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## The Coming of the Angels

BY GEOFFREY HODSON

Author of "*The Brotherhood of Angels and of Men.*"

### FOREWORD

The three articles published under this title are the result of attempts to establish contact with the angels. During the last six years the idea of the existence of nature spirits has been gradually resuming its place in human thought; the publication of Sir Arthur Conan Doyle's book *The Coming of the Fairies* and of the photographs of fairies and elves taken at Cottingley in Yorkshire drew considerable public attention to the subject.

My own small book, *Fairies at Work and at Play*, was the outcome of some studies made under the guidance and encouragement of Mr. E. L. Gardner who first drew Sir Arthur Conan Doyle's attention to the subject of the fairy photographs. Whilst investigating the appearance and habits of the "little people" which the possession of a mild form of clairvoyance made possible for me, I frequently became aware of the presence of intelligences whose knowledge of the subject was far superior to my own and who showed a readiness, I might almost say an eagerness to help me in my endeavors.

Since the publication of my book in 1925, I have accumulated further material on the same subject and have received a certain amount of direct teaching from the intelligences themselves. When I became more familiar with them and gradually realized that they were simply advanced members of the same race or order of beings to which the fairies, undines, sylphs and gnomes belong, I recognized the truth of the teachings of Theosophy concerning the existence of graded orders in the "deva" hierarchy. That recognition was accompanied by a deepening realization of the significance of the statement made by various theosophical teachers, that the time was fast approaching when the two streams of evolution — the angel and the human — would be united in common service for the furtherance of the divine plan.

The full significance of these statements began to be demonstrated to me during the summer of 1926, when, on retiring to the country to complete my second book of investigations, *The Kingdom of Faerie*, I had the privilege of contact with an angel of far greater knowledge and power than any I had hitherto encountered; instead of

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adding to my book as I intended, I found myself learning to receive the teachings which he offered so freely; the results of my first halting efforts to contact this type of consciousness are published in a book to which the angel gave the title *The Brotherhood of Angels and of Men*. Though I know how far it fails to express the beauty and wisdom of the angel's teaching, I am naturally greatly encouraged by the fact that Dr. Besant, the great President of the Theosophical Society has graciously consented to write a short foreword introducing it to the world.

In addition to the angel author of that book, other "shining ones" have shown an interest—again I might say an eagerness—to draw near to men, to share their labors and to become fellow husbandmen in the vineyard of the Lord; some of their "conversations" have appeared in *The Herald of the Star* for February, March and April 1927, and some are now offered through the pages of *THE MESSENGER*; the deficiencies are in every case due to my inadequacy as a scribe.

The method of communication is that of conscious telepathy. During visits to the secluded valley where the great idea of the brotherhood of angels and men was first received, I frequently became aware clairvoyantly of the presence of visitors from the hosts of the shining ones: generally they were advanced members of the sylph family, though both salamanders and undines have communicated. Whenever this happened I endeavored to raise my consciousness by means of meditation to the level at which the guest was manifesting,—i.e., either the astral or mental plane, to still the personal vehicles and to "tune in" to the consciousness of the angel; as soon as rapport was established, ideas and even words began to flow into my mind. I dictate what I am able to receive in this way to my wife, who has been my never failing assistant in all this work, both in investigation and in the reception of teaching.

In this *rapprochement* between the two streams of evolution the student of occultism will easily recognize the influence of the seventh ray—now, we are told, coming into operation in accordance with the cyclic law governing all manifestation. Workers on that ray find it natural to employ invisible intelligences in their work and those on other rays are now being given the opportunity of increasing their efficiency by using the special method of the seventh ray. The angels are the intelligences in question and they vary in development from the newly individualized sylph, through the more advanced members of the four races of the spirits of the elements, to the great ceremonial angels—the *arupa*<sup>1</sup> devas of the causal, buddhic and atmic planes—culminating in the mighty archangels who are at the head of the whole deva hierarchy of our solar system.

Under the influence of the same great cyclic law there is at the present time, a definite movement from their side towards cooperation with men and any earnest student who is prepared to undergo the necessary training may prove for himself how ready they are to cooperate when

their aid is invoked, in any humanitarian field of service.

The conditions are precisely those by which the privilege of cooperation with the members of the Great White Brotherhood, Who are the Masters both of angels and of men, may be attained; they have been stated in clear and unmistakable language during recent times; the veils of allegory and symbolism which have hitherto surrounded them have been removed and they have been expressed in plain English, which "he who runs may read."

The four qualities which the angels themselves show forth so resplendently are Purity, Simplicity, Directness and Impersonality<sup>2</sup> and those who would work with them might be well advised to take up the task of developing the same characteristics.

Great possibilities of mutual cooperation present themselves to the mind's eye; one foresees a time when their healing power will be realized and invoked in all our hospitals and asylums; when schools, colleges and research laboratories will invoke the angels of knowledge and the angel agents of natural forces; when horticulture and agriculture will advance by means of cooperation between the human workers and the nature angels, fairies and the various elemental builders employed in the development of trees, plants, flowers, cereals and fruit; this can be extended also to the breeding of animals and the production of new types.

Perhaps the greatest of all fields of cooperation is that of religious worship and ceremonial and for many this will be the easiest method of approach; those who are interested in this aspect of the case should read Bishop Leadbeater's remarkable books upon Freemasonry and the Sacraments of the Christian Church.<sup>3</sup>

A whole world of wonder and beauty awaits those who will qualify themselves to enter it. Cooperation between angels and men is part of the divine plan; in fact, human existence would be impossible without it: the new era will bring conscious cooperation and the opening of men's eyes to the enormous debt which the human race owes to the angels for the services which they have rendered to it, age by age, since the beginning of the world.

## THE COMING OF THE ANGELS

### I

"In the days of ancient Greece, angels reached the souls of men through the medium of their emotions. The more advanced members of the Grecian race knew them well, and recognized their position in the divine scheme; the masses, lacking the vision and intelligence of their spiritual leaders, accepted them as gods, and attribu-

<sup>2</sup> See "The Brotherhood of Angels and of Men." By Geoffrey Hodson.

<sup>3</sup> "The Science of the Sacraments."

"Some Glimpses of Masonic History."

"The Hidden Life in Freemasonry."

<sup>1</sup> Formless.

(Continued on page 34)



## T. S. Row—1927-28 Model

By FRITZ KUNZ

Five years ago, I submitted to Dr. Besant, and she generously published in *The Theosophist*, an analysis of the periodical disturbances which rock the Theosophical Society every seven years. There were some reprints of this article sold in the United States and elsewhere, and quite a number of people have informed themselves of the facts. The article and reprint are entitled, *Evidences of a Sustained Conspiracy Against the Theosophical Society*. Since the first rush of interest, people have forgotten; but now that the next storm is due, I have begged some space in THE MESSENGER to remind members that we are on the verge of the proper period for squalls. In short, look out for the next row, model 1927-28, with all modern improvements, such as self-starter, large and active gas tanks, and so on!

In that article, I made what many think is a complete case for the cyclic law, and I need not repeat it here. In short, it is always a test of brotherhood. The sustained poisoning of our minds with gossip and slander supplied by some interested parties leads to the accusation of someone or some group. People who have received only good at the hands of that person or those persons are tempted to talk. Tremendous excitement is evoked over nothing, and in the melee many are injured and good work is halted superficially.

After each disturbance focal centers of the next disturbance are left behind, and these function virulently and finally poison otherwise decent minds. Midway between two rows comes stimulus to our work, on the positive side. During that growth-spell a few otherwise good people, desiring to serve beyond their capacity, put themselves forward and are not found quite fit. They then feel injured and ignored, and prove fertile ground for gossip and trouble; and after three and a half years have passed their weaknesses have found them out, and away they go, feeble instruments of the permanent group of destroyers.

The crimes against brotherhood are gossip, cruelty and suspicion and feeling holier-than-thou, but vaulting ambition will cloak itself in all sorts of forms, and subtly destroy the characters of leaders who have found it impossible to utilize seekers for power prominently. Usually the slanders are along lines well known to be capable of rousing passionate feeling. In old days people were burned at the stake, but now they are instead crucified by an appeal to passion, by being accused of cheating or sex excess or other misdeeds easily ascribed, and disproved with excessive difficulty. And I am afraid sometimes the accusers calculate on the fact that decent people are not inclined to run about answering falsehoods, for sensible folks know that far more slanders can be invented without much imagination than can be answered by attending solely to the job of replying.

I have no means of knowing just how we shall

suffer from the pest this time, but some sort of crisis is inevitable. I deal with a principle, not with persons. At first I was inclined to think that I had been permitted to ferret out the cyclic nature of our disturbances because the Masters were going to produce no more such illusions; but now I begin to think that the Masters are using a great law which will go on working in some form or other for a long time; and that perhaps the storm of 1927-28 is to be so dangerous that we have been allowed to be warned and to brace ourselves against it.

How? By the simple process of isolating people who accuse others to any except the victims' superiors, in our work. The following are the rules for those who want to minimize the Big Wind:

1. When anyone tells you some gossipy thing, say: "I don't believe it. And even if it were so, are we to appoint ourselves policemen of the Cosmos?"
2. Limit your investigations into things that will build a nobler life.
3. If, despite your aversion for gossip, someone tells you something that sounds true, rebuke them by saying, that if it happens to be true, then especially is when a feller needs a friend.
4. Weigh the supposed misdeed against the good the victim has done, and see whether he or she has not perhaps served the cause nobly . . . more nobly than the accuser.
5. Remember that in addition to faulty information about the victim, there is always complete failure to understand his motive.
6. Reply to gossipers: "Your victim has never injured me personally. If he has injured our Cause more than he has helped it, the Masters will see to him. Karma will work. Do not add your own foul dagger strokes. It is fair play to stab folks in the back? Let's get on with good work."

