

# THE THEOSOPHICAL MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

MRS. EDITH M. ROBERTSON  
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## Forty-Second Annual Convention

FIVE happy days, three splendid public lectures by Mr. Jinarajadasa to large audiences, swift dispatch of necessary business, theosophical discussion of gripping human problems which plainly thrilled those present and a closing banquet that left everybody in a joyous frame of mind—that, in a sentence, was the forty-second annual Convention held in the Hotel Stevens, Chicago, July 14-18.

Pessimists had freely predicted that on account of the Star Camp there would be few people attending the annual Convention; but they left out of the reckoning a very important fact—that California is too far away to make much difference. Of the 829 who attended the Star Camp, 604 were from the Pacific Coast and from foreign countries. Therefore only 225 came from the entire United States outside the Pacific coast and twenty-five of those were from Illinois. The remaining 200 were scattered through thirty-four states. As the great mass of our nine thousand members is east of the Missouri River it will be seen that the Star Camp could not much affect the attendance at the annual Convention. The difference in attendance from that of a year ago was

scarcely perceptible, the registrations being only 14 per cent less. This small percentage difference is probably due in far larger measure to the general industrial depression throughout the country than to any other cause. The fact seems to be that more and more of our members are coming to understand the great importance of always being present at the annual Conventions, no matter what other theosophical gatherings they may have been fortunate enough to attend, and we have probably reached the point where two national theosophical gatherings during the year will not seriously interfere with each other.

Prominent features of the Convention were the short discourses on "The Woman of Today in Industry," by Gail Wilson; "Problems of Modern Youth," by John D. Reynolds; "Lawlessness in America," by Robert R. Logan, and "America's Lack of Interest in Politics," by Mrs. Benjamin F. Langworthy, President of the Chicago City Woman's Club, the answers to questions by Mr. Jinarajadasa and the always enjoyable banquet that has become the permanent closing incident of our Conventions. At the latter Mr. Charles Henry Mackintosh was toastmaster. His analysis of Irish wit,



Scotch wit, French wit, and his introduction of himself as dean of the Summer School, to convene a day or two later, kept the large audience of banqueters in a hilarious mood. Another new star arose in the after-dinner-speaking firmament in the person of Mr. Robert R. Logan, who convulsed his audience with a humorous account of incidents of Dr. Besant's flying tour of Europe some months ago. Mr. Jinarajadasa interjected a couple of humorous stories before taking up the serious side of things theosophical, closing the program with an eloquent word picture of the real brotherhood of Theosophists that exists throughout the world. He made the interesting point that we all get from a Theosophical Convention an indefinite something that makes us *more* at the close than we were when it began. We take a forward step spiritually, moving up somewhat in the spiritual scale, and go forward thereafter at a higher level than previously. At ten p. m. the parting song was sung and the delegates dispersed to return to their widely scattered homes.

Interesting discussions and other Convention detail will appear in the next number of the MESSENGER.

## Convention in Detail

The Convention opened promptly at 9:30 Monday morning. After the address of welcome by Mr. Mackintosh, the delegates listened to the reply by Mr. Jinarajadasa, in which he expressed his pleasure at finding himself again in the United States after an absence of four years. He said we are not a religious body in the accepted sense of the term but rather Theosophy is a philosophy of action. He stressed the importance of "harnessing the enthusiasm of youth to the theosophical movement" and commented upon the fact that while we have the largest national membership within the Society there is something of a tendency to wait for somebody from the outside to come in and do propaganda work. These three points were elaborated and he put emphasis upon the importance of growth in influence rather than growth in membership.

Greetings were received from forty-six Lodges. Telegrams were received also from various Lodges and members and from the Welsh and Canadian Sections.

After the national president's report was disposed of, pledge cards for the building fund were passed about and a total of \$2,120.40 was subscribed, a part of it being paid in cash.

Resolutions of greetings were sent to Dr. Besant, Bishop Leadbeater, Mr. Krishnamurti, Dr. and Mrs. Arundale, Mrs. Jinarajadasa and Mr. Warrington. Resolutions were also adopted on the passing of Mr. J. R. Aria, Mr. John W. Lovell and Miss Janette M. Eaton.

Resolutions of thanks were extended to Doctors Beckwith, Smith and Van Hook. Mrs. Daisie A. Hurd, president of the recently organized federation of theosophical lodges of Chicago and vicinity, offered the only resolution which caused discussion. It was as follows: "Resolved, That the American Theosophical Society in Convention assembled in Chicago extend to the General Council of the Theosophical Society a most cordial invitation to hold the Theosophical World Congress of 1929 in the city of Chicago, U. S. A." A number of delegates took part in a discussion of this matter and the claims and the suitability of various cities were brought forward. After extended consideration of the matter from many points of view, the divergent opinions were harmonized and the resolution was adopted by a unanimous vote. The many facilities of Chicago for comfortably handling a very large convention, the advantages of the location considered from the viewpoint of the several thousand people whose interests are involved, appeared to convince everybody that Chicago had about a three to one case against other claimants.

## Group Elementals

An Angel Assists in a Study of Cancer

By Geoffrey Hodson

There are many types of mass or group elementals in addition to that of cancer. Most of the great scourges and evils which afflict the human race have behind them a certain type of coordinated elemental consciousness. These "beings" constitute intelligent collectors and distributors of adverse karma and operate under the direction of the Lords of Karma, as do their prototypes, the devas, in connection with the beneficent karma of humanity.

Though it is true that in the ultimate, individuals must release themselves from their own karma, much could be done to assist them by means of concentrated attacks made by groups working with knowledge and power upon such elementals. The cancer problem must be approached super-physically as well as physically, if it is to be solved. The same applies to the other plagues and moral blights which afflict the human race.

In this work the projection of certain natural forces and the cooperation of the angels would prove of the greatest assistance. Groups of students might attack the cancer elemental deliberately, by regularly projecting powerful currents of spiritual power and by concentrating devic forces and intelligencies upon it. The group, which should consist of trained students, would first meditate itself into mental contact with the cancer elemental and then direct into it a force similar to that employed in the exorcism. Forces of nature could be evoked and appropriate intelligencies called to assist in the destruction of the elemental. Regular work of that kind would be of great value in lessening the evil of cancer and of emancipating mankind from the karma of that dread disease.

The day of the group attack upon all undesirable conditions by super-physical means is approaching. Its arrival should be hastened by all those who watch for the dawn. Spread, therefore, the idea of the projection of power for various ends by means of group meetings. Hundreds if not thousands of eager workers will press forward in the coming years, and this is one of the ways in which they may be set to work. The power available is limitless; the end is sure. The hour of fulfillment is in your hands. The time factors depend largely upon you. Do not rest by night or by day. Let the power within you blaze forth for the purification and upliftment of the world, for the Lord of Power, of Light and of Purity broods over you.

## Home

Hills and the sea and a curving shore

Bound by a glimmer of foam;

Sunset, a gleam on a welcome door

Closed on a place called home;

Stars like a watch in a faithful night

Crests for the palm and pine;

Christ in the heart for a dear love light,

And a soul at peace for a shrine.

—Annie C. McQueen.



# Table Conversation of a Rabid Vegetarian

By T. H. Wenning (F. T. S.)

"HONESTLY, I don't see how you people can eat meat! Aside from the fact that it isn't *good* for you . . . I just don't see how you can do it! If you had to go out and wring that chicken's neck yourself, you wouldn't do it. Would you? . . . No! But you hire some one else to do it! Don't grin at me like that, Emma. Yesterday when the cat killed a little sparrow, you nearly had a fit. Didn't you? . . . And now you're eating a chicken. It's the same thing, I tell you—only the cat doesn't know any better! Has a cat got the benefit of scientific research? And the flavor!

"I wouldn't mind if you *had* to do it but you know perfectly well that you can get the same food value from vegetables. Just as many calories, and better ones, at that. Oh, yes, you do! Ask any dietician . . . And vitamins—why, Vitamin G, there's more of it in one little radish than . . . well, I don't care *what* the doctor told you! What do doctors know about it? Maybe you're a special case . . . Look at me, I haven't eaten meat in five years! . . . Well! Now you're getting *personal*, Emma! I've always had exactly the same complexion. It's much preferable, anyway.

Shelley, Bernard Shaw, Tolstoy, all of us—

"Oh, well . . . And even if you're *not* interested in your health, I should think you'd be ashamed of being a cannibal! . . . Yes! That's exactly what you are! A cannibal! If you *do* have to eat meat it would be better for you to be an outright cannibal. And honest, too.

"How can you ask a question like that? One vegetarian more *does* make a difference . . . Well, not right away, but in a month or so it adds up to a chicken or a pig or something that isn't killed. Suppose you were a chicken . . . What would happen to it? What happens to the horses? . . . How do I know? . . . The way you people argue is ridiculous.

"What? How do I know whether a head of cabbage has feelings or not? . . . At least it doesn't suffer! . . . How do I know it doesn't suffer? Did you ever see a turnip bleed? . . . How do I know? . . . How does any one know *anything*? You people make me tired! . . . Go ahead and eat anything you want! I don't care what you do. Eat each other: at least I'll mind my own business!"—From *The New Yorker*.

## Board of Directors Meeting

A meeting of the Board of Directors of the American Theosophical Society was held on Friday, July 13, at which there were present L. W. Rogers, M. B. Hudson, E. C. Boxell and H. Kay Campbell. The minutes of the two previous meetings were read and approved. The action of the Secretary-Treasurer in recalling the charters and dissolving the following Lodges was approved: Aurora, Hermes (Kansas City), Lake Charles, Ashland, Troy, Mount Vernon, Wilkes-Barre, Unity (Muskegon), Selene (Chicago), Battle Creek, Greeley, Seattle, Inner Light (Seattle), Realization (N. Y. City), Evansville and La Grange. A common cause for dissolution was the uniting of two lodges into one or the moving away of so many members that not seven were left to hold the charter.

The following resolution was adopted: Resolved, That National Lecturers be appointed only from those members who are regularly engaged in theosophical lecturing.

National lecturers were appointed as follows: Mr. Max Wardall, Mr. Fritz Kunz, Mr. Robert R. Logan, Miss Elaine Scribner, Dr. Nina E. Pickett, Mrs. Harriet Tuttle Bartlett, Mrs. Laura S. Wood, Miss Mabel Zimmers.

