

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN THEOSOPHICAL SOCIETY

Mrs. Carol Curtan
232 E 16th St
Oakland Calif

VOL. XV

SEPTEMBER, 1927

No. 4

The Convention

For once at least the expression "the greatest in the world" was literally true when the Forty-first Annual Convention of the American Theosophical Society was called to order in the Hotel Stevens, Monday morning August 29. The most exquisite spot in the mammoth building, with its more than three thousand rooms, is the Convention Hall, the beauty of which is far beyond that of many a king's palace. With 700 delegates present the strains of "America the Beautiful" opened the session. Miss Gail Wilson read an address of welcome by Charles Henry Mackintosh, who was unfortunately detained by illness. Dr. and Mrs. Arundale followed in response; greetings verbal and by wire came next — one from Warsaw, Poland, being from Dr. Besant's flying party — and the convention got down to business with the following resolutions:

Anniversary Day

Whereas, an event so important as the origin of the Theosophical Society should be appropriately celebrated throughout the world and,

Whereas, because the said Society had its birth in the United States of America it would be most appropriate for the initial step to be taken in this country, therefore

Be It Resolved, that this Convention suggests to the Theosophical Societies of all nations that November 17, to be known as Anniversary Day, shall annually be celebrated by Theosophical Lodges with a program appropriate to the great event to be thus commemorated. Unanimously Adopted.

Resolved, that a hearty invitation be extended to Bishop Leadbeater to attend the next Annual Convention of the Theosophical Society. Unanimously Adopted.

Resolved, that Theosophical Lodges that have no telephones, should advertise their lodge location in the general or business directories of their respective cities or towns, in order that travelling members and others interested in Theosophy may be able to locate them. Adopted.

Whereas the Wheaton Headquarters of the American Section of the Theosophical Society is now built, therefore be it resolved that the artists of the Society be called on to consider its decorations. Adopted.

Resolved that Section 13, By-Law 6 of the By-Laws of the American Theosophical Society be amended as follows:

Strike out Section 13 and substitute in place thereof the following:

Sec. 13 — Election of Directors. — At the expiration of the present term of office the remaining three Directors shall be elected for the term of three years at the annual meeting of members by the members in good standing June 30th preceding, either in person or by proxy, to hold office until their successors are elected and qualify. Laid on table.

Resolved, that this Convention expresses its thanks for the devoted work for Theosophy and the Order of the Star done by the Lady Emily Lutyens during her recent visit to America. Unanimously Adopted.

Resolved, that the deep appreciation of this Convention be expressed to Mr. E. L. Gardner, General Secretary of the English Theosophical Society and to Miss Dora Van Gelder, of Australia, for their valuable services during the past year to the American theosophical work. Adopted.

Greetings were cabled to Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa and Mr. Krishnamurti by the unanimous vote of the Convention and there was likewise unanimity in thanking the Stevens Hotel for its excellent care of the delegates.

Preceding the Convention the usual re-

ception was held on Saturday evening with addresses by Dr. Arundale and Mrs. Arundale and on Sunday afternoon the new Headquarters building at Wheaton was duly dedicated by Dr. Arundale with Masonic rights, the co-Masonic Lodge St. Germain, of Chicago, participating. The building was finished, but being, of course, still unfurnished. Delegates inspected it from bottom to top and groups lingered on the roof enjoying the inspiring view of the grounds and surrounding country.

Sunday evening Dr. Arundale delivered a lecture on "The Return of the Christ," Dr. Edwin B. Beckwith presiding. On Monday night Dr. Arundale spoke on India and on Tuesday night on "America, Her Power and Purpose," Mr. A. P. Warrington presiding. All of these sessions were open to the public.

After his address on Monday evening Dr. Arundale kindly consented to sell at auction a large number of Oriental scarfs, rugs, and objects of art, that had been imported from India for the occasion and the building fund profited to the extent of more than \$300. The play "The Unswerving Law" by the St. Louis Lodge netted \$341.30 for the building fund. A number of objects—a notable one being a fine portrait of H. P. B.—were handed in by various members to be sold. Mrs. Severance, of Milwaukee Lodge, got the H. P. B. portrait for \$70 and then presented it to the Society to be placed in the new Headquarters building. Many new pledges of cash to the building fund—a list of which may be found elsewhere in this number of THE MESSENGER—were made during the Convention and reached a total of \$4836.

On Tuesday the morning session was given to the subject of "How to Theosophize a Nation," on which Dr. Arundale, speaking in his usual entertaining style, urged as a first step the necessity of thoroughly theosophizing one's self! The National President spoke on the financing of projects necessary to reach the public with our philosophy, such as a magazine to be sold on the news stands, and commented on the complaints that are heard about the many different projects which are now asking for considerable sums. He assured the Convention that additional necessary financing could be managed through the profits of the Purchasing Service Bureau if it were properly supported by the members. The treasury had been receiving several hundred dollars a year, he said, through profits on the purchase of non-theosophical books alone. It was not a matter of guessing at something unknown, but was following the lines already proved to be successful, he said. The many hundreds of dollars of profits on the one thing to which the principle had thus far been applied could easily become many thousands of dollars profit annually on several things if members would resolve to help through this most practical method of financing. It would not, he said, take the place of paying dues and making gifts to the work, but it would enable us to enormously extend our theosophical work and to accomplish far more in new directions than would otherwise be possible. Dr. Stone explained in detail the work of the Bureau and various delegates added helpful suggestions. Nobody offered any

objection to the plan and Dr. Arundale gave it warm approval.

The banquet on Wednesday evening closed the Convention. Several speakers told humorous stories interspersed with some excellent sentiments and helpful suggestions. Mrs. Arundale rendered beautifully some Indian chants and Dr. Arundale, acting as toastmaster, needed for material nothing but a commonplace announcement to set the audience rocking with laughter. Dancing followed the banquet and slowly and reluctantly the delegates drifted from the happy scene.

If one word were all that could be used to characterize this Convention it would be the word "joyful."

Convention Gifts

During the Convention some fine gifts were made to the Society, the chief one being from Mrs. Mary V. Garnsey. It consisted of a Burroughs electric bookkeeping machine, Burroughs adding machine, an addressograph and machine for making stencils, multigraph, some typewriters, office furniture, china and silverware and miscellaneous articles.

A diamond ring at \$100 and a crocheted bed spread came next in value, but the donors either withheld their names or they were lost in the noise and confusion of the moment. A very beautiful white silk scarf, which was auctioned off at \$40 was also from a donor whose name did not reach the speaker's stand. The portrait of H. P. B. mentioned elsewhere as selling for \$70 was presented by the Englewood Lodge. A delegate gave a collection of silk flowers and ornaments and Miss C. F. DeWick made and sold beautiful hand-painted placards, with quotations from Dr. Besant, Mr. Krishnamurti and Dr. Arundale, to the amount of about \$50 which went to the building fund. During a lull in the buying Dr. Arundale took off a neck scarf, which may have cost a few shillings in India, and it quickly sold for \$30.

The Call

BY REBECCA L. FINCH

There comes a Call—so loud and clear

It sounds from 'cross the sea,
Where'er I go, though far or near,
Its echo follows me.

This Call a form supernal takes,
In lights that brightly glow.
My soul leaps up and joyous makes
Obeisance, deep and low.

From India's shore this Call has come,
From India, old and grey!
This land of Gods to be my home,
O'erhung by Himalay.

Within its shadows deep I'll seek
The One so dear to me.
With humble heart and spirit meek,
Girt 'round by chastity.

Then eagerly I'll tread the way
That trails o'er land and sea.
And in the shade of Himalay,
Become at-one with Thee.

The National President's Report

Just two years ago we began the largest undertaking in the history of the American Theosophical Society—the construction of a national Headquarters building at a cost of a quarter million dollars. The story is so well known to all members that details need not be repeated. It is enough to say that the project has been carried through to successful conclusion and that immediately after adjournment of this convention we will begin the work of removing to Wheaton. The financial status of the project is as follows: Total investment \$260,000, being approximately \$30,000 in grounds and equipment; \$205,000 in the building, and \$25,000 in furniture and fixtures. Of this total about \$117,000 has been paid in. The balance of the cash required was raised by the selling of bonds to our members at 6% interest, payable semi-annually. We therefore have an interest charge of approximately \$8,700 a year to meet until the pledge balance has been paid. This financial burden of over \$700.00 per month will, of course, grow less as time passes and finally automatically disappear as the remaining pledges are paid. The cash that accumulated through payment on pledges prior to the time it was required for payment on building construction was so placed that it has earned a total of \$2,288.00 which has been added to the building fund.

The growth in membership during the year has been larger than in previous years and this must be attributed chiefly to the presence of Dr. Besant and her nation-wide tour. A noticeable increase in the number of reinstatements began immediately upon her arrival and the general interest in Theosophy was quickened throughout the country. On June 30 last, the close of our fiscal year, we had reached the membership high-tide of 8,250 whose dues are paid in advance, while those with dues in arrears number 973. If membership were reckoned as it was some years ago the total would be stated as 9,493. It is sometimes said that a society as old as ours should have a larger membership. As a matter of fact the growth of Theosophy has been enormously more rapid than the growth of the Christian religion in its first half century. A philosophy of life that teaches self-sacrifice and appeals only to the highest spiritual aspirations can not expect growth comparable to that characteristic to movements that offer their followers the material prizes of the world.

The usual methods of presenting Theosophy to the public have been vigorously followed through the twelve months. Our American lecturers have been busy in all parts of the country and two distinguished members from abroad have honored us. Dr. Annie Besant made a tour that included all the principal cities of the nation and addressed audiences that reached a maximum in Los Angeles of more than 2500 people. Extensive press reports were given her everywhere. Mr. E. L. Gardner, Chief Executive of the T. S. in England, also made a tour of three months which covered practically the same itinerary. While his audiences were much smaller than those of Dr. Besant

they were nevertheless larger than those of any of our own lecturers and the space given him by the press very greatly exceeded that of our most popular American speakers. These facts show the importance of continuing the policy of bringing foreign theosophical lecturers to the United States and if our Lodges will continue to give the liberal financial support that will meet the heavy expenses of coming from and returning to their distant homes, there is no doubt we can have at least one visitor from abroad each year.

Through the two usual avenues publicity work has gone forward—the free distribution of pamphlets through the Lodges and the placing of free books in public libraries. The former method is well established and it need only be said that the latter should be used conservatively. Only those who have shown sufficient interest in Theosophy to attend lecturers or other theosophical meetings, or those who actually ask for literature or express some interest in the matter are proper subjects for such propaganda. To scatter pamphlets at random among people who are not at all interested, but who can easily be reached because they are assembled at a fair or circus, or beach, is a sad waste of good literature. We have statistics which have again and again proved that such work brings almost no results in proportion to the time and money invested. All Theosophical work is good, but we should give our energies to the very best.