These are the six simple rules to avoid rows. There could be no rows if there were true Brotherhood and charity in our midst, for they are superficial disturbances. Shallow water has the highest waves from a given impulse. Breakers are foam from true deep waters spilling on shallow shores. When puritanical righteousness gives up our Society as a bad job, we shall be more secure from these disturbances in this form. We shall never be free from trouble, for we are a living thing. But I do think we might avoid the ungentelemanly and unladylike art of squabbling over two matters. In the best circles, sensual suspicions are the mark of low minds, and, two people who are themselves incapable of falsehood and dishonesty never doubt the word of others. I do hope at least that the 1927-28 model will avoid these cheapening features. But then, what would the Dark Powers find in us to fasten upon?





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## Building Dedication

No astrologers cast the horoscope of our Headquarters building so far as is known, but it seems to be starting out most auspiciously. Dr. Besant laid the cornerstone at the last convention and Dr. Arundale will dedicate the building at the next convention. To have an Arhat lay its cornerstone and in just twelve months another Arhat dedicate it to its future work for humanity is surely an unusual and most gratifying first chapter in its history.

Two months ago it looked as though getting ready for the dedication in August would be quite impossible. Week after week the rains descended. The grounds about the building were a mire. The crushed stone road on Wheaton Avenue lost part of its foundation under the incessant hammering of huge trucks loaded with stone, brick, ironwork, sand, gravel, etc. Sometimes they had to be unloaded a hundred yards or more, from the building and the material brought on with wheelbarrows. But the rains actually did stop early in June and a survey of the situation was taken. The construction period had been short enough for such a building if everything had been favorable; but the con-

tractor agreed to speed up to the utmost and make up lost time by using as many men as could work and by having masons, plasterers, carpenters, plumbers, roofers, etc., all busy at the same time in different parts of the building. The results have been really astonishing. The picture which will appear in this number of THE MESSENGER shows much progress over the previous one, but it shows only the outside gain. The greatest progress has been within the building and that does not appear in the picture. By the time the Forty-first Annual Convention assembles, the building will not be to the last nail finished, but it will be so near it, that Dr. Arundale can dedicate it to the service of humanity.

The dedication ceremony will be performed on Sunday afternoon—the last Sunday of August—just as the laying of the cornerstone occurred a year before, and with indentially the same arrangements. The electric trains will carry the members to Wheaton where the busses will take them to the building and back to the station. As before, the railway company will make a special rate of one dollar for the entire round trip, including the bus rides. But what a different sight will greet the delegates this time!

## Opinions Differ

Two excellent members—Mr. A. Ross Read and Mr. George Shibley—have different opinions about Dr. Besant's policy in carrying on the activities of the Theosophical Society. Mr. Read expressed his views in the previous number of THE MESSENGER and Mr. Shibley's ideas appear in this issue. Both are old members with many years of self-sacrificing service behind them and they are equally loyal and devoted to Theosophy. They merely see things from a different viewpoint and therefore put the emphasis in a different place. Isn't that the case with all of us? We differ about things because what seems of small importance to one appears very vital to another.

Now that these worthy members have expressed their opinions, it is to be hoped that the matter will end there. Nobody seems to be quite so indifferent to opposing views as Dr. Besant and certainly nobody has



less objection to frank criticism; but nevertheless there are two reasons against getting into an extended debate. One is that it nearly always engenders more or less of ill feeling (which is particularly unfortunate among Theosophists) and the other is that our limited space is very much needed for constructive theosophical activities.

### *Teaching By Example*

THE course of both Dr. Besant and Bishop Leadbeater, in paying not the slightest attention to false accusation, abuse and misrepresentation, is a teaching by example that should deeply impress all Theosophists. Recently many of our members were distressed by the appearance of an interview in *Collier's* with Jas. B. Pond, the lecture manager, in which he maligned Dr. Besant. The most absurd and glaring misstatements were made — that she desired a degree and started a university which gave her one; that she wished to be a priest and started the Liberal Catholic Church and became a priest in it, etc., etc. Marie Russak Hotchener wrote a detailed refutation of the silly assertions to *Collier's*, sending a copy for THE MESSENGER, but Dr. Besant, having apparently been advised of the facts by Mrs. Hotchener, cabled her desire that it should not appear. I had, upon the appearance of the article, written *Collier's* briefly that the school, founded by Dr. Besant in the Nineteenth Century, long ago passed into the control of the Government and that her degree of D. L. was only recently conferred, and that she had nothing to do with founding the L. C. C. and is not even a member of it. Mrs. Hotchener's excellent letter went very fully into the matter and she spoke from intimate personal knowledge. But now comes Dr. Besant's calm injunction to pay no attention to such falsehoods! Who among us, having a falsifier, a personal defamer, in a corner with the facts in our hands to show him up to the public, to make him apologize, to force him to retract, would quietly say, "don't notice it, get on with the work." That is something to think about.

But we should not miss the point that in utterly ignoring false assertions about herself put in offensive and injurious phrases.

Dr. Besant is dealing with a purely personal attack. When it comes to false statements about the Society or its leaders who are known to the world as such, she does not hesitate to speak plainly and vigorously as the pages of her magazine and many official papers abundantly show.

### *The Purchasing Service Bureau*

THIS new Headquarters activity is at once one of the most important we have undertaken and one of the most difficult — important because it is the one sure means of getting the proposed high-class magazine on the news stands throughout the country as a method of popularizing Theosophy, and difficult because it means *establishing a new habit* for some thousands of people. It is not a thing that can be done in a month nor possibly in a year.

Habit is a very powerful thing when so fully fixed that it works automatically. What one has been doing for many years he goes on doing almost unconsciously and it takes almost superhuman effort to reverse the current of his thought and action. Purchasing non-theosophical books — novels, dictionaries, encyclopedias, bibles, histories, etc., through the Theosophical Press is a case in point. We have been trying to educate our members on that for two years or more; but while it has been said again and again that such purchasing through Headquarters will bring the books prepaid to their homes at exactly the prices they cost at the local stores, and although it has been announced again and again that the profits on the small trade thus established often runs above fifty dollars a month, there are probably not two hundred in nine thousand who have got the new habit fixed so that when they want such a book they think at once of the Theosophical Press.

Dr. Stone has a real man's job in getting our members to form the habit of buying, not only books, but such other things as they conveniently can through the Purchasing Service Bureau; but with his energy and enthusiasm he will succeed in due time and the membership will be both satisfied and gratified with the results, for the magazine can without the slightest doubt be started with the money thus earned and be sustained with it afterward, for the revenue



from such a source is far beyond what those not acquainted with such matters would imagine. The fact that a mere fraction of the membership buying non-theosophical books yields the profits above mentioned should make that clear.

Many encouraging letters have come from our members about the Purchasing Service Bureau and only three or four of the opposite kind. Of course, if any member does not wish to help in that way he is quite free to let it alone; but if he knows of another way in which we can raise the necessary money, Headquarters will be much pleased to have his plan — and also to have a substantial cash donation toward the magazine from all who would rather do it in that way!

### *Death Not a Cure*

THERE is a newly organized Anti-Capital Punishment Association in Cleveland, Ohio, and Judge Frank L. Stevens recently addressing a meeting under its auspices declared that capital punishment had been given its trial and had failed. Neither the noose or the electric chair are effective as a cure for murders. Judge Stevens said that five-sixths of the states have the death penalty in force and yet murders have increased from two per hundred thousand population, fifty years ago, to nine at the present time. "There are many crimes more serious than murder," said the speaker, "because they affect more people. The adulteration of foods with substances that undermine the health of many is a more serious crime than slaying a single individual."

### *Books Did It*

WAS it part of your contribution that did this?

A letter from a Pennsylvania town tells of the efforts of the writer to get into touch with the Ancient Wisdom. Two years ago she had read a newspaper article "stating that there were people living now who really believed there is a sound basis for the belief of the ancients that fairies exist." . . . "I thought that a charming fancy and had ever since been upon the watch for anything more on the subject but never

found anything and did not know where to inquire."

One morning she awakened in a state of mental excitement and with the impression that she might get the desired information in the town library although she had already searched it in vain. She went again, however, "and found that the very evening previous some books had arrived from your Society — *Invisible Helpers*, *Theosophy Simplified* and *Man's Life In This and Other Worlds*. . . . And there dawned before me a subject so wonderful and lofty in its scope and grandeur, that the other, though included, was swallowed up like a grain of sand in an ocean."

The books which led to this happy ending of the quest were placed in the library by Mr. J. H. Talbot. Week by week he is adding to the territory in which theosophical literature is made accessible to the public. The books are purchased at wholesale prices and Mr. Talbot's expenses are met from our Public Library Fund, to which only a very few members are contributing. It was C. W. L. who said — "we can have no better missionaries than our books." What a debt we owe to such books!

### *Getting Experience*

BEING one of the National Presidents of one of the fragments of the Theosophical Society is, as my colleagues in other countries will surely agree, a really wonderful opportunity to get experience — and incidentally to work off some of the karma that stands on the wrong side of the moral ledger account! It does not much matter what one does or says or does not do or say, somebody is sure to think he should have done or said something else. The explanation, of course, is that the Society contains almost every imaginable type of mind and emotion and nothing whatever will please all of them because they see every particular transaction from different viewpoints. Add to that the fact that their critical opinions are formed with very partial knowledge of just what has occurred and you have all the factors for an interesting time. It is doubtful if any other organization in existence contains so many people with radically different views about so many subjects and with so much emotional



intensity pulsing beneath the surface. That is probably why anything that is in the least outside routine draws fire from somebody and a few barbed arrows are sent into Headquarters posthaste. If some non-Theosophist attempts to get the use of our lodge rooms, ingratiate himself into influential control of a minority of the members and then takes a course that starts a row and actually kills the Lodge (that happens again and again) and in THE MESSENGER the truth about him is told, with barely enough of the truth to make it a sufficient warning to places where he will yet go, one type of members wants to know if the National President has no sense of Brotherhood at all, and another type wants to know why he didn't do a regular man's job while he was it, and tell the really paralyzing part of the truth about the offender which they happen to know was on file at Headquarters.

