

# THE THEOSOPHICAL MESSENGER

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## The Theosophical World Congress

A GREAT event is scheduled for the United States of America next year. The Theosophical World Congress, which is held once in seven years, comes to us next summer. Only twice before in the history of the Theosophical Society has it been held—once at Adyar and once in Paris. Our annual convention will be merged with it, disposing of its business in a single day. All the remaining time will be given to the World Congress program. The evening sessions will be devoted to public lectures by the most distinguished Theosophists attending.

The Theosophical World Congress is the occasion for the assembling of the chief executives, the General Secretaries as they are known in Europe and Asia, and the National Presidents as they are known in North and South America, of the forty-three national societies or "Sections." These forty-three national executive officers, with the President, Vice-President, Secretary, Treasurer, etc., of the Society at Adyar, constitute the General Council which is the law-making body of the Theosophical Society.

The Theosophical World Congress is not only the occasion for the assembling of the General Council, representing the various nations, but, also, for the coming of unofficial theosophical visitors from all parts of the

world. It probably constitutes the most cosmopolitan gathering in the history of mankind for, on account of the universal nature of Theosophy, it includes all the religions and all the races of the earth.

The year 1929 will be in the red letter column for the American Theosophical Society. The coming of the Theosophical World Congress will be such an advertisement for Theosophy as we have never before had in this nation—a news event of the type that reporters love to write about. The inner things of Theosophy they do not get, but that which appeals to the outer senses, particularly that which is picturesque, which is foreign, which is novel, is their very bread of life. Turbans, caste paint, flowing robes, oriental costumes, contrasts of Indian, Mongolian and European faces are more to the newsmen than all the philosophy of Christ or Buddha! In short, the Theosophical World Congress will be the *kind* of Theosophy that the public can understand. Years of talking and writing about brotherhood will not make the impression that one glimpse of assembled races will give.

A really great opportunity is before the American Theosophical Society and it will be the way of wisdom to make the most of it. We should begin immediate preparations for



the great event with which the General Council has honored us by selecting the United States of America for the next session of the Congress. A year is not too much time in which to do the organizing work that is necessary to the success of so large an undertaking. There will be many problems that we do not have at our annual conventions, problems arising out of the various languages spoken, the different customs of different peoples, problems of transportation, of food, etc. Hall management will also present new problems not merely on account of the numbers but on account of the languages. English and French are the official languages of a Theosophical World Congress but many people understand neither. Registration and mail distribution will not be the simple matter of previous conventions. It does not require much thinking to see that creating an organization that can smoothly manage this enterprise is no trivial business problem. At the Paris Congress considerable dissatisfaction was expressed on account of overcrowding. We must successfully meet that and all other emergencies that may arise. The United States has the reputation of leading the world in business organization and material achievement and we must prove next summer that the theosophical part of the population is not an exception.

Perhaps it cannot be said that Americans never fail to take an opportunity but it can truthfully be said that they always rise to successfully meet an unusual demand upon their energy and resourcefulness. We now find ourselves in such a position because our nation has been selected as host to the Theosophical World Congress. The honor is great and the task is difficult, but those who know America will have no uneasiness about the result.

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## Gifts

As there has been some inquiry as to what will be acceptable gifts for Headquarters by those who are inclined to help in that way the following has been suggested by the Secretary-Treasurer: metal firewood baskets for fireplace in library and living room; artistic mudscrapers for front and rear entrances; objects of art for various tables in reception hall, library and living room; one or two large ornamental pottery jars for reception hall; good etchings for the walls; bronze plate for entrance to the grounds bearing the inscription National Headquarters, American Theosophical Society; statue of the Buddha; a pair of lamps for the library; cement flower boxes for terrace.

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## Presidential Vote

Information comes from the Recording Secretary's office at Adyar that the total vote for Dr. Besant as President of the Theosophical Society was 20,880. The total vote against was 178. That is certainly what may be called overwhelming.

## Brussels Convention

We have received from a Theosophical Society member at the Brussels Convention of the Theosophical Order of Service a letter which was much delayed by being addressed "Wheaton T. S. Headquarters, Chicago, Ill., U. S. A." The information, however, is to the effect that there was a most successful convention under the leadership of Max Wardall, who presided in the absence of Dr. Besant. There were representatives from twenty-six countries, including Africa and India as well as the U. S. A., and nearly all European countries. "Our Max," says our correspondent, "was at his best," but adds that as many delegates were not well acquainted with the English language the additional handicap of our American accent made it "hard to understand all that was said." Some of the rest of us have found trouble with our "American accent" in European countries. We may have to go into training before the Congress assembles here!

Our correspondent is enthusiastic over general results and warmly commends the effectiveness of the convention.

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## Wise Words

The record of a talk given by Dr. Besant to the residents at Adyar appears in the June number of *The Theosophist*. One is particularly impressed with the wisdom and helpfulness of the following: "We must not be busybodies, for a busybody is the most inefficient person I know. He is generally busy about other people's business because he is neglecting his own. If he were hard at work about his own business he would have no time for criticizing other people's. You may be sure that all our workers are doing their best, just as you are doing your best. Help them with appreciation, don't hinder them with ignorant criticism . . . . Each one of us is called to the work he is doing. Each one of us is doing his work under the eyes of those who watch over us, who oversee the work. We need not then trouble ourselves about the way in which others are doing their work. It is under their watchful care. Let us rather see to it that we are able to render a good account of the work entrusted to ourselves, so that the Master may have good cause to say: 'Well done!'"

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Don't forget that the Theosophical Press buys for you any book you want, whether a novel, a Bible, a history or a school book, and the profit helps Theosophy. The price is just the same to you as though purchased elsewhere.

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Is your lodge in favor of spreading vegetarianism and discouraging the cruelty of trapping? If so get into communication with our Purchasing Service Bureau. Ask for a price list.



## Four Castes of History

By L. L. Partlow

THE four primary functions of the social order are strikingly materialized in the four great castes of India, the Brahmana, whose characteristic is learning; the Kshatriya, who governs and makes war; the Vaisya, or mercantile class; and the Sudra, or laboring class. However unsatisfactory such a social organization may seem to the Western mind, the caste system is, nevertheless, a form, through which it manifested on a very gross plane a far-reaching principle. Like all great principles, this one operates on many planes and from the material plane its workings may be glimpsed like the multiple reflections in a hall of mirrors.

Applied to world periods in the history of the Aryan race this principle serves not only to enlighten the past, but also to outline the broad course of the future. Here a curious characteristic of reflection may be noted, reversion. In the social scale the Sudra is in general the youngest ego. As he gains in culture and power he rises through the several grades, life after life, until finally he finds himself born a Brahmin. In the racial evolution this order is reversed. The first period in the history of the Aryan race corresponded to the priestly Brahmana caste and the progress of the race has ever been upward in what might be considered from the material standpoint, the reverse order of the castes.

This conclusion may be arrived at in the following manner: The present age is unquestionably commercial, Vaisya. The whole organization of society is founded upon and exists for commerce. Everything has a money value. If a man is feeling well he feels "like a million dollars." If he is chagrined, he feels "like thirty cents."

The age preceding the present, which closed about the time of the Renaissance, was mil-

itaristic, combative, Kshatriya. Commerce and learning were alike despised. The Jew was persecuted as such for his success in business as for his religion, while the fighting man considered it beneath his dignity to learn to read and write. The Age of Chivalry was an age of intolerable brawling and idleness, and the Crusades were but the military expression of a military age, with religion as an excuse rather than a reason. The organization of society was feudal, an organization which is purely military in character and can not exist save in a military state.

These two eras, the commercial and the combative, having been identified, our line of progress is oriented and we know where to sketch in the remaining details. The earliest age of the race was Brahman, an age when the priests, who were the learned men of their age, ruled the nations. The age was hierarchal, rather than military or commercial, though of course it waged wars and made commerce. We are told that science, or exact knowledge, was a cardinal point in the teachings of Hermes, Thrice-Greatest, and his followers.

It remains only to state the very obvious fact that the society and culture of the future state will inevitably be based upon the honor and the glory of work. Not that all men will be day laborers, not at all. Perhaps there will be very little of that sort of work. But there will be a new idea in the world, an idea of service. Then the average man will strive to be, not the most brilliant scholar, not the most warlike prince, not the most wealthy merchant, but the most useful citizen. A man's neighbor will not be regarded as an ignoramus, nor as a prospective victim of violence, nor yet as a possible source of profit, but as a brother whom it is a privilege to serve, in that beautiful day to come, the day of the ideal Sudra.

### Oklahoma Federation

Oklahoma is the latest part of the country to produce a theosophical federation. The organization has reached the point of adopting by-laws and electing officers and the organization will probably be completed by the time this information reaches the reader.

### Northwest Federation

The President of the Northwest Federation of theosophical Lodges writes that their summer camp was very satisfactory and successful. "The site," he says, "is one of the most beautiful to be had anywhere." It is far enough from the mainland to be peaceful and yet near enough to be easily accessible.

### September Lectures by L. W. Rogers

Milwaukee .....	Sept. 14 and 15
Minneapolis .....	Sept. 16 and 17
St. Paul .....	Sept. 18 and 19
Omaha .....	Sept. 20 and 23
Fremont .....	Sept. 21 and 22
Cedar Rapids.....	Sept. 24 and 25

### Ojai Opening

There is a good opportunity in Ojai to take over an established and going Beauty Parlor business. Owner got married. For details write E. W. Munson, Ojai, Calif.





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### *Our Great Opportunity*

MUCH is expected of Americans in managing all sorts of enterprises successfully and we must not disappoint the visitors to the Theosophical World Congress next summer. We should not only have a perfect organization for the smooth running of the day and evening sessions of the Congress but we must make the Congress itself worth the trouble of coming to America. It should surpass all previous gatherings of the kind both in the attractiveness of its program and in the record of attendance. We are well accustomed to doing things in a big way in this country and there is certainly nothing more important for which to do it than

Theosophy. By careful planning and thorough organization we should be able to place the Congress in that class of instructive and helpful assemblies that have commanded the respectful attention and won the good will of the American public. We have both the teaching to accomplish that and the talent to place it forcefully before the people. The coming of the Congress will give us the public ear for once and if we fail to make the very most of our one great opportunity we shall deserve little of the future.

The program will be arranged in conjunction with the European representative of the General Council but the responsibility for the material side of the enterprise is wholly ours. We must see to it that nothing whatever is lacking on the physical plane that is necessary to the highest degree of success. All great theosophical gatherings are used from inner planes for helping humanity onward and upward and we should make our plans so comprehensive and so perfect that nothing less than "super Congress" can properly describe the result.

### *More About India*

BECOMING well acquainted with each other is the best guarantee nations have against war and all other forms of contention. For that reason Katherine Mayo, in her book, *Mother India*, has done an unintentional service. The misrepresentation of the Indian people was so great that it has called out a number of books and numerous magazine articles on the subject. Miss Mayo has now been politely called a liar more times probably than any other human being who ever wrote a book. Most of the books replying to her are by Indians and their American reviewers do not spare Miss Mayo.

