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The MESSENGER

Mrs. Carol Currin
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To the Theosophical Society in America

The following farewell note from Dr. Besant reached the Messenger just after the May number had gone to press:

My Dear Friends:

Before I leave your land, in which I have not only the kindest of welcomes and the most generous comradeship, I must write a few lines of gratitude, though words are but poor expressions of the feelings which well up in the heart. I thank you.

As President of the Theosophical Society—the world encircling organization which it is my privilege and honor to serve—I would remind you of the responsibility of your membership, and of the work which lies before you. Cast away all sectarianism, the conventions which cripple, the antagonisms which destroy. Stand fast in the liberty of thought, the breadth of mind, the wide and respectful tolerance of opinions other than your own, for Truth has many aspects and a kernel of Truth may lie concealed under errors and superstitions. The unity of religions which underlies the diversities of creeds: a World Religion in the varied languages which form the World's religions; the Fellowship of Faiths which is spreading and drawing together the members of the great religions; these are all phases of the ever-growing recognition of the One in the Many which is true spirituality. Proclaimed and acted on in the Jubilee

Convention of the Theosophical Society, it is echoing round the world.

Your country can do much to lead the world to the New Civilization, for tendencies are showing themselves which, if they prevail will solve peacefully the problems of economic reform. Theosophy points to a better social order, a Brotherhood of Man which cannot exist while Nations try to tyrannize over each other, and classes try to monopolize the common heritage of all. Make the Law of Brotherhood the rule of human life, and man will cooperate for the common good instead of competing to common destruction.

As Theosophists be Pioneers in Social Reform, not only proclaiming, but living Brotherhood.

The New Race is coming among you, the World Teacher who appears with each such stage in evolution is with us, already at work. Lead the way, Brothers, to the glorious Future, to the Kingdom of Heaven upon earth; externalize the Kingdom within you. You know the Plan, be workers in the raising of the Temple, skillful craftsmen in making it beautiful. The Dawn is here; the Sun is rising. Do not turn your backs on it, and grope on in the darkness your own shadows create. ANNIE BESANT, P. T. S.

Why George Arundale?

BY FRITZ KUNZ

I am asked, "Why will the presence of George S. Arundale at the forthcoming convention in Chicago be so important an episode as to make delegates feel that they have done themselves and their home Lodges a great benefit by attending?"

I answer by passing over all the various externals and worldly things with mere mention. After all, folks with honorary doctorates, and degrees of master and bachelor, even Bishops and 33 degree Masons, fellows of the Royal Historical Societies, and this and that are not unknown to us. Important matters, all these labels and standards are no doubt. But after all, personality is the thing. I can conceive (for instance), though I never met a man with a doctor's degree who peers vainly through frustrating spectacles, like a white mouse out of a cotton wool nest; masters of arts, with heads like sunny domes and caves of ice who know a tremendous lot and understand practically nothing; bachelors of arts are so many turnips and cabbages (I am one myself and I know); and after all there have been Bishops (as Dickens said of Laud) of large bearing and very small sense. In short, labels are labels and many a bottle has proclaimed to the world a mistaken notion of the juices within. So the labels maybe be passed by, especially as we have the good wine.

Bishops, Doctors, Masters of Arts, Etc., Arundale is a man of sparkling quality, extra dry and heady in the champagne sense. He is lucid in thought and clear in expression, but with a special quality which bubbles all through his substance. This is his buoyant and irresistible humor. Old-line Theosophists should stay away from convention—those I mean who get pains in the auric egg when they laugh, and who feel that a long face measures a large soul. On the other hand, back-slappers may be disappointed for our subject-victim is amusing, even on occasion uproariously droll, but he never is, in the slightest measure, grotesque. After all, humor and dignity, are the same thing. A person without a sense of

humor is likely to be a pompous nothing, and ciphers can have no nobility. Humor is love and justice and sense, and only a person with sense recognizes and can use nonsense. People without real fun in them, well directed, and controlled, may know a number of interesting things (if true), but their good sense will not co-ordinate these miscellaneous notions.

I would recommend therefore the following classes of members to attend convention:

1. Those with no sense of humor who think they have it. This group will be able to check up.

2. Those who have no sense of humor who don't know they haven't it and yet are proud of their lack of it, considering humor and spiritual dignity incompatible. These, obviously, will need something heroic.

3. Those who want to see just how delightful gales of laughter can be when sweeping over a sea of bowed old theosophical heads. These will be rewarded fully.

4. Young people who are having a hard winter and a bitter spring blossoming in the T. S., and who want to be fortified in their faith in good fun.

5. All classes that want to go home stimulated in soul and warm in ribs and backs of necks with at least one tremendous and hearty laugh.

Where, then, you may say, will be the wisdom? That's just it; Mr. Arundale will display that and you will get it into you between laughs. Painless evolution is his method. Just about the second time you respond to his gay grace, you will discover something happening in your heart. You may not notice it till long after. At the time you will be busy holding the side which aches most—which will of course be the other side—but subtly and with growing force you will be convinced you are different. That difference will be the thing you have got out of convention; sense, man's most priceless possession.

Two Poems

The World Teacher

He who presenteth simplicity;
He who maketh his heart a pillow upon which
man may lay his head;
He Whose Wisdom is simple and unadorned of
self;
He whose love is a footcloth for the trod of
men;
He whose hands follow all His words
In labor meting out the full light of the Word.
He whose foot followeth the narrowed Path,
A Path which fellows with all men.
He and only He is fit for to teach.

Annie Besant

Bended motherlike, wi' her breast deep—
Humble, uttering with assurance simple Truth
Yet with eyes turned toward Mecca wherein the
great Light shines.
And behold is her face lit of the Light
And the mantle of humility hath fallen upon her,
And her lips are chalices pouring sweet wine to
a bitter day.
Bending motherlike—
What an office, the leading of childhood!
For the heart of man is but a child.

PATIENCE WORTH

The Idle Word

An Address by C. W. LEADBEATER

"The only repentance," once said a Master of the Wisdom, "that is of any value is the resolve not to make the same mistake again." It is no use wasting time in regretting the past. Of course we all feel sorrow when we make mistakes, but it is foolish to dwell upon them. Remember that God wants His people to be happy, and it is only when they are happy that they can make the progress which He wills for them. The great law of cause and effect, sometimes called the law of karma, brings suffering as the result of wrongdoing to us all, but that suffering is mainly physical—it is in the physical body that we work out most of our karma. There is no reason why we should add to that suffering by allowing it to become mental or emotional as well as physical. Despondency and grief are always to be avoided, not only because of their ill effect upon us and upon our evolution, but because they are infectious and if we allow ourselves to become despondent and miserable we are sending out waves of despondency and misery all about us which affect other people, and that we have no right to do.

Man is far too prone to be pessimistic, to take the worst possible view of everything. It is our business to resist the tendency towards sadness and depression and to try to maintain a calm and equable atmosphere about us. We should not indulge in morbid introspection, but we do need reasonable self-examination so that we may not be inane self-satisfied and think that whatever we do must therefore be right. We must watch ourselves carefully; we must see where we go wrong and, having seen it, carefully note the fault and determine to eradicate it. That is the only sane method of repentance, and we want in examining ourselves and our past to avoid less emotion and unnecessary grief.

We are liable to make mistakes in many ways, in our thoughts, in our speech, in our actions. Until we come to look into the matter and really to examine ourselves a little, I suppose we hardly realise the exceeding vigilance which is necessary if we are to walk the narrow path, if we are to do our neighbor as we would that he should do unto us. And remember that that includes not only our physical plane action, but we should think about our neighbor as we would like him to think of us. We should speak of our neighbor as we would like him to speak to us.

Now, thoughts are sometimes unkind and censorious and furthermore they are often idle and careless. We must be careful of our very thoughts. We, who are trying to do well, who are trying to live nobly, as well as the outer world, are very apt to attribute motives to what we see other people doing, or what we hear them saying, and our tendency is to attribute evil motives. It is not our business what other people say or do, but if we must attribute a motive let it be the best and kindest and most generous motive of which we can think. Instead of doing that, we

so often speak hurriedly and thoughtlessly of others without knowing the facts. See to it, therefore, that your thoughts are pure and good, and if you steadily attend to that then the words you speak will be pure and good also.

"Who is there who has not offended in his speech?" To speak ill of another man is a wrong and an evil thing to do, although it is so common in the world at the present time. We have reached a stage in our civilization in which we very rarely express ourselves by blows as a savage might. We should shrink from trying to hurt a man physically, but we very often hurt him very badly mentally by the things which we say. It is a matter that requires instant and constant attention from all of us. When we have driven out evil thought we must still take care of what we say. We might well ask ourselves these questions: "Has my speech always been true?" "Have I not attributed to someone else a motive as to which I have no evidence at all but my own thought?" And even if our speech has been true, who shall say that in this modern age of insensate chatter, that it has always been kind? Yet, again, has it always been courteous? Have we always considered first the feelings of the other person? Have we been careful to avoid gossip? Have we been careful not to criticize. We have no right to criticize. It is not our business, and furthermore we do not know how to criticize. We do not criticize, we condemn, and the true meaning of the word is to judge, but to judge fairly without any predisposition of any kind whatever.

