplest machines, and at the Society's expense was sent half days to a linotype school, where in due time he graduated. He is now at the head of the manufacturing department. In less than two years he has acquired a knowledge and skill that would enable him to earn \$50 a week out in the commercial world, so it will be seen that he would by no means be the loser were he to sever his connection with Headquarters—at least not a loser from the purely material viewpoint. We have other Headquarters workers whose history is equally interesting. We want more young people (and will take older ones when we can do no better!) who are willing to start at the bottom and learn all about the business done here. All that is necessary is a real desire to be useful in theosophical work and ordinary intelligence. Occasionally we also need people who are already skilled and efficient. If you belong to either of the classes described, you should write to Headquarters about it.

Lecture Music

SOME of us have so frequently remarked that "no music is better than bad music" that it may have seemed to some members that undue emphasis was being placed upon it. A California member suggests in a letter, "could you not change your idea of music to read, 'unless the one who gives the music is unquestionably good and is an earnest Theosophist it should be omitted'? The simplest pieces given as a

child would play them *could* be the means of great power if played with earnest understanding and pure love."

I think those of us who have insisted on good music or none do not mean by good music only classical and difficult things well rendered, but rather music that is appropriate and a performance that is creditable. A simple and appropriate selection played well would come under the head of good music.

The New Fund

THE imposing list of donors who at the convention laid the foundation of our new Headquarters Building and Activities Fund could not be published in this number of THE MESSENGER but will appear next month. By then, I hope, there will be interesting additions to it from those who could not be present at convention but who will wish to have their part in this altruistic work.

The American Theosophical Society was already in very sound financial condition as a reading of the auditor's report in the next issue of THE MESSENGER will show, but its capital is fully engaged in the book business, printing plant equipment, the small Headquarters building that is now so inadequate, and the ten-acre site at Wheaton, all of which are fully paid for. To erect the new building will require \$150,000. The sale of the present building will probably take care of the new printing plant structure to be built. Therefore, it will be only after the fund has grown beyond the sum of \$150,000 that we can think of the proposed theosophical magazine for the public. That must wait until immediate necessities are met; but if those who did not attend the convention will meet the issue as splendidly as those who were there did, the plan of making the very most of present opportunities will be well carried out.

Let us remember that the great body of our membership consists of wage-earners with limited resources and that we must depend upon the few for generous contributions. There should be none, however, who will not help to some extent so that each member may have his part in these splendid enterprises upon which we are entering. There is no better use for money in all the world.

L. W. R.

National President's Annual Address

ONCE more we are assembled in annual convention to review the activities of the past year and to look forward to the period that lies ahead.

During the year, 1,519 new members have joined the Society and an almost equal number have dropped from the ranks. If we measured success by numbers that are both gained and retained these facts would seem discouraging; but a study of the Society's statistics shows that the rise and fall of the membership list has little to do with the success of Theosophy. The national Society is made up of local Lodges and a study of them enables us to understand what is occurring. Our Secretary-Treasurer compiled statistics of her own Lodge and found that with an average membership of 40 no less than 150 persons had passed through that Lodge in five years! There you have a very illuminating fact. It is that there is an enormously larger number of Theosophists than members. It means that only a small proportion of the people that the Society educates in Theosophy have the spirit of service sufficiently developed to remain and work to spread the philosophy. Those who do remain in the Society are essentially a band of servers and the fact that thousands of others come and go does not in the least diminish our powers of accomplishment. The evidence of that is the fact that although there has been no remarkable gain in membership in the past three or four years we are accomplishing enormously more in theosophical work than ever before. A very important part of that work is giving Theosophy to these hundreds of people who annually drop out of the Society after having been sheltered in it for some months, or years, as the case may be. They did not develop the working spirit but they absorbed Theosophy and will become workers in future lives. Therefore the energy spent in attracting them to the Society has not been wasted. More systematic training in our Lodges might settle a larger percentage of members into permanent service and with that hope a *Lodge Procedure Book* has been issued, a copy of which every Lodge should have and use.

The general work of putting Theosophy before the public is carried on in several ways, but one of the most firmly established is the publicity department, but our methods there can be improved. Experience shows the futility of indiscriminate distribution of our literature. Because the essence of Theosophy, sacrifice and service, appeals to a very small percentage of any community our literature is wasted when it is merely placed where anybody who passes can help himself. People who are impelled to attend a lecture constitute a different class, but even then it should not be handed to them but merely placed where they can get it if they are sufficiently interested. Those known to have an active interest in Theosophy and who can be reached by mail are probably the best of all prospects except alone those who themselves write requesting it.

The value of the publicity work may be seen from the fact that 299 letters were received from

those who thus became interested, that some of them formed theosophical centers and one has sent for a charter application blank. From nine different cities where new Lodges have been organized there first came inquiries for our free literature. Two who received the publicity literature came to the Convention and joined the Society at the registration desk. For a period of three months a careful survey of results from the publicity work was made and it was found that among those who had received the literature twelve had joined the Society, five had taken the Correspondence School course and two had subscribed to THE MESSENGER.

The donations to the publicity work were only \$1,174.35, which was less than half enough to satisfy the requirements. Unless the contributions are greatly increased for the coming year the supply of free literature cannot possibly meet the demand. This is a real opportunity for someone who is seeking service along the financial line.

Placing our books in public libraries is an excellent plan because it puts theosophical literature within the reach of thinking people and because such work has the element of permanence. Investigation shows that a number of books thus placed twenty years ago in southern California libraries are so worn with long use that rebinding is necessary. As many librarians are hostile and will put the books out of sight when received, very careful investigation before placing the books is necessary and that involves expense. This useful and effective library work has been carried on largely as a personal activity by one or two of our members until 277 libraries have been supplied. During the fiscal year 785 volumes were placed in public libraries. This philanthropy, however, has come to an end and the work can be renewed only if some of our members who are able to carry it forward will take it up where it has been dropped.

One of our most useful and successful enterprises is the Theosophical Correspondence School in charge of Mrs. Emogene S. Simons, which is now entering its third year. It has produced an elementary and intermediate course of theosophical study and now has ready a course on Theosophy and Christianity. Our Correspondence School is one of our activities that enjoys the distinction of paying its own way and yet a course of thirty weeks instruction is given by mail for the nominal sum of \$10, or less than one-fifth of the commercial rate. The primary object of the school is to induce members to become proficient in the philosophy and thus to be able to present it intelligently and logically to non-members. It is a method of changing their general and vague information to definite and efficient knowledge. It has grown beyond our expectations and has been the means of starting new centers in remote places as well as furnishing Lodges with definite lines of study. Many of those who have taken its courses are enthusiastic in its praise.

The Theosophical Press continues to be all that was hoped for it. Notwithstanding the reports of general trade depression throughout the nation our sales have made a gain over even the gratifying increase of the preceding year and we find that a total of 56,380 books and pamphlets have gone out from the Theosophical Press during the fiscal year. The increase in the number of books and pamphlets sold over last year is 6,798, the increase in gross receipts over the past year is \$4,820.90, and the total number of books and pamphlets sold this year was 60,380. The success of the Theosophical Press can well be a matter of congratulation among us. One useful feature of our book business is that it enables the American public to get new theosophical books many months earlier than when they are printed abroad and Americans are famous for wanting a thing when they want it and losing interest in the matter if they do not get it then!

Our lecturers and field workers have been very active this season. Mr. Baker, whose specialty is organizing in new territory, formed no less than 22 new Lodges. Dr. Pickett and Miss Scribner have been energetically engaged in "follow-up" work after these Lodges were established. The splendid results in new territory were made possible by the generous contributions to the New Territory Fund during the year. It has enabled The American Theosophical Society to carry the "glad tidings" of Theosophy to many thousands more. For each one who joined the Society a great many more at least heard of the philosophy. All three of these workers in new territory have rendered brilliant and effective service during the year. Mr. Wm. J. Heyting, of Australia, has been our only visiting lecturer and his work has won wide and warm commendation. Among our national lecturers Mr. Max Wardall has made a striking success of giving a long course of lectures in a place and thus changing a small Lodge in Pasadena into a very large and active one with a fine, capacious hall for public meetings.

