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## Annie Besant and We Americans

BY FRITZ KUNZ

THERE is a certain distinction between two words, idealism and spirituality, which is sufficient theme for this article.

Idealists are people who hope and plan for a better world. America is rich in such good folk. It is they that make us a nation full of present merit and future promise, with the dreams they dream and the visions they see. But an idealist can be and often is the most ineffective person in the world. Look at our politics. Our practical idealists of 1775 and thereabouts wrote a Constitution. Our idealists generally of 1925 worship it. Many are content with it. Yet what are the facts? Is it possible in America to-day to have a certain amount of injustice, inequality, and use of high office to commercial ends? Education? Idealists rightly rejoice at our free schools and compulsory education, but are they lulled to false security, failing to note that there are whole blocks of life, the emotions, for example, unattended to by American schools? Society? Women's clubs may serve as an example. These are admirable institutions. They are focal centers of

idealism. But is there not much that is formal, rigid, traditional? Why, now, I ask myself, should the length of skirts be ordained in Paris, and spots in place of stripes in Manchester?

In short, the point is that idealism is a possible refuge for characters which may be incompletely developed in important and material particulars.

Now what is notable among many notable things in our President, Dr. Besant, is that she is spiritual first and idealistic afterward. I am going to define spirituality somewhat in an article I am writing in our Star magazine, *The Server*, soon, and for our purpose here it is enough to say that a spiritual person differs from a merely idealistic one in the power he displays for self-sacrifice. You cannot be spiritual and be indifferent and inactive in the face of suffering, wrong and cruelty. You may find in a given instance someone can learn only by experience, and to help them to that experience you must *appear* not to be concerned, while in fact by your very non-interference you are helping. Except for

such a case, what is notable about the spiritual person is his desire to do something effective to produce a better and a happier world; and that his desire is so strong as to upset his own lethargy and comfort and pleasure. An idealist can dream of a better world, and moan and lament over a sad one, but if he wants to change it he has to demonstrate his possession of spirituality.

Dr. Besant has been through innumerable skirmishes with ignorance, reaction, intolerance, organized ambition and the like. She sees sorrow, sorrows, *and then acts*. She sees children ignorant and then builds schools. She sees a nation in chains and liberates it. She sees match makers in misery and frees them.

She sees the world entrenched in stupidity and jolts it loose. No doubt she dreams ideally of a thousand schools for every one she builds, but observe that she does build that one—furthermore, she carries it on a long time; mere idealists often build,

then run away. And as she has built and caused to be built, I suppose, some forty or fifty or more schools she must have perhaps fifty thousand ideal schools waiting in the heaven world to be materialized in her next incarnation. (I am scheming to be in one of these schools, myself!)

If there is one lesson in the President's life which we Americans could learn it is that hers is real spirituality and that our dharma as a national group is to follow her in that. We are a practical people. We are a race of idealists. We have now to put these two together and form a synthetic (if not a natural) spirituality. But we must face the fact that it means sacrifice and suffering. It means standing alone. It



DR. ANNIE BESANT

PHOTOGRAPH OF PORTRAIT BY E. HODGSON SMART

means pluck and clearheadedness. It means devotion, gentleness and steadfastness. It means, in short, heroism and not heroics. And that is where Dr. Besant serves us best. She strikes the spiritual note of the true heroism. We are grateful. Can we follow?

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"For seventy-eight years, come this October first, Annie Besant has blessed earth with her presence. Fifty-one of these years have been given to the service of the world and its people." It is the privilege of all members of the Theosophical Society to renew their allegiance at this time to the ideals for which she has lived and worked.



## Another Voltaire

By DR. ERNEST STONE

THEOSOPHISTS are ever appreciative of those who fight intolerance, or better still, of those who by the use of the pen send shafts of vigorous thinking into the shadow lands of plebeian mentality, thus quickening and elevating the thought of the peoples to that high plane where tolerance abides. Intolerance is born of ignorance. Educate the ignorant and tolerance will be the result. And people of ignorance you will find in every strata of society, even as in the herd; the "nice" people, the good-for-nothing dullards, those in high places, materially speaking. Ignorance and dollars often go hand in hand. And both go to church, on Sunday; week days are another matter. On Sunday, the God-fearing man will attend his neighborhood church paying his usual installment on some celestial investment, and concurring in all that his narrow, creed-ridden pastor gives out from the pulpit; indeed will look to his pastor to mirror all that he would have, nothing more. Here is superstition, ignorance and intolerance. This is an old story to Theosophists who, since the foundation stones of toleration were laid down by Madame Blavatsky in 1875, have been carrying the torch of tolerance.

But now a new figure, champion of tolerance, looms on the horizon casting his *Voltairean* shadow across the desert wastes of the world. This man of vigorous thought is beating the mental atmosphere into some semblance of common sense; another Voltaire come to help reshape the world. The virility of this man is great, his strength is cyclonic, so much so that some are able to cling to his words for a time only, then drop back because of mental exhaustion born of moral timidity and an inborn fear of the unknown. E. Haldeman-Julius is the name of this intellectual giant and literary genius. It is high time that Theosophists give some recognition to

a brother server. He is known as the "Henry Ford of the literary world" since his Little Blue Books are being broadcast by the millions at five cents per copy. (*Theosophy in Outline* by F. Milton Willis, Blue Book No. 477, is one of over 750 titles.)

Now comes the announcement that Haldeman-Julius is soon to publish a journal known as the "Haldeman-Julius Monthly" and will devote its pages to lifting the intolerance of the ages from the backs of stupid, timid, God-fearing humanity. Haldeman-Julius will do it and those of us who have been following the pages of the *Haldeman-Julius Weekly* these many years and reading "What the Editor Is Thinking About" know what is in store. Here is the man for the job, and Theosophists should rejoice. And not only rejoice but lend a practical, helping hand in subscribing for the "Haldeman-Julius Monthly" at \$1.50 per year; address Girard, Kansas.

Haldeman-Julius will leave alone the old-time attacks on dogma. It is not sufficient to merely show the absurdities of various religions, after the manner of Ingersoll. Rationalists have torn the Bible to shreds, but the thing persists. Religion will be studied in the light of the new psychology. "Crowd-Hypnotism As a Weapon of Religious Medievalism," an article to appear in the new monthly, will show how science has dissected and analyzed the psychological forces that make for mass superstition.

We find that religion is rife with intolerance. But also we find this same salacious monster preying upon its victims in the golden halls of the moral, the social, the political, racial, commercial and militaristic crowds. Haldeman-Julius has elbowed this monster in his weekly; he will walk on it with his hob-nailed boots in his monthly.

## A Tribute to Dr. Annie Besant

By RALPH YOUNGHUSBAND

Gather around your mother,  
O folk in the vast unseen!  
Crown her with loveliest lotus flowers  
For she is indeed a queen.

Prophetess, seer, and sentinel,  
Watching o'er India's fate,  
Friend of the poor and afflicted,  
Crown her in royal state.

Christian, Mohammedan, Buddhist,  
Brahmin, Sikh, and Parsee,  
Make a salaam to your mother,  
Hers for all time to be.