Again a devoted member thinks the National President lacks sympathy with the Liberal Catholic Church, which he regards as the very highest expression of the purest Theosophy, while another correspondent says: "What I can't understand is why a real Theosophist needs any other form of religion. I detest all denominational creeds." (The quotation is verbatim.) And thus it goes about practically everything with which we must deal.

Not so often, but occasionally, someone wholly misunderstands what appears in these columns. A good illustration is furnished by a letter answered this very day. It reads as follows:

The items "Consolation" and "Loss and Gain" appearing under the general heading "Headquarters Notes" on page seven of THE MESSENGER for this month thoroughly shocked me. I can't refrain from expressing my displeasure at the president of the American Theosophical Society when he makes light of, and gives to publicity sarcastic, unkind and cruel remarks about, faithful and honest servers of the Society and the cause which you officially represent. No doubt *Theosophists* will resent such conduct.

To this critic went the following reply:

I am much surprised by your letter of criticism and I ask you on what ground you read into my writing in THE MESSENGER "sarcastic, unkind and cruel remarks" about the workers who resigned—a charge which I indignantly deny. I ask you to read again the two "Headquarters Notes" in the June MESSENGER on which you base your criticism and to observe that in the item under the caption "Consolation" two points, and no

more, are developed—first, a complimentary reference to the abundance of really good material in the Society and, second, that the gain is a physical one—the lower average age of the new people.

The other item, "Loss and Gain" is written in a facetious vein and it is surprising that anybody could mistake that fact; because, even if the words did not convey it fully enough for the most careless reader, the final paragraph begins with the word "Seriously" which *always* means that what precedes it is humorously intended.

It may interest you to know what prompted that note, "Loss and Gain." There had already been resignations, suddenly, of three of our chief workers at Headquarters and the impression had gotten abroad that our staff efficiency was seriously impaired. When a fourth seasoned old worker resigned it would naturally strengthen that impression. Expressions of sympathy had been arriving. A very prominent Theosophist wrote me that we must expect such shocks as we progress spiritually. Well, as a matter of fact there was no real harm done and the best method seemed to be to treat the whole matter lightly.

You are the only member who has written in criticism of what I said and, I trust, the only one who misinterpreted it. I cannot quite see how you could do that in the light of the language used, even if you missed the spirit of the thing, nor how you can harmonize your interpretation with the complimentary things said about Mr. Hill in the last paragraph or with what I wrote about Mrs. Couch and Miss Goold after their resignations, on page 242, April MESSENGER: "Two more faithful and efficient workers never came to Headquarters."

I trust that you will do me the justice to reread the references which you have so greatly misunderstood.

May I express the hope that you will find nothing unpleasant in this letter? I assure you that it is written with a smile and with not the least shadow of annoyance.

And so the record runs from day to day. Of course criticism is quite legitimate—even by those who criticise an editor for criticising others! Criticism often helps one to see some point overlooked or to discover some of his faults of which he has been unconscious. So let them come. It's all in the way of getting experience and that's precisely why we are here. Editors, like all the rest, are learning something every day and this one freely admits that he still needs an enormous amount of experience.

L. W. R.

#### FROM DR. ARUNDALE

In a letter to Mr. Rogers, Dr. Arundale says:

My wife and I are greatly looking forward to our American visit, for we hear wonderful things about your Section. It will be a great happiness to us both to come into personal contact with many American brethren



## The Arundales

Bishop Arundale arrived in Sydney in February, 1926 and almost at once was elected General Secretary of the Theosophical Society in Australia. In nine short months he had galvanized the whole Society in that country into an intensity of life that is almost miraculous.

Bishop Arundale is a man of great power and capacity along many lines. He seems to be ready at all times to write articles or make a speech on any subject without notice! He keeps in close touch with what is going on in every country in the world—he never takes his finger off the political and social pulse. No wonder, therefore, that after a few months' residence in Sydney he knew as much about the national life of Australia as did those who had given years in Government service and in politics. On account of his very wide experience in politics and in education, and his years of close association with Dr. Besant's work in India and elsewhere, his writings and counsels were always illuminating and profoundly helpful to those who were endeavoring to spread and to practically apply the ideals of brotherhood through cooperation and service in all possible ways.

Among his many undertakings, a few stand out in my memory. He edited a magazine for the public—*Advance Australia*; he edited *Theosophy in Australia*; he edited the *Star Magazine*, and the *India League Bulletin*. He wrote for many newspapers and journals. He belonged to a great many societies in Australia. I heard him once half humorously remark, "Yes, I have joined many outside societies—if there is one I have not joined it is probably because I have not heard of it!" He believes, apparently, in doing the world's work in the world's way—by joining the organizations founded on humanitarian principles and those which exist for social and political betterment. As a member of such societies he has poured into them his own spiritualizing

vitalizing power and has helped to direct their activities in wise ways.

If Bishop Arundale has one outstanding characteristic, it is his power to inspire others. He is a sort of catalytic agent—when you contact him you come to life from the Monad down.

America will understand George Arundale, will love him and will never want to let him go!

Mrs. Rukmini Arundale is a Brahmin lady with centuries of Indian culture behind her. She is the embodiment of unusual, subtle spiritual influences; about her is a radiance, a joyousness quite indescribable. It is a type of influence one rarely finds in a human being in this part of the world—analogue, perhaps, to what one imagines might come from Our Lady.

India, where her heart really is, is probably the country which will be her chief concern in the future. She has been for several years laboring there for the awakening and upliftment of the women of India. She has already made a splendid beginning in this through her writings and lectures and organization work. Mrs. Arundale is a real personage, which you will realize when you meet her. Love her, you certainly will; you will love to look at her because she is beautiful—Madonna-like; you will love to have her in your midst because her presence is a blessing; you will love to talk to her because she is very keen and has a fascinating sense of humor; you will love to advise with her because she is very wise, loving and understanding.

Having known Bishop Arundale and Mrs. Arundale closely and been associated with them in some of their work in Australia, I can predict that the American Theosophical Society will open its heart to them and receive them into its innermost shrine and forever keep them there, regardless of the space that may, hereafter separate them from us.

MAY S. ROGERS

## The Work of M. C.

Though Mrs. Kiningale Cook, (Mabel Collins) is endeared to most Theosophists as the transmitter of *Light on the Path*, the major part of her life was spent in work as a humanitarian ardently supporting the Anti-Vivisection cause. Almost her last words before her eyes closed on this world, March 31, where *the whole creation groaneth and travaileth in pain together*, were "O, the poor darlings," on hearing cattle being driven along the road to the abattoir.

As one of England's greatest humanitarians, she was associated with Miss Cobb, the founder of the British Union for the Abolition of Vivisection, and later, in the same cause, she for years worked whole-heartedly with the Animal Defense and the Anti-Vivisection societies of London. Only those who knew her intimately realized her intense love for and sympathy with the lower creation, whether birds or animals.

As an author she has published some score or more volumes among which are: *Light on the Path*, *When the Sun Moves Northward*, *Through Gates of Gold*, *The Story of Sensa*, *Our Glorious Future*, *The Locked Room*, *The Idyll of the White Lotus*, *Fragments of Thought and Life*, *A Cry From Afar*, *The Builders*, *As the Flower Grows*, *Green Leaves*, etc.

She shrank from all publicity and self-advertisement, as is the case with true mystics and the mark of a really great soul. Her friends rejoice that she is freed to continue her life-work on higher planes where conditions are favorable, as they were not here.

A very close friend of hers, Mrs. John W. Lovell, of Yonkers, N. Y. passed over a few days later so that these two souls, in earthly incarnation separated by great distance, now find themselves together in the beautiful world which they have entered.



## Headquarters Notes

A letter from Mr. Frank M. Mettler, attorney at law, who is president of the Helena Lodge contains the following sentence: "Permit me to congratulate you on the new idea of the 'Purchasing Service Bureau'; I believe you have the right idea, and wish you every success. Healthy progressive growth is the law of nature, of evolution; but there must be an organization which will grow and which can grow. You have it."

In a communication to the *Ohio State Journal*, Mr. A. Ross Read incorporates the editorial "Hanging Children" which appeared in a recent issue of THE MESSENGER. Mr. Read's eminent position in the political councils of Ohio gives him an opportunity that not many of us enjoy, and a letter from him says that the editorial has been reprinted by the Akron and Cleveland papers. For many years, Mr. Read has been an earnest worker for the abolition of capital punishment and the case of Floyd Hewitt, now under sentence of death, which was imposed when he was fifteen years old, gives him excellent material for the work.

A correspondent wishes to know if the Theosophical Society has any special form of procedure for funerals. Various such forms are given in the *Lodge Procedure Book*, a copy of which members should be able to find on file in their Lodges. It not only embraces the subject of funerals but many other important things necessary for Theosophists to know.

A correspondent writes: "The only solution of the Lindbergh phenomenon is that he must be the reincarnation of Abraham Lincoln. All the settings, acts, and spoken words indicate a divine program." The opinion is interesting, but one would expect Abraham Lincoln to come back in a different role than that of aviator. He was essentially a statesman.

### Dr. Baker Passes On

The Secretary of the Washington Lodge sends a paper from which the following lines are taken:

Dr. William W. Baker, president of the Washington Lodge, Theosophical Society, died today at Sibley Hospital from injuries received last night when he was knocked down by an automobile in front of his home, 1841 North Capitol street.

Dr. Baker was one of the oldest members of the Theosophical Society, being of the same age as Dr. Besant. He was also one of the most loyal and helpful. A few years ago he succeeded in having published in each issue of the leading Sunday newspaper of Washington, an instalment of a digest of Dr. Besant's *Esoteric Christianity* which he prepared and which thus reached hundreds of thousands of readers. He was also always ready with financial help for theosophical work to the limit of his means and his class teaching helped many toward the light.

It must be a most satisfying thing, when one reaches the astral plane, to look back upon a physical plane career so loyal and helpful.

