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DR W A ROBERTSON

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OFFICIAL ORGAN OF THE AMERICAN  
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No. 5

## Annie Besant

### A Tribute on the Anniversary of Her Birthday

RT. REV. IRVING S. COOPER

WHEN IN THIS WORLD of nearly seven-  
teen hundred millions of people a  
human being rises to recognition,  
unusual ability is indicated. But when  
that recognition on the part of thousands  
scattered throughout the world deepens to  
reverence and passionate loyalty, when the  
destinies of an Empire in a distant land of  
three hundred millions are swayed by that  
human being, we realize that here is a soul  
of immense power and rare insight.

Such is Dr. Annie Besant, whose seventy-  
sixth birthday occurred on October first.

Venerable, rich in experience, self-sac-  
rificing to a marvellous degree, she is wor-  
thy of our highest honor. The storms  
aroused by many a battle against wrong  
have beaten upon her and the years have  
crowned her head with white and traced  
upon her face the lines of thought and  
care, yet she labors on unresting, seeking  
to bring peace and happiness to a world  
she loves.

Those who have known her even for  
years continue to speak of her astounding  
capacity for work. From an early hour  
before the dawn until long after others have  
retired she directs her energies tirelessly to  
beneficent work.

Her personal correspondence is enor-  
mous, but some way she finds time to send  
out most of the replies in her own hand-  
writing. And such letters! Decisive, brief  
but adequate, they carry with them an at-  
mosphere of kindness and understanding.  
Constantly, too, difficult problems from all  
parts of the world are presented to her, re-  
quiring decisions involving personalities,  
national feelings, financial snarls, political  
tangles, and the complicated machinery of  
international organizations. In all such  
cases she is ever the impartial judge, pains-  
taking, considerate and without personal  
feeling.

Each year she travels many thousands of  
miles, lecturing now in England or on the  
Continent, being now in Australia or some  
other land, but spending much of her time  
in India. It has been noted that regardless  
of the vexations and fatigue of travel she is  
always the same: hard-working, serene,  
thoughtful of others.

As an orator she is probably without a  
living peer. Forceful yet restrained, vivid  
of description and master of poetic phrase,  
she is able to hold the keen attention of  
vast audiences even when presenting some  
intricate problem of philosophy, religion

or politics. Not infrequently she lectures thrice and it may be four times a day. During one year, not long ago, she gave over seven hundred lectures!

More than eighty-five books are to her credit as author, while the pamphlets bearing her name can be numbered by the score. Her writings are known the world over; they are studied daily in thousands of households and have been translated into nearly every civilized language. Only those who have received priceless help from her books and lectures realize how impossible it is in words to express the intensity of their gratitude to her.

Dr. Annie Besant is the editor of three international magazines and is deeply interested in as many more. She is also the editor of an influential newspaper of wide circulation, and while in India much of her time is spent at the office of this paper reading proofs, writing pungent editorials and directing its policy. She has no idle hours. She even writes in the motor car while motoring from her home at Adyar to the newspaper office in Madras several miles away.

In the politics of India, especially during the last ten years, Dr. Besant has taken a very active part and her name is known throughout the land. She is intimately in touch with the leaders of the Indian peoples and each year her influence for good and the acceptance of her sane advice keep growing. She is trusted by the Government officials and is not infrequently called into conference when important issues are at stake.

Dr. Besant may justly be spoken of as a philosopher of unusual insight, a deep student of comparative religions—probably the most sympathetic interpreter of Hindu life and aspirations, an occultist with true knowledge, a Mason of high degree, a statesman of rare ability, a speaker of striking personality and force, a dynamic political leader, a spiritual teacher, an editor and literary woman, a founder of colleges and a pioneer in educational matters, but above all else she is a high disciple, "selfless and without stain." Her life is a constant inspiration to those of us who are striving to be of service to humanity, while to be her friend and co-worker is the greatest of privileges.

Her friendships have about them the quality of rare perfume. Once made, nothing can change them, not even ingratitude. She is the friend even of those who wish her ill, and would go out of her way to do them some good turn. Those nearest her call her "Mother," and well has she earned that noblest of titles. Two qualities of character endear her to others: exquisite tenderness blended with unflinching strength. If one may venture to describe her many-sided nature with a phrase, she is the embodiment of "disciplined power," but it is power tempered by compassion. The world has profited enormously by her presence; many owe to her the joy and inspiration of their lives; but all we can do to repay her is to offer her the one gift she most appreciates—some unselfish act of service, done in the name of the Master, to help the world of men.

## Opening Address at Vienna\*

BY C. JINARAJADASA

MY BROTHERS,

I bid you all welcome to this gathering, in the name of our President. Though she is not with us visibly, yet all of us who have been inspired by her sacrifices for the Theosophical Movement and by her idealism and dedication, know that she is with us as we plan for the welfare of the Society of which she is President.

The growth of the Theosophical Society from its commencement in 1875, is phenomenal. There is no other Society which includes within it men and women of all faiths and nationalities, who yet are united in a dedication to human service, and are inspired by the unifying ideal of Brotherhood. Our meeting together is not for any purpose of self-development or personal

\* Mr. Jinarajadasa, Vice-President of the Theosophical Society, opened the Eighth Congress of the Federation of T. S. National Societies in Europe at Vienna, July 21st.



happiness, but rather that we may understand, by working together, what Brotherhood means as a spiritual fact, and as a practical principle to be applied to the daily life of mankind. One testimony to the intrinsic truth of Theosophy is the way that, year by year, we have understood Brotherhood in more far-reaching ways of application. To us, steadily, the problem of humanity becomes one of greater dedication to mankind, and of utmost consecration to hasten to success the Plan of God. Each nation and people is required in this work, for each people has some special phase of Theosophy to discover and to give. Our Theosophical work comes to its final success, only when all the peoples of the world are theosophists, and the truths of Theosophy are presented in hundreds of ways and forms.

There is one aspect of the Theosophical Movement to which I want to draw your attention. Let me here make a distinction between the Theosophical Movement and the Theosophical Society. Our Society is a great center of thought and effort, but our work spreads beyond the limits of the Society. It will be within the experience of each of you that, as you understand Theosophy more fully, you are impelled to go out of yourself to serve mankind. Similarly is it with regard to the Society as a whole. The development of the Society has meant that theosophists have engaged in many lines of activity which are outside the strict limits of the constitution of the Society. Theosophists have worked, not only to purify religions, but also to inspire education with new ideals, to explain the hidden meaning in symbolism, to link political thought with spiritual conceptions, and in many other ways which I need not mention. Our work as individual theosophists has been to *theosophise* activity after activity, which men do not ordinarily consider as allied to spiritual life. But to us no activity is a real and true activity, unless through it there shines the light of dedication, and unless it is definitely linked as a part, to the development of the Great Plan. I call the Theosophical Movement that forward movement of Humanity towards Idealism, fostered by theosophists generation after generation, who work in every type of activity, mental, moral and social.

