

# The MESSSENGER

Mrs. Carol Curtan  
232 E 16th St  
Oakland Calif

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

VOL. XV

OCTOBER, 1927

No. 5

## The President's Flight

BY MAX WARDALL

OUR President's latest and most daring and strenuous adventure is her attempt to cover Europe by aeroplane in 21 days giving more than 50 lectures in the chief capitals of Germany, Holland, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland and France—a seemingly breathless undertaking—yet we are already at Stockholm near the Arctic Circle and all is well.

We began the flight at Amsterdam on August 18th, immediately after the conclusion of the Order of Service Congress at Ommen. Our party consists of Dr. Besant, Mr. and Mrs. Robert Logan and myself. The tour began inauspiciously with a day of spattering rain and low lying clouds. We took off from the Amsterdam Aerodrome in an 8-seater Hansa Luft Junker monoplane No. 999, a huge bird with 3 powerful engines and a dead weight of 10,000 lbs. She took the air quite gracefully and easily and we soon left the earth beneath us and 5 hours later we were in the hospitable home of Madame Edith Andrea at the Grunewald, Berlin. After hasty refreshment Dr. Besant was whisked to the Herrenhaus where a splendid audience heard her lecture on the "New Race and Germany's place in the World." The lecture was a ringing appeal for a deeper understanding between the white races and greater consideration

for the colored peoples of the globe.

Two meetings on the following morning preceded our flight to Hamburg. We must now follow the records in my diary: August 19—Plane S-A. A. E. At 3:05 we left Berlin on another Junker monoplane somewhat smaller than that of yesterday. It has but one motor instead of three. It has 8 light wicker chairs in the cabin. There are two drivers as no passenger plane is allowed to operate without two pilots. They sit in a little cabin ahead of us, each operating a steering wheel, appearing to synchronize their movements admirably.

We are flying high today and the sun shines. Our shadow chases us over field and meadow splashing recklessly through wheat fields and the brown and golden mosaics far below. A passenger train moves over the plain—how we pity those that plod so slowly and how flat their world must be! We are going higher and higher—the goats and cows are now only tiny microbes. A hawk flies below us making vague and futile efforts to encircle us. Now we see Hamburg in the distance. Scarcely have we glimpsed the roofs of the house when our pilots shut down the motor and we glide swiftly over a graveyard all prepared and bedecked (what a lovely spot to drop) landing lightly on the springy sod in the center of the landing field.



There are crowds awaiting our Chief — the usual photographic battery, flowers, smiles and welcome.

We spend three busy days here at the German Theosophical Convention. The President lectures six times and I am allowed to speak on the Order of Service. The Convention was well attended and Theosophy is again making rapid gains in Germany.

August 22. Plane C. 110. The trip from Hamburg to Copenhagen is weird and delightful. Sunshine, shadow, wind, rain, scurrying clouds, shafts of sunlight and now a perfect rainbow arches the sky as we sail over an olive green sea.

The charm of the flight to the north lies in its unique variety. A bit of blue water, a green forest, then fields of grain newly gathered resembling huge Oriental rugs or spreading golden tapestries. Forked prongs of water strike in from the North Sea with dark snaky tributaries winding through the fields. Water, water everywhere. Our pilot flies very high so the fishing boats look like tiny toys. The waves on the water look from our height like fleets of sailing boats with their lines of foam in even regular threads of white. The sea itself looks hard and solid like coarse green leather.

As we approach the harbor of Copenhagen we pass through a bank of black flying clouds. We fly over Copenhagen and out to sea making a graceful swooping turn to the shore where we alight just as the shower breaks. In spite of the heavy weather a large delegation of Danish Theosophists await us. They are headed by a tall, handsome, young Dane who makes a graceful speech of welcome on the landing field. He proves to be Mr. Carl Gunnerman and all through the maze of receptions and speeches he is ever present, directing and guiding the ceremonies with infinite tact and delicacy. The Danish Theosophists have come trooping from every direction to be present at the long anticipated visit of their famous President. It is quite impossible to exaggerate their zeal, their love, their devotion, their warmth of hospitality or the intense earnestness with which they listened to each word that fell from the President's lips. Each lecture was laboriously and patiently translated, all remaining until it was concluded.

On the 23rd of August, Dr. Besant lectured at the Odd Fellows palace to 1900 people. Many hundred were turned away. The lecture was upon "The World Teacher and the New Civilization" and never has the president been more eloquent or convincing.

The morning of our departure Dr. Besant presided at a meeting of the Order of Service, where with the aid of a stereopticon I explained and illustrated the work and new plan of organization for the Order.

We took off from Copenhagen in a sea plane which we must vaguely catalogue as D 862. It is entitled to a better name for it is a curious ship: The propellers, of which there are two, are not in front nor on the back of the craft but above: One in front and one behind a little cabin perched above the body of the plane, wherein sit the pilots. Passengers are obliged to go out in a row boat and clamber down through a small trap door

to the 6-seated cabin which rests upon the water. After disappearing into this trap the door is closed and bolted—and here we are. The sea is rather heavy and we bump away across the waves, covered with spray for a considerable stretch before we arise for our flight.

One of the seats in our cabin is occupied by a wireless officer who sends out and receives weather reports from time to time. When he

wishes to radio a message he signals the pilot who noses the plane up to the requisite height while the wireless man drops his antennae toward the water and begins broadcasting. When not broadcasting our plane is scarcely 100 feet above the water.

We are passing along the coast line of Sweden. It is ugly and barren with black squatting rocks upon which tiny villages have climbed, heaven knows how or why! Windswept bleak and cheerless it is, and we are glad to pass into the greener land of Norway, where the earth begins to look hopeful and homelike. Flocks of white gulls follow us but are soon left far behind. We make a landing at Gothenborg climbing out of our burrows for a cup of coffee while the mechanics re-fuel the plane.

We are off again. It is half past four and we are late. There is some anxiety, for the President lectures tonight. We comfort ourselves with the reflection that we at least will not need a bath after an airplane trip. One really feels cleaner after an air-voyage than before. One has escaped from the soiled vapors of earth and has soared into the Empyrian, coming down again to earth cleansed and chastened and purified.

We enter the fjord of Oslo, when quite suddenly we are faced with a thrashing thunder storm. Sheets of rain and driving wind began to toss and bang us about in a most unfriendly manner. Our pilot sensing danger made a sharp swerve and

*(Continued on next page)*



SHIP CARRYING DR. BESANT



## Our Commander-in-Chief

BY DR. GEORGE S. ARUNDALE

I AM more than happy to be allowed to express in THE MESSENGER my reverent and devoted homage to our beloved President, Dr. Besant, on the splendid occasion of her 80th birthday. In this incarnation I have had the privilege of constant, almost uninterrupted, association with her for the last twenty-six years, and to her I owe most of any value I may have been to those around me. Wonderful as she is in public life, she is even more wonderful in private life, for she is the perfect friend, loyal beyond words, infinitely understanding, perfectly considerate, ever perceiving in all the beautiful real, ignoring the lower, idealizing us all and thus helping us to realize the ideal.

America's karma has won her the great privilege of our President's frequent presence. I congratulate America, for I know that Dr. Besant will serve America as she has so magnificently served India. India will owe her freedom to our President. What will America owe? The fulfilment of that portion of her destiny which marks her out to stand on the left hand of the

Christ as India stands on His right. In times to come the whole world shall call her blessed, not merely for the general spiritualization of which she is the channel, but for priceless special services: first, that she preserved the Indo-British Commonwealth from disruption by ensuring the partnership of a free India; second that she was the John the Baptist for the second coming of the Lord and prepared the world to welcome Him; third, that she was the great pioneer of a United States of Europe and of a mighty Commonwealth, to be composed of the United States, Germany, Australia and the Indo-British Commonwealth, including India as the great representative of the East; fourth that she laid the foundation in the outer world of the sixth sub-race and gave to it its central home.

What a record! What a splendid personage to achieve it! A genius, a saint, a hero, a martyr—all in one; royal, yet beautifully simple. Towering above all, yet infinitely near to each.

### Our President's Flight

(Continued from preceding page)

started back full speed with the gale toward Copenhagen. After a few miles he again set about into the wind and attempted to reach Oslo, but the wind was too fierce and we dropped into the sea floating and heaving about for a time on the angry waters. Twice we rose and twice were driven

After much maneuvering we taken in a boat to Oslo for food or rest went to magnificent lecture

chapter.

has been slightly and Rapids, Michigan date. The new: Grand Rapids, Detroit, October will rejoice in the

been added, re-11th.

### Change of Address

Of course, no mail of any kind for the American Theosophical Society should be sent to the old address at Chicago. That would delay it a day or two. Everybody should now understand that the new address for the Society, THE MESSENGER, the Theosophical Press, the Purchasing Service Bureau, and all other departments, is Wheaton, Illinois.

The first unit of the Headquarters staff moved into the Wheaton building in the last days of August and the rest followed in regular order until there was none left at Chicago building, which is advertised for sale. The postoffice was instructed to forward all mail to the new address. The printing plant is the last thing to leave the old building and this issue of THE MESSENGER—largely prepared before we left the old location—will be printed there. The November number of THE MESSENGER will appear in a new dress as well as with a new address.

"We must be so filled with the intense desire of service that we are ever on the watch to render it to all around us—not to man alone, but even to animals and plants."—KRISHNAMURTI.





Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY  
Wheaton, Illinois.

Cable Address: "Theosoph, Wheaton"

Entered as second class matter August 11, 1922, at the post office at Chicago, 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.

### *Anniversary Day*

WE HAVE the unusual honor of living in the country in which the Theosophical Society had its birth. Because of this we have proposed to the theosophical world that November 17 be known as Anniversary Day and be set aside for the suitable celebration of the founding of the Society. There is no doubt that all the other nations will fall into line and gradually universal observance of that happy day will be established throughout the world.

The Fourth of July is now being celebrated in various parts of the earth each year. It is no longer confined to the United States. It is a great day for it commemorates a new era of political freedom. But the Anniversary Day we are establishing is far greater because it commemorates a new era of spiritual freedom. It was the beginning of organized effort on the material plane to destroy superstition, to replace the fear of death with the joy of eternal life, the birth of a new era long planned by the great Spiritual Hierarchy and therefore destined to grow into a world emancipating movement.

Because the United States of America

was the first nation in which the Theosophical movement was organized, our country stands at the head of all lists of theosophical nations and at Adyar is given the place of honor on the roster.

It is appropriate that the first step in establishing Anniversary Day should be taken here. Let us next make sure that it becomes the success that so great a day should be. Americans seldom do things half-heartedly. The rest of the theosophical world credits us with energy, alertness and enthusiasm. Let us live up to their generous appraisal. Let us make Anniversary Day an unqualified success in every Lodge throughout the nation.

### *Mail at Wheaton*

THE proper address for all mail for the American Theosophical Society is simply Wheaton, Illinois. In Chicago we have been able to get only three deliveries a day. At Wheaton our light truck will pick up the mail at the Wheaton postoffice (Wheaton is four minutes drive from the Headquarters building) as soon as each incoming mail is distributed, which is a half dozen times a day. Arrangements have been made with the Wheaton postoffice by which all of our letters go directly, upon arrival, into a special letter pouch to be given to our carrier. About a half hour after the train arrives at the station the letters will be on the desk in our various departments.