## Giving Away Books

The demands upon MESSENGER space has for three months crowded out reports of the excellent work that is being carried on regularly by Mr. J. H. Talbot, and which is supported by the voluntary contributions of members to our public library fund.

In order to show the wide distribution that is being made, a report of books placed between the dates of April 24 and June 5—a period of six weeks—follows:

Town, State, Name of Library	No. Books Placed
Jamaica, N. Y., Queens Borough Public	8
Richmond Hill, N. Y., Queens Borough Public	8
Ozone Park, N. Y., Queens Borough Public	4
Neilsen Branch, N. Y., Queens Borough Public	5
West Hoboken, N. J., Public	5
Union City, N. J., Public	4
Hempstead, N. Y., Public	3
Oyster Bay, N. Y., Public	5
Freeport, N. Y., Public	6
Rockville Center, N. Y., Public	4
Baldwin, N. Y., Public	4
Mineola, N. Y., Public	4
Floral Park, N. Y., Public	4
Bronxville, N. Y., Public	5
Hackensack, N. J., Public	5
Nutley, N. J., Public	4
Madison, N. J., Public	4
Westfield, N. J., Public	4
Mt. Jolly, N. J., Burlington Co.	4
Palisades, N. J., Public	3

Oradell, N. J., Public	3
Jamaica, N. Y., Woodhaven Branch	5
Jamaica, N. Y., Cent. Reserve Collection	5
Glen Cove, N. Y., Public	5
Port Washington, N. Y., Public	5
Southampton, N. Y., Rogers Memorial	4
Bay Shore, N. Y., Free	4
East Hampton, N. Y., Free	4
Huntington, N. Y., Public	5
Smithtown, N. Y., Smithtown	5
Bridgehampton, N. Y., Hampton	4
Southold, N. Y., Free	3
Greenport, N. Y., Free	4
Farmingdale, N. Y., Free, J. H. Talbot	4
Middletown, N. Y., Ferall-Free	7
Port Jarvis, N. Y., Free	4
Binghamton, N. Y., Public	7
Ithaca, N. Y., Cornell Library	3
Ithaca, N. Y., Cornell University	7
Corning, N. Y., Public	5
Elmira, N. Y., Steele Memorial	10
Johnson City, N. Y., Your Home Library	4
Hornell, N. Y., Public	7
Salamanca, N. Y., Public	4
Olean, N. Y., Public	7
Silver Creek, N. Y., Lee Library	3
Dunkirk, N. Y., Free Library	6
Perry, N. Y., Public	4
Wellsville, N. Y., Public	4
Penn Yan, N. Y., Public	4
Dansville, N. Y., Public	4
Oneonta, N. Y., Huntington Memorial	5
Cortland, N. Y., Franklin Hatch Library	4
Norwich, N. Y., Guernsey Library	4
Owego, N. Y., Coburn Free Library	4
Croton, N. Y., Rodes Library	



## The Coming of the Angels

(Continued from page 26)

ted to them varying grades of power and of knowledge, from the divinities of the household, of the hearth, of trades and professions, up through the patron saints of industries, temples, towns and cities, to the national presiding deity.

The people of those days lived close to Nature, and were susceptible to her influence; at one period there were many who saw for themselves, and to whom the existence of dryads, naiads, nereids, wood-nymphs and fauns was a matter of personal experience; further the fabled license, which these ancient "gods" permitted themselves, has a basis in fact; undesirable relationships were actually established, in some cases, between a certain order of nature spirits and men. It was this which led to the issuing of a decree, forbidding materialization.

Those ancient people lived far nearer to the so-called "unseen." They knew that their cities and their homes were peopled by the "gods," and that they shared in their religious services; artists, poets and orators invoked them continually, and prayed for inspiration in their work. Much of the beauty of the race and of its art was due to this close communion between the people and their gods.

In later days they lost the vision and materialized the relationship, so that time has handed down to you but a faint reflection of the real history of the Greeks and their divinities. Those ancient men are now reincarnate amongst yourselves, and we, your ancient guardians and muses, draw near, striving to awaken the memory of those happy days of long ago, in order that ancient Greece may be reborn, and once more shed the light of beauty throughout the world.

This time we appeal to the *minds* of men, striving to illumine their understanding. Throughout the varied orders of our race there are many who seek the close communion of other days and who long to share the labors of their human brethren. In the mental world they send out the ancient call, and sound the well-known note, in order that the minds of angels and of men, hearing it, may be mutually attuned, as their feelings were long ago.

The minds of men are listening; they hear, as from afar, the angel's call, and dim memories of the past begin to stir within them. They hear, because, in their search for a solution of the problems of the present day, their minds are full of questioning. They know that there is something which they lack, and yet cannot give it a name; they miss their ancient comrades, yet know not what they miss.

In Greece it was Orpheus Who made the link; today, the Christ Who comes, shall join the mind of angel and of man, and lead them, thus united, to the promised land, the Kingdom of Delight. Not alone the Greeks had their ancient gods, but Romans, Egyptians, Chaldeans and Arabians; they, too, are incarnate, and shall play their part, in the synthesis of all the mighty peoples of the

past, which the Great Ones of the earth have planned.

Together, we stand on the threshold of a new world; together, we are witnessing the dawn of a fairer day than this earth has ever seen; for the beauty, the wisdom, the knowledge and the power of all the ancient races shall be evoked for the building of the fair cities in which the coming race shall dwell.

The glorious task of heralding that dawn is entrusted to those men of today who possess the mental vision to appreciate its significance. Already the angels are chanting its praises in the invisible worlds. They breathe forth with joy and wonder the tidings of the coming of the Lord and the glory of His birth.

Let men take up the song and proclaim with joyful voice the birth of a new era and the rediscovery of the brotherhood of angels and of men."

A matter of news which will interest many of our members is contained in the following announcement.

Two small, comfortably furnished rooms, with use of kitchen, are available in the home of a Theosophist, who, for many years, has been a teacher of the Ancient Wisdom. Arrangements for instructions can be made, if so desired; all terms reasonable. These rooms are ready for immediate occupancy. The house is ideally located for rest, recreation, etc. For further particulars communicate with Mrs. Maude Lambert Taylor, 485 South Wilbur Avenue, Kingston, New York.

### Foods that are Natural

A Restaurant that is Run on Honor

### VEGETARIAN

No Meats or Meat Fats Used

Large variety of dishes, fresh fruits and vegetables (none canned) nut roasts, delicious salads.

We shun denatured foods. Everything the finest obtainable. Prices most reasonable.

ENDORSED BY THEOSOPHISTS

### MAXWELL'S

Vegetarian Restaurant

35 E. Van Buren Street - Chicago

*Convenient for Delegates*



## Do It Now

*What?*

1. Sign the proxy and send it in. (See page 41 of this issue.)

2. (That's one thing accomplished—now) Write for hotel reservations, the rates are as follows:

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, Chi-

cago, Illinois, and be mailed early to assure accommodations as desired.

3. (Great—two things actually completed—what next?) Send one dollar (\$1.00) for your round trip ticket including bus ride to the Dedication ceremony at Wheaton. Dr. Arundale will dedicate the new Headquarters and you will want your ticket waiting for you.

4. The registration fee will be \$1.50, this to be paid when you arrive.

The banquet tickets can be purchased when you register.

And, friends, be *sure* to ask for a certificate when coming by railroad even if you live a short distance in order to help those who live a greater distance. (See last month's MESSENGER, page 10.)

## Canadian Theosophical Federation

All the lodges in the Federation report continued activity and enthusiastic support of Dr. Besant's program. In the West, the splendid cooperation constantly offered by the American T. S. has made it possible to include British Columbia in the itineraries of all international and national lecturers visiting the Pacific Coast.

*Hermes Lodge, Vancouver.*

The lectures of Mr. Gardner were especially well received and attended by the public, and the member's talks were among the most interesting that have been given in Vancouver. Canadians are looking forward with the utmost pleasure to the time when Mr. Gardner may visit this section again.

The visit of Mrs. Betty Hampton was one continual round of inspiration and instruction for the members. In six days Mrs. Hampton delivered twelve separate talks and lectures. The four public lectures were among the very best that Vancouverites have had the pleasure of listening to in recent years, and the audiences continued to grow throughout the series.

Dr. Nina Pickett followed closely upon the heels of Mrs. Hampton and she also has given the touch of her own inspiring and vivid personality to the lodge and the public, leaving many practical suggestions for utilizing and unfolding the lodge strength.

Another pleasant happening to report, is the visit and lecture on "Seven Ways to Enter the Kingdom of Happiness" by the Rev. Odo A. Barry of Victoria. Rev. Barry urged all to study the characteristics of the Seven Rays and then to endeavor to exemplify the Kingdom of Happiness by constantly pouring out the highest and best that our consciousness can reach.

*Krishna Lodge*

The members are looking forward with pleasure to the visit of Miss Mary Watson of the Hermes Lodge, Vancouver, who will spend a few days in Calgary early in July on her way to

Ommen, Holland, where she will represent Canada at the Star Congress.

On White Lotus Day an address was given to the members of Calgary Unity Centre on "Reincarnation" by Mr. James Rogers of this lodge, when the opportunity was also taken to pay tribute to the great Messenger who was instrumental in re-introducing this and other great truths to the Western World.

Some of our members have taken an active part in the formation of a branch of the Anti-Vivisection Society in Calgary, and of which a member of this lodge, Mrs. D. A. Anderson, was elected President.

## Proving Popular

The Vegetarian Cooking Club is showing signs of proving one of the most popular and most worth-while activities that Headquarters has undertaken for some time. The list of members is growing by leaps and bounds and the first set of recipe cards with the valuable food and diet tables on the back are being appreciated and soon will be found to be indispensable. Sane and scientific eating is just as important as sane thinking, in fact is an indication of the latter, and that is what the cooking club is endeavoring to teach its members—how to eat foods that will supply what the body needs in the way that it needs them.