As an international body, which is unsectarian in its Constitution, our Society cannot, without infringing the liberty of members, proclaim any dogma as obligatory upon all to believe. The sole exception is the belief in Brotherhood as the fundamental basis of mankind. We cannot, as a Society, commit all the members even to a belief in Reincarnation and Karma; much less can we proclaim as a theosophical dogma the existence of the Masters of the Wisdom. While from the beginning we have had a definite body of teaching, which is to be found in our theosophical literature, the Theosophical Society cannot endorse such teachings and impose them upon members as necessary for their membership in the Society. Liberty of belief is inseparable from our development as an international and unsectarian organization. While the utmost freedom is given as to belief, this freedom implies that those members who desire to believe in a particular form of Theosophy have the right to do so, so long as they do not impose it as a creed upon the Society as a whole. A large number of theosophists believe in the existence of the Masters of the Wisdom. Such members further believe that there exist within the ranks of the Society pupils of these Masters, and that they can best help the Theosophical Movement by working under the direction of such pupils. The Theosophical Society cannot make any declaration as to who the Masters are, or who are Their pupils. Each individual member must decide such a matter for himself out of his own judgment.

Yet I would have you note how, from the commencement of the Society, all those who have served the Society most devotedly, have been profound believers in the existence of the Masters and in a definite theosophical philosophy as ultimate truth. It is important to remember this, especially in view of the recurrence of an old misunderstanding that those who believe in the Masters of the Wisdom and are working together under definite teachers, are aiming at dominating the Society and at imposing their will upon members who do not so believe. Here let me point out what probably is not known to many of you. When the Society was begun, there were several grades in it. There were three Sec-

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### *The Indian Work*

DR. BESANT'S ANNIVERSARY, of which Bishop Cooper will write, is incidentally a reminder of her work in India to bring about a better form of government for that country. The gratifying information comes from Dr. Ernest Stone that contributions to the India Fund, which was started at the Chicago Convention in May, are still coming in and it is to be hoped that they may continue indefinitely.

Americans should be peculiarly sympathetic with the effort to establish Home Rule in any country. The world's greatest democracy cannot consistently look with indifference upon the longing of any people for the fullest measure of freedom. To manage one's own affairs is an inalienable right and only when all nations enjoy self government is our own liberty secure. He was a true American who answered the question, "Are all nations fit for self government?" by replying, "No civilized nation is fit for anything else."

### *The Greatest Service*

THE HIGHEST SERVICE to Theosophy can be rendered by one's life. We talk much about the necessity of advertising The-

osophy, and all reasonable advertising is useful; but the best possible advertisement is the member who is so thoroughly in earnest that he unconsciously lives it. Nothing is so effective as a living demonstration. The Theosophist who is not much of a student, who has no conversational ability, who cannot in any way teach or plan or manage, can nevertheless be of great service to Theosophy in various other ways. Little acts of kindness within the Society and without have a value out of all proportion to their apparent importance in daily life. Very properly, a religion or philosophy is rated by the power it has to make one more useful in the world, and probably nothing has greater intrinsic value than simple and unostentatious helpfulness. A member who lives Theosophy is worth more to the Society than a hundred who only believe it to be a good thing for the world.

### *The Brotherhood Campaign*

THE FEDERATION OF SOUTHERN CALIFORNIA has issued an interesting and useful "Plan for Course of Study in Universal Brotherhood" and also a "Suggestive Program" for the Brotherhood Campaign during the months of October, November and December. Lodges may secure them upon application. The divisions of the former are: (1) What has been done along the line of brotherhood; (2) What is being done; (3) What can be done. A list of useful books on the subject, theosophical and economical, is given and several lecture titles are suggested. The outlines are well worth having.\*

### *Itineraries*

IT IS AN OPEN QUESTION whether publishing itineraries in *THE MESSENGER* is worth while. The purpose, of course, is to advertise the lectures as widely as possible. It is supposed to be of some service to members who are traveling and to others who have been overlooked in the mailing of programs. Whether it really helps much is uncertain. Sometimes it gives misleading information. After *THE MES-*

\* For outline and program address Mrs. Helen M. Stark, President, Federation of Southern California Lodges, 1418 Douglas Street, Los Angeles.



SENGER for September had gone to press no less than four lodges changed their lecture dates. These engagements were made in June and were supposed to be finally settled but two cities found it necessary to change and that forced two others to change also. Consequently for four cities incorrect dates appeared in THE MESSENGER. I shall be pleased to learn whether the publication is of any real benefit to anybody. If not, it should be discontinued.

### *New Lodges*

NOT WITHIN THE TWENTY ODD years in which I have closely observed the growth of the Theosophical Society in the United States has there been such activity in organizing new territory as at the present time. Between the adjournment of the Convention the last of May and the first of September Mr. Baker has organized six

new lodges, notwithstanding the unfavorable summer season. In September I saw two of them, and the material in both is excellent. Each is in an Oregon city of about ten thousand population. As Theosophy appeals to only a small percentage of any population we cannot look for very rapid growth in these lodges, but merely holding a theosophical center is an extremely important matter. A dozen earnest members among ten thousand nonmembers can do most valuable work even were they to have no addition to their membership.

Thanks to the generous support of the New Territory Fund, Mr. Baker can now be sent into larger cities where the expenses of hall rent and advertising are greater but where the possibilities are in proportion. We must not slacken our pace in this march into new territory until every city in the nation has a lodge.

L. W. R.

## Simplicity and Complexity in the Divine Wisdom

WELLER VAN HOOK

THE SCHEME OF THINGS, the gross sweep of evolution, spiritual as well as organic, may be viewed as rather simple. The more or less gradual change from lowly to dignified and highly specialized organization and functions is manifest everywhere about us. It is simple to state and to understand that the world must be made to pass through its daily and its annual courses; and a child can comprehend that, as those entities now in charge of these planetary functions are evolving, they must pass on to larger and wider duties while their places are taken by those coming up by evolution from below. Hence even simple men may see that man's evolution is a necessity. A sort of void above demands that there shall be an upward movement toward its annulment.

But, when the matter is examined with closer attention the complexity or intricacy of the scheme becomes equally apparent and analysis almost *ad infinitum* is needed to bring the vast scheme into the range of comprehension, as it were, bit by bit.

The modern effort to present the divine plan has been characterized by a most wise effort to bring it within the comprehension of all intelligent men. But, while we may well expect that an infinitude of simple facts, generalizations and laws will be given out, we must be prepared for the advent of knowledge that shall be essentially difficult to apprehend and use as well as knowledge so lofty that the strongest mind will find itself taxed to comprehend, to remember and to apply it in the practice of life and thought.