District lecturers were appointed as follows: Mrs. Louise Arnold, Mrs. Virginia Baverstock, Mr. J. C. Crummey, Dr. E. E. Edmonson, Mr. Scott Van Etten, Mrs. Rebecca L. Finch, Mrs. Florence Kramer, Mrs. Emo-

gene S. Simons, Mrs. Gussie M. Hopkins, Mr. C. E. Luntz, Mrs. A. Ross Read, Miss Margaret V. Sherlock, Mrs. Helen M. Stark, Mr. James H. Swain and Miss Gail Wilson.

## Dr. Pickett's Itinerary

The lecture tour of Dr. Nina E. Pickett begins in September. See itinerary below. Lodges along her route desiring to arrange for Dr. Pickett's service should communicate promptly with her, in care of Headquarters: September, 1928:

Iowa, Western Illinois.

October, 1928:

Nebraska, Missouri, Oklahoma.

November, 1928:

Kentucky, Western Tennessee, Alabama.

December, 1928:

Georgia and Florida.

January, 1929:

Georgia, Eastern Tennessee, Southern Ohio.

February, 1929:

Indiana, Ohio.

March, 1929:

Western Pennsylvania.

April and May, 1929:

To work if possible with the East Coast Theosophical Federation.

June, 1929:

Maine, Massachusetts and other New England States.





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### *One Thing At a Time*

AN INTERESTING feature of the recent Star Convention was the proper strictness with which all other things were excluded. It was announced that there could be no other meetings of any kind during the eight days, and no soliciting for any other organization; and the injunction was faithfully observed. Not even an announcement for anything else was made from the platform. You heard of nothing else than Star lectures, Star organization, Star work, Star management and future Star activities.

That is all precisely as it should be. There was not the least spirit of unfriendliness for other organizations and other activities, but rather merely the emphasizing of the important fact that

one thing at a time is a good rule to follow; and when the activities of that one thing are extensive enough to require all the time, it would be a real imposition for other things to intrude.

The precedent thus established by the Star Camp annual assembly introduced a new and desirable order of things. Our purely theosophical activities have so grown in recent years that the requests of other organizations for a place on our Annual Convention program have become increasingly difficult and really embarrassing. We cannot, in justice to our members, put them to the expense of remaining more than five days at Convention and yet we have reached and passed the point where we require every minute of those five days for strictly Society activities. Long ago we had to decline to receive representatives of other organizations that were working along humanitarian lines, such as the Society for the Abolition of Capital Punishment, etc. More recently we have been compelled to draw the lines more closely. Even other organizations composed almost exclusively of Theosophists could be recognized only by the sacrifice of time urgently needed for the various lines of work that are carried on by the Theosophical Society.

In the earlier days our Conventions were simple matters. There was practically nothing but general Theosophical policies to occupy attention and it required some ingenuity to prolong a Convention three days. We had a couple of thousand members then and if we could get a hundred delegates we were doing pretty well. Now we have a record of over two thousand delegates and a whole list of activities that then did not exist. Every instant of the Convention time is now required for the Society's own affairs, and we seldom have time enough for them alone.

With the Theosophical Society, as with the Star, there is full sympathy with all activities of a similar nature but these various organizations naturally will not expect the Theosophical Society to share its limited time with them. For precisely the same reason that prompted the Star Camp in its very reasonable course the American Theosophical Society desires to have the



undivided attention of the delegates for whom it provides an auditorium and program to the end that its extensive and important work may be fully and properly taken care of. There are, however, three organizations that are devoted exclusively to the national Society's program. One is the Round Table, which is essentially a children's department of the Society. Another is the Young Theosophists, which is merely a classified portion of the Theosophical Society, and the third is the Order of Service which is a special group of members engaged in an organized effort to stimulate our members to greater activity. Beyond these activities which are actually within, and a part of the Theosophical Society, the growing demands of the work forbid us to go.

## Evolution Magazine

One of the most valuable little magazines that comes to Headquarters is *Evolution*, published at 96 Fifth Avenue, New York City. Its mission is to neutralize the work of the Fundamentalists. Apparently there is not much capital behind the little magazine for it failed to issue the May number and sends out a circular stating that subscriptions will be extended one month on that account. One valuable feature of the magazine is that it contains short, concise articles on evolution by many noted educators. These are exceedingly valuable to the busy man who wishes to be well informed upon scientific subjects but has not much time for reading. The subscription price is only \$1 per year and that may in part account for the financial difficulties. A bundle of twenty copies for sale or distribution is sent out for \$1. A postage stamp will bring you a sample copy and it is worth several times the price.

## A Distinguished Member

Occasionally we hear of a famous man who is a member of the Theosophical Society. News came recently of the death in England of Sir Ebenezer Howard. At one time he was official shorthand writer to the Houses of Parliament but later on, after a successful business life, turned his attention to the problem of making it possible for the people of overcrowded cities to acquire country homes and he therefore formed the Garden City Association which, thirty years ago, attracted world-wide attention. He had been a member of the Theosophical Society for about twenty years at the time of his death.

## Theosophy Abroad

### Ireland

Cork Lodge had the pleasure of welcoming Major C. F. J. Galloway, B. Sc., F. R. G. S., on his first visit to the South of Ireland last December. He gave two lectures which were enjoyed thoroughly. The one public lecture that he gave on "Other Worlds Than Ours" was very well attended and brought forth many enthusiastic expressions of appreciation.

### London, England

The British Federation of Youth sends us a copy of the Study Outline (in six sections) for The World Youth Peace Congress to be held at Ommen, Holland, from the 17th to the 26th of August, 1928. The Congress, the first of its kind in history, will bring together five hundred delegates from Youth Organizations all over the world which are actively engaged in work for peace and international friendship. Those desiring further particulars should write British Federation of Youth, 421 Sentinel House, Southampton Row, London, W. C. 1.

### Advar, India

News comes from India relating the intense enthusiasm and vigor with which Bishop Arundale has attacked the problems which confronted him when he took over the Indian Section. Being acquainted with his magnificent past record in Australia, we are not surprised, but predict that within a very short time there will be wonders to behold.

### Oruro, Bolivia

The Theosophical Society in the Argentine Republic has established a branch in Oruro, Bolivia, and announces that eight new members have been added and will soon be recognized officially as members. Every effort is being put forth both by Chile and Argentine to establish here a Theosophical Section.

### Athens, Greece

The "Timokatalogos Library" of Athens and its American Branch at 5634 S. Fairfield Ave., Chicago, announce the recent translation into Greek of several of our best books. Among them are Dr. Besant's *Ancient Wisdom*; the priceless *At the Feet of the Master*, Krishnaji's masterpiece; and *The Masters and The Path*. Several other translations have been accomplished, and American Theosophists need not be stopped any longer by the handicap of language. These translations have been bound in an attractive manner, and are very reasonably priced.

### Cochin-China and Siam

Siam is the only country in the world where Buddhism is officially the state religion. And throughout Siam and Cochin-China, Theosophy is rapidly showing the way to the purer doctrines of the Ancient Wisdom. Paul Morand, in his latest book, mentions the spread of Theosophy in this part of Asia.





MRS. H. KAY CAMPBELL, SECRETARY-TREASURER, AT HER DESK.

## Reincarnate

*By* LOUISE WORTHINGTON

In some dim long ago  
I was a prisoner cramped within a wall,  
Penned in a cell so strait, so low,  
I could not stand, nor lie  
Stretched out my length—less roomy than a  
stall  
Or coffin men can rest in when they die.

My body ached to bound,  
To run, to reach, to leap, to vault, to race—  
My soul shrieked in that narrow place,  
Though there was not a sound—no sound—  
No struggle, no mad clawing at the stone;  
I know I crouched there passive and supine,  
My spirit storing up that anguish—mine—all  
mine—  
Till it became the very marrow in the bone,  
The heart-throb and the brain-cell, mine alone!

But now I am as free as birds are circling in  
the upper air,  
Or beasts that through the lonely forest fare,  
Or winds that whip the white-capped sea.  
I come, I go, I voyage where I will,  
No curb upon my feet, my lips, my mind,

No manacles my busy hands to bind.  
Of life—of joyous life—I have my fill—  
Of spacious life, of life untrammelled—still,

My haunted soul is torn!  
I suffer for all beings bound, constrained,  
For birds in cages; galley prisoners chained;  
For eager dogs tied up, forlorn;  
For eagles cooped in, dropping, with clipped  
wings;  
For wild-eyed creatures trapped, and those  
that pace  
Rebellious in their narrow barred-in space  
Eating their hearts; and tiny petted things  
In rooms, with wistful looks and whimperings.

Through their bars my eyes must gaze,  
My limbs be fretted with their ropes and  
chains,  
My spirits weighted with their irksome days,  
My hopes embittered with their woe.  
I drink their tears, I bear their pains,  
Because I was a prisoner long ago—long, long  
ago!

Are you buying non-Theosophical books  
through the Theosophical Press? It puts  
profits in our treasury to do so.



## Annual Report of the National President

SINCE our last convention was held the contemplated removal of our national Headquarters to Wheaton has been accomplished, and we are now well established in the new location, which will be the permanent seat of administration of the American Theosophical Society. The building fund which made that possible was started at the Convention of 1925. The corner stone was laid by Dr. Besant in August, 1926, and the building was dedicated by Dr. Arundale in August, 1927. During the ten months that we have lived there, much attention has been given to improving the grounds with lawns, shrubs and trees so that the appearance of newness and bareness has disappeared. The people of Wheaton and other towns are frequent visitors. Our building and grounds have become the chief showplace of Wheaton. The citizens bring their visitors to inspect and we have now taken our place in the accepted order of things. The total of outstanding building bonds at the close of the fiscal year was \$108,983.88. This is about \$18,000 in excess of the pledges on hand.

Our grateful thanks are due to various members for helpful assistance during the year. Medical and surgical services have been rendered to Headquarters workers by Dr. Edwin B. Beckwith and Dr. Henry Smith. Several members from various parts of the nation have freely given their services in the offices or on the grounds. Many others have sent valuable gifts for the building or the grounds, thus proving the deep and widespread interest in our national Headquarters. These gifts, in one case amounting to twenty valuable trees, have added greatly to both the productivity and beauty of the place. Within another year we hope to bring the grounds to the point of being a perfect setting for the building.