We must be careful therefore to avoid criticism. It is very difficult because the custom of our time demands that in the society of other people we should carry on a ceaseless stream of talk. If there is a pause in the conversation we try to fill it up lest it should be thought that we are not sufficiently friendly. It is not an expression of friendliness to talk nonsense, and any person who is always talking must talk a great deal of nonsense.

Those are the idle words to which the Christ referred in the Gospel when He said that for every idle word men speak they must give an account in the Day of Judgment. It does not mean that you will be condemned to hell for your idle words, but He does mean very clearly that if you are in the habit of wasting time in foolish talk that you will not make the progress which you might gain.

The question of idle talk is serious, then, because it indicates the sincerity of your Christianity. If you waste your time in this way it means that you must take the consequences. This is one of the important points for our consideration. Be careful to bridle the tongue. You get interested in an argument, you get a little heated, a little excited and then you say more than you mean. If we are truly to be the followers of the Christ in thought and word and deed there must

(Continued on page 10)



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Is It Unbrotherly?

CRITICISMS are generally helpful whether favorable or unfavorable. Two of the latter on the editorial "Just Rubbish" have arrived—one signed and the other not. The signed letter is of three typewritten pages but the gist of it is found in these words—"we should be friendly to any source which will bring those truths to the attention of the public." The truths referred to are the fundamentals of Theosophy.

I find myself unable to agree; not only because the truths may be put forth in such a feeble and egotistical way that the presentation is of no value—which is the trouble in the case under consideration—but the presentation may actually be an under-cover attack on our Society, which that particular case actually was. How can anybody deny that in face of the assertion that our Society has "fallen spiritually upon evil days" and that "its self-appointed leaders are without the sanction and authority they claim?" That document was sent about to our members here and there with evidently no intention that it should become known to Headquarters.

Leaving phrases aside the spirit of this letter of criticism seems to be that the

course of THE MESSENGER in criticising "Brother XII" is wholly wrong. In other words, if the great leader of the Society, who has devoted her long life to unselfish service, is assailed as a fraud—a "self-appointed" leader "without the sanction and authority claimed"—we are unkind and unbrotherly if we expose the fact that the assailant is equipped with a very indifferent intellect! That is surely a peculiar view of the right of defense. There are, of course, those who believe that under *no* circumstances must one defend one's self or others who are attacked. Carried to its logical conclusion you would have no right to defend your life against the murderous assaults of a thug. It is understandable that those who believe in absolute physical non-resistance may feel confident that one who takes that attitude will be protected by the law and that the apparent danger will thus not become an actual one. But as for those who always bring forward the argument that exposing the weak points of your critic is "a violation of the principle of brotherhood," I sometimes wonder if they would think it unbrotherly to hide your money from a pickpocket!

Spiritualizing Business

A MEMBER who is friendly to our various Headquarters enterprises writes that it is a question in his mind "whether an active part in commercialism is best for the T. S."; but nevertheless he is "willing to take into consideration the judgment of our leaders." It may be that somebody else has thought of the matter in the same way and we ought to discuss the question to the end that there may remain no confusion of thought about it.

Accustomed as we are to thinking of spiritual things as separate and apart from other things it is perhaps not strange, at first thought, that earning money collectively for the purpose of financing theosophical activities is seen as commercializing Theosophy. But further consideration will assuredly show that the impression is not well founded. Every dollar that is paid as dues or that is donated to any of our funds, has been accumulated through some kind of business activity. But perhaps the idea is that the Theosophical Society should not

itself engage in any work that earns money; but in what way can that be wrong for a Society if it is not wrong for a member of the Society? In such a case is it not really the *motive* that determines whether it is right or wrong? If the Society were earning money to hoard, or to invest in any kind of property that is not required in its work, that would unquestionably be wrong. Also if it neglected its work of theosophical propaganda in order to earn money it would equally be wrong, as well as utterly inconsistent; but when it does neither but simply devises ways and means to finance the spreading of the spiritual light, it cannot be wrong.

If a concrete example of the Theosophical Society in business is needed it may be found in the fact that our Adyar Headquarters employs a large force of men in fruit raising and has an annual income of several thousand rupees from that source. We are not quite so directly engaging in an industry. We are, in this instance, simply organizing our purchasing patronage into an engine that generates power to propagate Theosophy. But if, instead, we were deriving an income from some necessary and useful industry I cannot see any possible objection. What is the difference between several thousand members earning money in various industries and handing a part of that money to Headquarters and the same members acting in concert in an industrial matter, under Headquarters' direction, to accomplish the same purpose?

The only possible objection with a tangible basis that I can see is that in making a purchase through Headquarters — a book or some other object — you give the profit on the transaction to the Society instead of to a local tradesman. But do you owe more to a local tradesman than you do to Theosophy? If you do, if there is some personal obligation, then recognize it and act accordingly. There may, of course, be such cases but they will be too few to appreciably affect the general result.

What we want is merely to finance some very necessary and helpful theosophical work without taxing the generosity of our members too heavily and the Purchasing Service Bureau will do it beautifully if we all work together with the one thought of spreading the truths of Theosophy to every

part of our vast country; and in doing that we are not commercializing Theosophy but spiritualizing business!

Forgery

ON another page will be found the story of a man who is posing as an ex-convict "member" of the T. S. and who uses a forged letter with which to swindle sympathetic members. A Baltimore member was clever enough to get hold of the forged letter and send it to Headquarters, asking about its authenticity. Almost at the same time a letter came from the alleged writer of the forged letter warning us that she had heard of the swindle in her name. Dr. Stone, who is referred to in the letter, is here and says that he had never heard of the man. The facts were immediately wired to Baltimore but it is not known yet what followed there.

Repeatedly THE MESSENGER has warned our members against various sorts of imposters and against others whose activities are far more injurious because they go deeper and are more permanent than any mere money loss; but it seems to take a very long time to arouse the membership to alertness.

While the publication of the *facsimile* signatures and the facts about this shameless swindler will probably save many of our members from becoming his victims there is little doubt that I will receive a letter or two taking me severely to task "for my unbrotherly course." That is the almost invariable reaction to any warning in THE MESSENGER. With the thousands, of course, it is understood and rightly valued, but there are always a few whose sympathies are the controlling factor and, knowing only a fragment of the truth, of which only enough is usually published to justify the exposure, they leap to the conclusion that a great injustice has been done and write me critical and sometimes abusive letters — usually remarking that there are "just as bad people who are members of the Society" — as though that had anything to do with it even if true.

It is a merry game, trying to do what seems to one necessary at Headquarters for, on every question that arises, there are sure to be those in the Society who are dissatis-

fied with the course taken. One set wants to know why something decisive is not done to protect members, why the public is permitted to be mislead—as even the complainant was seriously mislead by accepting the teaching as true because he heard it from the Lodge platform—and why it is non-Theosophists, often anti-Theosophists, that get into the confidence of a Lodge, win a certain following, and then create inharmony to the point of disruption, are not more frequently and persistently kept before the membership until they are fully known; what good is *THE MESSENGER*, they want to know, if not to safe-guard the Society.

The other view is equally emphatic. It is that we must ignore all evil; if people get swindled they are only paying up a karmic debt anyway; if anti-Theosophy is given from our own platforms by some stranger who was invited and turned out differently than was expected—well, the people will understand us rightly in time, anyway, so it's not important; if new members are given a false idea of Theosophy and drop out, well, they were not ready for Theosophy; if a small Lodge is divided because a third of the members want to turn it over bodily to some itinerant of a new cult, who has made a brilliant impression, and the others are as emphatically for having nothing to do with him, well, let it go to pieces and another one will be organized sometime; no matter what anybody does the truth about it must not be told because it is not brotherly.

Naturally there is only one thing that anybody at the centre of the storm of conflicting opinions can do—take the course that to him seems to be the common-sense one and cheerfully accept the consequences!

Hanging Children

FLOYD HEWITT was recently sentenced to death in Ohio for murder committed last year when he was fifteen years old. The thrill of horror that one feels upon reading the news is modified by the thought “but of course the order of the court will not really be carried out.” Nevertheless it will be, and this boy will be judicially killed on August 10, if the past bloody record of the State of Ohio is a reliable indication of what will occur.

Otto Leuth, sixteen years old, was hanged in the Ohio Penitentiary at Columbus on August 29, 1890. William Haas, seventeen, was executed in the same prison on April 21, 1897. Harley Beard, seventeen, was put to death there December 4, 1914. Emanuel Ross, seventeen, was killed by the state's executioner November 26, 1926, less than two years ago.