Those who are working for the club here are combing the most reliable books on vegetarianism, diet, and food constituents in their efforts to distil from the maze of available material the truth about correct eating and to broadcast it to those who are awake to the fact that a sound physical body is an expression on the physical plane of a developed spiritual life.

The first contribution for a beautiful specimen tree on our Headquarters' grounds was sent in by Mrs J. D. Leland.



## What Lodges Are Doing

### *Hood River, Oregon*

A new Lodge has been chartered at Hood River, Oregon, to be known as Hood River Lodge.

### *Minneapolis, Minn.*

The Vahan, the vehicle of the Theosophical Lodges in Minneapolis has resumed publication. The May and June numbers are very interesting and do a great deal in keeping up the spirit of members unable to attend Lodge meetings.

### *St. Louis, Mo.*

Recently St. Louis had the rare opportunity of hearing both Fritz Kunz and Dora van Gelder during the same week. Both gave public lectures and talks to members which were enthusiastically received and provocative of great interest in theosophical work.

### *Tacoma, Washington*

The Theosophical Society in Tacoma has been sponsoring a most successful series of Sunday evening lectures during the past few months, among those speaking in May being: Mrs. Bessie L. Edmonds of Seattle, Miss Isabel Griffith, Mr. Prestis Tucker, Miss Margaret V. Sherlock of Seattle, and Dr. Nina Pickett, National T. S. Lecturer. Dr. Pickett remained four days following her lecture for class work.

### *Miami, Florida*

During the week of May 15, Miss Elaine Scribner did some fine work in a series of lectures for the Miami Lodge. Especially interesting was her lecture on "How to Dominate the Subconscious Mind." As a result of her lectures, eighteen new members have been added to the Lodge and as many more applications were requested as were turned in, which will no doubt be handed to other Lodges. Miss Scribner has stimulated the workers in this Lodge to a great extent and they hope the rest of the year will be filled with fine work as the result of her efforts.

### *Columbus, Ohio*

We wish to correct a misstatement made last month in THE MESSENGER to the effect that Columbus Lodge was alone responsible for the sponsoring of the lectures of Mr. Gardner and Mr. Rogers in that city. Harmony Lodge, sister to Columbus Lodge, cooperated equally with the latter on both lectures. Mr. Rogers' lectures have since come to a close and the Lodges report that the interest shown and the book sales at these lectures were very satisfactory. A great many new-comers were seen in the audience who took away literature for further reading. There can be little doubt that Mr. Rogers' work there was stimulating.

### *Oklahoma City, Oklahoma*

Rebecca L. Finch of Oklahoma City responded to an invitation from Lawton Lodge and made two lecture trips to that city during the month of May. The first was for a celebration of White Lotus Day. On the 26th she delivered a public lecture and organized a Round Table of eleven members. This is especially good work.

### *North Vancouver, B. C.*

White Lotus Day was celebrated on Sunday, May 8, by a well attended meeting at which members read short papers on the lives of the Founders and Leaders of our Society, and gave readings from appropriate writings. Two lecturers were also heard this month, Mrs. Leyton, of London, and Miss Smith who spoke on Astrology.

### *Hollywood, Calif.*

On June 30, the Junior Theosophical Fraternity presented the biggest hit of the season, a Minstrel Show with twenty-five artists, under the direction of Miss Rena Foxworthy. For spectacular effects, enticing costumes, clever songs (some most Theosophical), and spicy wit,—well it was fine.

## Fritz Kunz and Dora van Gelder Wed

Readers of THE MESSENGER will be interested to hear of the marriage in Chicago on May 16 of Miss Dora van Gelder and Mr. Fritz Kunz.

During the summer they will tour Seattle and assist at two Camps there; and in September they will resume traveling and lecturing separately. Miss van Gelder will continue to be known by her own name.

Mr. Kunz will visit northwestern cities in September, the middle west in October, Ohio in November, Southern States in December, January and February, New York and vicinity in March.

## FOR SALE

Owner offers his beautiful country home adjacent to the American Theosophical Society's Headquarters in Wheaton.

Large, modern, 7 room, hot water heated home, on 3 acres of beautifully wooded and landscaped land, including about one and one-half acres of lawn. Located on the S. W. corner of Main Street and Geneva Road. The highest point in Wheaton.

35 minute express service on the Chicago & Northwestern and the Aurora & Elgin railroads from Chicago.

Further information furnished by addressing  
**HARVEY C. MEYERS**

Box 427, Wheaton, Illinois

I also have 3 fine desirable residence lots in the main section of Wheaton which are for sale and are very reasonably priced.



# BUILDING FUND BULLETIN

No. 17

ISSUED OCCASIONALLY

No. 17

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	11,353.50
Balance	\$34,512.89

## A Barometer of Cooperation

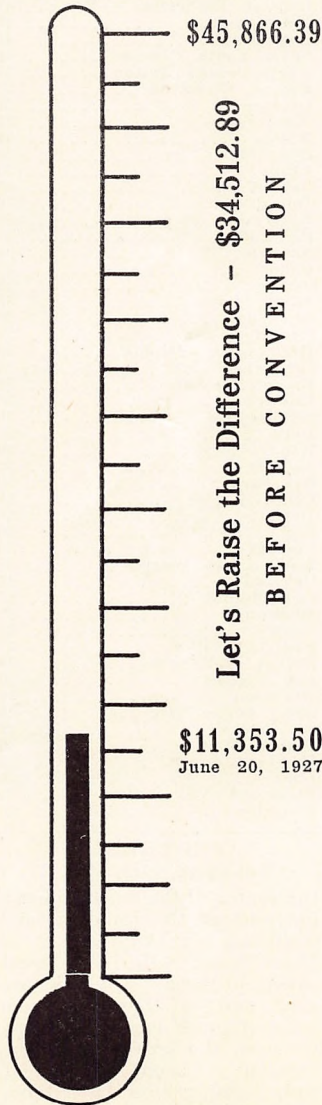
The "mercury" has advanced three-eighths of an inch in the *Bust the Barometer* campaign, or, to put the amount in dollars, we have received \$3,147 in pledges since the report of May 18 was made, at which time we showed \$8,206.50 pledged in the first period of our final drive. Slowly but surely the "mercury" is creeping towards the top where success awaits us. Shall we make the mark by Convention time? I wonder! E.S.

## RE-PLEDGE

In making a survey of our pledges we find that practically every person has played a part in making a pledge toward Headquarters Fund. The possibilities of new pledges are few and therefore it is evident that unless we gain a few more re-pledges we cannot hope to make our goal. Will members who find themselves comfortably situated please make a re-pledge? Those who have already pledged themselves to extreme limits are not expected to respond. The burden must fall on the shoulders of those who are *actually able to give*. We cannot, in justice to the work, make Headquarters a burden to any one individual. Surely, out of a membership of nearly nine thousand we have

## THE BAROMETER

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



**Bust the Barometer!**

a few more people able to give a thousand dollars each. Our final effort at raising the necessary funds will necessitate some hard work and "plain talk." Theosophists are accustomed to both and so we come boldly to the front and suggest how the needed amount shall be raised. It is obvious that we need some re-pledges from those who can afford to give, and so we ask you (if you can afford it and if you mean business) to do your share—yes, more than your share. Make a re-pledge today. E.S.

## RECINDED

The ruling in this department in the May issue is that each pledge sent in from a Lodge must be a donation from an individual to the Building Fund and not a gift by someone to him which is sent on, is not working well and this is notice of its recall.

The trouble, quite unseen when the ruling was made, is that some Lodges had already sent in pledges on that plan, and since it would be impossible now to undo that without great confusion and inaccuracy, and since, if the ruling stands, it would be unfair to the Lodges that have not finished the canvass and had not yet used that method, there seems nothing to do, in justice to all, but cancel the ruling.

## OUR TREES

As all readers of THE MESSENGER know, a fine grove has been planted and is now growing flourishingly on the highest part of the Wheaton Headquarters tract, every tree being donated by individuals or by Lodges. That makes one of the finest features on the attractive grounds. The knoll is on the north side and near (Continued on page 38)



## 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 125 of our Lodges are above the 25 per cent mark.

LODGE	Per Cent
Shri Krishna of Norfolk.....	90
Columbus .....	84
Canton .....	84
Ann Arbor .....	83
Service, Reno .....	80
Rockford .....	79
Big Rapids .....	78
Rainbow .....	77
Vipunen .....	75
Butte .....	74
Atlanta .....	72
Wilmington .....	71
Harmony, Columbus .....	69
Youngstown .....	66
Harmony, Toledo .....	66
Austin-Dharma .....	65
Lightbringer, Washington.....	64
Saginaw .....	63
Grand Rapids .....	62
Pacific, San Francisco.....	62
Beaumont .....	62
Besant, Houston.....	61
Arjuna .....	60
Dayton .....	60
Sheridan .....	60
Hermes, Kansas City.....	59
St. Paul.....	59
Houston .....	59
Colorado, Denver .....	59
Besant, Nashville.....	58
Santa Rosa .....	58
Fargo .....	57
Mt. Vernon, N. Y. ....	57
Port Huron .....	57
Gulport .....	56
Montclair .....	55
Oshkosh .....	55
Albany .....	55
Lansing .....	54
Selene .....	52
Memphis .....	50
Ames .....	50
Holyoke .....	50
Jacksonville .....	50
La Grange .....	50
Schenectady .....	50
Truthseekers .....	50
Warren .....	50
Yggdrasil, Minneapolis.....	50
Omaha .....	49
Oklahoma .....	48
Syracuse .....	48
Buffalo .....	47
San Bernardino .....	46
Maryland, Baltimore .....	46
Universal Brotherhood .....	45
Chicago .....	45
Portland .....	44
Evansville .....	44
Fort Worth .....	44