### *Patience, Please*

NO doubt you will miss something from THE MESSENGER in this issue. I am who usually find time to read it with interest for some of the things are more than full worth the time. A little time has been spent in working this month to speak — either in the morning or late at night, at the customary hours. I have been down on the register for the November issue and have it in form.



# The MESSENGER

Mrs. Carroll Curran  
232 E 16th St  
Oakland Calif

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

VOL. XV

OCTOBER, 1927

No. 5

## The President's Flight

BY MAX WARDALL

OUR President's latest and most daring and strenuous adventure is her attempt to cover Europe by aeroplane in 21 days giving more than 50 lectures in the chief capitals of Germany, Holland, Denmark, Norway, Sweden, Finland, Poland, Czechoslovakia, Austria, Hungary, Switzerland and France—a seemingly breathless undertaking—yet we are already at Stockholm near the Arctic Circle and all is well.

We began the flight at Amsterdam on August 18th, immediately after the conclusion of the Order of Service Congress at Ommen. Our party consists of Dr. Besant, Mr. and Mrs. Robert Logan and myself. The tour began inauspiciously with a day of spattering rain and low lying clouds. We took off from the Amsterdam Aerodrome in an 8-seater Hansa Luft Junker monoplane No. 999, a huge bird with 3 powerful engines and a dead weight of 10,000 lbs. She took the air quite gracefully and easily and we soon left the earth beneath us and 5 hours later we were in the hospitable home of Madame Edith Andrea at the Grunewald, Berlin. After hasty refreshment Dr. Besant was whisked to the Herrenhaus where a splendid audience heard her lecture on the "New Race and Germany's place in the World." The lecture was a ringing appeal for a deeper understanding between the white races and greater consideration

for the colored peoples of the globe.

Two meetings on the following morning preceded our flight to Hamburg. We must now follow the records in my diary: August 19—Plane S-A. A. E. At 3:05 we left Berlin on another Junker monoplane somewhat smaller than that of yesterday. It has but one motor instead of three. It has 8 light wicker chairs in the cabin. There are two drivers as no passenger plane is allowed to operate without two pilots. They sit in a little cabin ahead of us, each operating a steering wheel, appearing to synchronize their movements admirably.

We are flying high today and the sun shines. Our shadow chases us over field and meadow splashing recklessly through wheat fields and the brown and golden mosaics far below. A passenger train moves over the plain—how we pity those that plod so slowly and how flat their world must be! We are going higher and higher—the goats and cows are now only tiny microbes. A hawk flies below us making vague and futile efforts to encircle us. Now we see Hamburg in the distance. Scarcely have we glimpsed the roofs of the house when our pilots shut down the motor and we glide swiftly over a graveyard all prepared and bedecked (what a lovely spot to drop) landing lightly on the springy sod in the center of the landing field.



There are crowds awaiting our Chief — the usual photographic battery, flowers, smiles and welcome.

We spend three busy days here at the German Theosophical Convention. The President lectures six times and I am allowed to speak on the Order of Service. The Convention was well attended and Theosophy is again making rapid gains in Germany.

August 22. Plane C. 110. The trip from Hamburg to Copenhagen is weird and delightful. Sunshine, shadow, wind, rain, scurrying clouds, shafts of sunlight and now a perfect rainbow arches the sky as we sail over an olive green sea.

The charm of the flight to the north lies in its unique variety. A bit of blue water, a green forest, then fields of grain newly gathered resembling huge Oriental rugs or spreading golden tapestries. Forked prongs of water strike in from the North Sea with dark snaky tributaries winding through the fields. Water, water everywhere. Our pilot flies very high so the fishing boats look like tiny toys. The waves on the water look from our height like fleets of sailing boats with their lines of foam in even regular threads of white. The sea itself looks hard and solid like coarse green leather.

As we approach the harbor of Copenhagen we pass through a bank of black flying clouds. We fly over Copenhagen and out to sea making a graceful swooping turn to the shore where we alight just as the shower breaks. In spite of the heavy weather a large delegation of Danish Theosophists await us. They are headed by a tall, handsome, young Dane who makes a graceful speech of welcome on the landing field. He proves to be Mr. Carl Gunnerman and all through the maze of receptions and speeches he is ever present, directing and guiding the ceremonies with infinite tact and delicacy. The Danish Theosophists have come trooping from every direction to be present at the long anticipated visit of their famous President. It is quite impossible to exaggerate their zeal, their love, their devotion, their warmth of hospitality or the intense earnestness with which they listened to each word that fell from the President's lips. Each lecture was laboriously and patiently translated, all remaining until it was concluded.

On the 23rd of August, Dr. Besant lectured at the Odd Fellows palace to 1900 people. Many hundred were turned away. The lecture was upon "The World Teacher and the New Civilization" and never has the president been more eloquent or convincing.

The morning of our departure Dr. Besant presided at a meeting of the Order of Service, where with the aid of a stereopticon I explained and illustrated the work and new plan of organization for the Order.

We took off from Copenhagen in a sea plane which we must vaguely catalogue as D 862. It is entitled to a better name for it is a curious ship: The propellers, of which there are two, are not in front nor on the back of the craft but above: One in front and one behind a little cabin perched above the body of the plane, wherein sit the pilots. Passengers are obliged to go out in a row boat and clamber down through a small trap door

to the 6-seated cabin which rests upon the water. After disappearing into this trap the door is closed and bolted—and here we are. The sea is rather heavy and we bump away across the waves, covered with spray for a considerable stretch before we arise for our flight.

One of the seats in our cabin is occupied by a wireless officer who sends out and receives weather reports from time to time. When he

wishes to radio a message he signals the pilot who noses the plane up to the requisite height while the wireless man drops his antennae toward the water and begins broadcasting. When not broadcasting our plane is scarcely 100 feet above the water.

We are passing along the coast line of Sweden. It is ugly and barren with black squatting rocks upon which tiny villages have climbed, heaven knows how or why! Windswept bleak and cheerless it is, and we are glad to pass into the greener land of Norway, where the earth begins to look hopeful and homelike. Flocks of white gulls follow us but are soon left far behind. We make a landing at Gothenborg climbing out of our burrows for a cup of coffee while the mechanics refuel the plane.

We are off again. It is half past four and we are late. There is some anxiety, for the President lectures tonight. We comfort ourselves with the reflection that we at least will not need a bath after an airplane trip. One really feels cleaner after an air-voyage than before. One has escaped from the soiled vapors of earth and has soared into the Empyrian, coming down again to earth cleansed and chastened and purified.

We enter the fjord of Oslo, when quite suddenly we are faced with a thrashing thunder storm. Sheets of rain and driving wind began to toss and bang us about in a most unfriendly manner. Our pilot sensing danger made a sharp swerve and

*(Continued on next page)*



SHIP CARRYING DR. BESANT



## Our Commander-in-Chief

BY DR. GEORGE S. ARUNDALE

I AM more than happy to be allowed to express in *THE MESSENGER* my reverent and devoted homage to our beloved President, Dr. Besant, on the splendid occasion of her 80th birthday. In this incarnation I have had the privilege of constant, almost uninterrupted, association with her for the last twenty-six years, and to her I owe most of any value I may have been to those around me. Wonderful as she is in public life, she is even more wonderful in private life, for she is the perfect friend, loyal beyond words, infinitely understanding, perfectly considerate, ever perceiving in all the beautiful real, ignoring the lower, idealizing us all and thus helping us to realize the ideal.

America's karma has won her the great privilege of our President's frequent presence. I congratulate America, for I know that Dr. Besant will serve America as she has so magnificently served India. India will owe her freedom to our President. What will America owe? The fulfilment of that portion of her destiny which marks her out to stand on the left hand of the

Christ as India stands on His right. In times to come the whole world shall call her blessed, not merely for the general spiritualization of which she is the channel, but for priceless special services: first, that she preserved the Indo-British Commonwealth from disruption by ensuring the partnership of a free India; second that she was the John the Baptist for the second coming of the Lord and prepared the world to welcome Him; third, that she was the great pioneer of a United States of Europe and of a mighty Commonwealth, to be composed of the United States, Germany, Australia and the Indo-British Commonwealth, including India as the great representative of the East; fourth that she laid the foundation in the outer world of the sixth sub-race and gave to it its central home.

What a record! What a splendid personage to achieve it! A genius, a saint, a hero, a martyr — all in one; royal, yet beautifully simple. Towering above all, yet infinitely near to each.

### Our President's Flight

(Continued from preceding page)

started back full speed with the gale toward Copenhagen. After a few miles he again set about into the wind and attempted to reach Oslo, but the wind was too fierce and we dropped into the sea floating and heaving about for a time on the angry waters. Twice we rose and twice were driven back, but finally after much maneuvering we reached land and were taken in a boat to Oslo where the President without food or rest went to the University hall and gave a magnificent lecture on "The Fellowship of Faiths."

Here endeth the first chapter.

Dr. Arundale's itinerary has been slightly changed to accommodate Grand Rapids, Michigan, Detroit having given up ore date. The new dates for Michigan are as follows: Grand Rapids, October 24; Lansing, October 25; Detroit, October 26. Many Michigan members will rejoice in the new arrangement.

Richmond, Virginia has also been added, receiving the date of November 11th.

### Change of Address

Of course, no mail of any kind for the American Theosophical Society should be sent to the old address at Chicago. That would delay it a day or two. Everybody should now understand that the new address for the Society, *THE MESSENGER*, the Theosophical Press, the Purchasing Service Bureau, and all other departments, is Wheaton, Illinois.

The first unit of the Headquarters staff moved into the Wheaton building in the last days of August and the rest followed in regular order until there was none left at Chicago building, which is advertised for sale. The postoffice was instructed to forward all mail to the new address. The printing plant is the last thing to leave the old building and this issue of *THE MESSENGER* — largely prepared before we left the old location — will be printed there. The November number of *THE MESSENGER* will appear in a new dress as well as with a new address.

"We must be so filled with the intense desire of service that we are ever on the watch to render it to all around us — not to man alone, but even to animals and plants." — KRISHNAMURTI.





Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY  
Wheaton, Illinois.

Cable Address: "Theosoph, Wheaton"

Entered as second class matter August 11, 1922, at the post office at Chicago, 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.

### *Anniversary Day*

WE HAVE the unusual honor of living in the country in which the Theosophical Society had its birth. Because of this we have proposed to the theosophical world that November 17 be known as Anniversary Day and be set aside for the suitable celebration of the founding of the Society. There is no doubt that all the other nations will fall into line and gradually universal observance of that happy day will be established throughout the world.

The Fourth of July is now being celebrated in various parts of the earth each year. It is no longer confined to the United States. It is a great day for it commemorates a new era of political freedom. But the Anniversary Day we are establishing is far greater because it commemorates a new era of spiritual freedom. It was the beginning of organized effort on the material plane to destroy superstition, to replace the fear of death with the joy of eternal life, the birth of a new era long planned by the great Spiritual Hierarchy and therefore destined to grow into a world emancipating movement.

