

THE THEOSOPHICAL MESSENGER

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THEOSOPHICAL SOCIETY

MRS. EDITH M. ROBERTSON
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The Light-Bringer

By GAIL WILSON

LIGHT-BRINGER in very truth was our magnificent H. P. B., whose going away we will remember on May the eighth. From her flaming torch, held aloft when the world was doubly shadowed by dogmatic sectarianism and materialism, countless lesser brands, catching a spark from it, have glowed into guiding beacons.

It is not that we should be ever looking back to the last century, satisfied that the fire was kindled. Rather, the fire must be forever fed if it is to flame forth with continued and increasing brightness. And to us who follow after she has given that task. Great ones there are among us who hold their torches high as did she, so that the whole world may see. But you and I—perhaps we too shall serve those Greater Ones whose light-bearer she was. We would not have been attracted by the flame were it not for an answering spark deep within.

How brightly shall it flame forth in this earth-life? How many wayfarers shall catch a brand from your torch and mine with which to light their own? Surely it will depend upon the steadiness of the flame and the loftiness of the torch.

Departing from the metaphor, we shall reach an ever greater number of this orphan humanity with the light of understanding only as we ourselves attain to it. In 1875 there was but one

—a Russian noblewoman with an astounding unique personality—who could be spokesman for the Masters of Compassion in recalling to the minds of men the illumining but forgotten Ancient Wisdom. One brother-searcher joined with her, then another. The number grew to hundreds, then to thousands, and now after these fifty-two years, within the Society They watch over and outside its ranks, literally hundreds of thousands *know* God has a plan for man, and that this plan is evolution.

But still vast numbers of our brothers suffer intolerably because they do *not know*. One senses sometimes that our "sorrowing star" has its great areas of darkened morasses, darkened with inequities and hatreds and fears which only Their light can dispel. And it seems a part of God's great plan for man that such as you and I, still bound by our past to the wheel of birth and death but linked by intuition's spark to the All-Compassionate Ones—it seems that we are the very beings on earth best fitted to serve Them as light-bearers in these shadowed places.

On White Lotus Day, when Theosophists the world over bring flowers in remembrance of the lion-hearted one; when we read from the Bhagavad Gita her favorite passage on the deathlessness of the spirit; and the equally loved

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Theosophy in America Then and Now

By C. H. M.

FIFTY-THREE years ago, Theosophy was born in the parlors of Helena P. Blavatsky in New York City, "in consequence of a proposal of Colonel Henry S. Olcott, that a Society be formed for the study and elucidation of Occultism, the Cabbala, etc."

On Sept. 8, 1875, sixteen people formally handed their names to the Secretary (Mr. W. Q. Judge) to be enrolled as members.

The news of the first meeting was given to the outside world by a New York daily, which said, in part: "Colonel Olcott. . . after briefly sketching the present condition of the spiritualistic movement; the attitude of its antagonists, the Materialists; the irrepressible conflict between science and the religious sectaries; the philosophical character of the ancient philosophies and their sufficiency to reconcile all existing antagonism, proposed to form a nucleus around which might gather all the enlightened and brave souls who are willing to work together for the collection and diffusion of knowledge. His plan was to organize a society of Occultists and begin at once to collect a library; and to diffuse information concerning those secret laws of Nature which were so familiar to the Chaldeans and Egyptians, but are totally unknown by our modern world of science."

The remainder of the newspaper notice was distinctly laudatory in tone, speaking of "a movement of great importance," "persons of great learning and some of wide personal influence," and, "most notable of all, Madame Blavatsky herself."

H. P. B. was already widely known for the occult phenomena which constantly attended her goings and comings, and Colonel Olcott clearly indicates, in his "Old Diary Leaves," that many of the early members joined the Society merely through curiosity concerning such phenomena; and, when "H. P. B., upon whose help everybody had—as we thought—not unreasonably counted, refused to do the slightest phenomena at our meetings. . . the membership dwindled by degrees."

At the end of a year or so, Colonel Olcott and H. P. B. were referring to themselves as the Theosophical Trinity—"the chandelier hanging overhead making the third of the party!"

Fifty years ago, then, one could probably have counted the total number of Americans who really believed in the existence of the Masters, and in Reincarnation, on the fingers of one, or perhaps of both hands. It is highly doubtful whether any toes would have been needed, in the anatomical abacus, to complete the count.

The popular belief at the time. . . and it was still a genuine and a wide-spread BELIEF. . . was that one's sins, no matter how vile, might be washed away "in the Blood of

the Lamb" by calling on the name of Jesus; and that all who had accepted Christ as their Savior and vicarious sacrifice would, upon death, instantaneously be made perfect and translated into the very presence of God. On the other hand, all who were not "Christians" according to that formula were to be cast, upon the death and resurrection of the physical body, into a lake of fire and brimstone to be tormented forever. . . which is a long time. . . by the Devil and his angels.

There was a strong intellectual movement away from such superstitions, even at that time. The teachings of Darwin, Haeckel, Huxley, Spencer, and the rest had profoundly affected the thought of the scientific and intellectual classes generally, producing a firm foundation for the present superstructure of atheism which, today, towers so menacingly above the intellectual campus of America.

Those were the days of deadly war between science and revealed religion. . . a war in which, it must be admitted, revealed religion has gradually lost nearly all the best minds and most of the mediocre, retaining mostly the morons.

Even those last, in the earliest days of the Society, were deserting in great numbers from the ranks of the orthodox revealed religion of America; but very few of them joined the Theosophical Society. Most of them became Spiritualists; and those of them who joined the Society did so—as Colonel Olcott has clearly indicated—because they hoped to witness, and perhaps to acquire the power to produce, occult phenomena of a more striking kind than can be seen in the average Spiritualistic church or seance room.

There was vast excitement in this circle when it was whispered around that the Master So-and-So had actually materialized to H. P. B., or that she had materialized this or that tangible object "out of the ether"; but, since she steadfastly refused to feed their idle and ignorant curiosity with parlor tricks performed in their own presence, gradually they drifted back to Spiritualistic circles, or "advanced" to become camp-followers of the army of atheism.

Meanwhile, the attitude of the general public towards Theosophy and all its teachings could be expressed in terms of three classes: first, and by far the largest, including at least 99 44/100 per cent of the population, those who had never heard of it and wouldn't have understood what it was all about if they had; second, a class containing perhaps .00439% of the total population, those who had heard of Theosophy and deemed it to be either "bunk" or "blasphemy", according to whether they were allied with the scientific sceptics or with the religious sectaries; and, third, the balance of the population (with the exception

of H. P. B., Colonel Olcott and the chandelier) who had heard of Theosophy and thought there might be something in it. . . .but not for them.

Returning to our own times, a little more than fifty years from the founding of the Society, we find revealed religion steadily losing ground on all fronts, a majority of the Christian churches of one of the largest sects reporting having made "not one proselyte during 1927" to offset the immense and steady desertion from its ranks.

Elsewhere we find the sectaries desperately attempting to resort to civil law to build up their crumbling ramparts and so calling wider and keener attention to the decayed and decadent condition of those defenses.

During the same year, we find the "American Association for the Advancement of Atheism" taking organized form, conducting forums in countless cities, and establishing lodges, or branches, everywhere, with particular attention to educational centers.

We find the "New Behaviorism" of Dr. Watson becoming the Gospel of the academic intellectuals, establishing Man, to their entire and somewhat satirical satisfaction, as "the creature of his own sensations," and disposing of God as a survival of tribal taboos and superstitions.

To offset these conditions, we find. . . . according to the conservative estimate of Bishop Irving S. Cooper. . . .not less than 800,000 Americans accepting the doctrine of Reincarnation which was practically unknown, or confused with transmigration, only half a century ago.

So great has been the growth of public tolerance towards theosophical ideas in that comparatively brief space of time, that it was possible for Dr. Besant to introduce Krishnaji as the vehicle of the Lord Christ, clear across the American continent, without arousing serious ridicule or opposition, and even with the almost uniformly courteous cooperation of the daily press!

Meanwhile, there are nearly ten thousand F. T. S. actually affiliated with the Society.

. . . a very small percentage of the total population, it is true, but five thousand times as many as there were fifty years ago—excluding the chandelier!

If we can make the same percentage of growth in the *next* fifty years, we shall have



HELENA P. BLAVATSKY

twenty-five million members in 1978! Whether we do or not depends, of course, largely upon the energy and courage of the present ten thousand. They are the little leaven which the woman hid in the great mass of dough, and which may. . . .*may, shall*, if it remains true to its nature and to its opportunities . . . in time leaven the whole.

The Light-Bringer

(Continued from page 265.)

story of the mustard seeds from The Light of Asia with its sure reminder of the body's death,—perhaps in that hour we shall dream of the soul qualities that made of Helena Petrovna Blavatsky a veritable Messenger of the Gods.