## LODGE

## Per Cent

Fresno .....	44
New Haven .....	44
Fairhope .....	44
Berkeley .....	43
Bozeman .....	43
Cleveland .....	43
Spokane .....	43
El Paso .....	42
Honolulu .....	42
Medford .....	42
Milwaukee .....	42
Alhambra .....	41
Palo Alto .....	41
San Antonio .....	41
Columbia .....	40
Genesee, Rochester, N. Y. ....	40
Indianapolis .....	40
Paterson .....	40
Surya Youth, Chicago .....	40
Annie Besant, Boston .....	40
Besant, Cleveland .....	39
Decatur .....	39
Worcester .....	39
Mobile .....	38
Riverside .....	37
Akron .....	37
New York .....	37
Duluth .....	36
Hollywood, Freeport .....	36
Paducah .....	36
Newark .....	34
Baker .....	33
Sampo .....	33
South Shore .....	33
St. Louis .....	33
Brooklyn .....	32
Hermes, Philadelphia .....	32
Crookston .....	31
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
Inner Light, Seattle .....	29
Oakland .....	28
Des Moines .....	27
Bremerton .....	27
Seattle .....	27
Salt Lake City .....	27
Besant, Hollywood .....	26
Los Angeles .....	26
Evanston .....	26
Army Lodge No 1 .....	26
St. Petersburg .....	26
Casper, Wyo. ....	25
Hartford, Capital .....	25
Lima .....	25
Richmond, Va. ....	25
Waterloo .....	25

## OUR TREES

(Continued from page 37)

the center of the tract, directly in front of the building, and stretching six hundred feet to Main Street will be a great sweep of lawn. On this, we need two or three specimen trees of much larger size than those in the grove. This has previously been mentioned, with the suggestion that a number of members club together in the purchase of a single tree, for only thus can it be secured,

unless somebody is ready to offer a fairly large tree-donation.

Mrs. Elsa Tudor Leland has the honor of having sent the first contribution for that purpose. Any sum whatever will be welcomed and added to it until it is sufficient to purchase the first large tree and transfer it to our grounds.

A note from a member says: "Enclosed please find Building Fund pledge and first installment on the same. I am eager to see the building completed, with the library containing all kinds of books."

## Letters that Cheer

My dear Dr. Stone:

Enclosed please find my pledge for the Building Fund. Thank you for calling my attention to it again. I am sorry the amount is small, but perhaps it will help a little. I am enclosing first payment.

Cordially yours, E. P. C.

Dear Mr. Rogers:

Enclosed is a check for \$25.00 for the Building Fund. I regret it is not more. I congratulate you on the reports of progress and shall look forward to seeing the new Headquarters when we go to the Convention in August. Your energy and success in putting it through have been remarkable.

Yours sincerely, K. L.

Dear Mrs. Campbell:

Enclosed find draft, \$46.00, for which you will please give me credit for the following items:

Pledge to Building Fund. \$40.00  
Dues ..... 6.00

Having funds on hand, I thought I might as well cancel my pledge and get it off my mind.

Sincerely, T. D.

Members with some literary ability who would care to review books for THE MESSENGER are urged to submit their names to the Editor. Here is another way to help Theosophy.



## BUILDING FUND BULLETIN

You have been very kind and modest in the collection of this account, and since the Lords of Karma have been generous to me, will double the amount. Enclosed find forty dollars.

With best regards.  
R. C. M.

## THE LAWN

One of the largest jobs in the intensified activities by which it is hoped to have both building and grounds in good order for the dedication by Dr. Arundale, is the extensive lawn to be put in. Three considerable jobs must precede it — the driveway, the laying of the water-pipes and the tile drains. The soil itself, through careful cultivation last year, is now in almost perfect condition, mellow and entirely free from weeds.

## THE ROOF

It would be difficult to describe the colors, or shades perhaps, in the slate roof which is now being put on the building. There seem to be several shades, among which blue and

purple are noticeable; but they are subtle rather than distinct and it is only in the mass effect that they are seen at the best.

ANY MORE  
LOOSE CHANGE?

T. S. Headquarters:

We are sending \$25.00 of our loose change for the Building Fund.

Yours truly,  
S. G. and M. A. G.

## Bankrupt and Happy

Can you picture the average business man giving his last dollar and being happy about it? A member writes, "Enclosed is another payment on my pledge. By the time I get my indebtedness all squared up for the month I will be about financially 'bankrupt' and *happy once more*!" — C. A. W.

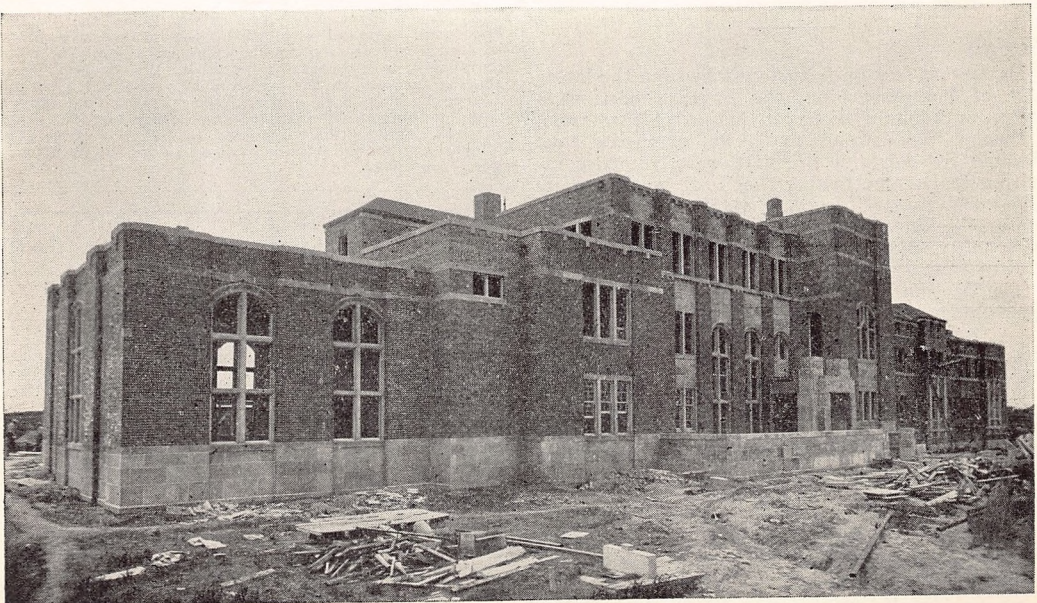
There is a whole sermon in these few words. He who gives without thought of return, nor looks to the morrow with anxiety, truly, he knows the joy of giving.

## Stop the War Please!

Even war has a way of interfering with the Building Fund. Read: "Dear Dr. Stone, In reply to your letter of April first, I am sorry to answer that I cannot pledge now, on account of my husband being at the Nicaraguan revolution. I don't know when, or whether he will come back or not; so until then, I could hardly pledge. If I am lucky enough to have him come back alive, I'll be glad to take a share. Sincerely yours, L. de E."

## THE DRIVEWAY

The driveway by which the building will be reached will enter the grounds near the southeast, on Main Street, curving slightly to the north until the ravine is reached, after crossing which it continues nearly due westward to the building, in front of which will be a circular terminal with a diameter of 100 feet. The little ravine will be crossed on a fill with a culvert sufficiently raised to form the lower dam of the lotus pond.



THE WHEATON HEADQUARTERS ON JUNE 20, 1927



# Theosophy Abroad

## Finland

On February 17, Bishop Wedgewood presided over a festive celebration at Aho in honor of Adyar Day. His lecture on the value of meditation was considered to be of exceptional value and highly appreciated.

## South Africa

The Annual Convention of the Theosophical Society in South Africa was held April 14 to 18 and from the reports so far received, it seems to have been a most successful convention. Among the speakers were Capt. Sidney Ransom and Mrs. Josephine Ransom.

## Dr. Besant

On the Sunday evenings of June, Dr. Besant is lecturing at Queen's Hall, London, on various phases of the new civilization.

On August 20 and 21 of this year, she will preside over the 25 Year's Jubilee Convention of the Theosophical Society in Germany. This Convention will be held in Hamburg and members of all countries are cordially invited to attend.

## China

The work of Hong Kong Lodge was carried on successfully throughout the year without interruption. The total number of meetings held exceeded two hundred, comprising lectures in English, public lectures in Chinese, devotional meetings, etc. The following Theosophical workers from abroad visited the Lodge: Miss Eileen Casey (Tokyo), Madame de Manziarli (Peking), The Rev. Oscar Kollerstrom (Sydney), Mr. N. Rama Rao, M. A. (India).

## Sweden

Dr. Besant is expected to visit Sweden the latter part of September and the Swedish Section is arranging to hold their convention at that time.

Bishop Wedgewood made an extensive tour through Sweden and the northwest countries inspiring and strengthening the T. S. work and its allied activities. "Bishop Wedgewood is strength, power, lucidness, benevolence, humor—a great personality, who is more than a personality," was said of him.

The Section is planning to build its own headquarters in the very near future.

## Switzerland

L. Rollier, Vice President of the Swiss Theosophical Society reports the work at Geneva is coming along in fine shape and that the General Secretary indicates that excellent work is being done by all the Swiss Lodges in spite of an epidemic of la grippe.

The General Secretary, after having visited Lusanne and Vevey, in the autumn, gave a Sunday evening lecture in the Athenaeum, Geneva, on "Theosophy and Historical Researches." The *Lusanne Gazette* printed a very sympathetic review of this lecture on January 13.

## Theosophical Activities

AN ANSWER TO MR. A. ROSS READ

By GEORGE SHIBLEY, F. T. S.

Director of the Research Institute of Washington, D.C.  
Member of United States Supreme Court Bar

In the last *Messenger* is published a statement by Brother A. Ross Read as to the proper scope of Theosophical activities.

I suggest that his description of Theosophy is faulty. He in disagreeing with the activities of our International President, Dr. Besant, says:

"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 assumes. . . In sadness I see her make Theosophy a secondary consideration in the mighty instrumentalities for prompting the welfare of humanity."