Because the United States of America

was the first nation in which the Theosophical movement was organized, our country stands at the head of all lists of theosophical nations and at Adyar is given the place of honor on the roster.

It is appropriate that the first step in establishing Anniversary Day should be taken here. Let us next make sure that it becomes the success that so great a day should be. Americans seldom do things half-heartedly. The rest of the theosophical world credits us with energy, alertness and enthusiasm. Let us live up to their generous appraisal. Let us make Anniversary Day an unqualified success in every Lodge throughout the nation.

### *Mail at Wheaton*

THE proper address for all mail for the American Theosophical Society is simply Wheaton, Illinois. In Chicago we have been able to get only three deliveries a day. At Wheaton our light truck will pick up the mail at the Wheaton postoffice (Wheaton is four minutes drive from the Headquarters building) as soon as each incoming mail is distributed, which is a half dozen times a day. Arrangements have been made with the Wheaton postoffice by which all of our letters go directly, upon arrival, into a special letter pouch to be given to our carrier. About a half hour after the train arrives at the station the letters will be on the desk in our various departments.

### *Patience, Please*

NO doubt you will miss something from THE MESSENGER in this issue. Those who usually find time to write something of interest for some column have their hands more than full with other matters. What little time has been given to this part of the work this month has been "out of hours" so to speak — either very early in the morning or late at night. Every moment of customary hours is filled with activities not down on the regular daily program. With the November issue we shall again be on time and have everything in its familiar form.

L. W. R.



## What Lodges Are Doing

### *Ojai, Calif.*

The monthly picnic of the Ojai Valley Lodge was held on Sunday, August 7, and was attended by fifty-five guests and members. A picnic lunch was served cafeteria style late in the afternoon, and in the evening the entire party were guests of the Hart's at the Ojai Theatre.

The Freemantle Lodge, Australia, pays high tribute to Miss Neff who has greatly intensified the activities of the lodge and given it fresh impetus in the direction of Propaganda Work.

Another Lodge has made its appearance; this time in the tiny Republic of Cuba. They have poetically named it "Flowers of the Valley," and it has seven members.

### *Brooklyn Lodge*

Brooklyn Lodge is now the happy owner of its own building, a three-story and basement

house at 292 Carlton Avenue, Brooklyn, N. Y.

The house was opened formally on Saturday evening, September 17th, with a simple but inspiring service. Mr. Emlyn Paynter, President, was in the chair. The invocation of the Devas was led by Mrs. Maude N. Foote, and the dedication of the building was led by Mr. A. W. Baker, assisted by Mrs. Margaret Wilkie. There were two or three short talks by visiting members of other lodges, and several musical selections.

The evening closed with a pleasant social. Coffee and cake were served and the visitors chatted for the rest of the evening.

Altogether, the evening was an unusually interesting one, and if Brooklyn Lodge lives up to the good wishes of friends and the expectations of its workers, Theosophy will have a big place on the map of Brooklyn.

## Observations

BY A LAYMAN

"We hope that, as time passes, a place may be found for Us in your midst. We are content to wait your pleasure, for We can serve the world whether Our existence is recognized or not. Yet it is, perhaps, not too much to hope that the Theosophical Society, Our Society as well as yours, may some day recognize Us as facts, and not merely as plausible and logical theories. Some there are among you who know Us well, and whom We have instructed to testify to their knowledge among you and in the outer world, in the hope that more and more may cast aside the veils which blind them to the recognition of Those Who love the world so well and Whose treasure house will open to all who bear in their hands the key to Brotherhood. But We impose Ourselves upon none. Those who so desire may seek alone, may tread alone their pathway; though We know that there will come a time when they will have had enough of loneliness. We do not thrust Ourselves where We are not wanted. Yet the world needs Us, and We could give even more abundantly could We but gain a wider welcome. It is the Law that Our Blessed Lord comes among you, be His welcome what it may, though even He may not outstay His welcome."

The above quotation is taken from page 198, of THE MESSENGER dated March, 1926, and is an extract from "A Message to the Members of the Theosophical Society—From an Elder Brother."

The writer read the "Message" at the time of publication and was more or less enthused. The matter had somewhat faded from memory until a few days ago, when on re-reading it, the above quotation stood out as being of such vital import that probably, in the aggregate, hours of meditation followed.

The main point to consider seems to be, what are we going to do about it? In the message we have reference to the entrance of the Society on its second half century.

Now, what are the facts. From the inner circles of the Illuminated Ones the fact of Universal Brotherhood was incarnated in a body of people now known as The Theosophical Society. The dominant note was, and is, the gathering together of those sufficiently illuminated to be aware of the fact of Universal Brotherhood, and to adequately understand and act on all that follows as a logical consequence. The Society has run for fifty years on the above basis.

During its first half century of life, we of necessity have had to consider the question of Elder and younger Brothers, and from the center to the circumference much information has filtered through regarding the personnel and functions of the Elder Brothers. Some more or less exclusive methods have been devised whereby those deemed worthy might come into direct contact with the Elder Brothers, who are sometimes known as the Occult Hierarchy. But, shall such exclusive methods be forever necessary, and shall the Hierarchy forever remain Occult?

What, says someone, does somebody propose to override our present way of doing things and set aside the established order? For the present, the writer is only suggesting that it may be time to take notice of and act upon the suggestion of an Elder Brother.

A vital question was put to the Society some eighteen months ago to pass upon, and nothing of any consequence in the matter seems to have been done so far. Please pause here and re-read



the quotation. What does it say? "We impose Ourselves upon none." But, (substantially) if and when you see fit to open wide your doors to Us as Elder Brothers in the Hierarchy, the Society will throb with new vitalizing life.

Consider another statement in the "Message." "The near coming of Him Who is the greatest living Theosophist—even though He be not a member of the Theosophical Society." Is there not something pathetic in the above statement?

We seem to be so dazzled at present with the coming into direct contact with humanity of one member of the Hierarchy as to be almost blinded, but, read again: "It is the Law that Our Blessed Lord comes amongst you, be His welcome what it may." In other words, this is the minimum under the "Law" and if you wish to promote the work for which He must come, then you have the privilege of openly invoking Our aid and by so doing, render His work less unique and more effective. Of necessity, if whatever of opposition is aroused is focused upon one person,

the load will be proportionately heavy for that one person.

We all know of the tragedy of two thousand years ago and something of history since. Also, that the Scriptures quote a grave commission in the words "Behold I send you forth as sheep among wolves, etc." We think there may be less of the wolfish tendency amongst humanity at present and that the average person would tolerate almost anything rather than have to his charge such a tragedy as Christianity now has for its background. But that is no reason for our neglect to invoke the aid of Those who ask for open recognition by us, and a more vital part in our work.

This seems to be a favorable time for the presentation of this matter to the membership of the American section for consideration, through the columns of THE MESSENGER, in order that action may be taken at our next annual convention, with a probable recommendation to the International Society.

## You CAN Afford to Pay \$75 for ONE Book

If someone were to offer you a \$35,000 library of occult literature, dealing with the symbolic philosophy of the Masonic, Hermetic and Rosicrucian secret doctrines, and with the Qabbalah of the Jews, including many very rare printed works and original manuscripts, all for a price of \$75, payable in five monthly installments of \$15 each, would you accept that offer very promptly, would you not?

Well, what we have for you in Manly P. Hall's *Encyclopedic Outline of Masonic, Hermetic, and Rosicrucian Symbolical Philosophy; to which is added A Treatise on the Qabbalah of The Jews*, is really a better bargain for you than that; because, unless you already know Hebrew, Greek, Latin and German, you would have a staggering amount of study to do before you could use your purchase.

The special *King Solomon edition* of the monumental work referred to above brings you the *essence* of a \$35,000 occult library, distilled in such clear and sparkling language that a child could read and understand it.

It is a magnificent work; 300 pages, size 13 by 19 inches, weighing over 15 pounds. It contains fifty full-page illustrations in color, and two hundred and fifty other illustrations. Translations of rare secrets from eleven languages.

Indeed, this one book will give you the secret teachings, doctrines, rituals and allegories of the mystery schools of all ages, from the foundation of the lost Atlantis to the H. P. Blavatsky foundation.

The book will be published in January 1928, and only 550 copies of the Theosophical edition will be printed. You may secure one of them for yourself now with a first payment of \$15, and by January the book will be four-fifths paid for.

*You can afford to pay \$75 for this one book!*

**The Theosophical Press • Wheaton, Illinois**



## Critics

BY ERNEST MEDINA

A creator in any activity of life is never a critic. The man who has a message to give has no time to criticize, he is too busy with his ideal. There are two kinds of critics, the constructive and the destructive. The former are great authors who write on themes expounded by others, the other's work is an opportunity for them to give their own ideas. The great critic enriches the works he studies and in everything he touches he impresses his own individuality.

The mediocre critics are by instinct enemies of every good work, their desire is to lessen its value simply because they are incapable of doing it themselves. A critic gnaws at glory as a beaver the base of a tree. The individual who possesses virtues, knows the price of their acquisition and therefore, will not only recognize them but respect them in others, and will esteem in others that which we would like others to esteem in him. He knows that powers are not transmuted into virtues without a struggle, which is the measure of their value. He knows that every step towards the achieve-

ment of a great ideal costs days of vigil, meditation and careful investigation to the scientist, philosopher, teacher and artist, often sacrificing many a meal to buy a book to illumine his reflections. The envious individual who ignores this, only sees the results obtained without any suspicion how the Path is strewn with thorns. The best candidate for a malevolent critic is the ambitious mediocre individual who wants to shine in whatever sphere he moves but, lacking in self-discipline, will, like every self-indulgent individual, stop at nothing—a lie or a crime—to get what he wants, as he cannot on account of his self-indulgence rightly earn his desire. Jails and insane asylums are filled with just this type of people. The envious person is the first victim of his venom.

Superior men have immortalized with a single word their lackeys; the mediocre critic is only known because some genius honored him with his compassion.

### Houdini

In an interview given *The Free Press* by the great magician, Houdini, some time ago, he expressed himself as believing in reincarnation and said in part:

"There is something in the theory of reincarnation. Just how much, I cannot say, nor do I believe it will greatly profit us to seek to tear aside the veil. In due time it shall be lifted and we shall see, with Milton, 'the brighter countenance of Truth.'

"I firmly believe, and this belief is based on investigation, observation, and, in a measure, personal experience—that somehow, somewhere and some time, we return in another human form, to carry on, as it were, through another lifetime, perhaps through many succeeding lifetimes, until some strange destiny is worked out to its ultimate solution.

"Every one has had the experience of saying a thing and immediately getting an indistinct flash of memory that tells of having formerly somewhere, some time, said or done the same thing under exactly similar circumstances.

"I, myself, have entered some Old World city for the first time in my life, so far as I was aware, and found the streets familiar, known just where to go to locate a certain house, for instance.

