

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

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NOVEMBER, 1927

No. 6

Anniversary Day

By DR. ANNIE BESANT, P. T. S.

THANKS to Mme. Manziarly who proposed, and to Dr. Ernest Stone who has carried out the proposal in the United States, Adyar Day, February seventeenth, has become the day dedicated to the International Centre of the Theosophical Society, to the great helping of that world-wide Centre.

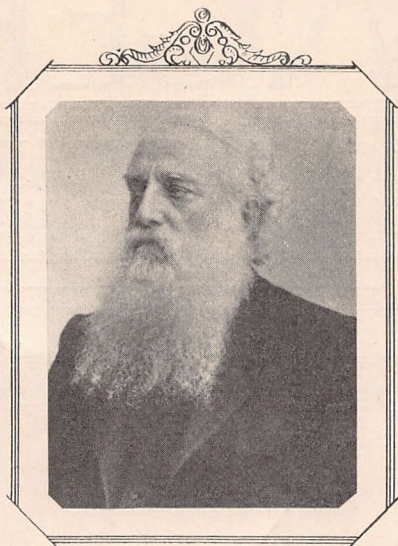
A resolution was carried in the Convention of the T. S. in America, 1926, that the Anniversary of the Theosophical Society, November 17, should be adopted as a National Anniversary, and all T. S. lodges in each Nation should make a collection on that day for their own Section.

I cordially agree with the suggestion, and hope that it may be universally adopted. Each member might well make a gift, small or large according to his means, to the Light-Centre in his own country, and thus help it to shine more brightly over the area for which it is responsible.

Thus shall the beams of the Divine Wisdom more swiftly cover the earth.

Mrs Mae E Hecht
504 Patton Rd
Portland Ore

5
+
Alma



COL. H. S. OLCOTT
President



H. P. BLAVATSKY
Recording Secretary

Co-Founders of the Theosophical Society

ANNIVERSARY DAY

NOV. 17, 1875

NOV. 17, 1927

Arya Vihara,
Ojai, California,
April 13, 1927.

Dear Mr. Stone:

I think it is quite good that our Anniversary day, November 17th, should be celebrated in all the countries in which National Societies exist. You suggest "what Adyar Day is to the International Centre, Anniversary Day is to the American Centre". I enclose you a short article on the subject, *all I have time to write.*

With kind' regards,

Clara Berant

We, the undersigned, are in hearty agreement with Doctor Besant's sentiment and offer our cooperation in the effort to make the Anniversary Day Celebration a notable theosophical event throughout the United States.

Alwyn J. Baker
+ Edwin B. Beckwith M.D.

Clifton Benson

Dr. E. C. Boxell.

H. Kay Campbell

Ann. E. Duckering

Frank Cretzsch

Alma Gulick.

J. Hall

Ray W. Harden

Isabel B. Holbrook

Marie D. Hotchner

Henry Hotchner

M. A. Hudson

John A. Hughes

Frank D. Krotke

Fritz Kunz

Robert R. Logan

J. P. McManis

Dr. Nina Elizabeth Pickett

Marie Rutz

George N. Ragan.

E. N. Rogers

Edith Lee Ruggles

Henry C. Samuels

F. M. Selzer

L. W. Shattuck

Julia K. Sommer.

Ernest Stone

Vida Stone

+ Ray M. Stowell

H. T. Warrington

Gail Wilson

Louis Zalka

Russell L. Jones.

C. F. Holland

Rev. Robert Kelsey Walton

Mary Gray

Max Wardall.

Sara Wetherill Logan.

Mr. W. W. Allen
Miss Cora M. Allen
Miss Caryl Annear
Miss Elise Atwood
Mr. A. R. Barnett
Mr. Wm. E. Barney
Mrs. Dorothy M. W. Bean
Capt. John J. Beck
Mrs. Anna P. Bird
Mrs. Jennie E. Bollenbacker
Mr. Ralph Bond
Mrs. Anna M. Brinkley
Dr. Mary Weeks Burnett
Mr. E. P. Carbo
Mr. John D. Carey
Mr. Louis B. Cassell
Mr. Mads P. Christensen
Mrs. Phoebe E. Clark
Mr. John A. Coles, Jr.
Mrs. Annie F. Cook
Mr. J. Bradley Cook

(Continued on page 129.)



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therein.

The Great Day

THIS is the anniversary number of THE MESSENGER and November 17, now close upon us, is Anniversary Day, created by resolution of the American Convention and dedicated to the observance of the founding of the Theosophical Society at New York on November 17, 1875. What day can be greater than that upon which the well matured plan of the Spiritual Hierarchy took form on the physical plane of the earth? Surely if man celebrates, as all over the earth he does, the days which mark the beginning of a new era and of improved conditions for a small portion of the people, how shall we value the day that saw the inception of a movement which is destined to ultimately emancipate all humanity from its hatreds, its warfare and its superstitions?

Our generally observed Thanksgiving Day arose from the incident of a ship load of provisions arriving for a small colony in New England at a moment when hope of its appearance had been abandoned. Our Fourth of July commemorates the winning of political independence. One of these has gradually spread from a tiny colony, and the other from a group of colonies with three millions of people, until today they effect and influence the lives of

one hundred and twenty millions of people. But as a colony is to the earth, and as a material thing is to life, so are these great days to November 17. We are aware that as the centuries pass the philosophy of life that is being given out through the organization on that day founded will become the accepted spiritual guidance of the human race. Thousands of millions yet unborn will celebrate that day.

We who have the great honor and privilege of having come into incarnation early enough in the history of this world embracing movement of the race toward spiritual enlightenment should be awake to its tremendous importance. From every Lodge let the great message go out to the world on November 17!

When War Comes

AN ASSOCIATED Press dispatch from London quotes Dr. Annie Besant as saying to interviewers that "the nations are embittered and unless it is forestalled war is sure to come." The opinion is the more vital because it was expressed at the end of a tour in which she had visited the principal European nations.

Many years before the World War broke upon the startled nations Theosophists had quietly discussed it among themselves and had accepted it as an inevitable result of the existing conditions which had grown out of human greed, cruelty and injustice. It was repeatedly referred to by theosophical writers and lecturers and was taken as a matter of course. In 1905 the writer, who was then rather new in theosophical circles, remarked to an old member on the probability of soon spending a year in Europe. The older man said, "You should be cautious if you are going abroad. We have long known that a war is coming that will involve practically all Europe. We do not know when it will come but it will be very sudden when it does break. If it comes when you are there don't lose a day in getting out of Europe or you may be unable to leave." It was still nine years away but when it came it tallied exactly with his description. Many Americans

who were in the interior had the greatest difficulty in reaching ports from which they could sail.

How far away is a real world war—the one that will teach selfish, quarreling humanity the lesson that will last—that will lead to the reorganization of modern civilization and to the Great Peace? No thoughtful person has made the mistake of supposing that the war of 1914-18 really taught the nations much or changed their attitude toward each other in an important degree. The causes which produce war remain substantially what they were in 1914. As a matter of fact the conditions are far worse than they were then. The treaty that concluded that struggle, while undoubtedly well intended, changed boundary lines and made new frontiers which are in themselves quite sufficient to cause another outburst.

There is, of course, always the possibility—it can hardly be regarded as a probability—that the world will listen to the Great Message that overcomes the war spirit—that neutralizes the will to war. But when we reflect upon the past of humanity—its brutal and bloody past—the hope becomes a very faint one. It seems much more probable that it will choose to learn a bitter lesson through experience. There is the consolation, at least, that that stupendous folly will give the World Teacher His opportunity, for it is when people are humiliated to the dust and brought to the verge of despair that they are at last willing to listen to what they should have welcomed without the compulsion of such tragic events.

Signs of the Times

“MAN’S inhumanity to man” takes many forms and just now it is being exhibited in the “habitual criminal” enactments in various states. Under these statutes any person having been convicted two or three times of previous felonies may be sentenced to life imprisonment for a trivial offense. Two cases of recent date illustrate the working of the law in practice. A man in New York (Thomas McCarthy) was sentenced to life imprisonment for the theft of two dimes. In Michigan a man

was sentenced to life imprisonment for selling a bottle of liquor. The press dispatch describing the New York case says that McCarthy has been confined in various prisons, and then jocularly remarks that the court gave him a permanent address at Sing Sing.

It is an easy guess that life imprisonment for stealing twenty cents does not seem so amusing to the prisoner as it apparently is to the reporter. If McCarthy did not know of the existence of such a law it could not, of course, have any restraining influence upon him. If he did know of it what must have been his dire necessity that he risked imprisonment for life to get possession of two dimes!

