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# The MESSENGER

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## Annie Besant

### AN APPRECIATION

FOR seventy-seven years, come this October first, Annie Besant has blessed Earth with her presence. Fifty of these years have been given to service of the world and its people, a service augmented and multiplied a thousand times, for she has awakened the minds and hearts of those who have "ears to hear," so that they, in turn, have dedicated their abilities and their talents to that same world and its people— orphan humanity.

It was in 1875, in the twenty-eighth year of this incarnation, that she stood for the first time on the platform of the Hall of Science and spoke to a Free Thought audience. From that time on the record of her years tells of the strength and the inspiration she gave to the great movements of the age—the Fabian Society, trade unionism, woman's suffrage—those movements that have been such vital factors in the world's awakening.

At a later seven-year milestone, in 1889, while in her forty-second year, she found the Ancient Wisdom and met the great light-bringer, Helena Petrovna Blavatsky. The life story that follows, is writ upon the innumerable pages that carry forth the message she relays to the listening world

from the Realm of Being; it is writ in the accomplishments of the many organizations she sponsors and vitalizes with her encouraging approval; but most clearly and indelibly is it engraved in the memories of all who come near by the sheer God-like love she engenders.

Ever ceaselessly at labor in the many fields where she is needed, it would seem that she fulfills the almost impossible qualification set before us by Kipling—"If you can fill the unforgiving minute with sixty-seconds worth of distance run."

And now the eleventh cycle of seven is completed. We, whose lives have been filled with beauty because of the great light she has helped to bring, pause to pay our tribute of loving appreciation, to express our gratitude for the kind fate that cast our lot with hers, to speak the hope that another seven years will find her still with us, and to ask that in the earth-lives to come we may know this great soul again, may be guided by her wisdom, may prove worthy to be trusted with some share of the mighty tasks she is ever taking upon herself to do for Those whom she serves.

G. W.

## Forum Sessions

(Shorthand Notes of the Convention, not revised).

### MEDITATION IN LODGES

A question was asked as to whether a Lodge should hold a public meditation or not.

Member from a New York Lodge: "It has been customary for our Lodge to hold a meditation for about five minutes before the meeting begins. This has been a great success for our Lodge as it creates a wonderful atmosphere of brotherhood. It seems to me that the meditation is very important when it is done in a really theosophical way."

Another member: "In our Lodge we choose a line or two of poetry from Browning, Wilcox or some other writer and have them typed on a little slip of paper and given out to use in our meditation. Many people have come to me after a meeting and asked if they might have some of the slips for the public meditation."

Mrs. Bartlett: "When I was abroad I heard Mrs. Besant make a little talk in which she said that a short meditation in which we mentally call upon the Masters would notify them that we were in session and ready for their influence."

Mr. Jinarajadasa: "We should be very, very careful to keep the broader platform of the thing. All our members do not believe in the Masters. Many people come into the Theosophical Society because it hasn't any prayer element or religious element. They are glad to get away from all forms and ceremonies."

Another member feels that we should send out thoughts of good will and reverence to the Masters as a preparation for the work of the meeting. She is very positive that that creates an atmosphere that is conducive to good results.

Mr. Rogers: "I have thought quite a bit about meditation—that we need just a little something but not too much—just a moment of silence. Even a materialist won't object to that. If some of you want to think about the Masters you can do it while you are in that moment of silence. One minute is enough. You become tranquil and you can think of what you please. We must not forget that there are all kinds of people coming into the Society. It is so cosmopolitan that we must expect to get every type of thought, and we do. We must not overlook the fact that the world today is materialistic. If we push upon people at first too much that is devotional they will be repelled, but by a moment of silence we don't offend anybody. I think we should not put in too much of the devotional. Many are attracted to the Society who do not want the devotional."

Mr. Jinarajadasa: Very often I find that our Lodges have music. That is a splendid thing if the music is good but be sure that you have the right kind of music. I published sometime ago a list of songs in *The Theosophist*. See that there is appropriate music and that it doesn't last more than five minutes. Let the musician know that it is to be theosophical music and not a show-off performance. You might suggest what should be sung or played. While I believe thoroughly that we should have music, you can give almost a jar to the entire meeting by the wrong kind of music."

Mr. Rogers: "No music at all is better than bad music. So often you have really bad music. We have some good singers in our Lodges but sometimes you ask people to sing because they are members, but who cannot sing. I wish we would decide to have no music at all unless it could be really good."

Dr. Boxell:—Method of meditation used in St. Paul: "We begin our meditation with a short but very appropriate musical selection. Then we have appropriate ceremonies. We get 'In tune with the Infinite' and we take up a definite thing to meditate on. We erect in our building a thought form and into that thought form we pour the idea of efficiency, justice, right living, God's Will and we hold the thought that this be poured into every member, our city officials, our police force, every teacher and everyone who has to do with the training of the young throughout our city. Every member of our Lodge enters into this meditation sincerely and effectively."

### WHAT KIND OF BOOKS SHOULD A LODGE LIBRARY HAVE?

Mr. Jinarajadasa: "I have noted a very chaotic condition of books in Lodge libraries."

Mrs. Read: "I think that the first consideration should be that a theosophical Lodge should have theosophical books that will give the fundamental principles of Theosophy. Then as we can add to the library we can get more and more of the books that we can find in the catalog of our Theosophical Press until we have all the theosophical books in our library. I think we should get some theosophical fiction as well. Many times we can reach people in that way. I do not believe in putting New Thought books and books on psychology, etc., into a theosophical Lodge. If we were going to study music, we would not go outside of music. Our first business is to study Theosophy and let everything else come secondary."

Another member: "We have been studying *First Principles of Theosophy* and I have found that I had to go to the public library and read up on astrology, biology, etc., so that I could tell the class something outside of the book we were studying. I do not know where we can get this information conveniently if we do not have these books in our libraries."

A Pacific Lodge member: "We have a way of getting around this. We have a regular library and also a reference library which may be consulted by our members as well as by the public. Our library has a number of different kinds of books but theosophical books mainly."

Another member: "I think most of us have access to public libraries and can go there for our reference works."

Mr. Rogers: "Most of our libraries are small. I should say take theosophical books of course to build up your library. You should have all of the books by H. P. B., Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, and Mr. Arundale, and some of the books of other theosophical writers. I should

especially recommend *At the Feet of the Master*. For my part I would not put New Thought books in our libraries at all. I would put in theosophical novels if they are worth while—many of them are not. I would also put in standard books of science and philosophy that will help you in your research work."

A member: "May I suggest to our worthy president that he add Rogers' *Elementary Theosophy*."

A member: "If you will go to the public libraries and tell them that you want books on certain subjects, they will have them ready for you and they will also pass on the word that theosophists are great readers—that they read all kinds of science, etc. When other people come in and ask if they have anything on Theosophy it will help us to become known, and help the general public to think well of us."