There is a very good opening in Ojai for a dentist. One can work an office already equipped, on a commission basis, or buy it. There is no other dentist in town. Any one interested should communicate with E. W. Munson, Krotone, Ojai, Calif.

Married

Two young people active in Lodge affairs, were united in marriage on Tuesday, Apr. 3, in Stanford Chapel, Palo Alto, California. Kendall Jenkins, of Krishna Youth Lodge, San Francisco, and Miss Miriam Woodworth of Berkeley Lodge, were the contracting parties. On Friday, previous to the marriage they were given a reception and shower by Pacific and Krishna Youth lodges at theosophical hall in San Francisco, with many members from Berkeley and Oakland Lodges participating. They were "showered" with many useful gifts for the new home, refreshments were served, and a most happy evening was spent.

They will make their home in Berkeley.



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Mr. Jinarajadasa at Convention

ELSEWHERE in this issue of the MESSENGER you will find the announcement of the date and place of the Convention and the vitally important fact that our Vice President, Mr. C. Jinarajadasa, will be present to deliver the Convention lectures.

It is now three years since Mr. Jinarajadasa visited us. As time passes and the work grows it becomes more and more difficult to make engagements with the more distinguished leaders of the theosophical movement like Dr. Besant, Mr. Jinarajadasa and Dr. Arundale. When they are with us they all agree to "return as soon as possible" and there seem excellent prospects that they *will* soon be back. Thus we thought three years ago that the Vice President would surely return in two years; but it is only by a fortunate (for

us) combination of circumstances that we are to have him even now. Last year we were sure Dr. Besant would be here for at least three months this year but we now know that it is impossible and there is no assurance about other years. When Dr. and Mrs. Arundale left us only a few months ago there was hopeful talk about a speedy return and probable settlement over here for a prolonged period; but they are now settled in India, instead, with a coming to America as uncertain and remote as it was years ago. These are the outstanding theosophical lecturers of the world and it is rare good fortune to secure any one of them. It is rather remarkable, too, that this will be the fourth consecutive year when we have had one or another of them for our annual convention. Good and bad fortune seems to run in cycles and after obscurity for many years our convention star is once more above the horizon.

Is it possible to prolong our good fortune to a fifth year? Nobody can guess. It is a good deal to dare to hope. The world is large and the theosophical part of it is growing larger. There are more than forty nations that would like to have these distinguished leaders. It would be foolish to ignore the fact that it will become more and more difficult to get any of them in the future. South America is now coming to the front and has not yet seen any one of them. Mr. Jinarajadasa was intending to go there when one of those sudden and unexpected incidents that seem to be characteristic of occult life caused a readjustment of plans. That left a possible chance for the U. S. A. and we are indeed fortunate in securing the engagement.

Mr. Jinarajadasa's second cable, definitely accepting the invitation, states positively that he will not give any lectures after the convention. It is just possible that he *might* give a few lectures before the convention, but it would necessarily be very few, if any. Lodges interested should send applications to Headquarters.

It seems a pity that Mr. Jinarajadasa cannot stay longer when he is here but

the other side of the picture is that, after all, we are exceedingly fortunate. Those who are wise will know how to value the opportunity and take no chance of missing it.

First Training School Session

THE Convention will, of course, with Mr. Jinarajadasa presiding and also delivering three evening lectures, easily be the theosophical event of the year. Next to that in interest and importance will be the founding of our Training School at Wheaton. Its initial session will be held from July 20 to 28. As the convention closes on July 18 there will be one free day between the close of the convention and the opening of the school. If you overlooked the article "Our Summer School" on page 253 of the April MESSENGER read it now and learn about the plan. Since that was written it has been decided that it will probably be possible to serve *all* meals at Headquarters. The Secretary-Treasurer is securing information about the cost of rooms in the village during the eight-day session and that will probably appear in this issue, together with the price of meals, which will be fixed at actual cost.

The editor of *Work* will be one of the class teachers. Replies have not yet arrived from others but we hope to have Mrs. Emogene S. Simons, head of our Correspondence School, Max Wardall and Mrs. Jane A. Tuttle, of New Orleans, on professional work in voice management.

The evening sessions will probably be given to symposiums by the editor of *Work*, Max Wardall and L. W. Rogers. Saturday afternoons will be utilized for picnic excursions to the beautiful Fox River, a few miles west of Wheaton.

Fighting Vegetarianism

IT WOULD surprise many readers if they could know how rapidly vegetarianism is growing. It is perhaps not remarkable that as meat sales decrease the assaults upon vegetarianism grow more vigorous and newspaper and magazine articles by writers who can attach

M.D. to their names multiply. But the arguments are hardly convincing to people who do their own thinking. There is far more display of titles than of logic.

A sample is to be found in a "Daily Health" column article by Dr. Morris Fishbein, "Editor *Journal of the American Medical Association* and of *Hygiea*, the Health Magazine"—all of which sounds quite impressive; indeed, frightfully authoritative!

He says:

A vegetarian has the peculiar notion that animal foods are harmful to the human body, disregarding the fact that animal foods have been the diet of man since earliest times. . . .

If that is really a reason for eating meat the learned doctor ought to eat his raw! No food custom antedates that of gnawing the flesh from the bones of the just-killed animal. The custom still holds with tigers, domestic cats, etc., but most human beings are pleased that the race, as a whole, has left the barbarous ways of our distant ancestors behind and has at least improved the methods of flesh eating. Those of us who think humanity might go a step farther, and discard meat eating altogether, cannot see that the fact that meat has always been food for a part of the human race is any better reason for continuing it than for continuing stage coaches because they antedated railways.

In his second paragraph the learned Doctor says:

As pointed out by Dr. Jesse F. Williams, if one is consistent in his vegetarianism, he will have to live on air alone, for even plants have life and derive much of their life from living organisms.

Here we see again the desire to rely upon authority instead of reason to bolster a losing cause. A doctor indorses the opinion of a doctor! Who dares contradict their combined wisdom? And yet the two of them together fail utterly to grasp the vegetarian idea. The thought that one may be concerned about *inflicting pain* upon sentient creatures evidently has not even occurred to them. But the good Doctor has no intention of letting us off by merely exposing our foolishness. Listen to this:

The vegetarians are not intellectually honest, since they use eggs, milk and cheese to supplement their vegetarian diet of nuts, cereals and vegetables.

It is remarkable how many ideas there are about what constitutes vegetarianism. What right has Dr. Fishbein to establish limitations to the term or to say we cannot eat cheese and be consistent? Some other critic may arise to assert that we are not intellectually honest if we eat anything but vegetables—that if we eat fruit we are not vegetarians but fruitarians! The learned Doctor should know that names are not to be too technically applied. Methodists are no more methodical than other denominations, Spiritualists no more spiritual than the rest of us, and the word “doctor,” which originally meant “teacher,” will not always bear a too strict interpretation! We vegetarians must have the latitude that others enjoy and must speak for ourselves—to the effect that “vegetarian” is a general term applying to a large and growing group of people who have eliminated from their diet the flesh of all creatures.

The Doctor next sets forth that much has been said against meat “because of the bacteria that it may contain” but assures us that “meat inspection serves largely to rule out such samples as are unfit for food.” Continuing on that line he unconsciously makes an excellent argument against the use of meat by saying:

Proper cooking will destroy bacteria and will dispose of parasites like the trichinae which are occasionally present in spoiled pork.

There is such a thing as overdoing one's task. Such admissions and such descriptions will surely do much to create a feeling of revulsion against meat eating and, fortunately, to produce the very result he wishes to avoid; and so if the Doctor will only get a correct idea of what constitutes vegetarianism, and then go on with his defense of corpse eating, the vegetarians will welcome the fray and say with one of Shakespeare's famous characters, “Lay on, Macduff, and damn'd be him who first cries, ‘hold, enough.’”

Meat Eaters Delicacy

OCCASIONALLY we see in print a reference to Chinese rat eating, which we read with an appropriate shudder and condescending pity for the ignorance and depraved taste of the “heathen.” But some of our meat eating Americans may recently have dined on baked rat while supposing it to be a new kind of wild game—not house rat, of course, but muskrat, his next of kin in the rodent family, for in the United States the muskrat industry is growing apace and, if the press reports are to be believed, this rodent is bringing good prices as table food because of “the demand for its flesh as a new game dish.” The *Chicago Herald and Examiner* of April prints a picture of Mr. George W. Griffin of Lincoln, Maine, and of his muskrat swamp in which for four years, we are told, he has been breeding the rodents and selling them in Boston and New York, where, in the restaurants, they are “mentioned on the menus as Marsh Rabbit.” The demand is evidently increasing, for Willis E. Parsons, Commissioner of the Department of Inland Fisheries and Game of the State of Maine, is quoted as saying that “muskrat farming is becoming quite an industry” and that “it is really surprising to see the rapid growth of this new industry in Maine,” while Mr. Griffin remarks that the wholesale butchers say that they can utilize “an almost unlimited amount of this meat which is tasty and well liked.”