There is nothing new to be said about our membership growth. It will be known to all by our published quarterly list of new members which is steadily increasing in numbers. We count only those in good standing and our Society is, I believe, the only theosophical organization in the United States that is willing to give such statistics to the public.

The Theosophical Press is our most efficient agency for the dissemination of theosophical knowledge and should have the helping hand of all Lodges and members. Month after month it continues to pour out over the nation a stream of theosophical books, the great volume of which can perhaps best be seen by the fact that the annual receipts for the last three years have averaged a little over \$50,000. During those thirty-six months the Theosophical Press has made a total book sale of \$150,671.00. The great increase in wages in the printing trades and the high cost of material have operated to increase the retail

prices in the book trade in general but with few exceptions we have kept prices at about the same average level and in some instances have reduced them. A new edition of the Secret Doctrine, for example, is now available for \$15 per set instead of \$20. At our present retail prices there is no profit accruing to the Theosophical Press but each of our Lodges handling the books receives a profit on their sales and over \$2,700.00 a year is paid in royalties, chiefly to Dr. Besant, Bishop Mr. Leadbeater and Mr. Krishnamurti. The widespread business depression of the past year has unfavorably affected many kinds of industries and reading matter is, unfortunately, one of the first things on which buyers retrench. The Theosophical Press has suffered on this account and our average monthly sales have been considerably below the two previous years. Lodges should systematically display literature at their meetings and always make announcements, calling the attention of the audience to the book tables. It is also often possible to get permission to sell our literature at other than theosophical meetings. At our own meetings, when we have fairly large audiences, sellers should pass through the aisles so that those who desire the books, but will not crowd around a sales table, may quietly make a purchase. That plan has worked well at Dr. Besant's lectures in London. We should utilize every available method to meet fully the public's capacity to absorb theosophical literature.

Our Correspondence School is again brought to your attention. While it is of special assistance to our many members who live far from any Lodge it can also be most helpful to all who desire a more complete and detailed knowledge of Theosophy. But it does more than give knowledge. It is not enough that we understand Theosophy. It is our mission to give its light to the world and the Correspondence School qualifies its students to do that. The sets of printed lessons can also be purchased at nominal prices for use by Lodges in conducting their classes. Several courses are available.

Our Publicity Department has been considerably hampered by lack of funds during the past year. A heavy deficit was incurred last year for the literature given away, both to public libraries in the form of books and in the leaflets and pamphlets distributed through various agencies. The falling off of donations to our funds for these purposes was probably due in part to the large number of members out of employment and in part to the unusually large number of requests for financial assistance to various theosophical funds and enterprises that had recently come into existence. Our languishing funds are reviving, however, and apparently normal conditions are returning.



Our newest department in theosophical activities at Headquarters is our Purchasing Service Bureau and it is one of double value. Through it we are broadcasting the importance of vegetarian pure food products in body building and we are also attracting to Theosophy the attention of those who have not heretofore been interested in the philosophy but merely in pure foods. Incidentally this work enables the local Lodge to assist the lodge treasury with the earnings on its sales and to attract new people to the meetings. The profit to the Headquarters funds is but little thus far but that is only because not many of our Lodges have yet seriously taken it up. When the idea is better understood and the plan is in full operation the net income from it will very greatly strengthen us financially and yet nobody will have paid any more for pure food products than the regular market price. On a small scale we are now beginning to produce at Wheaton the pure foods formerly bought of various manufacturers and we find that the largest portion of the profit lies in manufacturing. I earnestly urge all Lodges that have not entered this new field of service to the public to look into its possibilities.

Nov. 17, designated by a previous Convention as Anniversary Day, and heartily indorsed by Dr. Besant last year, was celebrated by most of our Lodges and it is to be hoped that in the coming November every

Lodge on our roster will observe that day with all the impressiveness which its great importance deserves. Nations set aside their natal days for special observance because the principles upon which these nations are founded are believed to be vital to human progress. Thus France celebrates July 14 as the beginning of the new era of liberty, equality and fraternity while we celebrate July 4, because on that day of the month the American colonies made their declaration of independence and their right to self government. Those are great events worthy of being perpetuated in the public mind. They mark the coming of the new era of political liberty and material prosperity. But should we not consider it far more important to preserve the memory of the day which marks the beginning of the movement for emancipation from superstition and religious intolerance for the entire human race? In our hands is the important task of fostering and stimulating this infant Anniversary Day movement until it becomes deeply impressed upon the minds of American Theosophists; then spreads to include all theosophical organizations abroad and at last achieves worldwide observance, as the liberating truths of Theosophy finally enlighten all the people of all the nations, and superstition, bigotry and intolerance vanish from the earth.

L. W. ROGERS.

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## 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 Lecturers Problem*

In this number of the MESSENGER will be found three letters on the discussion started by that genial pair of peripatetic philosophers, Messrs. Kunz and Hampton. A friend of mine once wrote Bernard Shaw, submitting what the writer of the letter believed to be a solution of the problem of the unequal distribution of wealth, and asked Shaw what *he* thought was a solution. Shaw's reply was very brief: "The solution is that there is no solution," meaning, of course, that with human nature and material environment, what they are, there is no scheme that can bring about much different conditions than those we have. I am afraid that that is the answer to our lecture problem.

The several letters received are useful in that they contain some frank expressions of the Lodges' side of the problem, and also some suggestions that are worth thinking about; but none of them are solutions. If we had a lecture fund, as one suggests, and even if we could get it without the painful process of increasing the dues, that would make it more comfortable for us, the lecturers, but it would not improve our ability as dispensers of theosophical philosophy—and that is the point most frequently mentioned in some form by the various writers of these and previous letters on the subject. The matter is cleverly put, by one of the writers who agrees with Mr. Kunz that there are too many lecturers, and also with Mr. Hampton that there are not enough, and then tactfully hands it on to the "discerning reader" to "get the meaning of this apparent anomaly." The essence of humor is, to say it without saying it!

Of course that is the whole point and it can easily be seen to be so by imagining for a moment that each of us had the ability of Dr. Besant as a lecturer. She can earn her own way. She can make the public pay the bills. That's what the rest of us in varying degrees fail to do and that's the only reason why there is a lecturer's problem. Good management can help matters; but no management and no fund can enable a lecturer to draw an audience, or to hold one if advertising enough is done to get it, unless it is in him to deeply interest the people.

The fact is, that we are dealing with a problem that has many difficulties which are not at all obvious at first thought. In the first place, the number of people who have both the ability to lecture well, and the willingness to make the necessary sacrifices to lecture for Theosophy, is exceedingly small. The qualifications that will attract and hold and entertain and instruct an audience of a hundred in Theosophy would bring a thousand in other kinds of platform work. So we must get our lecturers only from among the few who are

not looking for financial rewards, and then we must not overlook the very important point that only a very limited percentage of the population of any city *can* be attracted no matter how much we advertise. We have tested that thoroughly in a fairly representative and progressive city with an excellent hall. We have experimented by advertising on a very liberal scale—and had no better result than from a modest advertisement. If you were to buy every inch of space in every newspaper in the city you would get only those who are susceptible to Theosophy and if you did succeed by some extraordinary means in filling the largest auditorium, the most of those people would not even know what the lecturer was talking about, and would never come again. An advance agent is, of course, most useful because we have to let the whole population know about the lecture in order to attract the small percentage that can be interested; but, as one of the writers points out, it would very greatly increase the expenses and the Lodges have trouble enough finding the money to take care of one. The suggestion, of having a trained newspaper man at Headquarters to prepare material in the right way and sending it on to the Lodges, is excellent. Just send him along! We have been hoping for him for years. But I'm afraid you may just as well hope for high class lecturers who are also good advertisers on their own account!

You see, it all gets back to the fact that we are a small band of pioneers working against almost overwhelming difficulties, and we simply have to do the best we can with an almost impossible situation. We need not hope for large audiences and well paid lecturers such as the Christian Scientists have, for the very obvious reason that instead of offering the public a method of avoiding doctors' bills and of attaining material prosperity, our philosophy is essentially that of the giving up of desires and living the spiritual, not material life. If *that* kind of success came to us, the Society would soon be as dead as a doornail. The sooner we settle down to the fact that we are here for the purpose of making sacrifices, the better. None of us should complain of time or money lost in the work (it is not really lost but only invested). Each of us will get just the conditions and experiences he needs and is entitled to, and that is the only personal thing that really matters. The important thing is that we shall learn to share the sacrifices together, each making sure that he is lifting his share of the load.

At the risk of opening a hornet's nest, I will offer the opinion that we really do not need a lecturer's fund or much money on any other account. We do want enough to keep our activities going at Headquarters and the Lodges want enough to meet the reasonable



expense of giving occasional lectures, that are somewhat above the average level, to the public to attract a wider circle than the really good lectures that many of our Lodges are now offering with local talent. We could even usefully employ a little more money than all that, but too much money is worse than not enough. Money alone can do nothing. The spirit of sacrifice can accomplish wonders. That is why it is more important to have a smaller volume of money, gladly given, with which to work, because the very spirit that prompts the giving is the life of the movement. If that spirit becomes what it should be on the part of all of us, we shall have money enough for all possible needs; and it will not be the money, but the spirit of sacrifice that works the miracle.

### *Theosophical Orphans*

One of my good friends writes me that he has just listened to "an inspired address" about orphans, and that he feels "that the time is ripe for an active discussion of the advisability by the American Theosophists of the establishment of a home for orphaned theosophical children." The reason for taking it up in this column is, that the charity question has been much to the front lately at Headquarters, and all the cases have at bottom the same principle. My correspondent in this case is a young man of naturally generous impulses, as is abundantly shown by his whole-hearted support of theosophical activities over a period of several years; and in this case it is, I think, rather his generosity than his judgment that is at work. Should we, really, give time to seriously discussing a home for orphaned children of Theosophists? If there are any such children in the American Society, I have never heard of them. Certainly it is not a pressing matter, and it seems to me like buying a cage for a bird you sometime hope to have! Even if we did have orphaned children in the Society, there is a far better solution than the one suggested. An institutional home is the last thing on earth that any child should be condemned to live in, no matter how good an institution it might be. What a child needs above all things is the individual, affectionate motherly care that is native to the family. If we have any orphans, let us find a childless theosophical home for them—there are plenty of them!—where they will be welcome.