For example, it is not difficult for us to grasp the grouping and the at-one-ment of similars. Those acts that are good are easily held together in unity of thought; they are seen to be similar and to fall readily into a mental category. So with acts that we call evil. But, when good and evil acts are held by the sage to be one, when they are said to be devoid of specific value, each type of act having its appropriate place and uses and, when seen from a certain level none too high, devoid



of specific interest, the problem becomes a little more difficult. Yet we are told, and we realize it to be true, that developed men may see good acts performed without ecstasy and bad acts without abhorrence. And we know that they may perform so-called good acts and so-called evil acts without being sullied or even stirred emotionally.

Similarly the future and the past are separately comprehensible with ease. But, when they are declared to be one, and when the future is said to be capable of modifying the past the task of comprehending becomes difficult!

Strangely enough people often react to new or previously uncomprehended truth with anger and will reject the truth with statements unsupported by argument.

Students of the deeper mysteries must put themselves in the attitude of modest humility, with child-like eagerness to comprehend. New truth coming from any reliable source should be received with cordiality and, of course, accepted only when all evidence seems in its favor. But, during the probatory period there is no occasion either for frantic or angry denial or for the condemnation of him who promulgates it.

## Opening Address at Vienna

(Concluded from p. 82)

tions of the Society. The first—or highest—Section was composed of the Masters of the Wisdom alone. At the beginning, no members were admitted to the second Section, and an applicant was admitted only to the third Section and only to its third and lowest division. It was the plan of the Founders that, after a member had proved that he had made Brotherhood the living fact of his life, he could be passed on to be a member of the second Section. From the beginning, then, the Society's chief workers recognized the existence of the Masters, and that our great founder, H. P. B., was Their mouthpiece. In the early years, the whole policy of the Theosophical Society was shaped by advice from the Masters, given either to H. P. B. or Col. Olcott. It was only about 1884-5 that many members raised the cry of occult domination of the Society, and so H. P. B. and the Colonel acquiesced for the time, and the Society's development was managed without any reference to the wishes of the Masters.

But H. P. B. saw, in 1888, that the Society was losing its real force. For its real force from the beginning has always been the intense dedication of a few to serve the hidden Leaders of the Society. She saw that unless an esoteric basis underlay the active theosophist's life, and unless such a basis was recognized by an appreciable number of members, the Society would become merely like any other philanthropic

body, working for Women's Suffrage, the protection of animals, and so on. Hence, therefore, her action in reviving the old second Section of the Theosophical Society as the Esoteric School of Theosophy.

All who know the history of this time, know how even Col. Olcott was somewhat suspicious of the E. S. T., which was to be under the sole direction of H. P. B. He was afraid that the affairs of the Society, which must be managed by its General Council, might be secretly controlled by an inner group of members, who would be in no way responsible to the members at large. He was adverse to any *imperium in imperio*. It was only after a great deal of difficulty that H. P. B. obtained his final consent to the establishment of the E. S. T. Indeed, the crisis was so great that the Master K. H., in August 1888, directly wrote to Col. Olcott on the matter, in a letter which I have published as Letter XIX. in the little book, "Letters from the Masters of the Wisdom." The Master there definitely lays down that there are two aspects of the Theosophical Movement—the Exoteric which is to be under the direction of Col. Olcott and his "most prudent associates jointly," and the Esoteric which was to be under the sole direction of H. P. B. I quote you His words:—

"In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychological. Keep the former under your control, and that of your most prudent associates jointly; *leave the*



*latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she."

Ever since the formation of the E. S. T. most of the work that has been of the greatest service to the T. S. has been given to it by members of the E. S. T. who have looked upon the Society not as a mere philanthropic association but as a definite cup or vessel into which spiritual force was being poured by the Elder Brothers of Humanity. While no member who believes in occult ideas or in occult direction must claim any special weight in the affairs of the Society because of his membership in an occult body, nevertheless it is the fact that the best workers have been those who have taken Theosophy as a spiritual call to tread a path of renunciation to find the Elder Brothers of Humanity.

I do not intend in the least to say that no one who does not believe in the existence of the Masters cannot be a good worker for the Society; indeed he can, and the Theosophical Society is large enough to include within its ranks all who will work for human welfare. But, on the other hand, it is no disparagement to such a member to say that, while his work is beautiful and ennobling, he is not effective to his fullest extent, till he commits himself to occult philosophy and to the search for the Masters.

I do not think that because the best workers in the Society believe that they are working under definite guidance in the service which they offer to the Society, therefore they will dominate the Society. The Society has a democratic Constitution and the majority direct the policy, both in

each National Society and in the T. S. as a whole. Speaking as one who, before my membership in the Society, knew of the existence of the Masters and was dedicated to Their service, I can say that during all the years of my service to the Society, there has been no thought of directing its affairs. I have been an exponent of Theosophy, and I have been content to serve the Society in that capacity, and if now I am its Vice-President, it is the result of events which are outside my control. On behalf of thousands throughout the Theosophical Society in its many lands, who believe in the Masters as I do, I have no hesitation whatsoever in affirming that our membership in the Society is only to serve the Society, and if any other group of members can strengthen the work of the Society and bring to it a greater effectiveness, we shall ourselves be the first to give them every support that lies in our power, as soon as they give proof of their effectiveness.

We have met together to discuss the methods of giving Theosophy to all the millions who still need it, and if we but make our dominating theme during this Congress the search for Truth and how to give it to others, then surely not an hour will pass but that the spirit of compassion and encouragement of the Elder Brothers of the Race will brood over all our deliberations. They founded the Society in order that They might give Themselves to a suffering world. If only we will but remember that world first, and our own personal affairs afterwards, then not only shall we become more effective in service for the Society, but we shall also find that, as we serve the Society in the name of a great Ideal, there is flowing through our service, the Service of an Elder Brother who is giving His light and love and strength to His younger brothers in the world.

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"It is very seldom that we regret an unsaid thing. To control the tongue, to think what you are going to say, and to ask yourself whether what you are going to say is worth saying, is a very good exercise. At first it is difficult, and means delay. But after a time you will see how wonderfully quickly the mind works. At first it will check you from saying something at the proper time, but after practice the thought is too rapid to hinder speech. What we ought to do before we speak is, to think whether the thing we are going to say will be useful, whether it is adapted to the person to whom it is addressed, and whether it will convey to him accurately that which would be helpful for him to know. To get into a definite habit of thinking before speaking is a very important acquisition."

*From Alan Leo's Scrapbook.*



# The Golden Chain

[The following article by Mrs. Joy Herbert, leader of the St. Alban Golden Chain Group in Hollywood, California, will be found of great interest to teachers of "the little folk." Many helpful and original suggestions are offered.—Vida Reed Stone.]

HAVING BEEN ASKED to give a few suggestions for Golden Chain Leaders, some ideas which have been tried with success are offered.