Mr. Jinarajadasa: "As a matter of fact we can set to work to organize our theosophical library according to the three objects of our Society. Apart from those special theosophical teachings there should exist in our library the Bibles of the world. Let there be in our libraries some book that represents all the religions of the world. We also should have some books dealing with the brotherhood problem. Let there be some book representing the best and most philosophical ideas of socialism. I would distinctly recommend that you have a place for these brotherhood ideas and reconstructive ideas in our libraries. We don't want scientific books as science. We should have scientific books that link up science with our theosophical ideas. We should appoint a committee to be on the lookout for good books that are harmonious with Theosophy. There are several good books by a Danish philosopher. I can't catch his name now but it is the best summary of philosophy I have found. Shall we now appoint a committee? Perhaps Mr. Rogers can suggest a committee of people who will get in touch with us by correspondence and otherwise when they have a recommendation to make. Let's get science straight and then we can harmonize it with Theosophy. (Suggests books by Wm. James). Wherever possible get books that are by Americans."

Mr. Rogers: "Some of you have been misled by theosophical books. I heard one of our official lecturers make the astounding statement that lead had been transformed into gold and that some of it had been sold to the United States mint! I asked him where he obtained this information and he gave *Scientific Corroborations of Theosophy*."

Mr. Jinarajadasa: "Please be careful in quoting articles that you read because many times we are the laughing stock of science. I subscribe to *Nature*, a very good scientific magazine. Get to know of science direct for yourself. Look at the facts—that is what the scientists are trying to do for you. Get their facts and researches. We owe a great deal to scientists as they do give us facts. I have had high praise given to me on my book, *Theosophy and Modern Thought* by scientists who say that some paragraphs are so clear. When I wanted to know about heredity

I attended a class in heredity and science. Week after week I went and listened to the instructor and when he gave me the books the rest I could do for myself. Whenever I am in London I go to the Royal Institute of Science. The moment you read some books you know that this is not the man who investigated from a scientific standpoint. Please pass on all your recommendations to the committee."

#### PUBLICITY

Dr. Stone: "Publicity is in its infancy. Through our clipping bureau we hope to start a national publicity department. I have been talking to several people and getting together what I can. We need money to get together material in newspaper style. We want to talk as the newspapers talk and yet inject into all articles our theosophical ideals. If we can grind out two or three copies a week and send to our papers they will no doubt use some of them. It remains to us to put it over. The local articles regarding our Convention, for instance, are examples of the sensational way the newspapers get up our publicity for us. (Dr. Stone reads one of the newspaper clippings which is very mystical and ludicrous). That is one kind of newspaper style. We hope to change that sort of thing. Our Clipping Bureau is sending in clippings from all over the country. Whenever you see an article mentioning Theosophy, please send it to our bureau so we can send it to Adyar if it is good. You will hear more later about the publicity work. It is a big undertaking. We are sending to Mrs. Besant for her scrap book all the information we can find. Mrs. Besant is very anxious to know what is going on in this country."

Mr. Jinarajadasa: "Besides sending your clippings to the bureau, keep them yourselves at your Lodges. Madame Blavatsky saved all clippings and pasted them week by week in her book. All the records we have at Adyar of the Society in the early days in America are the clippings which Madame Blavatsky kept in her scrap book. In future days a historian will want to find out what has been done in the Society. I would recommend every Lodge to have a clipping book. Paste them in and keep them so that you have something which gives to you the history of the thing. When a new member comes along one of the interesting things for him will be to go through the book of clippings. That is just a suggestion 'going back to Blavatsky!'"

#### NEW TERRITORY WORK

Mr. Baker, organizer: The sacrifice you made last year did a great deal more than bring into the Society 500 new members. Since Mrs. Baker has been taking up publicity work we have succeeded in getting into the newspapers from one to three columns of reading matter and sometimes two papers in a town would publish articles for us. Sometimes we have members joining from the country districts through the adver-

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### *Class Work*

GOOD class leaders are quite as important as good lecturers, and every Lodge should try to evolve competent teachers. They are fully as necessary, in Lodge growth, as good Lodge officers. It is a common experience to organize a fine, large class at the end of a lecture course and return a year later to find that it has dwindled to a half dozen. Occasionally that experience is reversed. Last spring I gave a course of six Sunday morning lectures in Detroit and at the close organized the usual class of about 40. Instead of dwindling away it gradually increased to about 70. At the beginning of the lecture course the Lodge membership was about 35. When I stopped there Sept. 14 for one lecture it had risen to 77. The hall that had held the audiences last spring, though sometimes rather crowded, was far too small. An adjoining room was utilized and the stairway was packed clear to the street, while an unknown number was turned away. Detroit is alive!

If even one-fourth of the non-theosophists that our various lecturers organize into study groups could be held the growth of the Society would be more than doubled. Nothing whatever should be overlooked that will add to the effectiveness of the class work. Elsewhere in this issue of THE

MESSENGER Mrs. Simons has a most helpful article on how to use the Correspondence Course with classes. It should be carefully conned by every Lodge teacher and officer. She speaks from long experience and success and the suggestions are therefore valuable. Her paragraph No. 10 is especially useful to every teacher who is inclined to do too much of the talking. That sometimes holds a large class but it is *inducing people to study* that makes Theosophists.

### *Your City Directory*

YOUR Lodges should give more attention to publicity for themselves. In every city where we have a center the city directory should list the Lodge as it does other Lodges. The Lodge President should see to it that the proper person has accurate information. One of the common complaints reaching Headquarters is that traveling members often stop in a city where a Lodge has existed for years, but cannot get any trace of it. Every church and every fraternal organization is to be found in the city directory. Why not the Theosophical Lodge?

### *New Territory Fund*

AT the recent Convention 176 members and Lodges made pledges to the New Territory and Advertising Fund. Many of the pledges were for one hundred dollars, or more, to be paid in monthly installments, or otherwise, at the option of the members making the pledge. Payments will be credited in THE MESSENGER as they are made. Our full working force is now in the field—four doing new territory work and two others doing exclusively follow-up work—and it is hoped that when the pledges from those who did not go to Convention are added to the pledges made there it will be found to be sufficient to keep all busy through the year.

### *Amiable Trouble-makers*

THERE are many kinds of trouble-makers, and some of them little suspect that they belong to that particular class in the human race. People who like to do business in a business-like way often ask why there is such a distressing lack of or-



dinary information about business methods among theosophists. Whatever the reason may be, the fact itself is unquestionable, and at Headquarters we suffer constantly because of either the ignorance or the carelessness of members who send in communications about various kinds of theosophical business. It is with the hope of somewhat improving matters that this is written.