Among the volunteer workers at Headquarters during the year those to whom thanks are due for prolonged services free of charge are Mr. Louis Liebert, of St. Louis Lodge, Dr. John McLean, of St. Paul Lodge, and Mr. A. P. Solovoff, of Maryland Lodge. Dr. Edwin B. Beckwith has also continued to give free medical services and attendance to all Headquarters workers. But we owe the deepest gratitude of all to that little group of faithful and efficient teachers headed by Mrs. Simons who have worked silently and continuously in our Correspondence School for more than two years, always striving to bring it to a higher degree of efficiency.

The increasing demand for our literature proves that there is a growing interest in Theosophy. Our problem is to find the best methods of reaching the public mind. A single instance will illustrate the fact that people are reading Theosophy as never before. One of our members, F. Milton Willis, wrote a little work called *Theosophy in Outline*. It was published by E. Hal-

deman-Julius, who reports that the sales are averaging about one thousand copies a month in its second year. This is far beyond anything we have accomplished in selling our most sought for publications and is largely due to the fact that the publisher is able to reach a very much larger portion of the public through an admirably developed mechanism for the purpose. As our Society develops better equipment and greater efficiency we shall, of course, reach a larger and constantly larger percentage of the population.

The most vital enterprise which we have before us for the coming year is the transferring of our national Headquarters to our ten-acre tract at Wheaton and I recommend that a fund be raised to erect buildings of sufficient capacity to properly transact the present volume of business and to provide for the natural growth of the years immediately before us. Such a fund should not be measured by the cost of the main building to be erected but can be more properly related to the present and future work as a whole. That work is, of course, getting Theosophy as widely and effectively as possible before the American people. In the annual report to the previous Convention I proposed the establishment of a monthly magazine which should carry no official matter and have no visible connection with the Society but which should be designed wholly as a propaganda magazine to be sold on the news stands as other popular magazines are distributed, but it was pointed out that it could not be attempted until it could be financially sustained until firmly established and its success guaranteed in advance. Mr. Jinarajadasa considered that matter so important that after he returned to Adyar he wrote each member of the Board of Directors urging the establishment of such a magazine.

A point I wish to make clear is that it is not well to have a multiplicity of funds, but rather to coordinate and simplify the process of financing. I therefore recommend that we create a fund to be known as the Headquarters Building and Activities Fund and which shall be used not only for permanent improvements on our Wheaton property but also for carrying on such enterprises as may be from year to year inaugurated by the Board of Directors and endorsed by the annual convention. Then instead of having a building fund, a magazine fund, a new territory fund, etc., we should have merely a Headquarters Building and Activities Fund upon which we would concentrate our energies.

One of the most encouraging signs of the times is the increasing number of young people who are now entering the Society. In all parts of the nation this growing interest among the young is apparent and it would seem that regardless of age there is increasing susceptibility to the theosophical teachings. This fact should give us new strength and courage and lead to the high resolve that we will be energetic and faithful to the uttermost of our strength and resources in the service of those great Supermen who guide and guard the supremely important work of the Theosophical Society.

Flowers of Spirit

By FRITZ KUNZ

SINCE the foundation of the Occult Lodge on our globe, several million years ago, the advancement of the expression of the One Life has been prodigiously accelerated, and it is now said that we are about a round ahead of the point in the evolution or revelation of the archetypes which we should have reached had there been no stimulation by the wondrous beings from Venus. This stimulation has its advantages and its disadvantages. An analogy might be seen in nature, where new types are introduced into countries which have not known them, and where nature has supplied no compensating types, with the result that the country has its balance upset, and the new type overruns the land. Consider the correlated phenomenon, where the new type is sensitive to influences and is threatened with extinction the moment it appears among the old, hardy, symbiotic types; the new invention has to be guarded and can only survive with the help of man.

The case of the swiftly advancing members of our humanity is analogous to such a situation. The individual who is drawn upward rapidly, or forces his way forward into evolution by sheer power of loving service—the only road open—is a *rara avis*; nature has no place for him; she resents his being, to some extent. Man, in the mass, still lives very largely in nature, and the mob mind particularly is antipathetic to the highly spiritual individual. The mass suffers from all sorts of psychic afflictions, as animals do from physical afflictions. These weaknesses, such as the soil of selfishness produces in large numbers, are more plainly seen by the average man when he is in the presence of a more highly developed person. Witness the case of a boor in the com-

pany of a truly cultured and polished man; he detests the mirror that nature has held up before him, and wants to injure it so that its polish cannot reflect his own hideousness. If you enlarge this illustration you will see how there is a reaction by the world against the disciple who shows outstanding qualities which it lacks. Hence the danger in which disciples stand. Hence also the secrecy necessary about the true path and those upon it. The world is unworthy of these advance products, grown from its body by the mighty influence and help and with the consent of the King and His agents. Do not blame the world: "Forgive them, Father, for they know not what they do."

All the more reason for us who know the liberating Truth to stand in serried ranks between the world which knows not and the "saving victims" it creates in its blind fury, at times when the reproach of greatness is too much for its not unnatural weakness. We can only shelter the bodies and the reputations among men of these greater Beings who honor the world with a gracious Presence. But that is something, for it means retention in this world of great spiritual flambeaux to light it. If men love their darkness, they must have it; but many long for the Light, with its hygiene, its warmth and its glorious reflection in the color and form of the external world. For them we must protect and detain the vestures of the great Ones who challenge the old and champion the new. If, then, in its darkness and hunger insatiable the world turn and rend us, what matter? A reputation or a body lost may well be a soul found, and it is only the soul that matters; body and repute are but worms fitted best to give birth to the glorious butterfly.

The American Crusaders

THE following from the above named organization has been received:

All over the world, intelligent persons have reached the conclusion that capital punishment is not only wrong, but a menace to the progress of civilized society. It has been demonstrated scientifically, religiously and psychically that crime and war cannot be abolished until this savage practice is stopped for all time.

The American Crusaders believe, together with the vast majority of those who have thought about the question, that the taking of a human life is not justified under any circumstances whatever; that the reaction from such an act is demoralizing to the nation at large as well as the individuals immediately concerned. Capital punishment does not stop crime—it has been proved in many instances; it does not advance the race, for reversion to savagery cannot in any way elevate a human being or the State composed of human beings. Its sole purpose is to avenge the death of another, and not an enlightened mind can be found that will countenance the meting out of revenge in any form.

The institution of capital punishment has been examined and analyzed in the light of our most advanced scientific knowledge, and no impartial report on the practice has yet been found that approves of a "life for a life." It remains only to arouse the public to action in a matter that is vastly more serious than the body of citizens realize, to stop this legalized murder once and for all.

Acting on principles evolved from the most practical advanced thought, The American Crusaders have launched a campaign to eradicate this evil from the State of California. The battle is on, and The American Crusaders will fight to the finish firmly to establish this great advance.

The issue of capital punishment will be placed before the people in the form of a referendum, and all will be given a chance to express an opinion. To place the measure on the ballot for voting in the election to be held in November, it will be necessary to secure 125,000 signatures on a petition. The American Crusaders are confident that there will be ample support from the

people at large as soon as all are acquainted with the proposed movement and realize the tremendous step forward that abolition of capital punishment means.

The American Crusaders require support, both moral and financial. It will require a great deal of help to place the issue before all the people. It is the prime duty of every man and woman who call themselves conscientious citizens to investigate at once and to throw all possible support to those who are engaged in urging humanity along to another move that will be the first step

toward an enlightened progress that will be productive of undreamed-of results.

Mrs. Ida Brokaw, at 5947 Hollywood Boulevard, is Secretary-Treasurer of Zone Number Five of The American Crusaders. Mrs. Brokaw will gladly receive all contributions to this most commendable cause and will furnish all information desired.