Progressive people have found much hope for the future in the fact that the brutality of penal laws has steadily diminished as the centuries have passed but it seems that a revival of past severity threatens us. Within the memory of people now living offenders were hanged for stealing a handful of merchandise. Many offenses, instead of one crime only, were punishable with death; and yet crime was more prevalent than it is today.

The habitual criminal law suggests the *ex post facto* principle that is expressly forbidden by the constitution of the United States of America. When an offender has been found guilty, sentenced to imprisonment and has suffered in full for his crime he has paid the penalty and the past should be a closed account. Every consideration of justice, of common sense and of the common welfare requires that. Past offenses in this life should be forgotten as completely as nature compels us to forget past incarnations. If we could remember the misdemeanors of past lives and if we took them into account in this one, we would all be loaded with handicaps that would make improvement practically impossible. We should all be classed as habitual offenders!

Any law that does not take into consideration the welfare and moral progress of the offender, as well as that of society as a whole, is a bad law and a violation of the higher law of brotherhood. There are several “signs of the times” that are by no means reassuring.

The Death Penalty

ADVOCATES of severe laws point triumphantly to England where murderers are hanged and where crimes are comparatively few, and argue that all other countries could get similar results from similar laws.

The argument is far, indeed, from conclusive. To have any evidential value a comparison of crime statistics from two or more nations must have some common factors involved. The people, the traditions, the environment and the circumstances must be somewhat similar or the deductions from the statistics will be worthless.

To say that one nation has little crime under capital punishment while another has much without it proves absolutely nothing. Before the effect of the death penalty can be estimated we must know the character of the people in each of the two nations. Are they of phlegmatic temperament or are they emotional? Are they inherently law-abiding or are they naturally violent? Nations differ as much as individuals do. It would be obviously unfair to compare unemotional England with volcanic Italy in determining the restraining influence of drastic laws; and yet it would not be at all surprising to find that statistics, if available, would show that England with the death penalty has just as much crime as Italy without it. Then the environment, the poverty or prosperity of the nation, and various circumstances and conditions must be taken into careful account. Every criminologist knows that even the weather conditions are a strong influence in crime and that the tide of theft, murder and suicide falls and rises with the good and bad seasons and varies as periods of prosperity and adversity follow each other.

To see at once the necessity of taking into account the factors of temperament, tradition and circumstances, it is only necessary to point out that in two nations, each of which have the death penalty, there is enormous difference in the number of murders per thousand of population. No more striking example need be mentioned than England and our own country. We annually hang and electrocute more people than England

puts to death. If, as the advocates of capital punishment hold, the death penalty furnishes an object lesson that restrains those of criminal tendency, then this greater number of executions should make the United States more law-abiding than England; whereas the one city of Chicago has more murders each year than the entire English nation. The chief reasons for such remarkable contrasts have little relationship to law but are to be found in such permanent factors as our mixed nationalities and our temperament, and to transient factors like the beer runners' war.

In statistical comparisons it should be remembered that the people of England have an instinctive respect for law and order. An English policeman is unarmed. He does not even carry the short, heavy stick familiar to us here. His only weapons are his fists! How long would such a policeman last in an American city? The English are of the fifth subrace, calm and unruffled by violent emotions, all speaking one tongue. We have not only all the subraces now living but three root races jumbled together and permanently with us!

Perhaps the fairest comparison for England would be Sweden or Denmark; but even then there would be elusive factors that would make deductions dangerous. About the only way in which comparison of English criminal statistics could be used to prove anything for or against the restraining influence of the death penalty would be for England to suspend capital punishment for a term of years and then compare that period with the old order of things. May she some day make the experiment!

It is much better to rely upon principles than upon uncertain statistics. We know that cruel punishment, whether for children or adults is wrong, while nothing is more open to error than conclusions drawn from comparisons of figures alone, differences of temperament and environment being ignored.

Gifts

Mr. and Mrs. C. R. Hall of Chicago sent twenty-five peony roots, assorted colors, to help beautify the grounds.

Mr. Freeman Hurd, Sr., donated a horn for the Headquarter's radio.

Personal Opinions

By L. W. Rogers

[On this page the National President will write monthly of matters of general interest but which are of a somewhat more personal character than the subjects discussed in the editorial columns.]

Hall Management

I have a personal opinion on the subject of managing lecture halls. It is that it should be the business of some member to do just that, with nothing else on the mind. The duties of chairman are enough for one person. Somebody else should look after incidentals. His duties should include the very important matters of ventilation, light and temperature. Experience shows that the chairman has too much in mind to even remember that there is such a thing as ventilation. There should be somebody to see to it that the stale air is cleared from the hall before the audience arrives; that the place is not overheated; that proper ventilation is arranged without too much window opening; that those who are to take the collection or sell tickets, as the case may be, are on hand and that substitutes are found for any who fail to appear; that the plates or baskets are ready; that tables are in place for literature; that any lights back of the speaker are turned out; that in the absence of a reading desk a small table is in place for the speaker's notes, or books from which he may desire to quote; that a glass of water is on the table; (it's a bad habit for a speaker to use it, and he should have the perfect control of body and mind that enables him to avoid it, but one cannot *always* be in normal condition).

All these things are necessary for the smooth running of the program. When they are left to the chairman some of them (and occasionally all of them!) are forgotten. Compared to other organizations our society makes a very bad showing on hall management. Go into almost any church and observe the orderly method of taking a collection. Then compare it with ours! Few of our lodges have any method at all. There are, fortunately, some of our lodges where it is properly done. At the close of the lecture the chairman, seizing that most propitious moment when the lecturer has said his final word, makes a brief and pleasant announcement of the voluntary offering which enables the auditors to participate in the work that they have fully realized is good work. The ushers, ready for that signal, move instantly that the chairman finishes. There is one for each section of seats and the work is done quietly, accurately and quickly.

But, unfortunately, that is the exception instead of the rule. What more commonly happens is that the chairman, with no clearly defined plan in mind, rises and begins to talk about something else than the collection. He perhaps says that some slips of paper will now be passed for questions, or that there are certain classes which are open to the public, or that there is literature for sale at the

door, or perhaps he thinks of something else that could just as well be said later. By this time the audience has quit thinking about the lecture and the inspiration it brought. Then the chairman may indirectly mention the collection, often so vaguely that the ushers are plainly puzzled about when they should start. Occasionally the chairman finishes without a word about the collection and the audience knows about it only because the ushers appear with the baskets. Many people are taken by surprise and the basket passes before they can get out their money. Then when the proceeds are counted the committee wonders why people do not give more liberally!

Prison Problems

There are so many things that are wrong with our penal system that even to think of them gives one a feeling of hopelessness. The brutality which we often hear about, the occasional revolts and riots of prisoners, notwithstanding the severe punishment that is sure to follow, are eloquent testimony of something fundamentally wrong; but even worse than all the physical difficulties is the mental and emotional atmosphere of a large prison. Its influence upon a man who is doomed to spend a term of years behind the dull gray walls appears to have the deadliest results upon his moral nature. A vivid illustration of that is to be found in the career of the late Donald Lowry.

I met him in 1906 when giving a talk on reincarnation in the Oakland jail. He was on his way to San Quentin prison under a sentence of fifteen years, having been convicted of receiving stolen goods. He had previously been convicted of burglary, the circumstances being, he tells us, that he was penniless and starving and tossed up a disfigured and worthless five cent piece to decide whether he should commit suicide or burglary. Burglary won and he immediately entered a house, took a wallet and a watch, went to a restaurant to eat, then pawned the watch and was arrested before he got out of the place.

Lowry became interested in Theosophy and established a circulating library of theosophical books for the prisoners. He had a high order of literary ability and sent useful contributions to the magazine I was at that time editing. He wrote of his longing to be a member of the Theosophical Society but said that he would not think of applying until he had left the prison life behind him. There was excellent evidence of various kinds that he was striving mightily to live a spiritual life. A few years later Fremont Older, one of the ablest newspaper men of the West, visited San Quentin and in the warden's office he chanced to pick up one of Lowry's

manuscripts and instantly recognized its literary merit. Lowry was clerk in the warden's office. Older succeeded in getting a parole for the young man and gave him a place on the *San Francisco Bulletin* as a special writer. Lowry formed a released prisoners aid organization to rehabilitate unfortunates and give them a fresh start in life. He lectured widely on prison reform and his intimate knowledge of what was needed at once put his services in great demand. Thomas Mott Osborn, the millionaire prison reform advocate, who was at the time warden of Sing Sing sent for Lowry and made him his confidential adviser. Lowry's books on prison themes became popular. He was probably not over thirty and it seemed that a most useful and happy career was ahead of him. I last saw him when he came on the stage when I was lecturing in Dallas and told me he was married and had a baby boy—a double additional tie to the higher life. He had established a successful magazine of his own and was prospering financially. Here was a case, I reflected, in which the ego had risen triumphant over all the terribly adverse circumstances. One felt proud of belonging to the human family.