The other branch of publicity represents a minimum of waste with a maximum of results and it deserves better support. A well placed theosophical book by such writers as Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Dr. Arundale or Prof. Wood, put in a public library, where it can be seen, constitutes a theosophical investment of almost incalculable value. It is good for twenty years work, at least, and may be read by scores of people, giving each not merely a hint of Theosophy, as a pamphlet does, but an extended presentation that is sufficient to fully state the case. During the year we have placed 1817 books in 299 public libraries. This work has all been done by Mr. J. H. Talbot, and notwithstanding his more than seventy years he is pushing the work more vigorously than many a young man would do and at the lowest cost of any of our activities. Strangely enough only two or three of our members are contributing to this remarkably efficient method of giving the public our literature in permanent form and I bespeak more extended support for it during the coming year.

Another thing that should have encouragement is the Lotus and Round-Table work. Children are peculiarly susceptible to nature's truths and there is probably no other theosophical work that will give such gratifying results. To broaden the child mind and free it from fear and superstition is a useful and noble work. We should have a Lotus group or Round-Table, or both, in each theosophical center. All our Lodges should lend

(Continued on page 82)



Published monthly by
THE AMERICAN THEOSOPHICAL SOCIETY
Wheaton, Illinois.

Entered as second class matter August 11, 1922, at the post office at Wheaton, Illinois, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917.

Copyright, 1927, by The American Theosophical Society

SUBSCRIPTION PRICE.....\$1.00 A YEAR

Change of address should be sent to THE MESSENGER, Wheaton, Illinois, two weeks before the date it is to go into effect. Both the old and the new addresses should always be given. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

Our Visitors

WE GAVE them the keys of the city and they left with the keys to our hearts. That is a one-sentence history of the visit of Dr. and Mrs. Arundale to Chicago!

Never have we had just such a convention. We have had larger numbers. We have had greater public interest. We have had thrilling moments under the magic of Dr. Besant's wisdom and eloquence. But never before has every particular member appeared to have such an ecstatic time! A psycho-analyst might find it easy to say just why that is so. It is not so simple for the ordinary mortal. Possibly it was due in part to the genial at-home-ness of our distinguished visitors—the ease with which they instantly became “one of the family”—in part to the personal helpfulness of the hard-headed, common-sense, handling of the problems of life, and in part to the never-failing humor of Dr. Arundale which kept the delegates in a smiling mood and frequently sent the convention into roars of laughter. A human being seems to most enjoy life when there is a continuous and rapid shifting of vibrations from one of his bodies to another, and when Dr. Arundale is speaking his auditors are awake from the

astral to the causal. One moment they are profoundly stirred by sentiments that arouse the loftiest emotions and the next instant they are laughing heartily over the quaint characterization of some human folly. Dr. Arundale is almost as much actor as orator. Much of the time he is talking with hands, with face, with arms and shoulders. Frequently he says something without uttering a sound and yet it is as intelligible and more expressive than words would have made it. Delegates exhausted the full list of adjectives in the English language in describing to each other their appreciation of his lectures and his various talks. The registration was above seven hundred and the opinion was freely and quite generally expressed that if he comes to another convention after this initial American tour he will be greeted by at least twice that number.

From the Arundales

The following telegram was sent back after our distinguished guests were a thousand miles on their westward journey:

“Happiest memories of a magnificent Convention and gratitude for the kindnesses showered upon us.—Arundales.”

Inhuman Cruelty

THE agonizing cruelty of the death penalty is occasionally emphasized in the case of some unfortunate with whose life Fate juggles as a cat plays with a mouse before crushing it. Such a case is that of Russell Scott, now awaiting execution in Chicago after his attorney had three times rescued him from death when the moment set for his killing had almost arrived—in one instance within a few hours of the fatal minute. Another case which, on account of the world wide interest in it may do much to arouse the common conscience against the infliction of the death penalty, is that of the two Massachusetts Italians. Repeatedly they have been within the shadow of the electric horror and then the hand of the executioner was stayed by some sudden turn of events. For *seven years* this ghastly game of tag with Death has gone on. One marvels that the uncertainty, the suspense alone, has not killed them. It is assuredly remarkable that both have not tried to end the agony by starvation.

In the case of Scott there is apparently no question of guilt. That was admitted. But what guilt can possibly justify such torture? And what manner of civilization have we that is willing to inflict it? In more ancient days there was much of physical torture. The race has risen above that and not a single individual in all the world now dares to raise his voice in its defense. But mental torture is far keener and crueler. The man who for years — it has been that in both cases referred to — stands in the shadow of the gibbet, not knowing whether he is to live or die, suffers a hundred deaths.

The most amazing thing about the Massachusetts case is that there should be an unwillingness to commute the death sentence to life imprisonment when those who insist upon death admit that the trial judge was guilty of grave indiscretion outside the court room and that witnesses who saw the assassins are equally positive in opposite opinions about their identity. A judge who has a prejudice against a defendant and ex-

presses it outside the court does not lose that prejudice because he comes into court, and a jury is invariably subtly influenced by the judge's real mental attitude, however much it may be veiled in careful language; and as for the contradictory testimony from reputable and apparently honest witnesses, if there is even the slightest reasonable doubt of guilt the desire to inflict death is extremely difficult to understand. It is not easy for those of us who are at a distance to form an opinion of the guilt or innocence of a defendant; but the real question is not that at all but whether in a civilization calling itself Christian any human being, for any reason whatever, can be for years subjected to the horror of soon being killed. With the alternative of imprisonment for life, if farther investigation should justify it, or release if the facts should warrant it, the death penalty becomes merely revolting evidence of the inhumanity of man to man.

— L. W. R.

What Is Purity?

By C. W. LEADBEATER

Purity is a word which is much misunderstood, or perhaps it is very insufficiently understood. It is usually taken to mean freedom from sensual thought and sensual feeling. It does mean that most certainly, but it also means a thousand times more than that. Freedom from unpleasant, undesirable feelings and thoughts is after all but a negative quality, and purity is not negative but rather it is a mighty positive quality, a burning fire which drives all evil far from us.

St. Clement of Alexandria said that purity is only a negative virtue, valuable chiefly as a condition of insight. He meant by that that unless a man is pure, is free from coarse thoughts and feelings he cannot achieve clairvoyance. It is true that clairvoyance of a lower and unreliable form has been developed by many of impure thought and feeling, but it is only when all these coarser vibrations are utterly transcended, when they are swept entirely out of the way that the higher and reliable type of clairvoyance can be achieved. Purity is not only necessary for that but it is necessary for all decent thought and decent living. Man is learning to think, and he should now be devoting himself to the development and practice of thought, the last and greatest gift bestowed upon him. He is also beginning to develop the germs of spirituality, and he should not now be falling back to the animal level in his thought and feeling. It is a matter of course for a gentleman, to say nothing of a religious man, that he should free himself from all lower thoughts and

feelings, but we, who are trying to reach these higher levels, trying to lift ourselves onward in the evolution which is God's will for us, need the positive purity, the purity which burns up the evil.

The dictionary tells us that purity means that which is unmixed, and therefore purity of thought is also one-pointedness of thought. It means that our thought is kept constantly on the higher things and is not allowed to drop down to the lower. We are all trying to live up to some ideal, to reach some higher level. Many of you have set before yourselves the hope of gaining the First Initiation. In order to do that, you must have this purity of thought which involves absolute one-pointedness. You must have your goal always in your mind; everything you do, every action, every feeling, every word and every thought must be calculated with reference to that great step.

Therefore purity, in addition to being the negation of evil, is also a tremendous power for good, an utterly practical and active quality. All decent people do their utmost to keep their thought pure and high, but all of you should cultivate not only the negative aspect of purity but the positive aspect also. You should make yourselves utterly one-pointed in your search for Truth, you should strive without ceasing to live the higher life, to reach the goal which lies ahead of you. — (Reprinted from the *Liberal Catholic*.)

What Lodges Are Doing

Miami, Florida

The Miami Lodge has secured a new room on the second floor of the Congress building which is located in the central part of the city, the number of the room is 201.

The first lodge meeting was held in this room on July 5th and everyone was delighted with the new location.

Ft. Lauderdale, Fla.

Ft. Lauderdale Lodge has organized a study class for the benefit of persons desiring to begin the subject of Theosophy. The class met first Monday evening June 13, with ten present, under the leadership of Mrs. Nina Bailey, President of the Lodge. This class is largely the result of the recent lectures by Miss Elaine Scribner.

SPECIAL THEOSOPHICAL EDITION

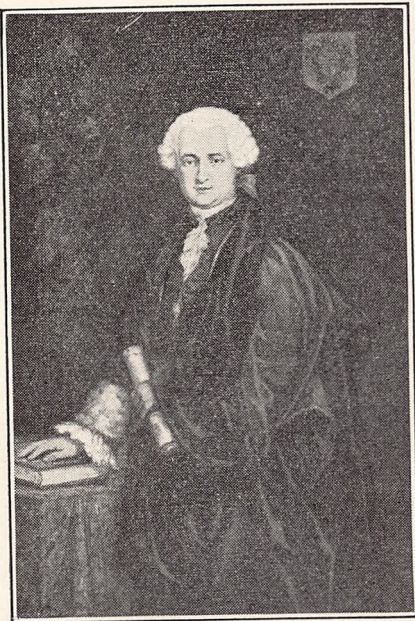
An Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy; to which is added a Treatise on the Qabbalah of the Jews.

BY MANLY P. HALL

For the first time in history as we know it there has been written a complete synthetic encyclopedia of symbolical philosophy. This massive (it will be 19 by 13 inches and contain 300 pages) and most extraordinary volume, now being printed by



MANLY P. HALL



LE COMTE ST. GERMAINE

this twenty-six-year-old Californian, "is dedicated to the proposition that concealed within the emblematic figures, allegories, and rituals of the ancients is a secret doctrine concerning the inner mysteries of life, which doctrine has been preserved in toto among a small band of initiated minds."

Not since H. P. B. wrote the Secret Doctrine has a mind of such synthetic power coupled with a magnificent measure of clarity been brought to bear upon the esoteric doctrines of the Ancient Wisdom. It is startling but true that a child can read and understand this monumental work.

The Special Theosophical Edition profusely illustrated with invaluable color plates and quotations from lost manuscript, is limited to 550 copies and will sell for \$75 payable in installments of \$15 a month. The book will be ready for delivery in January.

Further information on this amazing book will appear in succeeding issues of THE MESSENGER, or address the Theosophical Press, Wheaton, Illinois.

Patience Worth

By CHAS. E. LUNTZ

In the June issue of *THE MESSENGER* appear two exquisite poems by Patience Worth, one on the theme of The World Teacher and the other captioned Annie Besant. As I was present when these and other poems dealing with Theosophy were communicated by this inspired visitant from another world, it may be of interest to readers of *THE MESSENGER* to have some account of this decidedly superphysical phenomena.

First let it be stated that there is nothing savoring of spiritualistic practices in the method of communication. Mrs. Pearl Lenore Curran (now Mrs. Henry L. Rogers) who is the instrument employed by "Patience" is not a medium, does not go into a trance, but remains in full waking consciousness the while without the slightest perceptible effort. She pours out poetic gems pronounced by those who should know as of the highest order of literary excellence.

There are no lowered lights, cabinets, trumpets or any other mystical paraphernalia and Mrs. Rogers will break the thread of her literary flow anywhere, at any time, to answer a question or take part in a conversation, nonchalantly resuming perhaps five minutes later the very word at which she left off.