If you wish to lend your aid to a cause that is more far-reaching in its progressive effects than any matter before the world to-day, you are urged to hasten with your help.

Proceedings of Board of Directors

The National Board of Directors met August 22 at the Hotel Sisson, Chicago, with Dr. E. C. Boxell, Mrs. H. Kay Campbell, Mr. C. F. Holland, Mr. M. B. Hudson, and Mr. L. W. Rogers present.

After the reading and approval of the minutes of August 8, 1924, a resolution was adopted approving purchases and improvements thus far made on the Wheaton Headquarters site.

The title of "Divisional Lecturer" was dropped and only the titles of "National Lecturer" and "District Lecturer" retained. The list of appointments of National Lecturers was as follows:

Mr. Alwyn J. Baker, Mrs. Harriett Tuttle Bartlett, Mr. Eugene Munson, Dr. Nina E. Pickett, Mrs. Maude Lambert Taylor, Miss Elaine Scribner, Mrs. Laura S. Wood, Mr. Max Wardall.

The District Lecturers appointed were:

Mrs. Louise Arnold, Mrs. Virginia Baverstock, Dr. George Carr, Mr. J. C. Crummev, Dr. E. E. Edmundson, Mr. Scott Van Etten, Mrs. Rebecca L. Finch, Mr. Walter G. Greenleaf, Mrs. Gussie M. Hopkins, Mr. E. C. Luntz, Mrs. A. Ross Read, Miss Margaret V. Sherlock, Mrs. Helen M. Stark, Mr. James H. Swain, Mr. H. C. Stowe, Miss Gail Wilson.

A resolution was adopted recommending to the Lodges that arrangements be made for suitable observation on November 17 of the semicentennial of the founding of the Society. It was also resolved that the by-laws be so amended that the nominations and election of National President,

National Vice President, and the remaining three members of the National Board of Directors shall occur on the same date.

A second meeting of the Board of Directors was held on August 25 at the Midway Masonic Temple with a full attendance of the Board as above enumerated.

A resolution was adopted reading as follows:

WHEREAS, The Theosophical Society had its inception in the United States of America, November 17, 1875, therefore be it

Resolved, That the date of November 17 be set aside for the fitting celebration annually of the Society's birth on American soil.

In conformity with the resolution adopted by the convention, the Secretary-Treasurer was authorized to pay to Mr. Rogers such sum as may be necessary to cover expenses and maintenance during his journey to and from Adyar as the official representative of the American Theosophical Society.

A resolution was adopted changing the by-laws by the creation of the office of Second Vice President and Mr. M. B. Hudson was elected to that office. This was to provide for any official action that might be necessary when both the National President and National Vice President are absent from the United States at the same time.

The auditors' financial report was examined and approved.

What Lodges Are Doing

The secretary of the Boulder Lodge, Colorado, reports that they are "holding meetings through the summer and the interest keeps up."

The Los Gatos Theosophical Camp Meeting was very successful in spite of the fact that both Mr. Max Wardall and Mr. Wm. J. Heyting were unable to attend. The federation meeting on July 19 had an attendance of over 75, eleven Lodges being represented, and a most harmonious spirit prevailed. It was unanimously voted to make the camp meeting an annual affair.

Oshkosh Lodge, a little over a year old and one of our youngest, after holding meetings at the home of a member, is planning to move into

"some public place more centrally located, and this will be especially advantageous to us all whenever one of the field workers is with us. * * * We realize that there might be a greater chance of growth were we to meet in some public place." May this worthy ambition be realized!

Everett Lodge is greatly missing its former President and Secretary-Treasurer, Mr. and Mrs. Davenport, who have moved to Vancouver. An informal evening in the nature of a farewell was spent with them before their departure. The Lodge is carrying on, however, and reports a good membership list and a library of about 170 books. It is holding an inquirers' class every Wednesday night, even during the summer, and reports this

as a very successful activity. The new Secretary says: "We are all here and going strong."

Mr. Walter X. Osborn of Evanston, Wyoming, who recently spent about ten days in Seattle, was greatly impressed with the activity of the three Lodges there, with a combined membership of over three hundred in a city of less than four hundred thousand people. He mentions the fine

quarters of the Seattle Lodge, with its unusually large library of over two thousand volumes, the pretty building owned by Besant Lodge on the outskirts of the business section, and the unusually keen interest taken in its Lodge meetings by the Lodge of the Inner Light, the youngest of the three, with an average attendance at members' meetings of from sixty to seventy members out of a total membership of one hundred and twenty.

News Items

The Secretary-Treasurer needs some copies of THE MESSENGER for May, 1925. If you have one that you can spare, please mail it to her at 826 Oakdale Avenue, Chicago.

The Theosophist for July contains an unusually illuminative article on the life and teachings of Pythagoras by M. Florence Tiddeman, which is well worth reading and as interesting as any fiction.

Miss Edith C. Gray writes from Wiesbaden that she intended to be at the T. S. Convention in Hamburg, Germany, August 7 to 9, where Mrs. Besant was expected to be present. She mentions that it was "a great privilege to attend the Bombay Convention, December, 1924."

Volume I, No. 1, of *The Young East*, published at Tokyo, Japan, has reached us. It is a neat little magazine of 34 pages gotten out by the young followers of the Mahayana School of Buddhism and its object is to "harmonize and bring to mutual understanding our brothers and sisters of the Asiatic countries."

It is interesting to hear that *Theosophy in Outline* by F. Milton Willis, which is being published by the Haldeman-Julius Company as Little Blue Book No. 477 and retailed at 5 cents a copy, is selling at the rate of about one thousand copies

a month. A member bought 4,000 of them through the Press for propaganda distribution recently.

A new baby has recently arrived in the home of one of our members and the happy mother sent \$7.00 to Headquarters to purchase a magnolia tree for her baby.

Several members have purchased trees in the grove as memorials for some dear one or friend who has passed on.

One of our members is planning to buy trees in the grove at Wheaton for her two boys as birthday gifts.

To stimulate international good will and a "sympathetic, intelligent understanding of the customs, history, needs, ideals, and institutions of different nations, the Woman's Advertising Club of Houston is sponsoring, among the students of the Houston and Harris county schools, an exchange of letters, literature and data with students of other countries." Six prizes of \$25 each are being offered, one each to the high school and grammar school for the largest record of international correspondence during the term of 1925-1926, one each to the student who writes the best theme on international peace based on the golden rule and one each to the student who writes the best theme on the United States of America, its ideals, institutions and duty to civilization.

Theosophy Abroad

In the July number of *Service*, published in London by the Theosophical Order of Service, there is an appeal for clothes for men, women and children in Germany, which are urgently needed and a request that all who can spare some should send them to The International Emergency Department, care Mme. B. Poushchine, 3 Upper Woburn Place, W. C. 1, London, England.

The Fourth Annual Convention of the Theosophical Society in Wales and the Cardiff meeting have been postponed from August 28-31 to October 23-26 by Dr. Besant, who will be present and give several public lectures. It is expected that Mr. Arthur Burgess will represent the Theosophical Order of Service, and Mr. E. L. Gardner, General Secretary in England, will also be on the program.

September 11 to 15 will be "Theosophical

Week" at Kiplin Hall, Scorton, Yorks, England. The lecturers on the program are Miss Clara M. Codd, Mrs. Adelaide Gardner, Mr. E. L. Gardner, and Miss Isobel Pagan. Kiplin Hall is described as "a beautiful old country house surrounded by lovely grounds some miles from Northallerton." Dormitory accommodations and vegetarian meals will be provided for the visitors.

According to *Theosophy in New Zealand* Mr. Jinarajadasa spent a "very active week in Auckland from April 29 to May 6." All his public meetings were overcrowded. He spoke on "Educational Ideals" to the young teachers in the training college, upon "Indian Aspirations" to the Women's Lyceum Club and at the Rotary luncheon in addition to his T. S. members' talks. He also lectured in Wellington and Palmerton North.