W. Norman Brown, professor of Sanskrit in the University of Pennsylvania, who is spending a year in



India, writes in the *Nation*: "Only a person with an untrained and unreflective mind would ever have attempted what Miss Mayo did in her *Mother India*. Without a single evident misgiving she endeavored, on the basis of a few months of travel and a small amount of reading, to appraise the public health, morals, economic state, politics and religion of over three hundred million people. That she failed has been shown abundantly in numerous reviews, articles and books. Errors of fact and interpretation have been pointed out by many writers in such great number that there is now hardly a point in her arraignment left unimpaired."

Professor Brown also questions her veracity in other matters. He continues, "She herself in her book gives us to understand that the moving force was solely her own inner consciousness. Yet in an address last January before the Contemporary Club in Philadelphia she told a different story." He goes on to say that he was present and heard that address and that she then told a story to the effect that two prominent officers of the Rockefeller Foundation had called her to the New York office where they laid before her a mass of statistics concerning the appalling state of public health in India and spoke despairingly of getting the world to realize that it was a menace. She was to take their material, go to India to see things for herself and with her literary skill present a shocking and forceful picture that would move the world to protest. It certainly has moved the world to protest—against Miss Mayo's misrepresentations. Professor Brown calls upon the Rockefeller Foundation to make "statements in detail about the complicity," or else to free itself from "the odium of having begot her offspring." Meantime the controversy rages in the literary world and not the least vehement of all the protests against her book come from English and American missionaries residing in India.

### *New Vice-President*

THE appointment of Mr. A. P. Warington to the position of Vice-President of the Theosophical Society is a well deserved promotion that will be deeply appreciated throughout this country. For many years as the President of the American Theosophical Society he gave freely both his time and money in devoted service and was always a valiant defender of Theosophy and Theosophists. Only two others have held that office during the past quarter of a century—Mr. Jinarajadasa and Mr. Sinnett. The passing of this honor on to the western hemisphere may have no particular occult significance but it seems to be in line with the trend of recent events in the theosophical world.

### Mr. Jinarajadasa on World Congress

Just before leaving the United States Mr. Jinarajadasa wrote as follows:

Obviously, to such a World Congress of the T. S. there attaches an unusual importance. Such a Congress happens only in seven years, and a large number of General Secretaries from the National Societies all over the world will be present. A meeting of the General Council at a World Congress is able to modify, if necessary, the Constitution and to initiate policies and activities for the Society..... An unusual opportunity is given to the members of the American National Society to do their utmost to make the World Congress a success, and if especially all the General Secretaries of Central and South America come, and it may be with large delegations of members, much more can be done for the Theosophical movement in both the Americas than may appear at first sight. With the great capacities for organization and the enthusiasm and the money which are at the back of the American T. S., the World Congress in 1929 ought to be larger and more dynamic than any Congress or Convention as yet in the history of the Society.

### Delayed Greetings

Some telegrams and letters conveying greeting to the recent Convention were not started on their journey until July 18, which was the day on which the Convention adjourned, and therefore were not delivered in Chicago until the Convention had ceased to exist.





STUDENTS AND FACULTY OF SUMMER SCHOOL, NEAR EAST ENTRANCE TO HEADQUARTERS BUILDING, AT WHEATON.



## The First Object

Prof. Richard G. Tyler, Massachusetts Institute of Technology.

SOMETIME ago, a brief description of the work of the Fellowship of Faiths in New York and Boston appeared in the MESSENGER, suggesting that it contained much of promise as an expression of the First Object of the T. S. Since then, the work has gone steadily forward with gratifying results. With the movement spreading to other cities as it is now doing, it may be well to bring it again to the attention of the various Lodges and suggest ways and means for carrying on a similar work in still other localities. For no Lodge is too small or lacking in leaders to carry out activities suited to its particular set of environmental conditions. Not only may it thus help the cause of Brotherhood in its community, but it may also secure valuable publicity for Theosophy.

Last summer, Dr. Besant was the speaker for Theosophy at the First Fellowship of Faiths' meeting held in London, which filled Queens Hall to capacity. Her comments concerning this meeting appeared in the September Theosophist, and her appreciation of the work being done through the Fellowship of Faiths and its parent organization, the League of Neighbors, has given encouragement to Theosophists who have been helping in the work elsewhere.

The slogan, "Appreciation rather than Tolerance," has worked its way permanently into the thinking and living of thousands of people with a result that can hardly be overestimated. As the movement spreads it is apparent that it is providing a long desired opportunity for actively presenting a new and vital expression of Brotherhood. A successful series of meetings was recently held in Philadelphia. A committee is being organized in Atlanta and arrangements for a similar organization are under way in Chicago. Wherever a typical meeting has been held, it has attracted instant and favorable attention from both press and pulpit, though this has been by no means unanimous.

It is interesting to see how Theosophists are growing more alert to the possibilities of encouraging, inspiring and cooperating with non-Theosophical organizations working for Brotherhood. In this way, thousands are induced to work for the First Object of the T. S. The opportunity for Theosophists to present their ideals to the masses and to make Theosophy known as an organization that is ready to help worthy causes is unique, and these lines are written with the hope that still other Lodges may be interested in starting similar activities in their own communities. Why should we not undertake the responsibility of organizing a Fellowship of Faiths' committee in each city and plan several meetings along the lines that have proven their usefulness here? Later, special programs could be arranged adapted to the local need.

If a member of each Lodge had been privileged to attend one of the inspiring meetings where representatives of the world Faiths have spoken from a common platform, of a common Diety and from a common longing to do away with hatred and conflict, these comments would be unnecessary. But since they have not had this privilege, I wish most earnestly to invite the thoughtful consideration of our Lodges throughout the Section to the possibilities of undertaking this particular theosophical activity, modified as may seem best. The essential feature is to grasp the central idea of "appreciation" and it can then be clothed in the way that will make it most acceptable. If a large meeting can not be arranged, a small one will be a good beginning. The important thing is to make individual contacts with the leaders of thought in the community and inspire them with this central idea. To help the smaller and more difficult communities in planning such undertakings, information is now being compiled which will contain more detailed suggestions as to procedure. This will be distributed in the near future to those Lodges requesting it.

It is interesting to note that we are having to continually build new forms through which an adequate expression of the ideals of the Fellowship of Faiths may interestingly and attractively be presented. As Krisnaji has said, the form of today should be outgrown tomorrow. Two or three seasons is about as long as the type of meeting we have been having will hold the interest of large numbers of people. So we find it necessary to vary the programs. For example, we recently persuaded a local progressive group, the Community Church, to discuss *Mother India*. We cooperated in getting out an audience and about 2500 were present. As the expense was borne by the Community Church, this proved a most satisfactory arrangement.

The bringing together of such groups as have not cooperated before, whether religious or humanitarian, is helping the cause of the brotherhood and in every city there are these groups which need to be brought together by those who have the vision to see the possibilities of such coordinated endeavor. Our latest attempt in this direction has been to get the various cults and liberal groups to cooperate on particular tasks in which there is a common interest. We are trying, also, to get the young people of the churches to consider what they can do to break down or surmount the barriers that separate races, creeds, castes and colors. In each city there is probably some special work that can be carried on and it is squarely up to the Theosophists to find the form best adapted for the clothing of the ideal of "appreciation." But it is probable that the best way to start



is to call together a committee of the more liberal ministers and rabbis and plan, say, three meetings as follows: "Tributes to Judaism" in a Christian Church; "Tributes to Christianity" in a Jewish Temple; "Peace and Brotherhood" in any church. About six or eight speakers for the principal faiths, dressed in native costume if possible, and with chants or oriental music, as, for example, the Moslem "Call to Prayer," making a two-hour program, have proven popular.

## The Summer School

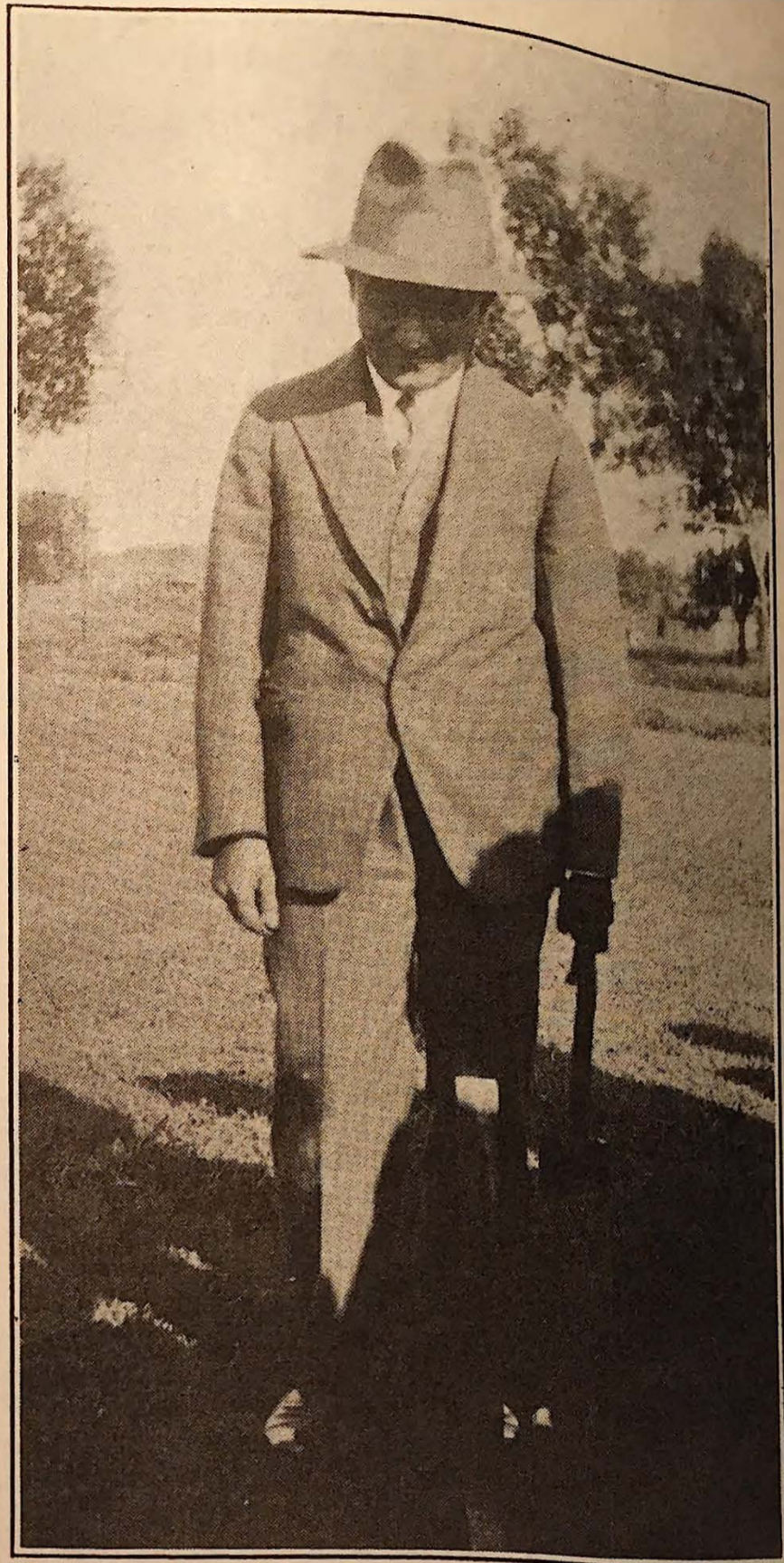
If the opinion of the students enrolled in the Summer School is a safe criterion it must have been an unqualified success. From many parts of the country have come letters warmly commending it and expressing gratitude for the generous measure of things mental, spiritual and physical. There is an almost unanimous expression of a desire to return next year and some have asked how soon they may register.