The press reports say that when the present victim was asked by the judge if he had anything to say why the death sentence should not be passed upon him he was silent and “seemed not to realize the plight he was in.” Can your imagination reproduce that scene? A boy sixteen years old, surrounded by a jury that had decided that he must die, a prosecuting attorney who had demanded his blood, that the “majesty of law may be vindicated,” a stern-faced judge waiting to inflict the death sentence, and a crowd of the curious whose slumbering animal passions had been fanned to a pitch of fury by the impassioned description of the guilt of the child defendant, with which the prosecutor had regaled them.

Small wonder that when these scenes are far behind him, the boy cannot realize that he is actually to die! It is difficult for those of us who have been studying human nature for several times the short period he has lived to realize that in the year 1927 this “Christian country” is still executing children. It is well nigh unbelievable, but the ghastly facts are before us.

Something like a half century ago the country was shocked by a murder committed by a Massachusetts school boy. In the great wave of excitement young Pomeroy was also sentenced to death; but better judgment prevailed in time, and the sentence was changed to life imprisonment—a sentence which he is still serving. It is to be hoped that the humane portion of the Ohio population will act immediately with the same sane motive and move heaven and earth to stop enactment of so disgraceful a tragedy as that which the Ohio court has authorized. That would do something toward redeeming a bloody record of child executions that belongs properly to the brutal annals of the Middle Ages.

Arthur Brisbane, in his daily column, says truly enough that as horrible as the Snyder murder case is, the act of the State

in deliberately putting to death the man and woman guilty of the crime, makes a horrible situation still more horrible. If that can be truly said of a premeditated murder by adults, done with the hope of obtaining insurance money, what must be

said of inflicting the death penalty upon a boy for murder which was not premeditated, but was done on the impulse of the moment? We are apparently very far from being a civilized people.

L. W. R.

Headquarters Notes

Largest On Earth

Sometimes that common American expression "the largest in the world" is pardonable. That time is when it's the absolute truth in a matter in which it is possible to ascertain what else of the same kind the world contains. We are assured by the highest authority that the adjective really and justly belongs to the Stevens—"The largest hotel in the world." So if you come to Convention in August, you can see it, sleep and eat in it and laugh and learn in it, and can go home after the unique experience of having lived in the world's largest hotel.

Who Does It?

These rapid changes that are taking place at Headquarters are exceedingly interesting and they set one to wondering to what extent we really do things and in what degree our physical plane course is the result of what is occurring on inner planes. Dr. Besant has written in one of her books that there are certain roles to be played in the physical plane drama of human evolution and that we merely fit ourselves to play them. Then, it would seem, the mere force of circumstances pushes us into the position where we are most needed at the moment. In one sense we are exceedingly important because without us the theosophical movement could not go forward. In another sense we are merely pieces on the physical plane checker board moved here and there by impulses that we interpret as wholly our own. *It seems* that we act exclusively by our own wills but we know that we have a very limited freedom of will and it may be that we do no more than use the will to start in the right direction and then use it to keep to the path despite all obstacles. It is not altogether satisfying to think that we are little more than puppets in the hands of higher intelligences, but we know that we are deceived by our senses about everything and we may be entirely amiss in our belief that we alone plan where we will go or what we will do—at least so far as what we actually carry out is concerned. Mr. Fritz Kunz, speaking recently at a theosophical banquet, hinted that the Headquarters plans are not ours at all and that we are merely the bits of mechanism "putting them across" on the physical plane. That would be a more pleasing thought than that one had worked out something on his own account for the success of the plans is the one interesting thing to all of us.

Consolation

Whatever else may be true or not true one vital fact comes to the surface. The replacing of seasoned old workers at Headquarters has shown that we have a large supply of competent members from which to draw recruits. I have been surprised by the ease with which we have filled the vacancies with just as good material; and in one sense there has been a distinct gain, because *the average age* has been greatly lowered; and it is obvious that, other things being equal, the younger a working force is, the better.

Helping Out

Annual dues are beginning to come in and all of us here will be grateful to those who pay early and thereby diminish the pressure that grows greater and greater as the end of the fiscal year approaches in June. The accumulation then is something like that of the Christmas mail when the postal authorities find it physically impossible to handle it. By acting now you will help to spread out the mountain of mail so that at the peak period it can be managed without distress. Will you help our workers in that way?

Confusion

Having finished the lecture season and settled into the work here, the inadequacy of our old building becomes more painfully apparent. It is a good building for the purpose for which it was originally intended—a residence—but not for a suite of offices in which strenuous activity is carried forward. As I write, the noise of the work and necessary talking in the packing and shipping room comes up the stairway while there are various typewriters to the front, the rear and on the flank of the desk that I have appropriated while the Secretary-Treasurer is absent in another part of the building. Truly our working force will be fifty per cent more efficient when we get to Wheaton. Proper organization of the work here is quite impossible.

Loss and Gain

Another one of our Headquarters workers has resigned to accept a position in the Ojai—Mr. Vernon C. Hill, in charge of the shipping room of the Theosophical Press—who has been with us several years. He was asked to take charge of

the gardening on the Star grounds adjoining Krotona. I am beginning to wonder if Ojai is playing a practical joke on T. S. Headquarters by taking most of our experienced workers! Well, if it is a joke it is a double-edged one for, as good as these resigning workers were, we are getting better ones in their places! So it is a jolly good joke and everybody is happy.

Seriously, while we are sorry to lose Mr. Hill we are all happy in the thought that he is to have the open air and sunshine of the outdoor work. His war experience in France left his health much impaired and the work he is taking up in the Ojai is the best fortune that could come to him. At Krotona he will meet Lieut. William Mayes—or at least most of him! Some of him was left on the battlefield when a bursting shell interfered with his plan of leading a charge!

Mr. B. St. John Hoyt

The news, good and bad, which comes to Headquarters frequently arouses old memories. This morning comes a letter announcing the passing on of B. St. John Hoyt of Central Lodge, New York. It was in 1907 that, in association with Mr. J. H. Talbot, who acted as advance agent, I gave the course of lectures in New York which resulted in the organization of Central Lodge. The work was slow and difficult in those days and no financial help was forthcoming from the Society. Neither Talbot nor I had much to give except our time. In some mysterious way however, he secured a hall seating one hundred and twenty-

five people in the Berkeley Theatre, long since removed to make room for larger buildings. He had persuaded the trustees that we were doing a great altruistic work in New York and they actually let us have the hall for \$5 a night! Then, with the little cash we could scrape together, some handbills were printed and these Talbot distributed at any progressive meeting he could find. We had an average audience of about one hundred people and at the close of the course over seventy of them were organized into a study class, out of which grew Central Lodge. Mr. and Mrs. Hoyt were constant attendants at the lectures, and his keen business discernment soon showed him the real state of affairs, and he came forward with an offer to take over the advertising at his own expense. For the first time, then, we got mention in the newspapers. It seems hardly possible that without such assistance we could have succeeded in carrying on through the weeks which was necessary to the success which followed. Mr. Hoyt was the original president of Central Lodge and continued his membership to the end of the incarnation.

L. W. R.

STEAMSHIP RESERVATIONS

The Purchasing Service Bureau is an authorized agent for the American Merchant Lines and is prepared to make steamship reservations for all members who plan to travel abroad or to the Star Camp this year. The Society makes a commission with no increase in cost to the individual. Write Dr. Stone for information.

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This Offer Not Valid After June 30, 1927

Mrs. Arundale

By DORA VAN GELDER

I have known Mrs. Arundale, Rukmini as she is to her friends, for some time and I think she is one of the most charming people I know. She is quite young and not very severe and solemn to look at but on the contrary very full of fun, and, like all American young people, she is very interested in new things and even likes to go to the movies. But with all, she has that sense of dignity which characterizes the women of her race, as, after all, Indian civilization is so much older than ours and they have an innate sense of dignity. Last year in Sydney I organized a picnic as Rukmini had told me she had never been to one, and she was delighted with it, especially when she was allowed to do some rowing as she is interested in sports like rowing and swimming.

Mrs. Arundale is lovely to look upon, as she is always dressed in her own Indian dress. The sari I think is the most beautiful dress in the world. She has never worn our ugly western clothes which look clumsy beside the graceful flowing folds of her beautifully colored Indian silks. Her clothes are "an outward and visible sign of an inward and spiritual grace" as she herself has a great love for beauty and art, and has a great knowledge of the art of her own country and can talk most interestingly on this subject. This appreciation of beautiful things is an integral part of her nature and to hear lovely music or to see beautiful dancing gives her intense joy.

Another striking thing about this young girl is her decisive mind and her adaptability to size up a situation at a glance and with great sweetness and yet great firmness to do what she deems right. Rukmini is quite shy even if she is so self-possessed and I think it might be well to remember when we meet her that in India it is not the custom to express our emotions effusively however strong and genuine they may be. It would



RUKMINI ARUNDALE

embarrass her if we should rush around her and be too effusive in our emotions.

You will all enjoy Bishop Arundale and you will all love Mrs. Arundale for her sweetness, strength of mind, and her beautiful personality.