In the July *Theosophist* Dr. Besant states that "for the last 25 years Mademoiselle Aimee Blech has conducted in Paris an elementary class in Theosophy every Tuesday. This year is the twenty-fifth season of this class, and every year, without a single exception, she has been the instructor. Probably such a record of a class, under one teacher, is unique. And the teacher suffers from perennial bad health, and works, despite it, with wonderful courage."

From *Theosophy in Australia* we learn that Prof. Ernest Wood "has been awarded the Subba Rao gold medal as a mark of appreciation of his literary work in the cause of Theosophy."

Also that Brisbane Lodge has acquired permanent headquarters by purchasing the home of a doctor. It has a frontage of 160 feet overlooking parts of the city and the Brisbane river. On the property is a garage, a large brick house suitable for all Lodge activities, including rest and reading rooms, with a lecture hall in the rear. The garden and cottage at the far end have been purchased by the Liberal Catholic Church and it is so arranged that there is a permanent right of way between the two properties. The cost to the Brisbane Lodge was approximately \$17,500.

New India, Dr. Besant's weekly newspaper, states that the Theosophical Residential School and College at Guindy is growing very rapidly, as 195 boys are now living there. Some of the parents at Madras were so well pleased that they wanted their girls to attend, so a boarding house for girls has been lately opened by Dr. Besant. It can accommodate 25. The girls attend the

school in the morning and are taught first aid, cooking and household duties in the afternoon by the lady superintendent, a Hindu.

The Adyar Bulletin notes that while the "Commonwealth of India Bill," sponsored by Dr. Besant, has not yet been formally accepted by all parties in India, it was significant that all parties bade Dr. Besant Godspeed in a public meeting held in Bombay, when she left India July 1 for England to lay the bill before the leaders of the labor party.

In the same issue we read that Mr. Krishnamurti, after a few months' stay at Ojai, will sail for India from London in November to be in Adyar when Bishop Leadbeater and party arrive there from Australia.

Before Dr. Besant's departure for England she met with the Executive and they fixed upon December 24 to 27 as the days for the Convention lectures at Adyar. December 28 will be reserved, as usual, for the meetings of the Order of the Star in the East.

On his return to Adyar Mr. Jinarajadasa brought with him from New Zealand a second hand projector which was overhauled by the staff of the electrical and works department and "now for the first time Adyar owns a cinema which can be utilized when necessary. A few films were shown in the large hall at Headquarters, much to the delight of the school boys and girls of the National High School at Guindy, and also of such villagers as could crowd into the large hall. Slowly a library will be made of films useful for the work of the Brahmavidya Ashrama."

Children's Story

By FLAVIA MACKENZIE

DORIS came tearing around the back of the house, flew through the kitchen, threw herself on the living-room lounge and wept.

"I'm never going to speak to Esther again," she sobbed.

Further explanations were drowned in the pillow and Doris' mother went to get the baby. He had been so suddenly awakened by Doris slamming the kitchen screen door that he was crying as much as Doris and took much persuading from mother to stop. But Doris was not quiet yet.

"She doesn't play fair and I don't like her any more," wailed Doris.

"Well," said mother, "when you can talk sensibly and quietly I will listen, but not before."

So Doris sat up and smeared the tears over a larger area of her face and said:

"Esther only lets me skate down the hill once and then she skates down two times; and that isn't fair."

"But they are Esther's skates and it is very nice of her to let you use them at all, when she could go skating with other girls who have skates of their own," explained mother. "If I were you I would not waste my time crying here in the house

this nice afternoon. You are losing a great many turns right now."

When Doris had been sent back the third time to wash the last traces of tears away, the baby was still fussy and mother said he had not had his sleep out. And since Doris was the one to awaken him she had to spend the rest of the afternoon amusing him. Doris did not want to play with the baby and he did not want to play either, and besides she had a headache from crying so hard. But the baby must be taken care of, so she put him in her doll buggy and walked down the street.

When she came to the hill where she had been skating, Esther was having a fine time although she was alone. She paid no attention to Doris, but she knew that Doris was watching her. She had not forgotten the mean things that Doris had said when she ran home so quickly an hour before. In fact the appearance of Doris had brought it all freshly to her mind. Just as she started down the hill again Doris scolded the baby for putting his fingers in the wheels of the doll buggy. Esther thought she was saying something else mean to her and as she turned around to make a reply, out rolled her feet from

under her and down she came bump on her back. Quickly Doris was beside her helping her up.

"Are you hurt?" she inquired anxiously, for Doris was usually gentle and kind.

"No," said Esther, not wishing to admit she had hurt herself. And then they heard a cry.

Turning quickly they saw the doll buggy rolling down the hill with the baby who was enjoying the ride immensely. But as it was not going straight it soon ran off the sidewalk and tipped on its side.

"Oh! Oh!" they cried, as they ran to pick up the baby who was yelling at the top of his voice. He had struck his head on a stone and it was already beginning to show.

"He is hurt," said one as they hurried toward Doris' house with him.

"It is bleeding," said the other.

"He might get sick," said one.

"He might die," said the other.

And when they ran into the house with him they were crying as much as the baby.

"How on earth did it happen?" asked mother when she had washed the little head and found only a scratch and had assured the girls he was all right again and not badly hurt at all.

When the two girls had finished telling her all about it, it took no explaining from mother to make them see how much trouble mean thoughts and mean words make for everybody around them.

That night Doris asked her father if she could not have a pair of skates, but he said:

"I think my little daughter will have to learn to take better care of her little brother and be more considerate of her mother before she should expect any presents."

The next day Esther suggested they each use one skate until Doris could have a pair of her own and she found it much more pleasant than skating with two all alone.

Theosophy and the Negro Problem

By LOUIS B. BALL

IF we will study the position of the minority or "subject" races of the various countries of the world, we will find that in every country the liberal and progressive element of the majority or "dominant" race, protects, defends and agitates for fair and just treatment of the minority race, and this sane liberal element is ever ready to protest against any abuse, discrimination, misrepresentation and general unfair treatment accorded the minority race.

We have seen British liberals in Parliament and in the press voicing the complaints of Ireland, prior to its obtaining Dominionship. There are still liberals in Britain who protest against the injustice and misrule maintained in India.

Russian liberals in Czarist Russia have nobly protested against the civil disabilities of the Jew, and never failed to denounce the pogrom.

Now, Theosophists are of the liberal type of mind. In view of the fact, then, that a new cycle is rising, right under our very eyes, and that brotherhood and cooperation is being pressed more and more from the Inner Planes than ever before, is it not pertinent to ask, what are we American Theosophists doing for our own minority race, namely—Our Negro Brothers?

Let us for a moment examine briefly the position of the black man in America.

Moving as he does from his cradle to his grave in unfriendly and very often hostile surroundings, subjected to humiliating Jim Crow laws; very often intelligent respectable Negroes, bodily thrown off Pullman cars and beaten up; subjected to mob violence, lynchings and burnings at stake, denied justice in the courts of a good part of our country, his children given little or no education; such is the condition of ten million black Americans, who have as much Divinity in them as any of us.

It would be well for us to familiarize ourselves with some of the Negro literature, created by some of the Negro brilliant writers, wherein they

voice the complaints and the woes of their people.

Since our Theosophical movement is as yet limited to an insignificant minority, the greatest part of our efforts must be directed to our own particular field, i. e., teach and practice brotherhood in a general way; spreading the truths of the Ancient Wisdom, particularly reincarnation and karma, and to try to the best of our knowledge and ability to assist in carrying out the Plans of the Elder Brothers.

Nevertheless, Theosophists, as individuals, can do a great deal for the black man by giving moral and financial support to The National Association for Advancement of Colored People.

This organization consists of men and women of both races—white and black. It may be noted here that on its membership list one will find the names of men and women of nation-wide fame, the finest types of American liberals as well as the names of men and women of letters and the arts of the colored race.