That everybody had both a pleasant and profitable sojourn at Headquarters was evident from the opening to the closing day. Most of them were scattered through the village, lodged with citizens of Wheaton. We brought them in motors each morning and took them home again at 9:30 p. m. At nine o'clock in the morning the classes began, running in fifty minute periods, and covering thoroughly practical work in elocution, platform speaking, conducting forums, etc. Every afternoon and nearly every evening Mr. Jinarajadasa lectured on the particular things which students of Theosophy should know. On the final evening diplomas, signed by the faculty and certifying that the bearer had completed the prescribed course, were presented.

A stenographic report of the daily fifty-minute instruction talks by the teachers was made and these reports were combined into a large mimeographed book of 121 pages and can be had through the Theosophical Press for one dollar per copy. It contains also the stenographic notes of Mr. Jinarajadasa's afternoon lectures.

Some of the evenings were devoted to lighter-than-study programs. On one evening a dozen members of the Headquarters staff staged a most amusing skit, "The Idle Lodge," showing what a Lodge should not be. On the final evening a group of the Summer School students, having received much definite instruction upon the subject, gave an exhibition of "The Ideal Lodge" in session. After this there was a clever farewell address by the dean, Mr. Charles Henry Mackintosh, to which Mr. C. E. Luntz responded. Mr. Rogers spoke briefly and then Mr. Jinarajadasa closed with a talk on the value of such schools.

A general desire on the part of the students to present Mr. Jinarajadasa some sort of souvenir finally took the form of an oak tree to be known as "The Jinarajadasa tree" and the entire school trooped out upon the lawn to watch Mr. Jinarajadasa drive the stake which marks the spot where the tree is to be



MR. JINARAJADASA ABOUT TO DRIVE TREE STAKE

planted. The camera got him just as he was about to begin.

No regular stenographic records were made of the evening sessions but we managed to get in full the entertaining speech of Mr. C. E. Luntz, President of the St. Louis Lodge, in responding to the dean's farewell address. Mr. Luntz spoke as follows:

"I have been asked on behalf of the students of this first Theosophical Summer School to try to convey to you something of our feelings at the close of this instructive and joyous week.

"Bishop Leadbeater says in one of his recent works that the man who has reached the exalted level of being able to function consciously on the nirvanic plane, when after such an experience he descends again to dull physical matter, feels a sense of depression which if yielded to might last for weeks.

(Continued on page 90.)



## 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 World Congress*

The impressive event of the theosophical year—big enough to keep us busy as bees for many months—is the Theosophical World Congress, of which the news story appears on the front page of this issue of the MESSENGER. The fixing of the exact date is now awaiting word from Dr. Besant. It will very probably be between the middle of June and the last of July; nor has the city within the United States been selected. The aspirants for the honor are New York, Washington, Boston and Chicago. The Chambers of Commerce of each city will make strong appeals for it. The final decision is in the hands of Miss C. W. Dykgraaf, of the Theosophical Society in Holland, and myself, appointed by the General Council at the last Congress to jointly make the preliminary arrangements and construct the program. Many things have to be considered in determining the location—climate, hotel and hall facilities, the greatest convenience for the greatest number of the delegates and visitors, etc.

When the preliminaries are disposed of we shall have to establish at the Wheaton Headquarters a special bureau for getting together and instructing the extensive staff necessary to do the many kinds of work incidental to the Congress. To handle our annual conventions we require about sixty people. By what figure that will have to be multiplied to meet the requirements of the World Congress cannot be determined until the matter has developed farther, but the working force must be large enough to insure the highest degree of efficiency and only those of known ability and experience can be accepted; for on such an occasion we cannot experiment. We must *know* that every cog in the machine is sound and reliable.

How many distinguished visitors we shall have at the Theosophical World Congress cannot yet be estimated. We shall, of course, expect Dr. Besant, Mr. Jinarajadasa, and hope to have Bishop Leadbeater, Dr. Van der Leeuw, the Arundales and, of course, eminent Theosophists from Europe, Asia, Australia, New Zealand, Mexico, Cuba, Porto Rico and the South American nations.

*No Published Lectures*

"A Member" writes to know if Mr. Jinarajadasa's Convention lectures will be published. I am afraid not. The Theosophical Press lost considerable money in publishing the Convention lectures by Dr. Besant three years ago. The only safe way would be to do it by subscription. The writer also reminds me that I used the word "greatest" when the correct word was "largest" in referring to Mr. Jinarajadasa's response to the address of welcome—

for which thanks. I am much more interested in criticisms than in compliments and accuracy is, indeed, important. It is precisely when one is speaking extemporaneously that the greatest care should be exercised.

*Yogananda Again*

The persistence with which some of the friends of the Indian teacher, Yogananda, try to get favorable mention of him is becoming a bit amusing. The latest is a photostat copy of a letter from a Buffalo physician referring to the woman who became deranged during Yogananda's classes there. She was under his care, he says, and adds that the teaching was not the cause of the derangement. All of which may be true without furnishing any guarantee against insanity. The doctor greatly weakens his testimony, however, by commenting in very friendly fashion on Yogananda's "peaceful meetings" but finally really "damns with faint praise," as the old adage runs, when he says that "Yogananda's classes cannot cause mental sickness or mental disease of any duration." I have furnished the italics for fear the humor of the thing might otherwise escape the good doctor. Well, let us hope that the period is *not* prolonged.

But, seriously, I must take issue with the lady (living far from Buffalo) who sends all this to the MESSENGER. She says that "some of the members" in her city ask me "to kindly publish," etc. Reference to our records shows that she is not herself a member, having paid no dues for three years. A letter to the President of the local T. S. Lodge in her city brought a prompt denial that she represents theosophical opinion or "speaks for local Theosophists." Nevertheless she says "The theosophical members who attended Swami Yogananda's lectures and classes here agree that his teachings are in full accordance with the theosophical principles and that his explanations about kundalini are the same as may be found in the books of Mr. Leadbeater and Madame Blavatsky."

What some people agree to I don't know but surely nobody who has read Yogananda's advertisements and descriptions of his teaching can fail to see that it is *not* in harmony with the views of the two distinguished Theosophists mentioned. The more the subject is discussed the clearer that fact must become.

*Protect Your Pledge*

One who gives a pledge of any kind should immediately do what is necessary to make it certain that the obligation will be taken care of in case of unexpected death. One way in which that can be done in the case of a pledge of money to the Theosophical Society, whether for the Building Fund or something else, is by making a will containing a clause which



directs the payment of the amount from the property left. If that is done Headquarters should be notified and also advised where the will is to be found.

We have recently had two cases involving eleven hundred dollars in which the members making the pledges to the Building Fund made no provision for payment in case of death. In both of these cases the relatives and heirs are non-Theosophists and some of them are bitterly opposed to Theosophy. It will readily be seen that this puts the Society in an embarrassing position. We borrowed money against the pledges made by these two members who have passed on. In such a case if the member has not protected his pledge the Society is left without the means of meeting its obligation. At his death his property belongs to those who may not respect his wishes.

### *Our Birthday*

Has your lodge given any thought yet to the approaching natal day of the Society? Why not set about it at once and have a really fine program for mid-November? On May 8, we very properly have an appropriate program in the memory of the most distinguished leader in the society. In addition to other purposes it enables us to attract public attention to the Society; but each November we have a unique opportunity to talk Theosophy because we are celebrating the birth of the Society itself. No event of the year so admirably lends itself to public propaganda, and we should, each autumn, make the very most of it.

There are various things a Lodge can do. Some will be able to make a musical program the leading feature. Others may have only speeches, readings and recitations. Still others may specialize on refreshments and dancing. Some may aspire to a dramatic program. There are, of course, many other things that can be done to make memorable an evening that is one of the most important dates in human history. Don't lose a chance to impress the fact that we are engaged in a great work for the world.

### *Wanted—A Secretary*

During October, November and December, my secretary will necessarily be absent from Headquarters. That makes an opportunity for somebody to spend those three months here and do her work. The qualifications are merely those of a competent stenographer who can keep letters and documents in order and promptly and accurately attend to correspondence. If you are interested, write for details about salary and living expenses.

### *Exaggerated!*

We are all familiar with Mark Twain's joke about the rumors of his death being greatly exaggerated. Unless there are two John W. Lovells there has been also some exaggeration about the illness of the only one. A resolu-

tion on his passing away was adopted at the recent Convention but he writes me that he is slowly recovering! Just how the story got into circulation nobody seems to know. But it passed from one to another at Convention. Mr. Lovell, who holds the oldest membership record in the Theosophical Society, is entitled to congratulations upon the falsity of the rumor.

### *Mr. Lovell's Resurrection*

It is not often that death, or rumors of death, trouble a Theosophist very much; but I confess to having had some uneasy moments over the fact that Mr. John W. Lovell refused to stay "departed" after the affair had been published in the MESSENGER, and the Convention had duly adopted appropriate resolutions. Nobody could say how such a report got into circulation. I remember distinctly of telling Mr. Jinarajadasa at the Convention that Mr. Lovell had passed on, and that caused the resolution. As it could not be traced beyond me I began to wonder if I had really originated it myself! Perhaps someone had told me that Mr. Lovell was seriously ill and, with so many things in mind, I had in some moment of abstraction actually made the unfortunate blunder. A request to have the correspondence with his Lodge looked up brought no evidence that any such information had ever arrived here, so I sorrowfully admitted that I must be the culprit. But before I could find time to write down my apology a letter came from the secretary of New York Lodge, on Aug. 25, referring to the case of "Mr. John W. Lovell," whom "our treasurer informs me was dead at the time we sent you the check covering his dues." Two days later a letter arrived from the librarian of New York Lodge asserting that Mr. Lovell had recovered from his illness of last spring and had attended "the New York Lodge meetings from time to time," but perhaps the secretary and treasurer thought they were astral visits!