"Things have come to me that it seemed could only have been results of some former experiences. I seemed from earliest childhood to have a grasp upon certain faculties and a knowledge not according to my years—as if the understanding were from past education and that I had entered the world with certain fixt principles and ideas that could not have been at that time the result of any present education. . . .

"Possibly the Great Intelligence that rules the universe plans beyond our ken; knows what lives shall be most essential to the well-being of the world and sends them back to finish what they have begun and have been forced to lay down before the beckoning finger of the Dark Angel."

### Henry Ford on Reincarnation

The *New York American* of February 15 printed an interview with Henry Ford, the headline of which said: "I lean to Reincarnation." Parts of the interview follows:

"I am in exact accord with the belief of Thomas Edison that spirit is immortal, that there is a continuing center of character in each personality.

"But I don't know what spirit is, nor matter either. I suspect they are forms of the same thing. I never could see anything in this reputed antagonism between spirit and matter.

"To me this is the most beautiful, the most satisfactory from a scientific standpoint, the most logical theory of life.

"For thirty years I have leaned toward the theory of Reincarnation. It seems a most reasonable philosophy and explains many things. No, I have no desire to know, what, or who I was once; or what, or who, I shall be in the ages to come.

"This belief in immortality makes present living the more attractive. It gives you all the time there is. You will always be able to finish what you start. There is no fever or strain in such an outlook. We are here in life for one purpose—to get experience. We are all getting it, and we shall all use it somewhere."



## Feminism in Asia

Mme. Maria Verone, in an article entitled "Feminism in Asia,"—published in the *Journal L'Œuvre*, gives us detailed information on the progress attained by women in the political life of the Far East.

She tells us that in certain provinces of China, equal rights have been granted to all inhabitants "without distinction of sex, race, creed or caste." As a result women have been seated in the Legislative Assembly of the Province of Canton where they are actively defending the interests of women. An Association has been formed in Peking which in addition to demanding equal civic and political rights, demands the admission of women to high office, the suppression of prostitution, etc. . . .

Japan is scarcely more advanced than France; it has not yet granted the right of the vote to women. Bills granting municipal and legislative suffrage have been passed by the *Chambre of Deputies*; but these have not yet been ratified by the *Chambre of Peers* and the Emperor. However the Japanese have obtained the repeal of a law which excluded women from public gatherings and higher education, and barred them from certain professions, such as librarians, streetcar conductors, etc. . . .

In Persia women are not making great headway; a few feminist associations are still in the formative stage, and three newspapers edited by

women and a school for young girls were recently launched in Teheran.

It is in India that the Women's Movement is the most important. We are already familiar with the work of Dr. Besant and the Association of Women of India. Under the presidency of Mme. Jinarajadasa astonishing and gratifying results have been obtained. Municipal vote has been given to women in the provinces of Bombay, Madras, and Calcutta; the vote with eligibility in Burmah; and provincial vote and eligibility to the legislative Assembly in these provinces and many others. It is especially in the independent states that women have obtained the greatest expansion of their rights; many have been elected deputies and delegates, notably in Travancore; one has obtained great reform in medical services. One woman is member of the Council in the Province of Cochin.

In English India several women have been elected to municipal Councils of Madras, Bombay, Burmah and other cities. In these places reforms were rapidly adopted; compulsory education, child clinics and sanitation were among the most important. There are now many women lawyers and doctors. One lawyer has risen to the bench of the supreme court of Patna, and women judges have been elected in Madras; four women act as Justice of the Peace in Bombay; and one woman is chancellor of a Mohammedan University.

### *Messenger Changes*

Beginning with the next number of THE MESSENGER there will be some slight changes in its appearance due to the fact it will for a time be printed elsewhere, partly because the size and character of our future printing building cannot yet be accurately determined and partly because it will be more convenient to postpone its erection until our Chicago building is sold. The printing of THE MESSENGER will go back to the publishing house which did that work for us before the plant was purchased. THE MESSENGER editorial and all other work relating to it—everything except the mechanical part—will, of course, be done at Headquarters and the correct address for THE MESSENGER is Wheaton, Illinois.

### *Vice-President's Travels*

The plan of Mr. Jinarajadasa was to sail for Iceland immediately after his summer visit to Holland. After visiting the lodges in that remote corner of the earth the Vice-President hoped to visit Spain and Portugal before returning to India.

### *Dr. Besant's Birthday*

London (and other) Theosophists planned a meeting to celebrate the 80th anniversary of Dr. Besant's birthday on October 1. The President did not desire a public meeting but agreed to meet and address the members.



## Beautiful New Emblem Stationery

### Italian Uellum



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



## Prunes - Meat's Natural Enemy

Alfred W. McCann, in his great book *Science of Eating* (every intelligent human ought to own a copy and study it) says:

"Prunes produce an effect opposite to the effect produced by meat.

"The prune not only stimulates the peristaltic waves essential to the complete elimination of harmful waste, the poisons of which would otherwise be absorbed, but it also establishes a condition under which the activity of putrefactive bacteria such as *B. welchii*, are handicapped, slowed down, and eventually destroyed.

"When the prune is digested in the body or burned in the laboratory oven, what are called the 'organic radicals' are *oxidized*, liberating their alkaline carbonates. These are greedily gathered up by the blood and tissues.

"The prune, like the orange, is a corrective of acidity, a sweetener of acid tissues, because it yields a *basic or alkaline residue* upon combustion.

"The *potential alkalinity* of one pound of dried prunes of all sizes from the smallest to the largest, is nearly five times greater than the quantity yielded by a pound of cabbage.

"One pound of dried prunes yields more than three times the *potential alkalinity* of a pound of lettuce."

## Staff of Life

A correspondent, who is a specialist in foods, commenting on the reasons for not denaturing articles of diet, writes THE MESSENGER as follows:

"Take wheat as an example. When it goes into a modern flouring process, it is said to carry the entire list of sixteen mineral and chemical elements that constitute the blood stream and the living body of all things; therefore it is a perfect food; but when it comes out in the shape of white, bleached flour, twelve of these sixteen elements have been lost, separated and thrown away — fed to the chickens, pigs and cattle, and man is trying to live on bread of that character; sick people are always fed upon toasted bread of that kind, as though by roasting and toasting you could inject anything into a dead food that was not in the stuff that it was made of.

You will see that the food is then seventy-five per cent unbalanced, and this tremendous percentage turns to acid in the stomach, to putridity in the bowels, evolving poisons, the most deadly known to chemistry, and these poisons are picked up by the blood stream and carried to the uttermost cells of the body, there to begin their destruction, and eventually, cause the death of the organism. So, whether it is T. B. or pneumonia, or scarlet fever, or rheumatism, or apoplexy, or heart disease, or any of a thousand different disabilities with high sounding names, it is practically all one and the same thing; and that is the poison factory in the digestive tract working night and day distributing its baneful and destroying poisons."

## To Helpers in Cause of World Peace

You are asked to pledge yourself faithfully to the cause by repeating each day exactly at noon the following prayer which Dr. Besant has written for all ardent Peace lovers:

"O Hidden Life of God outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy peace spread over our world and Thy Will at last be done on earth as it is done in Heaven."

*Be in earnest and help change the thought currents!* Try to get all your friends to repeat this prayer each day at noon!

May peace be with you,  
MAX WARDALL, *Chief Brother*

## Public Library Work

During the six weeks between June 5 and July 17, Mr. J. H. Talbot, whose seventy years are not heavy enough to interfere with theosophical work, placed free books as follows:

Town, State, Name of Library	No. of Books Placed
Gloversville, N. Y., Free Library.....	6
Amsterdam, N. Y., Free Library.....	6
Schenectady, N. Y., Free Library.....	0
Pittsfield, Mass., Berkshire Athenaeum Library.....	0
Lenox, Mass., Library Ass'n (wouldn't accept)....	0
Springfield, Mass., Public.....	6
Chicopee, Mass., Free Libr., 3 for branch, 5 for main.8	6
Westfield, Mass., Athenaeum Free Library.....	0
Holyoke, Mass., Public.....	6
Northampton, Mass., Forbes Library.....	7
Northampton, Mass., Smith College.....	4
Easthampton, Mass., Public Library Ass'n.....	6
Amherst, Mass., Amherst College Library.....	5
Amherst, Mass., Town Libr. called Jones Library....	5
Greenfield, Mass., Public.....	4
Athol, Mass., Public.....	5
Gardner, Mass., L. H. Public Library.....	3
Gardner, Mass., West Branch.....	2
Gardner, Mass., East Branch.....	5
North Adams, Mass., Public.....	0
Fitchburg, Mass., Public.....	0
Leominster, Mass., Public.....	0
Clinton, Marlborough and Hudson.....	0

## Arundale Lecture Tour

City	Date
Milwaukee, Wisconsin.....	Oct. 6-7
Chicago, Illinois.....	Oct. 9
Kansas City, Missouri.....	Oct. 10
Oklahoma City, Okla.....	Oct. 11
Dallas, Texas.....	Oct. 12
Houston, Texas.....	Oct. 13-14
New Orleans, Louisiana.....	Oct. 15-16
Atlanta, Georgia.....	Oct. 17-18
Birmingham, Alabama.....	Oct. 19
St. Louis, Missouri.....	Oct. 20-21
Chicago, Illinois.....	Oct. 23
Grand Rapids, Michigan.....	Oct. 24
Lansing, Michigan.....	Oct. 25
Detroit, Michigan.....	Oct. 26
Cleveland, Ohio.....	Oct. 27
Columbus, Ohio.....	Oct. 28-29
Pittsburgh, Penn.....	Oct. 30-31
Buffalo, New York.....	Nov. 1-2
Niagara Falls.....	Nov. 3-4
Toronto, Canada.....	Nov. 5-6
Rochester, New York.....	Nov. 7
Boston, Mass.....	Nov. 8
New York, N. Y.....	Nov. 9-10
Richmond, Va.....	Nov. 11
Washington, D. C.....	Nov. 12-13
Baltimore, Maryland.....	Nov. 14-15
Philadelphia, Penn.....	Nov. 16-17
New York, N. Y.....	Nov. 18

November 19th, sails on "Olympic"



## Northern California Federation

Slow but sure growth seems to be what is occurring in the Northern California Federation. Various members have agreed to support the work and Mr. Harry Wilson has thus been able to keep steadily in the field as Federation lecturer. Less than \$50 was drawn from the Federation treasury during the year, the remainder necessary to meet expenses coming from interested members and collections. A vacation camp meeting was held again this summer and was most effective in developing good fellowship and community interest.

## Purchasing Service Bureau

PURCHASING SERVICE BUREAU  
826 Oakdale Ave., Chicago, Ill.

Dear Friends:

Please send me one 24 can case of Whole-O-Wheat as advertised in the May issue of THE MESSENGER.

We consider your Purchasing Bureau a unique method of service, and hope it receives the support it so richly deserves. I am particularly interested in pure foods and shall appreciate literature prices, etc.

Very truly yours,  
Dr. W. W. Cox

## Our Lending Library

If there were any doubt in one's mind about the good work our National Lending Library is continually doing, letters like the extract below would instantly set that doubt at rest:

"It would be like losing my best friend not to be able to borrow your wonderful books. I seem to have a new outlook on life since I have been in touch with the Theosophical idea for which I am deeply grateful."