An Opportunity for Our Youth Members

"The day is coming when every man will learn to treat as his own country, all the countries of the earth; to recognize in any country he goes to, one of the sacred homes of the human family."

What better service could a Theosophist perform than to make this come true, and what better way to learn this than through childhood's friendships?

One method of accomplishing this is for our young members to establish international friendships, and at this critical point in the world's history, this is of more than ordinary importance.

The Round Table Correspondence Bureau exists in order to establish International Brotherhood. You can help by becoming a member of this Bureau. All you need to do is to send your name

and address to its Representative for America, Mrs. Irma Starrett, 5304 Cornell Avenue, Chicago, Illinois, stating which country you would prefer to correspond with. Mrs. Starrett will then put you into touch with a boy or girl in that country.

Those who have correspondents at present are enthusiastic about their new friends and new opportunities. Will you not help in winning more children to this wonderful work and lead them to grasp this opportunity for broadening and enriching their lives in a way that no amount of school work can do?

Would you like to have a friend in England, Australia, France, Holland, Sweden, Spain, Brazil, Hungary, Mexico or India? If so, write to Mrs. Irma Starrett, or Mrs. Vida Stone, 2572 Glen Green, Hollywood, California.

What to Do When You Come to Convention

1. Go to your local railway passenger agent sometime between August 24 and 30, inclusive. This is the only time during which you can obtain a reduced rate, full fare going—half fare returning.

2. Ask for a CERTIFICATE (not a receipt) and a separate one for each member of your family. Sign it and have those with you sign theirs.

3. Purchase FULL-FARE ONE-WAY tickets to Chicago. Children from 5 to 12 ride at one half fare. Get on the train. Cheerio you're off.

4. Immediately upon arrival have your Certificate and those of your family signed by Miss Mary Montz and validated by a SPECIAL RAILROAD AGENT who will be at the Convention on August 27, 29, 30, and 31. Without the signature of this special agent Certificates will not be honored for one half fare on return trip.

5. Purchase your return trip ticket by presenting your validated Certificate plus one half the price of a one way fare to a Chicago ticket agent on or before September 3, the last date on which your Certificate will be honored.

What you CANNOT do if taking advantage of the reduced rates.

1. You cannot purchase tickets, have them validated, or purchase return tickets other than within the dates specified.

2. You cannot return by a different route than the one by which you came.

3. You cannot obtain a refund on account of failure to either obtain a proper Certificate, or on account of failure to have the Certificate validated. (If it happens, which is very unlikely, that your local agent is not authorized to issue you a Certificate, buy a fare to the nearest point on your journey where a Certificate can be obtained and get the reduction for that part of your journey. If your agent is authorized but has no Certificates obtain a receipt for your fare, separate receipts for each member of your family, and a note to the effect that Certificates were not at hand.)

4. You cannot obtain Certificate Plan reduction from territories having summer tourist rates. The

fact of the matter is tourist rates are cheaper than Certificate Plan, so take advantage of them if you are so located. Inquire.

Three Final Points

A. At least 250 members must use the Certificate plan in order that the railroads will give us the discount.

B. Now the minimum fare with which you can buy a certificate is 67 cents, so if you live 67 cents worth of railroad away from Chicago, buy a Certificate and help those who live at a distance.

C. If you know how hard it is to park in Chicago, don't bring your car. Furthermore, everybody in the city are not as yet Theosophists and cars have a habit of disappearing into thin air.

Read these points again—especially the first five, slowly, attentively. They are really quite simple. Follow them to the letter and you will have smooth sailing, and the smoother the sailing, the happier your mood when you arrive, and the happier your mood when you arrive, the more joyful the convention.

1927 Adyar Day Returns

America Shares With Adyar

BY DR. ERNEST STONE

The American membership is to be once more congratulated on the splendid success of Adyar Day. Although we did not reach our goal of \$10,000, still the sum collected for the Mother Center is one that does credit to the American Section. From January 20, when Mr. Robert R. Logan of Philadelphia gave the first gift for the year, to the last contribution received on April 20 from Newark Lodge, N. Y., the money collected amounted to no less than \$7,840.44—a splendid achievement, and one made possible by the sum total of the many small gifts given by the general membership of the Theosophical Society. "In union there is strength." The combined resources of nine thousand people is a power to reckon with, which we see reflected in the Adyar Fund.

The Idle Word

(Continued from page 3)

be no gossip and no idle words. You may think it is only a small matter but remember how it is said in scripture: "Behold how great a matter a little fire kindleth." And again that "the tongue is a consuming fire and it is set on fire of hell." The fire you send forth in your speech may be the fire of your love and of your devotion. Remember also another verse from the Christian Bible which says to us: "Rehearse not every tale; if it be possible without offence, speak not of other men's lives." Let us determine that we will speak evil of no man. If we cannot speak good of him, then let us keep silent.—(Abridged from *Liberal Catholic*.)

The FELLOWSHIP CLUB

51 AND 52 LANCASTER GATE

HYDE PARK, W. 2. LONDON, ENG.

Founded by Dr. Arundale, the club is forming an international center of T. S. and members of allied movements, resident and non-resident. Overseas membership \$1.25. Write for further information. And—

Stop there when in London

A Warning

Here is another case of one of our Lodges being victimized by an unscrupulous person posing as a member. In this case the man, one Arthur Carroll, a paroled prisoner from San Quentin Prison, forged the name of the secretary of Crescent Bay Lodge, Santa Monica, Calif. The following letter from her gives the history of the case.

"Editor of the Messenger:

Dear Sir:

Within the last few weeks Arthur Carroll, claiming to be a paroled prisoner, has received help from Crescent Bay Lodge. I gave him names of some business men in Los Angeles who might be able to give him a job.

I have just heard from Dr. Wheeler Dorr, of the Denver Lodge, that he came there with a recommendation on my stationery and apparently signed by me.

On the strength of that they helped him to reach Nebraska; where he is probably victimizing other Lodges.

He came to us with a rather convincing verbal recommendation from Mr. Gerard of the Lodge at Ojai.

I have written to the leader of the theosophical class at San Quentin Prison to which the man claimed to belong, and have asked him if it would not be possible, as suggested by Dr. Dorr,

to give a letter or some identification to sincere members of that class when they go out, so that we might know that we may feel safe in helping them. Something of the sort might be recommended to all prison workers.

(Signed)

Nona F. Gagen

Secy. of Crescent Bay Lodge"

Here is the letter Mr. Carroll used as a recommendation to victimize Lodges. A comparison of the two signatures demonstrates the forgery.

"The bearer, Arthur F. Carroll, is a member of San Quentin Lodge (there is no such Lodge, by the way) and has done much for the men there. Mr. Gerard of our publishing department has commended him to us and as he is on his way home we feel all T. S. and S. E. members will do all they can to assist him to that end. Mr. Holland and Dr. Stone both wrote me in his interest.

Sincerely,

Nona F. Gagen

Five Golden Rules

(Suggested by DR. G. S. ARUNDALE.)

Take no offence, nor care how men may speak;
Words cannot wound save where that canker
swells
Which pride creates; e'en though thy harm men
seek,
He only strikes whose hand thy past impels.

Speak not in judgment; seek no fault to find;
Another's thoughts are ever hid from sight.
Acts are but shadows of the heart and mind,
And time the screen; beyond is God's own
light.

Think no unkindness—stoop to nought so cruel;
Rather believe men noble, true and great;
For faith's bright flame shall kindle dullest fuel,
And that thou thinkest on thou shalt create.

Harbor no pride—that seed which ever bears
Its crop of poisoned fruits. For love soon dies
From its corroding taint; and Truth appears
In strange distorted shapes to pride-filled eyes.

Suffer no wrong—let no injustice stand
If thou hast power to strike it to the ground;
And in that day when powerless is thy hand
Courageously e'en then thy protest sound.

Keep these five laws, and as thou passest by
A light thou'lt surely shed on all thy ways;
And flowers now hid shall raise fresh blooms on
high,
And all men bless thee unto many days.
D. H. S.

Library Books

We could use many of the following out-of-print books on our national library reference shelves if some generous members who have one or more wish to donate them. Other books by standard authors are also desired and will be gratefully received.

Iamblichus on the Mysteries of the Egyptians, Chaldeans and Assyrians. Translated from the Greek by Thomas Taylor.

The Mystical Hymns of Orpheus. Translated from the Greek by Thomas Taylor.

The Ancient Egyptian Doctrine of the Immortality of the Soul, by Alfred Wiedemann.

Collectanea Hermetica, edited by W. Wynn Westcott.

A Dictionary of Theosophical Terms, by Houlst. *Fragments of a Faith Forgotten,* by G. R. S. Mead.

What Lodges Are Doing

Oakland, California

Oakland Lodge reports an influx of new life which can be definitely traced to the cooperation of its younger members who have taken hold of its various activities and are steering a clear course toward success.