Two or three years later I took up a newspaper and was startled to read, "Back in Prison—Why? by Donald Lowry." The first impression was that it was a work of fiction but a glance disclosed that it was autobiography—a most astounding confession. With absolute frankness he told the amazing story of how from the moment of his release from San Quentin he had given free rein to drunkenness and licentiousness; how he drank himself into delirium tremens and plunged into an immoral life with reckless abandon; how he finally took again to burglary and other crime, following a criminal career in Texas and in eastern states. A couple of years ago he died of tuberculosis, the day after being released from the Arizona state prison.

There is a problem for you! Why did a man with his education and talents, with his high motives, with his courage and determination that led him even to take up a vegetarian diet in prison—the most impossible of places—at the risk of health and life, why was he not able to avoid the pitfalls and "go straight" when he regained his freedom? After much thinking over poor Lowry's tragic fate I am forced to the conclusion that the thing that defeated him was those years in the mental and moral atmosphere of the prison. His astral body had, during his two terms at San Quentin, been under the daily influence of the thoughts and desires of the multitude of men confined there and, strong as he was, he could not control or change the long established vibrations. The horses simply ran away with the driver.

If a mature man thus goes down to defeat, what must be said of the practice of confining boys in the midst of hardened criminals? It is to arouse thought upon that very important subject that these lines have been written.

A New Lecturer

Wherever I have crossed the trail of Mr. Ray W. Harden there have I heard warm commendation of his work. It will be remembered that Mr. Harden is successor to Vida Reed-Stone as Head of the Round Table in America. He has a natural trend toward juveniles and for many years has been in the habit of taking lone boys into his home and being a father to them—a most successful father if I may judge from the results that I have seen. Often in these columns the very great importance of reaching the children with right ideas and with a lofty idealism has been emphasized and Mr. Harden has made a remarkably encouraging start in that direction. All our lodges should take advantage of his ability to attract the children and to get them permanently interested in the Round Table.

Some months ago I invited Mr. Harden to join our Headquarters staff. He wanted to come and so it was mutual. I think we both wondered why he did not come! But it is now understandable. He had a wider work to do and there is already evidence that he will do it most successfully.

Strenuous

There is a rumor in England that an American lecture tour leaves one a physical wreck; but it is said that Mr. Gardner stood the ordeal so well that the tradition was shattered. We undoubtedly do live strenuously in this country, but we can easily put the responsibility for vigorous lecture tours upon the ground of following in the footsteps of our venerable President. What she can do at eighty the rest of us should be able to attempt at forty!

In England people are accustomed to living much more leisurely than we do here. Several years ago Bishop Wedgwood remarked that in England a lecturer gave lectures in three or four places and then returned home for awhile, whereas in America the custom seemed to be to remain on tour for many weeks or even months. That is quite accurate; and we think nothing of booking a half dozen public lectures, plus such incidental members meetings as may be requested, for every week of the several months tour. And why not? Is that too much for the average human being? The work of actors shows that it is not. They think nothing of six or seven nights and two matinees a week with extras on holidays, and they work steadily through the entire season, often with much rehearsing of new plays, very late hours and hard travel. If actors can do that with only the incentive of professional success we should certainly be able to do as much in the Master's service.

After handing in the above I learned that some of our Lodges had arranged several engagements each day for Dr. Arundale in addition to the public lecture and the poor lecturer arrived in Chicago on October 8 very much worn in appearance. Investigation disclosed that the Lodges were not to blame as they had acted upon a too enthusiastic suggestion from the itinerant manager, who had apparently un-

consciously visualized Dr. Arundale as a superman! Revised information was sent out in haste and our genial visitor will have the sort of journey a normal human being should have on the last half of the tour.

Funds

In the October MESSENGER the "previously acknowledged" line is misleading. One would naturally reach the conclusion that in the Public Library Fund we have on hand \$1,169. As a matter of fact that is all spent "and then some." There was a deficit in that account as the auditor's report showed, but it was money very well invested. That is also true of the publicity account—a deficit instead of cash on hand.

The Arundales

Our two distinguished visitors will leave us this month after having made a lecture tour that has included the principal cities of the United States. The renewed enthusiasm and the new energy in the Lodges they have visited gives abundant evidence of the value of their work. If we Americans could have our way about it we would keep them here permanently, if consideration for other countries did not forbid. In leaving us for other work Dr. and Mrs. Arundale will take with them not only the good will but the affectionate gratitude of the American membership. They cannot come too soon again nor stay too long.

The Great Silence

At exactly 11 o'clock on November 11th each year a Two Minute Silence is observed in many countries in memory of those who gave their lives in the Great War.

A group of international peace workers, having agreed to use this supreme opportunity which the Great Silence offers, were able in 1926 to awaken the interest of many thousands of people of different nationalities by proposing to consecrate these two minutes to an aspiration for World Peace.

On November 11th, 1927, we hope to widen this observance, creating a chain of thoughts of World Peace encircling the globe. Last year 22 countries organized for the work; this year we shall have more.

Will you not help? We only ask that you spend these two precious minutes in concentrated thought or prayer for peace, asking all your friends and acquaintances to do the same.

ANNIE BESANT, P. T. S.

Will you send a short report of the result of your activity to:

THE THEOSOPHICAL ORDER OF SERVICE,
83 KING HENRY'S ROAD,
LONDON, N. W. 3.

Married

Two marriages within theosophical circles occurred recently—Mr. Allan Boxell and Miss Lillian Engvretson, of St. Paul, and also Mr. Fred W. Henshaw and Miss Dorothy M. Maxson, of Lansing. Mr. and Mrs. Boxell are at Headquarters. Mr. and Mrs. Henshaw are living in Detroit.

Deaths

Mrs. Sophie S. Dahl, Akbar Lodge.
Mr. Ambrose B. Nutt, Madison Lodge.
Mr. Jesse D. Coyl, New Orleans, La.
Mr. Geo. A. Warren, San Antonio Lodge.
Mr. Cornelius A. Russell, Annie Besant Lodge, Boston.
Mr. William S. Tayler, St. Paul Lodge.

Captain Wardall Home Again

Captain Max Wardall has returned to the U. S. A. after several months absence abroad during which time he travelled with Dr. Besant on her European tour. Captain Wardall is planning a tour of the United States, lasting about three months. Lodges interested in making engagements should write Captain Wardall, c/o Mr. and Mrs. Robert Logan, "Sarobia," Eddington, Pennsylvania.

Anniversary Day

(Continued from page 123.)

Mrs. Adelaide M. Cox
Miss Jeannette M. Eaton
Mr. John T. Eklund
Mrs. K. P. Eklund
Mrs. H. E. Emmons
Miss Mary Fouraker
Mrs. Frances Fritter
Mr. W. B. Fry
Miss Fannie Goddard
Rev. Chas. Hampton
Mr. Ben Harris
Miss Anita M. Henkel
Mr. C. V. Hickling
Mr. Earl H. Hiller
Mrs. Daisy A. Hurd
Miss Florence L. Hurd
Mr. Freeman S. Hurd
Mr. Kendall Jenkins
Mr. F. E. King
Mr. E. T. Lewis

Miss Doris Lincoln
Miss Mary Lisman
Mrs. Elizabeth C. Lowrey
Mr. Chas. E. Luntz
Mrs. Louise Lylerly
Dr. Wallace F. Mac Naughton
Mrs. Bessie B. Maxson
Miss Marie R. Mequillet
Miss Eva Marie Minnich
Mrs. Catherine E. Morison
Mr. S. W. Narregang
Mr. John A. Nimick
Mr. Paul A. O'Neil
Mr. Clyde A. Osen
Mrs. Nathalie R. Parker
Mr. Thomas W. Pond
Mr. Ingild Povelsen
Mrs. Blanche K. Povelsen
Mr. Victor Russell

Dr. O. E. Severance
Mr. Sjur Sjøberg
Mrs. Elise Mequillet Staggs
Miss Agnes S. Stewart
Miss Eunice Strickland
Mrs. Lillian D. Strohmeier
Miss Clara Linder Swain
Mr. John A. Wallace
Miss Elsie M. Walter
Miss Christine M. Walter
Mr. G. A. Weber
Miss Nettie E. Weeks
Mr. R. P. Wetmore
Mrs. Lea Kellogg Wetmore
Mr. Chas. M. White
Mrs. Frances W. Wile
Prof. Arleigh R. Williamson
Miss Grace Wilson
Miss Beatrice Wood

A Letter From Dr. Arundale

Grand Rapids, Oct. 25, 1927.