## Picture Given

One of the convention gifts which was inadvertently omitted from the list in the previous number of THE MESSENGER is a fine painting of Redwoods by Dr. Lee, of San Francisco. It gives a real touch of the Pacific coast to the Headquarters building.

## Headquarters Notes

Many more articles and letters are offered to THE MESSENGER than can possibly be used. If you have written about something which you consider important and it does not appear remember that there are also many others.

# EVOLUTION OF CHARACTER

by SARAH CORBETT

One of the most well-informed and scholarly essays on the possibility and methods of training and developing one's character. The author impresses upon the reader the infinite necessity for such training and the ultimate results. Price, Cloth, \$1.00.

### PANCHA SILA

By Bhikku Silacara

The Pancha Sila, or the Five Precepts, are the basis of Buddhism and to those who desire a clear exposition this book is recommended.

Paper, \$0.45

### OUR RELATION TO CHILDREN

By C. W. Leadbeater

With the children of the sixth sub-race incarnating among us, this pamphlet needs rapid and wide distribution.

Paper, \$0.15

### BIBBY'S ANNUAL

These copies of Bibby's Annual are now out of print. The color reproductions alone are worth the price of the magazines.

Price \$1.25

## Adyar Pamphlets :: 10 cents

No. 29—The Influence of the East on Religion, by R. Heber Newton. No. 44—Indian Students and Politics, by G. S. Arundale. No. 77—My Books, by H. P. B. No. 84—A Fragment of Autobiography, by A. B. True and False Yoga, by Arthur A. Wells. Adyar Popular Lecture No. 5—The East and West, by A. B. \$0.05.

The Theosophical Press - Wheaton, Illinois



## FLIGHT

"This article is a continuation of a series contributed by Geoffrey Hodson which consist of messages received by him from members of the Angel Hierarchy; a full description of the series appeared in previous numbers."

"Man, too, possesses powers of flight, equal in every way to those of the angels. Today, he relies upon external wings and mechanical sources of energy; later, he will discard them both and fly by his own unaided power.

Man's present means of flight are an advance upon his past, but may prove a distinct barrier to his future development, for, relying on external aid and concentrating all his powers on its perfection, he neglects research into and employment of his own interior gifts. Yet man will one day fly, unaided and alone, and in the swiftness and perfection of his aerial travelling, will rival the flight of the angels.

Those men who are bold enough might, even now, discover and employ the future means of flight; it differs from the present in that the material body is usually left behind, though even that may be freely lifted into the air; it is necessary, therefore, that he should first acquire the art of self-entrancement, of conscious sleep; for when the body is asleep the soul is free. The soul of man is lighter than the air and forms a vehicle in which he may safely travel from place to place upon the planet, and eventually from star to star. The sleep of night differs from the conscious sleep of self-entrancement, in that it is instinctive and that the soul is only partly free to travel where it will; in conscious sleep, when once the soul has been withdrawn, it is entirely free, within the limits of the development of its powers of flight.

If man would but employ the patience and the skill which he has bestowed upon the development of external aids, upon the task of acquiring the art of conscious sleep and flight, he would quickly learn the secret of that art. The first essential is that the mind should be turned away from the body and the whole idea of lifting the body into the air laid aside, and that the new conception of soul flight should take its place. Then let the man study the modes of ingress and of egress, to and from the body; for there are distinct and definite gateways through which the soul passes as it leaves and returns to the flesh, when sleeping and waking, and also when, at death, it finally departs. In pursuit of this knowledge man will discover a new science of anatomy and physiology, and realise that his present knowledge of those subjects deals with but the husk of a far deeper science than any he has ever known.

As, a hundred years ago, he began to discover new aspects of the science of mechanics and aeronautics, so now he will discover new aspects of the sciences of anatomy and physiology. He must find out the functions of the various organs in the head, as also of the spleen and solar plexus, ere he can learn to unfold his wings in self-supported flight. The would-be aeronaut must study the pituitary and pineal glands, the spleen and spinal cord, approaching his study with a fresh mind,

from which all previous knowledge has been erased, seeking to discover their function, in sleep, in trance, in change of consciousness from the study of material things to the contemplation of the divine, and in the changes which occur at death. There is a vital difference in the condition of those organs before and after death, and in that difference lies a clue.

I do not suggest — the whole Angelic Hierarchy forbid — that man should practice vivisection in order that he may learn to fly; rather must he develop new instruments of research by means of which the organs of the body may be made visible. The rays which render the opaque transparent will help, but there are other rays which he is yet to discover; rays, the light of which is physically invisible, yet which, when they touch the organ to which they are directed, will render it physically luminous and susceptible of being studied. Better far than these, which are a mere extension of the present knowledge of electricity and electrical appliances, is the development of those powers of vision which man possesses, which will enable him to see for himself those functions of nature which are, at present, hidden from his gaze.

If man would but employ the same determination, in the discovery and perfection of his subtler powers of vision, as he has spent upon the perfecting of his external instruments, he would quickly develop the faculties which he must employ before these new sciences may come within the field of his powers of research. Thus are we led back to man himself. He who would know himself, must develop himself; must not be too proud to learn from those of his brethren who have gone before him on this quest, and, travelling, have left a vast library of records, describing what they have found and the methods by which their wider powers were unfolded. Those who would join the angels in their freedom throughout space must, therefore, turn to that ancient and undying wisdom from which alone they can gain the knowledge they seek.

The scientist of the future will be trained in Nature's university; his method of training will be by meditation, and by the refinement of his body. He will seek the instruments of research which are within him; having early learnt the art of conscious sleep, he will travel where he will in order to pursue his researches. Is there anywhere among your scientists a man who has sufficient daring to lay aside the methods of today and, as a true pioneer, initiate the employment of the methods of the future? If so, let him first study the ancient wisdom, now so freely spread abroad throughout the world, let him emancipate himself from vice and all self-seeking, let him give up the carnivorous diet, which is an absolute barrier to his further progress on the path of knowledge, and let him learn the art of meditation.

When those essential preliminaries have been fulfilled, further guidance is promised him, whether it come from angels or from men, and as an early reward, the discovery of the means of self-initiated and self-supported flight."



## Slaves of Appetite

That there is a great need for food change is evident from the attention being given to it by so many of our scientists today.

As is the case in all such revolutions there is much confusion and fanaticism.

The man who wishes to follow travel in the direction of progress finds himself lost in a maze of by-paths which all claim to be the correct one.

Such has been the case in religious progression and our only hope it seems is to revert to that soundest advice given in *At the Feet of the Master* to use "always reason and commonsense."

The Buddha said, "Take the middle Path." Just as we cannot escape from the religious jungle by narrowness or bigotry, or by following the many creeds and dogmas set forth, neither can we escape the confusion on this most important question of food, by following any one man's ideas or taking it for granted that any one man has gained all knowledge on the question.

As with religion so with food, we must study the fundamentals on which all agree.

All the leading institutions along this line agree that meat, tea, coffee, chocolate and white breads are not good. No need to mention alcohol and tobacco. So far so good, but the fact remains that bodies are very different and what is a balanced diet for one is not for another. Still we have a guide, for all agree on the foods which build muscle, fat and nerve force.

These facts can be verified by any one who will take a little time to read.

It takes very little attention to determine which foods one needs for the work they are doing and people in offices need very little protein and a medium of fat but should have food which builds up the blood and gives nervous force.

Very well, the question still remains, "Are we masters in our own house, or are we slaves of appetite?"

A. L. G.

### Itinerary of L. W. Rogers

St. Paul .....	Oct. 23-24
Minneapolis .....	Oct. 25-26
Omaha .....	Oct. 27-28
Ft. Leavenworth .....	Oct. 30
Kansas City .....	Oct. 31-Nov. 1
Tulsa .....	Nov. 2
Oklahoma City .....	Nov. 3-4
Dallas .....	Nov. 6-7
Galveston .....	Nov. 8-9-10-11
Houston .....	Nov. 13-14
New Orleans .....	Nov. 15-16
Atlanta .....	Nov. 17-18
Birmingham .....	Nov. 20
Greenwood .....	Nov. 21-22
Memphis .....	Nov. 23
St. Louis .....	Nov. 24-25
Chicago .....	Nov. 27

### A Fantasy

By REBECCA L. FINCH

Ho Pilgrim! On Life's toilsome journey,  
Your eye intently fixed  
On flaming goal at end of tourney,  
Where faith and love have mixed.

Your path has led through brake and tarn;  
O'er rocky, ragged ledges.  
With breaking heart you've built a cairn  
Of stones from under thorny hedges.

As one by one these stones you've laid,  
(The mile-stones on your journey)  
Your anguished soul its debt has paid,  
And you have won the tourney.

### Deaths

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

Dr. W. W. Baker, Washington.

Mrs. Uila P. Bradway, New York.

Mr. Warren P. Brown, Crescent City.

Dr. Harry Leng, Savannah.

Lawrence B. Meyer, Pacific.

Mr. Boyden Nims, Columbia.

Mrs. Julia Shaw, Herakles.

Mrs. Pauline Alice Wheeler, San Bernadino.

Mrs. Anna Billau, Cincinnati.

Antonio Carmona, Espana Lodge.

Mrs. Elizabeth A. Ward, Anaconda.

Mrs. E. B. Welton, New York.

Cornelius A. Russell, Annie Besant Lodge, Boston.

Miss May Helms, Atlanta Lodge.



## Our Attitude to New Members

BY BEATRICE WOOD

As people, thinking and preaching brotherhood, we have amazingly little social instinct.

This is the experience of a woman who went for the first time to a theosophical Lodge room. She was living in a large city and had been undergoing distressing experiences. The one consolation had been the few books she had found in a theosophical book shop. One day she was told of a lecture that was to be held at a Lodge room. She had an engagement but gave it up in order to be near those who shared the sacred truth with her. She wanted to be near "her people." Lonely, beaten down by the cruelty of the city, she felt that at last she was going to reach home.

What happened!

No one welcomed her at the door, no one bothered where she sat, no one smiled, no one seemed conscious of the thrilling excitement of coming into contact with members of the Society for the first time. Timidly she sank into a seat by an empty row of chairs. Others avoided the places beside her; they had friends they preferred to sit by. After the lecture was over she did not leave immediately, but stood in the middle of the room, hoping that one or two people might talk to her. The people, however, were busy discussing occult progress, the permanent atom, and the value of the *Secret Doctrine*, so they did not heed her, and there was nothing left for the woman to do but to walk home, more lonely than when she had come.

This is a true story.

And it must happen many times. We like to think that our own Lodge is different, that everyone feels at home in it. But such is not the case. Those of us who are old members forget how we felt when we were new ones. New members rarely have the boldness to express themselves frankly, so we misunderstand their silence.

My own Lodge (one of the nicest in the country), makes a particular effort to make people feel at home. Yet I have many times noticed men and women sitting forlornly by the wall, and many have admitted that only one or two of the large membership have ever talked to them in a friendly manner. There was even one woman, who after being a member for a year and a half, decided that she had better come no more because she felt so much of a stranger!