She is loyal to all people around her,  
The living as well as the dead,  
Wedded to holiest service,  
Proudly she holds up her head.

Eyes ever fixed on Nirvana  
Pointing the pathway to all,  
God and the Masters shall bless her  
At eve, when she answers the call.



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### *Capital Punishment*

**B** R I S B A N E, who is the most widely read editorial writer in America, has called attention to a new movement by a group of prominent men to abolish the death penalty. He warmly approved it and remarked that just as the world finally stopped hanging children for stealing trifles, it would some day abandon hanging adults for murder. It is indeed gratifying that prominent people have at last come to the support of the crusade against this lingering barbarism of legalized murder, for when well-known and influential persons endorse a thing the public begins to think about it.

With national headquarters at Montclair, N. J., the American Crusaders have divided the nation into five zones with centers at Montclair, Chicago, Nashville, Tulsa, and Los Angeles. From the latter place the announcement has gone out that a huge petition is to be secured to place the matter before the voters in California in November and that both names and money for expenses are needed. The Secretary-Treasurer is Mrs. Ida Brokaw, 5947 Hollywood Boulevard. In case the movement cannot gather sufficient momentum for the autumn election, the work will be only

slightly delayed but by no means abandoned.

Probably all Theosophists are in favor of the abolition of the death penalty which seems to be a violation of the first principle of the Theosophical Society—the spirit of brotherhood. It is to be hoped that all who feel that the world will be a better place in which to live after capital punishment has disappeared, will rally to the support of the American Crusaders in this humanitarian work. If California leads, other states will undoubtedly follow.

### *A Word to the Wise*

**T** H E number of Indians coming from the Orient to America seems to be increasing. Some of them are doing good work and some bad. Theosophists ought to be able to discriminate between the two, but apparently some of them are not. It does not require much knowledge of the principles of the philosophy to know that Hatha Yoga practices are dangerous and to be avoided. Attempts to arouse the solar plexus have already led to some tragedies among our members. C. W. L. once remarked to a group of members, "It would be much better not to know you have a solar plexus." I personally know of one of our members who reached a padded cell in less than a month after setting out to become quickly clairvoyant and another who fell dead during a "sitting," and both were young and in good health before they took up the practice. The moment any teacher begins to talk about trying such things, well-informed people who have any regard for personal safety will depart.

### *"Best Sellers" in Theosophy*

**P** R O B A B L Y it would greatly interest our readers to know what theosophical books are the "best sellers" as the phrase goes in the book world. Here is the order in which the older and established bound books sold during the year ending June 30, 1925: First, *At the Feet of the Master*, Krishnamurti; second, *Elementary Theosophy*, Rogers; third, *Textbook of Theosophy*, Leadbeater; fourth, *Popular Lectures*, Besant; fifth, *Light on the Path*, Collins; sixth, *Outline of*



*Theosophy*, Leadbeater; seventh, *Bhagavad-Gita*, Besant translation; eighth, *First Principles of Theosophy*, Jinarajadasa; ninth, *The Astral Plane*, Leadbeater; tenth, *In His Name*, Jinarajadasa; eleventh, *The Ancient Wisdom*, Besant; twelfth, *Vegetarian Cook Book*; thirteenth, *Theosophy Simplified*, Cooper.

### Inconsistent

IT is astonishing how inconsistent one can be and how complacently the plainest facts are overlooked in order to bolster up a pet theory. The famous editorial writer, Brisbane, says "good vegetarians will be disturbed about Miss Harrison, the Argentine girl. Several times she has tried to swim the English Channel and her failure is laid to the fact that she is a vegetarian. Her diet does not supply enough heat and strength to enable the body to withstand so long a struggle against cold and currents."

What about the various meat-eating men who tried and tried, and failed to do the same thing?

### Correspondence Course Items

EVERYBODY should be fairly well informed on general subjects but on one's specialty one should be thoroughly informed. Theosophy is our specialty and every member's knowledge of it should be full and definite. The Theosophical Correspondence School furnishes the opportunity.

A wise teacher once remarked that general knowledge of a subject is really no knowledge at all. He meant, of course, that it is only definite knowledge that you can really make use of. If you want to be surprised by discovering how much there is about Theosophy that you do not yet know, just take up one of the Correspondence School courses.

There are thousands of experts on all scientific subjects but very few experts in theosophical knowledge. You need not be one of them to be really useful in spreading the philosophy, but you do have to possess a good working knowledge of it and the Correspondence School course by mail can furnish it.

L. W. R.

## Adyar

THE following speech by Mr. Jinarajadasa, given at Adyar Hall, Sydney, during the recent Annual Convention of the Australian Section, is reprinted from *Theosophy in Australia*:

"The Headquarters, the center of this great world-wide organization, is in a suburb of the city of Madras called Adyar. Come with me in mind to that place. You will enter a great hall whose length is like this, but there are two arms to it and behind me as on this platform there is an alcove where stand the statues of the two great Founders of the Society looking out on this world, the world of the Theosophical Society. You will see on the great arches on one side the figure of the Christ knocking at the door, and next to Him the figure of the Lord Buddha seated in meditation; on the other side is Shri Krishna of the Hindus playing on His flute and next to Him Zoroaster with His fire from heaven. There should be one more representation, that of the prophet Mohammed, but it is against the tradition of Mohammedanism to have any image of its prophet or any symbol of God, and so you will find that not in these great alcoves but in another

part of the hall is the only thing permissible—the crescent and the star. As you look and see these great symbols of the religions, there is written over above them all: 'There is no religion higher than truth.'

"Then come with me to the great estate of this Society which comprises now nearly three hundred acres. In this center all religions are equally revered, and on the estate places are now being consecrated as the temples of the various individual religions. Fifteen years ago the Parsees, the worshipers of the fire, built their place of worship, and once a year they perform the sacred fire ceremony. This year the Hindus, who are putting up a beautiful little temple, will consecrate it; and they will worship according to their Hindu ritual. A place has been allotted to the Buddhists, when they wish, for their shrine; a place is free for the Christians for their little church, and plans are ready for the mosque for the Mohammedans; for in this central place we believe in one truth and how this truth coming in the guise of religion, will inspire all mankind to come together to foster a universal brotherhood."

## Children's Story—Grace's Delusion

By FLAVIA MACKENZIE

A BEAUTIFUL sunny day in spring and a sweet-smelling clover field away from the noise of the city and the tiresome worries of the day is most inviting. At least it was to Grace as she came down the road one morning in May. And just because it was so very inviting a moment later could be seen a little path of down-trodden clover running in from the side of the road but not a sign of Grace. In the middle of the field she sat where the clover was tall and here she intended to think out many things which had been buzzing around in her serious little mind even as the little bees were buzzing around the flowering heads of clover.

"Why should one have so many more things to do than one could really have time for?" she thought. "If I could only get all my work done I would have so much more time to read. And if I could read as much as I wished to, after a while I would know everything and then I would always do right."