Patience never plagiarizes. She is always original with an originality of style, expression and even metre which has in it a sort of unearthly beauty. She deals with ideas as we might imagine an ego dealing with them. She tosses them about, plays with them with an ease and celerity that startle. I gave Mrs. Rogers the subject "Bishop C. W. Leadbeater." Mrs. Rogers is not a Theosophist and has not studied Theosophy very deeply, if at all. It is probable that to her as to most of the outside world his name, revered though it is by us, meant absolutely nothing. Yet in the following magnificent delineation Patience sums up his distinctive contribution to theosophical teaching with a Master's power of expression.

To Bishop C. W. Leadbeater

Man must have material
He would hold his God in his hand—
He would touch the side of his Christ.

Man must have material.
Even if he drinks the wine of Spirit, he must have
a cup.

Man must have material,
His wisdom must be upon scripts.
He must look upon it—he must weigh it,
And if it weigh one jot or tittle less or more than
his ain judgin'
Then his ain wits may take athin it be unfit.

Man must have material
And he who deals Spirit without material, making
it tangible,
Hath inherited from God the power.

Note the marvellous closing lines—"He who would deal spirit without material, making it tangible, Hath inherited from God the power."

Surely no finer summary of C. W. L.'s extraordinary facility for making clear the things of the spirit, without in the least degree debasing or materializing them, could hardly be conceived.

And who is Mrs. Rogers? Let Patience tell it. "Mine ain harp" she declares, when asked. "A woefu' one at times, but mine ain." Just a friendly, jolly American woman, bright, sensible, education about the average, ready to swap jokes, a keen sense of humor—"a good scout," would sum up her personality in a nutshell. Think of the kind of person you would expect Patience to use for her communications. Well, she's exactly the opposite of that.

I cannot go into the details of how she first came to be the instrument (I won't say medium, it conveys a wrong impression) of communication for Patience. It was long ago—back in 1914 or thereabouts. Those interested are referred to the book by Casper Yost, "Patience Worth, A Psychic Phenomena" (obtainable through the Theosophical Press) which gives these wellknown facts. Mrs. Rogers is very much of a celebrity. She has had as much front page publicity in her day as Col. Lindbergh and she bears her fame as gracefully. Scientists from hither and yon have investigated and psycho-analyzed her but they have never hypnotized her. She wisely refuses that experiment. She forms the sole subject of a hefty volume just issued by Dr. Walter Prince of the Boston Psychical Research Society—was in fact their "Case of the Year" for 1926.

Mrs. Rogers likes the Theosophists. She says they understand her better than the scientists. It was my privilege to "produce" her on two occasions for the benefit of local audiences. St. Louis Lodge is so strict in its ruling as to non-Theosophists occupying its platform that even Patience Worth could not appear under the auspices of the Society. So the writer personally undertook the responsibility and both events were highly successful. The theosophical poems, some of which are reproduced in *THE MESSENGER*, were not given on these occasions, however, but to a small circle of friends specially invited to meet Mrs. Rogers.

And who is Patience Worth? Well the writer has his own theory and everybody may of course hold whatever ideas they see fit on this fascinating subject. If it is of any interest, my opinion is that Patience (who says she is an English woman born in 1604, died 1649 in America) is as much a medium for a still higher Individuality as Mrs. Rogers is for Patience. I think she is a relay-station for some great soul who uses her to communicate transcendent ideas which have in them a touch of omniscience. Some of her products are probably her own. Others I feel sure she obtains from a Source which is outside of her own consciousness wherever this now may

reside. Her works show an intimate knowledge of the language and customs of the East, which she certainly never obtained in her English incarnation. A notable example of this is her book, "The Pot Upon the Wheel," a marvellous allegorical play illustrating some of the deepest truths of occultism.

After the first appearance of Mrs. Rogers she kindly informed me she would present me with one of the five copies of this work still in print, as a souvenir of the occasion. I begged for a few personal lines to be inscribed in the book from Patience Worth. Without a moment's hesitation Mrs. Rogers wrote the following typical "Patience Worthism" on the fly-leaf:

"From a potter to a potter through a potter
by the grace of the Great Potter.
— Patience Worth"

Library Books

As the fine new library at Wheaton has a capacity of about 12,000 volumes we need many more books before that number is reached.

It is a pleasure to acknowledge with thanks the following books:

Did Jesus Live 100 B. C.? by G. R. S. Mead.
From the Caves and Jungles of Hindustan, by H. P. Blavatsky.
The Great Law, by Williamson.
In Memory of H. P. B., by Some Pupils.
Love's Chaplet, by Mable Collins.
Life, Light and Love, by Inge.
The Science of Social Organization.
Yoga Vasishta.

Hilmer Herold, St. Louis, who kindly donated the *Yoga Vasishta* calls our attention to the fact that it is a very rare esoteric work and, in the words of H. P. B., "for the few only."

Le Comte de St. Germaine

The book "*Le Comte de St. Germain*" by Cooper-Oakley which has been out of print for some time will be reprinted and placed on sale sometime in November by The Theosophical Press.

Orders for this book can be placed in advance. The price will be about \$2.50 or less.

Eight Rules for the Prevention of Gossip

By A. R. WEAVER

1. Cultivate charity in thought and you will find a growing distaste for gossip and an intolerance will spring up strong enough to deter listening.
2. Read and *think* in every line and degree possible. Make an effort to become evenly developed. The more you know the more readily can you see the motives underlying the actions of others.
3. Keep poised and peaceful yourself—you can then control a conversation, but if the heat of partisanship overcomes you, you also will be drawn into the maelstrom.
4. Gossip needs *two* to thrive. Cultivate a general reticence.
5. Learn to love Truth in all its forms. Gossip is seldom all true, but often grounded on an unimportant fact magnified by some imagination.
6. Realize that gossip is only love of sensationalism and therefore belongs entirely to the astral plane—that plane which we are trying so hard to dominate.
7. Remember that hurting another also weakens us. It is said that one who kills makes thereby a wound in his own astral body that will manifest at some period.
8. Learn mind control. What we do not think we cannot speak.

— (Abridged from the *Kalpaka*.)

A note from a member in Salt Lake City mentions the passing of Mrs. Mary D. Pitt, 87, at her residence in that city. The newspaper clipping is without date, but it was evidently in the early part of August. Mrs. Pitt was probably the oldest member of the Theosophical Society. She was born in England and arrived in Salt Lake City at the age of 17. She was personally well acquainted with Brigham Young and all the leading Mormons of that early day when the present city was only a village on the frontier.



Beautiful New Emblem Stationery

Italian Bellum



NOTE SIZE

100 sheets and 75 envelopes in a useful box with a pen drawer. Special offer—only \$1.50 per box

50 sheets and 50 envelopes of the same quality paper in plain box only \$0.90 per box

LETTER SIZE

100 sheets and 75 envelopes in same box beautifully printed. Price extra low at \$1.50 per box

Order While They Last from The Theosophical Press

The Coming of the Angels

BY GEOFFREY HODSON

PART III

"Three qualities may be singled out from the many which characterize the members of the angel hierarchy: *vividness of consciousness and life, impersonality, and detachment*. The student of human development may see in them the very qualities so greatly needed by those who would march in the van of human progress, and, marching, guide their fellows to the fulfilment of their destiny.

There is a fiery quality in the mind and personality of the angels, as if they had preserved the primeval fire of the spiritual sun from which they were born. This fire gives to their existence a *vividness* and a sense of power almost unknown in the human race, save in those men of genius who arise within it from age to age.

The angel sees life as a corporate whole, not separating it in the clearly defined human manner into terms of time, space, events and personalities; though there may be angels of the shadow pursuing the path of separateness, the angels of light who now draw near to man, live and work in the spirit of complete and unbroken cooperation. The hierarchical order of their race is an ever present fact before their eyes, so that it is impossible for them either to doubt its existence or to fail to recognize its graded orders and their place in the divine plan. Hence, they are instinctively and naturally *impersonal*. Humanity has almost lost the knowledge that it is a spiritual community, a single family, an indissolubly united whole; it has also forgotten the existence of the graded orders of its race, its younger and its elder brethren; it sees not the link between the Savior and the saved, the subjects and the King. Thus each man tends to become a law unto himself and to view his prosperity and well-being as dependent upon and concerning himself alone, regarding no other,—until he bids fair to become a living incarnation of personal separateness.

Great, therefore, is the need that man should welcome this lesson of impersonality from his angel brothers.

Man passes his life in searching for freedom from woe. He seeks it by following the path of pleasure; from birth to death he pursues happiness. The angels offer him their guidance in his search for liberation from sorrow, from suffering and from disease of mind and body. They will lead him along a new road, teaching him that his sufferings are caused by his insistence upon the personal and individual aspect of life; that freedom from sorrow may be gained by the cultivation of impersonality, by training the mind to think universally instead of individually; and by learning to judge all events and experiences from the point of view of the whole instead of that of the part.

True vision is denied to the separated self and belongs to the universal Self alone. Man must cultivate the capacity to soar above that level

where existence appears as a series of events occurring to individuals, isolated from each other in time and space, and raise himself to the heights where it is seen as a whole, where individuals and events are known as successive shadows cast upon the screen of time by the one Light. Then and then alone shall sorrow cease.

Although the angels work unceasingly from age to age for the fulfilment of the plan, they know with utter certainty that its fulfilment is inevitable. If for a time their efforts seem to fail, even if temporary disaster overwhelm the field of their labors, they cannot lose heart or be unduly cast down, for they know the one Will to be resistless; so they are instinctively *detached*; in spite of this, eagerness, untiring endeavor and never failing patience characterize all their work: each labors with supreme efficiency, according to his grade, yet, through all their work, this quality of detachment is most marked.

Man merges himself with his work and tends to become enveloped by it, and as it so largely concerns the things of the earth and the personality, by becoming immersed in it, he tends to lose all sense of the true purpose of existence. To him the plan of God is God's concern, not his; he forgets that he is God; nor will the memory of his divinity return, until, he acquires the quality of detachment.

Vividness, impersonality and detachment, when developed, will bring to human life a fourth great characteristic of the angel race—the quality of *Joy*. Joy must characterize the man of the future, as it has characterized the angels of all time; they bring joy to man, longing to share their unbroken sense of divine gladness, of spiritual ecstasy with him.

Those who see the vision of the future, of a glorified humanity, and would labor to bring about the release of their brethren from the awful burden of woe, which appears to be inseparable from the human path of development, will welcome the coming of the angels and will strive to fit themselves to receive the gifts they bring and to develop the qualities which shine forth in them so radiantly.

The angels await that welcome; they stand upon the threshold of human life, waiting, longing to enter in, to share with man their own inalienable freedom and joy, that by them, man may pass more quickly through his period of suffering and enter upon an era of unbroken gladness."

This article is a continuation of a series contributed by Geoffrey Hodson which consists of messages received by him from members of the angel hierarchy; a full description of the series appeared in our July number.

G. H.

(To be continued)

"I think the *Purchasing Service Bureau* is an inspired idea. There is legitimate business or the Manu would not have arranged a whole caste for that purpose — The *Vaishyas*." FRANK L. REED

The National President's Report

(Continued from page 75)

a helping hand to all efforts to spread theosophical ideals among the young.