Did you ever have a horrible dream in which you had accidentally killed somebody and then, just as your remorse and despair were at the climax, suddenly awaken with that indescribable feeling of relief that comes from knowing it was only a bad dream? So I felt when the two letters arrived.

I suggest that it would be a capital idea for the secretary, the treasurer and Mr. Lovell to hold a joint meeting and identify each other on the physical plane. Whatever they may have to say when they talk it over, my conscience is clear. I know now that *I didn't* kill Mr. Lovell!

### *News Items*

A recent issue of the *Fairhope Courier* (Ala.) stated that a number of Mrs. Etta K. La Pierre's friends attended the luncheon given on her eighty-fourth birthday anniversary. The paper testified to the spirit of thoughtfulness which she exemplified in her life and to her habit of anticipating happiness for others.



## Convention Proceedings

### Lodge Homes and Finances

MR. KING, Minneapolis: We have two Lodges in Minneapolis and many years ago both Lodges started a building fund. A few years ago one of our members died and left the Lodge about \$3,000. The total fund amounted to about \$5,600. Two years ago they purchased a piece of property for \$14,000, consisting of two lots of 100 ft. frontage, about a mile from the center of Minneapolis; there was a two and one-half story building that required very little remodeling. We now have on the first floor an auditorium seating about 225, a library which can be thrown into the auditorium, also a kitchen on the first floor. The second floor has living rooms and they are rented to members. The third floor is used for a Co-Masonic hall. At the rear there is a garage which is rented out. The two Lodges incorporated to handle the property and the two Lodges pay rental to the corporation which handles the property. The income from the property is over \$200 a month. The property carries itself and also pays off the indebtedness. The total cost was about \$18,000 and at the present time the debt is about \$7,000. We now have a beautiful place which is accessible to the two Lodges.

MR. JOHN T. EKLUND, Omaha: We tried to accumulate a building fund but didn't get very far. We always paid very high rents and somehow we didn't have much left for a building fund. Finally our attention was brought to an old property, a large brick house, a three-story mansion, in a part of town which used to be the residential part. We were able to buy it for \$12,000 cash. It has three lots with large trees; a large brick garage. We had to re-wire the house and re-decorate it. The garage was converted into an auditorium on the lower floor and the upper floor is used as a Co-Masonic lodge room. The alterations cost about \$3,000. One individual financed the \$5,000 down payment and we took a \$7,000 first mortgage on the place. So far the members have voluntarily contributed as they wished. There is a steady income from pledges and donations and somehow there has prevailed this spirit; our needs are stated and the membership comes forward as well as it can. We have a nucleus of strong supporters and so far we have managed the financial end very well. There have been some additional improvements made and we have not been able to make any payment on the mortgage of \$7,000, but we expect to reduce it about \$500 every six months. We are not a large Lodge. Our building cannot be converted very readily into apartments, but we have two guest rooms. Mr. and Mrs. Eklund live there and pay rental to the Lodge. At first we were doubtful whether the public would come to lectures at this place, but we have found the attendance seems to be as good as formerly. We have had all our public lec-

tures in our own hall except for Dr. Arundale.

In our Lodge we have had two outdoor lawn socials in the evening. When we invite the public in Omaha to social affairs we do not charge anything. We have a large group of young people and they have contacted many of the young people of the city. We have a nominal membership of 70.

The question was asked as to whether the property is tax free. Mr. Eklund said they had been able to get it tax free; it is classed as a church property.

MR. ROGERS: You will see that in Minneapolis they get their revenue by renting rooms; in Omaha they don't do that at all. Observe that they have less than eighty members in Omaha and yet they have done this. It is because of the sacrifice they have long been making. I have noticed it for years. This building was built originally by the president of the Traction Company of Omaha as his residence. The location is excellent; near to the center of the city; corner lots. The garage has been made into a hall seating about 250.

MR. LOGAN of Philadelphia: I am wondering whether it wouldn't be useful to state a case of failure instead of one of success so that the difficulties may be seen. About five years ago the Hermes Lodge in Philadelphia, that at that time numbered about twenty-six active members, through the help of a very devoted member, purchased in her name two houses and lots close to the center of the social life of the city. A holding corporation was formed, called the Theosophical Association of Philadelphia, to hold the property. When we came to get bids for the alterations the lowest bid was \$17,000 and the highest was \$29,000, so the member who bought the lots sold them again at a profit of \$1,500 and turned that over to the Theosophical Association as a nucleus of a building fund. We have been holding that amount and now have about \$2,000. The Hermes Lodge now has a membership of about 100. Last summer three of the members purchased a building in the finest section of the city; it cost \$65,000. These members tried to get the Lodge to take the building over but the Lodge came to the conclusion that it could not undertake anything of the kind. It was difficult to get enough to carry the rental and expense of lectures and they felt that to try to carry a mortgage of about \$50,000 was too much. The property has just been sold again. Another member about a year ago offered to give a building uptown out of the central district, rent free, to the Lodge. It was a three story building. The members of the Lodge did not accept it because they feel they must be in the center of the city.



MRS. HARRISON of Cleveland Lodge: We have had a very serious experience—not so much financial, but humanly, in the Cleveland Lodge. About ten years ago we began saving our money towards a building fund. At that time we had as president a very energetic man who said we ought to have a home of our own. A committee of the members found a piece of property on 79th Street and it was thought it would grow in value. It cost about \$14,000. Everyone agreed to assume this debt. With what we had and what was donated we had about \$5,000. About ten of the members signed a note guaranteeing the financing of the property. Before the mortgages were drawn up there had been brewing dissatisfaction in the Lodge and there was a split. Sixty members left the Lodge; that left about forty members. But we went ahead and put a first and a second mortgage on the property. We had to spend about \$2,000 to remodel it. We had a nice hall and library downstairs. Upstairs there were four or five bedrooms. We hadn't been there but a little while when a number of our members left us. In a little while after that some of our members didn't want to accept Mr. Krishnamurti and they went. There were about twenty-five of us left. Then in a little while there was more trouble and some of them wanted us to pull away from the American Section. Finally when all had gone there were only about six members remaining. But never has an interest time come that the interest was not paid promptly. We have paid it off until there is less than \$6,000 indebtedness on the property now and the income is splendid, thanks to the faithful members staying in the house, running it. We rent to different New Thought societies and different people who want to use the place, and get revenue in that way.

MR. JINARAJADASA: Before she leaves the platform I want to show you this watch which says "From the Cleveland T. S., November, 1905."

MRS. HARRISON: Cleveland Lodge is one of the oldest Lodges. We have had so many people go out from Cleveland Lodge all over the United States and we are doing good work in other places.

MR. ROGERS: That shows how even a few who stand firm can win. It shows also that most trouble falls where there is dissension or division. It is splendid that with all their troubles they can see the way through. That prompts me to say that if any of you who are trying to pay for a Lodge home ever get to the danger point, please let Headquarters know about it. There are many ways of managing such things, and I feel fairly at home in financial plans and would be very glad to give advice, make suggestions about ways of financing that might get you out of difficulty when it seems there is no escape.

MR. LUNTZ of St. Louis Lodge: I think we have a little to contribute that might be of interest, particularly in regard to sources of income for the building fund. We have

just completed the purchase of our own headquarters. We started the fund some years ago with the proceeds of a rummage sale which netted \$400. We have added to the fund in many different ways. First of all we have monthly socials which usually net about \$50 a month. We serve a supper at a cost of 50c to the public. We have entertainment at the socials and have plays and charge admission. We often have auctions. We have also been greatly aided by quite large contributions. We have sources of income that are enabling us to carry the load of interest and upkeep that, I think, are not common to most of the Lodges. We have three classes now on scientific astrology. We have been running those classes for over three years. They were a financial success from the first. They produce an income of \$50 a month net. We give the public real instruction and call it psychology. We get crowds of from 200 to 250. Quite a number have become members. People have also joined from the astrology class. We have found astrology of the greatest possible advantage to us in building up our Lodge.

We bought a residence in one of the best parts of the city and paid \$15,000 for it. We will spend \$2,000 on remodeling and \$15,000 more to build an auditorium, and about \$2,000 in furnishing it, or a total of about \$32,000. We have only a first mortgage. We have figured very conservatively and our income is ample for our needs.

We receive \$125 per month in sub-rentals and the various other sources of income that I have mentioned, besides the voluntary pledges. For some years past our members have been paying their dues very promptly. We don't have any set amount of dues. We have a pledge card. Some pledge a dollar a month, many pledge more. We render statements to the members the first of each month. Before we started that particular method the number of delinquents was very large, but now the members pay very promptly.

QUESTION: In what way do you get a revenue from your astrology classes?

MR. LUNTZ: We charge 25c admission. There are astrology classes in St. Louis where they charge \$1. We get from fifty to sixty people at an average of about \$15 a week. We have built up what I believe is one of the finest astrology libraries in the middle west. We rent books and get a revenue in that way. We also get a revenue from the sale of the books. We do not charge for reading horoscopes. That would put us in the fortune-telling class.

We have about 110 members in St. Louis. Our psychology lectures are free; we do not even take a collection. But we have educated the people in the idea that they should not expect to get anything for nothing. We leave a box on the table downstairs and we get from \$25 to \$30 a week deposited in those boxes.

MR. ROGERS: This is a most valuable sort of discussion. We Theosophists are not



particularly efficient in handling business affairs, and we do need to find out all about the successes that Lodges have made and all about the failures along these lines.

QUESTION: Where shall the Lodge draw the line to whom it shall rent? We got into trouble by refusing to rent to a yogi class.

GEN. LODEISEN of Ann Arbor: Our subject is how to raise funds for the building funds of the Lodges. There is one source that has not been mentioned. That is the daily gifts of the members. In my opinion there is no gift of more value than even the small gift of a member devoted to the cause, given in His name. If you give a dime every day you give \$20 a year. I only want you to fix your attention on that. Every one can do that. It is a splendid test of the willingness of the Lodge to do greater things. I think a Lodge that will do this will in due time have the help of the Great Ones.