For had not people always told her when they had done wrong that the reason was because they did not know something or else they had forgotten something they had already known. As she had a very good memory as memories go she came to the conclusion that right actions would necessarily follow full knowledge.

As it was near the end of her high school term she planned to spend all her summer vacation reading and so acquire as much learning as possible for a good start. She would have an hour or two to read before the rest of the family were up if she would get up at the beginning of the day. After breakfast she would prepare a little lunch to carry with her and come out here to this nice clover field for the day or over under that group of trees in the corner of the fence when the weather became too hot. First she would read all the books in her own house, then there was the public library and the school library, then the books belonging to her friends. She knew her teachers would be only too willing to help her with anything she did not understand and her industry would please them and bring up her grades the next year.

The first morning of her summer vacation found her stealthily dressing, then sitting by the window with the first book on her list. She would have much preferred going out to her beloved clover field but it would be wet with dew this early in the morning and she did not want to waken the family by going through the house and outside.

When breakfast was called she had read four chapters and was quite pleased with herself. After breakfast she went skipping down the road without saying anything to anyone and was not seen again till five o'clock. She told the family she had been studying all day which pleased them very much. They presumed she was going to try to skip half a year in school next term.

The next morning as she was leaving the house with her book under her arm her mother said:

"Grace, I am having the upstairs rooms cleaned to-day and I expect you to do your own room."

Of course Grace did not want to clean her room and especially when she wanted to finish her book. But she put it away temporarily and planned to have it done and over with in a hurry. Now the general cleaning would not have taken her so long but when she opened her bureau drawers she surveyed what one would call a mess. When it was time for lunch she was still sitting in the middle of the floor surrounded by clothes and bureau drawers.

"Ribbons in this pile, hankies in this pile, stockings in this pile," she droned. Also her mending pile was growing alarmingly great in size. When she had finished that day she had not read a word but had decided it would save much more time for reading if she kept her bureau drawers neat all the time as her mother had so often admonished her.

When she came in to dinner the next day her older sister Jane said:

"Where have you been all day, Grace?"

"Oh, just down the road a way," said Grace, not wishing to tell exactly where for fear she would be disturbed some day.

"Well, Miss Lucy called up and said she was taking all the girls in your class on a botany picnic to-day, but I couldn't find you anywhere to tell you, so they went without you."

Of course Grace was disappointed. She was very fond of the study of botany and Miss Lucy was the dearest teacher. She decided when she went to bed she had not learned half as much from her book as she would have from Miss Lucy.

One morning as she was walking down the road to her favorite nook she met a little boy who, as he had nothing better to do, trudged along beside her as they talked.

"What's your name?" asked the little boy.

"My name is Grace. What's yours?"

"My name is James but 'most everybody calls me Jimmie," he replied.

"Gee, aren't those pretty flowers over there!" he exclaimed.

"Yes, they are. Do you know what kind they are?" asked Grace for the sake of conversation. She didn't know herself.

"They look like flax to me," he said. "That's what they make into linen."

"Why, how did you know that?" asked a very much surprised Grace.

"Oh, I learned that in kindergarten," he replied.

"Then I suppose you will start to school next year and learn a lot more things," said Grace.

"Oh, yes, that's what mother says," said Jimmie. "But, you know, I will soon be through with school for I know almost everything now."

"But you can't read or write or work with numbers," argued Grace.

"Oh, I don't have to read and write for I can



telephone to anyone I can't go and see and I don't need to write numbers down, 'cause I can count in my head." And Jimmie was perfectly satisfied.

Grace saw it was useless to argue the matter further and soon left him for her clover field. But the conversation with Jimmie would not leave her as she had left him and she put down her book to think it over.

When she had read all the books she could find she could say, "I know almost everything

now." But wasn't that just what the little boy had said when he had just finished kindergarten? Would she only be through with the kindergarten of learning and the greater part still ahead of her? Then daily life should hold a more important place than reading and she should spend less time on reading and more on duty to balance things up properly.

And I would not be surprised if Grace were not a little tired of her program anyway and glad of an excuse to change it.

## Dynamism

By FRITZ KUNZ

TO most of us the central teaching of Theosophy is its information about the Masters and the way to Them. There is nothing comparable to this in any other system of thought that I know; and even in our own body of knowledge everything else, to the minds of most of us, is subordinate to this one conception. As you know, to come near to one of the Masters it is required of the disciple that he come in some small degree to know himself for what he is, a Spirit, one with all things. The Master's consciousness is not available ordinarily at the lower levels unless one is in His presence—that is, proximate to Him in space. But in the causal or higher mental world, the realm of the ego, He is ever present; and in the world of intuition He is everywhere present. Therefore the discovery of the Master is, for all practical purposes, the discovery of one's own higher self.

Now we approach the problem of this inner discovery with limitations from the past. We look upon it as the achievement of unrelated virtues, on account of our Christian teaching of the beatitudes, which, though sound as far as it goes, is rather mechanical. Thus we think in terms of material advance rather than in terms of dynamic unfoldment. We interpret the Spirit in terms of matter, with which it is co-eternal, so far as we can see, and we bind the ego to the limitations of the personality.

This is a profound mistake. It results in people thinking as if they were standing on their heads, from the bottom upward, instead of living (as in fact they do live, whether they know it or not)

from the top downward, or from within outward. Being is from within: "Our being is descending into us we know not whence," I think Emerson has it in the essay on the Oversoul. We must ally ourselves with that upwelling life and picture ourselves as dynamic centers in the consciousness of God and of the Master. That is the characteristic difference (both in appearance and in function) between the disciple and the ordinary man. The disciple is a radiant center, and the ordinary man is a creature in an egg, the ovoid of the aura. This is more than a figure. It is a reality, on lower planes and cosmically, as Madame Blavatsky has shown. The ordinary selfish man is unborn, attached to the great Mother, living in a dream world that is self-centered and unreal. The disciple is the born, the freed, able to move as the Spirit listeth, the dynamic as contrasted with the chrysaloid.

What does this dynamo pour forth? You know that answer to be expressible in the one term, love. Love around, beneath, above, unceasing, undiminished, pure. The warm solvent of the highest being in man, the undying monad, whose very nature is love, who knows naught else, and who can be perceived only by those whose eyes have been touched by that gentle and irresistible power from above. Let it so well up within you that it overflows the brimming cup; let it be pure, impersonal, joyous; never deny it whatever it demand of you. So shall you know the Master Whom thou art, as He Himself knows and can reveal, God the Lover of All.

## H. P. B. and Her Adept Teacher

THIS is the title of one of the episodes related by Claude Bragdon in his delightful volume, *Episodes from an Unwritten History*. Madame Blavatsky's meeting with the Master Morya while He was visiting the court of Queen Victoria was the first important event in the history of modern Theosophy. And the second important event was the meeting of H. P. B. with Colonel Olcott. A short sketch of his life is given, the "Arabian Nights" in New York are described, and the struggles of those early days of the Society and the people who figured in them are related in an unusually interesting way. New members particularly will enjoy this book. It is 75 cents,

bound in boards, from The Theosophical Press.