We have an excellent percentage for punctuality and in order to secure it, have placed on a table in one corner, articles of interest: papers, books and magazines. A large reading glass with handle is there so the children may examine the various articles more closely. Various things are changed every week to stimulate curiosity and keep interest from flagging.

A few moments before opening services, children line up outside of room. Marching in they circle around central table depositing their offerings in a tiny basket, which, with the flowers used for decorations, is always the color of the thought for the day.

The individual candles are then lit and instead of each child kneeling alone, all kneel in a circle and repeat together "May my light burn brightly," etc., after which wands are raised with stars meeting over the central candle and the sentence is again repeated using "our" instead of "my."

We have improvised a shrine at one end of the room on which stands the veiled picture of the Boy Christ. On the wall above is a gilded cross with a silver star over it. The authorized words of the ceremony conclude with "Till Thou Comest." Here we have an excellent opportunity to link up with the work of the "Star in the East."

The wands are now laid aside and a few moments of silent meditation held, the subject selected being along the same line as the thought for the day. A loving thought is sent to some definite object and for some practical purpose, taking, often, someone or something connected with the group. Sometimes that which is of national or international import. For instance, during her recent illness the thought was sent to Dr. Besant one Sunday. When President Harding passed away we sent his widow the loving thought. The Sunday before the recent Japanese calamity we had had a visit by a child in Jap costume; what more consistent than the thought sent to the many little Jap children caught in and suffering from the cataclysm.

The song "Jesus Bids Us Shine" is now sung, and the significance of the verses is discussed. The opinions and ideas of the children regarding "sin" and "want" and "sorrow" are sought. We endeavor to show that ignorance of the Father's wishes, of His love and care, are the cause of sin and that when all the world learns to love there will be no more sin—also that the Master is coming to teach the world to love and that we are training to help Him. The nearness of the Christ is stressed in the line "Well He sees and knows it if our light be dim."

In correcting the children both in class and out we use such phrases as "dim lights" and "weak links." You can readily see the value of this

leading to the understanding of allegories and a comprehension of poetical terms, both of which are so very useful in teaching spiritual truths.

Sometimes a child in costume representing some little folk from a distant quarter of the globe is introduced to the class and the idea of the "Chain of love that stretches around the world" is made more impressive. A small globe is a great help—one child being allowed to find the home country of the little visitor and point it out on the globe to the others.

Teaching the importance of the "Promise," what a broken promise, intentional or otherwise, may lead to; how to avoid even the appearance of untruthfulness; the importance and relationship of opinions and thought-forms directed towards us, give an unlimited scope for character building.

A chain of links made of strong cloth the color of bright gold is used with gestures while the "Promise" is being repeated.

On one wall is a circle of flat links of gilt paper, each link making the frame for a picture of some child or group of children of other races and countries. On the opposite wall a similar circle of links frames pictures of the members of the group.

In the singing of the "Golden Link Song" many practical ways of helping may be taught. In discussing the fourth verse the cruelty of vivisection is sometimes touched upon and the purpose of supporting laws suppressing its practice spoken of in simple language.

Teachers and leaders must be associated with individuals of groups outside of the class if they wish to succeed in meeting the individual needs of each and developing useful qualities for future service. To this end woodland outings and other gatherings away from the class-room are planned. Here the children are encouraged to express themselves as originally and naturally as possible. Any fancy costumes they may have are brought along. A small phonograph will furnish music for games and dancing. I have found that you will have much cause for gratitude by enlisting the assistance of the older brothers and sisters who have graduated into the Round Table Group. For us they have been more than generous in contributing their talents towards the pleasure of the little ones and are laying foundations for future leaders in these acts of loving and giving.

In the high and holy calling of child development can you not see that we are co-operating with the egos behind these tiny personalities? Therefore leaders must endeavor to lead worthy lives if they expect to step themselves up to the level consistent with and imperatively necessary for this service in the ranks of the Master's lieutenants.

Remember always the temperament of childhood which requires constant change for sustained interest; but these changes must be simply other phases of the central idea of the lesson; teaching the plan of the World Father for His many children which must include man, beast, bird, flower and even the earth itself—that there is a reason for everything; for it is in this that we begin the teaching of cause and effect.



Daily physical exercises of a simple nature are encouraged. Correct breathing and the necessity for it in the building of the house of flesh in which we live is taught in an interesting manner.

So you see, by taking advantage of the many leads the Master gives us if we keep "radioed" up to receive them, we are able to build faith into the life structures and fear is eliminated by teaching the proper relationship of all things.

When you have fully and unequivocally dedicated all you can possibly give of your life to this service of training you will find yourself involved in the most exquisitely fascinating work you have ever attempted.

Suggestions welcomed and exchanged with other leaders and co-operation desired.

Faithfully, JOY HERBERT.  
Leader St. Alban's Group.

## Mr. Jinarajadasa Interviews Signor Mussolini

IN THE TRAVELOGUES written by Mr. C. Jinarajadasa for *New India* there is one devoted to the almost silent revolution which has taken place in Italy, and especially to the central figure in that revolution, Signor Mussolini. Three years ago, according to the writer, practically no one outside of a radical group of socialists had heard of this powerful man who now has practically the whole Italian nation back of him. The reason is that on the eve of Italy's being captured by Bolshevism, Mussolini came forward and saved his country. After the war, Bolshevism grew until several of the towns in Northern Italy were under its administration—or rather, as it proved, mal-administration and exploitation.

Mussolini first began to be known when, as editor of the foremost socialistic paper of Italy, he called upon Italians to join the Allies. This made him hated by the socialists and he lost his post, but a newspaper was started for him. He himself fought at the front and was wounded. After the declaration of peace, he organized a small band to uphold the National spirit, going back to the old republican Roman days and taking methods and symbols of that period. Each magistrate in the old days was followed by a band of "Lictors," (punishers) who carried a bundle of sticks with an axe in the middle, as a sign of authority. The words "Lictors' Bundle" in Italian form is "Fascio," and from this arose the idea of "Fascismo." Mussolini organized in each town a little "bundle" or fascio of his supporters. Most of them were young men who had served in the war and were full of the spirit of national sacrifice.

Mr. Jinarajadasa cites instances of the many ways in which the Fascisti have successfully combatted Bolshevism, but space does not allow their repetition. Of too great interest to pass by, however, is the account of the interview itself.