A complete answer is that he is mistaken as to the meaning of Theosophy. The term is synonymous with Mysticism—Occult Science, namely, the knowledge of God's universe that is derived from intuition or clairvoyance—the unusual methods of acquiring knowledge.

Surely her teachings to mankind as to the return of the Christ is knowledge that is derived from clairvoyance and is part of mystical knowledge, Theosophy; as is also her teachings as to the settlement in Happy Valley.

And the platform of the Theosophical Society is as broad as the above definition: no creed and each member free to think and act. President Besant has so stated repeatedly. For example, in her address of August 11, 1925, at Ommen Star Camp, she said:

"You may like to know what particular advantage it may be to you to be told these unusual things. It may give you a little guidance in a very tangled world." And "If I tell you of three things which some years ago received the Bodhisattva's blessing, as an indication which you can take . . . do not imagine that you are to lose your liberty of thought and action. These are vital to your progress in the future." (*Herald of the Star*, September, 1925.)

In the present New Age crisis, when the Coming has been hastened and all of the progressive forces in God's universe in touch with our planet are being marshaled to prevent, if possible, the Second Chaos that is foretold in the message of the Great Pyramid, I urge Brother Ross and all other Theosophists to get into action! Re-read, please, President Besant's splendid exhortation to action in her recent goodbye address on going abroad, printed in the June *Messenger*, front page.

## TO THEOSOPHISTS—

*Who are Masons, A. F. & A. M.*

Please send your names and affiliations so that we may bring down to date our records, which we have maintained for some years.

Attend our meetings, during the coming Chicago Convention period of the American Section of the Theosophical Society at suitable hours.

WELLER VAN HOOK, 32°

Akbar Lodge, T. S.

7124 Coles Ave., Chicago



# THE AMERICAN THEOSOPHICAL SOCIETY

## NOTICE OF THE FORTY-FIRST CONVENTION

The convention of 1925 ordered that the time and place of the annual meeting of the Society for 1927 should be fixed by the Board of Directors, therefore the following notice is given:

The Forty-first Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, State of Illinois, on Monday the 29th day of August, 1927, at 9:30 o'clock A. M. in the Hotel Stevens, South Michigan Boulevard at Seventh Street, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

### IMPORTANT TO MEMBERS

Please, each of you, *whether you intend to be present or not*:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said Convention.

2. Cut off the proxy and mail the same *immediately* to the Secretary-Treasurer at 826 Oakdale Avenue, Chicago, Illinois, with the word "Proxy" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

You are asked to comply with the above immediately, *whether you expect to be present or not*. This will in no way prevent you from voting in person if you are present at the Convention, and will *insure the necessary quorum.*

Faternally,

H. KAY CAMPBELL, *Secretary-Treasurer.*

By order of the National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby appoint

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-first annual convention of the said Section to be convened in the year 1927 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1927

.....(SEAL.)  
(Write name plainly)

Member of .....Lodge located at .....

(or state if Section member) .....



## FUNDS

## Publicity

Used in supplying inquirers with brief and attractive statements of the truths of Theosophy.

Previously acknowledged .....	\$428.29
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Mrs. Emma Bunt .....	3.00
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Berkeley Lodge .....	5.00
Mrs. A. F. Cook .....	2.00
Service Lodge, Reno .....	5.00
Mrs. Maude Krenik .....	.34
<b>Total .....</b>	<b>\$512.43</b>

## Public Library

Used in buying and placing theosophical books in public libraries over the country where they may be found by those who are lead to them.

Previously acknowledged .....	\$994.10
Mrs. H. Kay Campbell .....	10.00

**Total .....** \$1,004.10

## New Territory and Advertising

Used in opening up new territories to theosophical work. It needs your support.

Previously acknowledged .....	\$43.00
Service Lodge, Reno .....	5.00
Des Moines Lodge .....	10.00

**Total .....** \$58.00

## About Dr. Arundale

"I heard Bishop Arundale last night; he is full of fun; he had us laughing all the time and yet ground in some very deep truths. I think that lecture was to help get people in the attitude of taking things as they come; as you know in a

big crowd like this, there are some who think they are imposed upon, or upset, if they do not have tea or their bath at the proper moment and he hit all those things, but in a perfectly delightful manner."

—Extract from letter from

MRS. JENNIE T. DOUGLAS

## From Mr. Gardner

A note under date of May 20 from Mr. E. L. Gardner, who won so many friends during his recent American tour, brings the good news that he arrived safely in England on scheduled time. It reads:

I arrived home safely on Monday night after quite a pleasant voyage and just before leaving received your very kind letter. I ought to have stated in my note that I posted to you from New York, that nothing could have been better than the arrangements made throughout, for times and trains for passage. On not one occasion did the arrangements fail, for your office had foreseen apparently everything that a traveler requires in the way of information.

## Theosophical Diagrams

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Explaining the evolution of life and form, the relation of man to his bodies, the planes of nature, etc., etc.

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## PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....to represent me in 1927 convention and to exercise this vote thereat with full power of substitution.

(Signed) .....  
Original Proxy





*Translations and Tomfooleries* by Bernard Shaw.  
Published by Brentano's. Price, Cloth, \$2.25,  
through The Theosophical Press.

The title of Shaw's latest volume of plays is indicative of the book itself. He has made no attempt to be astute, but rollicks through his volume, borrowing other peoples metaphores, rather than coin his own, and enjoying his own foolishness immensely.

The two outstanding numbers are "Jitta's Atonement," a translation, and "The Glimpse of Reality," a tragedietta. Of the first, Shaw blandly informs his readers that, in order to pay a debt to a certain Austrian novelist, Siegfried Frebitsch, he has taken Mr. Fribitsch's plays and translated them into passable English for the American and English public. Also he found it necessary to make a few minor changes among them, the ending of the play to a happier mood. Presuming such, I doubt if Mr. Frebitsch himself would recognize the child of his brain. Shaw makes his characters convincing, he makes the "villainess" the heroine, upholds and extols her conduct. Shaw may believe that the opposite of virtue can be well rewarded. Then he lets down the tension, by a sane and luke warm ending. I am convinced that Mr. Frebitsch's ending was more satisfactory.

The tragedietta is a farce pure and simple, with a certain amount of subtlety and charm. This, more than any of the other plays, strikes the true Shawian meter.

"The Admirable Bashville" is a parody after the best Elizabethan manner. Shaw explains in his preface that he has borrowed from Marlowe and Shakespeare, so that if any man should quote him derisively, that man "should do so in peril of inadvertently, lighting on a purple patch from Hamlet or Faustus." There is good fun in this flowery Elizabethan piece.

The introductions to each play, by the way, are half the fun. In them Shaw confides just what he is attempting to do, or not to do. He lets his reader in on his secret, so that the reader may get into the same jovial mood as the author.

Of the other plays in this volume, "Press Cuttings" may be styled as witty by the English, but it is rather flat to an American; "Passion, Poison, and Petrification" is a regular Charlie Chaplin custard pie farce; and the "Fascinating Foundling" the author describes as a disgrace to himself.

When "down in the mouth" and in need of something to divert a harassed brain, try *Translations and Tomfooleries*. It will chase away the blues, providing, of course, that one likes Shaw.

E. H.

*The World in the Making*, by Count Hermann Keyserling. Published by Harcourt, Brace and Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.

"Die Neuentstehende Welt," in its American translation as *The World in the Making*, by Count Keyserling, is among the most remarkable books that has come to the attention of this reviewer for a long period. As a piece of constructive thinking, it is astounding in its vigor and surety, and as a bit of economic and socio-political forecasting, it commands the attention of the studious.

The book has three distinct parts: An autobiographical section called "My Life and My Work, As I See Them"; this embraces about half the book. It is followed by a short essay, "The Peter's Pence of Literature"; then in the last section of the book appears "The World in the Making," devoted to an exposition of what Keyserling calls the "ecumenic state" of the future.

In his autobiography, the author goes in some detail into the preparation for writing his *Travel Diaries of a Philosopher*, and for the founding of the School of Wisdom at Darmstadt. From a shy, sensitive boy, young Keyserling grew into a roistering German college student; a severe wound received in a duel forced him into a long period of physical inactivity. Then, naturally, he turned to the resources within his own consciousness and deliberately embarked upon a long-drawn-out process of making himself negative to the conditions he encountered in order that he might thus take them into himself and understand them better. It was during this phase that he made his tour of the world in 1911-12 and wrote his travel diaries, in which he exhibited an extraordinary faculty for merging himself into the spirit of the countries he visited.

Naturally a recluse, he was compelled by the war to live a life of seclusion at his home in Esthonia until the estate was confiscated by the Bolsheviks in 1918. Shortly after, a school was established at Darmstadt, of which the Grand Duke of Hesse-Darmstadt is chief patron. This unusual institution, The School of Wisdom, is, to use the founder's own words, "nothing more nor less than the living center of a new manner of life which issues from the spirit." Count Keyserling intends his school to be a factor in building the new civilization and to assist in setting the keynote for that new civilization now in preparation. Doubtless, on his forthcoming tour of the United States, Count Keyserling will expound the place and function of The School of Wisdom in its relation to the immediate future.

But the book gains its real importance from the last section, "The World in the Making," for



there Count Keyserling expounds brilliantly the condition of civilization today and the way a new civilization, "the ecumenic state," will arise upon our present state. The term "state" is not here used in a political sense so much as an all-inclusive term for a condition which will shortly prevail.

The author sees the world steering into a condition which has been deplored by many writers, a technical age. The dominant type will be what Keyserling rather expressively calls the "chauffeur type"; that is to say, the man who likes to be at the throttle of something, whether it be an engine, a business or an organization. The man who gets his enjoyment from the easily recognizable merits of technical things,—inventions of all kinds, modern appliances and mechanical contrivances. Outwardly the world will, in Keyserling's view, function more capably.