Another book which new members should have is *Theosophy and the Theosophical Society*, by Dr. Annie Besant. One of the interesting subjects dealt with is the explanation of the statement made by the Master Koot Hoomi that the mission of the T. S. is to bring the Western nations to drink at the pure wells of Aryan knowledge. Theosophy as the Supreme Knowledge, as the open road to the Masters, as the root of all religions, and the meaning, purpose and functions of the Society are fully explained. Bound in cloth, this book is \$1.00, from The Theosophical Press, 826 Oakdale Avenue, Chicago.

## The Atlanteans

It is a matter of interest to Theosophists that so prominent a daily as the *Boston Globe* should print the following:

Off the coast of Tunis in the southern Mediterranean Sea, five fathoms down, are the ruins of a submerged city of some remote and mist-curtained antiquity. Sea divers say that fish swim in and out of its crumbling doorways and brush its walls—walls festooned with streamers of kelp which fluctuate with the sluggish currents in these sea-green deeps.

This discovery has been announced by a young French archæologist who directed the excavations of ancient Carthage under the authority of the French government.

Did some prehistoric cataclysm engulf an entire civilization in that region neighboring the African coast? Egyptian priests told Solon that westward of the Pillars of Hercules (Gibraltar) there had been, 9,000 years before, a continent called Atlantis, as large as Asia Minor and Libya put together, whose armies had conquered everything up to the Nile, whose arts and sciences were unexcelled, and that the sea had overwhelmed it. Plato repeats the story in his *Timæus*, and, later, in his *Critias*, sketches the history of the ideal commonwealth of the Atlanteans. How far this last was an invention of his own, and how far it was compiled from authentic sources now lost (for Plato, too, is thought to have visited

Egypt) remains conjecture. The Arabian geographers, men of no mean learning, believed the legend, and it recurs persistently in the historic sagas of widely various peoples: "The Blessed Isles" of Greek mythology, the Welsh "Avalon," and the lost Breton city of Ys—to name but three. The credibility of the legend, often questioned, has often been admitted, even by such congenial skeptics as Montaigne and Voltaire.

But the most pointed and ironic form of the myth is that which comes to us from the ancient Hindu scriptures. There it is taught that the Atlanteans were a people who had developed extraordinary psychic powers, both of the mind and of the intuitions, powers at which we daylight souls of the Western Hemisphere are only of late beginning to catch glimmerings. The Atlanteans, so run these ancient legends of India, misused these powers by exerting them for personal and selfish purposes. This misuse so threatened to demoralize the whole human race that forces outside of earth life intervened and destroyed the presumptuous and offending race in such a cataclysm of nature as man has not known before or since and which so seared itself into the memory of the race that it lingers on age after age in dim legends of Deluge and Earthquake which will not erase from the ancient sagas of elder peoples.

## Christmas Cards

AN artistic and effective way of spreading theosophical thought is by sending your friends the Christmas cards offered by The Theosophical Press. In addition to the card bearing Madame Blavatsky's theosophical ideal, six thousand of which were distributed last year, the Press is offering Card No. 1, which has our emblem embossed in colors, and bears the following inspiring message from the greatest woman in the world, Dr. Annie Besant:

"A resolute will and a devoted heart, lighted by knowledge, will conquer all in the end and will reach the supreme goal. To rest on the law is one of the secrets of peace, to trust it utterly at all times, not least when the gloom descends. No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned. Difficulties exist only that in overcoming them we may grow strong, and they only who have suffered are able to save."

A narrow gold border completes the card. In-

cluding envelope, it is offered at six cents in lots of twenty-five.

As some people prefer to write a greeting which they feel is particularly appropriate to each friend, a plain card, No. 2, is also obtainable. It has nothing on it but the emblem, embossed in colors, and the gold border. It is supplied complete with envelope at the same price as Card No. 1.

Most of our members are familiar with Card No. 3, but for those who are not, we will say that it has the theosophical emblem embossed in colors, gold and blue border, and Madame Blavatsky's theosophical ideal, "A clean life, an open mind, a pure heart, an eager intellect," etc. Price is the same as the others.

Purchasing agents in all the Lodges will have samples of these cards and to save yourself disappointment, order your Christmas supply now. If you are not in touch with a Lodge, order direct from The Theosophical Press, 826 Oakdale Avenue, Chicago.

In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful.

—At the Feet of the Master.



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Service Lodge, New York City	1,000	Miss Frida Sturm	200
Col. Merrill	1,000	Dr. Lillian B. Daily	200
S. A. Cook	1,000	Miss Sarah Wade	200
Mr. and Mrs. K. P. Eklund	1,000	Mr. and Mrs. C. E. Luntz and Junior	200
Mrs. Catherine Palmer	1,000	J. D. Moore, Jr.	200
Frank Spicker	1,000	Miss Luella N. Jessup	200
Mrs. Marguerite Spicker	1,000	Mr. and Mrs. W. A. Cox	200
Dr. Booker	1,000	Mr. Hugh G. Walters	200
Mr. and Mrs. A. Ross Read	1,000	Dr. Ida M. Alexander	200
Fritz Kunz	1,000	Anna E. Lancaster	200
Miss Olive Walker	1,000	Mr. and Mrs. C. L. Bird	200
Mrs. A. C. Humphrey	1,000	Mrs. Julia M. Tole	200
Lee H. Shattuck	1,000	Mrs. Mary A. Cronin	200
Misses Marie and Elise Mequillet	1,000	Mrs. Etta Worden	200
Buffalo Lodge	1,000	H. P. B. Lodge, Toronto, by A. J. Brooks and	200
Pittsburgh Lodge	1,000	Miss Gertrude Londreville	200
Mr. and Mrs. Earl Beighlee	1,000	Mrs. Harriet Hubbard	200
Freeman L. Hurd	1,000	Miss Alice H. Mayte	200
Louis Zalk	1,000	Miss Ethel M. Gardner	200
Donated in memory of Mrs. Alice Ogden Dewey	1,000	Miss Freddie Lipman	200
Milwaukee Lodge	1,000	Flora Menzel	200
Clara A. Hooper, M. D.	1,000	Dr. and Mrs. O. E. Severance	200
Dr. O. F. E. Von Hoya	800	John A. Sothman	150
Mrs. Annie Climo	800	Miss Ida G. Schifflin	150
Miss Mary E. Cox	800	Mrs. Pauline Steinem	100
Miss Martha Lanterman	637	Miss Elise Atwood	100
St. Paul Lodge	600	Mrs. Edna J. Bradford	100
Mr. and Mrs. Geo. N. Ragan	600	Mr. and Mrs. John Heming	100
Miss Anna Kerr	600	Mrs. H. Kay Campbell	100
Miss Rela Van Messel	600	Miss Mina H. Ropp	100
Miss Hilda Toenbergh	500	Mrs. Diana Brinkerhoff	100
Mrs. Edith P. Baker	500	Mrs. Estella Renshaw	100
Mrs. Edith Lee Ruggles	500	Mrs. Esther Greenman	100
Scott Van Etten	500	Mrs. Ellen Breese	100
Mr. and Mrs. Wm. J. Ellsworth	500	Archie Solovoff	100
Miss Anna Bloomquist	500	Mrs. Jennie Bollenbacher	100
Miss Florence R. Freeman	500	Marshall Samuel	100
Mr. and Mrs. Chester Green	500	Miss E. M. Lindner	100
Miss Elenora Olson	500	Miss Martha Jacobs	100
Dr. Wallace MacNaughton	500	A. M. Krall	100
Dr. Ebersole	500	A. C. Plath	100
Dr. Nina E. Pickett	500	Mr. and Mrs. R. L. Andrews	100
Mrs. Marie Morse	500	John Samuel	100
Mrs. Jennie E. Douglas	500	Mrs. Belle C. Wilcox	100
T. D. Dawkins	500	Mrs. Mary J. Cornforth	100
Hermes Lodge, Philadelphia	500	Mrs. Luella McCool	100
Amelia Vosges	500	Mrs. C. K. Bray	100
H. J. Budd	500	Mrs. Louis B. Cassell	100
Miss Audrey Stone	500	Mr. and Mrs. H. S. Olson	100
Anonymous	428	H. R. Cotta	100
W. X. Osborne	400	Mrs. Louisa W. Davies	100
Miss Lillie Woods	300	Mrs. Nathalie Parker	100
John Roine	300	Jos. Gessen	100
Miss Premala Shahane	300	Mrs. H. N. Rockafellow	100
Mr. Frank E. King	300	Mr. and Mrs. Eastman Weaver	100
Mrs. Alice A. Schwab	300	V. C. Hill	100
Mrs. Adelaide M. Cox	300	Joe Pelham	100
Mrs. Kotting	300	Miss Anna M. Garmoe	100
Miss Carol Gallagher	300	Miss Ida Marnitz	100
Max Wardall	300	Miss Gertrude E. Silberman	100
Mrs. Rosalie Pederson	300	Miss Dorothy Maxson	100
Mrs. Rebecca L. Finch	300	Mrs. Lora Barrington	100
Miss Etta Budd	300	Mr. and Mrs. Ray Wardall	100
J. A. Wallace	300	Mr. M. B. Holmes	100
Louis B. Garner	300	G. P. Latham	100
Anders Jonasen	300		
Mrs. Ben Allen Samuel	300		
		Forward	\$76,795