The necessities for successful muskrat raising are said to be simple—“a swamp over which the water stands between a foot and a foot and a half deep,” with “plenty of decaying stumps around which they can build their houses and plenty of decaying vegetation for their food.” They are quite as prolific as their house rat cousins and the statement is made that two thousand of them will increase “to at least thirty thousand annually.”

Now that this new American industry is well established and muskrat is considered a fashionable delicacy on the menus of “New York, Boston and other large cities,” it may be just as

well to discontinue contemptuous remarks about the rat eaters of the Orient. There is considerable difference, too, between eating rodents because there is nothing else to eat and eating them because they are "tasty!"

Michigan Federation

The Michigan Theosophical Federation held its first quarterly session of 1928 at Lansing, Mich., as the guest of Lansing Lodge, in the parlors of the Porter Hotel on Sunday, Mar. 4.

This meeting was the first of the new fiscal year. New officers were elected, Mr. John Wallace, of Grand Rapids, replacing Mr. E. Norman Pearson as President. Mrs. Donna Sherry, Detroit, was elected Secretary; Mrs. Bessie Finkbeiner, Lansing, was elected Treasurer. New members of the Board, appointed by their various Lodges, were Mrs. Bessie Finkbeiner, Lansing; Mr. Emil P. Rohrbach, Saginaw; Dr. Wallace F. MacNaughton, Detroit; Mrs. Etta Smith, Big Rapids. Ann Arbor, Flint and Grand Rapids members of the Board will be appointed later.

A very interesting program had been arranged, members assembling for registration at eleven o'clock, followed by an E. S. Meeting.

At the close of the E. S. Meeting, Mr. E. Norman Pearson called the Federation meeting to order, and after the usual welcome and response, Mrs. Ruth Carhart, of Detroit, gave an instructive talk on "Mystic Motherhood." Dr. Stafseth of Michigan State College was introduced. He gave a very interesting and instructive talk on "Healing, Antivivisection and Theosophy." Adjournment was then taken in order that members might enjoy a very fine vegetarian lunch, following which the business session of the Federation was called to order, and during the deliberations of the Board, Mrs. Sherry of Detroit conducted an Open Forum at which many problems and points of interest were discussed.

After the Board returned and announced the elections of the new officers, Mr. Wallace addressed the members, assuring them of his appreciation of their confidence in his ability to conduct the office of President and administer the affairs of the Federation, and assuring them also that all his efforts would be turned in that direction during the coming year.

This very wonderful day was brought to a close by a lecture on "The Religion of the Greeks," given by Dr. W. W. Johnston of Lansing.

The next meeting of the Michigan Theosophical Federation will be held at Saginaw on Sunday, June 3.

DONNA SHERRY,
Secretary.

Looking Ahead

An interesting indication of the solid values of property in the vicinity of our Headquarters building is that it was recently found that lots farther out are priced at \$60 a front foot. At that rate our grounds would now be worth more than six times what we paid for them. But that does not mean that lots adjoining the Headquarters grounds will be prohibitive in price to members who want to purchase them. Nearly all the adjoining lots were taken over by a few members, by request of the National President, to be held against undesirable occupation, and with a view to having lots available at low prices when other members should want to purchase. This was done before anybody knew what was occurring, and under a contract with the owner of the tract that nothing adjoining the Headquarters grounds would be sold to others until the theosophical purchases were concluded. There are, therefore, probably forty lots either adjoining or very close to the Headquarters grounds that are to be sold to members, as wanted, on easy terms and long time, if desired.

Summer School Expenses

We cannot, at this early date, determine exactly what the expenses of the Summer School will be. However, we have decided that three meals a day can be furnished at Headquarters to the students for \$1.25 per day. Inquiries about rooms in Wheaton bring out the fact that the rate for ten days will probably be \$1 per day. That would make room and board cost \$2.25 per day. The registration fee will have to cover the expenses of the instructors, motoring back and forth and probably other incidentals that we do not think of now. We hope to have a large enough enrollment so that \$5 registration fee will cover this expense. We want to make the expense at actual cost so that as many members as possible may attend. Each one who comes will have something to contribute to the inner life of our new center and, I hope, will take away something of the happiness and peace which we believe is already beginning to brood over our National Headquarters.

H. KAY CAMPBELL.

Adyar Pamphlets

By H. P. B.
(15c each)

- No. 68—Fall of Ideals.
- No. 71—Spiritual Progress.
- No. 77—My Books.
- No. 81—Star-Angel-Worship in the Roman Catholic Church.
- No. 105—The Kabbalah and the Kabbalists.
- No. 109—The Roots of Ritualism in Church and Masonry—I.
- No. 110—The Roots of Ritualism in Church and Masonry—II.
- No. 116—Kosmic Mind.
- No. 121—The Substantial Nature of Magnetism.
- No. 126—The Tidal Wave.



GUEST ROOM AT WHEATON

The Convention

Date—July 14 to 18.

Place—Hotel Stevens, Chicago.

Convention Lecturer, Mr. C. Jinarajadasa!

Yes, it's all true! Vice-President Jinarajadasa has cabled acceptance of the invitation to deliver the Convention lectures. He also cabled that he must return to Australia immediately after Convention. The date, July 14-18, was selected by him from the several possible ones in July and August.

Summer School

Date—July 20 to 28.

Place—Headquarters, Wheaton.

Program—All you hoped for and then some!

Figure out your vacation now to include Convention and Summer School, two delightful weeks of pleasure and instruction, from July 14 to 28.

It would assist workers at Headquarters if the name of the Lodge were given with change of address.

Mr. Kunz At Work

A letter from a Seattle member warmly commends the work of Mr. Fritz Kunz who was engaged by the Northwestern Federation for six months service in that part of the country. Another letter comes from the publicity agent at Everett, giving details of the splendid work Mr. Kunz did there. They made a charge of 25c for the lectures, got good audiences and had fair book sales. Addresses were also given by Mr. Kunz to six hundred high school pupils and to the Rotary and Kiwanis and other clubs. The local newspapers publish very favorable reports of the lectures, some of them occupying an entire column.

The Northwest Federation seems to be very well pleased, indeed, with its experiment of Mr. Kunz' intensive campaign which has brought Theosophy in favorable fashion before an unusually large number of people who have previously heard very little, if anything, of it.

Culture is the distinctive creation of the individual perception of truth.—J. Krishnamurti.

What Lodges Are Doing

Oakland

From Oakland Lodge comes the following report about their recent activities:

"Our energetic and progressive President, Mrs. Cox, and co-workers, have inaugurated a monthly social evening, consisting of dancing and cards, with a dash of some other feature by way of variety.

"A late innovation of snaring some unsuspecting coins from their lair is a food table presided over by Mrs. Owen at these social affairs, where delicacies may be taken home for the Sunday dinner.

"We also have in our rooms a *permanent* cupboard that never is found bare, where little packets and jars of delectable things may be had at all times. Mrs. Illige gives this her diligent attention.

"This week brings us Max Wardall, always received with open arms."

Merida, Mexico

One of the Lodges of the Mexican Section, in Yucatan, stronghold of the last of the "Mayas," gives an interesting account of its many activities in its attractive magazine, the frontispiece of which is a copy of carvings on one of its famous *Maya* ruins. Lectures, musicales and other attractions are scheduled for the month of May.

Valparaiso, Chile

A new Lodge has recently made its debut in this city, with a membership of seven. Unfortunately, details were not given as to its name, etc. However, we have sent to this new theosophical nucleus a long, sincere and loving thought for its success.

Saint Louis, Mo.

A course in "Esoteric Psychology" will begin at the Saint Louis Lodge on Friday, May 18. It is announced as something entirely new, and since the *practical* value of occult knowledge will be shown along lines never before attempted, we are inclined to regret our inability to be there. Would it not be a good idea to have a stenographer take notes

of the lectures and make them into a correspondence course for those who cannot attend?

Denver

Colorado Lodge was entertained by a mock murder trial presented by members of the Lodge under the direction of Mr. Frank Wilder. The theosophical attitude toward capital punishment was ably presented by "expert" witnesses for the defense. It was a well spent evening of amusement, pleasure and serious education. The public was invited.

Ojai

The Ojai Valley Lodge, through our new and very energetic President, Mrs. Mary Gray, who is equally capable, arranged with Mr. Rajagopal to give a lecture on Krishnaji. The Lodge at Ventura, Meiners Oaks (Ojai), and associate members in two other nearby towns cooperated with us and the result was 244 in attendance and a nice collection, both being in keeping with the excellent lecture that Mr. Rajagopal gave us.

Ojai is keen with anticipation of the near arrival of Krishnaji and in camp circles things are humming.

The Ojai Valley Lodge is growing steadily in membership and enthusiasm, awaking to a real responsibility which the Valley holds for it.