The best way to drive a point home is to set down the simple facts. In a single mail there were three letters that needlessly wasted time and increased work because the writers violated the simplest rules of correct business procedure. One secretary writes about a matter in which Headquarters earnestly desires to co-operate, but nowhere in the letter nor even on the envelope is the writer's street address given. There is only the writer's name and the name of the city from which the letter was written, so it must be sent 2000 miles to get the mistake rectified through Headquarters, where the addresses of all those who have previously written about anything may be found by spending sufficient time.

The next letter is from a field worker who has done excellent service. The letter has the street address but the city is nowhere mentioned, and the post-mark on the envelope is not legible. This very letter is a reply to one from me stating that a bank draft has gone astray because my correspondent's previous letter did not give the writer's full address!

The third letter is a repetition of the first letter above noted—no local address in a large city, and it is necessary to send a reply via Headquarters where busy clerks must look up the correspondent's address.

Another letter has just arrived in which the writer says, "Your letter to me was greatly delayed because you did not put my full address on the envelope." As proof of this the writer returns my envelope. Looking up the matter in the files it is found that the address on the envelope is identical with the original address given. The difficulty is simply that the full address of the correspondent had not been put down in the first letter.

And so it goes. Hardly a mail arrives without some letter, or letters, minus the writer's correct address, and occasionally we get one that is not even signed! Every such letter causes unnecessary work. The

moment saved by the correspondent in not writing the full address forces the recipient to spend many minutes looking through files to find it. Some correspondents seem to think that it is enough to give an address once, and that we should forever afterwards know it! That might be sufficient if one were receiving only a few letters; but it must be remembered that Headquarters is constantly in correspondence with literally hundreds of people about every imaginable, and many unimaginable subjects, and that our files are voluminous. In dictating replies to letters it is a common thing to be compelled to stop because no address has been given, and two people are idle until the address has been found.

There is a simple rule in letter writing, the observance of which would save much time and trouble—*put at the head of the letter the address to which the reply is to be sent, unless the address follows the signature.*

That rule should never be violated, even in a continuous correspondence. When one takes up a letter to dictate a reply he has a right to expect the proper address to be there before him and not have to chase it through bulky files with anxious hope that he will somewhere overtake it.

### Auditor's Report

IN this number of THE MESSENGER will be found the auditor's report for the fiscal year ending June 30, 1924. A few points might be misunderstood unless something is said about them. The large increase in assets over the previous report is chiefly due, of course, to the cash received from the Krotona estate. The Headquarters building at 826 Oakdale Ave. has been cleared of its two mortgages and most of the book bonds have been redeemed. The printing plant investment has been increased by nearly \$3000.

A deficit appears, as usual, in THE MESSENGER account. This merely means that it has cost more than the 25c. per member allotted to THE MESSENGER budget. The deficit in the Publicity Department shows that we received \$608.08 less by donations than was necessary to meet the actual cost of the literature given away during the year.

### *High Praise*

DURING the Convention Mr. Jinarajadasa paid the finest possible compliment to the Correspondence School of the American Section by asking the members present to contribute \$150.00 to pay for sending the Correspondence School course of lessons to fifteen other Sections of the Theosophical Society that were too poor to purchase it. The matter ended by the American Section making a present of the course to each of the Sections throughout the world; but the fact that Mr. Jinarajadasa thought they were worth buying, and that it was sufficiently important to ask the delegates to contribute the money for that purpose, shows what he thinks of the value of the course. Are not many of our members overlooking a good thing?

### *Valuable Information*

ALL the Lodges on the Pacific coast north of Los Angeles visited by Mr. Jinarajadasa were asked to report on the name and seating capacity of the halls, the methods of advertising, the number of people attending, the weather conditions, etc. Most of them sent reports. The most complete report was sent by the Spokane Lodge. The statistics gathered will be very useful in routing other visiting lecturers in the future.

### *Another New One*

THERE is a very strong tendency among Theosophists to start new things. The number of "subsidiary organizations" has grown so large that it is at times confusing. At Headquarters there is a steady incoming stream of new activities from all parts of the theosophical world. They crowd upon each other, clamoring for recognition. Most of them soon subside and are heard of no more; but each, for the moment, profoundly convinced that it is extraordinarily important. Some of them are so nearly identical with existing activities that one wonders why they came into existence.

The very latest claimant to attention is "The New Age Youth League," which is reported from Southern California with Mrs.

M. C. Thomas as president, and with "The Theosophical Order of Service in America" as the parent organization. In the announcement circular Mrs. Thomas says:

"We have been asked by several Theosophists why we did not join in with the Order of the Round Table. The reason was so many did not care for ritual, and the parents in some cases could not afford a special dress, so we considered there was room for another League where altruistic ideas can be stimulated and a humble part be taken in the preparation of the young for the coming of the World Teacher."

One's first impulse is to always encourage *any* kind of theosophical work; but in this instance it seems like a mere multiplication of organizations to do the same work. If some object to ritual, which is perhaps natural enough, there is the Lotus activity, which has existed in the American Section since the very early days. It has no ritual and no uniform and its numbers range from three-year-olds to young men and women. It is well established and flourishing. Why have two mills to grind one small grist?

### *About Railway Fares*

MANY of the members who attended the Convention must have been much disappointed when it was found that, although there were about 400 members from points outside Chicago, there were not the necessary 250 certificates which would entitle the holders to half fares on the return journey. That meant considerable loss to those who had come several hundred miles to Chicago. Last year, with only about 100 more in attendance, there were far more than the required number of certificates. This year we had only three-fifths of the necessary number! What is the explanation and the remedy?

One very important thing—undoubtedly the chief factor—is that many delegates bought return trip excursion tickets because they were cheaper than full fare one way plus half fare back. Those who came from the Pacific Coast got a round trip ticket for almost the one way price. In such an expensive journey they could not be expected to do otherwise, but it is a different matter where the fare was only a few dollars at most. We need some method of unifying the pecuniary interests of all the delegates and thus saving a large sum of money. If we cannot be sure of



250 certificates—and apparently we cannot—then all must know in advance that they are free to make the best arrangements possible for themselves. It may be possible to work out a plan, before the date of the 39th annual Convention, by which those who lose money by buying a ticket that entitles them to a certificate will be remunerated for the difference between the cost of such ticket and the excursion rate. Such a plan, however, could not be successful without full information from the Lodges, well in advance of the Convention, about the number of delegates that will attend.

### Checks and Drafts

CHICAGO is one of the few cities where banks make a charge against their customers for every out-of-town check deposited. In other words, they do not accept a check at its face value as banks almost universally do, unless it is a Chicago check. Lodges can continue to send checks as usual, but where they have an account with banks and can just as well send a Chicago draft instead of a check, it will save something at this end of the line.