At the last three annual conventions the subject of establishing a theosophical magazine for the general public has been brought up. It was first recommended in these annual reports three years ago and was so well thought of by Mr. Jinarajadasa that after leaving the United States two years ago he wrote the Board of Directors, urging action in the matter. Probably we all agree that a first-class attractive magazine devoted exclusively to teaching Theosophy and containing no official matter, sold both by subscription and on the news stands, would be a powerful factor in popularizing Theosophy in the United States; but such a magazine would have to be well endowed in order to become self-sustaining within a few years. I speak from an experience of many years as a publisher of newspaper and magazines when I say that it is no easy matter to start and push forward a class magazine to financial success. With a publication that appeals to the masses of the people it is a very different matter. It would be business madness to attempt a theosophical magazine for general circulation without first having in hand the money to meet the expenses for a considerable period of time, or in lieu of that resources constituting the equivalent of cash. With more than a hundred thousand dollars pledged and yet to be paid to our building fund in the near future, we are in no position to ask money for such a magazine, useful as it would undoubtedly be. We also shall, for a time, have to meet interest charges on our outstanding building bonds.

There are, however, other ways of financing projects than by asking for donations and it was to avoid continuous and insistent calls for cash that the Purchasing Service Bureau was devised. That plan offers a sound and perfectly feasible method of financing that would soon astonish our members with results if they will take the trouble to gradually but surely put it into operation. The effect of the plan would be to turn large sums of money into the Society's treasury, while actually somewhat decreasing the cost of merchandise to members. It would enable members to cut off many of the donations they otherwise would make in cash and it would enable us to finance the proposed magazine without asking anybody for a single dollar. But, unless our members awaken to the necessity for such financing we cannot hope to escape the increasing requests for money, which many are beginning to regard with a feeling of annoyance, if not alarm.

The Theosophical Press continues to be one of our most successful and satisfactory enterprises. It is sending out to all parts of the nation a steady stream of theosophical books and pamphlets which may be likened to water flowing into a barren country and changing it from desert to garden land. Although general business has suffered this year in the United States and many industries are partly or wholly idle, our sales have

been \$59,470.49 for twelve months. We have brought out American editions of all the new books by our best theosophical authors and have imported many thousands of volumes of other theosophical works.

Our Theosophical Correspondence School now enters upon its fourth year with new courses of study to offer to students of the higher life. Up to June 30 last a total of 768 students had been enrolled. We now have five courses of study embracing Elementary Theosophy, Intermediate Theosophy, Theosophy and Christianity, Comparative Religion and Thought Power. The latter are new and enrollments should begin immediately for the Autumn session. These courses have been utilized both by individuals and classes throughout the country and have increased a definite and efficient knowledge of Theosophy beyond easy calculation. Although the tuition is less than one-fourth what is charged by the commercial world for such instruction—only \$10.00 for a full course of thirty weeks—on account of the donation of services of the devoted corps of teachers, the school has earned for our treasury during its three years of existence \$3,225.21 above expenses. Moreover, we have made a present of the instruction to all lecturers and field workers and to various others unable to pay tuition and have presented sets of the lessons to all foreign Theosophical Societies.

Having accomplished along that theosophical educational line even more than we had hoped for we now look forward with confidence to our proposed training school at the new Wheaton Headquarters. This should hold its initial session next summer. Practical training will be given in the preparation of public lecturers, in platform work, in effective newspaper publicity, in voice training and in dramatic expression. Our own best talent along these lines will be supplemented by the best we can bring from the outside. There will also be classes for training officers and members in Lodge work and in putting Theosophy across to the public. Tuition charges will, of course, be based on actual costs and will therefore be very low. A summer vacation can thus be utilized by many members, combining a sojourn in the quietude of Wheaton with the acquisition of useful knowledge.

As our Headquarters physician, Dr. Edwin B. Beckwith, steadily refuses to accept payment for his services we must be content to thank him for much valuable work faithfully and lovingly done. All who have contributed to the various funds and those who have sent books to our library and trees and shrubs to beautify the Wheaton Headquarters are also entitled to warmest thanks.

Our Headquarters staff has so greatly changed during the year as to be almost entirely new. Indeed, excepting the two officers, the National President and the Secretary-Treasurer, only two of the old force of a year ago remain. Circumstances unforeseen and beyond anybody's control have so completely shifted the scenes that we will begin the new era at Wheaton with an almost

entirely new staff. Others will be needed there as time passes in the work of establishing an ideal of theosophical life. Our workers have a day of 7½ hours with Saturday half holiday, two weeks vacation annually with full pay, free medical attendance, high-class living at actual cost and an

ideal environment with the most healthful surroundings. We want to make Wheaton an example to the world of what life on the physical plane should be and of what, under theosophical principles, it can be—useful, kindly, prosperous, successful and as free and joyous as that of the birds in the woods and fields about us.

The T. S. Lodge

It's organization and opportunities.

By E. NORMAN PEARSON

Success, in any undertaking, does not merely "happen." It is made. Evolution is not a product of the blind interaction of force and matter. It is accomplished through intelligent direction. The growth of a lodge into a successful and efficient body of people, working for the common good of humanity, cannot be accomplished without careful planning and orderly development.

A tremendous increase in interest is now being shown in matters mystic and occult, and this is being reflected in an exceptional growth in T. S. membership. The present moment, therefore, may be an opportune one in which to present a few thoughts upon the subject of the factors necessary for healthy and efficient lodge growth.

A lodge is a scheme of evolution in miniature. It is not surprising, therefore, that an analysis of lodge development clearly indicates triple lines of evolution similar in function to those cosmic streams with which the Theosophical student is so familiar.

healthy growth, be a corresponding improvement in organization, in order that the form may develop consistently with its increasing stature. There must also be an equivalent increase in activity. A loosely organized mass of people, even though they may be active, if they are not adequately systematized, will, sooner or later, meet trouble. Another group, highly organized, but inactive, will also, of a certainty, develop difficulties, for

"Satan finds some mischief still
For idle hands to do."

If the members of a lodge are not active in good works, there is every possibility that they will drift into criticism, gossip, or other undesirable modes of expression.

Just as important as the development of the form, i. e., the organization, of a lodge commensurate with its members, is the necessity for guarding against over-organization. The lodge which spends its time discussing and voting upon trivialities, which makes its by-laws to restrict instead of to guide, which holds to the form and starves the spirit, will not succeed in becoming a useful center. Nor must the life, the activities, of a lodge, vital though their development is, be over-active. Many members, well-organized, can do splendid work, but if the body is over-worked, trouble will eventually ensue. Live enthusiastically; work fervently; but recognize the limitations of the physical plane and respect its laws.

It is conceded generally that the principle of the wheel represents the most efficient and practical organization. In operation, under this principle, force radiates outward from the center to the circumference, and inward from the circumference to the center, resulting in the perfect coordination of all the parts.

Diagram 2 indicates a method whereby this principle may be applied to lodge work, providing a unified system for executive control and practical activity. These two departments we will now examine separately.

It is suggested that the most effective way of controlling the business side of a lodge is through a Board of Trustees, five in number (including the lodge president and treasurer), each member of which shall be in charge of a specific executive duty and who shall be chairman of a committee to devise ways and means for continual improvement along that particular line. Each member of his committee shall also, so far as is possible, be

THE LODGE TRINITY		
1	2	3
MATERIAL	FORM	LIFE
<i>These are expressed in—</i>		
MEMBERSHIP	ORGANIZATION	ACTIVITIES
<i>1, 2 & 3 must develop equally. This will give BALANCE and help to produce the VITAL quality of</i>		
HARMONY		

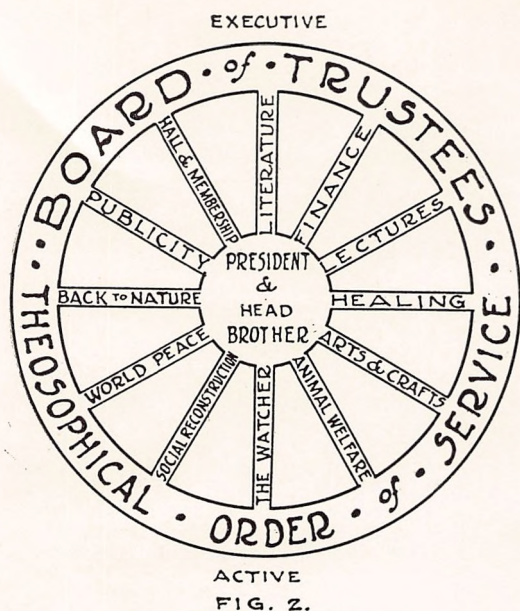
FIG. 1.

Attention is invited to Diagram 1. The three avenues of growth are there shown as

- (1) The Material
- (2) The Form
- (3) The Life

The material of our lodge is, of course, its membership. The form is its organization. The life is the work which it performs.

Sources of trouble in a lodge can usually be traced to a deficiency or a surplus in the development of one or two of these channels. For healthy growth, they must all develop equally. When the material side of a lodge develops, i. e., when its membership increases, there must, to preserve



assigned a definite duty upon which to specialize and to make detailed study. The five committees suggested (though these may be revised to suit local conditions while preserving the general structure) are:

- Hall and Membership Committee
- Publicity Committee
- Literature Committee
- Lecture Committee
- Finance Committee

HALL AND MEMBERSHIP COMMITTEE. This committee should have members with the following assignments.

- (1) Chairman (Trustee)
- (2) Hall Management
- (3) Membership
- (4) Ushering
- (5) Information

PUBLICITY COMMITTEE. This committee should be in charge of all publicity work in connection with the lodge and the following personnel is suggested.

- (1) Chairman (Trustee)
- (2) Press Agent
- (3) Mailing List
- (4) Syllabus and printing
- (5) Information

LITERATURE COMMITTEE. This committee should supervise the development of the Library and Book Sales Department; also the general dissemination of literary information in the lodge. It should consist of

- (1) Chairman (Trustee)
- (2) Librarian
- (3) Book Sales Agent
- (4) Free Literature
- (5) Information

LECTURE COMMITTEE. This committee, which should include the secretary of the lodge to handle correspondence and simplify organization, should

have entire control of arrangements for lectures, planning dates for both local and visiting speakers, with a membership as follows.

- (1) Chairman (Trustee)
- (2) Correspondence
- (3) Information

FINANCE COMMITTEE. This committee, naturally, should be presided over by the treasurer of the lodge. It should form an advisory board to assist him in devising ways and means of raising the funds required for lodge work. It should include the following.

- (1) Chairman (Treasurer)
- (2) Social Secretary
- (3) Information

The duty assigned to the "Information" member on each committee is that of specializing in the study of methods adopted in other organizations for the development of the particular work assigned to his committee.

This completes the executive organization. It builds the form. But the life side also must have expression. Practical Theosophy is the great necessity of our day. Into our charge have been given the sublime truths which the world needs so badly.