"It is not easy to get at the Prime Minister, but as a special correspondent of *New India*, and through the good offices of friends who were able to set the proper machinery in motion, an interview was finally arranged. Mussolini does not speak English, but he is fluent in French; on the other hand, I am fluent in Italian and this counted in my favor. After the usual routine of waiting in ante-chambers, I was conducted to the Prime Minister. In the corner of a very large room of the famous Chigi Palace, I found him behind a long table littered with papers. The

room was perfectly simple, and there was only an Under-Secretary of State with him. The moment I was introduced my first question was to ask him whether he would give me five or ten minutes, and he replied 'ten.' He began in French, but beamed when I explained that I spoke Italian. I plunged in at once and explained to him that the two leading ideas of Fascismo of Duty and Hierarchy were very, very old ideas in Indian social organization. This interested him at once, and his face lit up. I may mention here in passing that Mussolini has a very powerful face, at times stern and rigid, and when he nods it is as if Jove nodded, but his smile is charming, and there is then a sense of comradeship which he shows to his followers. I went on to explain further the mystical idea of 'Danda', of the sacred staff of the hermit, which stands as the inner conscience of the Indian king, for since Fascismo is based on the idea of the bundle of sticks, I thought it would interest him to know about our Danda. Finally, I took out of my pocket an Italian translation of the Bhagavad-Gita, which an Italian friend and I had made twenty years ago, and I offered the book to Mussolini, saying that he would find all his Fascisti ideas of Duty and Hierarchy explained in that little work. He promptly took it and said with a huge smile he would read it and he put the book at once in his pocket. Mussolini is a very well-read man and has read a great deal of philosophy also, although he is by birth the son of a blacksmith."

The conversation between the two men then turned to India, ancient and modern, and Mussolini instructed one of his secretaries to arrange an interview for Mr. Jinarajadasa with the principal paper of Rome about the relation between the ideas of Fascismo and the Indian ideas of social organization on the basis of Dharma.

Quoting Mr. Jinarajadasa further: "Mussolini undoubtedly has saved Italy from the Bolshevik calamity. . . . Whether Fascismo is a permanent regime or not time only will show, but there is no doubt that Italy has gained enormously from Mussolini and she knows it and is grateful. There is little doubt that some in Italy are beginning to think that perhaps Mussolini is a reincarnation of some strong Roman. Instinctively he goes back to Roman ways of doing things. . . . As I said in my last letter, trains in Italy, now run on time, and so long live Mussolini!"



## Book Reviews

*The Einstein Theory of Relativity; by Garrett P. Serviss, published by Edwin Miles Fadman, New York; 96 pp., paper. (Price 50c through The Theosophical Press.)*

The celebrity of the Einstein theory has provoked an explanatory film, worked out by Garrett P. Serviss, the one man who can make abstruse matters understandable. This film, plus the striving of earnest three-dimensional minds to grasp fourth-dimensional stuff, has encouraged Edwin Miles Fadman to publish the Serviss explanations in book form. It is far more than the average "book of the play," usually a sort of guide to the film or drama. It serves as a sort of "step-down transformer" from abstract to concrete methods of thinking, and is as interesting to those who have not seen the film as to those who have.

The book is made graphic by the many illustrations and photos taken directly from the relativity film and with additional drawings by R. D. Crandall.

Some of the outstanding features of Einstein's theory, which Mr. Serviss makes clearer, are:

There is nowhere any fixed standard by which the motion of anything can be measured. The theory of a stationary ether is put out of court.

Time is not independent of space, or of motion. If two objects are in relative motion, both time and length, as observed from either object on the other, vary with the ration of their relative motion or speed, to the speed of light.

Time plays the part of a fourth dimension, so combined with the ordinary dimensions of matter (length, breadth and thickness) that together they make up a "continuum," or continuous, inseparable medium, called space-time.

Space-time is different in its structure from what we ordinarily think of as space, and ordinary geometry does not apply to it. It has an internal warp, or curvature, which is greatest near massive (heavy) bodies.

To the average scientifically inclined mind, not to those rare ones that have already grasped Einstein in the original, Mr. Serviss has rendered a real service, and this little book will be a valuable addition to the T. S. member's library.

A. W.

*Theosophy in Dante's Divine Comedy, by Maude Lambert-Taylor, published by The Theosophical Press, Chicago. 36 pp. Paper. Price, 35 cents.*

That the *Divine Comedy* is the drama of the spiritual evolution is the basis upon which Mrs. Maude Lambert-Taylor works out her treatise on Theosophy in Dante's *Divine Comedy*. The little booklet contains the analogies, comparisons and explanations which Mrs. Taylor brought to her audiences in her many lectures throughout the American Section, but the reader has this advantage over the listener—he can have his *Divine Comedy* before him under the reading lamp, and re-read the many passages referred to.

The author points to the way in which the great Italian employed the mystical properties of number in the structure of his masterpiece: Three, the number of Three-fold Deity; nine, that of wonder and of second birth; and ten, the number of the perfect. She holds that Beatrice is the symbol of Divine Philosophy, or Revelation, the Higher Self in man; and that Virgil represents Reason or Intellect, the purely human element in the training of the soul.

All those who are familiar with Mrs. Taylor's deep understanding of this classic and her thorough grasp of theosophical knowledge will know what to expect from her pen and will not be disappointed.

A. W.

## Col. Olcott and Japan

[Because of the deep interest in Japan at the present moment we print the following extract from the Twenty-first Anniversary Address of the President-Founder of the Theosophical Society, Colonel H. S. Olcott. Published in Madras, India, 1896.]

In the year 1889, I went to Japan in charge of a committee sent here by the Japanese Buddhists to invite me, and made a three months' tour throughout the Empire, giving eighty-six public lectures on Buddhism to immense audiences, whose treatment of me was most brotherly. I revisited the country for a few days in 1891, on my voyage around the world, and was so fortunate as to get the chief priests of all the sects but one—the Shin Shu—to accept and sign a compilation of certain fundamental principles which are common to both the great sections of Buddhism, the Tibetan and the Indian—for Ceylon, Burma, Siam and Cambodia derived their religion from the primal source of India. Thus was the eclectic spirit and fraternizing influence of our Society shown most conspicuously, in effecting a partial conciliation between these vast religious bodies, for the first time in history. I was offered by the sect leaders that, if I would transfer the T. S. Headquarters to Japan, they would make as many local Branches and give me as many thousand members as I might choose; but they could do nothing unless I made myself responsible for the management of the movement in Japan. But there are limits to every man's capacity for work, and I had to decline the well-meant offer.

## International Correspondence League

(Theosophical Order of Service)

The August number of THE MESSENGER contained an article about the work of the International Correspondence League in this country and the address of the Secretary of the League was given as 96 Wall Street, New York City.

All members interested in this work please note that from now on all communications should be addressed to Mr. P. A. Fernandez, P. O. Box 173, Morsemere, New Jersey, who will gladly give all kinds of information.



## A Theosophical Movie House

At Port Orchard, Washington, is a movie theatre, operated by a T. S. member, J. A. McGill that has attracted the attention of motion picture producers and exhibitors because of its success with the better grade of pictures. In fact, Mr. McGill received a letter from Will H. Hays, who, as every one knows, is president of the Motion Picture Producers and Distributors of America. Here it is:

My Dear Mr. McGill:

I was very much interested in reading the item in the Moving Picture World of March 31st about the splendid success you are having in co-operating with local citizens, especially with the ministry. I am sure the success of this co-operation is a source of great satisfaction to you. We are doing everything possible to emphasize the value of supporting good pictures, and the movements to "make the best pictures pay best" are under way throughout the country. The results of your efforts will be very helpful to Mr. Jason S. Joy, Executive Secretary of our Public Relations Committee.