The N. A. A. C. P. sponsors a bill every year before Congress known as the Dyer Anti-Lynching Bill, which we hope will become law at the next session of Congress.

It is this organization that has prevented race wars and bloodshed in various parts of the country by prodding the proper authorities to do their duty.

It gives legal and financial relief to individual Negroes and communities wherever their rights are threatened. It was recently instrumental in saving the lives of a few Negroes in Arkansas condemned in court to what would have amounted to legal butchery.

Theosophists who take Theosophy seriously at heart and are financially able to spend a few dollars a year on true brotherhood, can do no better than write to the Secretary, N. A. A. C. P., 69 Fifth Ave., New York, N. Y., and get detailed facts.

(Continued on page 81)

Fifty Years of Theosophy

Given by C. W. Leadbeater at the Annual Convention in Sydney, Australia, on April 12, 1925

FRIENDS, when I joined this Theosophical Society forty-three years ago, things were in many ways very different. The whole attitude of the public and of the press was very different with regard to all these matters with which we have to deal, very different from what it is to-day. That was the mid-Victorian era when we were really sunk in materialism to a very great extent. To say anything about life after death, for example, to speak of the possible appearance of the dead was simply to court ridicule, not argument of any kind, but just ridicule. Now all that is changed. In those days some magazines daringly published a Christmas number in which perhaps they introduced a few of the old-fashioned ghost stories. But it was exclusively for Christmas, and was supposed to be for the pleasure of the children. Now you will constantly find psychic subjects touched upon; you will find stories in almost any of the popular magazines dealing with subjects of that kind. A very great change has come over public opinion about such matters, and now such a story instead of being simply laughed out of court is greeted with: "Well, I don't know about this, but there seems to be something in it." Now, that is a very great advance, when you have got so far as to admit that there is something in it you are at least on the way to beginning to investigate and to understand. I think the Theosophical Society has a great deal to do with that change. I am not for a moment wanting to minimize the work done by Spiritualism before our Society was founded, but the Spiritualists dealt with the one great fact of life after death and did not provide us with any coherent philosophy. Theosophy has given us that, and therefore, has I think attracted the attention of a very large number of people who passed by Spiritualism without due examination.

As I say, it is forty-three years since I joined this Society. To my regret and to my sorrow I did not know of its existence before that time but I had already for quite a number of years been engaged in studying the phenomena of life after death and of cognate subjects so that though I have not fifty years of Theosophy, I have much more than fifty years of study of these occult subjects, of an endeavor, an honest endeavor, to find out the facts about a side of nature which was then scarcely at all understood.

I gave up the career which I had marked out for myself in order to devote my life to the service of Theosophy and I should like to bear testimony that never once in the course of those forty-three years have I ever once regretted that step; never have I turned back upon that road, but have gone on studying and learning all the time.

You may think that so long a period would exhaust the subject. I can bear testimony that it has not exhausted it, that I learn new facts every day in the course of the investigations which I make, that I have never once had any feeling of getting tired of the study, that I hope to be able to pursue it not only to the last day

of my physical life, but beyond that in higher worlds and under better conditions.

Now, that at least is something worthy, I think, of the attention of those who do not know yet anything about this wonderful system. I can hardly hope to convey to you the extent to which Theosophy came as a revelation to us in those materialistic days. I was then a clergyman of the Church of England and of course that fact in itself shows that I held to the idea that there is an unseen world, that there is another life, but I am bound to admit that I could not then have given a really coherent reason for that belief. I held it, well to tell the truth, because I somehow felt inside that this must be so, that there is a God and that God is good, that there is a future for man, that man is immortal and that somewhere in all this welter of a world that we see around us, there is justice, and there is a scheme of things. That much I knew, but I could not have told you how I knew it.

Now I could certainly give a reason for the faith that is in me because of my study of Theosophy. In those days, when I came in there were not fifty branches, certainly, in the world. Forty-five I think was the number. Now there are many hundreds and there are forty thousand members and more where then we were only a handful. But you must not measure the influence of Theosophy by the number of its branches or even the number of its members. You must measure its influence by the changed attitude of the world. Other factors besides Theosophy have no doubt contributed to that, but I do not think that we are being unduly conceited when we claim a large share in the change which has come over the world in regard to problems of the inner life, problems of higher planes, problems of that which lies at the back of all life.

I should like to leave with you that little bit of testimony that the vista of what is to be learnt has through all those years been opening more and more widely before me so that this is at least a system worthy of your careful examination. It is not a thing you can exhaust in a week's reading or a year's reading. It is something to penetrate which to the full would be to acquire more than merely human knowledge. It will last you for all your lives and beyond them. Wherefore I do most earnestly commend the study to all those who have not yet taken up Theosophy. It will answer your questions; it will solve your problems; it will enable you with full reason to hold all the beautiful beliefs which so many people have been afraid to hold because they felt that they could not prove them. The proof of it all lies in Theosophy if you are able to study it fully, to carry your studies far enough. So that my last word to you all is this: Take up Theosophy, study it and far more than merely studying it, try to live according to the teaching which it gives you, so will your lives be far happier than they could be in any other way and so, which is much more important, will they be far more useful to your fellow men.



The Cultural System, by Weller Van Hook. Published by The Rajput Press, Chicago. 231 pages. Price, Cloth, \$1.50, through the Theosophical Press.

In this volume are found twenty-two essays by Dr. Weller Van Hook, comprising nearly all which have appeared in the columns of *The Theosophist* and *THE MESSENGER* for the last fifteen years. Here are printed together for the first time a series of essays dealing with that phase of the occult management of our world which works through the influences and forces of the everyday experiences of human life, to the end that humanity may be led onward and upward into fuller knowledge of their relation to the universe and to God.

Theosophical literature has for years given an ever-increasing stream of information regarding the work of those Masters of the wisdom Who serve as representatives of the first and second aspects of God. This book now makes available to Theosophists a presentation of the third great department of the Hierarchy, still in gross outline, but affording a very gratifying insight into the great possibilities that lie in the spiritual values of ordinary everyday human life and action. Thus this book is truly a pioneer in this vast unexplained field of work where the very forces of selfishness and materiality are directed more and more into line with the great stream of spiritual life. No doubt in years to come many more books will be written to expound more completely these great topics of civilization and culture from the occult side of life.

Throughout these essays the author presents a virile philosophy of life, which is especially helpful to our Western civilization. In "The Occult Government of the Western Hemisphere" (convention address, Kansas City, 1922), is given a great vision of possibilities of work for many lives for devoted young occultists of Western training. It is clearly shown how it is the privilege of students of the divine wisdom to find the Initiates of the Hierarchy and help them with their work, which is given them to do by the Masters, and which is more important than any other work.

"The Civilizations of the West and of the East" (convention address, Chicago, 1923), keenly points out the new dharma, the new step forward, to be taken by the peoples of the fourth and fifth subraces, which is shown to be an advance over the dharma of the Oriental subraces of the fifth root-race. It is shown that the materialism of the West is only superficial; there is given by the servers of the Hierarchy to our people an inner vision which is showing the way to swift refinement of life and growing spiritual life.

Great as is the interest and value of these topics for Western students, there remains for

review the long, concluding essay of the book, "The Law of Contest in Evolution." This gives, so it seems, almost a cosmic view of our tiny human lives and efforts, and that without belittling them. We are told that we must realize that our human difficulties and pains are not exceptional or illusory: they are the necessary training for the greater life of ourselves as the supermen and gods that we are to become. With this new view of contest many of the darkest problems of human life become illuminated and resolved to take proper place in the great cosmic harmony and order. The author teaches that even this lower, material life, of limitations and many imperfections, is beautiful, noble, inspiring, not to be condemned or despised.