L. W. R.

## Forum Sessions

(Continued from page 67)

tisements in the newspapers. Besides this kind of publicity there has gone out at each place about 500 leaflets and other matter to lists of psychology clubs, New Thought, etc. Fifteen thousand leaflets were put out last year. I have also had the opportunity of speaking over the radio and we have sold a large number of our books through our lectures and newspaper advertising. We are particularly anxious to have the co-operation of the Lodges and members all over the United States so as to consolidate the new work. Before we go into a city if we have the names of people interested it gives us a nucleus with which to begin. In the course of giving a series of lectures it is possible sometimes for Lodges nearby to entertain the speakers. If you can do that you will save the funds for the new territory work. We need assistance for new Lodges in various ways. We need to build up these libraries. I wish there would be volunteers to help to start these new libraries. I also wish we had Lodges that would volunteer helpers to teach the new Lodge and occasionally visit it. If you know members or groups who would be willing to do this work, please put the information down on paper and give me their names and addresses and telephone numbers." One member suggests that perhaps there are members who have books that they would be willing to pass on to the new libraries.

Mr. Rogers: "We have something like thirty new Lodges."

A member: "Many times you can get the names from library cards of persons who read theosophical books and can use them for starting your nucleus in new towns."

Mrs. Logan: "We have great difficulty with our lists of members getting into the hands of outside people. It would be better that our Lodge does not have any information that you don't want to get out among strangers."

Mr. Rogers: "It is very important that every officer and secretary should understand that the membership list should not be given out to anybody for any purpose."

Suggestion about newspaper clippings: "If a newspaper clipping is put in hot water and gelatine and allowed to dry it will be preserved for 25 or 50 years longer than it would otherwise."

A member: "I believe that we could get a radio broadcasting station for possibly \$300. Remember that it is the youths of the land that are interested in radio and they will listen to everything that is presented. If some elements of the Ancient Wisdom could be broadcasted throughout the country it would be very effective. It seems to me that a committee should be appointed. I would suggest Mr. Keithly of Harmony Lodge." Mr. Rogers: "When we get our new headquarters we will have a radio station."

### LEASING LODGE ROOMS TO OTHER ORGANIZATIONS

A member: "In our city it was very disastrous. Even our secretary who was a splendid worker left the T. S. to go to the other organization that leased our rooms. Many times a bad atmosphere is created in the Lodge rooms by renting to other organizations."

A member: For two years Columbus Lodge rented from another organization. Since we got our own rooms our growth has been slower but we notice a very different tone or atmosphere in our group. The general feeling was that we don't want to take a chance of the discordant effects by subleasing our rooms."

Another member wants to know if they should rent their rooms or not.

Mr. Rogers: "I think that each Lodge has to decide that for itself. It is a totally different thing to have a real estate business and a spiritualistic organization in your Lodge rooms. I think the damage would come by the association in the public mind of the spiritualistic and theosophical organizations. The ideal thing of course is to have your own Lodge room dedicated to Theosophy and used for nothing else at all. I do recognize that in practice these small Lodges have a great problem. If you feel that you must sublease your room you could

find some business or profession that had no relation to Theosophy at all. Sometimes a lecturer comes along that isn't a theosophist but he says he has something in line with Theosophy and something that will help it and then he agrees to give half of the proceeds of the lecture to the Lodge and he is taken in. Then his main theme may be how to live forever in the physical body or something of that sort. Theosophy should be sufficiently dignified to keep aloof from things that invite ridicule but if the Lodge does need the money, then the rooms should be rented to business or professional people."

A suggestion from a member that the Lodge room to be rented to music teachers.

Another member says that when renting to psychologists and Rosicrucians they were informed that they were undesirable tenants, on account of the hours kept by the other two organizations they subrented to.

A member of the Genesee Lodge, Rochester, reported that they had bought their own home for \$13,000 and rent it to no one and that it is much more satisfactory.

Mr. Wardall: "Some Rosicrucians are very nice people but they are dangerous because their philosophy is so much like ours on the occult side that is easy to lead members astray. People who have a little leaning toward personal development are easily led into their fold. I am very friendly toward psychologists because they are our natural prey."

#### PLACING BOOKS IN PUBLIC LIBRARIES

Mr. Rogers: "THE MESSENGER has been calling for information as to how many books are in the public libraries and a list of them. We want that information for headquarters. There are a great many books scattered in the public libraries but no use is made of them. It is possible to print a list of books that are in your libraries and furnish these lists to people who come to your Lodge rooms."

Mr. Talbot: "We should put the books into our public libraries on the open shelves—that is, in libraries that have the open shelf system—where they are available to the casual observer. Many times our books are placed under the heading of religion. There are standing rules among boards in libraries that they will not buy any books on religion, so we must not wait for them to purchase our books if they are classified under religion. They will accept them in most instances where they are given free. In most libraries you will find just a volume of leaflets which represents Theosophy. That is usually about all they have. Theosophical books have been placed in upwards of 120 libraries this year."

Another member reports that in a library she knows of they put the books on Theosophy upstairs packed away after two years if people have not called for them. Mr. Talbot says wherever he has placed books he has gotten a list of people in that city, from members, who are interested and sent them a notice stating that the books have been placed in the library.

Mr. Stearns: "I think the matter of current literature is fully as important as permanent literature. In Berkeley our Lodge has subscribed to *The Theosophist* for both of the public libraries and we see that these magazines are on the reading table."

Mrs. Stevens: "I put *The Theosophist* in our library for two years but it came so late in the month that the librarian said she always put the old number away and put out the new issue, and as *The Theosophist* came so late in the month it was only on the table two or three days." Mr. Talbot says he does not think *The Theosophist* is adapted to public libraries.

Miss Eva Hess, St. Paul, reports that *Bibby's Annual* is on the table in their public libraries. They put the entire set into the library.

Question: "How would you bring your list of library books up to date? We keep the old books, merely adding new ones and when we do they may not be the right ones unless we have some information from Headquarters."