MR. JINARAJADASA: There are several points with regard to the ownership of buildings by theosophical Lodges. Let me first mention what is the basis of the ownership of the property of the Theosophical Society at Adyar. The property there now consists of about 270 acres. I do not know exactly what is its value. The Society is incorporated under an act which deals with religious bodies. Therefore there is no taxation of the property. But since the Society has an income every year the statistics of the income have to be sent in, but we are free of income tax, under certain strict limitations. We must not, as a Society, go into any kind of a business. They do not consider that the renting of rooms to Theosophists in the place, and visiting Theosophists, is business so that that is permitted. But the income tax commissioners consider that the running of a dairy for the purpose of supplying milk to the Theosophists is a business; that similarly the running of a laundry is business. The result is that there is a business, that of the dairy and that of the laundry, but the business is held privately by Dr. Besant. Similarly, the income tax commissioners consider that the ownership by the Society of a motor car which is rented to members is business. Therefore Dr. Besant has to own the motor car and the motor bus. Now the dairy always loses every year. We supply too good milk for the charge. But we make money on the laundry. So that, generally speaking, Dr. Besant is no loser by those things. We are apt to lose money on the motor car. But you will see then that the Society is tax free but is strictly limited in certain ways. All the garden produce is taken as a part of the estate and goes in as income of the estate on which there is no taxation. The publishing house is the personal property of Dr. Besant and so is The Theosophist. Each year she has to make her income tax return. We pay income tax in India on incomes over about \$350 a year. As usually there is no profit from the Theosophical Publishing House and, except for the last few years, there has always been a loss on The Theosophist, there is not much income tax to pay.

## Liked the Summer School

Limited space prevents the publication of the letters received from appreciative students who attended the Summer School at Headquarters. We select one representative of the whole and publish it because of its brevity:

Dear Mr. Rogers:

I thoroughly enjoyed attending the first "Summer School" held at Theosophical Headquarters and I wish to express my deep appreciation for the opportunity afforded.

The fine results of this venture must be gratifying to its promoters. Every detail appertaining to the health, happiness and studies of students was carefully thought out and carried forward by the willingness and courtesy of the Headquarters Staff. How soon may we register for 1929?

Sincerely yours,

JOSEPHINE H. WILLIAMS.

## Against War

From Dublin, Ireland, comes circulars urging activity in the work of persuading nations to disarm and renounce war. The petitions demand that the national government "shall forthwith take the necessary action, in conjunction with other governments, to renounce war and to institute measures for speedy disarmament." Theosophists are active in the work.

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**THEOSOPHICAL PRESS**

Wheaton, Illinois



# BUILDING FUND BULLETIN

No. 28

No. 28

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..... 30,443.29  
 Balance required.....\$15,423.10

## 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
Columbus .....	100
Rockford .....	100
Wilmington .....	100
Columbia .....	100
Besant (Houston).....	100

## First Fruit

Just a moment's walk south from the building we have twenty grape vines loaded with ripening fruit—the first of any consequence produced on the place. These vines were set three years ago, just as soon as the deeds were recorded. Having been well cared for they are now rewarding us with a heavy crop of the finest quality. A hundred other grape vines were put in last spring. Next season they will return something and season after next they should give us a fine crop which, added to the product of the older vines, will furnish all we can use for grape juice and all other forms of the ancient fruit—which come within the law!

There are five lodges in the 100 per cent column and a sixth is looking longingly in that direction.

## Getting Acquainted

It required one year of cultivation of the entire area of our Headquarters possessions to test the soil and learn its real condition. This was an old farm partly hillside and partly lowlying land. Now that we know just what it can and cannot do we shall shape our program accordingly. A number of acres not up to the proper standard of fertility will be sown in sweet clover—a wonderful honey harvest—an average of five tons of lime per acre will be placed on portions of the field and other measures taken to bring the entire place to a high standard of productivity. Sweet clover not only restores lost fertility but also works wonders in vertical drainage, in wet countries, penetrating the clay subsoil and establishing new outlets for surplus water.

## When Weeds Triumph

Is it not curious that just when you want everything to be at its best something occurs to put it at its worst? That happened to our gardens during the Summer School. Mid-July is the very worst part of the year for weeds. If you get rain and warm weather, look out! In a few days weeds that were infants become giants, unless the cultivators are kept running. During Convention everybody went to Chicago for five or six days. That was to be expected. Work on the grounds came to a stop. That disadvantage could

have been recovered *but* at exactly the wrong time there came a torrential rain so that the soil could not be touched for nearly a week! That gave the weeds all the headway they needed and they almost buried some of our growing crops for a couple of weeks. It made our garden look like the face of an unshaved tramp. However, our guests were so busy indoors that not too much attention was paid to the garden and fields.

## Why Not a Bulb Shower?

We are planning to have some colorful and effective flower beds on the Headquarters grounds next spring. Bulbs of assorted colors would be beautiful in many places. Many of them should be planted in the autumn. We could use assorted crocuses in purple and yellow, tulips in beautiful shades of rose and crimson, hyacinths in rose and blue, daffodils and jonquils. The rose tulips and hyacinths will be especially effective against the evergreens near the building.

## Those Cherry Trees

At last we have discovered the names of the donors of the twenty unusually fine cherry trees which were sent for our grounds last spring—Mr. and Mrs. John Sarver of Dallas, Texas. The trees are in flourishing condition and constitute a most valuable improvement.

## Vital Statistics

Many times during the year a name will appear on a list submitted by the Secretary of a Lodge as a member of that Lodge but will not be on our records at Headquarters. After taking time for a thorough search of our records and the necessary correspondence

it is revealed that the member has married but the new name has not been reported to the Record Office.

Likewise in the case of deaths the Record Office wishes to be advised promptly. The cooperation of Lodge officers and members is earnestly requested on these matters.



## What Lodges Are Doing

### Lansing, Mich.

From Mrs. W. W. Johnston of East Lansing, Mich., came the following suggestion:

"Theosophists who are members of churches might do some good work for brotherhood by suggesting that a course in the foreign religions would be interesting to some of the classes in their churches. A Theosophist aided by several non-Theosophists gave such a course lasting several months to the men's class of the People's Church, East Lansing, Mich. The attendance increased steadily, reaching over eighty at the highest, four or five times perhaps the usual attendance. At the close there were expressions of regret that the course had ended. Theosophical books may be loaned to non-Theosophists if they help in the course."

In the same letter were included four newspaper clippings about the classes "Why Study Comparative Religions?" which Prof. Johnston, Professors DeHaan, Waldo and Farwell and Rev. Pratt had given in the People's Church of that city. This seems an excellent way of spreading theosophical ideals.

### Rochester, N. Y.

A letter from Genesee Lodge tells of a most interesting meeting, the purpose of which was to celebrate the burning of the second mortgage at the Lodge headquarters. It is only five years since the property was acquired so the record is a most encouraging one. Mr. Myron D. Whitham, chairman of the Finance Committee, explained what the efforts of the members had meant, giving facts, figures, results, etc. Dr. Lillian B. Daily described the early beginnings of the Lodge and Mrs. Frances Wile told about how the Lodge decided upon having its home. Mrs. Anna D. Mason talked on beautifying the Lodge and promoting good will and social fellowship. Carson Jarvis spoke on "Play The Game." The mortgage was formally burned by Mrs. Ella R. Tuttle and Miss Rhoda Prien and messages of congratulation were read from absent members, from the President of the Lake Erie Federation and from the National President.

### Seattle, Wash.

The annual report of Besant Lodge states that their weekly Sunday afternoon meetings, preceding the tea hour from six to seven o'clock, have been a decided success.

The value of the Lodge building, land and furniture was listed at \$12,200, against which there is only a small indebtedness of \$2,006.

### San Francisco, Calif.

The San Francisco Lodge continued its weekly lectures during the month of August but discontinued the Secret Doctrine classes.

### Lawton, Okla.

From Mrs. Mabel Miller comes the following news of the good work done by this lodge:

"This is our second year as a Lodge and we now have twenty members in good standing. We have been told that this is a large membership for a town of ten thousand. We are paying out fifteen shares in the Building and Loan Association, and will build our Lodge home with this fund.

"We have three branches of the Order of Service organized—World Peace, Social Service and Healing. Our healing group is small, but we have done some very good work.

"On July 29, we organized a Star Center, with nine members. Eight members of the Oklahoma Lodge and Mr. Watson of Tulsa were here in response to our invitation and we held a picnic and Star meeting in the Wichita foothills near here. Miss Pearl Wilson, State Organizer for the Star, and Miss Anita Henkel, both of Oklahoma City, talked on the Star work and described Ojai Camp. The scene was lighted by Japanese lanterns and the campfire, and even our non-member visitors were deeply impressed by the beauty and harmony of the meeting and the wonderful influence that seemed to brood over the audience.

"Preceding the Star meet, the delegates discussed a proposed Federation of Oklahoma Lodges, for the purpose of organizing new territory in the state and vicinity. A meeting of the Federation was set for Sept. 3, at which time we hope to make The Theosophical Federation of Oklahoma a permanent organization.

"At present we are holding four open and three closed lodge meetings, one Star meeting, four World-Peace meetings and four Healing Services, monthly; these are well attended and the membership enthusiastic in the work. In fact, most of us wonder how we managed to exist before the Lodge was organized in Lawton."

### Oklahoma City, Okla.

The new President of this Lodge, Dr. J. B. Jenkins, gave a three minute talk at the Rotary Club in July on "The Theosophical Ideal for International Peace."

On Aug. 18, a get-together party of the Lodge members and their families was held in Mr. and Mrs. O. A. Bassett's back yard.

### Chicago, Ill.

On Sunday afternoon, Aug. 12, Sirius Lodge was very delightfully entertained at a garden party in the lovely flower garden of two of its members, Mr. and Mrs. Chas. J. den Dulk. Delicious refreshments were served and everybody had a good time.



# THE Purchasing Service Bureau

Health Food Centre  
"LIVE COOPERATIVELY"

Organized to HELP Theosophists to HELP THEOSOPHY while securing Purer Foods and Finer Products for Themselves and Their Families, At No Increase In Cost, By Enabling Headquarters to EARN Wholesale Discounts.

### From Field to Table

"From field to table" is a phrase we knew in childhood. It was really a fact in those days. But the growth of great factories has taken all the poetry out of the bread of life—and also a lot of the value that nature puts into the grain! The old water-wheel mills, where farmers took their grain from their own fields for grinding, have disappeared and about the only possible way in which people nowadays can get corn, wheat or buckwheat, as in the olden times we got it, is to produce it and grind it on their own premises. But that is quite impossible for the average human being. Fortunately, when a large group of people have a common interest in such matters it does become possible to "get back to nature" and to better health and strength. Henceforth you can turn to our P. S. B. department for the grain products you want. The corn which will make your bread and the buckwheat which will make your old fashioned cakes next winter—if you want them—are now growing on our Wheaton lands. The corn, white or yellow at your option, is nearing maturity while the buckwheat which, if you are an agriculturist, you will know is by far the latest of all grains, is only in the period of bloom.

### Now Outfitted

The Purchasing Service Bureau took a distinct forward step in the pure food program in August when the necessary machinery was ordered for putting up much of the vegetarian food products that we supply. A portion of our huge basement was set apart and is now fitted out with the equipment required in the work—steam pressure canner for whole wheat, sealer, gas plates, etc. Incidentally this equipment will be used for preserving a winter supply of sweet corn, tomatoes, beets, chard, and other garden products, for our Headquarters staff, in a fraction of the time and at a fraction of the cost of the hand canning methods.