But the readers of this new or, rather, hitherto unexplained view of life must for themselves consider whether the presentation agrees with the facts of life, whether it rings true to the inner ear, whether it has before it a great future in further elaboration and expounding. If so, then can life be viewed and, indeed, lived with a greater fullness which has heretofore been impossible.

C. SHUDDMAGEN.

Voyages, by Weller Van Hook. Published by The Rajput Press, Chicago. 222 pages. Price, Cloth, \$1.50, through the Theosophical Press.

Occasionally is found a book which continues to grow with repeated reading, as a wealth of large, inclusive views expand the mind and fill it with responsive joy at the marvels of life, its charm, its pathos and its divine mystery. Such a book we have before us in the collection of brief essays written down, most of them, while the author was voyaging to Europe and India, and returning. Always the greatness of life is transmitted to the receptive reader, and a subtle grace which must without doubt have its source in the universal buddhic realm pervades the whole book. In fact it must be admitted that although cast in prose form, the volume is really poetry, occult philosophy presented from the aspect of universal grace.

Readers of Dr. Van Hook's shorter essays published in various theosophic magazines are somewhat familiar with the author's skill in the use of poetic diction and with his literary craftsmanship. In this admirable volume his powers are sustained and fully justified throughout the long series of writings, and above all the literary skill one may easily recognize the large vision of the occultist, enabling far-reaching explanations of life to be transmitted to the reader.

Continually the phenomena of life and nature are used to illustrate great principles of occultism. In the opening essay, "Ocean Waves," is given a view of larger waves including the smaller: "It is the same with our lives! There are the tiny ex-

periences of the hour and day. We have our places and works of the year. Underneath all these is our life of the incarnation! The great Masters of the Scientia of God alone can see the long billowing of time till its waves are lost in the Infinite Duration!" A few more brief quotations will convey something of the quality of these essays:

"From the Master's heart flow streams of grace and of knowledge and of power. They flow to their outlet in a thousand hearts which, if they discharge their goods received upon the world, may go on receiving while last the worlds!"

"A Sermon on the Sea" gives reflections on religion: "No hardy men listened to the pastor as he spoke upon the sea! . . . only the sheep-like men listened to the useful, tender sweetness that is their proper meed. . . . The sheepfold is not the contest place of life! It is but—a place for sheep!"

"He that knows the law and has found the Pilot's hand may drive over the sea of life's experience and, with no more of wandering from the charted course than does the steam-forced ship that answers the opposing effects of the wind by swift movements of the helm, reach arrow-like Nirvana's shore! Not so the man who trusts him to some minor view of life. His sailing craft obeys the whims of water currents and the shifting winds!"

"Who mourns the sinking wave? Yet who does not exult in the rising billow and breathe deeper when its crest breaks o'er—a symbol of universal ever-growing life?"

"The wisdom of divinity makes us see God unblinkingly; we must learn to defy the white light and slowly seeing, being, doing more and more, challenge the change called death and find our own divinity is there."

Theosophists will read rejoicingly the sketches of life at Adyar, with the outstanding figures of the great leaders there. Valuable to all are the estimates of Indian life and economic methods.

The deep-seated pain of humanity is portrayed in the funeral service of the French laborer in Notre Dame cathedral. And there is simple pathos in the little essay beginning: "It needs but a penny for each day, or is it two pennies?—to keep attached to each other a soul and a body in some parts of our world."

The latter part of the volume deals with flowers and applies the flower-symbolism to human souls, and the work of the Manu-gardeners and the Buddha-gardeners is gracefully outlined.

This book will please, instruct and uplift.

C. SHUDDHEMAGEN.

World Library for Children. Published by The New Education Fellowship, London. Price, Paper, set of 32, \$3.00, through The Theosophical Press.

There is a very definite movement on foot among educators to begin with the children in order to develop a sense of internationalism, a feeling of brotherhood for the peoples of all nations. Through the proper study of geography, of history, of literature, it is hoped to prevent the further growth of and, indeed, to weed out of the minds of men that narrow, selfish nationalism that exalts its people and their achievements

above all others. The literatures of all nations contain priceless gems of thought and imagination, the proper study of which would tend far toward a more sympathetic understanding of the people that produced them.

It is therefore with a great deal of joy that one hails the publication of a *World Library for Children* which puts within the financial reach of everyone these jewels of fact and fancy from all lands. They give us glimpses of India, China, Japan, of Europe and the Americas. The best of the fairy tales and legends of each country are given in language suitable for child and grown-up alike. Their perusal lifts one out of the narrow boundaries of country and clan into a land where all nations are recognized as one human family.

There are already 32 numbers of this series of booklets in print (paper bound), a veritable treasure house in the hands of any teacher. Indeed most adults could read them with much profit. It is highly gratifying that their editing and publication in so convenient and inexpensive a form is the work of The New Education Fellowship, the most progressive educational organization east of the Atlantic.

J. K. S.

The Way of Stars, by L. Adams Beck. Published by Dodd, Mead & Company, New York. Price, Cloth, \$2.00, through The Theosophical Press.

The Way of Stars is advertised as a romance of reincarnation by L. Adams Beck * * * "well-known writer on the mysticism of the Orient * * * whose name stands for something among discriminating readers of the best of modern fiction * * * who has a rapidly growing reputation as an interpreter of the mysteries of the East * * *."

And from such interpreters (let us add to our theosophical litany) may friend karma deliver us! For *The Way of Stars* leaves a distinctly "blah" taste in one's mouth. A story such as this helps to nourish the idea of piffle which, in the popular mind, is often synonymous with that of reincarnation.

Many of us remember the articles by L. Adams Beck in *The Atlantic Monthly*, which we read with such keen delight, and the joy with which we greeted her exquisite gem on *The Taj Mahal*. (By the way, she is said to be the same individual as the author who writes under the name of E. Barrington, whose *Glorious Apollo* is now receiving such favorable mention.) So we know she can write, and because of that we can certainly have a theosophical regret at her treatment of the reincarnation motif in this book.

For all that, however, it might be well for us as Theosophists to read *The Way of Stars* (cheaply sensational though it may be), for it is only in this way that we can have any conception of the literary crimes that are committed in the name of reincarnation, even by one whose name carries the authority of that of L. Adams Beck, and who, we think, should know better. After reading a book such as this, one is very much more tolerant of, and patient with, the distorted ideas of reincarnation that he finds in the mind of his brother—the great public. The theory of reincarnation must be true, when it is able to keep its vitality and its dignity in spite of caricatures such as *The Way of Stars*. M. K.

Astrology: The Link Between Two Worlds, by S. Elizabeth Hall. Published by John M. Watkins, London. Price, Paper, \$0.50, through The Theosophical Press.

In this work the author takes us back to the beginning of astrological history, that is, to the earliest existing records. This science, as we study it to-day, has as its base the philosophy of Mesopotamia. Although in China during the reign of Huang-Ti the relation of the heavens to man was eagerly studied. In fact, all the ancients who were nature worshipers, looked upon the microcosm as a counterpart, a pattern of the macrocosm. They instinctively realized a divine power back of the unerring movements of the starry hosts.

There are several very interesting myths outlined and their significance explained; also some facts about the planets and how they became correlated to the gods.

Then this knowledge spread to other countries like Egypt and Greece, and some pages are given to its influence upon the latter people, especially during the time when psychology first arose. Pythagorean teaching, with its system of mathematics, but echoed the geometry of the heavens. The ancient Greek mysteries were founded on sidereal happenings, featuring those connected with the annual course of the sun.

Aside from its explanation of cosmogony, a code of ethics developed. A goal was established to which man might attain if he diligently sought to understand and then live the truths blazing in the ordered law of the universe.

This book is indeed valuable to those who like to penetrate beyond the personal conception of astrology. After reading it, those who are devotees of the great god Pan, can well contemplate a brilliant evening sky and have revealed to them glimpses of eternal verities, just as did the Chaldeans.

I. M. B.

The Man Nobody Knows, by Bruce Barton. Published by The Bobbs-Merrill Company, Indianapolis. Price, Cloth, \$2.50, through The Theosophical Press.