#### ROUND TABLE AND LOTUS WORK

Mrs. Stone reads telegram from Mrs. E. Chambers of the Portland Round Table. Mrs. Stone: "On Sunday of this week our Round Tables in Chicago (six in number) gave a demonstration. A number of you were here. We have 86 groups of children. We have 250 T.S. Lodges but we still have room for the development of the young people's work. I want to just give you a few points in connection with the work in America to show you the contacts you could have with the outside work by these movements. We have them organized in T.S. Lodges, in homes, in three public schools—two public schools in Houston and one in Pittsburg, of 50 members. We have tables in Houston that are authorized to take part in all the public activities of the city. We have a Table promised in the State Reform School in Alabama. We have a Round Table in a day nursery and there is an opportunity to have one in your Hull House in Chicago. We have them among Japanese children and children of most all our nations. Luther Burbank is an honorary member of our organization. Douglas Fairbanks is continuing his interest in the organization, and Judge Jesse J. Dunn is also an honorary member. Fritz Kunz joined our order here. Mrs. Jinarajadasa is the first honorary woman member who has joined our order here. We also have Round Tables in the Animal Defense League, in which Mr. Rogers' son is interested, and in the Humane Society of Reno, Nevada. Our Round Table had full charge of the parade in Reno and was brought into prominence in that city. Our young people went through the streets of the city repeating their pledges and singing their songs. I have lectured in schools, teachers' associations, etc. We demonstrated our ceremony before 250 of the Juvenile Court children. If you have but two children, these two are a possibility as they form a nucleus. I have not known of any Round Table so far that has not grown. Some Lodges may have children's groups that I do not know about, if so I wish you would write in to us so that we may count them in. Last year we had



none in Chicago at all, and now we have six here. I said then that our greatest dream for the future was a children's magazine—something through which our children could express themselves. This year it is a dream no longer—it is a fact. I will ask Mrs. Moore of Birmingham to tell us about the children's magazine."

Mr. Moore: "Some 40 or more members of the world that is more able to appreciate the work we are trying to do for the children than you here. I want to give you in a few minutes just a glimpse of the phase that I have. There are three particular points that I want to develop. First: it should be a means of unifying the Round Table members all over the world. Second: it should be a means of giving the children self-expression and an exchange of ideas. We want to make the magazine so good that children whether they are members of the Round Table or not will want to subscribe. The third point is the fact that this is in a unique way different from other children's magazines in that we hope to make it a vehicle of expression of the children. We want to draw the most of the material from the young people themselves, so that young people from the time their earliest ambitions in a literary way begin to express, shall have this opportunity. I will pledge myself to write to any

child who wants information. In getting this first issue out, we are in debt. Mr. Rogers has stood back of us and told us to go right ahead. The name of our magazine is "The Round Table's Quest." The present issue has had a great many donations but it still hasn't as much money in the bank as we owe the printer. Mr. Moore, who is the business manager, will give you an idea of our financial condition."

Mr. Moore: "Some 40 or more members of the T.S. have subscribed for the magazine, and we now have about enough money to pay for the first edition, but that money was given to us for the first four issues. It will require 350 additional subscribers or \$175. We sent through the mail before leaving Birmingham 160 copies. A great many were sample copies to various Knights. We brought to the Convention 700 copies. We have less than 80 subscribers at present. We have five advertisers and this is bringing in \$23. On the inside cover we get \$25 per page and on the outside cover \$22. Such items as postage, subscription blanks and incidentals will amount to at least \$25 a year. With 500 subscribers we could put out a better magazine and with double that number of subscribers we could give you double the size of the magazine. A small ad in our magazine is \$1.00 for one inch per year."

## Correspondence Course For Classes

By EMOGENE S. SIMONS

The advantages of this course for use in elementary class work are as follows:

1. It is based on books within the comprehension of the average beginner.
2. It gives opportunity for students to get acquainted with some of the books in the local Lodge library.
3. It is definitely planned and organized to cover the fundamental teachings of Theosophy in one year's work.
4. It supplies an abundance of references on the topics assigned.
5. It gives explanations of some of the most puzzling points.
6. It supplies thought-provoking questions for class discussion.

The following suggestions are offered to leaders using this correspondence course for elementary class work:

1. Spend all or part of the first evening if possible on the "Suggestions for Study," discussing the purpose and usefulness of the principles and advice given.
2. Require that each member of the class own at least *one*, and preferably *all*, of the four books required for the course.
3. Copy the required references and distribute them to the class one week in advance of the first lesson on that topic.
4. Ask each member to study one or all of the required references before coming to class.

5. Assign the optional references to individual members, one reference to each member, for report or summary in class.

6. Use, if desired, one or more of the following devices in conducting the class:

(a) Read aloud, or have certain members read aloud, some of the most interesting or most difficult parts of the required references, stopping occasionally for comments or questions. Be able yourself to summarize the less important parts of the text preceding the reading.

Or—

Give in your own words the gist of the lesson and then lead off with a pertinent question for discussion addressed to some prepared member, thus throwing the meeting open for participation by all the members.

(b) Explain points covered in the lesson hints. Use diagrams and tabulations on a blackboard or on large sheets of heavy paper.

(c) Have individual members report on or summarize orally the references assigned for that purpose.

(d) Discuss answers to the questions given in the lesson pamphlets. These questions may be copied and be given out in advance. Vary the procedure by occasionally assigning a question to a specific member for answer in class. This helps a weak or timid member who can prepare one answer but cannot be called on offhand.

In a single lesson one topic, as Lesson IV, combine briefly (a), (b), (c) and (d) in one evening or class period. In case of a double lesson on one topic, as Lesson: I-II, use (a), (b) and (c) on the

one evening and (d) on the second. In a triple lesson on one topic, as Lessons XII-XIII-XIV, spread (a), (b) and (c) over the first two evenings, perhaps taking up one book or one phase of the subject each evening, and then use (d) on the third evening.

7. Review occasionally.

8. Encourage members and visitors to ask questions. If you have members in the class who lack the confidence or courage to talk or ask questions before the other members, keep a question box for written questions.

9. Encourage members to bring in or report on outside material bearing on the topic, such as magazine articles, resumes of plays or stories dealing with some phase of the topic, references in sermons, bits of news noted in current newspapers, etc.

10. Remember that your success as a teacher or leader is measured by the response that you get from the members and the work that you stimulate *them* to do rather than by the amount of information that you can pour out upon them.

11. Vary your methods to suit the needs of the class and to maintain interest.

## The Round Table

### THE ERRANT KNIGHT VISITS CONVENTION

The Errant Knight arrived in Chicago and thrilled at the prospect of almost a week to be devoted to the King's business, betook himself at once to the Registration Desk in the Hotel Sherman, eager to write his name among those who had come from far and wide in quest of the Holy Grail. Adjoining the desk were a series of booths, the central booth bearing the inscription, "Order of the Round Table." Acting in accord with good principles of knighthood, the Errant Knight stepped over at once, inquiringly and eagerly. He found a hearty welcome in the smiles of the workers and the high hand of comradeship from those engaged in the same lovely Quest as himself. The booth bore the stamp of many loyal Tables which had sent in samples of banners or hand-made donations to be sold for the benefit of the Order. National and international magazines appeared for sale, beautiful pictures, birthday cards, fancy work and one lovely doll in full knightly regalia, sent by one of the Tables in Houston. The Errant Knight learned that the big Round Table Demonstration was to be held on Sunday afternoon, when visiting Knight Raja (who as International Vice-President of the Theosophical Society was the guest of honor) would speak.