### Food and Furs

It is said to be well to have a hobby in life and this department has two of them—pure vegetarian foods and artificial furs. With pure foods we hope to give improved health and renewed strength to many people. With artificial furs we offer all the ladies a chance to avoid the karma of contributing to the pain and horror of trapping wild animals. The remarkable advance in the manufacturing arts now makes it possible to have a really beautiful coat that is such an excellent imitation of animal fur that it puts the wearer distinctly "in fashion" and yet costs much less than the price of fur.

### Trapping Cruelty

Apparently Utah has an organization working for the abolition of the horrors caused by trapping. The following appears as a letter in the Salt Lake Tribune: "As the first shot in the war against the steel trap in Idaho and Utah, we wish to give the fur-wearing women a little glimpse into the life and death of our fur-bearing wild animals. Trappers tell me that a wild animal in the trap will first give the Christian biped who comes with death for the poor creature, a penetrating straight-in-the-eye gaze, then show fight for a brief period. Now, when the trapper, who is securing another bodily ornament for some Christian woman, raises his club to crush the poor victim's head, it lies down, closes its eyes and places one paw over its forehead in the classic pose of anticipated death and awaits the thrust that ends its inferno of several days and nights in the demon-devised trap, and supplies one more human ornament to be worn at the Lord's table later."

A recent letter received at Headquarters reads as follows:

"The P. S. B. is certainly on the job. That was wonderful service you gave me on my rush order, which was delivered to me yesterday. Many thanks and best wishes.—Eva Minnich."



**BY POPULAR DEMAND**

We have, on numerous occasions, been asked to put up a family order that would include the much desired **NATURAL FOODS** that the best food authorities in the country are recommending for more common use in the American home.

The Purchasing Service Bureau \$5.00 Family Order No. 2 is the result. **HERE IS YOUR CHANCE**, at but a small output, to try these pure, un sulphured, whole, natural foods, at your own table. We are sure that this order will be followed up by regular pantry-stock orders from every household that gives it a trial. You owe it to yourself and your family to set on your table the kind of food that will result in the maximum of good health. Give your body half a chance and you will be many times repaid. Send this order in now. Simply ask for the P. S. B. \$5.00 Family Order No. 2.

**THE P. S. B. \$5.00 FAMILY ORDER NO. 2****Shipped Prepaid**

- 1—1 lb. pkg. **NATURAL RAW** Hawaiian Sugar
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- 1—9 oz. can **UNROASTED** Almond Blend Butter
- 1—1 lb. pkg. **Golden Variety** Dates
- 1—1 lb. pkg. **UNSULPHURED** Black Mission Figs
- 1—1 lb. pkg. **UNSULPHURED** Smyrna Type Figs
- 1—1 lb. pkg. **UNSULPHURED** Giant Imperial Prunes
- 1—1 lb. pkg. **FIG CEREAL** Coffee Substitute
- 1—2 oz. sprinkler **NATURAL** Celery Salt
- 1—pkg. **New Wheatose** Breakfast Food (whole grains, un sulphured figs, honey)
- 1—8 oz. pkg. **WHOLE WHEAT** Spaghetti
- 1—8 oz. pkg. **WHOLE WHEAT** Macaroni
- 1—bar **Aplet** Health Candy (made with raw sugar)
- 1—doz. **Almond** HEALTH Cookies
- 1—doz. **Oatmeal** HEALTH Cookies

We have now ready for distribution our new revised price list in which is catalogued a complete list of the best whole, natural and vegetarian foods on the market. Send for your copy.

**WHAT ARE NATURAL FOODS?**

**WHOLE** foods from which nothing has been taken away.

**PURE** foods to which nothing has been added.

"Health is the recompense for obedience to Natural Law."—Maxwell.

**THE THREE LINKS PURCHASING SERVICE BUREAU CHAIN OF SERVICE**

**P. S. B.** What does it mean to you to purchase Health food through the Purchasing Service Bureau?

To the Individual—Health in Food  
To the Lodge—A steady source of income  
To Headquarters—Financial assistance for the work

If your lodge has not a Purchasing Agent to represent the Purchasing Service Bureau, appoint one now and ask him to send for our Purchasing Agents' Guide in which is outlined the way in which to carry on an efficient Food Department for your Lodge.

Make this new contact with T. S. work with the Purchasing Service Bureau—the instrument through which the ideal of living a normal, healthful life is broadcast. A Theosophist, in order to be really useful in the world, must first be physically fit; vital, dynamic, efficient! It is not enough to be spiritual and neglect one of the bodies for the sake of another. We must realize that all must be equally developed.

Your Lodge needs this new department of activity. Here, also, lies a source of income that should not be overlooked.

"Those who provide food for the world, decide the health of the world."—Talmage.

Now you can order the finest **FUR MATERIAL** obtainable from the **PURCHASING SERVICE BUREAU**, Wheaton, Ill.

**WHY FUR MATERIAL?****4 Reasons**

**ATTRACTIVE**—One must admit that fur is beautiful. But when science can so successfully copy nature, there is no necessity for using skins that involve the slaughtering of living creatures.

**HUMANE**—The very fact that you are wearing a fabric-fur coat is evidence that one does not have to slaughter animals. You can have a coat just as beautiful made with fur-material. The more popular imitation fur becomes, the fewer animals will it be necessary to trap for the sake of satisfying the desire for attractiveness.

**WARM, DURABLE AND PRACTICAL**—The fact that this beautiful material is made of warm mohair takes another point out of the argument of people who say they must wear fur hide coats because they live in a cold climate. These materials are warm, durable and practical.

**ECONOMICAL**—Here we come to a fact that should interest many. The best fur material can be purchased for about from one-eighth to one-tenth of what it costs for the average fur skin.

Send for our Fur Material price list which describes these materials in detail. Then, if you are interested, send for samples of the fur material described.



## EXTRACTS FROM LETTERS

"I have a nice little display table already in the lodge room here and shall make it into a regular set of shelves and show case."

"The Madison Theosophical Shop aims to pay all the running expenses of Madison Lodge and to enable it eventually to buy and build on its own property in a thoroughly favorable central location."

\* \* \* \*

"I am trying to induce one of our members to set up a little show case in his office waiting room, and to get another member to carry a small display and selling case with him on his regular travels about the state."

\* \* \* \*

"I have been thinking that our Lodge could do more with the Purchasing Service department. There is no one particularly devoting their time to this department since Mr. Johnson left; so I have taken it upon myself to look after it. It seems to me that we could build up a very nice business here."

\* \* \* \*

"My idea is to have the central office here at St. Alban's House until the Lodge has a building of its own. I shall build up a very careful list of customers and I shall call up a certain number each day and make appointments for visiting and displaying. Of course, these customers will be furnished with a Purchasing Service Bureau catalog and will be encouraged to phone us instead of waiting for us to phone them."

## Theosophy Abroad

## South Africa

It was with pleasure that we received the trim and well got up magazine of the Theosophical Society in South Africa, *Theosophy in South Africa*. From it we gather that this section is most active and that their problems, financial and otherwise, are few and of no importance. It was of great interest to read their account of the numerous lectures, teas, etc., given at the various Lodges which comprise about fifteen.

## Paris, France

Three new Lodges have made their appearance in the Theosophical Society of France, to which we extend our sincere welcome.

## Victoria de las Tunas, Cuba

A new Lodge, appropriately named "Esperanza" (Hope) organized by Senor Pedro Lopez Vazquez, with the help of other members, has made its debut. Senor Arturo Villalon, gave one of his most inspired lectures on the occasion of its opening session. Another theosophical nucleus in Cuba, which is to say, another spiritual center.

The annual convention of the Theosophical Society in Cuba will be held the second Sunday of the month of October, at Santa Clara.

## The Summer School

(Continued from page 80.)

"I think the students of the Summer School, after functioning on the buddhic level of the convention and the nirvanic level of the Summer School, will likewise feel something of that sense of having descended many planes when we once more find ourselves caught up in the whirl of the outside world.

"But just as the nirvanee continues to carry with him some of the light indescribable to illumine his path and those of his fellows on the physical plane so shall we carry with us some of the light of this Wheatonic plane in the memory of this one outstanding week when we were translated to these higher realms.

"And if nirvana be too lofty a comparison then at least we can use the simile of devachan for are we not taught that devachan is a place of bliss?—where all is exactly as we would have it—where there are no enemies, only friends—where everyone is to us precisely as we would have him be and does to us just what we would have him do, and where we may sit at the feet of the Great Ones and learn of their wisdom. The only difference is that whereas, in devachan, we work knowledge into faculty, here the Faculty has worked knowledge into us!

"And now, how may I fittingly pronounce the words with which we take leave of you—of you, Mr. Jinarajadasa, our guide and counsellor—of you, the Faculty, who have labored so unstintingly for our betterment in the work—and of all this happy company at Headquarters who have contributed unsparingly of their best that this enterprise should be the success it has proved? How better than with the earnest aspiration that when another year rolls by the same joyous band under the same competent guidance shall meet again in this place of beauty to plan together new ways of furthering the great Work."

## Wants Books

Any books suitable for the youngsters of the Round Table that you may have to give away will be much appreciated by Mrs. H. A. Griffith, 1805 East Nevada, El Paso, Texas.

## International

Theosophical World University Association consists at present of eighteen National Sections, with a total membership for Europe of 1664; 950 in the United States; 160 in India and 57 in New Zealand.

## Italy

We have just received *Gnosi*, the official organ of the Italian Theosophical Society. Its cover is a bright yellow, symbol of intellectuality and it is filled with delightful, if brief essays on "Faith," "Metaphysics," translations from articles by Mr. Jinarajadasa and an excellent Italian version of Mr. Leadbeater's "*Perfume of Egypt*." It has an extensive book review section. It is a fine official organ, well edited.



## Dr. Nina Pickett's Itinerary

Waterloo, Iowa.....	Sept. 1 to 8
Cedar Rapids.....	Sept. 9
Davenport.....	Sept. 10-11-12
Muscatine.....	Sept. 14-15-16-17
Rockford, Ill.....	Sept. 18-19-20-21
Ames, Iowa.....	Sept. 22-23-24
Des Moines.....	Sept. 25-26
Omaha, Nebr.....	Sept. 28 to Oct. 12
(Taking in Fremont and Lincoln)	
Tulsa.....	Oct. 14 to 22
Oklahoma City.....	Oct. 23 to 30
Dallas.....	Oct. 31 to Nov. 7

## Razor Knife

One of the novelties at Convention was a souvenir knife with a razor blade. On the handle of the knife is stamped Forty-Second Annual Convention, American Theosophical Society. The novelty is that discarded blades from safety razors can be used in the knife and changed as often as may be necessary. One may have them either for the Gillette or auto-strop style of blades. As they were not all disposed of at the Convention the remainder will be sold to those who send for them at the reduced price of twenty-five cents. Write Headquarters if you want one and specify the style.