Ann Arbor

Ann Arbor Lodge has drawn up a nice looking card from the quotation from H. P. B. about a clean life, etc., which they will frame and hang in interurban and railway stations, hotels and hospitals. They run them on the Rotary Neostyle in gilt and hope to interest outsiders in Theosophy by this method.

Louisville

Word comes from this Lodge that Charles Hampton's lectures there were a big success. A good sized audience came out in spite of the inclement weather the last two evenings and two new members joined the Society.

Adyar Day Collection

The Adyar Fund Committee this year issued its reminders of the celebration of Adyar Day in a rather subdued note, well aware of the many calls on the generous supporters of our work in various other directions. It was, from the beginning, expected that this year would see a comparatively small sum available for remittance to International Headquarters. We are now able to announce that the contributions have actually been rather more generous than was at first anticipated and a draft

for \$3,000.00 has been remitted to Mr. Schwarz at Adyar by the Treasurer, Dr. Ernest Stone.

This, under the circumstances, is an acceptable result, and the money will no doubt be very useful at Adyar. It is invariably sent with the proviso that it shall be applied for Headquarters work in such manner as Dr. Besant may see fit, as an offering of gratitude from the American members.

FRITZ KUNZ,
ERNEST STONE.

A New Food Era

To do things, as well as talk our philosophy, is important, and what is more to the point in improving the world than bringing in a new era of pure and wholesome foods? Statisticians tell us that in the middle ages the average life period of the human being was twenty-five years. At the beginning of this century in the United States they put the "life expectancy" of the infant at forty-nine years, and at present above fifty-seven years. That is chiefly due to our increasing knowledge of life and to the better ways of living that have been adopted. Much has been said about our having more automobiles than any other nation. A far more important fact is that we lead the world in the number of our bathtubs!

The idea of sanitary living is slowly permeating the collective consciousness and has reached the point where more and more people are applying it to food. The world is just beginning to understand the fact that food is a very important element of health and success. This gives another opportunity to Theosophists to be the pioneers in most useful work—to catch at flood tide a new thought that is now appealing to the public and show that it is a part of the Theosophical conception of right living. Our Purchasing Service Bureau is making pure food its specialty and our members can be most useful by studying the large list it offers and increasing its patronage in every community where we have a center.

Anti-Vaccination

The Alberta Anti-Vivisection and Humane Education Society of Calgary, Can., is conducting a campaign against vaccination and is giving the public some interesting statistics upon the subject. It seems that the medical department of the School Boards has been proceeding contrary to the law by giving out vaccination cards calculated to induce people to believe that vaccination was compulsory. This has given the Society mentioned an excellent opportunity of placing valuable statistics before the public. The information is given that England, after a century of vaccination and a half century during which it was compulsory, changed the law, making it optional.

Gifts

A gift box received at Headquarters last month held many interesting donations—a large beautifully bound copy of Bennett's *History of the Panama Canal*; a box of linen, hand-embroidered, marked for the guest room; a set of cake utensils in decorated wood, and a half-dozen demi-tasse spoons of unique and exquisite design. The donor was Mrs. V. E. Walker of Rochester, N. Y.

These gifts are much appreciated, for they add the personal grace of home to the dignity of Headquarters.



April 27th

On the above date, the long and eagerly awaited copies of OUR SPECIAL THEOSOPHICAL EDITION of **MANLY P. HALL'S** Encyclopedic Outline of Masonic, Hermetic and Ros'crucian Symbolic Philosophy; to which is added a Treatise on the Qabbalah of the Jews—

will be OFF THE PRESS!

This Special Edition is limited to 200 copies.

DELIVERY
will begin **EARLY**
I N M A Y

Price \$75. (5 payments of \$15)

THEOSOPHICAL
PRESS

WHEATON - ILLINOIS

First American I. T. O. S. Congress

The I. T. O. S. of Pasadena, under the supervision and direction of its head brother, Mrs. Genevieve Rupertus, assisted by her son, John Finch, recently held a Congress of the Order, in which the efforts of the Los Angeles, Hollywood, Olcott, Long Beach, Tujunga and other local Lodges were united. Invitations were sent to all the churches in Pasadena and many responded, the Troop Memorial Church donating its spacious and well equipped rooms for the purpose, its pastor and members assisting in the work in the true spirit of brotherhood which characterized the event. Many denominations were represented, the major part of the attendance perhaps being non-Theosophists. The auditorium was literally a bower of spring flowers, mingled with the fragrant eucalyptus and the graceful green of the California pepper tree—one felt sure the deva kingdom was well represented—and here were seven booths symbolic of the seven branches of service, with appropriate exhibitions and literature for distribution to the visitors.

A splendid talk was given in the afternoon by Max Wardall, International Secretary of the Order and honor guest, followed by a play, produced and given by a number of young Theosophists, under the supervision of Beatrice Wood, playwright, portraying in a beautiful way the theosophical interpretation of death. The guests then visited the booths before sitting down to a "Back to Nature" dinner to which all were invited to remain (lecture on food). A lecture was then given by Reginald Pole on "The Drama, Its Relation to Service," followed by aesthetic dancing and delightful musical numbers. The evening closed with one of Max Wardall's talks.

As far as we know, this is the first event of the kind given by the I. T. O. S. It certainly was a remarkably successful object lesson, not only demonstrating the lines of service that can be carried out in every community, but conspicuously standing out as a demonstration of what intelligent and consecrated management can do in the way of uniting all peoples in such an event, without prejudice of race, creed, sex, caste or color.

After the true Eastern spirit, there was no charge for either the program or the dinner. Collections to the amount of one hundred fifty dollars were received, a large part of which was given to the sufferers of the St. Francis Dam disaster.

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.

Mr. Robert A. Burnett, Hollywood-Freeport Lodge.

Miss Frances Maire, Lima Lodge.

Mr. Albert M. Miles, Casper Lodge.

Dr. Alice Patterson Shibley, Washington Lodge.

Mrs. Rachel L. S. Young, Long Beach Lodge.

Puget Sound Camp

Fritz Kunz writes:

"Last year about forty Theosophists camped on a high twenty-six acre orchard farm on Orcas Island in Puget Sound for two weeks. When the holiday was ended it was arranged to buy the property as a permanent place for theosophical activities. In this, the then owners assisted liberally—Mr. and Mrs. F. Maclaren. This year arrangements will be made for sixty, and a fee of \$28 for board and lodging for two weeks, July 15 to 30, has been fixed. One purpose of the Camp is to serve those in the Northwest who are unable to go to Ojai. Visitors from Ojai will attend the Orcas gathering to carry there the spirit, as far as may be, of the greater gathering. Arrangements cannot be made at the last minute for visitors; nor can accommodations be offered before July 15. But I shall be delighted to send particulars to any who plan to come. By engaging space now, visitors' plans may be finalised, thus early. Last year we had representatives of Seattle, Tacoma, Everett, Vancouver and Butte. Swimming (the Camp is on the Sound—cold water!), hiking, daily informal talks, camp fires, and the like are all in the scheme. Exact particulars may be obtained from Fritz Kunz, care of Ray Wardall, 2014 L. C. Smith Building, Seattle. The Camp site is among pine trees; Orcas has a mountain, lakes, beaches and great natural beauty."

Some Glimpses of Occultism

By C. W. Leadbeater

Cloth, 380 pages, size 8½ x 6

Chapter Headings:—

Theosophy and Christianity
The Ancient Mysteries
Buddhism
The Unseen World
The Rationale of Mesmerism
Telepathy and Mind Cure
Magic, White and Black
The Use and Abuse of Psychic Powers
Vegetarianism and Occultism
How to Build Character
The Future of Humanity
Theosophy in Everyday Life
The Gospel of Wisdom
The Objects of the Theosophical Society

PRICE \$2.50

THEOSOPHICAL PRESS

Wheaton, Illinois

BUILDING FUND BULLETIN

No. 23

No. 23

The purpose of this department 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.

Statement

April 1, 1927—
 Pledges needed\$45,866.39
 Received since 27,399.86
 Balance required\$18,466.53

100 Per Cent

[To achieve the 100 per cent goal, a pretty difficult thing to do, every member of the Lodge must have made a pledge to the Building Fund of not less than \$5.00.]

Lodge	Per Cent
Columbia	100
Rockford	100
Wilmington	100
Columbia	100
Besant (Houston)	100

Planting Again

Springtime is a joyous time in the country. The birds are singing, the hardiest flowers blooming and the earliest vegetable growths appearing. Many gifts for the grounds have arrived and have been placed. The evergreen trees and shrubs are particularly acceptable but everything worth sending is welcome. Bulbs given last year will make a fine showing this year. But nothing should be sent very late in the season.

A fine addition to the fruit garden is being made this spring. Several choice apple trees are being placed and dwarf pear, plum and cherry trees are being planted in groups where otherwise forest trees would have to be used to fill in the landscape. It is a curious thing that landscape gardeners have only recently awakened to the fact that certain fruit trees are just as beautiful

as others and serve quite as well in adornment as forest trees—a truth that some of us have been talking for forty years. Few trees are more attractive than the cherry.