The demonstration was indeed beautiful. Six Chicago Tables participated, sixty members in all. Visiting members of the Order occupied the third concentric row of seats, dressed in their knightly garments, thus making the very heart of the Tiger Room a mass of beauty and ceremony. Among the most interesting participants was a group of girls from the Hungarian Orphanage, where a Table was recently formed. The stately entrance procession, with Dr. and Mrs. Stone among the leaders, wound in dignity through the crowd, a line of graceful white robes, bright colored shields and swaying banners, and more than half a hundred childish voices carried the strain of the opening song. Mrs. Stone gave an address on the work of the Order, showing in many new stereopticon slides the record of the past year, not the least item of which was the reception into membership of Mrs. Dorothy Jinarajadasa. Mr. Jinarajadasa spoke to the assembly then, and told a lovely little Indian story which the children, even those in adult bodies, received enthusiastically.

On the third day thereafter, the Errant Knight found a piece of the King's work that he thinks more people should know about. For the third day introduced to the Convention formally the new American Round Table magazine.

The current number, which was on sale at the booth all during Convention, contains an article written especially for the *Quest* by Mr. C. Jinarajadasa, an article against cruelty by Mr. L. W. Rogers' son, Grayson, a column devoted to the Chief Knight, some stories by young members—much of interest to old and young alike. The magazine is to be for and of the children, and its standard must necessarily be high. Its aim is threefold: (1) To build a periodical for juvenile readers of a type so far not essayed in this country; to build it so well that children who are not members of the Order will subscribe just because it is a good magazine; (2) to establish a means of spreading good fellowship among the members, a medium for the exchange of ideas and for knowing each other and the work better; (3) to offer a medium for the development of talent among the young people, a magazine where manuscripts will be considered from the viewpoint of the development of the contributor as well as the growth of the magazine. For the Round Table *Quest* belongs to Youth, and Youth belongs to the Round Table *Quest*.

Mr. J. D. Moore, Jr., of Birmingham, who with F. H. Bonelli is business-managing the magazine, stated briefly to the Convention the financial conditions. He considers it necessary to have at least 350 subscribers to meet expenses in the form it is published at present and represented by the first issue. The result of his appeal was 150 new subscriptions. The total subscribers on the books to date, including those listed before convention and a few received since, are 194. This is not enough to publish the *Quest* for one year—quarterly, as it is to be published. At fifty cents per year, it should not be difficult to secure 500 subscribers within the next two months. The *Quest* is setting its goal at 800 by January first. Since convention, the Errant Knight has been out soliciting, but he'll have to hustle to reach the 800 mark, and for that reason he wishes some other people would solicit too.



## Mr. Jinarajadasa's Itinerary

The itinerary of Mr. Jinarajadasa as published in the September number stands with the exception that the Nashville engagement is cancelled, the Louisville date is changed from Oct. 4 to Oct. 3, and that he will give a lecture in Chicago Oct. 5.

## A Testimonial

It is always useful to know something about the activities of our field workers. The following letter is self-explanatory:

"The Rockford Lodge wish to thank you for sending Dr. Nina Pickett to us for the brief two weeks, during which talks were given in my home and lectures in the Lodge room. She has so much that is vital—and gives it with such clarity and force that her message has helped all fortunate enough to hear her. We want her again—may she come to us for a time about Thanksgiving? Rockford really needs her. Yours sincerely, L. Conant Stevenson."

## Mrs. Bartlett's Itinerary

Mrs. Bartlett sends the following as her itinerary to January 1:

Greeley, Colo., Sept. 20-23; Boulder, Colo., Sept. 25-27; Sheridan, Wyo., Sept. 29-Oct. 2; Casper, Wyo., Oct. 4-7; Bozeman, Mont., Oct. 9-10; Anaconda, Mont., Oct. 12-13; Butte, Mont., Oct. 15-17; Spokane, Wash., Oct. 22-26; Seattle, Wash., Oct. 29-Nov. 3; Tacoma, Wash., Nov. 8-9; Portland, Ore., Nov. 11-14; Eugene, Ore., Nov. 16-20; Medford, Nov. 22-25; Oakland, Calif., Dec. 6-8; Berkeley, Calif., Dec. 11-14; Santa Rosa, Dec. 21-23.

## Souls of Trees

Konenkov, the great Russian sculptor, has caused quite a stir in the intellectual world by announcing his belief that "trees have souls." Among other things he says: "A forest to me is a vast living temple with its pillars and vaults, and saints and demons and spirits of all kinds, looking down on the man walking through and striving to establish communion with him. Here in a willow tree is some wise old woman, there in a lonely oak some grim old warrior."

Henry Ward Beecher has said, "The blossom cannot tell what becomes of its odor and no man can tell what becomes of his influence and example that roll away from him beyond his ken." Neither can you tell how much you have affected the lives of other people by suggesting Theosophy to them with attractive theosophical stationery. Try it. The Theosophical Press will cheerfully send you samples and prices upon request.

## What Lodges Are Doing

Tacoma Lodge has arranged to have two social evenings each month and the program has been provided for the entire winter. The Lodge also

gives two evenings to classes and two afternoons each week to keeping the library open. Another interesting development is a movement for a "get together" meeting once every two months for the five theosophical Lodges of Bremerton, Olympia, Seattle and Tacoma. The first meeting was held in Tacoma the latter part of September.

Oklahoma City Lodge has moved into new headquarters at 715 Continental Building, corner of Second and Broadway. The new location is considerably more expensive than the one abandoned, but that is the direction in which Lodges should be moving.

Washington Lodge reports that members' meetings are held each Wednesday night, the study book being *The Key to Theosophy* taught by Mr. McGuire, while the class under Mr. Dawson is studying *The Science of Numbers* on Thursday nights. Another popular class is in *The Secret Doctrine*, by Mr. Kuyper. Mr. Solyom is teaching the Tuesday night class, using as a text book *The Mahatma Letters*. Mrs. Scharffetter has a Monday night class in applied psychology. Fifteen new members have been taken in by applications and two by demits.

## News Items

Things of interest to Theosophists that have recently been appearing in scientific and technical journals include the information that the western continent is tipping, that scientists are asserting that the earth is at least one thousand million years old, that precocious children are rapidly coming into incarnation, that Modernists are now appearing among the Buddhists, that all life is radio-active, that every cell in the body thinks, that Mt. McKinley is slowly sinking, and that the war between the vivisectionists and their opponents is acute in France.

A political editorial in *Life* for May refers to the "persuasion of the Theosophists that the sixth sub-race of the Aryans is now forming in the United States, Canada, Australia and New Zealand."

One of the interesting news items from London is that on her recent visit to England Dr. Besant journeyed from London to Paris by airplane.

The St. Louis Lodge reports great success with its Forum meetings designed especially to interest the "psychology classes" that have been formed in most of the American cities by lecturers who were making a specialty of that sort of teaching. Mr. Chas. E. Luntz, of 2017 S. Grand Blvd., is willing to furnish detailed information to any other Lodges that may be interested.