## Against Foreign Words

Recently several protests have been received against the use of other than the English language by our theosophical authors. One writer suggests that if the authors must use foreign words or phrases they should at least translate them into English because undoubtedly nine-tenths of the readers will otherwise not get the idea. The request comes from one writer that the protest should be filed at Adyar and brought to the personal attention of all theosophical writers.

## T. S. Order of Service

Dr. Besant writes that "The Growth of the work of the Theosophical Order of Service during the last year has been very gratifying to me. We have added thirteen countries to our list of organized areas, bringing our total to forty-one."

She says that emphasis should now be put on *action* and asks the Societies in various parts of the world to encourage in every possible way the growth and development of the Order of Service.

## Fritz Kunz

Mr. Kunz begins the season in Los Angeles in mid-September and remains until the end of October. He then moves eastward through San Antonio, Houston, etc. No reports of engagements have been received from other lecturers.

## Magazines

Please remember that the Theosophical Press will handle your subscriptions to magazines. Now that the reading season is approaching you may desire to have one or two good magazines for the coming year and the Press will be pleased to have the business.

## Photographs of Headquarters

A special price is being made on the remainder of the Headquarters photographs which were presented by the Le Clear Studio for the benefit of the Building Fund. The price is ten cents each, three for twenty-five cents, seven for fifty cents.

## Asks Help

A notice has been received which is signed by the officers of the Cuttack Lodge at Cuttack, India, asking contributions to "The Orissa Flood Relief Fund." Contributions may be sent to Hem Chandra Rey, F. T. S., Chandnichauk-P. O., Cuttack, India.

## Headquarters News

Headquarters has been the recipient of monetary gifts recently which made possible the purchase of a few objects of art that exactly fitted into some of the empty niches.

Contributions from Mrs. Addie M. Tuttle and Mr. W. J. Brown were utilized to purchase a lovely Rookwood pottery jar for the table in the upper corridor of the reception hall.

Mr. and Mrs. Albert J. Perry's gift made possible the purchase of a beautiful bronze Chinese jar to be used as an incense burner during the peace meditation in the library each noon. It harmonizes well with the furnishings and adds an artistic note to the setting in front of the fireplace.

## News Items

A wee daughter, Barbara Jeanne, arrived at the home of Mr. and Mrs. Clayton Bailey of Altadena, Calif., on Aug. 16. Theosophists will remember Mrs. Bailey as Maxine Wardall, daughter of our National lecturer, Mr. Max Wardall.

Miss Mildred Woodworth of Santa Rosa Lodge recently became the wife of Kendall Jenkins, Secretary of Krishna Youth Lodge, San Francisco.

Major A. D. Sutherland, a tireless worker for Theosophy, and enthusiastic propagandist, will leave for Honolulu, Hawaii, during the month of October. We hope that he will as successfully theosophize his radius of influence there, as he did while here. We wish him a hearty and sincere *bon voyage*.



## Summer School Notes

The 121-page mimeographed book of the Summer School notes, including nine lectures by C. Jinarajadasa, can be had for \$1.00, through the Theosophical Press, Wheaton, Ill. It contains a great deal of valuable material in regard to Lodge work, as outlined by Mr. L. W. Rogers, and splendid suggestions for conducting Open Forums as a means of attracting the outside public, by C. H. Mackintosh. Also fine suggestions on public speaking, by Miss Edith Houston.

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## Australian Item

Though Bishop Leadbeater was interested in ballooning as a young man, he has only just taken to aeroplaning. On July 30, during a visit to Brisbane, he flew to Toowoomba, 100 miles, and held two useful meetings. "My first experience of an aeroplane was very pleasant," he writes; "we were extremely fortunate in our weather, and both in coming and going we had the good luck to have the saloon of the plane to ourselves, though it carries four passengers." Both our octogenarian leaders have now experienced the benefits of flying; they teach us younger people that one is never too old to embark on a new adventure.

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## America Gets Vice-Presidency

An official notice from Dr. Annie Besant which will give much satisfaction to American members reads as follows:

"I have the pleasure of informing you that I have appointed Mr. A. P. Warrington of Krotona, Ojai, U. S. A., Vice-President of the Theosophical Society. He represents our largest National Society. He has accepted the appointment. The announcement has been delayed by my illness. Yours fraternally, Annie Besant."

In addition the notice conveys the information that Mr. Schwarz has again been appointed Treasurer of the Theosophical Society and that the President will on her return to India appoint a successor to the late J. R. Aria, as Recording Secretary. Dr. Arundale is appointed the President's personal assistant.

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## Gone to Adyar

May S. Rogers who, as most of our readers know, is the wife of the National President, stopped a couple of days at Headquarters on her way from her home in Los Angeles to Adyar where she will be secretary to Dr. Besant for an indefinite period.

## DO YOU WANT Accurate Knowledge OF Theosophy ?

If so, then the Theosophical Correspondence School is for you. Whether you wish to start your studies alone in the privacy of your home, or in a concert of minds in the companionship of a class, these five courses will be your friendly teachers and guides:

- COURSE I  
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- COURSE II  
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- COURSE III  
THEOSOPHY AND  
CHRISTIANITY
- COURSE IV  
COMPARATIVE RELIGION
- COURSE V  
THOUGHT POWER

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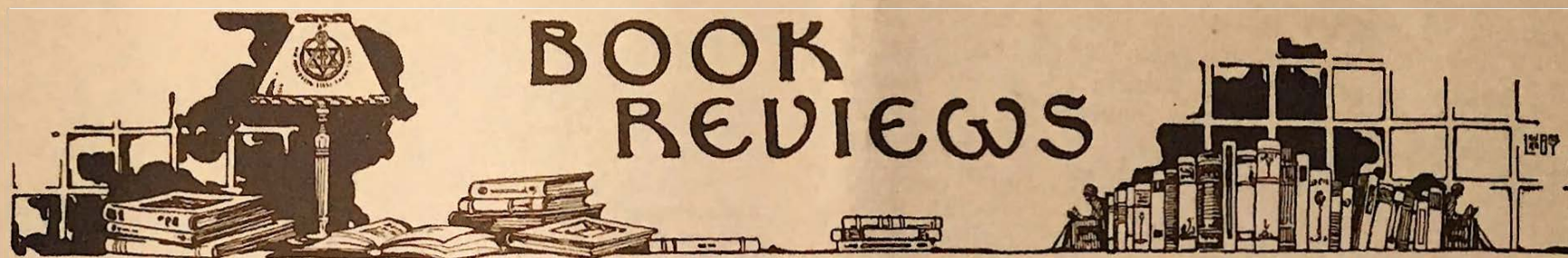
1. To give the student a systematic knowledge of Theosophy and to enable him to answer accurately ordinary questions about Theosophy.
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3. To establish desirable habits of study and to encourage the practice of meditation.
4. To foster the correlation of Theosophical knowledge with everyday life.

Full particulars upon request

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Wheaton, Illinois





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

*Europe, by Count Hermann Keyserling. Published by Harcourt, Brace & Co., New York. Price, cloth, \$5.00, through the Theosophical Press, Wheaton, Ill.*

Typical Keyserling. The author has resumed the method he used so successfully in his Travel Diary in writing about the present conditions, psychic, mental and moral states, of the leading nations of Europe. If there is less fire in his new work, an air of weariness, it is perhaps due to the fact that some fifteen years have slipped by since the Travel Diary was first set down. But these essays in which he attempts to interpret the soul of nations and to subject the various peoples of Europe to a critical analysis have great value to students. Of particular interest to those concerned in post-war conditions will be the essays on France, Germany and England. The volume is large, handsome, and a real addition to a library.—A. Eugene Deaderick.

*The Essentials of Eastern Philosophy, by Prabhu Dutt Shastri, Ph. D., Published by The Macmillan Co., New York. Price, cloth, \$1.60, through the Theosophical Press, Wheaton, Ill.*

Two lectures by Prof. Shastri of the Presidency College of Calcutta, India, before the Philosophical Conference of the University of Toronto, Canada, have been incorporated into a compact volume which is or ought to be of great value in libraries or for purposes of research.

The first lecture, "The Spirit of Eastern Philosophy," compares the fundamental differences between Eastern and Western philosophical systems, and answers some of the charges brought against Eastern schools of thought.

The second lecture, which comprises the greater part of the book, is an exceptionally fine, brief, concise digest of the various systems of philosophy to be found in India. Buddhism, Jainism, the Sankhya and Vedanta systems, and various heretical systems of Hinduism, are described rapidly but with a quite clear explanation of the Sanskrit and Pali terms used. This lecture, "Eastern Systems of Philosophy," is of especial value for reference.—A. Eugene Deaderick.

*Starlore, a magazine, by Alec Stuart. Published in England. Price \$3.25 per year, through the Theosophical Press, Wheaton, Ill.*

One evidence of the present increasing interest in astrology is the increase in the number of astrological magazines being published. *Starlore* is one of the latest of these, issued in the country where one of the pioneer mag-

azines of this ancient science first greeted an enquiring few.

*Starlore* is to be to the astrological reading public a "forum of public debate where we can exchange our mutual experiences and measure all assertions, statements, or beliefs (astrological, of course) by the common denominator of practical, workable truth." If, in its career, it fulfills this purpose its existence will be vindicated.—Julia K. Sommer.

*Astrology and Its Practical Application, by E. Parker. Published by P. Dz. Veen, Amersfoort, Holland. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.*

From Holland has come a second volume on astrology in outward appearance and general inner arrangement very similar to the first one issued some years ago. It was written in Dutch and its translation was made by Coba Goedhart, presumably a native of Holland. Hence one finds at times a somewhat quaintly cumbersome use of words. But the subject matter is interesting and is arranged in an orderly fashion that makes it ideal to the beginning student in astrology. A rather unusual section of the book is that devoted to the influence of the Part of Fortune in the twelve houses. The condensed tables of the signs and planets and their correspondences and effects which close the book will prove interesting to theosophical students of astrology.—Julia K. Sommer.

*Java Java, by Byron Steele. Published by Alfred A. Knopf, New York. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.*

This is the apex of gaiety. Mr. Steele has written a satirical romance wherein he gives us an unbelievable amount of the most hilarious misinformation. Indeed, *he has walked through the mirror of modern civilization* and has found on the other side the quintessence of satire. Even the eroticisms with which he has generously strewn the paths of his characters fail to be shocking in their irrepressible humor. The plot? A series of adventures which begin in France and end in the island of Java. But not the Java that we know . . . hardly! A Java of purple seas and silvery unicorns of carnivorous proclivities, where philosophical nuns smoke elongated cigarettes while wearing robes of chiffon . . . But why go on? Phillip, the main male protagonist, goes to Java in search of an indefinable something and joins an expedition in search of beauties for the French market. There are episodes which scintillate, such as the scene on the Venetian Lido, which is all but Rabelaisian



humor. I read *Java Java con amore!* The book, like most "*Borzoi*," is delightfully made up, bound in the coolest shade of green imaginable, and with a cover design by that talented Cuban artist and friend of our childhood, Miguel Covarrubias.—Albert R. de Pina.