### *Indigent Theosophists*

Closely allied with the orphans' home idea is the old people's pension. The United States is usually credited with being the most progressive civilization in the world. In some things it is and they relate chiefly to business and the inventions that contribute to business efficiency and the material comforts of life. In other matters we can get valuable lessons from foreign nations. Some of the Scandinavian countries have given us most important object lessons in education and sociology. One of them bears on this matter of support of the aged indigent. Every citizen is entitled

to an old age pension, but is not condemned to a "poor house" or a "public home." He gets State support but *gets it where he lives* and so continues to be a natural human being to the end of the incarnation. There are few things worse than our American system of bringing together the "downs and outs" to talk over their misfortunes. Nature is much smarter than we are and knows how to distribute the woes of the world so that it does not bunch up too much anywhere. If we of the Theosophical Society have to support anybody at any time the way to do it is to let them stay where they are and give the needed assistance there. Ask any organization that has tried it and you will find that "the establishing and maintaining of a home" means a heavy and never ending drain upon financial resources.

After all, is going into charity work the business of the Theosophical Society? Have we really reached the point in modern civilization where each organization of whatever kind should take care of any of its members who, for any reason, become indigent? If so, what about the division of the responsibility among the various organizations to which that person belongs? Most Theosophical Society members belong to several other organizations—to various churches, to Co-Masonry, to the Star, to the Anti-Vivisection Society, to the Society for the Abolition of Capital Punishment, to the Academy of Sciences, to the Grange, etc. Some of us can show a list of more than a baker's dozen.

My mental processes do not readily carry me to the conclusion that because a person is attracted to the theosophical teachings the Theosophical Society is therefore responsible for his physical maintenance if he becomes incapacitated. We are a band of people with a special and most important work to do and we should keep ourselves as free as we reasonably can from any other kind of activities. Where there is one to do theosophical work there are, not a hundred, but many thousands willing to do other kinds of useful work, including the particular kind under consideration. Our guide in such matters should always be "the greatest good to the greatest number" and that means sticking to our particular job and using every particle of our time and energy and resources for theosophical work. Only when it is shown that other agencies cannot, or will not, do the necessary thing can the matter legitimately claim our attention.

If we did have either a home or a fund for indigent Theosophists, who would be eligible? Not long ago a letter came to Headquarters from a member. It set forth a claim to financial help—old age, no money or property, one of the "old-time faithful Theosophists since early days," etc., etc. Examination of our records showed that the applicant had paid a total of just three dollars to the Society! But suppose that the appellant had paid dues for ten or twenty years. Does it follow that the Society must take care of that member for the balance of the incarnation? Is the Society



really of the essential nature of an insurance company?

The Theosophical Society is a thing we join to *give*, an opportunity we seek in order to help humanity. It is the very last thing to which most of us would turn for personal help and our distress would have to be keen and every other resource exhausted before we could consent to be the recipients of money that has been contributed for the exclusive purpose of disseminating as widely as possible the theosophical knowledge which the world so sadly needs. If we really had a "home" I doubt that any devoted Theosophist would accept shelter in it unless it was endowed by funds that would not otherwise have come to the Society. They would much prefer to face at once whatever hardship their karma held for them instead of postponing it until the next incarnation.

### *The "Starters"*

People who start new activities undoubtedly have their uses. Enthusiasm is a necessary quality of the starter and enthusiasm is absolutely essential to successful forward movement; but is not the starting business often overdone? There is an old play called "If I Were King," which sets forth the wonderful things that could be done if one had unlimited power. Well, if I were king for a day in an unlimited monarchy I would decree that anybody who starts anything must be responsible for carrying it on afterward. It is so easy to think of things that should be done and then hand them on to somebody else to do! One of the elements of success in managing business in which several thousand people are partners by virtue of membership in the organization is to see to it that none of them hand you a neat package glittering outside with tinsel and loaded with dynamite inside!

We have had some most useful and necessary things started as adjuncts to the theosophical movement and likewise some others that had much better never have been conceived in the restless minds that brought them forth. Some of them have failed and that is much worse than not to have started. Every failure is evidence of a lack of understanding in the practical things of life and is injurious to our theosophical reputation. Some other things have lingered on, absorbing the limited theosophical resources and energies and accomplishing nothing of real value. Most of the more serious ones have been abroad but the United States is by no means without some misfortunes of similar sort.

Before anybody has a right to start something that will have to rely for success upon general appeals for support the proposed enterprise should be submitted to those who will have to sustain it; and whoever fails to do that will have no foundation for a grievance if we all refuse afterward to help. But what often happens is that some member in a moment of enthusiasm leaps into something and then in due time practically says, "Well, here it is, you have to take care of it!" A great deal of good money has been lost outright—

in the expressive American slang "thrown at the birds"—in just that way and some of these payments for "dead horses" are still going on absorbing money that is direly needed in the work. All of which, suggested by some recent proposals from diverse sources, is by way of saying that if anybody in this corner of the globe remembers at breakfast that he had a dream requiring the starting of a new enterprise, and jumps into it without the endorsement of the Convention, he will undoubtedly be left to carry it on afterward and alone reap all the glory or gloom which the harvest brings.

## News Items

### Mexico

While at the "Temple of Warriors" at Chichan-Itza, the stupendous Maya ruins, President John C. Merriam of the Carnegie Institution watched amazed the emergence, from the filth that had hidden it for centuries, of the most artistic of Maya relics—an elaborate disk containing several hundred pieces of turquoise, which formed a mosaic; in another part of Mexico, Oaxaca, archeologists were examining with trepidation human bones, unearthed from a sea of lava of gigantic proportions! Further excavations have brought to light indications of a civilization that has been entombed for more than sixty centuries, thus antedating the pyramids. If excavations are successful, and this city is found beneath the lava sea, it will be the most ancient city in the known world.

### Valparaiso, Chile

The annual convention of the Order of the Star was held in this city on Mar. 18 and 19, at which Señor Arturo Montesano Delchi presided. The feature of the convention was "Krishnaji and His Message."

### Peking, China

The Chinese press announced in dainty characters on Apr. 9 the strange news about the great scholar and "War Lord" Marshall Wu Pei-fu. Chinese readers scanned ideographs and saw in their minds' eye a far, high monastery in remote Tibet. They read how Wu Pei-fu had journeyed thither from China, travelling by wearisome forced marches until he reached the monastery, where he was welcomed by its Buddhist brotherhood. Marshall Wu Pei-fu has become a Buddhist Monk!

"Nobility of Life" is possible only to those who can forget themselves.—Ade P.

### Lima, Peru

*Teosofia*, edited by the Krishnamurti Lodge of Peru, is a welcome representative of the Peruvian Theosophical world, which should help the members to form a national society of their own very soon. Peru needs encouragement. Let us not forget it is the home of the ancient Incas.



# BUILDING FUND BULLETIN

No. 27

No. 27

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..... 30,012.79  
 Balance required.....\$15,853.60  
 (\$2,120.40 was pledged at Convention)

## Welcome, "Little Brothers"

One of the pretty sights on our Headquarters grounds is a flock of Chinese pheasants. Although introduced into the United States by the game wardens and listed as "wild game," they are fortunately fairly well protected by the game laws so that there are only a few days annually when they may legally be shot. At no time can they be shot on our property, however, of which fact the numerous signs give warning—and the law here is enforced, as a few hunters last autumn discovered to their sorrow. They began shooting pheasants on a nearby farm the evening of the last day of the closed season, and they were promptly clapped into the county jail by the game warden.

Whether or not the pheasants have discovered that these grounds are *always* safe, one can only guess. At any rate, you can hear many times a day the short peculiar call of the head of the flock from various directions, and occasionally get a glimpse of his brilliant varicolored plumage. Incidentally, they are undoubtedly paying a handsome price for sanctuary by the large number of insects they devour, while doing no damage to anything.

## Our Own Tobacco

Next year we may experiment with a small plantation of tobacco, to learn whether

we can grow enough for our Headquarters supply. That would amount to a considerable quantity. I hear some horrified member ask if our clerical force of young women smoke! Of course, they do not, and would be much amused if anybody suggested such a possibility. We use the tobacco against the insects that attack our garden crops and have recently purchased several hundred pounds. It is a curious fact that an insect knows more than a man does about what is injurious. Throw a handful of bran over a vine infested with beetles and it does not even attract attention; but scatter some fragments of tobacco leaf or a handful of tobacco dust in the same place, and they will scurry into the ground crevices or take to the air. One of the methods of killing vine borers that are out of reach, because inside the vine stem, is to pour a strong tobacco solution around the stem. The fumes are fatal to insect life but do not injure the plant. Peter Henderson, who made such a remarkable success with plants a half century ago, says that while it is nearly impossible to get rid of the striped beetles if they once are established, tobacco waste scattered about the vines is a sure preventative.

## Armies of Insects

This is a year of battles with the bugs. Last year we had very little trouble—merely the usual attack by the cabbage moth, which one always expects and which is easily controlled, and a few of that universal pest, the brown cut worm. This year we have had no trouble worth mention from the latter. Insect pests vary greatly in different years. In

some seasons, some of the worst are not even seen, but this seems to be the reigning year for the little striped cucumber beetle, which is about the most dangerous enemy of vine crops, and is the very worst to control. Swarms of these little, rapid flying, voracious insects literally eat up the leaves if not checked, and thus kill the plant; but if they have failed in that, their progeny finish the job, for the eggs are laid at the root of the plant, where, as soon as they hatch, the larvae bores into the heart of the stem and it wilts and falls to the ground. The only known method thus far is to slit open the vine, destroy the enemy, and cover the plant's wound with fresh dirt, whereupon it quickly heals and resumes its life work. This is simple in a small garden but a very different matter in field culture.

The attack began upon a large plantation of golden Hubbards and the weather has played into the hands of the enemy. Four times within a period of a couple of weeks, before the sun rose, and while the dew could be utilized, the beetles were attacked with a succession of arsenate of lead, nicotine, "slug shot" and tobacco dust; and just as many times a thunder shower washed away all our sins against bugs within a few hours! But the battle goes on. We have had visions of a large harvest of golden Hubbards stored away for winter and spring supply and we are at least holding the enemy in check so successfully that the plants are outgrowing their raids. If the beetles should win there, they will next attack our melon field, from which we hope to have a supply of honey dews to last well into the winter.