Casper, Wyoming

Casper Lodge has been very fortunate in having with them recently Mr. Fritz Kunz and as the result of his lectures, of which there were five, many books have been borrowed from their free circulating library and there has been an increased attendance at their weekly public meetings of the Karma and Reincarnation Legion which bids fair to becoming permanent.

Dallas, Texas

The Dallas Lodge has a new addition to their group, a Monthly Bulletin, which bids fair to grow into the size of a young monthly magazine. The following lines on ideals by Mr. Carl Shurz gives the tone of this little paper:

"Ideals are like stars; you will not succeed in touching them with your hands, but, like seafaring men on the desert of waters, you choose them for your guides, and, following them, you reach your destiny."

Columbus, Ohio

This Lodge has been doing some splendid work in sponsoring four public lectures so far this year including Mr. E. L. Gardner and Mr. L. W. Rogers. Through the efforts of Mrs. Schwartz the percentage rating of pledges to the Building Fund has been raised to 82 per cent, making them sixth of the list. Their Sunday meetings have been especially well attended and the new features for the year are a series of lectures by Mr. Fritter on the "Ancient Wisdom" and talks by various members on "Simple Theosophy."

Coral Gables, Florida

The picture painted of the year's activities of the Coral Gables Lodge by its corresponding secretary in her annual report is one of persistent good work, even the hurricane which recently swept Florida suspended activities for only three weeks. In July, one of their members, the Russian singer Baroness Sophie Royce-Ganett died and was cremated. The Theosophical funeral service was read by Mr. Lawson Daily to a crowded church. This was the first cremation in Miami and probably the first theosophical funeral in Florida.

The Lodge has further been active in having its members give public lectures. In November, Mr. Lawson Daily lectured on "Life: Its Purposes" and Mrs. Madge Roberts Daily talked subsequently on "Dreams and Premonitions." Besides their lecture activities, their class and study groups have been especially well attended.

Denver, Colorado

The Colorado Lodge recently had the pleasure of listening to Mr. Kowasaki, the gracious secretary to the Japanese Legation in San Francisco, California, on the subject of Japanese Art and Culture. Most interesting was his history of the philosophy of Buddha and the ethics of Confucius and their relation to the native religion of Shintoism with its worship of nature and its reverence for the departed. Mr. Kowaski further stated an interesting belief that where there is a long coast line, as in Japan, and people live closely together without change for generations, there is naturally developed a tolerance born of understanding, and an appreciation of nature's wonders for which the Western world, with its conquering of conditions, has no time.

Hollywood, California

The Besant Lodge News, now two months old, reports for May numerous activities. White Lotus day was commemorated with a beautiful meeting in honor of H. P. B. The Junior Theosophical Fraternity is awakening the young people of Hollywood to the truths of the Ancient Wisdom by interspersing talks, debates, and symposiums with informal dances, hikes, and beach parties.

The unusual success of Mr. Gardner's lectures in Hollywood was largely due to the advance advertising fostered by the California Federation.

One of the most stimulating meetings held at the Besant Lodge recently was in the form of short topical questions on Karma. Twenty speakers were asked to say a few words on twenty different aspects of Karma. After each speech, questions were answered from the floor with the result that those present obtained a well rounded view of the meaning and operation of the law.

To Our Membership

We are nearing the time of year when annually we remove a large number of members names from the active to our inactive file. This means that they have not paid the current year's dues. It seems to me in many cases this occurs because the members do not realize what it means in the work of National Headquarters to keep our active membership list as steady as possible. While these dues to the national office for Lodge members are only \$3.00 per year—National members \$6.00 per year—including THE MESSENGER subscription, a great deal can be accomplished with that small sum if all the members will continue to support the Headquarters work.

Is it too much to say that I am hoping that 100 per cent of the members will support our national work by remembering to be prompt in this apparently small matter of the national dues which looms as a large part of the duties of your Secretary-Treasurer?

Cordially yours,
H. KAY CAMPBELL.

BUILDING FUND BULLETIN

No. 16

ISSUED OCCASIONALLY

No. 16

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

NEARING OUR GOAL

April 1, 1927, Pledges Needed	\$45,866.39
Since Received	8,206.50
Balance	\$37,659.89

A Barometer of Cooperation

Friends, we are on the last lap of our financial journey.

On April 1, 1927 we needed \$45,866.39 — today we need only \$37,659.89. Although the final effort will no doubt be the most difficult, still we have every reason to believe that all F. T. S. will make an added effort to put our program over the top by convention time in August.

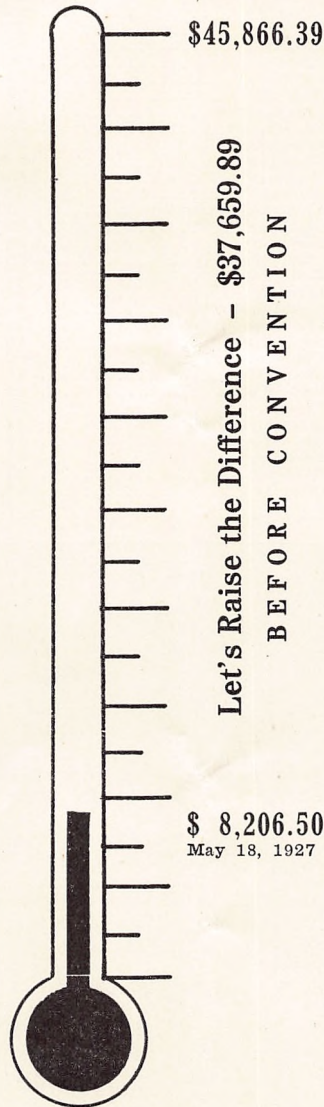
The Wheaton Headquarters Building is the American Section's gift to the Masters. Let us give it free of debt.

Letters Received

"Dear Bro. Stone, I have donated to the Building and Activities Fund in cash and if the time comes I shall donate more. But I understand there are a good many of our members who have not contributed to the Fund. Have they not had ample opportunity? If they fail to avail themselves of that opportunity then I think there is no doubt that the rest of us will foot the bill gladly. There is so much emphasis placed on signing a pledge card that I begin to suspicion there is something in it. So I am sending a card and money to redeem it — just so you can count the card."

THE BAROMETER

represents the amount needed on April 1, 1927, to complete our goal of \$250,000.00



Bust the Barometer!

"Dear Friend and Brother, I received your letter with the appeal for a contribution towards the Headquarters Building at Wheaton. I really cannot account for the impression your letter made on me. I felt I had to do something, if only a little. I realize the great undertaking and the money that is needed. Yes, it is a great work and I know it will help to spread Theosophy in this country. I am glad to do my small part and hope that each one that receives a letter from you will feel like I do. I think the Masters were urging me to do whatever I could. Wishing you all the success in the world, and may the blessings of the Great Ones rest on you and us all. Sincerely yours, A Friend."

A. M. K. We Salute You

One very good reason why the Headquarters Building at Wheaton has met with such splendid success is contained in the following note just received:

"Dear Friends:

I enclose my pledge card for six hundred dollars, and wish I could make it more. It is wonderful to realize what splendid business progress you have already made, and I consider it an honor to be asked to assist in its completion.

Very truly,

A. M. K."

The Building

The two photographs of the Wheaton Headquarters Building which appear together tells better than any words the progress being made in construction. While it is considerable it is not entirely satisfactory. The weather during both

(Continued on page 15)

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY
BY

The AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE INDICATOR

Note: The figures below are based on the Lodge membership as of April 15. The figure in the right hand column represents percentage of donors in each Lodge. We would like to see a number of Lodges in the 90 per cent class. Who will reach the 100 per cent first? Please note that only 111 of our Lodges are above the 25 per cent mark.