A thousand Mastodon strawberry plants are being set, a thousand asparagus roots, two hundred rhubarb, one hundred grape vines, some raspberries, blackberries, dewberries, gooseberries, currants, etc., from which you will perceive that our fruit garden is designed not only to supply our tables but to produce a surplus to pay its way. This will be the first real garden year at the Wheaton Headquarters.

Open House

The open house dates, the last Sunday of each month, are proving to be popular, but are a little trying to the Headquarters staff. I saw only the first one, since which I have been busy elsewhere on open house days, but I am told that about eighty people attend. That is a considerable crowd for our young ladies to entertain for several hours. Although the time is announced as being from 4:00 to 6:00 p. m., the people begin coming about 2:30 and some of them linger until late in the evening! They are chiefly orthodox church people and they seem to have some difficulty in understanding that Theosophy is not a religion because, as they see it, "it is so religious!" Just how people can make ideal spir-

itual living the dominant thing in life and yet not belong to a church seems to puzzle them. Eight of them became so much interested that they joined our weekly study class and no bad weather deters them. One night in March, in a blinding snowstorm, one of the cars missed the driveway and got stalled in a snow-drift and had to be abandoned for the night.

Satisfied

The longer we live in our Headquarters building the better we like it. Spring is now making the real loveliness of this tranquil spot truly impressive. After working for years in those shattering vibrations of a great city, and seeing some of our workers become all but nervous wrecks, the country is like the tranquillity of heaven after purgatory. Comparatively speaking, work here is rest instead of labor.

A Good Shot

That "balance required" to make the total amount pledged equal the cost of our Headquarters got a very robust jolt last month from that thousand dollar donation that came in. It had been disappearing very slowly for some time. It dropped \$195 in February and only \$85 in March. That's not too bad and needs only to be kept going, but a few thousand dollar shots would make that balance look unimportant.

Holding the Fort

We always manage to find an extra dollar or two when we want to go to a show. It should be the same way when we want to

help a languishing fund. Even the smallest contributions are worth while. Some of our funds are reviving. Others are threatened with extinction. Are you helping to hold the fort?

News Items

London, England

Anticipating experimental science perhaps a century, the "World Peace Union," under the brilliant direction of Miss M. B. Sanders, is awakening the world to the significance of the actual power of thought. It was but recently that Professor Cazzamali, of Italy, in an interview to the Associated Press, stated that he had established the fact that the human brain sends forth radio waves. Acting on the assumption that thought has as much collective as individual influence, the "World Peace Union" through extensive propaganda, meditation and concerted thought has begun to spread throughout the world the ideal and necessity of PEACE.

New York City

A very interesting magazine on the market, is *World Unity*, published at 4 East 12th St., New York City. This magazine is devoted to the interpretation of the spirit of the new age and is contributed to by some of our best and greatest writers. Glancing over the February issue, we find such articles of unusual interest to Theosophists as "The Sacred Scriptures of Hinduism," which upon perusal disclosed a priceless translation of several of the Upanishats, among which the "*Brihad*" U. II:120 is memorable. There was also a splendid anthology on "The New Humanity" and numerous other articles and essays of value and great interest.

Toronto, Canada

His Majesty the King of Siam, as a memorial to the late King Rama VI., has been pleased to command that a new edition of the "*Tripitaka*" be prepared, and copies are to be distributed to institutions and scholars devoted to the study of the Pali Scriptures. Mr. W. J. M. Watson Armstrong, Consul for Siam at Vancouver, has been requested to forward a list to his Royal Highness the minister of Foreign Affairs at Bangkok, giving those institutions and scholars in Canada to whom a copy of the *Tripitaka* should be sent, and he has considerably selected the Theosophical Society in Canada to be one of the recipients.

Mr. Sanford Emmons Bell has been elected

President of the Southern California Federation.

Habana, Cuba

An "Organizing Commission" has been started by the "Cuban League against the Death Penalty," at Havana, Cuba, whose object is the immediate reform of the Penal Code in the Republic. This "League" is backed by the most powerful social and financial element in the island, and has among its honorary advisors the Dean of the University of Havana, the Archbishop of Havana, the President of the Newspaper Association, the President of the Association of Reporters, President of the Academy of History, of the Academy of Sciences, of the School of Lawyers and Jurisprudence, and the owners of all the newspapers of Cuba. This notice which appeared in the *Diario de la Marina* has been received with great joy by the Cuban Section of the Theosophical Society which sees one of its objects about to reach fruition. This is a goal for which they have worked long and arduously.

Two recent arrivals in Rochester are a son, Damon Taber, born to Mr. and Mrs. Kenneth Holcomb, and a daughter, Eunice Mary, born to Mr. and Mrs. George Lumley. This is encouraging news to Genesee Lodge members, as naturally they feel their Lodge has first claim on these promising young Theosophists.

Part of a letter from Mr. Edward M. Matthews reads: "The writer is proud to announce the arrival on Feb. 17 of a new member from the 'Other Side.' Her name is Elaine Matthews. This is the third 'new' arrival in Ojai in recent months."

The second number of the *Star Review* is at hand with interesting articles by Mr. Krishnamurti, Lady Emily Lutyens, Claude Bragdon and other writers. It is published in London.

The agent for the Northwestern Railway advises that all through trains on the Northwestern from the coast will stop at Wheaton upon application to the conductor.

Gifts to Headquarters

Miss Grace Ober of Chicago sent a hardy little arbor vitae tree for the Headquarters's grounds which is growing splendidly.

Dr. Augusta Zuber of Hollywood presented a beautiful stone bench for the grounds at Headquarters. It will probably be placed near the lily pools so that anyone in a contempla-

tive mood may sit down to muse and ponder.

The theosophical spirit is brought to the attention of Headquarters more frequently than ever these days by many of the visiting membership. Mrs. Gertrude S. March of Lombard recently called to look the building over and brought a number of small Boston ferns to help beautify the grounds.

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.]

The Ojai Camp

Mr. Louis Zalk, who is business manager of the Camp, writes that he expects 800 guests. As it is the first year—which, in any enterprise, always has more difficulties than any other two years combined—Mr. Zalk should have the sympathetic assistance of everybody who can in any way contribute to the order and harmony which should be a conspicuous feature of such an encampment. Those who are going can, by a little forethought, help a great deal. Of course the simpler everything is the less work there will be and the less confusion. Everything that can be temporarily eliminated from one's belongings helps to simplify. Most people are obsessed with the notion that much baggage is necessary when traveling, and nothing is better calculated to cause confusion and waste time than a lot of baggage. I recall that, twenty-four years ago, I was foolish enough to take a trunk to the St. Louis Exposition (the only thing that makes that consistent with sanity being the fact that I was staying there a month) and did not get it again for several weeks after I got home! Baggage had flowed into St. Louis until its capacious railway station was overwhelmed like a cottage in a Dakota snowstorm and it literally took weeks to untangle it and send it to the thousands of owners scattered from Maine to California. One can travel far and long with a little baggage by giving some careful thought to it. When going to Adyar two years ago our party of five agreed in advance to take no more baggage than two suit cases each—and there were two ladies in the party at that! Moreover, we must dress for the climates of four continents—for we went by the Atlantic and returned by the Pacific—and of course clothing that was a necessity in northwestern Europe was only a burden all the way from Cairo to Singapore. Nevertheless five people did it comfortably with a total of ten suitcases and one "carry-all" for heavy wraps. I shall take to the Ojai Camp only one light suitcase that will require the attention of nobody but myself and these lines are written with the hope of setting others thinking about possible eliminations, and as a slight contribution toward the preservation of the sanity of the Ojai managers!

While writing of the Camp it may as well be said that Dr. Besant will be unable to be there. It will be remembered that it was her plan to spend three months at least each year in the United States. But apparently the political conditions in India are such that she cannot leave that country without endangering the work for home rule and she recently cabled Headquarters, "Regret cannot visit America." So neither the Camp nor the Convention can have her.

Great Improvement

The decided improvement in our various funds is a cause for congratulation. In January the Publicity Fund got only \$27.95. In February it rose to \$57.80 for the month and in March it reached the excellent total of \$125.77 which is more like what is necessary to enable us to cope with the demand for the literature. The Public Library Fund, scarcely, if any less in importance, rose from \$2 to \$15.25 for February and then leaped to \$156 for March. That enables us to revive that most important work. The New Territory Fund also picked up and if it continues to gain we may be able to reorganize Sioux City next autumn. In more than one way that is important. It is not only the one large center of population in that section of the country but if a Lodge is put in there it will be a connecting link between Omaha and St. Paul, enabling our lecturers to utilize a night that is otherwise lost in making that journey. One can lecture one night in Omaha and the next night in Sioux City but cannot reach St. Paul from Omaha in time for an evening lecture. I organized Sioux City several years ago but the local leaders moved away and the Lodge finally faded out. But Sioux City is good territory. Some of our now flourishing Lodges are in territory that has been reorganized two or three times.