I wish you all the success that your efforts deserve.

With kindest regards and best wishes always, I am

Sincerely yours,

WILL H. HAYS.

Mr. and Mrs. McGill, both members of Beasant Lodge, Seattle, went to Port Orchard four years ago and purchased a theatre which had always been a financial failure. They got down to work, showed nothing but clean, wholesome pictures, co-operated with local churches, lodges and schools, until almost everything going on in town would get free advertising on the screen. At first people were not trustful, but after a few months everyone began to be friendly and the better educated people began to come to the local theatre instead of going to Seattle.

Mr. McGill made it a rule never to show a picture that could not be seen by children as well as adults. Parents began to realize this and allow their children to attend. At first, after commencing to show the better pictures, there would always be some sneers from a few in the audience. Mr. McGill would quietly sit beside the sneerer and gently request him to get his money back and leave the theatre. Not one of them did so, and the sneers stopped.

The story of this business effort by one of our members, which has received exceptionally good mention in the *Exhibitors' News and Views*, is here repeated because Theosophy gains every time a theosophist makes good out in the world conducting business as an occultist should. "Right means of livelihood" is one of the Lord Buddha's instructions.

## To Section Members

Isolated Section Members who wish to correspond with an older member to ask questions, or to study Theosophy, may write to Miss Eugenia Honold, P. O. Box 114, Abbeville, Louisiana.

## The European Congress

That the European Congress of Theosophists held in Vienna, July 21-26, was a success is evidenced by the reports given in the various Section magazines. A greeting to every member of the Theosophical Society, printed on a little slip ready for mailing, is received. It is printed in English, French and German. The English greeting is as follows:

To our 40,000 Brothers and Fellow Members of the Theosophical Society throughout the World:  
Friendliest greetings and fraternal good wishes.

May the Masters' Blessing ever rest on the Society They founded and on each of its Fellows.

From the representatives of the Theosophical Society assembled at the European Congress.

Vienna July 21-26, 1923.

It is hoped that a photograph will come to us of the T. S. members gathered there. *The Herald of the Star* for September has as its frontispiece a cut of the group of leaders meeting for the Order of the Star in the East Congress—including M. Blech, Mr. C. Jinarajadasa, Mr. J. Krishnamurti, Mr. J. Nityananda, and Froken Dijkgraaf.

## Married

Miss Clara Linder, who recently resigned as Secretary-Treasurer of the American Section, was married to James Hubbard Swain on September 20th at the Sacramental Church of the Living Christ, Chicago, the Rev. Dr. Edwin B. Beckwith officiating. After visiting in the East, Mr. and Mrs. Swain will make their home in Kansas City. Both are well known over the Section for the splendid work they have done for Theosophy through the Kansas City Lodge, which is one of the largest lodges in the country.

## Helen Fitzgerald Safe

Many friends were anxious for the welfare of Mrs. Helen Fitzgerald and her little daughter, who were recently traveling in Japan. They just escaped the catastrophe and arrived safely in Seattle September ninth. Mrs. Fitzgerald believes, however, that all their luggage is lost, as it arrived in Yokohama too late to be placed on board the vessel.

Mrs. Fitzgerald, who is one of our well-known lecturers, did considerable work for the Shanghai Lodge, and gave one lecture in Honolulu on her way home.

## Correspondence School

No, it is not too late to enroll for the Theosophical Correspondence School course of study. A little alertness will enable you to catch up with the procession, so to speak. If you are interested write immediately to Headquarters for the little free folder giving full information.



Lecturers' Itineraries

Members can appreciably help to increase the attendance at the following lectures by writing their non-member friends in the cities named, about the coming of the lecturers. These notices should be sent at least a week in advance.

L. W. ROGERS

Rochester, N. Y. ....	October	18-19
Albany, N. Y. ....	October	21
Boston, Mass. ....	October	25-26
New York City ....	October	28
Baltimore, Md. ....	October	29
Washington, D. C. ....	October	30-31
Pittsburg, Pa. ....	November	1
Columbus, Ohio ....	November	2

HARRIET TUTTLE BARTLETT

Pueblo ....	October	5- 8
Colorado Springs ....	October	10-13
Ft. Morgan ....	October	14-16
Denver ....	October	17-21
Greeley ....	October	23-26
Cheyenne ....	October	28-31
Fremont ....	November	1- 5

MAX WARDALL

Colorado Springs ....	October	3- 5
Omaha ....	October	8-10
Des Moines ....	October	11-14
Duluth ....	October	16-18
Milwaukee ....	October	21-26
Kansas City ....	November	4- 8
Oklahoma ....	November	11-14

Mrs. Helen Fitzgerald is now returned from her world travelings and is again available as a lecturer. Mr. Ernest Wood, as noted elsewhere, will return to us in October.

Russian Relief

The American Relief Administration has withdrawn its representatives from Russia and ended its operations for the relief of the Russian people. Therefore this fund must be considered closed.

The generous response of American F's T. S. to the needs of their Russian brethren has met with the profound gratitude and appreciation of the recipients.

We acknowledge donations to date as follows:

Previously acknowledged .....	\$827.30
Baker Lodge, T. S. ....	5.00
H. A. Olsen .....	5.00
<b>Total .....</b>	<b>\$837.30</b>

EMILIE B. WELTON.

Worst of all there will come to you terrible hours when you yourself know of a sure certainty that your work is worthless. . . . That will be a very dreadful hour—the only power that can meet it is a blind and deaf courage. Courage is the only thing that we are here to show . . . the hour will pass.

HUGH WALPOLE—*Fortitude*.

Mrs. Isabelle N. Bailey

One of the oldest members of the Buffalo Lodge, Mrs. Isabelle N. Bailey, passed out on August 24th while at the home of her son in Amsterdam, N. Y. Our correspondent writes: "She was a wonderful old lady, way past seventy and keen and bright, and a dyed-in-the-wool theosophist." The last services were held in Buffalo at the home of her daughter and the body was cremated.

Deaths

*Rest in the Eternal, grant them, Oh Lord,  
And may light perpetual shine upon them.*

Mrs. Katherine Ludwig . . . . . St. Petersburg Lodge  
Mrs. Isabelle N. Bailey . . . . . Buffalo Lodge

Dr. Pickett, Field Worker

Dr. Nina Elizabeth Pickett, who has done successful class and organization work in Oregon, has indicated her willingness to go to any part of the country for such work and to stay any length of time a lodge may desire. Her specialty is class work and building up and strengthening the lodge. She will expect only entertainment and actual expenses, if there are any, on account of traveling to the place of engagement. Those interested should write to her direct, at 631 Riverine Avenue, Santa Ana, California.