Dear Wheatonians:

We had a very happy time with you all in your great Community Centre, and were glad to be able at first hand to contact the value of Wheaton to the Section as a whole. Oakdale Avenue may have been all very well, but you could not possibly have got the quality of work out of such a place as you will be able to get under the beautiful conditions in which Wheaton finds itself. I regard Wheaton as a valuable investment on the part of those who contributed to its cost, giving a dignity to the Section and ensuring far more efficient service on the part of the Headquarters staff. I could see that you are all a very happy family and what gave us greatest pleasure was to note that practically the whole of the work of the Centre is being done by members of the Theosophical Society. Some in the kitchen, some in the garden, some in the workshop, some in the various offices, some caring for the physical cleanliness of the home—sweeping, brushing, polishing, scouring: all realizing the equal dignity of all kinds of honorable work, each happy to fit in anywhere and perceiving no drudgery or degradation in anything which contributes to the welfare of the community as a whole. The same principle and the same spirit obtains in Bishop Leadbeater's beautiful and wonderful home at the Manor in Sydney, Australia. No outside help for the so-called, and falsely called, "menial" activities. All work done by members of the Bishop's fine family of people young and old. I am thankful and delighted that the same spirit animates you all. Upon its maintenance depends the future of the American Section's great Centre of Activity as your President has so rightly designated Wheaton.

May I add a word of congratulation on the furnishing of the rooms? You have achieved a decoration at once artistic and restful, and every member of the Section who is fortunate enough to visit Wheaton will be proud of the Section's home. I was particularly struck by the library, and hope that the more or less empty shelves will in due course be filled with fine books—not with cast off literature—dealing not merely with formal Theosophy but with all the various aspects of American life and with the major international problems of the day, so that students may be able both to study the science of Theosophy and, with the aid of literature dealing with the problems of the outer world, study the application of our science to life, thence proceeding to its application—the real work of the Theosophist. Many members of the Section must have such literature, and I earnestly hope they will be willing to spare it for the common good. I trust, too, that you will link yourselves to the other great Theosophical Centres throughout the world, to Adyar first and foremost, to Sydney, to Ommen, to Huiszen, and to America's heart—Ojai. Pictures

of these great dynamos of spiritual force should be on your walls, and Wheaton should be in constant touch with them, as they should be in constant touch with Wheaton. This ought not to be difficult to arrange.

Our little visit to you was all too short, the more so as our beloved friend Mr. Rogers had to leave on another lecturing tour before the conclusion. But we hope you will invite us again later on to a real American home. Mr. Rogers may well be proud of what I feel we may well call his great contribution to Theosophy in America, for Wheaton owes its existence to his enthusiasm and great organizing ability, though others, and notably Mrs. Kay Campbell, have helped Wheaton to become what Wheaton is.

Floreat Wheaton.

—GEORGE S. ARUNDALE.

Arundales At Wheaton

Dr. and Mrs. Arundale and Mr. Warrington honored Headquarters with their presence on October 22 and 23. Saturday evening after dinner we all gathered in the library. With only the light from the fireplace illuminating the room Dr. Arundale talked of various things, including his impressions of Wheaton. He congratulated all present upon their good fortune in living at Headquarters and taking an active part in the very important work being done there. America, as he saw it, was destined to play a great role in the evolution of humanity and Theosophy would give the trend to America. He believed that what had already been accomplished at Wheaton was only a beginning of great activities. The Headquarters building, he said, had a massiveness and dignity that lifted Theosophy on the material plane to a position where it would have a new influence upon the public—a tangible appeal that everybody understands. The "atmosphere" of the place was impressive and he could personally testify to its peace and serenity because he had a headache all day but since arriving it had departed. Every member of the household was present so there was an audience of about twenty-five.

Rukmini's Voice

BY R. BRENES MESEN

Have you heard Rukmini's voice?

It is the voice of the flute of Krishna

Playing for the Gopis in the woods;

It is the singing of the lark of the soul,

It is an echo of the heavenly melodies

Played by the Lord in His flute.

She is the graceful Indian reed with a voice,

Announcing that the charm of the Lord,

Like the voice of the spiritual flute,

Is in the very air we breathe;

She is the reed and the flute

Exquisitely played by the Lord.

Theosophy Abroad

Porto Rico, West Ind.

The Porto-Rican Section of the Theosophical Society held its annual convention on July 24 and 25, at Cagua, P. R., with great success. A banquet in honor of the delegates closed the convention.

Washington, D. C.

The formal Theosophical Initiation Ceremony was held recently at the "Lightbringer Lodge," Washington, D. C., on the occasion of the enrollment of five new members.

Several guests from another lodge were keenly interested and very favorably impressed by the ceremony.

Canadian Federation

The annual "General Meeting" of the Wayfarer's Lodge, Canadian Theosophical Federation, Winnipeg, was held on September 6th, at their Lodge rooms. Officials were elected for the ensuing year.

Mr. Norman Lamb has been elected to represent this lodge at the Federation Council in place of the erstwhile delegate, Mrs. Griffith, now visiting England and the continent.

Yucatan, Mexico

The members of the various lodges in Yucatan celebrated the anniversary of the founding of the first theosophical Lodge in south-eastern Mexico, in July, by giving a banquet at Merida, Mexico.

Central America

Senor Acuna has been appointed general agent for the recent federation of Central-American Lodges and Colombia, which until now were under the Theosophical Society of Cuba. This group comprises nine Lodges.

Chile, South America

The Theosophical Society in Chile has named a provisional committee to establish a branch of the World University at Valparaiso, Chile, and to that end, correspondence courses have already been obtained from England, and are being translated into Spanish.

Bolivia, South America

The President of the Theosophical Society in Chile has just finished a very successful and extensive tour of this Republic in the interests of theosophical propaganda. Several lodges have been formed under his leadership.

FOR RENT

Two fine rooms in the heart of the Catskills at Woodstock, New York. Beautiful views from every window. Vegetarian diet. Theosophical environment. Address Mrs. Maud Lambert Taylor, Byrdcliffe, New York.

Cornelius Russell

In Boston, September 22nd, Mr. Cornelius A. Russell passed on. A few days previously he was struck by an automobile and his heart was unable to stand the shock. Mr. Russell had been a member of the T. S. for over a quarter of a century and had held many offices in the T. S. and Order of the Star. Steadfast devotion was in him a most prominent quality and in all the tests and vicissitudes through which the society passed he was the staunch outspoken defender of our leaders. Music, poetry and all beauty made their appeal to him and his many friends and co-workers send greetings to him with the assurance of his continued activity in a stronger body and fairer environment.

A COURSE IN Public Speaking Based on Occult Principles By Roy A. Mitchell

Twelve Lessons

This course was not produced for profit. If it were, the price would be \$50. The author and producers receive no remuneration, donating their knowledge and labor freely to the cause of Theosophy. This makes possible the purely nominal price of

\$3.00 For the
Twelve Lessons

Send for the Course
Choose a Leader
Start a Class

*Every Theosophist should read Willson's
"Ancient and Modern Physics," \$1.00
postpaid.*

The Blavatsky Institute
52 ISABELLA STREET,
TORONTO, CANADA.

WANTED

Man and wife, strong and capable and in good health. Members of T. S. to take charge of and manage estate in the East near large city with a view to the establishment of a T. S. and Star Community. The estate has one large house and two smaller ones. Place is completely equipped and beautifully located. Applicants should state experience, age, residence, financial condition, state of health, and be prepared to give references.

Only those who are cooperative and harmonious should apply. Address, Kay Campbell, Wheaton, Ill.

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 pay for our National Headquarters Building.