Undoubtedly people who feel that way after so long a period, have themselves partly to blame. There are many well-meaning but timid ladies who sit like lumps of patience, and avoid one's eyes if one tries to nod to them, so the impression is received that they would rather be left alone. If they truly desired to be left alone they would not come so often to the meetings. It is merely their lack of worldly experience, of social manner, which makes them give that impression. And it is the duty of those of us who are workers in a Lodge to study methods of storming these mighty fortresses so that we can break down their walls and let in the light of friendship.

With the exception of this particular type of woman, the blame of the situation remains mostly with those of us who are too busy greeting our old friends, to glance in the direction of our new ones.

I am sure that condition exists more than we are aware of. Twice, while traveling through California, I attended Lodge meetings, and no one talked to me at all. I was keenly interested to discover that the friendly West shared the same problems as the haughty East.

Unfortunately it is difficult for most people to speak to strangers; even the best intentioned Theosophists have inhibitions on that score. But there must be in each Lodge one or two people of social experience who can make it their business to scan the new faces, who can say a few words to them—and smile. A smile is such an easy thing to do if a word fails. Perhaps our neighbor may be grieving over the death of a dear one, perhaps he may be all alone in the great city—perhaps he may be yearning to reach the Master, and silently he waits for us to point the way.

We should look at a person, feel into his mood, and then we can help him. If we do not know what to say we can prepare a list of questions like the following, and the ice will be broken: (a) "If you are interested in today's lecture, I just wanted to let you know, we have a library with books on the same subject." (b) "I think I have seen you here before. Did you hear last week's lecture by any chance?" (c) "In case you are not receiving notices of our lectures, we should be very happy to put your name on our mailing list."

A Lodge is a physical channel for the life of the Masters to flow through. If They were present in their physical bodies They would welcome every stranger. As They are not, we represent Them to the outside world, and in Their name we should be ready to greet everyone. If we allow one hungry soul to pass unwelcomed we are failing in our sacred duty.

I understand that Dr. Besant makes a point of talking to those she does not know instead of those she does. When she was at Ommen camp, she went around a great deal, getting acquainted with the various members. She would lunch at one dining tent after another, and insist on having new people to lunch with each day, always those not well known to her. And she would suggest to those best known to her to go and do the same.

Let us follow her example.

---

Writing for the study class organized by Mr. Rogers, after two lectures in Grand Rapids, Mr. J. A. Wallace, says: "It continues to thrive and five have been added to the Lodge."



### The Duties of a Theosophist

Fellows of the Theosophical Society can help in the work by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. Fourthly, by defending the Society from the unjust aspersions cast upon it, by every legitimate device in their power. Fifth, and most important of all, by the example of their own lives.

H. P. B.—*The Key to Theosophy*

### Funds

#### NEW TERRITORY AND ADVERTISING

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

Previously acknowledged .....	\$72.25
J. D. Houser .....	2.00
Paris Farmer .....	3.65
<b>Total .....</b>	<b>\$77.90</b>

#### PUBLIC LIBRARY FUND

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

Previously acknowledged .....	\$1159.00
Albert J. Phillips .....	10.00
<b>Total .....</b>	<b>\$1169.00</b>

#### PUBLICITY FUND

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

Previously acknowledged .....	\$586.73
Tampa Lodge .....	1.00
Hermes, Philadelphia Lodge .....	1.00
Miss K. Nimins .....	2.00
Miami Lodge .....	1.00
W. J. Hammond .....	1.00
Glendive Lodge .....	2.50
Seattle Lodge .....	3.00
Pacific Lodge .....	1.35
Lawton Lodge .....	3.00
<b>Total .....</b>	<b>\$602.58</b>

### 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.

### Youth Cries Out

A young member writes: "I just long for some young people in our Lodge. Most of our members are not young and when you suggest something new they just love to tell you what they have done."

This is a problem—how to satisfy, cooperate and encourage youth, and support new ideas which keep the Lodge from becoming stagnant. Resting on our laurels is not enough, we must be ever alert if we are to keep in the vanguard of the theosophical movement. Consider seriously, then, *The Purchasing Service Bureau*. A new idea, yes, but on which it would be well to consider. *Youth cries out*—a new idea is struggling for expression.

### I. T. O. S. Organized

A group of servers of the I. T. O. S. has been organized under the direction of Mr. Clifton D. Benson in connection with the Miami Lodge. Ten minutes of the Lodge program has been allotted each week for this work. One department head will give a five minute talk and discuss his plans of work. A similar group has been formed by Mr. Benson in connection with the Coral Gables Lodge which will also follow the above-plan.

#### For The Magazine

A letter from the Santa Ana Lodge says:

"At a recent meeting of the Santa Ana Lodge, the members present desired me, as Secretary, to write to you expressing our interest in and appreciation of your plans to put Theosophy before the public. Particularly are we enthused over the idea of a National magazine.

"Our Lodge is small but our hearts are large and we send you our best wishes for the success of your project."

#### Attention Lodges

One of our western Lodges wishes to use *First Principles of Theosophy* by C. J. in its study class and will need a good many copies. The Press has received word from India that this book will not be available for some time.

If any of the Lodges carrying book stocks, can spare several volumes, please advise the Theosophical Press, Wheaton, Illinois.

### Form of Bequest

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



# BUILDING FUND BULLETIN

No. 20

ISSUED OCCASIONALLY

No. 20

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

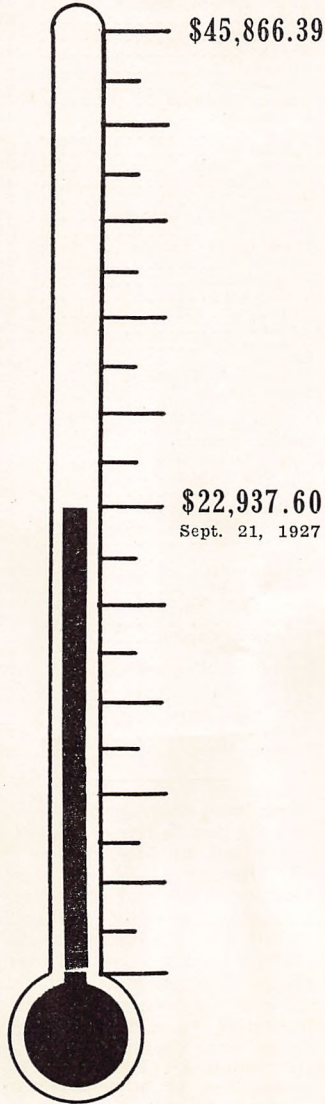
April 1, 1927, Pledges Needed	\$45,866.39
Since Received	22,937.60
Balance	\$22,928.79

## REMOVED

The big migration occurred on September 17. A lot of finishing remained to be done inside the new building but the Headquarters' staff at Chicago swarmed out of the old building at ten a. m. on that day and headed for Wheaton. It was real pioneering. The corridors of the Wheaton building were crowded with incoming furniture, bales of carpets, boxes of books, etc. Office furniture could not be placed until certain unfinished work had been done nor could other furniture be arranged until carpets were down. The electric contractor had his work half done and could not even be located! On September 17, the oil tank had not been put under ground and a lot of work remained to be done in the boiler room. Some much needed machinery had been lost somewhere between the factory and Wheaton. The weather suddenly turned cold. There was no heat outside the kitchen and the temporary supply of hot water was cut off for two days so that certain work could be finished in the basement. Meantime, truck loads of books were arriving and the regular volume of business was pouring into the offices. Some of our workers fell ill. Nobody thought to tack up the line, "This, too, shall pass." But it did, of course, and we finally

## THE BAROMETER

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



**Bust the Barometer!**

got everything needed, even to the long delayed electric light fixtures.

We are rather a large family at Wheaton Headquarters if we count in the "little brothers" outside. Several varieties of birds are taking care of the worms and insects in the gardens and in their war upon the "low brows" of creation they are assisted by a fine family of frogs whose chief virtue is their silence. They are a bit too tame, however, and sometimes get in one's way in the garden nearest the lily pools. Everything on the place seems to instinctively understand that there is no danger. A family of striped ground squirrels camped near the corn field early in the summer and probably dug up some of the seed corn; but more corn grew than can be used. (The housekeeper sets the canned corn mark at one hundred half gallon jars and we shall then have much to sell to the grocers.) In our aggregation of "younger brothers" we also have a few non-poisonous snakes—enough to make life interesting for the ground squirrels and field mice! The birds leave the grove for a feed of stale bread but prefer the lotus pools to the bird bath for bathing.

The peace and serenity of this place cannot well be put into words. One must be here to know it. This is written in the early morning a few days after our arrival. The sun is just showing above the horizon. The bird and insect world is beginning the daily chorus. The grove, showing no indication of approaching autumn, has many shades of green against the more vivid green of the sward beneath. Back of the lily pools a hedge of white and yellow bloom adds a pleasant contrast. A blackbird flits down from a tree and takes his morning bath among the lotus, returns to a nearby bough and



## 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
Arjuna	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

is ready to start out for breakfast. A double line of gladiolas — the gift of Mrs. Severance, of Milwaukee — shows many brilliant colors and tints, while three long rows of Burbank's remarkable "rainbow corn" make a border along the north side of the young lawn of blue grass and clover which is just beginning to spread a green carpet over the long stretch of six hundred feet from the building to Main Street. East, west, north and south, we have the open country, with an occasional residence.

## Expect Delay

Moving even an ordinary household always results in much confusion. When the household is the equivalent of several families the difficulties are proportionally increased; and when an extensive business is added quite serious dislocation of routine affairs is inevitable. Our members must expect delays in mail and shipments. Everybody is working days and evenings but it will be some time before the accumulation of business can be cleared and we get back to normal conditions.

There seem to be times when troubles accumulate and reach a climax. Our bookkeeper went to the hospital on the day of our removal from Chicago and will not be on duty again for two months. At the same time our best stenographer had to leave us for a week. Another one decided not to go to Wheaton and got other employment. The shipping clerk departed at about the same time, after several weeks notice, but it meant a new one in his place. We have no less than five new people who have come to Headquarters since the Convention. They are doing excellent work but it takes some time to become accustomed to the new job.

## Gifts

A very nice little Fir Balsam tree was received from Miss Grace H. Ober of Chicago and was immediately planted in the northeast part of the grounds where we hope to have a copse of evergreens as a background for some lovely flower beds.