In the Disciplinary Barracks

In the United States Disciplinary Barracks at Fort Leavenworth are confined about eight hundred men who were military offenders, and to them has come as Chaplain, one of our devoted workers, A. D. Sutherland, a member of Army Lodge No. 1. He has a Bible class of 310 men and in this he uses one of the propaganda leaflets at each meeting. In addition, he has a class of thirty studying "The Ancient Wisdom."

Are You Helping ?

Where do you buy your non-theosophical books? A few of our members are sending their orders to the Theosophical Press but hundreds could do so. It is less trouble to write a letter of a few lines than to go to a store. The book costs you the same either way. Out of its commission the Theosophical Press pays the postage and has a profit left. Hundreds of these little profits help very substantially at Headquarters. Try to get the mail-buying habit.

From *The Starry Cross*, the journal devoted to the cause of animals, we learn that a Police Judge in a San Francisco court handed down the decision that a dog's bone is his own property and if a human being tries to take it away from him, that human has no more rights than the burglar who enters a home through the window. In other words, the dog is entirely within his rights when he defends his invaded property with force.



## What Lodges Are Doing

### GLENDALE LODGE

The Glendale Lodge is putting Theosophy before everybody in that city, which the newspapers describe as the "fastest growing city." Rooms at 113 South Orange Street, a very prominent location, are being fitted up as an attractive reading room with lending library. The leading newspaper has given more than the average publicity to the venture, scheduling all the classes and lectures, including the meeting of the Knights of the Round Table.

The new quarters will seat sixty or seventy-five, and this lodge, only twenty-seven strong, will pay \$50.00 per month in rental to keep Theosophy before the people of Glendale. This means something in personal sacrifice, as there are no wealthy members to carry the burden.

### STOCKTON LODGE

The Stockton Lodge has entered on a campaign of publicity. A booth was taken at the San Joaquin County fair, and was fitted up in a very attractive manner with a settee, easy chairs, table, cushions, flowers, pictures, and, most important of all, a book case filled with theosophical books. A register for visitors to sign was an easy way to get addresses. The fair lasted an entire week and during that time two or more members were in attendance, day and night. Pamphlets were distributed, questions answered and invitations extended to those interested to meet with the class. The follow-up work will be the distribution in Stockton and vicinity of five thousand pamphlets on theosophical subjects.

### BESANT LODGE, SEATTLE

The list of lecturers for the fall for Besant Lodge, in Seattle, includes the names of a professor of Oriental languages at the University; another professor, internationally famous as an ichthyologist; a doctor from the University's archaeological department, and many others that certainly promise a program of a broad educational scope.

At the date of the Bulletin's printing, September 14, Seattle theosophists were looking forward to Mr. Rogers' coming public lectures, from which they were expecting some splendid results.

### CENTRAL LODGE

The secretary of Central Lodge, New York, announces that the regular weekly lodge meetings will be resumed Thursday, October 18th. The absence of so many of the officers from the city, and the continued hot weather made the extended vacation period advisable.

## Organization Information

Headquarters wants information about places that are ready for a theosophical lodge. Particularly favorable points are those where some member, or members, reside or where study classes are being conducted. Please send all such information to the Secretary-Treasurer, always giving names and addresses of interested parties and all particulars.

## Mr. and Mrs. Wood Returning

Word reaches us from South America that Mr. and Mrs. Ernest Wood will be back in the United States earlier than they formerly planned. They expect to arrive at New York by the "Vandyck" on October 12th, and will spend a month with the Cleveland Theosophists. A month is planned for New York in December or January.

Inquiries for further engagements for Mr. Wood may be made through Mrs. Maud N. Couch, Secretary-Treasurer, at 826 Oakdale Avenue, Chicago.

The west of South America responded enthusiastically to Theosophy. In the small university town of La Paz, the rector of the University gave the hall and sent out the invitations, drawing audiences of three hundred. Through Chile audiences ranged from five hundred to one thousand. Universities, public libraries and some cinema houses gave their halls.

## Mr. Prime Ill

Hundreds of the older American members of the Society will learn with deep regret that Mr. Thomas Prime has been stricken with paralysis that affects his throat, tongue and right arm. Mr. Prime, who has long resided in the Orient, was conspicuous for his lecture work for Theosophy in the United States in 1905 and later.

## The Brotherhood Campaign

As noted in the editorial pages, the Federation of Southern California Lodges has an outline and program well worked out for the use of those lodges that will aid in the international Brotherhood Campaign, inaugurated by the English Section. Address Mrs. Helen Stark, 1418 Douglas Street, Los Angeles, California.

The rhythmic words given by Dr. Besant for use in daily meditation were printed in the September MESSENGER, page 73.

## F. W. H. Myers, the Skeptic

Miss Arundale, in a recent *Theosophist* tells of Mr. F. W. H. Myers, of the Society for Psychical Research, and his skepticism of Madame Blavatsky's psychic powers. On one occasion he asked if she would show him some phenomena. "It will be perfectly useless," said Madame, but at last she consented. "She told me to place a fingerbowl with water on a small wooden stool, just before us, and while her hands were quietly resting on her lap the astral bells sounded clearly on the bowl, which was about three feet away from her. Mr. Myers made every examination, under, and over and all around, and then turning to me, said: 'Miss Arundale, I shall never doubt again.' In less than a fortnight he was as great a skeptic as ever."



## Items of Interest About Books

The Every-Member Campaign of The Theosophical Press includes the sending of its new catalog to each member of the American Section. Watch for your copy and do not fail to use the order blank that will accompany it. You can order direct, or through your own local lodge book concern; or, better still, create a new channel for theosophical book distribution by placing your order through a local book dealer, who may be encouraged in this way to stock our literature.

Papini's *Life of Christ* leads as the best seller in general literature in the United States, and reports from abroad give a total of over 100,000 copies sold in Italy, 30,000 in France and a sixth edition in Great Britain. This is evidence of the religious trend of the thought of the world.

All of the Liberal Catholic Church books may now be obtained through The Theosophical Press, including an interesting little pamphlet by the Rt. Rev. James I. Wedgwood entitled *The Liberal Catholic Church and The Theosophical Society*. Price ten cents.

Order of the Star in the East members will surely want a copy of Bishop Leadbeater's book *Talks on At the Feet of the Master*. It is now ready and can be bought for \$4.25.

## Convention Photographs

While they last—a few 1923 Convention photographs are still on hand at Headquarters and to close out all items concerning Convention we are offering them at less than cost—75 cents each. The photograph was taken in front of the Art Institute of Chicago, and is an exceptionally good group picture. In the front row are seen Bishop Cooper, Mr. Kunz, Mr. Nityananda, Mrs. Rogers, Mr. Rogers, Mr. Krishnamurti, Mr. Warrington and others. You can have no finer memento of the last Convention. Send orders to the National Secretary-Treasurer, making check payable to the American Theosophical Society.