# Headquarters Building and Activities Fund

## 1925 Convention Subscriptions — (continued)

Brought Forward .....	\$76,795	Mrs. Theresa McLean .....	50
Mr. Jos. A. McCloud .....	100	Lyle R. Chubb .....	50
George E. Pickett .....	100	Miss Eudora Morey .....	50
Dr. G. R. Peckinpough .....	100	Miss Lenora J. Harris .....	50
J. H. Talbot .....	100	Mrs. Irene Gaines .....	50
Mrs. Ella B. Williamson .....	100	Mrs. Ellen D. Wilson .....	50
Mrs. Agnes Moffett .....	100	Miss Verna Lewandowski .....	50
Miss Julia K. Sommer .....	100	Mrs. Estelle E. Eshbach .....	50
Mrs. M. S. Mahurin .....	100	Miss Ellen Rudebeck .....	50
Miss Ila Fain .....	100	P. S. Temple .....	50
Mr. and Mrs. E. Kiernan .....	100	Mrs. Nellie M. Meyer .....	50
Mr. Loui Liebert .....	100	A Friend .....	50
Miss Elma Van Houton .....	100	Dr. Grant Craig .....	50
Miss H. Pearl Martin .....	100	Miss Maud L. Cochran .....	50
Mrs. Clara M. Severance .....	100	Miss Annie S. King .....	50
Mr. and Mrs. C. A. Thornquist .....	100	Miss Delphine M. Steger .....	50
Miss Jessie C. Burgess .....	100	Miss Eva Minnich .....	30
Miss Leah L. Glanfield .....	100	Mrs. Julia Foy Davis .....	30
Miss Hannah Johnson .....	100	Dr. Julia D. Godfrey .....	25
Dr. Geo. B. Lake .....	100	Mrs. Helen Segner .....	25
Mrs. Josephine H. Williams .....	100	Miss Katherine Lurman .....	25
Mrs. Clara F. Gaston .....	80	Glendive Lodge .....	25
Miss Marie Poutz .....	50	Mr. and Mrs. A. P. Dulgeroff .....	25
Mrs. Fred A. Neil .....	50	Mrs. Mabel C. Lattan .....	25
Mrs. Hattie Phillips .....	50	Miss Emily M. Schott .....	25
Mrs. Margaret H. Gross .....	50	O. C. Woerner .....	25
Miss Mary Montz .....	50	L. Siebke .....	20
Miss Martha Roberts .....	50	Mrs. R. L. Toenges .....	20
Z. E. Buzzell .....	50		
Mrs. O. M. Lake .....	50		
		Total .....	\$80,375

## Theosophy Abroad

**Austria.**—Since 1922 the Theosophical Fraternity in Education in Austria has been successfully operating a children's boarding home in the picturesque hills near Vienna. The latest educational methods are employed, pupils are encouraged to study practical housekeeping and gardening, thus avoiding a one-sided intellectual training, and special attention is given to music. Vienna being one of the greatest musical centers in the world offers unusual opportunities in that field. Children over ten years of age are accepted. Complete information may be obtained by addressing M. John Cordes, Vienna, IV, Theresianumg, 12, Austria.

**China.**—Six years ago the first theosophical Lodge was organized. Now there are six active Lodges in three important cities with a new center in process of formation and development. Not having sufficient literature in the Chinese language and no adequate Chinese leaders makes the work of bringing Theosophy to the Chinese people an arduous uphill climb. Miss Arnold, President of Shanghai Lodge, and godmother of many other worthy activities, has started the Besant School for Girls where high-grade education may be put within the reach of the Chinese who do not care to send their children to sectarian missionary schools. Mr. A. Horne, Hon. Manager of the China Publication Fund, past president of Shanghai Lodge, is in America for a few months, located at 730 Twenty-Third Avenue, San Francisco, California. He writes that in one month 1,400 copies of Dr. Wu's works on Theosophy have been sold by the Shanghai Lodge alone. This volume is a compilation of

four books in one: Dr. Wu's *Outline of Theosophy*, his *Dialogues on Theosophy*, Mrs. Besant's *Elementary Lessons on Karma* and their official *Information for Inquirers*. Mr. Horne expresses his deepest gratitude to the American Lodges and individuals who contributed to the China Publication Fund about a year ago and sends his earnest entreaty for further support of theosophical work in China. Those interested may write to him at the San Francisco address above given.

**England.**—While Dr. Besant is in London on political business connected with India's Commonwealth bill, she is delivering lectures weekly until October 18, at Queen's Hall, on "World Problems of To-day."

Humanitarians will welcome the news that a special society opposed to blood sports has been formed in London. It is the League for Prohibition of Cruel Sports, located at York House, Portugal Street, London, W. C. 2. The principle underlying the object of the League is that it is iniquitous to inflict suffering, either directly or indirectly, upon any sentient animal for the purposes of sport. A number of leaflets have been printed and may be had at small cost.