# The American Theosophical Society

Balance Sheet, June 30th, 1927

## ASSETS

FIXED ASSETS	Cost	Reserve for Depreciation	Book Value
Land — Chicago .....	\$ 6,000.00		\$ 6,000.00
Land — Wheaton .....	25,696.34		25,696.34
Land — Miscellaneous .....	1,600.00		1,600.00
Building — Chicago .....	14,226.65	\$ 2,849.56	11,377.09
Building — Wheaton .....	99,892.00		99,892.00
Furniture and Fixtures .....	7,479.57	3,076.02	4,403.55
Library and Paintings .....	3,959.46	158.40	3,801.06
Machinery and Equipment .....	16,234.93	5,538.71	10,696.22
Book Plate and Composition .....	10,688.01	4,760.82	5,927.19
Job Cuts .....	1,366.27	1,050.24	316.03
Type .....	1,574.67	880.58	694.09
Linotype Metal .....	3,841.23		3,841.23
Moving Picture Film .....	112.78		112.78
Automobile .....	823.30		823.30
Total .....	\$193,495.21	\$ 18,314.33	\$175,180.88
<b>CURRENT ASSETS</b>			
Cash on Hand and in Bank .....		\$ 44,350.38	
Accounts Receivable .....		6,687.36	
Marketable Securities .....		1,100.00	
Inventories:			
Books, Jewelry, etc. ....	\$ 34,136.26		
Paper and Ink .....	306.23		
Work in Process .....	714.25		
	\$ 35,156.74		
Less: Inventory Reserve .....	5,000.00		
Total Net Value — Inventories .....		30,156.74	
Total Current Assets .....			82,294.48
<b>DEFERRED CHARGES</b>			
Unexpired Insurance Premiums .....	599.11		
Stationery, Office Supplies, etc. ....	638.73		
Total Deferred Charges .....			1,237.84
			\$258,713.20

## LIABILITIES AND SURPLUS

<b>CAPITAL LIABILITIES</b>			
Six Percent Gold Bonds			
Authorized			
Less: In Treasury .....		\$ 150,000.00	
Balance: Issued and Outstanding .....		103,700.00	
			\$ 46,300.00
<b>SPECIAL TRUSTS</b>			
ACCUMULATED INCOME — SPECIAL PURPOSE			
New Territory and Advertising .....	\$ 502.89*		
Publicity .....	3,131.50*		
Public Library .....	3,935.45*		
Total Special Purpose Accounts .....			*7,569.84
<b>DEFERRED CREDIT</b>			
Membership Dues Received in Advance .....			8,642.90
<b>CURRENT LIABILITIES</b>			
Accounts Payable .....	\$ 2,577.45		
Accrued Royalties .....	2,319.55		
Accrued Salaries and Wages .....	467.23		
Accrued Interest — Gold Bonds .....	686.91		
Liability on Magazine Subscriptions .....	97.23		
			6,148.37
SURPLUS .....			201,057.63
			\$258,713.20

\*Deficit

(Certificate by Auditor)  
BURT L. ERICKSON AND COMPANY



# Board of Directors' Meeting

The Board of Directors held two meetings at the Hotel Stevens, one on August 26, 1927 and the second on August 30th, with Directors L. W. Rogers, C. F. Holland, M. B. Hudson, E. C. Boxell and H. Kay Campbell present.

After the minutes of previous meetings had been read and approved the report of the auditor, Burt L. Erickson & Company was presented and approved.

It was decided that the operation of the printing plant be discontinued until proper quarters could be erected for continuing the printing.

At the meeting on August 30th, the following resolutions were unanimously adopted:

WHEREAS, The By-Laws of Houston Lodge do not provide for the payment of dues by its members, and

WHEREAS, Voluntary donations may be terminated at the pleasure of the donor,

THEREFORE, BE IT RESOLVED, That the members withdrawing from Houston Lodge are not legally indebted to the Lodge for dues and are therefore entitled to a clear demit without further payments.

The following National Lecturers were appointed: Mr. Alwyn J. Baker, Mr. Max Wardall, Miss Elaine Scribner, Dr. Nina E. Pickett, Mrs. Harriet Tuttle Bartlett, Mrs. Laura S. Wood, Miss Mabel Zimmers.

The following District Lecturers were appointed: Mrs. Louise Arnold, Mrs. Virginia Baverstock, Mr. J. C. Crummev, Dr. E. Edmonson, Mr. Scott Van Etten, Mrs. Rebecca L. Finch, Mrs. Gussie M. Hopkins, Mr. C. E. Luntz, Mrs. A. Ross Read, Miss Margaret V. Sherlock, Mrs. Helen M. Stark, Mr. James H. Swain, Miss Gail

Wilson, Mrs. Florence Kramer, Mrs. Emogene S. Simons.

Scatter the theosophical idea everywhere. Emblem stationery will do it.

Has any member the first, second and third series of Old Diary Leaves which he would be willing to place on the National Library shelves? At present the library contains only the fourth series.

### Special Delivery Letters

Do not waste special deliver stamps on your letters. Our building is outside the city limits. We get the mail here so frequently during the day that no special delivery is necessary, anyway. In Chicago the special delivery stamp would save many hours. Here it would hardly save one hour even if such deliveries were made.

About the nicest custom prevailing among Theosophists is the use of emblem stationery when writing friends. T. S. emblem stationery lends distinction to the personal message and carries with it the seal of a Theosophist, tried and true. You can do no better than to use emblem stationery. And the cost is within the reach of even the humblist pocketbook. The paper used is *Hammermill Bond*, with emblem printed in bronze blue on center of letterhead and flap of envelope. 100 sheets and 100 envelopes, letter-size, one dollar fifty cents. Same in note size (folded), one dollar seventy-five cents, postage additional.

✕ ————— ✕

*"The discipline of character as well as of mind, involved in this self-education is very valuable indeed."*

**WILLIAM HOWARD TAFT**  
EX-PRESIDENT OF THE UNITED STATES AND CHIEF JUSTICE OF THE SUPREME COURT.

✕ ————— ✕

- ELEMENTARY THEOSOPHY
- INTERMEDIATE THEOSOPHY
- THEOSOPHY AND CHRISTIANITY
- COMPARATIVE RELIGION
- THOUGHT POWER

Which of these five courses will best HELP YOU TO HELP?

You may have any one of them for TEN DOLLARS for the complete THIRTY WEEKS work.

*"Who would teach others must first teach himself; who would govern others must first govern himself."*

LI ER PO YANG (LAO TSZE)

**T**O STUDY THEOSOPHY BY CORRESPONDENCE is to increase not only one's KNOWLEDGE but also one's WILL-POWER and one's ENERGY. Weaklings cannot work alone. Thus the Correspondence Courses of the Theosophical School come as a boon not only to those F. T. S. who happen to be located far from centers where classes could be attended, but also to ALL F. T. S. who seek to strengthen their knowledge and their characters, so that they may be better able to HELP FORWARD THE GREAT WORK. The Courses are offered at \$10 each because the services of the teachers are donated. Price of textbooks is NOT included because you may have many of them now in your library.

THEOSOPHICAL CORRESPONDENCE SCHOOL

Wheaton : : Illinois





*Theosophy as the Masters See It.* By Clara M. Codd. Published by the Theosophical Publishing House, Adyar, India. Price \$1.75 through the Theosophical Press.

Here we have a work which partially fills a pronounced gap in theosophical literature—synthesis in the Master's own words, of what the Ancient Wisdom really is.

The title of this book is somewhat deceptive, since it does not describe Theosophy as much as the work of the Theosophical Society, especially during its nascent years of struggle and foundation. It is divided into three parts: Part I—the Society, Part II—The Work, Part III—Lodge Work. All of these headings correctly describe the subject matter which is rather capably handled by this able Lodge worker who has the Cause thoroughly at heart.

Part one treats of the general characteristics of the Masters, their method of work, through various means, and their decision to permit two of them, Masters Koot Hoomi, and Morya, to establish the Theosophical Society through Madame Blavatsky and Col. Olcott, which was done in 1875 at New York. After this time, persons engaged in the work, especially Mme. Blavatsky, and A. P. Sinnett exchanged frequent written communications with the Masters, a number of which are now preserved at Adyar. The author gives numerous excerpts from these letters in establishing her propositions. One of the most interesting statements in a number of the letters is that "the Society will never perish as an institution" (the T. S.). The author is thoroughly loyal to Dr. Besant and her policies throughout the work, and also her associates and treats of them with impartiality.

Part two treats very well of the nature of the work and general policies of the Theosophical Society. The need of religious reform in all of the major religions of the world is forcibly stated by the Masters, who at the time of writing were severely attacked by Christian missionaries in India, together with the T. S. The statement that a large majority of human suffering is due to mistaken religious ideas and notions can hardly be disputed, since religion is at the basis of all progress. What part the T. S. should take in Social and Political reform is interestingly described in "ipsissima verba." From these extracts of the Master we begin to obtain a more rounded conception of their many sided personalities. The future contributions of the T. S. to Science and Philosophy are mentioned, but these two subjects have been rather overlooked by the author. The need of intelligent cooperation with the Manu in his plans during the opening of the new cycle and the beginning of the sixth subrace,

with the World Teacher in the revitalization of religion, and with the Chohan in the development of Science and philosophy are well indicated. Appropriate extracts from the Masters letters are given.

Part three treats of the practical working of the T. S. Lodge, and what is to be guarded against in lodge and outside of it. Interesting descriptions of the Dark Brothers are given, and the work of the E. S. is well handled. After treating miscellaneous subjects, the book closes with a subsection entitled "Our path to the Masters" of remarkable beauty and depth.

The author is indeed capable, a fluent, interesting writer, and the work is a valuable one, because it is probably the only one of its kind, but we wish that another title had been chosen for this work. The "T. S. as the Masters see it" would perhaps have been more fortunate as a title.

The appearance of the author's new work "The Occult Life as outlined by the Masters of the Wisdom" will be awaited with interest.

L. R. F.

*The Pool of Wisdom* by J. Krishnamurti. Published by The Star Publishing Trust, Eerde, Ommen, Holland. Price, vellum, \$0.75, through The Theosophical Press.

Emerson tells us, somewhere, that in moments of deepest emotion speech passes over into silence. We appreciate this statement when the new little volume, *The Pool of Wisdom* comes into our hands.

"When you see a statue, which is the perfection of human art, or a fair vision of the mountain top in the light of the evening sun, or the sheen on the wing of a fastflying bird, or a lovely flower in the field, or a strong tree set apart—when you have seen such physical glory, and when you can retain that vision and keep it, and make use of it at those times when you have tumultuous emotions both of depression and of great ecstasy, and when that vision can give you happiness, satisfy your fleeting disturbances with its physical appearances of beauty, of divinity, and of pleasure—it shows that the mind and the heart can react to that for which each one of us is craving, for which each one of us is asking."

So speaks the voice from that "Pool of Heaven which is wisdom." But, when you have drunk of such a pool, how describe the waters to him who hath drunken not yet? Verily, one can best say, only, "Ask me not of the taste of those waters, my friends; come, thou, too, and drink!"



If a precious jewel were laid into your hands, with the command, "Describe this, that your brethren may know what the jewel is like!"—how would you find words to speak? Would you not say to yourself, "Words are futile. They must see for themselves the jewel."

So one feels when commanded to review *The Pool of Wisdom*. Krishnaji has told us not to expect anything startlingly new from the world-teacher in this appearance, only to look for the great, steadfast truths of our world re-clothed in words which will appeal to the minds and hearts of this cycle.