### Normal Living

After we are fully settled here and everybody is well adjusted to perfectly normal living conditions, it will be strange if we are not able to show a very high record of sound health; but we should not be held responsible for the illnesses which people bring with them! What better conditions can one hope for in this turbulent world than the quiet and serenity of a beautiful country, a fine modern building with abundant sunlight and fresh air in every room and office, set in a park of lawns and trees? Add to that working hours from 8:30 to 11:50 a. m.—three hours and twenty minutes—and from 1:00 to 5:00 p. m. and tack on a menu that includes everything the soil produces in this latitude, and that fresh from the garden, and you have a combination that should make a pretty good foundation for normal living. That phrase "fresh from the garden" describes what a millionaire would envy. Some of our vegetables are not yet at the point of full production, such as rhubarb and asparagus, and when we put the grocery purchase on the table with that from our gardens, the contrast is really painful.

A lady who is greatly interested in this department, and in all enterprises in general that promote the pure food idea, and demonstrate how well vegetarians can live, wants to know just what we are producing in our gardens this season that covers so many acres. Here are most of them, dictated however only from memory: sweet corn, and also white and yellow field corn for corn bread and the various corn products; buckwheat, potatoes, peas (of which our large family requires sixteen pounds for a dinner), of which our seven plantations will cover the season to October, beans of several varieties, including limas; cabbage, cauliflower, lettuce, tomatoes, celery, celeriac, leeks, salsify, chard, beets, carrots, parsnips, Hubbard squash, pie pumpkins, tur-

nips, cress, cantaloupes, honey-dew melons, casaba melons, osage melons, asparagus, rhubarb, peanuts and other things that no doubt do not come to mind at the moment.

In our orchard plantation we have, coming into full bearing next summer, an abundance of strawberries, a light crop of raspberries, blackberries, dewberries, gooseberries and currants. We should have the first few apples next year from the Jonathan and Delicious varieties which we set when we bought the grounds, and the first few grapes from one hundred Concord vines. This year we have a pretty good yield from the twenty grape vines set out immediately on securing the land three years ago. This spring we added thirty fine cherry trees (cherries do exceptionally well here) to the orchard and a few peach, plum and pear trees. Time goes quickly and trees, cared for as ours are, grow rapidly and bear abundantly. Before we realize it, our Headquarters estate will be a bower of bloom from April to September, and will furnish in great variety and abundance what the human being needs for perfect body building.

### Permanent Values

An old saying with those interested in property values is that "The value of a place is determined by the number of people who pass it." In a desert there is nobody, and the land is worth absolutely nothing. At the heart of a great city, property reaches its highest price. One of the things which gives substantial value to our Wheaton property is the rapidly growing population of that great aggregation of humanity known as Chicago. Statistics recently issued by the municipal librarian are to the effect that, during the past seven years, the city's population has increased by 1,040,250! In other words it has gained in population in seven years more than all the people who live in any city in the United States, except

the four largest. This enormous growth is compelled to overflow into the surrounding country, and that explains why towns like Wheaton, and others within commuting distance of Chicago, are growing with such rapidity. It will be only a few years more when there is nothing left to be subdivided within the commuting district, but the population will, of course, continue, and values will naturally steadily increase as the years pass. We are fortunate in having secured all the space we needed when it was cheap and easy to get.

### Law of Abundance

When some schools of philosophy talk about "the law of abundance," they tell you to put yourself in the right mental attitude and abundance will seek you. Our "abundance" rule takes a different form at Headquarters. We plant abundantly and expect to harvest accordingly. Just now (this is written July 5), with a fine crop of peas which will be coming on in successive installments over a considerable period of time, we are selling the surplus at the very satisfactory wholesale price of 12½¢ a pound. That means a neat sum for the fund that takes care of the grounds improvements.

### Reducing

Some of our members may be interested in reducing weight, but it is reduction of the number of blank pledge forms that is of special interest in this department of the MESSENGER. The sum for which we need pledges was lowered only \$184 last month. This is something like the fat lady in the side show losing an ounce! Less than \$200 on \$18,000 is pretty slow, but such things generally do move very irregularly.

We shall, no doubt, have a speeding up sooner or later; and, of course, the happy day must finally come when the last dollar needed has been pledged. We have been



so unavoidably busy with other insistent things—the Convention, the Summer School, etc.—that no special attention could be given this very important matter of clearing off our remaining obligations.

The more cheerful side of the picture is that the payments on the pledges already made have been coming in steadily and as fast as the money arrives the bonds are redeemed. Meantime we are redeeming interest on the unredeemed bonds, of course, and that must continue until all the bonds have been cancelled by payment.

### 100 Per Cent

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

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

### From the Window

There is a pleasant scene from the office window, as these lines for the Bulletin are being written. The expanse of lawn stretches away to the tall old trees that line Main Street, and over the dense green sward a man walks behind, guiding the power mower which accomplishes more than five men with ordinary lawn mowers could do, and he does it in perfect comfort. At the left and north, the grove, transformed in three years from closely shorn trunks into real trees with luxuriant branches swaying in the breeze above its cool green carpet. From beyond the grove comes the merry song of the Fordson, driven across the field by Mr. Gill, with an uncanny precision that enables him to properly cultivate two rows at one trip across, moving at a speed that no horse could endure and making it possible to cultivate the entire place in little more than a day. No fuss, no strain,

everybody serene and comfortable. Machines do not get tired.

### Are You in Order?

Have you been thoughtful enough to protect the Society in the matter of your Building Fund pledge, or do you still owe a balance that would never be paid if you should pass on? Would your executors, or relatives pay the balance unless you have made it a part of your will? They should have your written authority so that in such an emergency they know what to do—a clause in your will if you have one, and at least written instructions to your heirs if you have no will.

### Gifts

Mrs. Josephine Hall presented us with \$3.00 to buy a rose bush for the grounds. This will be the beginning of the rose garden we are planning to put in on the south, just beyond the library.

## An Appeal

The California "Anti-Rodeo Association," with Headquarters at 2360 Ellsworth St., Berkeley, Calif., issues a ringing nation-wide appeal in behalf of tortured animals, whose frantic efforts to escape such devices as cutting ropes tied around their loins, etc., provide the bucking and bellowing which furnishes amusement for the populace at the well advertised Rodeos annually held in the West, Middle-West and lately in the East.

"There is a dark side of pain," reads their appeal, "to this barbarous form of amusement. No Rodeo is without its accidents, and it is part of Rodeo routine to inflict deliberate suffering on helpless animals in order to provide the element of danger. A horse with a burning arc of pain around its loins, a moaning wild cow, terrified and with its foreleg tied to its neck, being dragged by a rope from the horn of a 'Vaquero's' saddle to be milked amid deafening din. These are some of the amusements." Shall we condemn the traditional cruelties of bull-fighting in Spain and countenance these atavistic exhibitions, Nero-nic in their scope, to which our children are brought to be hardened by the pernicious influence of cruelty made commonplace?

This is a direct challenge to all, and especially Theosophists, to help abolish needless cruelty and commercialized barbarism.

## A Thinking Machine

A professor at the Massachusetts Institute of Technology has announced that he has at last perfected a "Mechanical Mind" which solves problems in higher mathematics which have proved too hard for most engineers. Machines which add, subtract, multiply or divide are common enough, but when it comes to engineering, that is something else, for here graphs and curves begin to enter into the reckoning.

## Form of Bequest

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

Mrs. Maude Lambart-Taylor would like to hear from two students wishing to study Theosophy, especially the Secret Doctrine. She has two rooms to rent in her beautifully situated home in the Catskills. Invalids, convalescents and those seeking quiet and rest would find her home unique and desirable. Particularly suited for students. Terms moderate. Address Mrs. Maude Lambart-Taylor, Box 274, Wood Stock, Ulster Co., N. Y.



# THE Purchasing Service Bureau

Health Food Centre  
"LIVE COOPERATIVELY"

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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.

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## Transition.

We are in a transition period with the Purchasing Service Bureau, just at the end of the infancy stage of getting established as a distributing agency and at the beginning of the producing period. Therefore, for a time we shall "carry on" just as in the past, supplying everything in the pure food line that we have been furnishing while slowly getting our equipment assembled and gradually adding the manufacture of one thing after another. In this interesting process, the Headquarters staff will play the drama of "A Trial on the Dog!" In other words, our dining room will be our experimental laboratory and we shall practice on ourselves. Of course, Mr. Watson has handed us all his many recipes and formulas, and they are so explicit that we can exactly reproduce them; but we shall not be satisfied with staying where we begin. We shall do some originating on our own account, and even be audacious enough to attempt improvements on whatever we begin with.

One of the excellent things about the Theosophical Society is, that every member feels that he must put whatever talent he has at the service of the Society. We have among our members, various kinds of experts. Some of them are artful cooks, and others are clever chemists. Headquarters will feel quite at liberty to draw on them for help and utilize their skill and knowledge in the good work of gradually building up a perfect pure food production plant. Thus, in several respects we shall have a very distinct advantage over the commercial factories, one of them being that we shall produce the raw products on our own grounds.

That one advantage is enough to raise our enterprise into a distinctly higher class.

Everybody who has even a passing knowledge of the art of producing vegetables and grains, is aware that the difference between a carrot or an ear of corn, grown under right or wrong conditions, is as the difference between day and night. The difference in the case of wheat or corn or buckwheat is not so pronounced as with fruits and vegetables, but it is nevertheless distinct and important. Only when soils are right, can their products be of the best grade.

The commercial food factories that buy the raw material through the commission dealers are at a great disadvantage, for they must do the best they can with what is to be found in the market. When one grows field or garden produce on soil that is right for their best development, gives them the conditions for rapid, *unchecked* growth, and sees to it that both the sowing and the harvesting are at exactly the right time, the ultimate result is food of the very highest value.

In other ways also we shall have a better opportunity to produce the highest grade of pure food. Manufacturing on a very small scale, with all the work in the hands of our own people, we shall be able to preserve that subtle thing known as "home made." It is the indefinable difference between a home dinner and a restaurant dinner.