The Man Nobody Knows is said to be "a wholly sincere and reverent effort to picture Jesus Christ as He really was." Bruce Barton, the author, is the son of Dr. William E. Barton, a minister of Oak Park, Illinois. In an interesting foreword, he tells why he wrote the book. As a little boy he revolted at the Sunday School hour, and compared "the Lamb of God" with Daniel and David and Moses and Samson. He did not know what "Lamb of God" meant, but it sounded "like Mary's little lamb—something for girls—sissified." So you know from this that Mr. Barton would see Him as ultra-masculine, quite the opposite of gentle. The boy hated Sunday because they told him it was His day, and it was wrong to feel comfortable or laugh on Sunday. * * * Jesus went around for three years telling people *not* to do things. Right here, you know Mr. Barton is going to prove that He was positive, modern, efficient, people would be told to *do* this or that. So years went by and the boy grew up and became a business man. He began to wonder about Jesus. He said to himself: "Only strong, mag-

netic men inspire great enthusiasm and build great organizations. Yet Jesus built the greatest organization of all. It is extraordinary."

And it is as the organizer, as the executive, as the advertiser, as the founder of modern business—it is this composite picture that Mr. Barton naively and humbly (?) presents to us as a likeness of the Christ as *He really was*.

It is significant and promising that men everywhere are trying to find a point of contact with that greatest of all lives, truly, from whatever path He is approached, from whatever angle He is viewed, He is seen to be *That*, and still when all these pictures and interpretations are made into one composite masterpiece that would seem to be all-complete, still He remains.

Mr. Barton is an advertising man and we would venture to suggest that, due to his training, he is not writing so much about a personage as on a *topic*—lots of words that write themselves easily, far-fetched comparisons to prove his point, carried away by the facility of his own pen. He sees Jesus as

The Executive,
The Outdoor Man,
The Sociable Man,
The Advertiser,
The Man of Method,
The Founder of Modern Business,
The Master.

"The Founder of Modern Business" is a startling title, and is conferred upon Him because of His insistence upon service. The difference between the service He enjoins upon us and that of the modern corporation, and the motive behind each, needs no elaboration.

The Man Nobody Knows can be read in a short time. It is interesting in that it shows the workings of Mr. Barton's mind and exemplifies his justification of himself. What he has attempted to do is to make of the Master a business man, in its larger sense—not a "small-town man," as Mary Austin so earnestly attempted to prove; but in this attempt Mr. Barton has come dangerously close at times to the commonplace.

But it will help keep us charitable if we remember that as said before Mr. Barton is writing not so much about a personage as on a *topic*—and that self-suggested.

M. K.

The Activities of Uranus and Neptune, by Helen H. Robbins. Published by The Theosophical Publishing House, London. Price, Paper, \$0.50, through The Theosophical Press.

Students of astrology will welcome this little book, as it presents some original thoughts in regard to these mysterious planets and their influence upon humanity. The astronomical facts relative to their discovery are given and when viewed from an occult standpoint become significant. Especially is this so when it is known that both were located in airy signs and in the Aquarius divisions or decanates. And as all students of the mystic lore are aware, that sign heralds an era of emancipation from darkness, from restrictions on all planes.

Uranus, combining within itself the influences of Mars, Saturn and Mercury, snaps asunder the

mental prejudices and brings about a revolution of ideas with regard to all departments of life. Reflect a moment that since 1781 such strides in mechanical invention, science and social conditions, as well as intellectual progress, have ushered in a cycle unparalleled in many past centuries.

Neptune, a blending of the Moon, Venus and Jupiter, brings an expansion of emotion, an exaltation of the personal love and sympathy to a level devoid of separateness, where every living creature is a brother. Looking around us we see the philanthropic movements that are being fostered by Neptune's rays. But his influence is harder to respond to than that of Uranus and therefore the dreamy and mystical side when reflected down here is felt in a craving for drugs, or other agents which will numb the senses. As he is the most spiritual of the planets and can lift one to heights of supreme compassion, so those unable to remain on that lofty plane are plunged down into the depths. Combined with the reason and will power of Uranus, however, humanity will gain the balance and thus we have before us a future of unlimited possibilities. It is one so brilliant that we all should be inspired to reach the highest development possible under the help of Those guiding the world.

The above are but a few of the interesting facts dealt with in this little manual. I. M. B.

Mrs. Mildred Haskell

Brotherhood Lodge, Detroit, has lost a good member, Mrs. Mildred Haskell, who passed on to wider spheres July 10, after an illness lasting several months. She was an active worker in the Lodge, having served at different times as librarian, secretary and vice president. The present Secretary writes: "At the time she was compelled to give up the work on account of ill health she was conducting one class a month for members only, treating Theosophy as philosophy in its application to current times and events, and she showed such ability in the conduct of this class that we all felt she would have the privilege of doing important work for the Society at large. She loved the work 'better than life itself,' as our President said in the farewell service. We find her memory an inspiration to do our own small part with equal enthusiasm and with thankfulness for having been privileged to work with her."

Tree Owners

The following have purchased trees at Wheaton:	
Aryan Ingomar Roest, Magnolia.....	\$ 7.00
Genesee Lodge, Rochester, Red Oak.....	26.50
Mrs. Eva Mignon Armistead, Poplar.....	25.00
Omaha Lodge, Red Oak.....	16.00
Mrs. Emilie C. Daub, Elm.....	25.00
Service Lodge, Reno, Weir's Maple.....	10.00
San Antonio Lodge, Elm.....	10.00
Service Lodge, New York, Norway Maple.	15.00
Marguerite and Frank Spicker,	
Silver Maple	11.00
H. Kay Campbell and Louis Liebert,	
Silver Linden	19.00
Total	\$164.50

Theosophy and the Negro Problem

(Continued from page 76)

We can all as individuals explain to our friends and neighbors that it has pleased God to put some souls in black bodies, but the origin of all of us as well as the return is Divine.

If brotherhood is the keynote of this incoming cycle as we all believe it is, then for the sake of our Movement, for the sake of America and the whole world we must secure justice, tolerance, fair treatment for the millions of colored Americans.

Ready to Deliver Lectures

Three lectures of the above description for use as lectures to the public may be had from Headquarters: *What Theosophy Is*, *Theosophy and Christianity* and *The Masters and the Way to Them*, the two last being adaptations from Dr. Besant's lectures. They are printed in very large type and bound especially for use as lecture manuscript. The price is 25 cents each. Other titles will be ready in the near future.

Form of Bequest

For the information of those members who may wish to make a new will or an addition to their old one, we repeat below the simple clause which Mr. C. F. Holland, our National Vice President and attorney, drew after the Resolution passed at the 1923 Convention, calling special attention "to the matter of death bequests and the desirability of making the proper addition to the wills of the members to assure some portion of their worldly goods being left to our beloved Theosophical Society."

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

THE *Boston Transcript* of July 22 contained the following under the heading, "Pacific May Yet Bring Mountain to Uncle Sam":

A prediction that Uncle Sam soon will be presented by mother nature with a fair-sized continent in the mid-Pacific, was added to-day to the profusion of discussion and conjecture that has followed recent seismic disturbances. Edwin Fairfax Naulty of New York, who has studied earth movements for many years, declared he was convinced that the Hawaiian Islands gradually and quietly were being pushed upward, and within a generation would comprise a high and dry territory as large as Japan.

Only the peaks of a great range now rise above the surface of the sea at Hawaii, he said, but a constant "squeezing" process at work in the bed of the Pacific may be expected to push these peaks constantly upward. He added that all the signs pointed to a gradual rise over a period of years, entirely unaccompanied by serious earth shocks.

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The Cultural System *By Weller Van Hook*

Essays and addresses, which appeared in *The Theosophist* and *THE MESSENGER*. The essays on the Cultural System, printed together for the first time, deal with that department of the Hierarchy which is concerned with the training of men in actual human life, so that, participating in the carrying out of the Plan of God, they may come to know about and seek Him. The book includes the long essay, "The Law of Contest in Evolution," which squarely faces the facts of life.