These truths we must give to the world; but we must give them in a practical manner, with definite application to the enigmas of life. *A tremendous opportunity lies before us.*

Most of our members are familiar with the International Theosophical Order of Service. This organization provides an ideal avenue through which specialized expression may be given to the knowledge of Theosophy which we gain in our studies. Referring again to Diagram 2, it will be noted that the seven lower spokes of our wheel are devoted to the seven orders of Service, so well planned by its capable leader in America, Captain Max Wardall. These seven avenues provide ideal channels for Theosophical work. Each of these channels is presided over by a "Brother" and the whole organization is under the charge of a local "Head Brother." When the President of a lodge is also the Head Brother (a condition which would seem to be highly desirable from the point of view of organization) our wheel is complete. When he is not, the two—President and Head Brother—must work in close unison at the center of the circle.

The organization, as above outlined, is extremely elastic. It may be changed in detail. It may be reduced or enlarged. It may be put into operation irrespective of the number of members in a lodge, and it will be found that, as members are added, there will be a definite place for them, and a definite work. It gives an opportunity to all for self-expression, and constitutes a machine which will accomplish results when it is animated by willing workers.

For sale, 3 sets of the *Secret Doctrine* without Index. On these three sets of three volumes each we will make a special price of \$15.00 per set.

THE THEOSOPHICAL PRESS
Wheaton, Illinois

Theosophists First*

C. JINARAJADASA

Our work as members of the Theosophical Society concerns not only the present, but also the future of the Society. We must pass on to the next generation of workers a Society, stronger than we received it, and broader in spirit than when we entered it. Therefore we must keep clearly distinct in our minds the distinction between Theosophy as an inclusive universal philosophy, and the various *aspects* of Theosophy which are the religions and philosophies.

One result of becoming a Theosophist is the release in us of new power. Our hearts and minds become vitalised, and we feel we must throw ourselves into various lines of activity. Unless a Theosophist is active in some reform, he scarcely deserves the name of Theosophist. A contemplative Theosophist is a contradiction in terms; for as said in Palestine, the Wisdom "mightily and sweetly ordereth all things," and once Theosophy is really understood, the Theosophist feels so profoundly his Brotherhood with all that live that he is compelled to work for that Brotherhood.

As the Theosophist works, there is just a danger that he will cease to be a Theosophist, and become merely the apostle of some particular type of activity. I do not mean that he will leave the Society, or be less loyal to it; but he will be apt, unless he guards himself, to become fanatical along his special interests, and so lose the large vision of Theosophy.

In the course of the Society's expansion, members have learnt to apply Theosophy in various specialized movements to help the world. Just now we have many types of activity, as in the Order of Service, activities for Education, to proclaim the ideals of the Star, to spread Co-Masonry, to build up Bharata Samaj worship in Hinduism and Liberal Catholic worship in Christianity, and others I need not mention. The Society gives its benediction to all work which is for Brotherhood, while not identifying itself exclusively with any one of these types of activity.

Now, I have found that some members are apt, just because of their intense dedication to some particular form of work, to become fanatical about it. They bless Theosophy for having brought them to their reformed Hinduism or Christianity, or to the Star, or to whatever is the work which has revolutionised their lives. But they are apt to turn their backs on Theosophy, because they are finding their salvation along their particular line. That is where fanaticism begins.

It is the continued study of the philosophy of Theosophy, and the work to upbuild the Society as an international organization, which are the cure for fanaticism of every kind. For it is possible to be a devoted worker for the Star, or Masonry, or the Liberal Catholic Church, or for animals, and yet not be narrow in vision. In fact, it is only by steadily fostering one's interest in the work of the T. S. Lodge in which one is a member

that one retains a balance, though one works especially along one particular line.

Some members think that the work of Theosophy is over for them, because they have found their salvation in a line of work. The work of Theosophy is never over. That work must always make their vision steadily larger. The larger is the vision, the more effective is the work.

We must guard ourselves against two kinds of fanaticism. One I have dealt with, that of the specialized worker who becomes slowly more and more tepid towards his Theosophical Lodge, and to the Society as a whole. The second kind of fanaticism is that which tries to narrow the conception of Theosophy. It is just as fanatical to say that members of the Society must not say this or that, or work along this or that line, because they are "compromising the Society." The Society is never compromised, unless something is done in the name of the Society, and in the requisite official manner. Members can never compromise the Society when acting in their private capacity as members. The Society assures to each member his right of action and of expression, within the limits of courtesy and good breeding.

It is also pure fanaticism to proclaim that the only place Theosophy can be properly found is in the works of this or that writer. Even the Letters of the Masters and H. P. B.'s *Secret Doctrine* can contain only a part of Theosophy. How otherwise can it be? If Theosophy is the philosophy of all facts, then in an evolving universe, we cannot have the totality of Theosophy in any particular epoch. If the universe changes, then Theosophy as a Wisdom must grow with it. Theosophy is a growing science, just like modern science. And just as modern science grows by the work of each generation of scientists, so will Theosophy grow with the discoveries of each generation of Theosophical writers, mystics and philanthropists. To try to erect "authorities" in Theosophy, and to establish a kind of *Index Ex-purgatorius* by proclaiming that only such and such writers are the true fount of Theosophy, is the old fanaticism of the creeds under a new guise.

The cure for all these evils of fanaticism is a repeated study of Theosophy, and a continued work to develop the international Society. For Theosophy is as a sanatorium for sick souls. Souls sick with the maladies of religious or scientific bigotry, or of artistic or philosophic aridness, find in Theosophy the pure air of a bracing region where the Spirit broods over all activities, religious or scientific, artistic or philosophic, individualistic or philanthropic.

Theosophy does indeed send us forth to work, in this or that field where work is most needed, and where work is most congenial to us. But

*Closing Address at the last session of the Convention of the T. S. in Paris, France, April 25th, 1927.

when so working, we must remember that first and foremost we are Theosophists, and then, in the name of the Divine Wisdom and a Perfection of Humanity, specialized workers for the Star, or for the L.C.C., or for Education, or for whatever are the ideals of the new era which come to us through Theosophy.

So, my Brothers, let our aim be to strengthen the Society by keeping it broad, and by preventing every form of narrowness and bigotry. So shall we pass on, stronger than ever, to coming generations of workers, an organization that already has been a Saviour of Humanity.

News Items

Dr. Pearl W. Dorr, 1419 Stout Street, Denver, Colorado, asks Lodges who wish to know about various ways of raising money to communicate with her.

Mrs. Mary McK. Snyder of 2230 Cornwall Ave., Bellingham, Wash., is working in conjunction with the Northwest Federation of Theosophical Lodges and would appreciate the help of any T. S. members who may be in Bellingham at any time. Phone 1714-W.

Mr. Sidney A. Cook, 132 South Waiola Ave., La Grange, Ill., is making a collection of back numbers of *The Theosophist*. He is unable to obtain the numbers for January, April, May, June and July, 1921 which are out of stock both here and at Adyar. Will any member who has these numbers and can spare them, please get in touch with Mr. Cook?

Theosophy is not the only channel through which the cry for tolerance and brotherhood are being heard. The following little article appearing in the Louisville Unitarian and written by one J. M. Estrugo stricks a fine note of sincerity and truth:

"There are only two kinds of people in this world: haters and lovers, no matter what religion they belong to, or if they belong to none.

One may be born a Nordic, a Latin or an Asiatic: a Presbyterian, a Methodist, a Holy Roller, a Buddhist, a Catholic, a Jew, or a Free-thinker.

What counts is the way in which one behaves towards his fellow beings. The values we prize are: truthfulness, kindness, courtesy, justice and honesty.

There are only two kinds of religions no matter what one professes to believe or to disbelieve: The Religion of Love and Goodness and the Religion of Hate and Prejudice. We may classify men among lovers and haters, perhaps among good and bad. No race or nation in this world has the monopoly of goodness or badness.

We should take men for what they are actually worth, not for what their ancestors were worth.

There are those who seek knowledge and those who prefer ignorance; those who want to progress and those who want to retrograde; those who love light and those who love darkness.

Let us choose among them, let us use our judgment in dealing with real human values."

Mr. Adalbert Jungwirth, Reichraming, Ober-Oesterreich, Austria, requests our members who are able to do so, to send him picture postcards of American scenes which he will use for educational purposes in his work as teacher.

The proposal of Dr. Arundale to establish an "80 Years Young Fund" for the purpose of presenting to our leaders, Dr. Besant and Bishop Leadbeater, a substantial gift at the international Convention at Adyar, has been taken up with enthusiasm by the Theosophical Society in Wales.

Peter Freeman, their energetic General Secretary, has made a special appeal to all members to contribute something, whether it be large or small, before the end of October, 1927, and from an account of the progress made so far, it looks as if Wales will be first in line.

During 1924 the American people, burdened with a wide range of faulty habits, spent over five billions of dollars on candy, confectionery, soft drinks (mostly artificially sweetened and colored), chewing gum, refined sugar, glucose, coffee, tea, drugs and patented medicines (cocaine, opiates, etc.), tobacco, baking powder and yeast, spices, salt (ten billion pounds), vinegar, etc.

Save money, and nerves, by ordering pure foods through the *Purchasing Service Bureau*, and by joining the *Vegetarian Cooking Club*.

From a report of Fritz Kunz's activities in Big Rapids by Mrs. Ella Smith, he seems to have taken the town by storm and put Theosophy squarely on the map. Giving seven lectures in the space of three days besides two or three members' meetings is a lot even for Fritz Kunz, although his exhaustless supply of energy could doubtless accomplish twice that much in the same space of time if necessary. The Rotary Club was most responsive and the editor of the local paper himself gave the lecture a very sympathetic write-up. And the result is that Mr. Kunz has received many invitations to return.

A. B. AND A REPORTER

"When are you going to retire?"

"When this body wears out — and then I'll get a new one."

BUILDING FUND BULLETIN

No. 19

ISSUED OCCASIONALLY

No. 19

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	17,764.60
Balance	\$28,101.79

Another Lodge Goes to 100 Per Cent

Rockford, Illinois Lodge is the second Lodge to attain to that enviable position in the Indicator Column, Columbus, Ohio, having reached the goal last month.

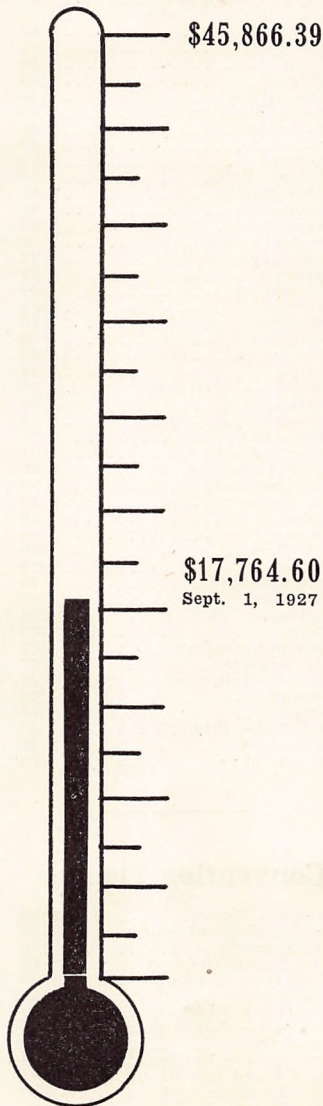
Our Wilmington and Columbia friends have also reached the goal and are to be congratulated on the splendid showing, and we trust other Lodges will hurry up and reach the goal of 100%, not only because it will be pleasant to have such a fine record but also because the Building Fund needs your support more than ever. The sooner we retire our outstanding bond indebtedness, the sooner our interest charges will be reduced and a saving effected.