LODGE	Per Cent
Shri Krishna of Norfolk.....	90
Columbus	86
Canton	84
Ann Arbor	83
Service, Reno.....	80
Big Rapids	78
Rainbow	77
Vipunen	75
Atlanta	72
Rockford	72
Butte	71
Wilmington	71
Youngstown	66
Harmony, Columbus.....	65
Lightbringer, Washington.....	64
Saginaw	63
Grand Rapids	62
Harmony, Toledo.....	62
Pacific, San Francisco.....	62

LODGE	Per Cent
Beaumont	62
Besant, Houston.....	61
Arjuna	60
Hermes, Kansas City.....	59
St. Paul.....	59
Besant, Nashville.....	58
Santa Rosa.....	58
Colorado, Denver	57
Fargo	57
Mt. Vernon, N. Y.	57
Port Huron	57
Austin-Dharma	56
Gulport	56
Montclair	55
Oshkosh	55
Memphis	54
Selene	52
Albany	50
Ames	50
Dayton	50
Holyoke	50
Jacksonville	50
La Grange	50
Schenectady	50
Sheridan	50
Truthseekers	50
Warren	50
Yggdrasil, Minneapolis.....	50
Omaha	49
Houston	48
Oklahoma	48
Buffalo	47
Lansing	46
San Bernardino	46
Universal Brotherhood	45
Syracuse	45
Chicago	44
Evansville	44
Fort Worth	44
Fresno	44
Maryland, Baltimore	44
New Haven	44
Berkeley	43
Bozeman	43
Cleveland	43

LODGE	Per Cent
Portland	43
Spokane	43
El Paso	42
Honolulu	42
Medford	42
Alhambra	41
Palo Alto	41
San Antonio	41
Akron	40
Columbia	40
Genesee, Rochester, N. Y.	40
Milwaukee	40
Indianapolis	40
Paterson	40
Surya Youth, Chicago	40
Annie Besant, Boston	39
Besant, Cleveland	39
Decatur	39
Worcester	39
Fairhope	38
Mobile	38
Riverside	37
Duluth	36
Hollywood, Freeport	36
New York	36
Paducah	36
Newark	34
Baker	33
Sampo	33
South Shore	33
St. Louis.....	33
Crookston	31
Brooklyn	32
Besant, Seattle	30
Billings	30
Birmingham	30
Delta	30
Kansas City	30
Norfolk	30
Oak Park	30
Cedar Rapids	29
Detroit	29
Englewood	29
Pomona	29
Des Moines	27



THE WHEATON HEADQUARTERS ON MARCH 28, 1927

BUILDING FUND BULLETIN

PAGE THREE

LODGE	Per Cent
Oakland	27
Salt Lake City	27
Seattle	27
Besant, Hollywood	26
Evanston	26
Los Angeles	26
St. Petersburg	26
Lima	25
Richmond	25
Waterloo	25

The Building

(Continued from page 13)

winter and spring has been a great handicap. Then a strike, for which the contractors were in no way responsible, caused a delay of more than two weeks. The trouble was a dispute between two trades as to which had the right to put in certain metal construction which is new in buildings and therefore presented something of a problem in the division of work. Officers of the unions concerned came from St. Louis and Chicago and, after much negotiation, the point was decided and work proceeded. This changes the contract date for possession from the first to the middle of August and there are still three more months in which other trouble can de-

velop! However, architects, contractors and Society officers are alert and hope to win against all the bad weather and other unfavorable circumstances.

GROUND

The unprecedented rains that have made such a tragedy along the Mississippi have inflicted a comparatively trivial, but nevertheless decided injury on lands far from the great river, by holding back the planting season. In common with the rest of the country our Wheaton grounds are suffering. At the date this is written—May 22—it has been impossible to get onto the lower portion of the grounds to do any kind of work with the exception of a little tree and shrub planting; while even the higher grounds cannot yet be plowed. One rain follows another with distressing regularity. Everything is ready for the end of the downpour, however, and when that comes intensive activity will immediately follow. Nearly all our grounds are what might be called “high and dry”—a great advantage in a country with heavy spring rainfall—

and the lower portion will be so drain-tiled this summer that any repetition of a long series of rain storms can have but slight effect in retarding spring growth.

Reminder

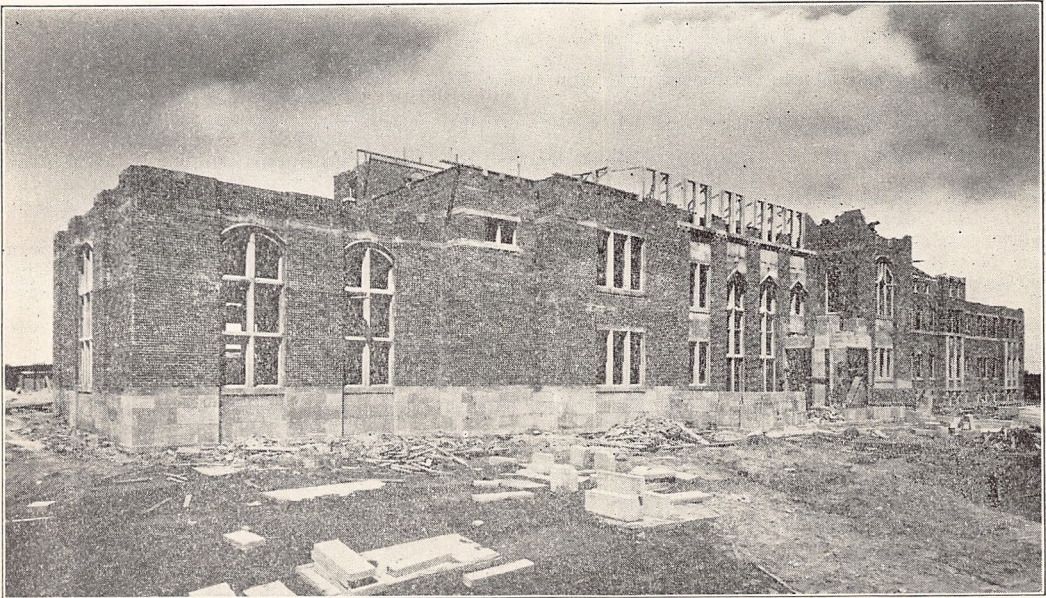
From time to time a reminder will be sent to all who have pledged to the Building and Activities Fund. Numerous requests prompts us to this action. The following letter is typical: “Dear Friends:- Enclosed please find ten dollars toward my pledge. I would like you to send me a statement every month. This would help as a reminder, as some times it slips my mind. In this way I could be more prompt. Fraternally, Walter M. Mitchell.”

E. S.

F. T. S. AND FRIENDS

I cannot always write you a personal note owing to the pressure of work at Headquarters and so I take this opportunity to send you grateful thanks for your very cordial and substantial response to my efforts as manager of the Building Fund.

Dr. Ernest Stone



AND NOW LOOK. THIS WAS TAKEN ON MAY 16, 1927

News Items

Our Leaders Sail for Europe

On April 29, Mrs. Besant, Krishnaji and a party of eleven sailed for Europe on the S. S. Republic. Mrs. Besant and Krishnaji will travel to London to preside at the English convention of the Theosophical Society, June 3 to 6.

During the voyage across the Atlantic great interest was shown in our leaders. Mrs. Besant gave a talk on "The Theosophic Attitude to Life" to a large number of passengers in the social hall of the ship and daily a group of interested people gathered around Krishnaji on the deck forming a little class of attentive students.

Following the English convention of the T. S. the party will move to Ommen and the Castle Erde. There during August Krishnaji will hold a star camp while Mrs. Besant will probably go to India.

Since Mr. Rogers completed his series of lectures in Grand Rapids, the Grand Rapids Lodge has had three sessions of a "Beginner's Class in Theosophy," with the average attendance of 21 students. This class, which is having such a successful beginning, is under the able charge of Miss Luella Jessup.

Miss Isabel B. Holbrook, member of Annie Besant Lodge, Boston, Mass., and one of the most active and energetic leaders of Theosophy in "the Hub" gave a series of illuminative lectures on April 5, 12 and 19, dealing with "The Book of Enoch." These lectures were given before members of the Boston Metaphysical Club, an organization which is a beacon light of New Thought, Theosophy, and allied Occult subjects in Boston.

That the government of the United States is not letting up in its efforts to stop war and to at least do something definite toward the abolition of beastiality in war practices is shown by a recent speech in the House of Representatives by Hon. Hamilton Fish, Jr. Mr. Fish proposed that definite steps be taken to outlaw the use of poison gas in war time. As the Disarmament Conference has not been ratified by France it is not a binding agreement and he feels that this one step, if accepted by all nations, would go a long way toward taking some of the brutality out of war and protecting human beings from the agony of years of suffering caused by being "gassed."

Mr. Robert R. Logan, of Philadelphia and President of the American Anti-Vivisection Society, sails for London on July 2 to attend the Anti-Vivisection Congress to be held in that city. We wish our dear friend bon voyage and a successful congress. Every department of humanitarian work should be represented by Theo-

sophists and we are happy to see Mr. Logan doing such good work.

Mrs. Logan sailed on April 29 with Mrs. Besant and Krishnaji and will stay in London and then at Erde where she will be joined by Mr. Logan for the Star Camp.

Where Do You Buy Your Non-Theosophical Books?

When you buy a book at your local bookstore you pay the standard retail price. When you buy that same book from the Theosophical Press you pay the very same price. Yet, because the Press is an organization it is able to buy books wholesale; the legitimate profit made in selling non-theosophical books to you at the regular retail price helps Theosophy. For instance, during April the total outside books sold was \$227.62. The cost of those books to the Press was \$172.88, making a total profit for the month of \$54.74.

The next time you intend buying a book—think—and send your order to the Theosophical Press. You are thereby making a contribution to Theosophy. In fact, if the members of the society realized what a great help it is to have them do their buying through Headquarters and made all their purchases for books, foods, household utensils, everything, through the Press and the Purchasing Service Bureau the necessity for extra voluntary contributions would be done away with and we would live naturally, cooperatively, and happily without unnecessary scrimping.

Convention Hotel Rates

Room with bath, for one person, \$3.50, \$4.00, and \$5.00 per day, and upward.