*Numbers—Their Meaning and Magic, by Isidore Kosminsky, Published by G. P. Putnam's Sons, New York. Price, Cloth, \$1.25, through the Theosophical Press.*

This book on Numbers is instructive and unique, as Mr. Kosminsky deals with the symbols and meanings of the numbers, carrying them far beyond the few that are usually given in a book of this size, 126 pages.

He prefers the Hebrew Quaballah, although he writes of the Pythagorean and Arabic, as well as two more modern ones.

He has given great care to the selection of the origin of the symbols of the numbers, both astrologically and historically, as well as presenting spiritual significances.

Numbers are classed as fortunate or unfortunate and he gives methods of prophesying and other examples of reading them.

It is quite a worth while book for those interested in names and words. It is not an ordinary fortune telling system, but a study in sounds and numbers, written by a fellow of the Royal Historical Society.—Lois Holmes.

*Numbers—Seven Great Problems in Astrology, by Charles E. O. Carter. Published by The Theosophical Publishing House, London. Price, Paper, \$.40, through the Theosophical Press, Wheaton, Ill.*

"In a great darkness even a match struck may be of service" is the thought with which Mr. Carter opens this admirable little book on Astrology. During his many years of astrological work the author became increasingly aware of the need for clarifying the philosophy underlying the whole subject. With brevity and acumen he has gone into the problem of nativity, of accurate prediction, of character delineation and others, bringing to his work not only the knowledge of a seasoned astrologer, but the wisdom of an humble and sincere seeker after truth.—Nathalie Parker.

## Dr. Besant on Wheaton

In her presidential address at the fifty-second anniversary of the Theosophical Society last December, which is published in the June number of *The Theosophist*, Dr. Besant says: "We must warmly congratulate the General Secretary and the Theosophical Society in the United States, on their great achievement in completing their Headquarters at Wheaton within a year; I laid the foundation stone in the summer of 1926 and the building and gardens were opened this year (1927). Dr. and Mrs. Arundale who were guests of honor at the Convention, speak enthusiastically of the beauty and convenience of the new Center."

## Funds

### PUBLICITY

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

July 15, 1928, to August 15, 1928.

Capt. Russell Lloyd Jones.....	\$10.00
Meiners Oaks Lodge.....	1.35
Mrs. Lucy A. McClay.....	1.00
Berkeley Lodge.....	5.00
Max F. Koehn.....	1.00
Gulfport Lodge.....	.50
Anton F. Krall.....	1.00
Inglewood Lodge.....	1.50
M. W. S. Sherwood.....	.50
Gulfport Lodge.....	1.00
Mrs. Belle Russell.....	1.00
A friend.....	.15
Pacific Lodge.....	1.15
Colorado Lodge.....	2.00
Ruth Goodwin.....	3.00
Mrs. W. S. Barry.....	1.05
Pasadena Lodge.....	1.00
Washington Lodge.....	3.00
John Clark.....	1.15
Glendive Lodge.....	2.50
I. W. Leatherman.....	1.00
	<hr/>
	\$39.85

### PUBLIC LIBRARY

July 15, 1928, to August 15, 1928.

I. W. Leatherman.....	\$ 1.00
Mrs. H. Kay Campbell.....	50.00
	<hr/>
	\$51.00

### TREE FUND

July 15, 1928, to August 15, 1928.

A Friend.....	\$11.00
Summer School.....	27.15
Albert Robson.....	6.00
	<hr/>
	\$44.15

### NEW TERRITORY AND ADVERTISING FUND

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

July 15 to Aug. 15, 1928.

Capt. Russell L. Jones.....	\$10.00
J. David Hauser.....	2.00
	<hr/>
Total .....	\$12.00

## 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.

George A. Chapin, Norfolk Lodge.

George A. Fowler, Colorado Springs Lodge.

Mrs. Margaret C. Current, Lima Lodge.

Dr. Newton Alden Bolles, Laguna Beach Lodge.

## About Lectures

A few letters continue to come on the subject of lectures and lecturers. One suggests that the usual opening music be omitted always but that after the collection good music be rendered or none at all. The writer suggests that the chairman should never laud the lecturer very highly but leave the audience to judge for itself.

Instrumentalists: (String or Wind) will be welcomed any or every Sunday morning at St. Francis Church, 59 E. Van Buren St., Chicago, (L.C.) Time 10:15. Orchestral parts provided. Ask for Choir Leader.



## What Lodges Are Doing

### Besant-Tulsa Lodge, Tulsa, Okla.

The candy sales conducted by the ladies of the Lodge have been very successful. The revenue thus derived aids very materially in defraying expense connected with lecture activities. Heretofore the sales have been conducted in the Hotel Tulsa, but owing to the fact that each sale so held required about a day's time of several of the ladies, we decided to try a new plan; solicit orders in advance, have the candy brought to the Lodge room, then boxed and weighed, office customers call for their boxes, and neighborhood orders delivered. This plan works the best, for less time is spent on the sale proper. The candy sells for 80 cents per pound, it is always the best home-made candy that can be had, every sale makes a satisfied customer and results in a repeat order. This plan might not prove successful for other lodges, unless they cared to have the ladies of Besant-Tulsa make the candy for them. Results of some recent sales as follows: October, \$35.35; November, \$31.15; December, \$36.55; February, \$37.20; March, \$32.00; May, \$45.80.

The regular Thursday night lectures have been discontinued for the summer months. The lectures have been the means of attracting many interested people. The lodge room being centrally located is convenient and a good crowd is always on hand to attend the lectures. Naturally, they will come if you can stimulate their mental bodies.

The library is kept open on Wednesday afternoon from 2 until 4:30 p. m. Our books are in great demand and the contact made with interested seekers has done much toward bringing in new members, as well as creating a better understanding of our teachings.

### Kansas City Lodge

"A unique and interesting social marked the closing of our activities and the installation of new officers. At the close of the regular Wednesday night meeting, the old and new officers were invited to lead the procession into the reading room, where a surprise awaited all. The doors of the Reading Room had been locked earlier in the evening and

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This is the time of year to enroll in the Theosophical Correspondence School and thus become well grounded in our great philosophy. Be a competent Theosophist, able to talk Theosophy with intelligence and persuasion.

---

Mr. Lowell A. Waddle, President of Long Beach Lodge, Calif., and Dr. Ione Ingles were married on July 28.

The lodge presented them with a beautiful cut glass set.

long table had been set in banquet style, decorated with wild roses, which had been gathered by a member in the woods that day.

"A delightful lunch, had been prepared by one of the members and brought to the Lodge rooms in her car. Every one was seated at the one table, with Mrs. Clara Swain, our retiring President at one end and Mr. F. J. Engleman, the incoming President, at the other end.

"The affair had been planned in honor of Mrs. Clara Linder Swain who has served the Lodge so faithfully and well, not only as its President for the past three years, but as Secretary, Treasurer, and Librarian over a period of many years. The members of the Society presented Mrs. Swain a beautiful clock, in token of their appreciation and gratitude for her loyal and untiring service. Mrs. Swain acknowledged the gift with an appropriate speech.

"Mrs. Elsie Simpson, who acted as mistress of ceremonies, then called on every one present to tell in a few words how they had first come into Theosophy and many interesting experiences were brought out. The meeting was closed by Mr. James Swain, by reading the poem: 'This Too Shall Pass Away.'"

### Madison, Wis.

Rev. Dudley C. Brooks has been elected President. The Lodge headquarters have been established at St. Alban's House where the entire activities of the Lodge take place. There is an advanced study class at 9:30 on Sunday morning and a public discussion on elementary Theosophy from eight to eight-thirty p. m. There usually is a half hour talk in answer to some question asked the week before.

Since this program was established the class membership has doubled and attendance of members at all Lodge meetings has been prompt. Some of the titles used in the public discussion group during the summer were "Do Dogs Have Souls?" "How Long Do Men Stay in Heaven?" "Why Men Leave Heaven," "How Can One Determine His Next Incarnation?"

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*Rabindranath Tagore*, the Hindu poet and philosopher, made a recent visit to Adyar, where he met our leaders. He will sail for England this year where he will give a series of conferences.

---

Begin now to make your plans to attend the Theosophical World Congress in the summer of 1929. It will be the opportunity of a lifetime.

---

"The secret of happiness is not in doing what one likes, but in liking what one has to do."—James M. Barrie.



## THE IMMORTAL FRIEND

By *J. Krishnamurti*

In simple language the poet of the mystic way tells of the vain attempts which men have made by pursuits of fleeting pleasure, of momentary love, of earthly ambition, to realize the Kingdom of Happiness; of the vain searches to find God in rites and ceremonies, in temples and churches, in prayers and fasting.

It is an ancient theme couched in a new form of exquisite beauty, a story of an experience which the author has tried, and found not wanting. Nor does the experience end when the goal is won. *The Immortal Friend* describes in unforgettable poetry the relationship between the Great Being, the Eternal Companion, and His Disciple.

6x9 inches, 65 pages, red and gold art paper boards, title label in red on black cloth back .....\$2.00

## MASTERS AND DISCIPLES

By *Clara M. Codd*

A valuable and complete study outline of the fundamentals of Theosophy, covering such subjects as the Nature of Adeptship, Evidence for the Existence of The Masters, Constitution of the Occult Hierarchy, the Master's Methods of Work, Nature of Discipleship, Preliminary Steps and Qualifications for The Path, The Great Initiations, Meditation and Manuals of Devotion, and Hints on the Inner Life.

Each chapter ends with a list of additional texts to facilitate study. 4½x7 inches, 94 pages, bound in blue boards.....75c

## FIRST STEPS IN THEOSOPHY

By *Ethel M. Mallet*

Expresses some of the broad outlines of Theosophical teachings in a manner suitable for the use of boys and girls. Illustrated with beautiful color-plates.

8¾x5½ inches, 93 pages, cloth.....\$2.00

## MATTER IS THE SHADOW OF SPIRIT

By *E. L. Gardner*

Presents briefly and concisely to the scientific mind this theory which was first enunciated by H. P. B.

22 pages, paper-bound.....25c

## EDITORIAL NOTES

By *J. Krishnamurti*

On the Star in the East, its work, etc. Lectures on the World-Teacher. The author's acute observations of people and his quiet way of drawing lessons from life make it interesting reading.

7½x5¼ inches, 210 pages, paper.....\$1.00

## FLOWERS AND GARDENS

By *C. Jinarajadasa*

A dream of a happier, saner condition of life, told in poetical language.

5¾x4½ inches, 83 pages, cloth.....60c

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