One of the really remarkable things about the Purchasing Service Bureau is that, with only a small number of our Lodges active in the matter, it is nevertheless doing pretty well. When we add production to distribution, we shall be doing very well; and when we get *all* our Lodges to fully understand the importance of the matter, as we shall in time, this department of our Headquarters activities will begin to really flourish.

## News Items

From Rev. Parks Cadman, Chairman of the China Famine Relief, comes word of the serious famine in China and that in Shantung and neighboring territory parents are selling their children from \$2.00 upward to procure money for food. The Committee is trying to raise ten million dollars within ten weeks. Their slogan is, "He giveth twice who giveth

quickly." Those wishing to help please send their contributions to National Campaign Committee, China Famine Relief, 419 Fourth Ave., New York City.

After a series of lectures on "The Teachings of the Mahatmas" in San Francisco, Berkeley and Oakland by Professor Ernest Wood, he and his wife sailed for Sydney. A number of the Pacific Lodge members bade them Godspeed.



**Poland**

The work of the order in Poland includes a group of members under Doctor H. Pawlowska who are interested in modern methods of healing—Abrams treatment, colour treatment, psychological treatment, magnetic healing. Patients, both theosophical and non-theosophical members, are treated by Dr. Pawlowska, and close cooperation between the Healing League and the Back-to-Nature Department has been set up.

**Budapest, Hungary**

The chief activities of the Round Table are being carried on at Budapest. They have sent us a fine photograph of their group and many encouraging and interesting reports of their activities. They have started a lecture class, and in spite of financial handicaps and post-war reactions are continuing their excellent work. We offer our congratulations and best wishes for success.

## Purchase Service Bureau Advertisement

**WANTED:**

Have you started the Purchasing Service Bureau five dollar monthly order habit? Others have. **WE NEED** more enthusiastic Theosophists to put our P. S. B. over the top!!! **SEND THEM IN!!!!**

**ARE YOU A CHOOSER**

**or do you eat any kind of food?**

*"He that is choice of his food will be choice of his company and choice of his actions."*—R. M.

A well-balanced diet is the important thing rather than a slim one. However, one should be guided by the thought of how little one can eat to keep the body well nourished but not over-taxed.

Cram down a lot of useless food and nature gives you a waist basket.—Veg. & Fruit.

## MONTHLY MODEL MENU

Vegetarian DeLuxe Dinner

Protose Croquettes—Savita Gravy

Buttered Beet Greens

Lettuce and Tomato Salad with

Olive Oil Dressing

Corn Gems      Clover Blossom Honey

Deglet Noor Dates

## CAN A HUMAN BEING LIVE ON DENATURED AIR?

Not any more than he can live on denatured food. Denatured foods are a menace to health. By "denatured" we mean products from which the vitamins, mineral salts, and other vital elements have been lost through commercial processing.

Dr. Kritzer writes:

"But unscrupulous commercialism does not stop with adulteration of dried fruits, but poisons also our very staff of life; for practically all the grains are given thorough sulphur treatment before or soon after they are stored in the granaries.

The same is true of white sugar which is sulphur bleached."

**Health Rule:**

Eat no adulterated foods and keep your meals well-balanced. Order pure unadulterated foods from The Purchasing Service Bureau, Wheaton, Illinois.

*"There is no wiser investment than in good food."*—Rose Millen.



## Letters About Lectures

### Proficiency The Point

By E. Norman Pearson

The problem of placing Theosophy before the public, through the medium of lectures, is, I believe, one of the most important which confronts us at the present time, and I am of the opinion that Mr. Kunz and Mr. Hampton have performed a great service by bringing this matter so sharply before the members in their frank, though diverging, manners.

I find myself in complete agreement with the former gentleman when he states that there are too many lecturers in the field at the present time. I heartily endorse Mr. Hampton's affirmation that there are not enough. The discerning reader will understand the meaning of this apparent anomaly! The trouble, I am persuaded, is one of proficiency and efficiency.

And the remedy?

Without question, our nine thousand members could suggest an equal number of solutions, each containing merit. It is my suggestion that a commission be appointed, by our National President, with a financial appropriation sufficient to ensure a thorough survey, which shall make a complete study of the situation—requirements, methods, possibilities—gathering their information from all possible sources both inside and outside the society, to elaborate and to present to the Society, for its consideration, a definite national policy adapted to the requirements of our work.

A careful study by such a commission would, I believe, result in the possibility of establishing a definite system in our public work, with a consequent increase in efficiency which can hardly be over-estimated.

### Limit The Lecturers

By C. V. Hickling

Permit me to add a suggestion in regard to the National Lectures. My experience here is that usually the membership cannot finance a lecture very expensively. Twenty dollars per night for a hall and \$50.00 for advertising is the maximum we can spend for not more than two lecturers. If there are more lecturers the amount spent on each is reduced. I have found that a *well advertised* lecture will bring out 200 to 300 for the first lecture, and the audience increases or decreases, depending on the personality of the speaker.

Too, during a term of a year the audiences for all the lectures are practically the same personnel; during several years the faces will change some. With this in mind it is safe to say that all the lecturers during a year reach only the same people. It would seem therefore that some method should be used to reach more people with the same amount of expenditure of money.

During late years our new membership has

come to us as a result of a good series of talks by a National Lecturer, followed by hard work in class work.

Therefore I would suggest that the lecturers be limited to the really qualified ones, preceded by a good advertising man, one who knows his business, that each Lodge be given one series of lectures each year, as early in the fall as possible, and these should be followed by class work, either by a competent local teacher, or a follow up one under supervision of Headquarters. If finances permit, and the item should be included in Lodge Budgets, there should be weekly ads on the Church Page of the Saturday editions of local papers to cost from \$1.50 to \$2.50 per week as circumstances permit.

### Raise The Dues

By A. B. Grossman

May I, in view of the discussion started by Mr. Kuntz and continued by Rev. Charles Hampton, but without presuming to inject my personal opinion on the subject in general which, after all, is a matter for final adjustment between the lecturer and the Board of Directors of the Section, just say a few things from the Lodge officers standpoint.

First: "An advance agent preceding each lecturer."

Would this not greatly add to the heavy financial burdens of the large Lodges and make it almost impossible for the small ones to entertain lecturers and advance agents? Small audiences, barring adverse weather conditions, are invariably the result of ineffective advertising, for few Lodges there are lucky enough to have on its roster an efficient advertising agent. To remedy this fatal defect, I would suggest that each lecturer draw up during vacation time, as soon as his or her new lectures are composed, a resumé of the same for advertising purposes and forward it to Headquarters at Wheaton, where a capable newspaper man or woman should be employed for one month or so to put these articles in proper form for newspaper publication and from where copy of these articles should be sent to every Lodge. The uniformity and the clever make-up of these local notices and ads would wield a great influence in localities in which they would be published and just as we feel that uniform meditations bring about more definite results than haphazard ones, so will uniform newspaper work attract more attention and result in larger audiences greeting the lecturers.

Second: "Should public lectures be made to pay for themselves?"

I do not think that they ever will, for collections are notoriously small, consisting chiefly of dimes and quarters and very rarely of any coin above a half dollar. Only once, out in Montana, when I passed around the



collection plate and put my own dollar in first were there a few dollars dropped into the plate. One man, not a Theosophist, said to me: "I got your suggestion and so I too will put a dollar in." This law of suggestion should, I think, be practiced by our Lodges more generally than it is.

Third: "Certainly no lecturer should ever be sent out of a city penniless." Their financial lot has so far been a pitiful one, a veritable blot on the Theosophical Society escutcheon. To work a whole year and then to find oneself, so to say, "in the soup," to the extent of \$500, is something we must not tolerate in the future. Where then lies the remedy for this? In my humble opinion it is up to the Lodges to take care of hall, advertising and hotel expenses of the lecturer and to pay out of collection—proceeds, or otherwise—his fare

and Pullman accommodation (lecturers travel mostly at night time) to his next lecture town, but it is up to the Board of Directors to provide funds for the payment of an adequate salary to these lecturers, for as the Christ said, "the laborer is worthy of his hire."

But where is the Board going to get the money to enable it to do all this? My answer is: Raise the annual per capita dues of Lodge members to \$5 (and proportionately those of national members). This would impose on each member an additional outlay of about a half a penny a day. Is there any member who would begrudge this insignificant sacrifice to pull out of the mire a situation that casts such a reflection on the whole American Theosophical Society? I think not.

## What Lodges Are Doing

### London, England

Blavatsky Lodge has completed a successful session dealing with the "Fellowship of Faith," the lectures in this connection attracting many non-Theosophists. The session ended with a social and dramatic entertainment. Mr. John Winter and his brother are to be congratulated for the splendid lighting effects achieved for the production of "St. Simeon Stylites."

Under the auspices of Orpheus Lodge, Ibsen's centenary was celebrated at headquarters of the English Section from Mar. 20 to 23. Mrs. Bailey opened the series of lectures with a Peer Gynt evening, at which Grieg's compositions were rendered.

### Seville, Spain

Members of this lodge are jubilant over the increasing number of theosophical books which are being translated into Spanish. Spain is the leading Latin nation in this regard, and supplies most of the Latin-American countries with translations of the best theosophical books. This lodge reports a slight increase in membership and relays the information that the intensive drive being carried on to enlarge and improve their official organ *El Loto Blanco* (White Lotus) is already bearing fruit. This magazine, the official organ for the Spanish Section, is already one of the best published in Spanish, and if the contemplated improvements are carried out, will be one of the best theosophical magazines in the world.

### Ireland

Cork Lodge had the pleasure of welcoming Major C. F. J. Galloway, B. Sc., F. R. G. S., on his first visit to the south of Ireland last December. He gave two lectures, which were enjoyed thoroughly. The one public lecture that he gave on "Other Worlds Than Ours"

was very well attended and brought forth many enthusiastic expressions of appreciation.

### Sao Paulo, Brazil

A new lodge has been born at Sao Paulo and has been appropriately named "Veritas." Señor Henrique Macedo has been elected President, Señor Bertho Conde, Vice-President, and Señor Gilberto Vidigal, Secretary. We send our wishes for a long and fruitful career in the dissemination of the Ancient Wisdom.