Room with bath, for two persons, \$5.00, \$6.00, and \$7.50 per day, and upward.

Those who desire rooms without baths at \$2.50 per day, will be given accommodation at the Hotel La Salle which is located at South La Salle Street and West Madison.

Reservations should be mailed to the American Theosophical Society, 826 Oakdale Avenue, Chicago, Illinois, and be mailed early to assure accommodations as desired.

In showing to Dr. Stone the fountain pens—advertised in the Service Purchasing Bureau—the salesman repeatedly threw them, point downward, sticking them in the floor as a spear might be hurled, but no harm was done the pens which continued to write as well as before.

Contrary to what bankers may report to you in your own town, Chicago banks do charge exchange on checks coming from distant states.

Exchange Charges for April 1927	\$20.55
Exchange Receipts for April 1927	11.27

Deficit\$ 9.28

Pacific Grove Lodge Builds

About a year ago the Pacific Grove Lodge, Pacific Grove, California, found itself without a Lodge home. For many years they have been occupying a home which they had rented but with very little warning the building was sold and they found themselves high and dry. They scoured the town for rooms but the rentals were all too high and as they could not afford to rent rooms or a house, they decided to build.

Two members donated a group of four lots. Then they luckily got in touch with just the right designer, one who appreciated the ideals of the society and who was anxious to give us a building which would architecturally stand for theosophical principles. A contractor was found who was similarly interested and together they constructed the charming building which is now our Lodge home.

The financing was very difficult and at times precarious but through sacrifices and socials, Bazaars and Food Sales the Lodge today is practically free from debt and what remaining balance there is, is taken care of by the pledges of members.



This achievement by the Pacific Grove Lodge is an admirable illustration of the good fortune that is often hidden in an apparent misfortune and of the surprisingly large amount of constructiveness that lies latent in most of us, that flowers forth in the time of need.

Are the Lemmings Seeking the Lost Atlantis?

Mystery is no name for it. It is even doubtful whether the Pied Piper of Hamelin would have influence over the lemming. Periodically, every thirty years or so, these migrating rodents appear suddenly in the mountainous regions of Norway behind Stavanger and move in a straight line toward the sea. As they move they breed and eat everything in sight. They have four or five litters in four months, each litter averages eight young and a second litter will be delivered eight days after the first.

They look something like guinea-pigs only yellow streaked with black, and have beady eyes, vicious little teeth, and mere suspicion of tails.

If there is a river in their way, they swim it; if a mountain in their way, they climb it. They

never go around anything. Above all they eat and eat and eat. Not only the grass furnishes them fodder but the very roots, making it impossible for next years' pasture to produce feed for the live stock. No wonder the cows leave the fields and parade the streets of the town when the lemmings come down from the mountains.

Most mysterious and interesting is their disappearance, as sudden as their appearance. When they reach the coast they swim out to sea, millions of them. The legend is that their ancestors used to swim at certain times of emergency to the shores of Atlantis, and the species can't shake off the old habit. Seafarers have met them in mid-ocean off the coast of Norway. The instinct of these little animals is more than an indication of the existence of the lost continent of Atlantis.

The Theosophical Correspondence School Course IV - Comparative Religion

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Address: The Theosophical Correspondence School, 826 Oakdale Ave., Chicago

What About the Theosophical Society?

By A. Ross Read

Some members of our American Theosophical Society see an impending crisis in the organization owing to the changes suggested by President Besant relative to the Society at-large. If that be the case "forewarned is forearmed" and the whole situation should be discussed calmly, kindly and frankly, within the Society, and with due consideration and courtesy between those differing with one another. By the exercise of genuine charity and good will throughout much, if not all, of the anticipated danger may be averted. With this end in view, I ask for space for this article, in the Messenger, for some observations and queries. I also present another plea for the favor of a hearing, based on the oft expressed admonition of Dr. Besant, that free and sincere expression of opinion within the Society should never be denied any member.

The re-election of incumbent officials for the next three years was an event of such spontaneous endorsement that not a murmur has been reported from any nook or corner of our broad land. Under the banner of serene unanimity they have been bidden to sail on, borne on the smooth current of trust bestowed upon them, on into the 7th-year cycle of new adventure. There may they still bear up, even under the burden of tremendous responsibilities. Mr. Rogers very wisely refrained from remarking on the past or forecasting the future. He can now consider vital questions affecting the welfare of the Society as they come up and base his decision on their merits, without compromise on promise or connivance at obliquity.

The many activities which President Besant has taken on recently, partially, and some of us fear wholly, obscure Theosophy in the turn of attitudes she seems to assume. In 1908, in the third impression of the preface to her biography she wrote:

In these nineteen years of strenuous work all over the world, Theosophy has been to me an ever increasing strength, peace and joy. Never once for a single instant, has my faith in it faltered, nor the slightest cloud of distrust fitted across my sky.

Did her faith in Theosophy begin to falter when, in 1911, she wrote about the emergence of a World Religion? And did distrust of Theosophy flit across her sky, as to it being the all-sufficient philosophy of life she once considered it? And now later, instead of turning Theosophy into a world religion, she would substitute for it The Fellowship of Faiths. Does not that imply that to her Theosophy does not include all truths necessary for man to know nor answer all problems affecting his progress and evolution?

I ask these questions with profound respect for her great Soul and I can truly say, in sadness, to see

her make Theosophy a secondary consideration in the mighty instrumentalities for promoting the welfare of humanity. I will not condemn her for taking what seems to me backward steps, nor would I dim the luster of a single gem in the diadem of her marvelous achievements for humanity in the days when the inspiration of Theosophy alone gave her the necessary illumination for her magnificent work.

Does not all this indicate that the time has come for drawing the line of demarcation, clear and distinct, between Theosophy, pure and illuminative, and religion of any kind still retaining Middle-Age superstitions, or any one going back to such blighting practices?

Let others take what course they will, Theosophy, as given us by the Masters through Madam Blavatsky, is the all in all philosophy of life for me, now and evermore, at least in this incarnation.

Deaths

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

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With this money theosophical books are bought and placed in public libraries over the country where they may be found by those who are lead to them.

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

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

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To Have—JUST THE BOOK ONE WANTS when one wants it, is and must remain the supreme luxury of the cultivated life

Outwitting Middle Age by Dr. Carl Ramus. Published by the Century Company. Price, Cloth, \$2.00, through the Theosophical Press

This arresting book is worth the time consumed in reading it, to anyone who sees in our modern turmoil of life a vicious circle of physical combat and mental weariness from which he would fain strike free.

Dr. Ramus sets forth a summary of the progress made in recent years in the prevention of aging. This is done in a colloquial non-technical manner, which though it at times sacrifices literary excellence to the pungent crispness of modern advertising language, has the advantage of bringing home to the mind of the general reader the fact that personal application of the astounding facts brought forward is not only possible but desirable.

A series of footnotes and a detailed bibliography, gives the reader who desires to investigate larger works for himself a wide range of accurate courses to choose from. Dr. Ramus has skillfully summarized these, and brought his own experience to bear, showing the scientific work being done in realms of medicine, surgery, dietetics and psychology towards the prevention and cure of old age.

Of special interest to Theosophists are his advocacy of a meatless diet, his fine description of the Comte de Saint-Germain, a mention of H. P. B. and her guru, and a beautiful bit of advice on how to live, given him by an Eastern yogi.

No one can go through the book without a new sense of the potentialities that lie dormant in the human race, or without feeling a deep sense of the karmic responsibility of carelessly lived lives in loss of usefulness and consequent burden on others.

N. P.

Spiritualism and Theosophy by Arthur W. Osborn. Published by the Ruskin Press, Melbourne, Australia. Price, Cloth, \$0.75, through the Theosophical Press.

The worth of this small volume is out of all proportion to its rather diminutive size, and it is warmly recommended to all who would like to find well thought out answers to the many questions that constantly arise regarding the attitude of Theosophy to Spiritualism.

With complete open-mindedness Mr. Osborn states his position regarding different aspects of Truth and says succinctly. "Only egoism can betray us into mistaking *our* truth for *the* truth."

He then turns to an historical survey of modern

Spiritualism and Psychical Research, which is done with a clear eye, taking up the main facts which resulted in the first investigations of super-physical phenomena and leading to the important divergence between the scientific methods and careful deduction of the Society for Psychical Research and the more emotional attitude of those who call themselves Spiritualists.

Mediumship in its various phases comes under discussion and here Mr. Osborn most ably gives occult and practical reasons for not indulging indiscriminately in the development of such power. He contrasts the development of mediumship with a purposeful occult training in such a way as to leave no doubt in the mind of the reader as to the relative value of the two.

With clear insight he compares the aims of these systems of thought and in so doing gives one of the finest simple statements of Theosophic Truth anywhere to be found. I quote a particularly significant paragraph "... Theosophy is not a narrow set of doctrines, but the proclamation of eternal principles: that the basis of all that exists is an all pervading unity, that man's inmost essence is Divine; that the purpose of life is to achieve conscious realization of our Divinity; that the law of cycles applied to man means Reincarnation, and that through the portals of successive imitations he attains his freedom."