Widow's Mite

It is common knowledge that the greater part of our financial support comes from those in ordinary, if not meager, circumstances. Without doubt, the Plan makes it possible for the many to participate in winning for themselves those things which are priceless (in terms of the evolutionary journey of the soul). If a few wealthy persons carried the entire financial responsibility, then the many would not have the opportunities of developing those qualities by which a true

THE BAROMETER

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



Bust the Barometer !

servant of the Master is always known.

Such is our friend who writes, "I am enclosing a P. O. money order for ten dollars, my small addition to our Building Fund. I am sorry the amount is so small, but it is literally a widow's mite, as I am an elderly woman, self-supporting, and with no settled income. I am glad, however, to be able to help a little, even if only to pay for a few bricks for a chimney. Yours sincerely, L. R. B." —E. S.

Our Artesian Well

The source of supply of our artesian well on the Wheaton Headquarters' grounds is a matter of general interest. Mountain water in Illinois sounds strange but is not at all remarkable to those who are familiar with the structure of the earth's crust. "In the central great planes of the United States," says the *Encyclopedia Americana*, "is a bed of porous sandstone with an average thickness of 200 feet underlying more than 500,000 square miles and in places running 5,000 feet deep and apparently filled with water throughout. Many wells draw artesian supplies from this sandstone. . . . The rate of travel is about one mile a year in moderately porous sandstone."

College Geology, by Chamberlain and Salisbury says, "Beneath the great planes of the west there is much subteranean water which fell on the eastern slopes of the Rocky mountains. It has flowed beneath the surface. . . . Reservoirs from which artesian wells draw their supply are not usually streams or lakes, but porous beds of rock containing abundant water. As the supply is drawn off at one point it is renewed by water entering elsewhere."

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL
SOCIETY

Wheaton, Illinois

Edited by The National President

THE INDICATOR

Note: Our fiscal year ends July 1. Next month we will revise the figures by deducting all delinquents. Lodge percentages will be increased accordingly. The figure in the right hand column represents percentage of donors in each lodge with five dollars or over.

LODGE	Per Cent
Columbus	100
Rockford	100
Wilmington	100
Columbia	100
Canton	94
Shri Krishna	90
Port Huron	86
Service, Reno	86
Harmony, Columbus	82
Big Rapids	78
Jacksonville	78
Rainbow	77
Vipunen	75
Bozeman	75
Butte	74
Hermes, Kansas City	73
Austin-Dharma	73
Beaumont	71
Ann Arbor	71
Harmony, Toledo	70
Grand Rapids	67
Colorado, Denver	67
Pacific, San Francisco	67
St. Paul	67
Atlanta	65
Houston	65
Memphis	65
Besant, Nashville	64
Riverside	64
Mt. Vernon, N. Y.	63
Fargo	62
Ariana	60
Sheridan	60
Gulfport	58
Santa Rosa	58
Saginaw	58
Portland	57
Youngstown	57
Selene	56
Palo Alto	56
Oklahoma	56
San Bernardino	55
Maryland, Baltimore	55
Montclair	55
Omaha	55
Oshkosh	55
Lansing	54
Syracuse	54
Buffalo	54
Mobile	53
Warren	50
Fort Worth	50
Honolulu	50
Albany	50
Newark	50
Alhambra	50
Crookston	50
La Grange	50
Yggdrasil, Minneapolis	50
Milwaukee	48
Chicago	48
Medford	47
Decatur	47
Dayton	46

LODGE	Per Cent
Berkeley	46
El Paso	45
San Antonio	45
Schenectady	45
Lightbringer, Washington	45
Universal, Brotherhood	45
Holyoke	44
New Haven	44
Spokane	44
Cleveland	43
Genesee, Rochester, N. Y.	43
Paterson	43
Fresno	42
Baker	42
Besant, Cleveland	42
Annie Besant, Boston	42
Worcester	42
New York	41
Akron	40
Billings	40
Birmingham	40
Besant, Houston	40
Evansville	40
Ames	40
Fairhope	39
Hermes, Phila.	39
Cedar Rapids	39
Pomona	39
Surya Youth, Chicago	38
Bremerton	38
Inner Light, Seattle	38
Duluth	38
Truthseekers	38
Paducah	36
Brooklyn	36
Norfolk	36
Minneapolis	34
Seattle	34
Hollywood, Freeport	33
South Shore	33
Oakland	32
Evanston	32
Besant, Seattle	31
Army Lodge No. 1	31
St. Petersburg	30
St. Louis	30
Delta	30
Kansas City	30
Oak Park	30
Waterloo	29
Indianapolis	29
Des Moines	29
Richmond, Va.	28
Sampo	27
Hartford, Capital	27
Los Angeles	27
Besant, Hollywood	26
Detroit	26
Lima	25
Salt Lake City	25
Englewood	23
Casper, Wyo.	22

Miss Mabel E. Park	100
Mrs. Nola McClintock	100
J. D. Moore, Jr.	100
Miss Martha Jacob	50
Mrs. C. L. Bliss	50
May E. Reitz	50
Anonymous	50
J. E. Middlekauff	50
John A. Wallace	36
Frances W. Wile	25
Effie S. Villa	25
Amy T. Staab	25
Mrs. Minnie I Vitts	25
Mrs. Harriet B. Mead	25
Dr. Charlotte Strum	25
George B. Lake, M.D.	25
Etta M. Budd	25
Emma M. Strum	25
Edna B. Anderson	25
Mary Bergman	25

Our Workshop

For fifty years, since the founding of the Theosophical Society, we have been laboring in "workshops" (National Headquarters) which with the passing years have been increasingly inadequate for the task in hand. In the early years of the Society with a limited membership it was comparatively a simple task to manage the Section's business; one or two clerks working in a limited way with little or no salary; all printing done in outside shops; a meager book business.

But today!—what a change. More than twenty people on full time now engaged; printing presses constantly in motion; a fifty thousand dollar per year book business to handle; a monthly magazine (no small task to publish); membership records for nine thousand persons; an expert book-keeping department handling thousands of dollars weekly; propaganda department; Purchasing Service Bureau; lending library; clerks and stenographers handling large stacks of mail daily—what a change!

And now we are to have a workshop worthy of the name, one that will house our theosophical activity in a manner befitting the Society. The combined efforts and resources of the American membership has made it possible to add tremendously to the efficiency of the Society's business. For Theosophy is a business—a spiritual business, no doubt, but one which now demands all the modern and improved methods, machinery and workshop facili-

Convention Pledges

Evanston Lodge	\$1000
Mrs. C. Shillard Smith	500
Nettie Smith	500
Miss Fannie Goddard	200
Mrs. Jane E. Smoot	200
Ella Parks	150
Mr. Oscar Eberhart	100
Mrs. Alice Cole Young	100
Grace Ober	100
Mrs. Rosalie Carlton	100
Dr. Edward Boxell	100
Mrs. Emogene Stone	100
Mrs. Fannie J. Toothman	100
Mrs. E. H. Breese	100
Miss Kitty Nimmo	100
Mrs. Adele Laabs	100
Tharon & Milo Perkins	100

BUILDING FUND BULLETIN

ties known to man. Why should we continue to labor under trying and limited circumstances thus reducing our efficiency, when all the while humanity is in dire need of the philosophy we have to offer—is hungry for the wisdom we are so privileged to share?

In our "workshop" at Wheat-

on we shall labor joyously—and efficiently—in the Master's work for humanity.

E. S.

Encouraging

"Your appeal for re-pledges on the building fund came at an opportune time for me, and

I am glad to answer it. Just collected a small debt that I had almost given up and I joyfully turn it over to the fund—with some added." C. A. B.

A devoted member writes: "When the financial sun shines again, I'll be back to 'see' you." O. A. B.

Youth Department—Round Table

How to Contact the Children in Your Neighborhood

A T. S. member from Syracuse, sends an outline of her plan:

Having two children of my own, my home has always been the "playground" for all the children in the neighborhood. One afternoon I called them all together and explained the Round Table. They were enthusiastic about it and we began by making swords from the scraps of wood in the basement. We had an informal meeting each week. We went through the Ceremony sent out by the Order, and as special work, learned to make things, brown bread and cookies included! We brought a good deed of kindness for every day in the previous week, and I find the constant practice of the Round Table ideals is adding its quota to the children's character development.

The children's response has been surprising. I am met on the way to the grocery store with, "What is our special task for the Round Table next week?" etc. We have no costumes, simply an improvised altar in my home and our crude swords, but it is all very wonderful to the children.

Nine denominations are represented among my group: Methodist, Baptist, Liberal Catholic, Roman Catholic, German Lutheran, Theosophist, Southern Baptist, Liberal and Protestant. The parents do not object and of this group the nucleus of an organized Round Table may be developed. In the meantime our teachings and especially our attitude toward life is being shared with these children."

To how many of our Theosophists does this type of work appeal? For further information, write to: Mrs. Vida Stone, 2572 Glen Green, Hollywood, California.

Columbus, Ohio

SCHOOL FOR CRIPPLED CHILDREN

"My Table gave the Flower Ceremony on Mother's Day. After the Ceremony, the Pages served tea to the guests.

We are going to have our picture taken and have a picnic. This will end our work for the winter.

One of my Pages takes library books to a little crippled colored boy. We made him a scrap book and took him a blackboard belonging to one of the Pages. At Easter the girls made baskets and filled them with eggs. We took them to sick children—a little crippled girl and a girl with heart trouble."

MISS MARY MALONE, *Leading Knight*

Miss Malone is a teacher in this School for Crippled Children. Over a year ago, she organized this Table amongst her little pupils, and the Round Table has become one of the bright spots in their lives. The Round Table Ceremony is performed each week, although all of its little members are crippled or handicapped in some way. They also find time in serving those "less fortunate than themselves."

Last year this Table gave its Ceremony before the assembled teachers of the State Convention of the Teachers in Schools for Crippled Children. This Table was also the means of organizing a Table amongst the colored people in its city, a colored minister joining and also a colored leader of Scout Troops.

All of these, except the Leading Knight of the Table, are non-T. S. members. Who can estimate the far-reaching value of carrying our ideals and our attitude towards life amongst these young citizens of tomorrow? Will other Lodges and members follow the lead of this energetic member in Columbus, Ohio?

Louisville, Ky.

There are fifty children enrolled in the Round Tables of Louisville, Ky., with an average attendance of twenty-five or thirty. They observed Happy Letter week and Kindness to Animals week and sent a letter and a book to a little crippled child in the Baptist hospital and also gave baskets of food to poor families.

They closed their season with a little play "Spring is Here Again" and a pleasure trip through the "Old Family Album." The children looked sweet and pretty in their costumes.

For information regarding the organization of Round Tables, write to:

MRS. VIDA STONE,
2572 Glen Green, Hollywood, Calif.