231 Pages. Price, postpaid, \$1.50

Voyages *By Weller Van Hook*

Brief essays composed for the most part while journeying through Europe to India and return in 1913. They deal in a philosophic manner with many phenomena and events encountered on the way. Contains much of occult lore.

222 Pages. Price, postpaid, \$1.50

THE RAJPUT PRESS

7243 Coles Avenue, Chicago

Taking the "If" Out of Life

By C. H. WOODWARD

From the cradle to the grave there is a big "if" in the life of man. That "if" shadows every effort, every endeavor, every attempted achievement. It is the "if" of health, of freedom from disease, of continued existence.

"If I can keep my health," "If I can get rid of disease," "If I can continue to live," preface practically every one of life's undertakings. How many times have you uttered these things yourself? How does this "if" stand in your way today?

Why not take the "if" out of life? You can if you will. Just a few minutes' thought—a little intensive, simple thinking—and the way is made clear.

To keep your health you must keep free from disease, because health is merely the normal condition of life—it is freedom from diseases. What is disease? To keep free from disease is merely to keep free from altered or changed function of the life-cells of the body, for disease is merely changed function of the life-cells.

What causes the life-cells to change their function? Interference with the law of their being. This interference may be a denial of the necessary material out of which they can continue to operate. We eat only to supply such material. From whence do they draw the material they use in carrying on their functions? From the circulating blood stream of the body. The blood flows past every life-cell. The life-cells take from it the 16 elements required every minute of their existence to carry on normal function. The blood stream gets these elements only from the things put into the mouth. If the things put into the mouth do not contain these 16 elements, then the blood becomes depleted of them—the well runs dry, as it were—and the life-cells deprived of their necessary material begin to die. They cannot go on naturally according to the law of their being. This change is disease. In one body it may be manifested as goiter, in another as cancer, in another as palsy, in another as typhoid fever, in another as asthma, in another as diabetes, and on down the whole line of names we have created to indicate a condition of changed function.

If you deny to your blood stream all source of replenishment or supply—in other words, if you put nothing into your mouth—the cessation or stopping of all function will be inevitable in a short time, but it will not be any more inevitable than if you substitute for the 16 elements in balance-relation, some substances which do not contain these elements in balance-relation. It will be just as inevitable, but be a little longer in happening, and after a period of distress and disease.

There is the "if" in your life. Why not take it out? It is not any more possible to make natural blood out of denatured food than it is to make an angel food cake out of sawdust. Blood requires just as definite a mixture of elements as does a brick, or a cement walk, or a loaf of bread. The 16 elements nature put there during the formation of the body prior to birth, and which, after formation, were continuously replenished and re-supplied from the blood stream of the mother up to the hour of birth, and which source of supply was forever severed by the act of birth, must be put back day by day. That is why we eat.

Not just anything you put into your mouth is food. Food is only some substance in nature provided by the vegetable kingdom that can supply all or part of the 16 elements in balance-relation. Nothing else is food. What is NOT food, is poison. What is poison? It is any substance put into the body which throws out of balance-relation some or all of the 16 elements of which the blood is composed.

Every human body contains potassium, yet a teaspoonful of potassium would poison and kill. Every human body contains phosphorus, yet a teaspoonful of phosphorus would poison and kill. Every human body contains iodine, yet a teaspoonful would poison and kill. Why? Because such an amount would upset and destroy the balance-relation of that substance with the other fifteen.

Every denatured food-substance has had the balance-relation of the elements it contains upset and destroyed. The poison effect is just as certain, though not so quick-acting, and being less excessive may to a considerable extent be neutralized by the body, because the effect is slower acting, but the accumulated effects of the taking into the body denatured food results in the thing we call disease.

Did you know that in a drop of normal healthy blood, a handful of fertile earth, and a natural grain of wheat, are to be found exactly the same elements?

More than 74 human ailments—this thing we call disease by more than 74 names—have responded to the regular daily use of **Whole Grain Wheat**.

Disease is unnatural. The Creator never intended man to be diseased. Disease is of man's own making and creation. It is merely the penalty nature imposes for a violation of the law of life.

Rheumatism Gone After 25 Years' Suffering

4132 Avenue E, Birmingham, Ala.

"I have been eating **Whole Grain Wheat** twice a day for over a year and I can't say too much in its favor, after correcting a case of Rheumatism of 25 years' standing. I had several doctors (one of them wanted to operate, said it was Piles that caused the Rheumatism) and it seemed that they were unable to give me relief only with hypodermics. But thank God, I have passed through one of the worst winters in years without feeling the slightest return of it.

"I have a brother who also has been cured of Rheumatism by eating **Whole Grain Wheat**.

"A Mr. Sholes has been using it regularly for about eight months. I asked him what he thought about it. 'Well,' he said, 'it has reduced my weight thirty pounds and keeps me physically fit. It is the cheapest food one can eat, giving a person more strength than meat. I am going to eat it as long as I can get it.'"

(Signed) Thomas Gibbons.

The use of **Whole Grain Wheat** reduces cooking. It saves much of the drudgery of the kitchen. It makes you feel better every way, but remember you cannot get real results unless you use it regularly. You never tire of bread, nor will you ever tire of **Whole Grain Wheat**. It is the natural wheat berry just as it comes from the harvest field with nothing added, nothing lost, and nothing taken away, cooked under a new method of cooking that is protected by the United States and Canadian governments, and is the first wheat that has ever been cooked ready to eat that is identical with the raw, ripe grain in its constituent elements. It possesses the minerals and the vitamin effects possessed by the natural grains and is delicious and sweet as a nut.

It is never sold through grocery stores, but only through authorized distributors or direct from the company, because it is guaranteed to reduce your meat and grocery bill 25 per cent to 50 per cent when used twice daily. It comes in hermetically sealed sanitary 11-ounce tins (ample for four servings) and is sold in packages of not less than one dozen (a 24-day supply because regular use is essential to results) delivered for \$2.00, east of Denver; west of Denver, \$2.25; foreign, \$3.50. Guaranteed to improve the user physically and mentally when used twice daily for 24 days or money refunded.

Used and endorsed by doctors and scientific men of the highest standing. Look in your telephone directory for **Whole Grain Wheat Distributor**, or address **Whole Grain Wheat Co.**, 1814 Sunnyside Ave., Chicago, Ill. Chicago readers telephone orders Ravenswood 4101; Canadian address, 26 Wellington St. E., Toronto, Ontario. Toronto readers telephone orders Main 4489.

A real opportunity exists for anyone who wishes to establish a business of benevolence and profit by becoming a distributor. No one appointed until he or she has used the food and proved its effects on their own body.

NEW PUBLICATIONS

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By Ernest Wood

The Seven Rays is a subject of perpetual interest to Theosophists, as it concerns the special type of character and the source of individual power in each man. For a long time it has been shrouded in mystery, but here it is dealt with clearly and fully by one who has evidently inside information on the subject. The book is divided into three parts: The first describing the origin of the rays; the second detailing the types of men; and the third giving instructions as to how the knowledge should be used.

189 Pages, Cloth, \$1.75



ERNEST WOOD

Raja Yoga — The Occult Training of the Hindus

By Ernest Wood

(Swami Sattwikagraganya of Shri Shankaracharya's School)

This book gives us a clear and inspiring account of the different schools of Hindu Yoga. Many a time attempts have been made to describe these systems of occult training, but here it has been *done*, by an author who has intimate acquaintance in their own land with the people who practice them.

70 Pages, Paper, \$0.35

World Library For Children

Every child now may read and possess the folklore and classics of every race. The New Education Fellowship of London has rendered childhood a great service in publishing in so attractive a form and at so low a cost this set of 32 little books. Read review by Miss Julia K. Sommer, B.Sc.

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