That reminder of his comes to our surface of conscious thinking with especial significance when we read these six short talks given over the camp-fire at Ommen. The third of the talks, when you read it, will fill your whole soul with its sonority; and the mind part of your soul will hark back to childhood and the memory of the same Great Master's speaking through another disciple "Who of you, when I was sick and in prison, did visit me. . . ." and the rest of that unforgettably beautiful questioning.

Yet, you will say, this re-statement is one which we can put into the hands of modern-day men and women who would not read nor heed the old teachings, simply because they are old, not of this age. Through this disciple, Krishnamurti, the Great Teacher gets a modern channelling of expression.

The disciple is there, in the little book. It is very easy to distinguish the disciple in the teachings. Our Krishnaji is still human; he has pet words which he uses often, words telling and succinct like "labels"—he is fond of that word, our Krishnaji.

His characteristics are just demonstrable enough to make the plainer and more exquisite those times when The Lord sweeps clear through and impels the use of "I" in the intensely climactic way such as happens at the very end of Talk Three, for instance.

Reading so, one finds his own voice lifting, more sonorous, his heart taking wings from the power that surges through the worlds, his mind cut clearer at its edges from the glorious lucidity that flashes through the sentences.

The very appearance of the little volume is such that one hankers to carry it around in his hands, like the jewel that it brings within its vellum-bound pages. The cover-design stands out strikingly, the white lotus bloom, half-opened, rising from its pads on the surface of a pool. Clear white on India-black with the beauty of the white vellum covers—what a Christmas gift to a beloved friend!

The book "has been designed by Jac Jongert, Rotterdam, and printed in the Holland Mediaeval letter type by Van Staal and Co. at Rotterdam, July 1927." This quotation verbatim from the "Star Publishing Trust" back page is a work of art in itself, and the page is symbolic of the Ommen camp, with its night-fire and the star shining down overhead.

O. R.

*The Kingdom of Faerie*, by Geoffrey Hodson. Published by The Theosophical Publishing House, London. Price, Cloth, \$1.25, through The Theosophical Press.

This is a record of clairvoyant observations made principally in the Cotswolds of England and in Switzerland, with the object rather of contacting the consciousness of angel and fairy than of describing and cataloging their forms.

Here is a field of research far more vital and fascinating than the study of the lepidoptera or the bryophyta. Such a book as this shows the value of clairvoyance as a means of cognition, and so revealing is the wider knowledge that it bestows, that the reader will catch himself wishing that he too might see the tiny fairies and the majestic devas which the author so charmingly describes. However, for those of us who must wait for "more lives yet" to develop this power, the next best thing—certainly the less strenuous—is to accept gladly the vicarious knowledge presented in books like this.

The attitude throughout is scientific. There is no gush, no vulgar curiosity, no "Oh, the dear little thing!" rhapsodies; but there is a true reverence for nature and a deep understanding of her laws that cannot fail to communicate itself to the reader. It is partly because of this attitude, and partly because of the way in which the facts presented are correlated with each other and with fundamental principles, that the book is a very readable and convincing piece of work. Mr. Hodson is not afraid to speculate about the interpretation of the facts he observes, and some of the ideas that he throws out in passing are intensely interesting.

I liked especially the descriptions of a deva ceremony on Mont Blanc (with a hint of its interplanetary significance), of the work of nature spirits and their part in the building of forms, and of the occult side of the shrine of St. Alban. There are two informative notes by a deva on the Kingdom of Pan and the Spirit of the Earth. In short, this is an attractive and inspiring book and a worthwhile addition to clairvoyant literature.

L. R. C.

*The Ancient One*, by Esther Bright. Published by the Theosophical Publishing House, London. Price \$1.75.

Next to the joy of reading a charming old Fairy Tale is the joy of going back into the days we can barely remember with someone who remembers them well and can dramatize them for us.

*The Ancient One* is a series of charming reminiscences that take us back into the England of fifty years ago, England as it was seen through the eyes of the niece of John Bright, one of England's foremost statesmen.

Added to that is the joy of hearing from one who was a theosophist in the early days. Listen to such titles as this without yearning to read if



you can: "Madame Blavatsky and Theosophy, Annie Besant, India, Search for the Master, The Thought in Which We Live!" It is one of those intimate books that make you feel the unity of all theosophists whether they belong to the early day or now. It is so intimate, that, as you read, you feel that if you reached out your hand she would place hers within it. It has such charm that after having read it once, you can reread any of the series of vignettes of her life and thought with an ever renewed joy and a tugging at the heart strings.

We ought to have more books like this.

I. M. A.

*The Religion Called Behaviorism.* By Dr. Louis Berman. New York, Boni & Liveright, 1927. Price \$1.75, through The Theosophical Press.

Says the author, "Perfect definitions are possible only for the unreal; hence all dictionaries are hospitals for ruptured and crippled ideas."

Then he defines religion as being a self-conscious attitude toward life, which appeals to invisible and intangible powers for help and inspiration and produces an effect on conduct as well as feeling. He feels that behaviorism meets this definition.

In a few very brief chapters he sketches the work of Thorndike and Watson and sets forth the basic ideas they have announced, summarizing them by stating that they believe thinking is merely the movement of certain muscles; purpose is hokum; feeling, elaborated visceral reactions; and imagination and inspiration nothing but the patterns made by a rat running in a maze.

He then proceeds to knock the supports from under such an erection by showing that *consciousness* appears in connection with *new* types of behavior and is lost as the activities become habitual (hence evidently conditioning the new behavior); and that the workings of the mind are as subject to the rules of deductive evidence as are those of the interior of an automobile.

An important part of the book is the presentation of the "Gestalt" theory of behavior, which seems to be too little known in this country. This teaching, sometimes called "configurationism", declares, briefly, that no organism ever receives a single, isolated stimulus, but is affected by the "pattern" of the *group* of stimuli of various kinds which always present themselves simultaneously. These factors in the pattern are always affected by their varying relations to each other and to the observer, so that a change in the pattern ("Gestalt") produces a very real change in the observer. Thus the total dynamic situation in the environment has an individuality of its own to dislocate any of the parts is to violate the individuality.

On this basis all laboratory experiments in psychology, upon men and animals, are wholly worthless, as they are performed in an unnatural way upon subjects in an abnormal or dislocated environment and the results can never be valid. As behaviorism is almost wholly based on laboratory experiments with animals, "Gestalt" leaves

the whole structure hanging in the air without any logical support.

This little book is delightfully written, in a lucid, semi-colloquial and pungent style. The satire is delicious and the logic cool and sound. It is not recommended to those who heartily enjoyed "Gentlemen Prefer Blondes" nor to such as fear ideas. To the thoughtful person who is able and willing to use his mind it will give much joy.

G. B. L., M. D.

*The Great Physician. A Manual of Devotion for Those Who Care for the Sick. Selected and Arranged by A. J. Gayner Banks, M. A., Bowen, M. D., F. A. C. S. New York. The Macmillan Company, 1927. Price, \$2.00.*

Everyone who has practiced the art of healing by means of psychic or spiritual forces has felt the need of a devotional manual for systematizing the work and for giving the patient an opportunity to cooperate with the healer.

In this little volume, a Christian minister and a well known physician have collaborated in bringing together under one cover a splendid collection of special prayers, helpful selections from the Christian Scriptures and poems and other quotations along similar lines. Liturgies for several forms of healing services are included.

This book will be of great value to all who are interested in the relief of the sick by means other than physical, and many invalids will find it a source of great help and comfort.

G. B. L., M. D.

## Round Table Work Receives Praise

The following letters to Mrs. Vida Reed Stone complimenting her on her work for the Round Table in America gives a good idea of how that work is looked upon by our leaders:

"Dear Knight Parsifal:

Thank you for the newspaper articles which will be very useful to me. My wife and I are looking forward to our visit to America this year, and are specially interested, of course, in your Round Table which I am told is the best organized body of its kind in the world.

Fraternally,

GEORGE ARUNDALE

"Dear Mrs. Stone:

I have been asked by Bishop Leadbeater to thank you most warmly and through you the members of the Order of the Round Table in America for your very kind remembrance on his eightieth birthday.

The Bishop is exceedingly pleased to hear of the very great success which has been achieved in America by the order under your own capable leadership and he sends his blessing to you all and his most earnest good wishes for the ever increasing success of your splendid work.

Yours sincerely,

V. K. MADDOX,  
Private Secretary.





Dr. Ernest Stone, Manager

## Send For Our Free Catalog

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 copy today.



### Special Trial Order

One can or package each of

Holland Whole Wheat Rusk	Wole-O-Rice	Wole-O-Weat
Protose	Savita	Baker's Vegetarian Soup
		Walnut Meats (sample)

Only \$1.85, postpaid



### Christmas Suggestions

#### 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. Indicate price you wish to pay and an assortment will be sent on approval.

#### Watches and Jewelry

We handle a complete line of American & Swiss watches — Elgin, Waltham, etc., also jewelry. Communicate with us now for a real Christmas bargain.

*Send for our Free Catalog*

DO YOUR CHRISTMAS SHOPPING EARLY



# BATTLE CREEK FOODS

## and Vegetarian Recipes

Send to Purchasing Service Bureau for free Booklet on "Healthful Living" giving the fundamental facts about food and feeding. Also ask for a recipe booklet, free.

### 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

Postage Paid

### MALTED NUTS

This delicious product, one of the most interesting and useful of the many foods developed in our laboratory, possesses several extraordinary properties which render it unique and in many cases practically indispensable. Malted Nuts, when diluted with six parts of water, has practically the same composition as cow's milk, and closely resembles that of mother's milk. This cannot be said of any other substitute for milk or so-called "infant food."

Small size \$0.50; large size \$1.00

Postage Paid

## 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.

SEND FOR OUR FREE CATALOG



NEW BOOKS

BEAUTIFUL BOOKS

GOOD BOOKS

by **Krishnaji**

**COME AWAY** **\$0.65**

It seems that much of the manifestation of the Lord will be in poetry. These poems, Come Away and others, reveal Krishnaji in ecstasy over his union, now a reality on the physical plane, with the Beloved. They are beautiful beyond words to describe and in them shines forth a perfect love. The pamphlet consists of 12 pages.

**THE POOL OF WISDOM** **\$0.75**

These are the talks given at the Star camp last year. All who hope in the future to sit at the feet of Krishnaji should read this book as well as The Kingdom of Happiness, both are radiant with inspiration and new life.

**SELF PREPARATION** **\$0.75**

The demand for this book, which has been long out of print, has been overwhelming. This edition is bound in paper in order to make it available for all. It fully answers the question—what must I do to prepare myself to serve Him—now that He is here.

---

**SELF PREPARATION** **\$0.25**

by **Dr. George S. Arundale**

Utter practicality is the keynote of Dr. Arundale's Self-Preparation. In this little volume is outlined a year's meditation and study, a topic for each day and general topics for the months of the year. A great deal of the material is taken from "At the Feet of the Master."

**A PIXIE'S ADVENTURE IN HUMANLAND**

by **Jean Delaire**

A delightful story of a nature spirit's adventures in the land of human beings, cleverly portraying the difference in their respective modes of living and attitude toward life. A charming book to read to children. . . . . \$1.50

**The Theosophical Press · Wheaton, Illinois**