**Spain.**—The Spanish Section has taken a large tract of land in Valencia. A Lodge has been formed as a nucleus for the center and members of the Spanish Section are looking forward to making this a great center for national headquarters for Spanish-speaking Theosophists. The name of the Lodge just chartered is "El Alcait" which means in Arabic "The Height."



## What Lodges Are Doing

Decatur, Danville and Springfield Lodges held a joint picnic on the shores of Lake Decatur at Decatur, Illinois, August 30, with Dr. Nina E. Pickett as their guest of honor. The Decatur members look forward to a federation of downstate Lodges.

The Central Committee of Seattle Lodges plans on engaging the fine auditorium of the new Chamber of Commerce building when national lecturers visit their city. This hall seats 450 persons, is centrally located, and is one in which only first-class affairs appear. Intensive advertising to fill the hall is, of course, the other half of their program. Their news bulletins speak of rummage sales, get-together dinners, redecoration of their Lodge rooms, to say nothing of their program of study classes and regular Lodge meetings.

The friendly touch in our meetings often does a great deal to win people to the Society. While we expect them to be attracted primarily by the

inherent reasonableness of our teachings, if Theosophy is presented with a smile it helps very much. San Pedro Lodge reports that they acted on the advice of our National President in regard to holding a monthly social meeting and that they are delighted with results. The most successful Lodges all over the Section have these social times frequently.

Every up-to-date, progressive person nowadays recognizes the possibilities of the moving picture as an educational institution. Seattle Lodge has actually gone into the business of teaching Theosophy in this way and there is every reason to believe that their venture will be a huge success. They have purchased a fine machine and are showing the very finest type of educational and scientific films, with refined comedy for the children. An entertainment is given every week, three or four films being shown, interspersed with musical selections, all for twenty-five cents.

## Evolution and Christianity

DR. HARRY EMERSON FOSDICK, probably the leading Modernist in America to-day, writing in *The Ladies' Home Journal* for September, replies to the Fundamentalists' objection that evolution is not in the Bible: "Of course it is not in the Bible. Neither is radium nor the airplane, the Copernican astronomy, Newtonian gravitation nor Einstein's relativity. Who in his right senses turns to the Bible as a textbook of modern science?"

\* \* \* The distinctive glory of the Bible has never been that it taught science. The wonder is that the Bible has survived that ruinous employment of it. The abiding usefulness of the Book lies in its appeal to the unchanging spiritual needs and experiences of men. \* \* \* When, therefore, a man says that evolution is not in the Bible, the answer seems plain: Of course evolution is not in the Bible any more than modern chemistry and physics are there; what difference does that make? Every step of development in science has been bitterly fought by literalists quoting texts from Scripture. That procedure in every case, from the days of Copernicus until now, has proved in the end, not a defense of the faith, but a destruction of faith in the minds of multitudes. Let us not repeat that old and stupid misuse of Scripture. Let us use the Bible for what it is, the supreme Book of spiritual life, and not an infallible textbook on the physical sciences."

If evolution is not in the Bible, do you know what *is* in it? The new correspondence course in Theosophy and Christianity has been prepared with the one purpose of teaching you the inner meaning of the Christian religion. There are thirty lessons based on *esoteric* Christianity and its place in the Great Plan. You can take a whole year to complete the work and the cost is but ten dollars. No theological seminary could give you

such instruction; Theosophy alone reveals the inner riches of Christianity. Your application for enrollment should be addressed to The Theosophical Correspondence School, 826 Oakdale Avenue, Chicago.

## News Clipping Bureau

In a recent letter received from Miss Annie Bell, manager of the News Clipping Bureau, Adyar, she writes as follows: "It is a little difficult for people in America to realize how utterly we are cut off from the rest of the world in what is taking place. In America you have numerous public and circulating libraries where the latest books and papers can easily be obtained or these books and papers are loaned to one another, so that people can easily keep up to date with current affairs. Here we are dependent on any little paragraph in a local paper, which is colored by the thought of the editor or the policy of the paper. As an actual fact, you send very little clipping matter that is of no value. Nearly everything you send is absorbed by one or other of the numerous departments wishing to keep up to date." Dr. Ernest Stone is chairman of the U. S. Adyar committee and clippings should be sent to him.

## From Roumania

Mr. E. F. D. Bertram, presidential agent of the Theosophical Society in Roumania, says of the American correspondence course: "The arrangement and scope are excellent and such that no one who conscientiously follows the course can fail to acquire a good and systematic knowledge of theosophical teachings."





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

*Apologia Alchymiae*, by R. W. Councell. Published by John M. Watkins, London. Price, Cloth, \$1.35, through The Theosophical Press.

In studying alchemy, one of the greatest difficulties confronting students is the understanding of alchemical symbolism. In the little book *Apologia Alchymiae*, by R. W. Councell, a lucid explanation is given which simplifies in a remarkable manner the problematical utterances of these ancient sages, linking the alchemy of the past with the so-called marvels of modern chemistry. The author fully proves his statement that the "correct interpretation of the alchemist's words and phrases is the only key which avails to unlock the mystery."

To every student of chemistry many facts are disclosed of profound interest, many suggestions are given for a fuller understanding of scientific knowledge, only half revealed in theories of evolution so prominent in the discussions of this modern age.

The little book should have a fascination for both mystics and occultists. Its author has made a thorough research of all available writings on alchemy, and has clearly shown that modern chemistry as it makes progress is approaching nearer and nearer to the derided alchemy of past centuries, and what still more enhances the value of the book is that it is written in terminology that "he who runs may read."

M. L. T.

*Fairies at Work and at Play*, by Geoffrey Hodson. Published by The Theosophical Publishing House, London. Price, Cloth, \$1.25, through The Theosophical Press.

Whatever disaster growing up has brought to you, we hope that you have never lost your faith in the fairies. And if you have always wanted to visit Queen Titania's court, or play pranks with Puck, or flaunt your courage in the face of the devil, you will have a fascinating time in the reading of *Fairies at Work and at Play*.

For the most part these little people, of the earth, the air, and the streams, are so full of beauty and grace and joy that contact with them is pure delight, and the author succeeds admirably in catching their spirit and in sharing with his readers the pleasure and interest of his studies.

The book leaves many questions unanswered, for, after all, as Mr. Hodson would be first to recognize, we are given only a glimpse, however intriguing, of this new and wonderful field of discovery. However, in that glimpse of fascinating and exquisite beauty, the author also reveals something of the wonder of the Plan in which the laws of nature are an expression of the immanent Life and the human and deva kingdoms cooperate to fulfill that Plan.

E. S.

*The Road to En-Dor*, by Louis Joseph Vance. Published by E. P. Dutton & Co., New York. Price, Cloth, \$2.00, through The Theosophical Press.