Something new comes from Seattle. The Besant Lodge had a sale of "old newspapers and magazines," but with what success has not yet been reported.

All changes of address should be promptly sent to THE MESSENGER, 826 Oakdale Ave., Chicago, at the time they are made. Unless this is done back numbers often cannot be supplied.

Mr. Manuel A. Cruzat of 103 West 88th St., New York, is much interested in the free distribution of copies of *At the Feet of the Master* "among public and private libraries, universities, schools, professors, teachers, men and women of influence in the social, educational and political movements." He offers to disburse with great care any money that shall be sent him for that purpose.

Miss Katherine D. Lurman, Catonsville, Maryland, wishes to purchase two copies of *Bibby's Annual* for 1917, which is now out of print. Anyone who can supply these books will please communicate directly with Miss Lurman.

*The Dream*, by H. G. Wells, in which he takes up the subject of reincarnation, is said to be having a lively sale.

### News From Members

No better news can come to Headquarters than that an old member of the Society has been removed from his Lodge home city to some place

where there is neither Lodge nor other members. Many of our strongest centers have been formed through the efforts of such members in their new location. Dr. Henry R. Thayer, member of Oakland Lodge, has just gone to Tulare, Calif., and H. G. Baykes of Houston Lodge has removed to Rye, N.Y. Both are getting busy in interesting the public.

Mr. Enrique Troya has sent in applications from two new members as the result of distribution of publicity literature.

Mr. Van der Veen stopped at Lansing on his return to Schenectady from the Convention and gave an interesting talk to twenty young people who are especially interested in the Youth movement.

Major George B. Lake has been busy during the summer with theosophical classes in military circles in New Jersey. His class is called the Service Club and is always sure of a good audience composed of the men at the post.

Mr. A. Ross Read, who is one of the oldest living members of the American Section, has sent to *The Theosophist* an interesting article entitled "About the Future of the Theosophical Society." It is too lengthy for reproduction in THE MESSENGER, but it can undoubtedly be found in some future number of *The Theosophist*, and it is well worth reading.

### New Territory and Advertising Fund

#### AUGUST PAYMENTS

Miss Elsie Duse .....	\$ 2.00
Mrs. E. R. Dickey .....	2.00
Mrs. Harriet P. Warner .....	10.00
H. D. Olsen .....	11.00
C. E. Richardson .....	4.00
Mrs. W. S. Hancock .....	10.00
Clifton D. Benson .....	10.00
Dr. and Mrs. Skillman .....	10.00
Glendive Lodge .....	2.00
Mrs. Bertha Lyne .....	1.00
A. Seymore Fleet .....	5.00
I. E. Merrill .....	15.00
H. M. Ogata .....	2.00
C. E. Richardson .....	2.00
Convention Collections .....	370.12
Glendive Lodge .....	25.00
Mrs. Minnie Rice Bixler .....	5.00
Mrs. Margaret Hansell .....	10.00
Mr. A. J. Phillips .....	60.00
Miss Marie Wegert .....	5.00
Mr. J. Harry Carnes .....	100.00
Miss Elizabeth D. Meeker .....	1.00
Mrs. Rue Zimmerman .....	.90
Mr. Arthur Sharpley .....	2.00
Miss Anna M. Savage .....	2.00
Mr. J. David Houser .....	2.00
Grand Rapids Lodge .....	1.00
Mr. Chas. D. Talbott .....	1.00
Mrs. J. E. O'Brien .....	5.00
Mr. Geo. Melville .....	2.00
Mr. Albert Robson .....	10.00
Mr. V. C. Hill .....	10.00
Miss Katherine Clark .....	2.00
Service Lodge .....	1.00
Terre Haute Lodge .....	20.00

721.02

### Publicity Donations for August

Capt. R. L. Jones .....	\$3.00
Omaha Lodge .....	3.25
Buffalo Lodge .....	2.50
Mrs. Elsie Anderson .....	2.00
Rainbow Lodge .....	1.00
Miss Doris Lincoln .....	1.00
Oakland Lodge .....	3.70
St. Paul Lodge .....	5.00
Glendive Lodge .....	5.00
Frank McGuire .....	1.00
Long Beach Lodge .....	5.00
Dr. Pearl W. Dorr .....	5.00
Mrs. E. E. Kennedy .....	1.00
Mrs. Vera Frisbie .....	2.00
Mrs. Rue Zimmerman .....	2.00
San Jose Lodge .....	2.00
Lansing Lodge .....	3.00
Mrs. Matilda S. Rounds .....	2.00
Gulfport Lodge .....	1.80
Grand Rapids Lodge .....	1.00
Miss Genevieve H. Brashear .....	1.00
Brotherhood Lodge-Detroit .....	2.00
Mr. Harve T. Petraborg .....	.50
Atlanta Lodge .....	1.00
Besant Lodge-Hollywood .....	5.00
Service Lodge .....	1.00
Mrs. Blanche A. Anderson .....	.55

63.30



## Book Reviews

*"The Philosopher's Stone," by J. Anker Larsen; translated from the Danish by Arthur G. Chater; published by Alfred A. Knopf, New York. Cloth, 379 pp. Price, \$3.00 through the Theosophical Press.*

If a novel wins a 70,000 kronen prize (about \$14,000); if it is translated into six languages other than the original, thus reaching some ten or more countries; and if the most important characters in that book become T.S. members, with several chapters devoted to a T.S. Lodge, then such a book will arouse a hearty interest among us all, if only that we may see ourselves as others see us.

"The Philosopher's Stone" is such a novel, and J. Anker Larsen, of Copenhagen, is the fortunate author to receive the Gyldendal prize, offered for the best book by Dane or Norwegian. American newspapers have given generously of their space for reviews, and the novel's depth may be gauged by the varying nature of the reviewers' reactions.

It is the religious instinct inbred in every human being that leads the various characters of the story each along his own pathway, working out his own destiny. The writer has a marvelous faculty for showing, in a few pages, all the factors that lead up to the crises in the lives of his people, and then letting them work through to victory or defeat. He has a comprehending knowledge of karma and of dharma, whether learned from theosophical literature or from the book of life. Besides the two principals there are a dozen or more characters, each clearly drawn and each winning a place in your memory. Hansine, the joiner's daughter—only a few short chapters tell the story of that radiant child and her tragedy. But you will forget many another heroine before the thought of her ceases to remind you of "a spot of sunlight," and Tine, with the haunting eyes and the heavy secret!