Funds

TREE FUND

Previously acknowledged.....	\$42.70
Mrs. H. Kay Campbell.....	10.00
Total	\$52.70

PUBLICITY FUND

Previously acknowledged.....	\$559.48
H. D. Olson.....	5.00
Oklahoma City Lodge.....	4.00
Mrs. Emma A. Walker.....	2.00
Hermes Lodge, Philadelphia.....	1.00
Dr. John A. Tenney.....	1.00
Emma A. Fields.....	1.00
Atlanta Lodge.....	1.25
A. Morrison.....	.50
Mrs. Maud Terrant.....	2.50
Seattle Lodge.....	3.00
Mrs. Jessie P. Perry.....	1.00
A. A. Warren.....	.50
S. J. Brownson.....	.50
Mrs. E. P. Keys.....	1.00
Dallas Lodge.....	3.00
Total	\$586.73

NEW TERRITORY AND ADVERTISING

Previously acknowledged.....	\$69.25
J. D. Houser.....	2.00
Moses Rabinovitz.....	1.00
Total	\$72.25

PUBLIC LIBRARY FUND

Previously acknowledged.....	\$1,154.75
Arthur C. Plath.....	4.25
Total	\$1,159.00

THE COMING OF THE WORLD TEACHER

An Address before the Duluth
Ministerial Association.

By the Rev. Charles Hampton

Third Edition — 10,000 copies

Published by

The Lansing Theosophical Society

\$1.50 per hundred

GOING SOUTH?

For the winter season in Miami several lovely rooms in high class home location ideal — Invalids given special attention. Rates per week for two \$15.00 — Board if desired. Write 69 N. E. 59th Terrace, Miami, Florida.

A Light Shines in the Jungle

When such men as Alfred W. McCann, John Harvey Kellogg, Otto Carque, Dr. Henry Lindlahr, George Bernard Shaw, and a host of others write forceful words condemning modern cannibalism, the cruel and unbrotherly practice of eating our fellow creatures of the animal kingdom, we read them with joy and sincerely wish that just a drop of that wisdom, that love and idealism could creep into the stockyards of our large cities and lessen, if only to the extent of one life, the unmerciful slaughter that cries aloud to heaven and fills the surrounding country for miles with terror.

But the Jungle is awakening. The progress of science is opening its eyes whether it wants them open or not. In the July issue of *Clinical Medicine and Surgery*, on page 533 is a most illuminating article on the everyday subject of "common colds." The author points out, what doctors of natural therapeutics have said for years, that most diseases and especially common colds are due to a disturbance in the alkaline reserve or balance; that the chief causes of colds are not germs, or damp weather, or drafts, but a high protein diet, lack of exercise, and infections anywhere in the body. The author emphatically emphasizes the evil of a high protein diet, that is, too much meat, about the only form of protein that Americans eat in large quantities.

Now here is the interesting point — the author of that article is none other than Dr. Volney S. Cheney, Medical Director of Armour & Co. The man is to be congratulated for his fearlessness to state what he believes to be the truth in face of his position.

Purchasing Service Bureau.

Friends: Success to the new Department. It can be done !!! Enclosed please find \$15.00 which please place to my credit as I expect to order various articles from time to time.

Yours truly,

H. D. OLSEN,
Portland, Ore.

Self knowledge can be gained from an analysis of your stars sanely interpreted.

Your karma from previous lives is largely indicated in your horoscope.

Complete reading with year's forecast — ten dollars. Give birthplace, date and hour.

EDWINA MITCHELL

11 Harrison Ave.
Verona, N. J.

BOOK REVIEWS



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

The Ant People, by Hans Heinz Ewers. Published by Dodd, Mead, and Co. Price, \$3.00, through The Theosophical Press.

Once upon a time the interest of the small boy in birds consisted in destroying their nests and eggs and trying to kill the birds with stones. Snakes and crawling things had still less opportunity to escape the small boy's desire to destroy. Today children know so much about birds, animals and insects that mental interest replaces the desire. For this reason, all books which give parents and children authentic information of the marvels of the evolutionary orders below man, ought to be greeted with enthusiasm.

"The Ant People" by Hans Heinz Ewers is such a book. It is written by a progressive scientist who thinks that giving his knowledge to us non-scientific people is of more use to the world than hiding himself away in a laboratory studying and reporting on the microscopic anatomy of an insect for the edification of a few entomologists.

Ants are of special interest to Theosophists because we have been told that bees, ants and wheat were brought to us from Venus. We expect them therefore, to show the higher evolution from which they came.

The book is well named. The whole story is told in terms of the analogy of ant life to human. He tells us about their homes, courtship, marriage and "settling down," care of the babies by their nurses, of farmers, gardeners, dairymen and their cows, of soldiers, common laborers and slaves. On the social side of life he tells us about their guests, welcome and unwelcome. Among the former there is the fringed beetle that furnishes them with an etheric drink that intoxicates. Some are so fond of their drinks that they take care of the beetle eggs and neglect their own, thus putting their love of drink ahead of their love of their children in quite human fashion. They are quite modern, too, in that they have robbers and petty thieves among them. When annoyed too much they wage huge wars of extermination. Judge for yourself their stage of civilization.

As a vacation story to read to the teen age child, what would increase his reverence for the marvels of the world more than this? The boy interested in science could make himself a glass-sided box, adopt an ant family and begin to make observations of his own.

You will all enjoy the pictures, much of the story is retold in these illustrations. You will all enjoy owning the book because of its convenient size, cream-white, unglazed paper, excellent printing and binding.

Best of all is the last chapter, "The Soul of the Ant." This is not for the children but the grown-

ups. To appreciate the stand he takes, remember that the scientists are broadly of two schools: those who think that man and all lower creatures are but mechanisms and those who think there is something that rules the mechanism. Their theory is called vitalism. I want to close with some quotations which show you the author's stand on this question and it will also show you how it happened that he could write of his subject with understanding and sympathy.

He says: "Science teaches you what it knows in terms of time and space, but time and space are concepts of the mind. They exist only so far as you *think* them there. Thus, in the beginning, there was only Something: *that which we think . . . only a thought world exists.*" "Then truly the Psyche is the original and everything else grows out of it, from the second legs of the amœbe to Goethe's 'Faust' and Beethoven's 'Ninth Symphony.' Nevertheless the soul, that mysterious Something, which is the urge of all life, is the same in the buttercup as in the infusorium; in Man as in the Ant."

I. M. A., M.D.

A Primer of Occult Physics, by W. R. C. Coode Adams. Published by the Theosophical Publishing House, London, Price, Cloth, \$1.25, through The Theosophical Press.

A true scientist is one who grasps the working out of causes, not one who has an encyclopædic knowledge of the properties of substances. All admit the validity of the law of cause and effect, but few are willing to follow it so far as to investigate the causes underlying those effects which we call the material world.

Much interesting and valuable information regarding these basic causes has come to light during the last few years, not only through occult researches, but in the works of such men as Einstein, Ouspensky, Bragdon and Dunne. Our tight little atoms of a generation ago have given place to miniature solar systems of protons and electrons. Advanced thinkers are now becoming certain that time is not a thing apart, but is a function of space—a fourth dimension.

It is time that elementary physics was rewritten, along the lines of modern knowledge, and this the author has set out to do. Instead of beginning with matter and attempting to work back to the causes which underlie it, he postulates a Great First Cause and makes some suggestions as to why and how It manifests as a universe. He also outlines the Platonic idea of *projection*.

On the basis of fourth-dimensional time and occult researches, the author then proceeds to

the discussion of time, space, matter, energy and evolution.

The subjects treated are profound in the extreme and many of the concepts involved are highly abstract, which means that the book is in no sense light reading. Yet, Dr. Adams has handled these large matters as simply as seems to be possible, and the result is not beyond the comprehension of anyone who has a fair knowledge of elementary physics and the inclination to do some hard and concentrated thinking.

Every one of us ought constantly to be working on some book which is just a little (but not too much) beyond our easy comprehension, for it is by such exercise that our minds develop and grow strong. This little volume is a fine intellectual exerciser.

G. B. L., M.D.

The Lazy Colon, by Charles M. Campbell associated with Albert K. Detwiller, M.D. Third and revised edition. Published by the Educational Press, N. Y. Price, Cloth, \$2.50, through The Theosophical Press.

Intestinal disorders have been called "the mother of diseases," and it is undoubtedly true that a very large number of our population over 25 years old (some say 90 percent) suffer more or less severely and persistently from constipation.

In this volume the authors have essayed to translate into the language of the layman the vast mass of pertinent and valuable information relative to the digestive canal, its physiology and disorders, which has developed during the past ten years. They have quoted their authorities, told why they are considered authorities, defined all technical words used (in the text) and added certain observations of their own.

The pro and con of drinking water with meals, causes of constipation, theories and results of intestinal poisoning, the use and abuse of purgatives, vitamins, the use of enemas, the coated tongue, and many other vitally important matters are rather fully discussed, without any bias or prejudice and without attempting to exploit any fad or cult.

The type is rather closely set and without sub-heads, which makes it a bit difficult to read without fatigue. This may have been necessary in order to put as much information as possible in a compact and readily handled volume. Line drawings and half-tones illustrate the text where required for clarity. The index is adequate.

This is a valuable book for those who are sufficiently interested in living long and well to give the matter earnest study and to make some real efforts in practice. It is more authoritative and reasonable than are most books of the sort, and the points made are, in general, clearly and practically stated.

G. B. L., M.D.

Egyptian Studies, Number One, by Isabel B. Holbrook. Price, Paper \$0.25, through The Theosophical Press.

This pamphlet, by Isabel B. Holbrook, carries

as its sub-title *The Path of Light in the House of the Hidden Places*. It is a study of the correspondences between the secret passages and chambers of the Great Pyramid and the Ritual known as *The Book of the Dead* in which the secret doctrine of Egypt is embodied. The author notes that this ancient Ritual had for its own title that of *The Book of the Master of the Hidden Places*.

A full page diagram of the passages enables one to follow the text readily in this study of masonry in the Pyramid, the Great House of Light. The study is compiled from two rare books by W. Marsham Adams, *The House of the Hidden Places* and *The Book of the Master*, and is rendered extremely interesting and understandable by Miss Holbrook's treatment.

C. G. R.

The Case of Patience Worth, by Walter Franklin Prince, Ph.D. Published by Boston Society for Psychical Research. Price, \$4.50, through The Theosophical Press.

Walter Franklin Prince, Ph.D., executive research officer of the Boston Society for Psychic Research, has rendered a splendid service to students of psychology in this analysis of the works of Patience Worth and of the phenomena by which they have been produced.

Since 1913 Mrs. John H. Curran, of St. Louis, has received dictation, first through the ouija board and later by direct mental transference, from "Patience Worth," who consistently maintains the role of an eccentric literary genius, clothing her thought for the most part in electric archaic English. The contrast between the modest attainments of Mrs. Curran, whose schooling ceased with the eighth grade, and the volume, spontaneity of production, and brilliance of quality of story and verse, is the crux of the psychic problem. The message, rich inartistic, philosophic and spiritual values, is cloaked in old English dialect, and is further removed from popular favor by the use of lengthy dialogue—in the novels. Notwithstanding these difficulties and the heavy handicap of the ouija board authorship, the sheer merit of the Patience Worth literature has commanded the enthusiastic appreciation of foremost writers and critics in America and England.