GOAL NOW WITHIN SIGHT

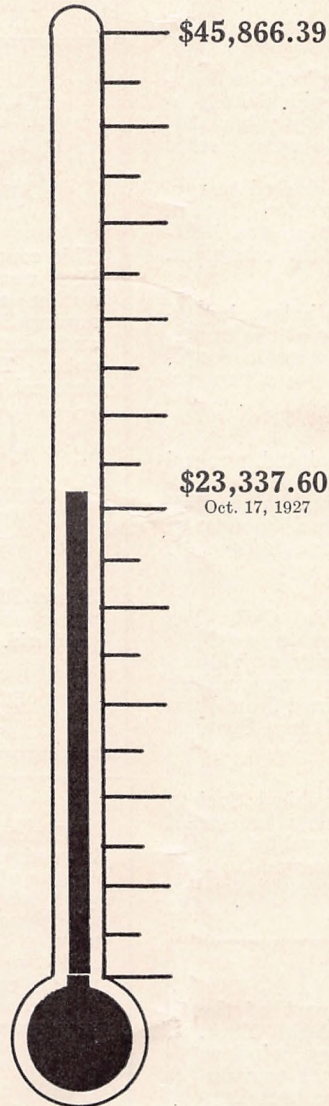
April 1, 1927,
Pledges Needed \$45,866.39
Since Received 23,337.60
Balance \$22,528.79

The Grounds

We have been very fortunate with the extensive lawn. It was seeded in September when the ground was exceedingly dry. When, after a week's work, the four men who had carefully prepared the ground came to the end of the task one of them said, "Now if we could only have a slow, gentle rain and plenty of it, that will make a great lawn." Any rain would have been welcome but of course a heavy rain would have washed out portions of the loose earth wherever the ground was not level, and could have done much damage even there. But "the fairies were with us," as a member later put it. Within a few hours after the workmen left the clouds gathered and darkened. A fine mist began to descend. It thickened into rain, continuing through the night, and never did a gentler rain fall. The ground was soaked but the surface was undisturbed and the new grass came on swiftly with the many warm days, running into October. A very critical time for a new lawn is after the first rain. If it dries out after the seed germinates it is doomed. We were ready for that, however, having water from the artesian well available on every foot of the grounds. But it was not needed and we were saved an immense amount of work by the fortunate weather. Shower followed shower so

THE BAROMETER

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



Bust the Barometer!

closely for weeks that no sprinkling at all was necessary. The long continued warm weather gave the grass a vigorous rooting that should give the lawn a flying start next spring for its first year.

The first thing we did after purchasing the Wheaton Headquarters site, and months before the first dollar had been pledged to the Building Fund, was to set out fruit trees and vines. Last summer the grape vines began to bear and this year they made a pretty good showing for youngsters. The cherry trees gave us just a sample this season. Plum and peach trees are also precocious but of course the apple trees will not get to work until two or three more years have passed.

We have had a battle royal with the quack grass. Many people will tell you that its a battle that can't be won; but they are mistaken. We won on the original ten-acre plot—won a hundred per cent victory. We are having a harder fight on the grounds given to us since by various members. There the quack was entrenched through many undisturbed seasons and in the late, wet spring it became a dense waving field, resembling a cultivated crop! Our gasoline garden tractor could make no more impression upon it than a pebble thrown against a fortress. It cost about twenty dollars a day to hire a man with a tractor. Mr. Gill, our all-around mechanical man, suggested the purchase of a Fordson. That was a happy thought. It looked extravagant at first but it proved to be a great economy. Equipped with plows, discs and harrows, the powerful machine ripped

(Continued on page 133.)

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL
SOCIETY

Wheaton, Illinois

Edited by The National President

THE INDICATOR

The figure in the right-hand column represents percentage, fifty per cent or over, of donors in each Lodge who have given five dollars or more.

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	70
Jacksonville	78
Rainbow	77
Vipunen	75
Bozeman	75
Butte	78
Hermes, Kansas City	73
Austin-Dharma	73
Beaumont	71
Ann Arbor	71
Harmony, Toledo	70
Grand Rapids	67
Colorado, Denver	68
Pacific, San Francisco	67
St. Paul	67
Atlanta	65
Houston	65
Memphis	65
Besant, Nashville	64
Riverside	64
Mt. Vernon, N. Y.	68
Fargo	62
Arjuna	60
Sheridan	60
Gulfport	58
Santa Rosa	58
Saginaw	62
Portland	59
Youngstown	57
Selene	56
Palo Alto	56
Oklahoma	56
San Bernardino	55
Maryland, Baltimore	55
Montclair	55
Omaha	57
Oshkosh	55
Lansing	57
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	50

LODGE STANDING OCT. 18, 1927
(\$2,000 OR MORE)

New York (Service)	\$10,345.00
St. Paul	8,582.00
Philadelphia (Hermes) ..	6,651.00
Cleveland (Besant)	6,278.00
Chicago	6,009.00
New York	5,790.00
St. Louis	5,759.00
Detroit	5,676.00
Los Angeles	5,022.00
Milwaukee	4,917.00
Hollywood (Besant)	4,183.00
Miami	4,080.00
Omaha	3,918.50
Duluth	3,784.00
Kansas City	3,493.00
Toledo (Harmony)	3,465.00
Denver (Colorado)	3,290.65
Boston (Besant)	3,206.00
Chicago (Akbar)	3,125.00
Buffalo	3,006.00
Columbus (Harmony) ..	2,858.00
Evanston	2,725.00
Akron	2,703.00
Jacksonville	2,575.00
San Francisco (Pacific) ..	2,430.00
Cleveland	2,206.00
Rochester (Genesee)	2,233.00
Brooklyn	2,212.00
Minneapolis (Yggdrasil) ..	2,181.00
Decatur	2,162.00

The Grounds

Continued from page 132.)

through the trailing roots, throwing them to the surface where the sun does the rest. But the end is not yet. The life of quack grass has the cat record beaten. The battle will probably run well into next year.

Pledges

We have got the pledge figure up into the twenties, as Dr. Stone's barometer shows, in the journey to forty-five, plus. Anniversary Day is a fine time to give it a boost. It is decidedly encouraging to be within 23 units of the 250 required. Please remember that it is pledges we need and that you have three years in which to pay them.

Our Library

Now that we are actually in the new building the library proves to be the spot that requires special attention. Both from the artistic and spatial points it is easily the finest thing at Headquarters, which is quite as it should be.—But—and it's an almost tragically important qualification—the books, the soul of the thing, the books are so pitifully few! We have room for twelve

thousand volumes and actually possess less than one thousand. Can you help to fill up the shelves?

Please understand that all sorts of good books are acceptable. Students do not want to read only theosophy all the time. There must be mental relaxation. We need sets or single volumes of such authors as Dickens, Hugo, and many other high class novelists; works of the poets; of Emerson, Schopenhauer and other philosophers; and all that extensive line of literature that has often been called "side lights on Theosophy."

All our friends who have offered books but who were told to wait until we were at Wheaton should now send them along. They will be as welcome as sunshine on a wintry day and they will be of double value just now because they are so much needed to help fill up the shelves.

Bulbs

The Secretary-Treasurer had planned to have a "bulb shower" in October in the confident belief that members would send in enough bulbs of various kinds to beautify the grounds next Spring. But the exactions of office work, plus the moving in and the furnishing of the place, made it quite impossible to give it the necessary attention. She is therefore postponing the matter until later. A few voluntary gifts have come in, however, and there is notice of others to arrive as early as planting can be done in March or April.

Judging by the past, Mrs. Campbell's flower idea should work out well. It was she who originated the plan of asking individuals and lodges to donate trees to the grove. The idea has, to this date, worked out in a cash value to the Society of over one thousand, two hundred dollars. That is, cash to that amount has been sent for the purchase of trees in addition to trees and shrubs sent to Wheaton by express. It pays to think.

What Lodges Are Doing

Colorado Springs Lodge

On the afternoon of October 14 an interesting and instructive address on "The Houses Men Live In" was given by the President, Mrs. Louise C. Arnold, in the new Lodge rooms at 124 N. Nevada Ave.

After the lecture tea was served for which most of the large audience remained. Questions on many interesting points were discussed. These afternoons are to be held weekly.

The rooms are in a splendid location opening off the street, and are attractively done in the T. S. colors. There is a very complete lending library and in the windows are displayed, for advertisement and for sale, pamphlets on all theosophical subjects.

We are hoping that some of our T. S. lecturers will place us on their itinerary.

San Pedro

San Pedro Lodge has moved to a brand new hall at 2236 South Pacific Avenue. It has the "best bus and car service in the city. We have fixed it up with flowers and ferns until it is a lovely place. We are hoping for better times in our Lodge this winter."