Let us hope that this encouraging renewal of the various funds is not temporary. If those of us who can always find a little unspent surplus at the end of the month will keep on putting it into these various funds others will be stimulated into similar activity and all will go well with the good work of increasing the number of Theosophists in the nation.

Slow Work

There are many ups and downs in the work and since writing in the April MESSENGER that the one out of six of our Lodges that are doing anything at all with the Purchasing Service Bureau were doing remarkably well with it there has been some recession. Just after that I returned to Headquarters from a week's absence to find there had been a dearth of orders. That is doubtless temporary but unless the rest of our Lodges become interested, the Purchasing Service Bureau will not do the work it was designed to accomplish. It was brought into existence to relieve the unusual financial pressure caused by the growing requests for money. The funds which can succeed only if Theosophists supply the money have very greatly increased within the past two years. Among those that readily come to mind are our Building, New Territory, Public Library and Pub-

licity funds, the Happy Valley and the Eighty Years Young funds, the several Star funds, the fund to erect the much needed hall at Krotona, and all of the local Lodge funds for various things.

When we remember that although the United States, as a nation, is very prosperous nine-tenths of our members are earning very modest salaries—and some of them nothing at all—the value of a plan that will supply money without asking for cash will be obvious. In other words, if merely taking the trouble to buy through the Purchasing Service Bureau a small part of what you must buy somewhere at the same price will furnish a fund which the members would otherwise raise by cash contributions, the opportunity *ought* to be eagerly taken; but habit is about the most difficult thing in the world to change—either a good or a bad habit! To get several thousand people to do a new thing requires an enormous amount of education and it cannot be quickly accomplished. The complete success of such a plan as the Purchasing Service Bureau also requires something more—experienced people to manage it both at the center and in the Lodges and those things come slowly. But most things that are worth while do come gradually to maturity. When we finally get the Purchasing Service Bureau idea into the general and collective consciousness of the membership there will be much surprise at what can be accomplished for Theosophy by it in two ways—what it will practically accomplish in wholesome and healthful food distribution and what can be done for Theosophy by its earnings.

Business Men Needed

One subject on which I have a very decided personal opinion is that not enough of our able members are inclined to turn attention from business and professional life to theosophical service. At Headquarters we are greatly in need of a certain type of help that is very difficult to get—the type that combines natural executive capacity with many years of successful business experience. Executive capacity—the ability to get things done successfully—is not too common anywhere in the world and in the Theosophical Society it may almost be called rare. My favorite explanation of that is that most of our members have been monks and nuns (or their equivalent) for several incarnations and so they are not at home in business affairs.

However, we do have a small percentage of members who are quite successful in managing and it is a great pity that more of them do not feel that they have given enough of this incarnation to business, build a home close to Headquarters and make the remainder of this life count heavily in theosophical work. Such a member here would find most useful and, theosophically speaking, most profitable occupation. There are many things of importance being neglected because there is no one to do them. An illustration

of this is the fact that we are not utilizing the press of the country as might be done. We have a few members who can write matter which newspapers and magazines will accept. These could be organized into a producing group to supply both original articles on Theosophy and to adapt some of the writings of Dr. Besant and Bishop Leadbeater to the needs of the public prints. A few years ago the late Dr. Baker, of Washington, got a very large part of *Esoteric Christianity* published in installments in the Sunday edition of a Washington newspaper with an enormous circulation. Our business man at Headquarters would assign the work to the volunteer writers, keep a balanced supply of "copy" on hand and pass it on to the publishers. Thus a steady stream of theosophical publicity would be flowing throughout the country continuously. He could also systematize and vastly improve the advertising of most of the local Lodges to attract the public to their lectures and establish connection with local newspapers that would very greatly increase present attendance at our meetings and give our itinerant lecturers larger audiences. A few years ago two of our members at Kansas City—an enterprising pair of ladies—formed a press bureau and by sending carefully prepared "copy" to the newspapers and talking newspaper language to the city editors got surprisingly ready acceptance of their advance stories about coming lecturers which was worth far more than paid advertisements.

These are only two suggestions of useful lines of activity and there are many others. Unfortunately there are few who are both able and willing to volunteer for such work. But when we see the remarkable changes that have occurred in the last twenty years in the status of Theosophy in the United States it is not unreasonable to hope that, with the present accelerated speed, still swifter transformation is ahead of us. I hope to see the time when several of our materially very successful members, whose business ability has brought them financial independence, will volunteer their services in helping to bring our National Headquarters up to its utmost usefulness in theosophizing the nation.

Books

By H. P. B.

Blavatsky Quotation Book—Paper.....	\$.60
Isis Unveiled.....	10.25
Key to Theosophy.....	2.00
A Modern Panarion.....	3.00
Nightmare Tales.....	1.25
Practical Occultism, etc.....	.50
The Stanzas of the Dzyan, Leather.....	1.50
Theosophical Glossary.....	3.50
The Voice of the Silence,	
Paper35
Cloth60
The Secret Doctrine.....	20.00
The Secret Doctrine, Without Index.....	15.00

The Lodge Beautiful

By BEATRICE WOOD

BEAUTY is one of the most powerful influences for good in the world. We cannot afford to neglect its significance.

Its importance, our President especially emphasized in her last visit to this country.

Our leaders have often been sensitive to the lack of beauty in our Lodge rooms.

Would it not be a gesture of love for us to give our Lodges a "spring-cleaning," so that they may reflect the light and joy of the sun, the hills and the blue sky? At present some of our rooms are like old-fashioned Elk-Lodges or drab boarding houses.

A Lodge is the physical vehicle for the life of the Masters to flow through. It should be a haven of peace, a delight for the eye. The weary should enter its portals with a sigh of joy. No effort is too great to make it worthy of radiating the power that is poured through it.

We know that color has a direct effect on the subtler bodies; black and browns and "muddy" colors are depressing. Bishop Arundale says: "... Color matters infinitely in little things as well as in big. There is a message in the color of the clothes we wear, in the color of our furniture, in music, drama and painting, even in our magazine. I know the power of light and color."

If we are frank with ourselves we will perceive that our Lodges are usually dull, dingy and lacking in artistry. Let us overcome our "poverty-complex," and realize that *beauty* and *love* and *truth* are inseparable.

If some of us do not understand that our decorations are not as beautiful as they might be, then let us advise with those members who have given more thought to the beauty aspect of life than ourselves. Let them form committees who will consult with decorators, study effects of light and color in modern buildings, libraries, clubs, tea-rooms. Let us have simplicity of form, clearness of color, and up to date lights for the platform so that eyes will not be strained.

We find few artists in our midst because they are repelled by our lack of sympathy with this side of life. We need the artist to sing to us of the archetypal world.

Lodges can be transformed into places of beauty with the expenditure of little money. Taste will guide the change. Fresh paint, cheerful hangings, flowers, and a removal of the trite and unnecessary pictures that often adorn our walls (religious pictures, for instance, of the calendar character) will work magic in bringing fresh life and dignity to our rooms. There is no set standard for what is beautiful but all that is depressing, lacking in repose is not of that higher world.

California, the cradle of the new race, is sounding this note of *beauty* in her industrial architecture. Let us drop into step with her, and show that we too can set an example in this sphere as well as in a philosophic and scientific way.

Headquarters Notes

Reverend Charles Hampton visited us from Apr. 15 to 17. We had a very happy time with him. Saturday evening we gathered in the living room and he showed us the pictures of Ommen and gave us a lecture on "How to Die Correctly." Sunday evening we saw the film taken at the Jubilee Convention at Adyar. Monday evening instead of the regular study class the staff and seventeen Wheatonians—to whom we had telephoned—gathered in the library and Reverend Hampton gave us a talk on "My Philosophy of Life," in which he touched on various phases of Theosophy, particularly in regard to the Bible. Our guest left early Tuesday morning. The majority of the workers were up before 7:00 to wish him godspeed as he left for Quincy, Ill.

One of our enterprising workers, Miss Angele Davis, conceived the idea of making candy and selling it to the others here. On one batch of pinoche she made a profit of five dollars, which was turned over to the Building Fund. Perhaps others may find this

a feasible way of making money for various T. S. and Lodge activities.

Mrs. Harriet Tuttle Bartlett also paid us a visit of a few days. She gave an interesting and instructive talk about Jesus and the Bible which was much appreciated.

Occult Science

A new monthly journal under the title *Monthly Science* is being issued from Mobile by a member of the Theosophical Society. It has sixteen pages devoted to general occultism, comparative religion, astrology and mysticism and the subscription price is \$1.50 a year.

MRS. JOSEPH R. CANELON, Editor.