One is especially grateful for the close-up view of the psychic mechanics employed in thought transference. One has the sense of witnessing experiments in a mental laboratory and watching the actual reception of thought. Mrs. Curran lends herself sympathetically and intelligently to the work of investigation. Her testimony has the ring of veracity and is illuminating. In the account of the pictures appearing in her mental field, preceding the delivery of each lyric phrase, is given graphically the stepping-down process by which thought is reduced to speech. In her own words she explains:

"When the stories come, the scenes become panoramic, with the characters moving and acting their parts, even speaking in converse. The picture is not confined to the point narrated, but takes in everything else within the circle of vis-

ion at the time. . . . If the people talk in a foreign language, as in *The Sorry Tale*, I hear the talk, but over and above is the voice of Patience, either interpreting or giving me the part she wishes to use as story. . . . One very odd phase of the phenomena is the fact that during the time of transcribing the matter and watching the tiny panorama unfold before me, I have often seen myself, small as one of the characters, standing as an onlooker, or walking among the people in the play. When I became curious to ascertain, for instance, what sort of fruit a market man was selling, this tiny figure of myself would boldly take part in the play, walking to the bin-side of a market man and taking up the fruit and tasting it. . . . And the experience was immediately my property, as though it had been an actual experience."

The pictorial symbol received before the writing of the poem, *The White River*, is a striking one: "On this particular evening I had a feeling of uplift, a sort of ecstasy which in some degree always accompanies the coming of the greater poems, and I had unusual mental flashes of white, radiant white, with a feeling of infinite distances. . . . First was shown a vast sky with a limitless sense of stupendous distance and grandeur, flanked with clouds of iridescent white purity, through and on the edges of which quivered an electric radiance. Thunder rolled majestically along the vasts, and tongues of lightning played through the clouds, while above their edges, quivering threads of electricity danced against the deep blue in myriad flashes of silver and gold. But through all and over all was this indescribable white purity, purer than dew, whiter than young lilies, not dazzling, but soothing like a smile. Through the foreground and stretching beyond to infinite distances, flowed a river of forms all in white, coming, coming ever on between the cloud-banks—hosts following hosts with their faces eager and an urge of gladness in their movements, their eyes lighted with a wondrous light, and each glance fixed upon their leader who walked before them with outstretched arms, Jesus of Nazareth."

Incidentally the book affords delightful glimpses of the gems of the Patience Worth literature for those who have not had the opportunity to read it. One would not wish to miss such a bit of beauty as this:

Peace! 'Tis the Nightingale!
Oh moon, silver shod,
Tracking the skies, be still!
Oh stars, cease your pulsing
But an instant! Oh you
Trembling blossom, lean
Against the breeze and rest!
You shuttling moth, hang!
Your instructions cease!
For a holy instant attend
The nightingale!

For the theosophist the book will provoke an inquiry of keen interest. Whose is this brilliant genius? Who is this master of the art of letters, able to compose at an amazing rate, without alteration, matter which the reviewers find recon-

dite? The unseen author writes as familiarly of the Rome of Tiberius as of the England of Chaucer and Spencer, and shows mastery of as great a range of style. How readily might such a creator of character compose one for itself and wear it as a garment while carrying on beneficent work under the innocent guise. "I be dame" is a frequent assertion but other details have been either good naturedly allowed or concealed and the emphasis placed on the message—"Behold my wares; herein am I."

Who, indeed, is behind this so peremptory a challenge at the gates of Western Psychology, shattering its small dogmas and forcing it to a larger conception of the nature of consciousness!

C. G. R.

The Brotherhood of Angels and of Men, by Geoffrey Hodson. Published by the Theosophical Publishing House, London. Price, Board, \$1.50, through The Theosophical Press.

To those people who do not yet know of the Angelic Kingdom this book will seem strange; but to those people who do know of it this will be a most welcome contribution to Angel lore.

To come into contact with the Angels people are advised to develop four qualities: Purity, Simplicity, Directness, and Impersonality.

There are as many types of Angels apparently as there are human being, but the author gives the main divisions as

The Angels of Power
The Angels of Healing
The Guardian Angels of the Home
The Angels who build Form
The Angels of Nature
The Angels of Music
The Angels of Beauty and of Art

Chapters are devoted to the work of these particular Angels. There are messages from some of them to the people of this world, telling us in what ways they are eager to co-operate with us in our work and in what ways they desire us to co-operate with them in their work. The book closes with a chapter on methods of invocation, showing how we may call the Angels to co-operate with us and be fairly well assured of their coming. Those people who take the Angel Kingdom seriously and realize that it is evolving parallel to the human evolution will find in this book much of joy and help.

In ancient times, early I believe in the Third Root Race, the Angels walked freely among men and were seen and known of them. Since that time man has so materialized his life and blinded his spiritual perceptions that the Angels withdrew; but now we have word from our Lord, the Maha Chohan, in His recent letter to The Theosophical Society, saying that under certain circumstances the Devas and mankind may. . . . be once more together in happy comradeship."

E. B. B., M.D.

THE Purchasing Service Bureau

"LIVE COOPERATIVELY"

Dr. Ernest Stone, Manager

"Live Cooperatively"

Our catalog, "Live Cooperatively" is now ready and all who are interested, whether members or not, are earnestly requested to send for a copy which will be delivered without charge. The story of how the P. S. B. came into existence, its ideals and present stage of development are given in detail. All the products that we handle and, where possible, photos of the same, are presented. Send for one yourself, send for others for your friends. To those who cooperate is the reward of cooperation — unlimited service and saving economy.

Special Trial Order

One can or package each of

Holland Whole Wheat Rusk

Wole-O-Weat

Wole-O-Rice

Baker's Vegetarian Soup

Protose

Savita

Walnut Meats (sample)

Only \$1.85

This offer expires November 1.

Handkerchiefs

Beautiful handmade handkerchiefs selling at \$0.85 to \$3.00 each. Made of pure linen with workmanship that is far superior to that readily obtainable on the retail market. Members are invited to write for further information.

Watches

We carry a complete line of all makes of watches, Elgin, Waltham, etc. A regular 15 jewel, 14k gold watch retailing for \$40 will sell through the P. S. B. for ONLY \$32.50 — our special price. A fine stock of Swiss watches is also on hand. Substantial reduction on makes. *Consult us before buying.*

PROTOSE



Protose is the most popular of the Battle Creek meat substitutes. It is put up in one pound and one-half pound cans, the one-half pound can being sufficient for two people although it is more economical to buy the larger size. Protose makes excellent broths, soups, and combination dishes with vegetables, grains, and fruits. It is much more nutritious than meat and more easily digestible. An absolutely pure product prepared from grains and nuts.

Price per pound \$0.60; ½ pound \$0.35

PENCILS

Recommended by Theosophists

Tribune No. 1, 2, 3, & 4. Yellow hexagon with red eraser, per doz. postpaid.....\$0.55

Moon copying pencil. Maroon round, per doz. postpaid\$0.65

Luna colored leads. Red and Blue round, per doz. postpaid.....\$0.85

Prices for artist's and special styles on request.

HONEY

This is the purest grade of white clover honey obtainable. The state laws of Wisconsin are rigid in their enforcement of pure food laws which prohibit adulteration in any manner whatsoever, hence we guarantee satisfaction. The flavor is delicious.

5 pounds only \$1.25

Prepaid east of Denver

WATCH THE P. S. B. GROW

LUST'S HEALTH FOODS

Whole Wheat Bread.....	\$.10
Stamina Bread20
Aerated Gluten Bread.....	.16
Raw Peanut Butter.....	.25
Raw Peanut Meal.....	.45
Raw Date Nut Meal.....	.75
Whole Wheat Flour, 5 lbs.....	.45
Stamina Raw Food, 1½ lbs.....	.75
Gluten Flour, 5 lbs.....	1.60
Gluten Rusks.....	.25
Natural Brown Rice.....	.18
Whole Wheat Spaghetti.....	.25

The Vegetarian Cooking Club

The Club especially recommends the following books which can be obtained through the Theosophical Press and which contain the most theosophic and scientific information of the diet problem. It is hoped that those interested will avail themselves of one or two. If they are thoroughly studied and the principles set forth put into practice, the vegetarian life becomes simple and enjoyable. It will be the work of the Vegetarian Cooking Club to make available the information herein contained in small easily assimilated doses. The short cut is, of course, intensive study. The books are listed in order of their recommendation.

What to Eat and How to Prepare It, by Elizabeth A. Monaghan, \$1.50.

The Science of Eating, by Alfred W. McCann, \$3.00.

The Natural Diet of Man (All the reasons for not eating meat), by John Harvey Kellogg, \$1.75.

The Science of Keeping Young, by Alfred W. McCann, \$3.00.

Natural Foods, by Otto Carque, \$2.00.

The Key to Rational Dietetics, by Otto Carque, \$0.50.

The Vegetarian Cook Book, by Henry Lindlahr, M. D., \$3.00.

The New Dietetics, by John Harvey Kellogg, \$5.50.

Rational Diet, by Otto Carque, \$5.00.

The Student must not expect to find the whole truth in any one book or the authorities agreeing to the letter, truth is too universal to permit such exactness. Study, assimilate, experiment, and in the last analysis, let your intuition guide your actions.

The Health rules of the Vegetarian Cooking Club will be sent to any address upon the receipt of 5 cents in stamps. They are sent free with the recipe cards—the cards with box and index, \$1.00, without box and index, \$0.25.

ALCHEMY and the SECRET DOCTRINE

By ALEXANDER HORNE

An invaluable aid to the student of the Secret Doctrine in that the mammoth compendia of occult lore on the subject of alchemy has been separated into its various component rays. All excerpts verbatim from the works of H. P. B.

\$3.00

In His Name

By C. JINARAJADASA

Few books are so beautifully charged with inspiration, love and devotion as this miniature volume. It is literally magnetized with the spirit of its writer. No more appreciated gift can be found in our literature.

Cloth \$0.75

Paper \$0.35

Initiation, The Perfecting of Man

By ANNIE BESANT

Explains in terms that all can readily understand what is meant by initiation, the Path and its various stages. To those who are ready for it is a gateway to the higher life and even to those who are unable to fully appreciate it, it is of deep interest.

\$1.50

Child Training

In the Light of Theosophy

Compiled by Prof. R. K. KULKARNI

Here are the more valuable essays previously published in the Child Training Booklets plus a wealth of new material with two essays on sex education for the young. It defines the fundamental principles upon which all educational systems must ultimately rest.

\$1.75

How We Remember Our Past Lives

By C. JINARAJADASA

A truly remarkable book and one especially suited for the inquirer who invariably asks — why, if I have lived before, do I not remember my past lives? The other essays beautifully augment the first and bring the reader to a true theosophical attitude.

\$1.25

H. P. B. and the Masters of the Wisdom

By ANNIE BESANT

A valuable compilation of the evidence relating to the connection of H.P.B. with the Masters of the Wisdom, a subject of unfailing interest to all sincere members of the Theosophical Society. An excellent addition to your private or lodge library.

Paper \$0.50

The Theosophical Press
Wheaton, Illinois