*The Road to En-Dor*—deny a thrill if you can, or at least confess to an enjoyable shiver, at that suggestive phrase with its hyphenated last word. Surely, one could not be expected to pass by with only a casual unimaginative glance, any story with a title such as this, even though the jacket pictures a tangible lighthouse, with lavender water and an orange-colored setting sun in the background, instead of darkness, more or less dense, lighted by unholy green eyes, with the vision of the stern and indignant wraith of a hoary-bearded prophet dimly discerned beyond the witch's cauldron with its hellish brew. Then notice what the inspired copy writer has to say about vivid, swift-moving drama, strange and sinister episodes leading up to a thrilling climax, no dull spots, and, to add to one's undoing, these words of Kipling's:

Oh the road to En-Dor is the oldest road

And the craziest road of all!

Straight it runs to the Witch's abode

As it did in the days of Saul.

And nothing has changed of the sorrow in store  
For such as go down the road to En-Dor.

So what can you do but set out hopefully on what you are told is this same ancient road, but under the personal escort of Louis Joseph Vance. Patiently you follow with him through page after page of the sayings and doings of terribly tiresome people—no, not people, for never for a moment can you feel you are reading of anything other than automatons. There is no beautiful writing, no philosophy, nothing of the occult until away toward the end of the book when the minister is so far led astray as to attend a seance in order to see if he could possibly get any word from the son he has driven away with his taunts. The medium (not professional) does give him a message through automatic writing that could come from no one but the father himself or the boy, as it tells of something that occurred at their last meeting, before the son was driven from home, taking his part eventually in the Great War, and, so it was reported, even losing his life. There is a little action after the message is received, but you never feel with the characters, for they are all so impossible you can never lose sight of the strings with which Mr. Vance jerks them around.

You wonder what point the author is trying to make and why he should attempt to discredit the seance, for any reason shown in the story. True, the automatic message came from the living boy whose personality as the minister's son was at



that time submerged, but it is through the events connected with this occurrence that the father finds that the boy is alive, and he is later restored to sanity after a "single treatment of hypnotic suggestion."

Mr. Vance is fooling himself if he thinks his road runs down to En-Dor. Surely he has more sense of the dramatic than to take himself seriously in this story.

It is so dull!

M. K.

*The Principles of Astrology*, by Charles E. O. Carter. Published by The Theosophical Publishing House, London. Price, Cloth, \$1.75, through The Theosophical Press.

The author, a teacher of astrology and also a member of the Theosophical Society, has added to this field of science a helpful guide to beginning students. Within its pages will be found detailed and lucid directions in the mathematical structure of both the natal and progressed charts.

Those chapters devoted to the judgment or analysis of a horoscope are very good in that he emphasizes the necessity of considering *all* the points in each individual case. He is trying to give the novice a firm foundation upon which to build a knowledge of the stars. This, augmented and strengthened by varied personal experiences with people whose charts are studied, leads to the true intuitional comprehension.

Thus he gives the basic points which the planets represent, as well as the signs and houses. Through synthetic reasoning or the consideration of each item as related to the other an interpreter of astrology can give a reading distinctive to the map under consideration.

To sum up, this little textbook should be welcomed by those who cannot attend classes in astrology. It is written in a simple style, free from too many technical terms that are confusing unless there is a teacher to explain them. His matter is so arranged that it progresses from one point to the next in logical sequence. I. A. B.

*Speeches and Writings of Annie Besant*. Third edition. Published by G. A. Nateson and Co., Madras, India. 479 pages. Price, Boards, \$1.75, through The Theosophical Press.

*Speeches and Writings of Annie Besant* is a third edition of *For India's Uplift*. It is revised and enlarged and contains several fresh chapters dealing with Mrs. Besant's later activities for India's sake, while some of the old speeches have been omitted. The note to the new edition tells us that this is the first attempt to present a comprehensive collection of her pronouncements on Indian questions. The added chapters include her presidential address to the Calcutta Congress, her memorandum to the Joint Committee of the Houses of Parliament, and the presidential address to the Reform Conference at Bombay. Particular interest is given to this edition by the inclusion of a biographical sketch, filled with ample quotations from the author's own writings, especially her autobiography.

We readers of THE MESSENGER undoubtedly

constitute that group in America most deeply concerned with the growth of the theosophical movement as a whole, and a deeper understanding of the destiny of nations should be ours. Since we have as president one who takes a major part in the life of so great a land as India, we can, in thought, go direct to the scene of action by the reading of such a book as *Speeches and Writings of Annie Besant*. Studying this report of her activities and her suggested remedies gives us a partial idea, at least, of the complex Indian problem.

Each chapter is a pamphlet or article reprinted, or a lecture reported. Education is dealt with as being of paramount importance—education of India's youth and of her "depressed classes," the Education Act, the Necessity for Religious Education, and so on. It is inspiring to read again under the chapter heading, "India's Awakening," Mrs. Besant's ideal of responsible leadership. "Now I will tell you why I object to boys being thrown into political conflicts. They may ruin their whole lives in a sudden surge of excitement, and in their manhood bitterly reproach those who took advantage of their inexperience." And again, "It was the glory of Charles Bradlaugh, when he lay on his death bed that, despite his struggle and difficulties, there was not one home that had been made desolate by him, not one man who had gone to jail for the work that he had asked him to do. The front is the place of the leader; it is the place of the man, and not the place of the boy."

The more difficult intricacies of India's relation to Great Britain are brought forcibly to our Western minds in the "Congress Presidential Address," delivered before the Calcutta Congress in 1917; in "The Government of India Bill" 1919; "Non-Cooperation," "Memorandum on the Press Act," and "Address to the Reform Conference."

This edition of *For India's Uplift* in its new dress as *Speeches and Writings of Annie Besant* is like other great literary gifts of our president—understandable even when dealing with massive topics; and filled with such human interest that you seem really to sense the awakening life of India. G. W.

*Child Labor*, compiled by Julia E. Johnsen. Published by The H. W. Wilson Company, New York, in their Handbook Series. 371 pages. Price, Cloth, \$2.50, through The Theosophical Press.

Man is unique among earth's inhabitants in that he is the only one that ever thought of letting his progeny support him. Before the advent of machinery and the factory system it didn't matter much, but now some million-odd youngsters between ten and fifteen (the census did not include the toilers under ten) go forth each day to earn their pitiful bit in stores, cotton mills, beet fields, cranberry bogs, and as messengers, bundle or office boys and girls. It's a great problem.

The collective conscience of American citizenry, through its Congress, has twice sought to protect the nation's children from exploitation. In 1916 the first child labor law was passed, by which the

channels of interstate and foreign commerce were to be closed to the products of child labor. A test case—*Hammer vs. Dagenhart*—went to the United States Supreme Court and the law was declared unconstitutional. In 1919, as a part of the revenue act of 1918, Congress again tried to curb the use of child labor by taxation. In 1922, in the case of *Bailey vs. Drexel Furniture Co.*, this law too was declared unconstitutional by the Supreme Court.