### Auckland, New Zealand

The March-April number of *Theosophy in New Zealand* is filled with interesting news of their many activities. Many splendid lectures are announced by the different lodges, among which, of special interest are the lectures of Mr. Gamble for Hastings Lodge, "Krishnaji in Relation to the Present Age"; of Miss E. Gleave, "Mars and Its Inhabitants"; and of Mrs. S. A. Shorter, "Christ Throughout the Ages," both for Gisborne Lodge.

### Oruro, Bolivia

A new lodge and a new study group were recently formed in this city. The lodge's name is "Alcyone" and it is affiliated with the Argentine Section, which now has two lodges of the same name.

### San Juan, Porto Rico

*The Theosophical Herald*, official organ of this section, has arrived and it is excellently edited and tastefully designed.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.—From the Voice of The Silence.



## Books Donated to the Library

From Mrs. Julia Hoffman, Glen Ellyn, Ill.:

*The Poems of William Cowper, Esq.*  
*Notes of a War Correspondent*, by Richard Harding Davis.

*My Home in the Field of Honour*, by Frances Wilson Huard.

*The Rough Road*, by William J. Locke.  
*The Blue Island*, by Pardoe Woodman and Estelle Stead.

*Crittenden*, by John Fox, Jr.

*Tommy and Grizel*, by J. M. Barrie.

*Lucile*, by Meredith.

*The Woman Citizen's Library*, (11 volumes), by Jesse Macy.

*Christine*, by Alice Cholmondeley.

*Lorna Doone*, by Blackmore.

*Little Shepherd of Kingdom Come*, by John Fox, Jr.

*Tribby*, by D. V. Mavrier.

*A Hilltop on the Marne*, by Mildred Aldrich.

*Writings of Fenelon*, by A Lady.

*A Soldier of France to His Mother*, by Theodore Stanton.

*Twenty Thousand Leagues Under the Sea*, by Jules Verne.

*"Posson Jone" and Pere Raphael*, by George W. Cable.

*Spiritual Reconstruction*.

*The Man From the Moon*, by P. Q.

*Karadac Count of Gersy*, by K. and Hesketh Prichard.

*The Little Minister*, by J. M. Barrie.

*Macbeth*, by William Shakespeare.

*A Mountain Europa*, by John Fox, Jr.

*Dr. Lavendar's People*, by Margaret Deland.

*Vera the Medium, Miss Civilization*, by Richard Harding Davis.

*The Little White Bird*, by J. M. Barrie.

*Atlantis*, by Gerhart Hauptmann.

*Real Soldiers of Fortune*, by Richard Harding Davis.

From Mrs. Ada Knight Terrell, Fayette, Iowa:

*Tartuffe*, (in French), by Moliere.

*Les Caracteres*, by La Bruyere.

*Pages Francaises*, by Georges Clemenceau.

*Le Pere Goriot*, by Honore Balzac.

*International Short Stories*, (Vol. III) (French).

*Elementary French Grammar*, by Kenneth McKenzie & Arthur Hamilton.

*Brief French Course*, by Antoine Muzzarelli.

*The Mastery of French*, by C. P. Fougerey.

*Premiere Annee De Francais*, by Arthur Gibbon Bovee.

*Le Question d'Argent*, by Alexandre Dumas.

*Polyeucte*, by Pierre Corneille.

*Literature Francaise*, by Firmin Roz.

*Les Miserables*, (in French), by Victor Hugo.

*Le Tour De La France*, by G. Bruno.

*Maria Stuart*, by Schiller.

*A Trip to Latin America*, by Ventura Fuentes.

*First Year in German*, by Keller.

*Theistic Monthly*, (November and December, 1926).

*How to Think in Spanish*, by Charles F. Kroeh.

*Germany's Greatest King*, by Karl Jastrow.

*That Man Heine*, by Lewis Browne.

*The Elements of Spanish*, by J. Warshaw.

*A Short History of Women*, by John Langdon-Davies.

*The American Caravan*.

Miss Idah Gee Schifflin, Chicago, Ill.:

*George Eliot's Works*, (8 volumes).

*Rudyard Kipling's Works*, (14 volumes).

*Famous Composers*, (2 volumes), by Nathan H. Dole.

*Life of Charlotte Bronte*, by E. C. Gaskell.

*International Education Series*, by James L. Hughes.

*The Weavers*, by Gilbert Parker.

*Essays and Addresses*, by Henry Drummond.

*Plant Relations*, by John M. Coulter.

*Reliques of Ancient Poetry*, by Thomas Percy.

*Plant Life*, by Charles R. Barnes.

*Plays, Poems and Essays*, (4 volumes), (German), by Theodore Koerner.

*Introduction to the Study of Society*, by Small & Vincent.

*Lorna Doone*, by R. D. Blackmore.

*Poems*, by Elizabeth Barrett Browning.

*Collected Works in Six Volumes*, (German), by L. Uhland.

*An Unsosial Socialist*, by George Barnard Shaw.

*The Innocents Abroad*, by Mark Twain.

*Little Journeys*, (3 volumes), by Elbert Hubbard.

*Conquest of Mexico*, (3 volumes), by William H. Prescott.

From Mr. Albert de Pina, Ft. Leavenworth, Kan.:

*Select Works of Plotinus*, edited by G. R. S. Mead.

*Something About Eve*, by James Branch Cabell.

*Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*.

*From Adam's Peak to Elephantia*, by Edward Carpenter.

Mr. C. E. Richardson, Chicago, Ill.:

*Character Building*, by Ernest Wood.

Mrs. Ben-Allen Samuel, Hinsdale, Ill.:

*The Silken East*, by V. C. Scott O'Connor.

*Holland*, by Nico Jungman.

Mrs. H. A. Andres, Sycamore, Ill.:

*Textbook of Theosophy*, by C. W. Leadbeater.

*Initiation the Perfecting of Man*, by Annie Besant.

*Elementary Theosophy*, by L. W. Rogers.

*Popular Fairy Tales*, by the Brothers Grimm.

Miss Janet W. Allen, Arlington Heights, Mass.:

*The Intuition of the Will*, by Ernest Wood.

*The Apostolic Gnosis*, (2 volumes) by Thomas Simcox Lea.

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Shun praise, O devotee; praise leads to self-delusion. Thy body is not Self, thy Self is in itself without a body, and either praise or blame affects it not.—From the Voice of the Silence.





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

*The Travel Diary of a Philosopher*, by Count Herman Keyserling. Published by Harcourt Brace & Co., New York. Price, cloth, \$10.00, through The Theosophical Press, Wheaton, Ill.

Although two volumes of commentary on countries and places may seem formidable reading, yet Count Keyserling has packed a wealth of interesting material into his *Diary*. Avowedly a philosopher, a man for whom the most important thing is "meaning," his round-the-world tour of 1911-1912 is an international biography of nations. He reaches his apex in his chapter on Benares, India. Even the most ardent of Hindu devotees could not have perceived with greater clarity the inner significance of the "Sacred City." His chapter on the Himalayas is almost lyrical with the author's ecstasy at the grandeur of that range. Perhaps of greatest interest to the Theosophist in his account of his visit to Adyar in 1912. He writes quite candidly of Dr. Annie Besant and Rev. C. W. Leadbeater and his judgment was undoubtedly quite accurate for that period. However, much has changed since. What he saw projected as theory has since metamorphosed into practice. He evinces a close understanding of the methods by which the two great Theosophical leaders attained, and his comments are worthy, at least, of attention.—A. E. Deaderick.

*A Short History of Women*, by John Langdon Davies. Published by The Viking Press, New York. Price, cloth, \$3.00, through The Theosophical Press, Wheaton, Ill.

Beginning with an irreducible minimum, the author sketches in a masterly way the biological basis of sex and with this background traces the history of women through the periods of primitive society and the more favorable cults of fertility of the early civilizations. In no uncertain terms he lays the blame for the intermediate period of degradation during the Middle Ages at the door of the Christian Church, whose dogmatic attitude was founded on a primitive view of the Jews which categorized women as "unclean" because of the biological phenomena of periodicity and child-birth; on a literal interpretation of the Biblical account of creation and the fall of man, and on the perhaps spurious pronouncements ascribed to Saint Paul concerning women and marriage. His "Epilogue" is a forward-looking supposition as to what the future may bring forth, especially with reference to the solution of the problem between the sexes. The opposition to the free teaching of "birth control" is, in his opinion, the last and "bitterest battle" waged by man to keep women in subjection. It is to be regretted

that the author has no theosophical understanding to add to his biological and historical erudition as a background where the former may be viewed in their proper perspectives. Consequently, his work is valuable chiefly from the form side. Nevertheless, the book is absorbing and thought-provoking, and the fullness of his style and scholarship makes the work well worth reading, both from the historical and literary standpoint.—Emogene S. Simons.

*The Doctor Looks at Love and Life*, by Joseph Collins. Published by Doran & Co., New York. Price, cloth, \$3.00, through The Theosophical Press.

In this age of "frenzied" psychology (both meanings), when the Behaviorists denominate the Freudians as Voodooists; and the latter term the former anything but "psychologists," it is with a sense of great relief that one turns to the marvelously sane, penetrating and profound work of a recognized physician and neurologist. His chapter on marriage alone is a section of life under a "psychic microscope," his treatment of that question that usually elicits such epithets as "pornographic"—the question of "Urnings" alone is worth the price of the book. And his psychoanalysis of Freud, out-Freuds the author of the Oedipus Complex! Holding to no particular system of psychology, Collins analyzes each and every system with the accuracy of an X-Ray. As for the style—the book is as cool as mountain breezes.—Albert de Pina.

*The Faith That Overcomes the World*, by The Rev. Van Rensselaer Gibson. Published by The Macmillan Co., New York. Price, cloth, \$1.00, through The Theosophical Press, Wheaton, Ill.

Here is a little book which will fill a need, often felt by Theosophists who have friends of the orthodox creeds whose inherited prejudices would melt under the reading of a new thought work written by one of their own congregation. The Reverend Gibson is a lecturer and director of the Episcopal Progressive Thought Movement, and formerly the rector of the Pittsford and Yonkers parishes in New York state.