Promptitude in theosophical circles is always worth mentioning. Mr. Fred Suess, of Pittsburgh Lodge, was the first person to register for our Summer School. Miss Frances Etchberger, of Maryland Lodge, made the first reply to a circular letter to Lodges relative to the itineraries of our lecturers for the coming year.



The Comte De St. Germain, by I. Cooper-Oakley. Published by the Theosophical Publishing House, Limited, London, England. Price, \$3.25, through the Theosophical Press, Wheaton, Ill.

This reprint of a marvellous book, long practically unobtainable, will be eagerly welcomed by students who are not fortunate enough to possess a copy of the original edition, published in Milan in 1912. It represents years of research by the author and contains copies of documents, buried in the great libraries of Europe, which would be inaccessible to most of us. The extent of this research is suggested in the following quotation:

"Looking back from this distance of time it will be of interest to many students of mysticism to trace the life, so far as it may yet be told, of this great occultist. Sketches are to be found here and there from various writers, mostly antagonistic, but no coherent, detailed account of his life has yet appeared. This is very largely owing to the fact that the most interesting and important work, done by M. de St. Germain, lies buried in the secret archives of many princely and noble families. With this fact we have become acquainted during the careful investigations which we have been making on the subject. Where the archives are situated we have also learned, but we have not yet in all cases received permission to make the necessary researches."

Mrs. Cooper-Oakley's account of the life and work of the great Master, whom we know as the Prince Rakoczy, during the period just before the French Revolution when he was so active in the affairs of Europe, provides fascinating reading.

Dr. Besant, in the Foreword, makes this interesting statement:

"The great Occultist and Brother of the White Lodge, fragments of whose life are herein given, was the greatest force behind the intellectual reforming movement which received its death-blow in the outbreak of the French Revolution. Phoenix-like, it has re-appeared and it re-appeared in the nineteenth century as the Theosophical Society of which this great Brother is one of the recognized Leaders. Still living in the same body the perennial youth of which astonished the observers of the eighteenth century, He has fulfilled the prophecy made to Mme. d'Adhémar that He would show Himself again a century after His farewell to her, and in the growing spiritual movement which is seen

around us on every side, He will be one of the acknowledged Chiefs. Profoundly interesting, therefore, must be every detail that can be gathered of His eighteenth century life, and much is gathered here."

The chapters headed "Masonic Traditions" and "Masonic Work and Austrian Traditions" will be of special interest to members of the Masonic Fraternity.

We would advise our readers to purchase a copy of this important work before the new edition is exhausted.—Edith F. Armour.

Religion for Beginners, by F. W. Piggott. Published by The Theosophical Publishing House, Ltd., London. Price, cloth, \$1.75, through the Theosophical Press, Wheaton, Ill.

"Religion for Beginners" is a work prepared by a modern churchman, the Regionary Bishop of the Liberal Catholic Church for Great Britain and Ireland. It is, in effect, Theosophy couched in religious terms. Bishop Piggott's authorities are well-known theosophical writers; his sources are almost entirely theosophical. But the book has a distinctly Christian flavor, and carries especial appeal to readers of Catholic leanings.

The tone of the book is singularly simple, fresh and charming, for a work of this nature. This must surely be due to the assumption which Bishop Piggott makes at the outset: "I am going to assume that those who will read this book are people with no strong religious convictions already formed and with no expert knowledge of religious subjects, and that in this category many boys and girls of from twelve to seventeen or eighteen years of age will be included." So the great subject, really a skeleton outline of the Ancient Wisdom, is treated sympathetically and simply.

Bishop Piggott's style is pleasantly free from didacticism. He makes no attempt to convince his readers, nor does he try to prove his statements. He consistently offers his explanations of the universe, the constitution of man, etc., as reasonable to himself, perhaps, therefore, reasonable to others. When, towards the end of the book, Christianity is discussed and the difficult subject of the Sacraments has to be treated, the author draws on *The Science of the Sacraments* for much of his material, but he again offers this tentatively, making no effort to win the minds of his readers by logic, rather appealing to their intuition.

Religion for Beginners is an excellent book to put into the hands of young people. It is

also a work which many older persons can read with enjoyment. It isn't often subjects such as these are treated with simplicity and candor. The book is not large, only a hundred and fifty pages or so. At the end is an appendix in which some prayers are given for use by children, by girls and boys, by youths,

and by adults. Some of these are cast in the form of a simple ritual; the matter of these is taken from the Liturgy of the Liberal Catholic Church. With their beautiful phraseology and striking figures, these can hardly fail to make an appeal to those for whom they are intended.—A. Eugene Deaderick.

Book Reviews in Brief

EDITED BY ALBERT DE PINA

The Life of Buddha, by Edward J. Thomas. Published by Alfred A. Knopf, New York. Price, cloth, \$5.00, through the Theosophical Press.

This is one of many volumes published under the general title of *The History of Civilization* edited by C. K. Ogden. The author has been most painstaking in his search for historical truth, (that elusive quality) and has tried to be fair-minded when his researches have led him to events in the Lord Buddha's life which to him cross the penumbræ of the miraculous.

Historically the book is very instructive but the reader instinctively feels what seems to be a fear on the part of the author lest the life of Buddha and the miraculous happenings chronicled should seem in many instances parallel to those in the life of the Nazarene.

To those who wish to read an *authenticated* history of the life and legends of the *Buddha*, the book is to be recommended even though dry detail is conspicuous because the *life* (ironically enough) has been ignored.—John Constable.

A Study of Garsonides in his proper perspective, by Nina H. Adlerblum, Ph.D. Published by the Columbia University Press, New York. Price, cloth, \$1.75, through the Theosophical Press.

This work will be a broadening, stimulating and beneficial contribution to the student of philosophy and comparative religion. The author approaches the study of Garsonides (early fourteenth century Jewish Philosopher and Scholar) by examining and testing the intellectual climate in which he lived. Not so much the general climate of the world, as that peculiarly Jewish. It is a small book of one hundred and thirty pages. Yet it is meaty and informative, and its author matches her economy of verbalization with a glittering style. Many will find it a book of unusual character.—Alexander Horne.

Ask Me, Brother, by Charles H. Merz, A.M., M.D., 32°. Published by Macoy Publishing and Supply Co., New York. Cloth, Price, \$1.75, through the Theosophical Press.

This is a book of a thousand and one questions and answers on Masonry compiled by a brother of the thirty-second degree. The first half of the book contains the questions, and the latter half, the answers. It is informative on all that pertains to Masonry—history, dif-

ficulties, ritual, etc., and several pages of special interest to American Masons. Interesting? *Ask me, Brother!* That Mason who has been a "knife and fork" Mason who reads this book will be transformed (I almost said transmogrified) into an enthusiast. Do I recommend it? Does one recommend the mountains—the sea—knowledge? *Ask me, Brother!!!*—Ida M. Alexander, M.D.

Mrs. Richter's Cook-less Book, by Los Angeles Service and Supply Co., Los Angeles, Calif. Price, paper, \$1.00, through the Theosophical Press.

More and more as time goes on, thoughtful people are striving toward the simplicity of life; especially with regard to simplicity in eating. This book contains tested recipes—the result of many years of experience in preparing menus for the "Eutropheon Dining Rooms" which have the distinction of being the only dining rooms in the world at which no cooked foods are served. The book contains many salad recipes, both fruit and vegetable. Exceptional salad dressing where fruit juices are substituted for vinegar, and honey and organic salts being substituted for sugar and common table salt. The book is sound and helpful, and contains some very delicious recipes.—Mina H. Ropp.

A Pilgrimage to Palestine, by Harry Emerson Fosdick, D.D. Published by the Macmillan Company, New York. Cloth, Price, \$2.50 through the Theosophical Press.

Written by one of the foremost biblical scholars in America, this book will be profitable to those who would visualize more clearly the historical figures and events in the Old and New Testaments. Dr. Fosdick wrote *The Modern Use of the Bible*, and other books of importance and finally decided to go to the Holy Land and appraise personally the changes wrought by the march of the centuries. He has brought back experiences which richly compensate the four months he spent in Palestine, Syria and Egypt. This he has recorded with arresting insight and a charm of style which makes the reading of it a pleasure instead of an effort. It contains a handsome map and valuable indexes of Scriptural references and subjects. Dr. Fosdick takes us to Mount Sinai, where Moses was commissioned to lead his people to the promised land. Then, seizing the subject

nearer to his heart, he takes us to Bethlehem and Jerusalem, tracing step by step the path of Jesus the Christ, from His birth to His crucifixion. He parades these figures before the reader with the deft, precise strokes of one who knows the subject thoroughly, and when one is ready to lay the book down, somehow the ineffable story remains with us, like a bird's song leaves an echo on the wind, or a flower, a scent in the night.—J. A. Nimick.

The Shakespeare Mystery, by George Connes. Published by Cecil Palmer, London. Price, cloth, \$2.25, through the Theosophical Press.