Words are indeed but symbols of the thought experience of a man and Mr. Osborn in his use of these, creates in the readers mind a profound sense of the Reality with which he has come face to face.

I would like to add one word as to the type used in captions and italics. It is too bad that as clear minded an essay as this should have to carry the weight of an emotionalism not its own, which is imparted to it by the headline variety of interspersed type used.

N. P.

Orpheus with His Lute, by A. M. L. Hutcheson. Published by Longmans, Green and Company, Price, Cloth, \$2.25, through the Theosophical Press.

This volume of mythological stories told for young people is one of the most delightful books of its kind I have seen. The successive tales are strung together by an appealing story of the boy Orpheus and the nine beautiful Muses who taught him the wisdom of the gods in the moonlight, by the will of memory. The language used, archaic in style and full of charm, is a colorful expression of the rich substance of the folklore. In blurring robust outlines to fashion pictures suitable for young eyes surprisingly little of the primi-

tive vigor of the ancient fable has been lost.

The legend of Orpheus' own tribulations; his glorious gifts of music, wisdom and sincerity, and the poignant beauty of his love for Eurydice are given with exquisite understanding.

The illustrations by Dugald Walker are of a sort to place the accent of one's attention on the fanciful and the out of the ordinary aspect of the tales told, being highly decorative in a conventionalized and striking manner.

N. P.

The Lost Continent of Mu, by James Churchward. Published by William Edwin Rudge, New York City. Price, Cloth, \$5.00, through the Theosophical Press.

Mr. Churchward offers us in his latest book, "The Lost Continent of Mu," the results of his enquiries concerning "this now submerged continent—the Motherland of Man," enquiries elaborate and at times bewildering. Mr. Churchward, in his quest, overruns all difficulties. He finds just what he wants to find. He dogmatizes continually. He is at the goal before he has fairly started.

An occultist can understand and sympathize with Mr. Churchward's enthusiasm over such fascinating materials as he has unearthed all over the world, beginning with India and ending only at the ends of the earth. But the occultist must regret, even more than the archeologist, the gestures of this enthusiasm. He is not content to state the facts, but must add his own interpretation.

The archeologist will find much material, apart from Mr. Churchward's faulty interpretation to inspire him. The carefully hoarded Naacal tablets of India, stolen from Burma, the relics of the south sea islands, the picture writings of both Americas, the traces of Mu's ancient civilization in Asia Minor—all these do indeed tie tighter the threads of past unity for this science. More accurate students will make closer findings of the material which Mr. Churchward's admirable industry has collected.

The occultist will find little to inspire him in this work, however, unless it calls forth a treatise in refutation of his peculiar statement that "Evolution is impossible and untenable in the face of the writings of Mu;" and that "A true evolutionist can be nothing but an atheist."

One interesting example of the boyishness of Mr. Churchward's mental processes is his decision about the probable location of the submerged Mu. He finds that there were, mentioned time and again in the relics, seven great cities in Mu. He then arbitrarily sets the limits of Mu, making it an island continent, a little larger than Australia, which latter lies so close to it that the most casual thinker would instantly wonder if Australia should not also be included. The occultist believes that to be a fact. And the natural historian has ample proof, in the strangely formed animal remnants of Australia, that it was part of a now-disappeared land mass.

The book is attractive in appearance, and has a wealth of illustrations from picture writings, fossil findings, ancient temples, and manuscripts. The material will undoubtedly get more accurate treatment at the hands of the active archeologists than Mr. Churchward has taken time and pains to give it.

Health and the Spiritual Life by Geoffrey Hodson. Published by the London Theosophical Publishing House. Price, Paper, \$0.20, through the Theosophical Press.

In these significant times, when we are awaiting the coming of the Master, Mr. Hodson gives some timely advice to those who would serve Him best. As Mr. Hodson suggests, why offer the Master unhealthy bodies, a second or a third best, when the very best "alone constitutes a worthy offering to the Master we aspire to serve and follow."

Concisely written, this small booklet can be read in one evening, but the many good points it offers should be referred to again and again.

Health is relative. Perfect health for the savage is not perfect health for civilized man. A lack of harmony, in our complicated existence, between our ideals and actions, necessarily hinders the flow of Divine Life through man's vehicles. This results in "dis-ease" and pain. We cannot be healthy if we worry, if we are jealous, cruel, selfish, egotistical, or unloving in any of our relations to our fellow men.

Mr. Hodson, step by step, takes up the important factors in gaining health and the higher life. He speaks of the importance of relaxation, the necessity of eliminating all superfluous gestures; the part diet plays in healing; the harmfulness of drug-forming habits, the correct way of breathing, bathing and exercising; last, but not least—psychism. "It is no exaggeration to say that unwise dabbling in psychism is one of the greatest dangers which beset the occult student . . . unworthy of the serious aspirant to the higher life."

The booklet ends with an earnest appeal to all, to become their best.

E. H.

The Health of The Child, by Dr. Philip M. Lovell. Published by Dr. Philip M. Lovell, Los Angeles, Calif. Price, Cloth, \$3.00, through the Theosophical Press.

Natural methods are blazing a new trail in drugless healing and strike a hard blow to conservatism in the old schools of medicine. Here is a book whose content fulfills all the title promises. It takes the parents-to-be by the hand and guides them through paths of clean living before that eventful time when a soul has been called from higher planes to find embodiment with them; leading on through the joyous months of expectancy, the normal birth and care of the child. All the many conditions incident to childhood are touched in a modern, common sense way, told in simple language which all intelli-

gent parents can understand. After explicit general instructions, many of which are unconventional, Dr. Lovell places strong accent on the diet problem, which will come as a bugle note of hope to many distracted mothers. A number of well balanced diet lists are given for mother and child, carrying the mother through the prenatal and nursing stages and the child through the teething period. Diets for school lunches, a tubercular child, one with enlarged tonsils and adenoids, respiratory discharge and the normal child are given. He explodes the old fallacy of a standard weight for children of a given age, which is timely. A standard of weight cannot be set for children any more than for adults. The ego is an individual with a body built from the etheric mold left from last incarnation and from that model the Lords of Karma build the thought-form, from which the lower vehicles are patterned.

The author wisely recommends longer intervals between feedings than formerly practiced, believing the child inherently entitled to the breast milk of its own mother. He recognizes artificially fed babies are greatly handicapped in their battle of life. Mothers are warned to watch their health because physical and mental states are reflected in the milk and affect the child. For nursing mothers fresh and dried fruits, nuts, raw salads, vegetables, whole wheat bread and butter are suggested. It is refreshing to get away from the old meat dietary, so long recommended and

visualize the more highly organized bodies to be built for the new race from a diet of nuts, fruits and vegetables. The book carries many valuable suggestions and fits well the change incident to the times, in breaking up old conditions to make way for the new.

To help prepare better vehicles through which the new race may function is one of the highest ideals to which humanity can aspire. This is a thought to conjure with. The old race type will not suffice for the advanced egos waiting for channels through which to find expression, so the responsibility falls on the parents-to-be who must attune themselves to be worthy receptacles for the entertainment of the heavenly guest.

Dr. Lovell as Editor of "Care of the Body" Department of the Los Angeles Sunday Times has a large following. His column is more widely-read than any other health articles in the world.

H. L. H.

BOOKS RECEIVED

We wish to thank Mrs. Tobey of Syracuse, N. Y., who has been so kind as to send us two bound volumes of the Herald of the Star as well as 80 unbound copies. Also she sent us 8 volumes of the Theosophist and some copies of THE MESSENGER.

Grateful thanks are also extended to Mrs. Isabel H. S. Devereux, New Orleans, La., for *Christian Mysticism* by Dean William R. Inge.

Jeddu Krishnamurti's book

From a Drawing by
Kahlil Gibran



The Kingdom of Happiness

With an Introduction by
Annie Besant

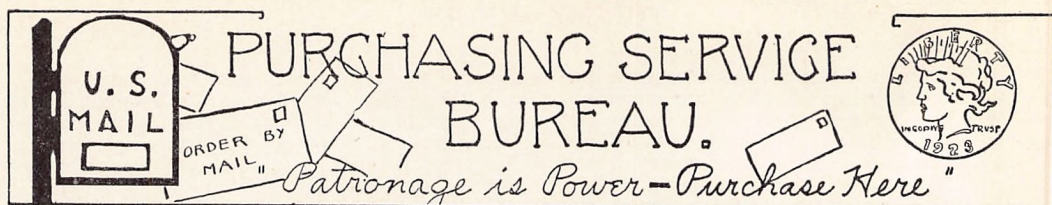
Here is Krishnaji's most authoritative statement of his ideas, his message. Not only Theosophists but thoughtful readers everywhere have hailed it, as a spiritual document of the highest importance.

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The Vegetarian Cooking Club,
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