The Lodge is to be congratulated on its enterprise which will surely lead to further progress.

Saint Louis

The present feature of the Saint Louis Lodge is the new Psychological Course which commenced in September. Divided into three parts, like Caesar's Gaul, it lasts thirty-six weeks, each part consisting of twelve weeks' instruction. This course is perhaps unique because of the "personal service" feature which characterizes it, and never before attempted.

Fort Leavenworth, Kas.

Hope Lodge, USDB., Fort Leavenworth, Kansas, has just finished a course in Philosophy, Literature and comparative Religion. Another course similar in scope but more in-

tensive was begun October 1st, and will continue for one year. The membership is thirty-five.

Cleveland

On Sunday, September 25th, a reception was held at the home of Mr. and Mrs. Herbert A. Staggs for the theosophical and allied activity groups. Mr. and Mrs. L. H. Shattuck, who are moving to Chicago, were guests of honor.

Seventy-six members and friends of the three theosophical Lodges, the two Star Centers, and the Liberal Catholic Church of St. Raphael were present. Five o'clock tea was served and the members of the Church of St. Raphael utilized the occasion to present Rev. and Mrs. Shattuck with a token of appreciation of their service.

Louisville

Captain George H. Wilson, President of the Louisville T. S., occupied the pulpit of the Unity Evangelical church of Paducah, Kentucky, at the regular Sunday morning meeting September 25.

He gave a theosophical lecture on brotherhood, stressing the point that every great religion taught the purification and perfection of the soul through the great universal laws of evolution, reincarnation and karma. He finished with the Coming of the Great World Teacher, stating that He is already here, telling about the body He will use, and something of His work once again He walks the earth.

This makes the third occasion that a Theosophist has been invited to talk in this church.

St. Louis

From St. Louis Lodge comes the following clever little verse:

To read this little verse
We hope you won't refuse
For it tells you when and where
To pay your monthly dues
Here and Now
Thank you.

Subscribers, Attention

The Theosophical Press, as agent for subscriptions to 'The Theosophist', should have at least three months' notice of cancellation. Otherwise there is not time enough to notify Adyar. Subscribers please take notice and govern yourselves accordingly, as of course the manager of the Theosophical Publishing House at Adyar expects payment for all copies that are sent out.

Rajagopal-Williams

Dr. Besant sent to the National President an invitation to the wedding of Mr. D. Rajagopal and Miss Rosalind Williams, who were married on October 11 at St. Marys Church, London. We have no information about the future residence of the young people, but it will very probably be Ommen with frequent journeys to the United States.

The Purchasing Service Bureau

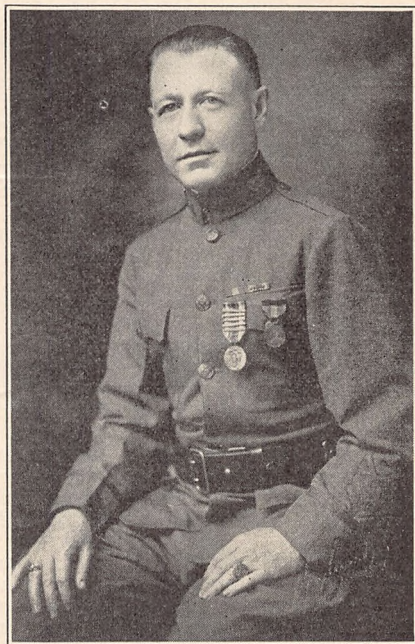
BY GEORGE N. RAGAN

IT HAS been suggested that the experience gained in the successful inauguration of the Purchasing Service Bureau Department of the Omaha theosophical center might prove of interest and value to others who have under consideration a similar plan. Briefly a little background is first necessary.

The principal dharma of the 5th sub-race seems to be "objectivity." We as a race are apparently evolving on the outermost rim of objectivity. We have been and still are delving deeply into the world of form and materiality. We are much occupied with things and "possessions," of power and speed. The race is more or less engaged in that mighty game we call commercialism, the opening up of new markets, creating facilities for an amazing mass production, building a great network of hard-surfaced roads and railroads on land, and plans are even now formulated for the commercial conquest of the air in the ceaseless surging of the law of supply and demand. This is the economic age, the age of big business, of organized money. In reality there is a great spiritual urge behind it all. We are really building a solid, material foundation, upon which in the future will be reared a magnificent spiritual superstructure. We are building a model physical environment for the birth of billions of egos who will comprise the 6th race. This, I believe, is largely the real purpose and plan.

The people of the 1st sub-race of our race, evolving more subjectively, greeting each other, inquire first as to the health, perhaps, of one's venerable grandsire, comments on the beauty of nature and the wisdom of God, and lastly might inquire as to one's material welfare. Not so the 5th sub-racer. His first greeting is invariably "Well! how's business?" only lastly might his query be "How's the folks?" This is a pointer as to our dharma as a race. Theosophy must therefore apply the dharma of the race to the solution of its own problem of theosophizing America. In the building of the new Headquarters of the American Theosophical Society at Wheaton with the consequent launching of the Purchasing Service Bureau, the application of the dharma of the race to theosophical problems and projects is precisely what is being done. When the Headquarters project was first broached, the idea occurred to me and doubtlessly to many others, that thenceforth the American Theosophical Society, in conformity with the spirit of the age, had to become financially self-supporting. We as Theosophists all know that in order that spirituality can manifest in these lower worlds of form it has to have a material vehicle through which to manifest. The Purchasing Service Bureau is the material medium, by which and through which the spirituality which is Theosophy will be able to adequately manifest itself in this western world of men. The moment I heard

of the P. S. B. plan a vast panorama of unlimited possibilities in that line unrolled before me. If one has meditated on the dharmas of races and sub-races one will at once see how completely and surely the P. S. B. plan dovetails into the interior economy of our cause. I immediately threw myself, in addition to other duties, spontaneously and whole-heartedly (as well as whole-wheatedly) into the project. I knew at once that the first enemy to conquer was old man Tamas T. Inertia. The percentage of the eight or nine thousand Theosophists who would really make the individual effort necessary to make the P. S. B. a success would be so small as to be practically negligible. It



GEORGE N. RAGAN.

flashed upon me that the local "live-wire" was the solution, and insofar as this center is concerned it proved the immediate solution. Starting in at once in a modest way, business, as it were, grew by leaps and bounds. No space here for interesting details, save to state that in the first five weeks, with but little effort, there was sold \$75.00 worth of pure foods to our members. The business is now preparing to mount into hundreds of dollars. My circle of customers is widening into many non-theosophic people. It is comforting to reflect that for every dollar's worth sold, at least twenty per cent of it goes into the work of theosophizing America, locally and nationally. At first some comments were heard to

this effect, "Will not this business bureau tend to commercialize Theosophy?" Most emphatically not. On the contrary, as stated by Mr. Rogers at the Convention, the P. S. B. will tend to spiritualize commercialism. This it is inevitably bound to do. For first of all the P. S. B. is run strictly by a high business moral code. I have noted an eager reaction of worldly commercialism toward an above-board "on the square" business organization. Give men of the world half a chance and they will be square, and they certainly admire a business which is, as they term it—"all above board." Inevitably they will seek to emulate it.

Now as to the P. S. B. qualifications of the local "live-wire." He must have a perfect willingness (which all Theosophists have) to give freely of his time and labor to the work of keeping his lodge well supplied with P. S. B. goods. He must seek to make of himself a far-flung out-post of the consciousness of the Headquarters staff. He must fall in line at once, even anticipate any change in policy. He must know the ability and capacity of his Lodge individually and collectively. He must "know his groceries"—be completely sold on them himself—or he will not be able to transmit his knowledge and "fire of—creation" of Headquarters to the local Lodge. He must fully know that the dharma of his race in our cause is cooperation and brotherhood. If he can do this, he will become a highly valuable nerve-center in a well-knit body of a national theosophic organism.