Jens Dahl, son of the parish clerk, and Christian Barnes, the pastor's son, are the heroes of the story—if erring human beings who have glimpsed the Light, but stumble as they follow, may be called heroes. For each there came an expansion of consciousness during childhood. Looking into the eyes of Lillebror (Little Brother), Jens sensed the heaven world and grasped something of "the eternal now." He found, too, that he could see things "open" and he could become at one with them—the elder-bush, a dog, Lillebror. To the child Christian the awakening came as he lay in the hay looking up into the blue. He became one with that blue and saw into heaven itself.

The mutual understanding of the subtler worlds and the search for psychic powers linked these two boys together, and when they became young men studying in Copenhagen, they found the Lodge of the Theosophical Society there. It is to be deplored that neither by book nor by personal contact did either of them receive the impetus to develop character and a spirit of service rather than psychic powers. Not until the arrival of a Miss Dale from Los Angeles,

leader of her own school of self-development, did they receive real teaching. With her natural clairvoyance she proved to Christian that there was something rotten in his spiritual life. She took him back to America, taught him to be still, and to search for the religious feeling in his heart. Jens, however, did not heed her and came to an unhappy end.

In one of the chapters is described the infanticides' hell, where a T.S. member was suffering. He understood the Law, however, and knew that just as soon as he could love the child whom he had hated and murdered, he would be free.

Members of the Theosophical Society may disapprove of "The Philosopher's Stone"; they may be sure that it will give a false impression of its teachings; they may insist that the author should have held up a higher ideal and closed with a happier, higher note, but they cannot ignore the book and its influence. It is written; it is on the market with exceptionally wide publicity; it is an excellent piece of literature even in its translated form; and it will be read by countless people. So what is to be done? Nothing, except to view the frailties of their brother members, and look and see if such weaknesses are within themselves. After all, the Copenhagen members were not a bad lot, but each thought more of his own advancement than of his fellow man.

G. W.

*"The Ashrama Ideal," by G. S. Arundale, M.A., LL.B., F.R. Hist. S., F.T.S. Published by the Theosophical Publishing House, Adyar, Madras, India. (Price, through the Theosophical Press, paper, 15c.)*

This little book is recommended to the earnest student seeking to unfold those qualities within himself which will enable him to serve more acceptably in the carrying forward of the Divine Plan. Teachers especially will find in this lecture those truths set forth which, when applied in the daily life of both teacher and learner, will develop within the character of the individual those qualities which make of the devoted Theosophist a real influence in the life of the community.

E. B. B.

*Atlantis, The Antediluvian World*, by Ignatius Donnelly, has been reprinted. It is one of the best contributions to the literature on the lost continent, consisting of 490 pages with index dealing with the history of Atlantis, including Plato's account, the civilization and colonies of Atlantis and the deluge. It is bound in cloth and may be purchased through the Theosophical Press at \$2.50 per copy.

*True Charity and The World's Need*, poems by Ella Wheeler Wilcox, have been set to music by Mr. W. H. Kirby, an American member now in Italy. These are printed in sheet music form and are now available from the Theosophical Press at 40c. each. Lodges and Star groups will undoubtedly welcome the opportunity to get suitable music for their meetings.

# The American Theosophical Society

## BALANCE SHEET, JUNE 30th, 1924

Twelve Months Ended June 30, 1924

### ASSETS

#### CURRENT ASSETS

Cash in Banks and on Hand .....	\$28,766.20	
Accounts Receivable .....	3,894.34	
Liberty Bonds .....	50.00	
Inventories		
Books, Jewelry, etc. ....	\$27,784.76	
Paper, Ink and Printing Supplies.....	863.69	
Work in Process .....	536.26	
Supplies .....	322.40	
	<hr/>	
Advances to Employees for Expenses.....	29,507.11	
	162.68	
	<hr/>	
Unexpired Insurance		\$ 62,380.33
		351.22

#### FIXED ASSETS

	Original Cost	Reserve for Depreciation	
Land .....	\$ 6,000.00		\$ 6,000.00
Building .....	14,226.65	\$ 1,142.36	13,084.29
Furniture and Fixtures:			
Office .....	2,543.81	643.09	1,900.72
Warerooms .....	654.26	142.78	511.48
Printing Department .....	479.05	121.12	357.93
Household Furniture .....	1,739.60	251.29	1,488.31
Library .....	257.49	37.87	219.62
Type .....	763.36	226.06	537.30
Book Plate and Composition.....	5,828.01	2,595.56	3,232.45
Job Cuts .....	273.42	204.54	68.88
Machinery and Equipment.....	15,426.52	1,630.42	13,796.10
Linotype Metal .....	947.72		947.72
	<hr/>		
TOTAL .....	\$49,139.89	\$ 6,995.09	42,144.80
			<hr/>
			\$104,876.35

### LIABILITIES

#### CURRENT LIABILITIES

Accts. Payable, Accrued Royalties, Wages, Interest, etc.	\$ 3,583.38
Gold Notes Outstanding.....	7,541.61
Special Trusts and Donations, Various Funds, Home for Theosophists, Special Lodge Help, Visiting Lecturers, New Territory, Publicity, etc.....	6,472.64
Deferred Credits	
Dues Paid in Advance .....	7,582.90
Surplus .....	79,695.82
	<hr/>
	\$104,876.35

### STATEMENT OF INCOME AND EXPENSES

#### GENERAL

Income		
Membership Fees and Dues .....	\$14,295.17	
Rents Received .....	2,117.00	
Interest Received .....	517.19	
Miscellaneous .....	145.88	
	<hr/>	
		\$17,075.24
Expenses		
Salaries .....	\$ 4,681.74	
Official Lecturers' Expenses .....	2,068.24	
Maintenance of Headquarters Bldg.....	1,982.54	
Office Expense and Supplies .....	1,914.04	
Adyar Percentage .....	1,074.80	
Postage and Mailing .....	470.78	
Interest Paid .....	1,834.90	
Depreciation, Buildings and Equipment.....	793.10	
Miscellaneous .....	160.63	
	<hr/>	
	\$14,980.77	\$ 2,094.47
MESENTER		
Income		
Allotment of Membership Dues .....	\$ 1,645.41	
Advertising Space .....	225.00	
Miscellaneous .....	41.90	
	<hr/>	
		\$ 1,912.31



## Expenses

Salaries .....	\$ 476.25		
Printing .....	2,494.01		
Postage and Mailing.....	431.06		
Miscellaneous .....	22.44		
		\$ 3,423.76	\$ 1,511.45

## CORRESPONDENCE COURSE

## Income

Tuition Fees ..... \$ 2,974.60

## Expenses

Printing, Mailing, etc. .... 744.86

Services of Mrs. Simons and Assistant Teachers  
were Donated ..... \$ 2,229.74

## NEW TERRITORY AND ADVERTISING INCOME

Donations ..... \$ 7,721.13

## Expenses

Salaries and Expenses ..... \$6,782.39

938.74

## PUBLICITY

## Income

Donations ..... \$ 1,588.88

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