There must, nevertheless, be a corresponding spiritual growth, for the new forms will simply be a reflection of the new spirit which will shortly animate society. The "ecumenic state" is a catholic (universal) condition of society in which the attainments of consciousness will leap over national and racial boundaries and be available to all who can enjoy them. There will grow up what Yeats once called "an aristocracy of taste"; what Keyserling calls a "universal human culture." It will be universal in that its advantages will be transferable, i.e., not exclusive.

In concluding, Keyserling declares the work of modern Europe, that part of it which will survive the inroads of fascism and bolshevism, to be the raising up of a new determinant type to succeed the "chauffeur type." A new leader, embodying within himself the philosophy and wisdom of the sage, to be, in addition, an attractive figure to the masses. "He would be superior to all types that have hitherto existed to the extent that he would not be one-sided, but all-sided, not exclusively spiritual or holy, but just as world-mastering as he is profound, integrating into unity within himself the whole width and tension possible to mankind."

*The World in the Making* is an important work. It is a book for the thinker. It appeals directly to the imagination. Few are capable of the acute observation that Keyserling exhibits, few capable of the depth of deduction. He sees the future even now unfolding before us, he perceives dispassionately the factors which will enter into the making of that future, and he is directing his efforts to stressing spiritual values over material ones in the building of the new state.

The volume contains a portrait of Count Keyserling, and also a picture of his Estonian home. Here is a work that is stimulating, swift, readable and brilliant.

A. E. D.

*The Religion of Zarathushtra*, by I. J. S. Taraporewala. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.25, through The Theosophical Press.

A concise exposition of Zoroastrianism has been needed for a long time. This once great faith has long since passed its zenith of influence but its

potency lingers. The Parsis of India are the most numerous of the remnants still holding the religion of Zoroaster. It is by one of those that this new publication, *The Religion of Zarathushtra*, has been prepared for the benefit, largely, of Western inquirers.

Historical data concerning the first Zoroaster and the religion He founded are exceedingly fragmentary, and the author has not felt free, apparently, to draw from the occult lore at his disposal in various publications by theosophical writers. This book, however, is an admirable reference work for any student of comparative religions; it is small, complete and clearly written without an unnecessary display of erudition. He makes frequent use of Pahlavi and Sanskrit terms but explains them as he uses them.

The book is logically planned: The author first tells of the Iranians to whom Zoroaster came, and something of their history and culture. He devotes a chapter to the Prophet, Himself, perhaps the most interesting one of the book. He then expatiates on the teaching given forth, carefully defining his, the writer's understanding, of the Supreme, Ahura-Mazda, and the six embodied attributes to whom he refers as the "Holy Immortals," Good Mind, Power of Will, Holy Devotion, Spiritual Wholesomeness and Spiritual Health, and highest of all, Asha, forcibly reminding one of Tao. The teaching of Zoroaster has been summed up as "Asha," which may be liberally interpreted as "The Path," Good Thought, Good Word and Good Deed.

There is some attempt on the part of the author to square Zoroastrian teachings with Theosophy but on the whole he maintains a level attitude towards a faith evidently very dear to him and he ends his book with excerpts,—most valuable to the student—from the great scripture of this religion, The Avesta. The "Zoroastrian creed" may well be quoted here: "I am a Mazda-worshiper: I profess myself to be a Mazda-worshipping follower of Zarathushtra, both a devoted follower and an ardent believer. I solemnly dedicate myself to the true-conceived thought, I solemnly dedicate myself to the true-spoken word, I solemnly dedicate myself to the true-performed act."

The book is attractively bound; it contains one hundred and eighty pages and is of a convenient size for the coat pocket—features which recommend the book to the busy student.

A. E. D.

*The Mediator and Other Theosophical Essays*, by C. Jinarajadasa. Published by The Theosophical Publishing House, Adyar, Madras, India. Price, Cloth, \$1.00 through The Theosophical Press.

In *The Mediator*, the first essay in this latest of Mr. Jinarajadasa's gifts to our literature, he places before you his concept of the atonement. First calling to mind the descending and ascending streams of life, and the more crude presentation of that cosmic principle, he says:

"But the real truth underlying the Atonement of the Christ, 'who for us men and for our salva-



tion came down from heaven,' and 'was made flesh,' is that He atones mankind with God in a way that none but a Christ can. That great soul who becomes a Christ is the high priest of humanity, because the Life-streams, which go forth through all souls, return to their source not only through them, but also in some mysterious way through Him. A Christ is a Mediator, being dual in His Nature, both man and God. As having attained perfection, He is God; as the fruit of an evolutionary process, and as still of it, He is man. So a Christ becomes mankind's priest, praying at mankind's altar, and offering to God on behalf of the people. Yet at the same time He is the channel through which the Divine Blessing reaches the people."

The second essay is *The Bridge-Builder*. Our experiences, the author holds, "are only bridges, from the world of the senses to a supersensuous world. It is the man of many bridges who alone lives to some true purpose." Then comes *The Ending of Desire*, bearing new thoughts on that age-old question. Mr. Jinarajadasa seems always to find a new approach to our ever-present problems.

The other subjects are: *The Crucible of Immortality*, *Transmutation*, *The Captain of Our Salvation*, *The Window-Pane*, *The Framework of Our Days*, *Neti, Neti*, *The Point and the Circle*, *The Secret of the Ages*, and *The Joy of the Return*.

*Neti, Neti* will fascinate the reader who loves to revel in the abstract thinking of the Hindu sages. "Neti" is a word of negation, "Not so." It is used in Hindu philosophy for that one stupendous conception—man's inability ever to find Reality.

G. W.

*The Encircled Serpent*, by Oldfield Howey. Published by Rider and Co., London, England. Price, Cloth, \$6.00, through The Theosophical Press.

Because *The Encircled Serpent* forms part of the theosophical emblem, this book, which takes up the study of serpent symbolism in all countries and ages, is bound to be of special interest. There is a peculiar fascination about the study of symbolism, the more so, as it is an index to human thought and to its development and spreads throughout the history of man. *The Secret Doctrine* and *Isis Unveiled* have already made us accustomed to the thought of the serpent as one of the most universal of symbols; consequently we are not surprised to find four hundred and six pages devoted to a study of this symbol alone; nor to find the symbol itself as prevalent in Cambodia, as it is in Egypt and in India; in Greece, Babylonia, and the British Isles; among the Ophites, the Negroes, and the Chinese; the Polynesians, Australasians, and American Indians.

We are glad to note that the author's style is not pedantic and tiresome. While going into minutiae that would satisfy a scholar, the interesting accounts found on almost every page are extremely readable. We are here introduced to a world of mythology, fable, and magic lore, as

well as a good deal of history of archæological interest. The book furnishes another link to the testimony in support of a secret doctrine, a universal religion, once universally diffused, and now recognizable only in the traces it has left in the symbolism of different peoples. The book is beautifully printed throughout on art paper, and is profusely illustrated, which makes it all the more interesting. A feature worthy of note is a Bibliography at the end of each chapter (of which there are no less than forty) enabling the interested student to pursue his study in wider fields. *The Secret Doctrine* is mentioned in many of these lists.

A. H.

*The Book of Truth, or The Voice of Osiris*, by Anon. Published by Rider and Co., London, England. Price, Cloth, \$4.00, through The Theosophical Press.

One finds it difficult to know what to make of this book, the more so as it is offered in all seriousness, and must be taken in that spirit, at least by all those interested in probing the mystery of psychic manifestations. For the book consists of injunctions—some long, some short—purporting to come from a psychic origin, and clairaudiently received "by one," so the publishers inform us, "who had no previous acquaintance with the Mysteries of Ancient Egypt and Atlantis." Accompanying these lessons are forty-five very fine sketches, Egyptian in style and rendering, executed automatically by the same author, though he is said to have ordinarily no artistic ability. Were the psychic origin one of comparatively recent date, one might be able to apply some measure of critical analysis to the work as a whole, but, the frontispiece tells us, the book is "set down in the House of El Eros-El Erua, they being male-female, born according to the laws governing the Dhuman-Adamic race, this being their fourth incarnation," and is "dedicated by me, who am Osiris, unto the peoples dwelling incarnate upon the world called earth, and in sending it unto you, my beloved children, I am obeying the command of my beloved father, who is Ptah, the Eil Daudu of Atlantis." And in the foreword: "That which I have been commanded to write unto you, who am your especial teacher from divine heaven, shall deal only with events which have taken place on the world called earth since its creation at the will of the Father-Mother God, and I shall clearly set down the process of evolution and the beginning of evil as it did occur on earth by the misuse of the divine gift of free will."

The difficulty of fair and impartial criticism can now be somewhat appreciated. The book can only be understood by the individual reader in the light of his own judgment and predilections.

A. H.

Mrs. Harriet Tuttle Bartlett was in Cleveland recently as the guest of honor at a Question and Answer luncheon given by the study classes of Besant and Cleveland Lodges.



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## The Vegetarian Cooking Club

ELISE ATWOOD — Manager

Miss Elise Atwood, formerly of Lindlahr's Sanitarium, has been appointed manager of the Vegetarian Cooking Club. She will answer questions on diet, food values and combinations. The Vegetarian Cooking Club exists for two purposes —

*ONE* — To receive your favorite recipes, menus, household helps, and all the little things that have made cooking and living the theosophical life a joy.

*TWO* — We will print these recipes etc., on attractive cards together with *valuable information* on diet and pure foods and send them to you and those who need them.

We want everyone to become a member because we want your moral support. There are no fees and it is not necessary to purchase menu cards to join. Are you with us to "*Live Cooperatively?*"

The Vegetarian Cooking Club,  
826 Oakdale Ave., Chicago, Ill.

Dear Brothers: Your efforts to spread Vegetarianism and to "Live Cooperatively" have my hearty support. I will do what I can to help among my friends and from time to time send you recipes and suggestions. Fraternally,

I enclose \$1.00 for recipe card box  
and your 1st set of recipes. ☐

I enclose \$0.25 for your 1st set  
of recipes separate from box. ☐

Name .....

Address .....



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