First and foremost he must be able to attractively display P. S. B. goods before the eyes of his prospective customers. This is the secret. It is at once suggestive, and a happy reminder. So often a customer will remark—"Well! now, this is it, I have been intending for some time to order this and that—and this—and here it is. How nice! Let me have this—and some of that—and three cans of this." Incidentally I have noted the minimum theosophic family's needs in the pure food line: 1 Protose—½ lb. can weekly—1 can whole-wheat weekly—2 oz. of Savita weekly—1 can Bakers soups weekly—1 lb. prunes weekly—and so on—as fast as the house-wife uses an article—she replaces it on the pantry shelf. All from having it placed before her eyes. Just as an attractive display of theosophical literature stimulates the mental body into acquiring it, so do the pure foods of the P. S. B. attractively displayed stimulate the elemental, gustatory apparatus of the customer, as well as reminding him or her what they have been *INTENDING* to do for some time. There are, of course, several other angles to this fascinating project which we have no space to go into here. Most people eat meat just because it is placed before them. Present them with the opportunity and they will gladly turn from it to attractive and well-cooked pure foods. There is a well founded idea that Theosophists must now not only begin practicing living together in communities, but also to live brotherhood in what they eat, use and wear, not yet in the communistic sense, but as an individual effort together. I

have the satisfaction of knowing that our little Vegetarian Cooking Club commissary has caused more than one member to no longer devour the corpses of his fellow animals.

So that it is, if we can only realize it, that the successful theosophizing of America rests largely in the hands of the local "live-wire" of some 250 T. S. lodges at present. Our members should duly constitute themselves as far as practicable live wires in this matter to the glory of the Ancient Wisdom and the rising sun of true Brotherhood, the first, faint golden rays of which are even now shining down the interminable corridors of time and eternity.

Don't forget that The Theosophical Press can order for you any book that is printed anywhere in the world. If you want something for Christmas that is non-theosophical you can buy it through the Press.

When making presents remember those two books of inspiring character—*The Inner Life* and *Talks On At the Feet of the Master*.

Do You Know What Is "SHAMA"?

IT is control of the mind; definite regulation of thought; definite understanding of the effects of thought for good or evil, upon the world. By recognition of this power to help or mar the lives of others, to help or hinder evolution, we become deliberate workers for the progress of all evolving beings within the limits of the world. This regulation of thought is preparation for complete and definite discipleship. It is the first step on the third level of the path of discipleship.

—ANNIE BESANT,
in "*The Path of Discipleship*."

The New Correspondence Course in *THOUGHT POWER* Is Now Ready For You!

The course consists of fifteen lessons:

- | | |
|--|--|
| PART ONE: The Rationale of Thought: | PART TWO: The Phenomena of Thought: |
| 1. The Nature of Thought | 1-11. Thought Forms |
| 2. The Mind, "The Creator of Illusion" | PART THREE: The Practice of Thought: |
| 3. Thought Transference | 10-11. Concentration |
| 4. The Beginnings of Thought | 12. The Strengthening of Thought Power |
| 5. Memory | 13-14. Meditation |
| 6. The Growth of Thought | 15. Helping Others by Thought |

SIX MONTHS STUDY ALLOWED

PRICE **\$5** With an additional investment for text books unless you now have them in your library

BOOKS REQUIRED:

THOUGHT POWER, \$1.00; *THOUGHT FORMS*, \$4.50; *MEDITATION FOR BEGINNERS*, 25 cents.

THEOSOPHICAL CORRESPONDENCE SCHOOL

Wheaton, Illinois

Headquarters Notes

Watch Presented

Headquarters is indebted to Mrs. Sarah A. Fogg of La Grange for a fine gold watch with heavy, engraved hunter case, which will be placed in the stock of things that are always for sale at the best offer that is made for them. The money goes into the Building Fund.

Appreciated Help

Among recent volunteer workers at Headquarters were Miss Virginia Deaderick and Mr. W. P. Fogg. Miss Deaderick did some useful work at a desk in the Secretary-Treasurer's office. Mr. Fogg has several things driven over from La Grange and put in hours of hard work where it was greatly needed—in getting the book stock on the shelves. There was literally tons of it.

Guest Rooms

One or two rooms are available for the use of members who desire to spend a vacation

of a week or two at Headquarters, resting in this serene place and "reading up" on Theosophy. Information about the cost of living here can be obtained from the Secretary-Treasurer.

Everybody!

At the recent Convention in Chicago it was suggested that a collection be taken for the Headquarters Building Fund but those in charge thought that so many things were requiring money at the time that perhaps it was not the propitious moment; whereat some of the delegates protested at being deprived of the opportunity to contribute. And now November 17 will be their opportunity. Every member will, on that day, have a chance to contribute little, or much, as he may desire. Each Lodge is requested to forward such gifts, through a collection or otherwise. Of course anybody who wishes to may send a gift directly to Headquarters.

Funds

NEW TERRITORY AND ADVERTISING FUND

J. D. Houser.....	\$2.00
Mrs. Ben Allen Samuel.....	5.00
Total	\$7.00

PUBLIC LIBRARY FUND

Henry D. Olsen.....	\$ 5.00
A friend.....	150.00
Mrs. Blanche Finkle.....	1.00
Chas. R. Montgomery.....	5.00
Total	\$161.00

PUBLICITY FUND

Miss Louise Johnson.....	\$ 2.00
Federation of Southern California Lodges.....	10.00
W. V. Hukill.....	1.00
W. A. Perkins.....	.50
George Morris.....	.50
Glendive Lodge.....	2.50
Milwaukee Lodge.....	2.50
Oakland Lodge.....	4.00
Inner Light Lodge.....	5.00
Seattle Lodge.....	3.00
Pacific Lodge.....	2.25
George H. Schubert.....	1.00
Mrs. Ada Shirkey.....	2.00
Russell Lloyd Jones.....	50.00
Kansas City Lodge.....	1.00
Mrs. Ben Allen Samuel.....	1.00
I. W. Leatherman.....	1.00
Lena A. Stover.....	1.00
Sarah A. Fogg.....	2.00
Milwaukee Lodge.....	3.45
Total.....	\$ 95.70

Winter Resort

Attractive accommodations on beach for those needing rest, quiet or convalescing. Delightful winter climate. Beautiful location on Mississippi Gulf Coast in the pines. Massaging, Vegetarian Diet. P. O. Box 97. Wave-land, Mississippi.

Itinerary of L. W. Rogers

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
Milwaukee	Dec. 1-2

Notice

We have been asked whether all mail should be addressed to the American Theosophical Society, Wheaton, Ill. Only that for the Section office. Please continue to send your letters addressed to our various departments, the Theosophical Press, the Purchase Service Bureau, and the Theosophical Society. This facilitates the work at Headquarters very much, for upon arrival the letters can be quickly sorted and immediately delivered to the department for which they are intended.

ASTROLOGY

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

The Gospel of the Buddha, Compiled from Ancient Records by Paul Carns. Illustrated. Published by the Open Court Publishing Company, Chicago. Price: Gift binding, \$5.00, through the Theosophical Press.

Dr. Besant says somewhere, I believe in *Man, Whence, How and Whither*, that the Buddha, when last in incarnation, often preached sermons so beautiful, so filled with the divine outpouring of his blessing, that literally thousands who heard them were raised to the Arhat level of consciousness. Were he in incarnation today, how many would give up all to sit at his feet?

Yet, it is none the less true, although he has gone beyond our human stage of evolution, that he watches over the religion he founded just as much today as he did thousands of years ago. This, I believe, he is pledged to do so long as there are any who seek truth and peace through Buddhism. His power and blessing flow down upon Buddhists today just as the Christ's blessing forever rests upon those of the Christian faith.

Now, we are told that the power of coming from the founder of any religion can reach the world and humanity *only* through channels here prepared for its distribution. And so it is with gladness that we welcome this new book, which with dignity and beauty again brings the Gospel of the Buddha to our ears—for we know that it is a new channel for His love to reach the world.

Hardly any of us, I venture to say have not been followers of that mighty being in some of our past incarnations. Is it little wonder then that his precepts strike such a deep note in our hearts, heaving them again in this life?

The beautiful gift edition binding, the exceedingly sympathetic illustrations, the fine quality of paper and even harmonious typography blend together, making the physical vehicle worthy of the truth it contains.

Few, on seeing the volume, will fail to realize their need for it—that they may again read, that their friends may read, that it may be their good fortune to further the work of the Lord Buddha in His world today.

C. L. S.

The Anatomy of Science, by Gilbert Newton Lewis, Yale University Press, New Haven, Conn. 218 pp. Price, cloth, \$3.00, through the Theosophical Press.

In these years of rapid advances one rejoices to find a book like this one, in which the author, a professor of physical chemistry at the University of California, tells in clear,

popular language how the essential problems and achievements of science appear to him.

Professor Lewis is humorous and his book is pleasant reading; yet, it delves sufficiently deep into the abstruser difficulties of science to require close thinking on the part of the reader. He is a thoroughgoing disciple of Einstein, but has the vision to see that there will be further startling discoveries which will to some extent modify the present theory due to the genius of Einstein.