His book is helpful, inspirational, and very direct in its pointing the way to the "conquest of fear, ignorance, failure, sin, sickness and death" by his preferred method, that of "the faith which overcomes maya." It is not a dynamic book; it is rather a re-statement, in brief, direct terminology, of New Thought ways to peace and poise.



A Theosophist would not find the book adequate, for himself, of course; but he would find it eminently satisfactory as an opening wedge for any member of an orthodox congregation who was inwardly hungry for release to wider thinking but was hedged about by olden inhibitions.

The Theosophist could take issue with the author on many points; but he would not, recognizing the field for the book and the real need for it in its field. He would prefer to browse through the little book, sighting those passages which have the familiar ring that shows where the writer has contacted the Ancient Wisdom.

"The Divine and Omniscient Knower within you knows absolutely what you have need of for your spiritual and physical nourishment or for the correction of any defect or ailment," sounds truly to us; but, aside from a few mantrams and meditation passages from the Hebrew Scriptures, there is no information given as to how to develop or put on new powers, how to increase the domain of this Knower in everyday life.

There is no recognition of sin as a phase of contest in evolution. There is no treatment of the duality of the lower planes as a mayavic manifestation of the real unity above; but there is a presentation of yoga as the solution of freedom from sin.

The chapter on "Overcoming Sickness" will be a real revelation to the orthodox church-folk, though to those conversant with the Ancient Wisdom it seems a bit primary in its treatment of the problems.—Letitia Villeré.

*The Initiate in the New World, by His Pupil. Published by E. P. Dutton & Co., New York City. Price, cloth, \$2.50, through The Theosophical Press, Wheaton, Ill.*

*The Initiate in the New World* is a book full of suggestions by a master mind, on some of the foremost social questions of this epoch. It could easily be dangerous for those who jump at conclusions, but furnishes food for deep thought to all those who exercise their minds, and many helpful ideas to those who wish to tread the "Path of Occultism."

The chapters on "Morality and Supermorality," and "Questions on Marriage" might per-

haps prove shocking to the orthodox, while the one on "Theosophists" furnishes some interesting sidelights which those who are members of the Theosophical Society will do well to study. In the chapter on "Morality and Supermorality" we read: "Tonight I am going to speak to you of practically the greatest obstacle to occult wisdom. . . That obstacle is 'conventionality,' in whatever form it may take."

One of the pupils, speaking on Theosophists, says: "Deaf people cannot hear loud noises—but they can often hear soft whispers." Asked for an explanation he says: "Our theosophical friends are deaf because, although they can hear the soft whispers from the astral plane, they cannot hear the loud voice of reason."

Speaking of marriage, the Master says that: "It brings bondage to fools and spiritual progress to wise men; it is a playground with many dangers for children and a school for the enlightened. . ."

The book is printed in large type and easy style, and a singular romance is interwoven with the teachings, which makes it very interesting.—Anna Lee Gill.

*The Scale of Perfection, by Walter Hilton. Published by John M. Watkins, London, England. Price, cloth, \$2.50, through The Theosophical Press.*

This book contains a very illuminating introduction by Evelyn Underhill, which prepares the reader for what is to come. *The Scale of Perfection* consists of the instructions written in fourteenth century English by a mystic of that epoch for the instruction and guidance of his "Ghostly Sister," towards the spiritual life. The theosophical reader will at once be struck by the similarity between the hints given by this old tome and those given by our present day leaders. The quaint diction used has its disadvantages as well as its advantages—the former because of the mental effort necessary for the translation of the archaic terms into modern English, the latter because this mental effort teaches a concentration which is invaluable. The book is printed in large readable type and well worth recommending.—John Constable.

## Reviews in Brief

*All Books through the Theosophical Press*

By ALBERT R. DE PINA

Who but the poet can render in words the essence of things? Who could surpass, without being a poet, Shelley's "Life like a dome of many-coloured glass, stains the white radiance of Eternity"? Poetry, great poetry, has the rhythm of life! And in *The Winged Horse, by Joseph Auslander and Frank E. Hill, Doubleday Page & Co., Garden City, New York. \$3.50, cloth, the history of great poetry unfolds like a radiant vision. Auslander is*

well known for his virtuosity, but in this book he has surpassed himself. Both writers have achieved a labor of love, and a great service to all lovers of poetry in condensing into one volume the masterpieces of all ages. The book is written with great charm of style.

*"Caesar," by Thaddeus, published by Brentano's, Inc., New York. Price, cloth, \$5.00, is a gorgeous book bound in royal purple cloth.*



The author, with a satire as unerring as the spear of the avenging angel, transfixes one by one those historical characters which constituted the grandeur (?) that was Rome. It has caused much controversy—many critics resenting the appalling pictures presented of such figures as Caesar, Pompey, and that irrepressible orator, Cicero, not to speak of Mark Anthony, whom the writer pulverizes in an apogee of corrosive vituperation. A splendid biography, quite in keeping with the epoch it describes. One may not agree with his conclusions regarding Caesar's military genius or rather lack of it, but one must acknowledge that his study of Roman politics is masterly.

## Personal Factor in Medicine

Dr. J. Kenelm Reid, in Practitioner (Lond.), February, 1928, says that definite and long-continued thought of a bodily change tends to set in motion such unconscious vital machinery as can realize that change objectively and organically. On this basis the author discusses the theory of intermediate, directive, mento-organic association and its application to the physician's work.

It has often been pointed out that medical science has to do, not only with the mechanism of the body, but with the life in it; yet it does not seem to have occurred to many that, if this is so, there must be some other possible principle of treatment of the body besides a mechanical one.

In this paper the author gives reasons for supposing that the "life" principle of treatment is identical with that of the radiation of psychic influence, and he expresses the belief that, if the principle is respected during the development of medical technic, the results will improve. The best physical system of treatment for a physician is that one that makes the best psychic link between him and his patients; and it is certain that excellent results of an organic and objective nature can occur from the use of such a system, even though the mechanical value appears to be nil.

GEO. B. LUKE, M. D.

While at the "Temple of Warriors," at Chichan-Itza, the stupendous Maya ruins in Mexico, President John C. Merriam, of the Carnegie Institution, watched with amazement the emergence from the filth that had hidden it for centuries of the most artistic of Maya relics—an elaborate disk containing several hundred pieces of turquoise, which formed a mosaic; in another part of Mexico, Oaxaca, archeologists were examining with trepidation human bones of gigantic proportions, unearthed from a sea of lava! Further excavations have brought to light indications of a civilization that has been entombed for more than sixty centuries, thus antedating the pyramids. If excavations are successful, and this city is found beneath the lava sea, it will be the most ancient city known in the world.

## Funds

### PUBLICITY.

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

June 15, 1928, to July 15, 1928.

Mrs. Julia P. Nold.....	\$ 3.50
Mrs. Sarah A. Fogg.....	1.00
South Shore Lodge.....	3.00
Mrs. H. Kay Campbell.....	15.00
Richard C. Fuller.....	1.00
Miss Julia Hill.....	.26
Wallace Lodge.....	5.00
Atlanta Lodge.....	1.10
Pacific Lodge.....	1.80
Seattle Lodge.....	3.00
L. W. Leatherman.....	1.00
Glendive Lodge.....	2.50
Richard C. Fuller.....	2.75
Mrs. Pearl Wilson.....	2.00
Merle Perry.....	1.00
Stockton Lodge.....	1.50

\$ 45.41

### PUBLIC LIBRARY.

From June 15, 1928, to July 15, 1928.

Mrs. H. Kay Campbell.....	\$ 50.00
Mrs. Leila E. Jones.....	1,000.00
L. W. Leatherman.....	1.00

1,051.00

### TREE FUND.

From June 15, 1928, to July 15, 1928.

L. S. Ketcham.....	\$ 3.00
Mrs. Louisa B. Tarot.....	2.00
Headquarters Workers.....	6.40

11.40

## 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.

Mrs. Helen J. Burton, Genesee Lodge, Rochester, N. Y.

Mrs. Alice M. Cree, Jacksonville (Florida) Lodge.

Miss Mathilda Embertson, Crookston (Minnesota) Lodge.

Mrs. Janet O. May, Puyallup (Washington) Lodge.

James E. Merritt, Akbar Lodge, Chicago, Ill.  
Miss Flora Raymond, Washington (D. C.) Lodge.

Mr. Anders Jonassen, Rockford-Harmonic Lodge.

Mr. Nils Quist, Oakland Lodge.

## International Correspondence League

American correspondents are wanted to write to people in all parts of the world. This is a splendid opportunity to promote World Peace and spread good-will among the nations. Those who are interested may send their names and addresses, with 10 cents in stamps, to the American Secretary, Mrs. Sara Frisbie, 2235 Oregon St., Berkeley, Calif., stating languages in which they can correspond and subjects in which they are interested.



# Standard Theosophical Books

Plato says: "A house with a library has a soul in it."

Here is a list of our best theosophical books at very moderate prices. Add some of them to your collection.

## ALCHEMY AND THE SECRET DOCTRINE HORNE

An invaluable aid to both laymen and students of the Secret Doctrine. \$3.00

## ANCIENT WISDOM, THE BESANT

An epitome of theosophical teachings. An excellent student's book from the elementary upward. \$2.00

## ARCHITECTURE AND DEMOCRACY BRAGDON

Contains interesting side lights on the Fourth Dimension. \$2.00

## ASTRAL BODY, THE POWELL

Studies in detail of the feelings, passions, desires and emotions of the body in which we are active while the physical body is asleep. \$3.00

## BROTHERHOOD OF ANGELS AND OF MEN HODSON

The clairvoyant author opens up a new and fascinating world. \$1.50

## BROTHER OF THE THIRD DEGREE GARVER

An occult novel, interesting and instructive. \$2.50

## BUILDING OF THE COSMOS BESANT

Four lectures on Sound, Fire, Yoga, Symbolism. \$1.25

## CHAKRAS, THE LEADBEATER

A description of the seven chakras of force-centers in the human body as seen by clairvoyant vision. Twenty illustrations, 10 in colors. \$6.00

## CHANGING WORLD, THE BESANT

Fifteen remarkable lectures on the impending changes in civilization. \$2.25

## CHRISTIAN CREED, THE LEADBEATER

Deals with the three great creeds, tracing them back to their original sources and showing their inner meanings. \$2.50

## CLAIRVOYANCE LEADBEATER

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