## Key Chains

The key chains with the T. S. emblem attached have been mailed to all those members who missed their badge at Convention time. A few have been returned because of insufficient address. If any member entitled to one has not yet received it, please notify the National Secretary-Treasurer. After filling all these orders there will be a few, a very few, left and these may be had by sending 75 cents to the National Secretary-Treasurer. Make check payable to the American Theosophical Society.

## When You Write

When you correspond with National Headquarters—Publicity Department, Secretary-Treasurer, The Theosophical Press, The Correspondence School, or whatever—be sure to have your name and address on every letter, and if a woman, designate whether "Miss" or "Mrs." That is good business practice. Letterheads with correct name and address became the proper thing in the business world because of the time saved and the assurance of accuracy in mailing. Members will help their Headquarters staff materially by complying with this simple request.

Remember also that the banking accounts of the American Theosophical Society and The Theosophical Press are separate. Therefore make checks for:

Dues, New Territory Fund, Publicity, Headquarters Building Fund, Convention Group Photographs or Emblems, MESSENGER subscriptions, bonds and the Correspondence School, to The American Theosophical Society; and for:

Books, jewelry, magazine subscriptions (other than THE MESSENGER), incense, photographs, stationery, and all goods purchased from The Press, as well as job printing, to The Theosophical Press.

Thanks are due to many of our members for the care taken in all these matters.

## A Legacy

Do you feel that you have profited through the teaching of Theosophy? Have Theosophy in mind, then, when making your will. A clause providing for such a legacy should be worded:

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

## If You Move

If, when you change your place of residence, you will notify THE MESSENGER immediately of the new address,—a notation of the old number will help, too—you will insure the receipt of the magazine.

In spite of rising prices The Theosophical Press finds some opportunities to improve conditions. One of the most valuable of all theosophical prints is *To Those Who Mourn*, by C. W. Leadbeater. It is a thirty-two page pamphlet, that has been put at five cents retail, because of its great propaganda value, with a 10 per cent discount to lodges. The first edition from our own plant is now ready and the cost cards show that the discount can be changed from 10 per cent to 25 per cent in sales to lodges. Two things make the lower price possible. One is because it is a large edition and the other is because it was done in our own plant.



New Territory Fund

August 15 to September 15

Service Lodge	.....\$	1.00
Miss Edith S. Boss	.....	5.00
Mr. and Mrs. L. H. Shattuck	.....	5.00
Mrs. H. F. Starrett	.....	10.00
Mai A. Mordu	.....	5.00
Hermann Schneider	.....	10.00
Anna S. Bloomquist and Hilda Toenberg	.....	50.00
Mrs. Camille Christie	.....	10.00
Mrs. H. Kay Campbell	.....	5.00
A Friend	.....	5.00
Mary Fouraker	.....	1.00
Dr. Grant Craig	.....	5.00
Grace M. Lawrence	.....	10.00
Mrs. Rosin Pederson	.....	5.00
Mrs. Sylvene P. Hamilton	.....	4.00
Mrs. J. E. Middelkauf	.....	5.00
Mrs. Louise Brown	.....	3.00
Mrs. H. N. Rockafellow	.....	6.00
Mr. and Mrs. Harry Mosher	.....	10.00
Claire Lobre	.....	5.00
Mrs. Laura Goodrell	.....	10.00
Charles Wescheke	.....	100.00
Mrs. Maude Tennant	.....	2.00
Mary E. Montz	.....	10.00
Mrs. Minna Gehner	.....	150.00
Martha Jacobs	.....	10.00
Belle M. Carrol	.....	10.00
Laura Hansen	.....	10.00
Robert R. Logan	.....	10.00
W. G. McFadden	.....	10.00
Mrs. Ben-Allen Samuel	.....	1.00
Julia M. Tole	.....	25.00
A. B. Grossman	.....	12.00
Ethel B. Gutman	.....	2.00
Total	.....	\$522.00

Headquarters Building Fund

August 15 to September 15

Previously acknowledged	.....\$	1,485.00
Service Lodge	.....	1.00
M. Belle Kempter	.....	3.00
Mrs. Maude Tennant	.....	2.00
Mrs. Blanche Howey	.....	1.00
Total	.....	\$1,492.00

Publicity Donations

For the Month of August

Colorado Lodge	.....\$	1.70
Arthur C. Plath	.....	1.00
Besant Lodge, Krotona	.....	1.75
Wm. B. Richardson	.....	1.00
R. C. March	.....	1.00
Besant Lodge, Seattle	.....	5.00
Shanghai Lodge	.....	5.00
Omaha Lodge	.....	1.50
Besant Lodge Club, Seattle	.....	4.20
A Friend	.....	.26
A Friend	.....	.20
Lottie Patterson	.....	2.00
Gulfport Lodge	.....	1.80
Syracuse Lodge	.....	1.00
Mrs. G. H. Hess	.....	10.00
Mrs. Mary Horwitz	.....	2.00
Mrs. Isabella Fleming	.....	5.00
Santa Ana Lodge	.....	2.00
Toledo Lodge	.....	2.15
Glendive Lodge	.....	5.00
Memphis Lodge	.....	19.00
Mrs. Ocej Jordan	.....	1.00
Lansing Lodge	.....	3.00
A Friend	.....	.25
Service Lodge	.....	1.00
Mrs. Etta Griffin	.....	1.00
S. S. P. W., Atlanta	.....	1.00
Oklahoma City Lodge	.....	2.60
Edmund Kiernan	.....	1.33
Friends	.....	.30
Anna L. Gill	.....	1.20

Mrs. Mary E. Yorks	.....	2.00
St. Paul Lodge	.....	5.00
Duluth Lodge	.....	3.00
Service Lodge	.....	1.00
Santa Cruz Lodge	.....	1.50
Mrs. B. W. Shafer	.....	.25
Hazel Patterson Stuart	.....	30.00
Total	.....	\$127.99

Herald of the Star Subscribers

Subscriptions to *The Herald of the Star* are now received in this country by Mr. H. J. Budd, American Representative, 212 West Austin Avenue, Chicago. All communications regarding *The Herald* should be sent to him and not to The Theosophical Press, or to the Eastern or Western Divisional Secretaries, as heretofore. Single copies are not carried in stock in this country.

The Young Theosophical Workers

Inquiries are received regarding the Young Theosophical Workers in America, and we refer these always to Miss Dorothy Maxson, 156 W. Grand River Avenue, East Lansing, Michigan. It will be remembered from Mr. Kunz' published letter (August MESSENGER) that he will correspond with the American members after reaching Australia, where the organization originated.

Know  
Theosophy  
Better



Theosophical Correspondence School

LAST CALL FOR  
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