The question discussed at length is: "Who wrote the works attributed to Shakespeare?" Many opinions are given, among them those of famous scholars and authors. In this book, *Shakespeare not Shakespeare* is as convincing as *Shakespeare is Shakespeare*. In other words, "To be or not to be!" That is the question!—Faye W. Pursell.

Sweets for Health, by Mildred Claunch. Price, paper, 15c, through the Theosophical Press, Wheaton, Ill.

A "cookless cookbook" of some dozen pages full of recipes for "Nature's Sweets," as the author pleases to call them.

There are three divisions—cakes, confections and pies. The cakes and confections are prepared in a way more or less familiar to versatile cooks. The main ingredients are dried fruits for bulk, nuts for shortening and honey for sweetening. Whole grain flours are used but no leavening agent. These ingredients are simply pressed in a mold for twenty-four hours before serving. There are innumerable combinations of various ingredients which allow considerable variety in the finished product.

The division on pies is, however, more strictly an innovation in the culinary art. Miss Claunch introduces us to a pie crust fashioned of ground raisins and whole wheat flour and baked by the sun's rays. There are fruit pies and vegetable pies and of course these are all served "as is," without baking. Sounds revolutionary but certainly worth trying in the interest of health.—Laura Nelson.

The Lost Keys of Masonry, by Manly Hall. Published by the Hall Publishing Co., Los Angeles, Calif. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

Teachers or instructors of Masonry will find this an excellent book for their study nights, as it contains chapters on the three degrees with the spiritual illumination for each presented in a clear and reverent manner. The work of the candidate in his progress through the Blue Lodge is indicated so plainly that no one can mistake, or fail to see the spiritual significance of the ancient mysteries. A few illustrations, together with a most interesting but all too brief explanation of the Emerald

Tablet, further enlighten the student, while the short Proem by R. E. Blight lifts the reader to a plane where he finds himself trying to visualize the Light that Lightens the World.—V. B. H. D.

The Spiritual Element in History, by Robert McLaughlin. Published by The Abingdon Press. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

To read this book is an outstanding experience. Not only has the author erudition and clarity of style, but also that greatest of gifts for the historian—"Synthetic Vision."

From the height of his intellectual viewpoint, he surveys the panorama of Man's experience with an eye which is at once discriminating and sympathetic. This work seems to have been inspired by a keen consciousness of the tendency of most modern historians to keep away from any adequate recognition of the "Spiritual" as a force in history. In going over the question of taking such a thesis, in the introduction, he points to the fact that the conception of energy put forth by physicists in the last two generations has been a stupendous factor in the modern interpretation of history. More and more, historians, in giving the story of mankind beginning with the far off commencement of the Earth in relation to other bodies, tell of geological record and trace the development of all life through reptile and animal to Man. "Soon," he states, "all our historians under the influence of this idea, will think of history as the scientist thinks of Nature, and the philosopher of human nature—as a multitudinous expression of energy." He will think of the past formed by recorded acts as manifestations in time and space of energy in the three forms—the physical, mental and spiritual. This really is the keynote of the book, for Mr. McLaughlin shows that this attitude towards history suggests two far-reaching questions, "Is there a vast 'Mind-Energy' which is the creative activity ever expressing itself through the physical, mental and spiritual forms of energy that take shape in historical events?" And, "Is there in history any intimation of a goal towards which Man seems to be moving?" A magnificent book, embodying the "Three-stranded, dynamic, continuous and indivisible cord of human expression."—Natalie Parker.

The Search for Atlantis, by E. Bjornson. Published by Alfred A. Knopf, New York. Price, cloth, \$2.00, through the Theosophical Press.

"Myself when young did eagerly frequent Doctor and sage, and heard great argument about it and about. . ."

Atlantis! Say it again—Atlantis! once more . . . But no! We run the risk of opening the flood-gates of memory and evoking a tumultuous torrent of figures that trailing the centuries have added their mead of fire to the recurrent radiance of the past. Ever since

Plato carelessly (was it carelessly?) mentioned the submerged continent of Atlantis in his *Timaeus*, and pursued in *Critias*; ever since Homer in the *Odyssey* made Atlantis glow in the incandescence of his immortal words, we have (like Omar) heard great argument "about it and about," and although hitherto, "for evermore" we seem to have come out by the same door "wherein we went," sometimes slightly more bewildered than Omar in *The Search for Atlantis*, Mr. Bjornson, far from leaving us in the Minoan Labyrinth in which we usually have found ourselves at the end of a book on this subject, lifts us on the pinions of his lucidity to a comparative eminence, where in one hundred and twenty odd pages (strange economy of narrative) we may review the "pros" and "cons" of this perennial, and perennially fascinating controversy. Poor old Herodotus, who was once called "*the father of lies*," has of late been reinstated in the "Halls of Truth" by the modern savants, although confessedly reluctantly. Many more who have

been accorded the ignominy reserved for addicts of the "equivocative art" will similarly be given their due credit in the future, and eventually we will see vindicated the passages of splendor and wisdom in the Secret Doctrine. But be it as it may, Mr. Bjornson's book is a brief but illuminating outline of this controversial question—charming in its neo-ironic style, which may be his mask for a somewhat conspicuous scholarship. One may not agree with his theory of Atlantis having been an island asleep between the cradling arms of the Spanish Gualdaquivir river, but it is nevertheless interesting, and eloquently sustained. For the rest, the end like the beginning, once more reminds me of Omar, who like the students of Atlantis, . . . "did eagerly frequent Doctor and sage and heard great argument . . ."

This book is great argument! And after spending an absorbing hour reading it, take my word for it—you will not "come out by the same door wherein you went!"—Albert R. de Pina.

Quarterly Membership Record

TOTAL ACTIVE MEMBERS Jan. 1, 1928	8,946
NEW MEMBERS	420
REINSTATEMENTS	19
TRANSFERS TO AMERICAN SECTION	8
TRANSFERS FROM AMERICAN SECTION	1
DECEASED	19
RESIGNATIONS	34
TOTAL ACTIVE MEMBERS Apr. 1, 1928	9,339

Gifts

Mrs. Mary E. McConthe and daughter have loaned Headquarters a very handsome silver coffee and tea service for an indefinite length of time. This, with the gift of a silver tea pot received last month, will nicely take care of our needs for the monthly Sunday afternoon teas. It is a joy to witness the fine cooperation our members are giving their new center.

Mr. and Mrs. Frank Kilbourne sent a box of assorted Iris Roots to help in the Headquarters beauty campaign.

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 Wheaton, State of Illinois, the sum of.....dollars (\$.....) (or the following described property):.....

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The Indestructible Self
Latent Powers in Matter
The Auras and Ethers
Two Principal Types of Cures
Polarization
Healing by Prayer
Angel or Deva Helpers
Music
Healing by Thought-Forms and Color
Healing by Magnetism
Healing by Mesmerism
The Healing Miracles of the Christ
A Scientific Working Hypothesis
Comments on the Report of the Clerical and Medical Committee of London, England.

Price: \$1.00

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Wheaton, Illinois

THE AMERICAN THEOSOPHICAL SOCIETY

NOTICE OF THE

FORTY-SECOND CONVENTION

The convention of 1925 ordered that the time and place of the annual meeting of the Society for 1928 should be fixed by the Board of Directors, therefore the following notice is given:

The Forty-second Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, State of Illinois, on Monday, the 16th day of July, 1928, at 9:30 o'clock A. M., in the Hotel Stevens, South Michigan Boulevard at Seventh Street, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

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

IMPORTANT TO MEMBERS

Please; *whether you intend to be present or not:*

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

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

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

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

Faternally,

H. KAY CAMPBELL, *Secretary-Treasurer.*

By order of the National President.

PROXY

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

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the forty-second annual convention of the said Section to be convened in the year 1928 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of, 1928.

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

Member of Lodge, located at.....

(or state if Section member)

Funds

PUBLICITY FUND

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

March 16—April 15, 1928.

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NOTE: Seventy-five cents credited to Sidney Reynolds in April MESSENGER should have been credited to Mrs. Wm. Richard.

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SPECIAL NOTE . DO NOT FILL IN THIS SPACE

PROXY BY SUBSTITUTION

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

I hereby appoint to represent me in 1928 convention and to exercise this vote thereat with full power of substitution.

(Signed)
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By F. W. Piggott

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The author explains the viewpoint of the Christian Scientist, then proceeds, logically and convincingly, to tear this viewpoint to shreds. He exposes its fallacies. He believes, however, that Mrs. Eddy had glimpsed something of a profound truth, but lacked the ability to define it in concrete terms. It is most deplorable to believe that this, or any creed, is the "final revelation." There have been too many "final revelations." Our times need above all a tolerant spirit, "willing to welcome the light from whatever quarter it may come." The book concludes with an inspiring outline of the ideals of the Occultist.

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H. P. Blavatsky

Compiled and Edited by Alexander Horne

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