If the Constitution of the United States does not permit the passage of legislation safeguarding children in our increasingly complex industrial system, then, according to some devoted students of child welfare, there should be a constitutional amendment, enabling Congress from time to time to legislate in their interest. Congress has voted to pass such an amendment, known as the Twentieth Amendment—an enabling act only, mind you, not a law in itself—and it is the ratification of this amendment by the several states that is causing so much argumentation. Thirty-six states must ratify before the amendment is finally adopted. Ranged on one side are the many agencies pledged to a better industrial and social order, and on the other are the National Manufacturers' Association, with the various publications devoted to its interests, and also those groups who opposed woman suffrage. With them, but certainly not of them, will be found a number of genuinely good people who hold that the Federal Constitution should not be tampered with, and others who believe firmly in states' rights.

Literally hundreds, if not thousands, of articles, leaflets and books have been written pro and con, and it is certainly a pleasure to know that a member of the Theosophical Society, Julia E. Johnsen, of New York, has made available the finest compilation of facts and arguments on both sides that it has been my privilege to see. *Child Labor* is arranged as a speaker's or debater's handbook—first an outline of arguments, affirmative and negative; then a comprehensive bibliography, followed by selected articles from the best authorities, reflecting all the many viewpoints. Space permits but few quotations. Here is a thought from Miss Johnsen's introduction:

"The problem of the child in industry is distinct from the problem of adults in one factor; it has the additional and vital problem of immaturity. Wages, hours of labor, conditions of work, overstrain, environment are a common condition of child and adult workers alike. The economic benefits of the work of children, real or apparent, to the child himself, to those around him, and to industry, heretofore seemingly of paramount importance, have long tended to obscure the only real considerations that should govern a beneficent civilization in its progress as concerns its relation to children, the consideration whether exposure to any influence may help or check the child's development, whether the way is clear for the attainment of the full spiritual, mental, and physical heritage of the child, and through the child of the nation and of civilization itself."

From *Child Labor in England* by William F. Willoughby we get a picture of the transition from

home work to mill work. "Present Situation in Child Labor" is reprinted from the Congressional Record and gives us actual figures. From the writings of Jane Addams, Hull House, Chicago; of Owen Lovejoy, National Child Labor Committee; of Grace Abbott, chief of the Children's Bureau, United States Department of Labor; and of many others, the reader can grasp the seriousness of the problem as well as its intricacies.

Those who oppose the ratification of the Child Labor Amendment of course never say that they do so because they want children to run their machines at a lower wage than would be paid a grown-up. The arguments they do make are exceedingly interesting. And then there are those really sincere in their opposition to too many constitutional amendments.

Every Theosophist who wants to keep pace with what's going on in the nation's life should be posted on the whole child labor situation, and Miss Johnsen's handbook is one of the shortest and surest pathways to that knowledge. G. W.

## New Territory and Advertising Fund

### AUGUST PAYMENTS

Mrs. Jessie Thompson .....	\$ 5.00
Mrs. Katherine Clark .....	2.00
Judge William E. Hayley .....	10.00
Colonel T. E. Merrill .....	15.00
Dr. and Mrs. C. E. Booth .....	10.00
Miss Anna Farmer .....	25.00
Miss Dahlia M. Galgier .....	2.00
Wilfred C. Sigerson .....	2.00
J. D. Houser .....	2.00
Miss Margaret Miklau .....	60.00
Lieut. Devereux M. Myers .....	25.00
Dr. E. C. Boxell .....	150.00
Mrs. Marjorie D. Myers .....	25.00
Mrs. Hannah B. Stephens .....	10.00
Mrs. Harriet P. Warner .....	10.00
Robert McClure .....	1.00

Total.....\$354.00

## Publicity Donations for August

Glendive Lodge .....	\$ 5.00
Miss E. G. Hubbard and Lucy I. Schaefer .....	5.00
Long Beach Lodge .....	3.00
Southern California Federation .....	10.25
W. H. Pitkin .....	2.50
Gulfport Lodge .....	1.80
I. W. Leatherman .....	1.00
Lottie Patterson .....	5.00
Pacific Lodge .....	3.00
Cincinnati Lodge .....	1.00
Decatur Lodge .....	1.00
H. P. Goertzen .....	1.00
A Friend .....	.40
Mrs. Irene G. Outlaw .....	1.00
Mrs. Ethelyn Johnston .....	1.00
Mrs. Clara M. Severance .....	2.00

Total.....\$43.95

## Tree Owners

Purchasers of trees in the Wheaton grove whose names have not been previously published will be listed in the next issue of THE MESSENGER.

## Found

Three gold pins at Convention. Address Secretary-Treasurer.



# The American Theosophical Society

## Balance Sheet, June 30, 1925

### ASSETS

#### CURRENT ASSETS

Cash on Hand and in Banks .....		\$ 9,403.91	
Accounts Receivable .....		6,139.49	
Liberty Bonds .....		50.00	
Inventories:			
Books, Jewelry, etc. ....	\$27,181.75		
Paper and Ink .....	596.14		
Work in Process .....	1,543.65		
Supplies .....	515.56	29,837.10	\$ 45,430.50

#### DEFERRED CHARGES

Unexpired Insurance .....	299.44
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#### FIXED ASSETS

	Cost	Reserve for Depreciation	
Land — Chicago, Illinois .....	\$ 6,000.00		\$ 6,000.00
Land — Wheaton, Illinois .....	12,770.57		12,770.57
Building .....	14,226.65	\$ 1,711.43	12,515.22
Furniture and Fixtures .....	6,274.50	1,740.93	4,533.57
Library, Paintings, etc. ....	3,286.80	55.69	3,231.11
Machinery and Equipment .....	16,181.04	2,903.07	13,277.97
Book Plates and Composition .....	6,976.87	3,034.90	3,941.97
Job Cuts .....	191.85	90.94	100.91
Linotype Metal .....	1,872.14		1,872.14
Type .....	1,097.88	445.64	652.24
Total .....	\$68,878.30	\$ 9,982.60	\$ 58,895.70

#### MISCELLANEOUS ASSETS .....

511.18
\$105,136.82

### LIABILITIES

#### CURRENT LIABILITIES

Accounts Payable .....	\$ 4,091.90	
Accrued Royalties .....	932.34	
Accrued Expenses .....	201.98	
Liability on Magazine Subscriptions .....	316.79	\$ 5,543.01

#### SIX PER CENT GOLD NOTES

Outstanding .....	\$ 1,110.00	
Less: Held as Investment of Trust Fund .....	1,000.00	110.00

#### SPECIAL TRUSTS ..... 6,695.64

#### ACCUMULATED INCOME — SPECIAL PURPOSE

New Territory and Advertising .....	\$ 1,317.89	
Publicity .....	2,180.57*	
Public Library .....	888.67*	\$1,751.35
*Deficiency		

#### DEFERRED CREDIT

Membership Fees and Dues Paid in Advance .....	6,871.05
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#### SURPLUS (Exhibit F) ..... 87,668.47

\$105,136.82

We have examined the accounts of The American Theosophical Society for the fiscal year ended June 30, 1925, and we certify that, in our opinion, the above Balance Sheet correctly states the financial condition of the Society as of that date.

BAUMANN, ELLIOTT AND COMPANY  
Certified Public Accountants



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