The author exemplifies the reaction which has set in among scientists, tending toward abstract philosophy and away from formal, materialistic and mechanical explanations. For instance he speaks of the ether as "our old enemy." He says: "We have all been merry at the expense of the preacher who began his prayer, 'Paradoxical as it may seem to Thee, O Lord,' but our laughter is due to the very fact that we are now questioning that there is an absolute truth free from paradox."

Useful ideas about geometry are presented. He shows how Minkowski's geometry of asymptotic rotation, one of the Euclidian geometries, gives an admirable representation of Einstein's new mechanics, and declares his belief that the time may soon come when this geometry will be taught in schools side by side with the ordinary Euclidian geometry.

The older Newtonian mechanics held the notions of absolute space and time. Minkowski, in a paper on space and time, made the ringing declaration "From this time on, space and time in itself shall sink to shadows, and only a kind of union of the two shall retain independence."

Thus today, scientists such as the author hold that many of the old "absolutes" have only a relative usefulness. They are not very hopeful that they may grasp absolute truth; in fact, they are even skeptical whether there exists such a thing. Professor Lewis shows that all our time measurements are relative and even break down when extreme conditions are considered. "Einstein's theory of relativity can be expressed in many ways. Perhaps the simplest is the statement that, of all the possible velocities with which matter or energy can travel, the velocity of light is the maximum." The author drives home the notion of the frailty of our time conception by telling a story of a man who has discovered a power which enables him to fly through empty space at almost the velocity of light. When all his clocks and chronometers tell him that he has been five years on his journey, he reverses his machine and returns to the earth, only to find that ac-

cording to time measurements of the earth dwellers, a full century has elapsed, and that he is a second Rip Van Winkle.

It seems reasonable to believe that Professor Lewis has made a distinct contribution to the philosophy of science in his discussion of probability and entropy. It has been accepted generally by scientists that the solar system is necessarily approaching slowly a condition when temperatures will become equalized and thus stagnation would result. "It is not true that things left to themselves approach a constant state, but only that they approach a state which ordinarily appears constant to us because of the dullness of our perceptions."

Full of suggestion, also though quite doubtful, is his suggestion that light-emitting corpuscles emit light only to each other. Thus the sun would not radiate light and heat energy into empty space, but only to planets and other stars. He attacks the notion of the irreversibility of natural processes, and boldly states his belief that perhaps the past and the future are not dissymmetrical. Our notion of time flowing only in one direction may be illusory, due to our memories of the past and to our observing the so-called irreversible changes in nature.

The idea of a division of natural objects into animate and inanimate is also assailed, with illustrations drawn from facts known about crystals.

It is interesting to students of occultism that the author remarks in his final chapter, "perhaps already some who have read my last two chapters will have called me a vitalist, but I confess to so complete an ignorance as to the meaning of the term that I should not know whether or not to be pleased by the epithet." . . . "If I am forced to acknowledge some creed with respect to vital phenomena, I shall be like the backwoods farmer who was asked if he believed in baptism. 'Believe in baptism!' he said, 'I have seen it done.'"

"There is no basic fact of any of the exact sciences which is so abundantly proved by the evidence of our observations as this freedom of the will . . . Determinism is a great principle. It fits every known fact of inorganic nature; but like arithmetic or geometry we need not ask if it is true, but only how far it is applicable to the world of nature. . . He would indeed be bold who would attempt to estimate the degree of that departure from determinism which we call free will. The curvature of the earth is too small even to be detected by a person whose measurements are confined to the surface of a small lake, and the departure from our flat geometry of space-time which is necessary to account for the whole phenomenon of gravitation amounts to but one part in a thousand million at the earth's surface. The errors caused by the assumption of the postulate of determinism may also be relatively small, but to ignore them and the phenomenon of free will would be like ignoring the existence of gravitation . . . so on the mental and moral side we are

limited to an extent that we do not always realize. Still these limitations of freedom need not blind us to the existence of that power of choice that characterizes living creatures, and has only been discovered in animate nature."

C. S.

The Spreading Dawn—Basil King. Published by Harpers, New York. Cloth, \$2.00; through the Theosophical Press.

This group of stories by Basil King is a collection made from stories which have appeared in different magazines, and are perhaps among his best. They are provocative—of a charming simplicity, and yet, conveying a profound message which leaves the reader pensive and somehow comforted.

The burden of his message is the analysis of *Consciousness* from the metaphysical point of view. Life is a state of consciousness; death a transition from particulars to universals; all human values the distorted reflections of eternal verities. Yes, all this has been said before, but rarely as exquisitely, and as free from the morbid and the sensational. King has long been celebrated by his writings on the psychic side of life, but here he is at his best. The first story, *The Spreading Dawn*, from which the book takes its title, is a masterpiece well worth the price of the book alone. Old Mrs. Vanderpyl, love-hungry, baffled, with her only great love sullied by unfaithfulness, devises a diabolical will which will give her post-mortem power over the destinies of her heirs. The characters are clearly delineated, and although the book can lay no claims to originality as to treatment, there are flashes now and then of genuine genius and some passages are rarely beautiful. Adept.

The Holy Lover, Marie Conway Oemler. Published by Boni and Liveright. Price \$2.00, through the Theosophical Press.

However well-known in religious and colonial history as the founder of the Methodist Episcopal Church, John Wesley, the man, the religious devotee, the lover, the scholar, is a less familiar figure. The author of *The Holy Lover*, presents a vivid biographical account of the early years of his life and reveals a man truly great in power of will and devotion, a man noble in his purpose even when that ardor carried him into unyielding bigotry and ruthless disregard of the values of human sympathy and understanding. Blinded by fanatical zeal for his religious mission and afraid of his own intense love for the heroine, Sophy, he denied that love and played a selfish, cowardly part. The "holy" lover, if such is the definition of "holiness," lived too much apart in the realm of theoretical religion and dogma to comprehend his own heart or the hearts of others. The book deals only with the earlier period of Wesley's life; probably later years brought greater wisdom and forbearance.

E. S.

Unfired Food and Tropho-Therapy, By Dr. George J. Drews. Published by the Apep-tropher Publishing House, Chicago, Illinois. Price, cloth, \$5.00, through the Theosophical Press.

Do you mind if I preface my remarks on this book with a word on the subject of diet?

If there is one thing we need more than anything else it is—balance. And in diet like everything else the safest path is the middle path. Now, it is true that in order to find the middle path we must have a knowledge of all extremes so that we can find the mean between them. In this search we must have the calmness of mind to study and understand the rational behind the extremes while, at the same time, not permitting ourselves to plunge into them foolheartedly—before we have come to sound decision. What we need is balance—an open-minded balance.

In selecting a diet there is little question that all flesh foods, meat, game and fish, alcohol, drugs, and tobacco should be omitted if we are bound on perfecting the physical body. Certain other foods are classed by physicians as being both harmful and unnecessary—coffee, tea, chocolate, and excessive condiments. But to the question of food preparation we have given little attention. Should foods be cooked or not? Does cooking injure, destroy, devitalize, or demagnet-

ize foods? What is the relative effect of cooked and uncooked foods upon the system? Which is the most beneficial? If uncooked foods are really more healthful are we to eat uncooked cereals and starches? How much truth lies in the theory of uncooked foods?

Dr. Drews' book is a brief for uncooked food and it gives you a multitude of very interesting and tasty recipes for salads, uncooked breads, cereals, pies, etc. He recommends not only uncooked vegetables but also the addition of flowers to salads. It is a question in my mind whether it is necessary to eat flowers when the lesser evolved vegetables are completely nourishing in themselves.

Be that as it may, this book is very interesting and will furnish you with a wealth of new ideas on the subject of tasty meals. Otto Carqué, the famous food authority on the west coast, praises the book very highly.

C. L. S.

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 - (B) Ethnic Religion
 - (C) Catholic Religion
- 6.—Name FIVE so-called civilized Religions that are ethnic and FIVE catholic.
- 7.—Name FOUR Religions of the civilized world that are inactive and FOUR that are dead.

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Not only will the work be a compilation of existing material, but it will also contain a great amount of original matter. Mr. Hall's private library, containing a large number of rare printed works and manuscripts, many absolutely unique, will form the basis of the research work. Over \$35,000 worth of reference books are being used in compiling this volume. Translations have been made from the German, Latin, Hebrew, and Greek, and at the present time the store of material presents a fascinating fund of little-known information on vital points.

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