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Artists and Theosophists

BY C. JINARAJADASA

THERE are many artists who are Theosophists, and they find in Theosophy a very great inspiration. What message to Art do they find in Theosophy?

Art reveals itself in two forms, Explanation and Expression. Every work of art is an explanation of life *as it is*. The depths of life, their hidden meaning, and the inspiration which they bring are revealed in art, whether that art is a little picture made by a painter, or a great panorama of a mountain range fashioned by Nature, whether it is a symphony of a master musician, or the trill of a little bird. Art continually reveals a new meaning in things, and its meaning is as true an explanation of life's processes as is that of religion or philosophy or science. Art's explanation is different from all other explanations, though it has, necessarily, points of contact with them all.

Art has a second form or embodiment which may well be termed Expression. Art is not merely an explanation of the thing-as-it-is, it is also a re-creation of the thing to become the thing-as-it-should-be. Each

artist is a fashioner. The mysterious forces of life which flow through all men are utilized by the artist to shape the crude material of life into an aspect of the beautiful.

These general truths as to the nature of art are well known. The value to the artist in Theosophy lies in the way it presents them. Theosophy offers a conception of man as an agent living in many worlds, the visible and the invisible. Each of these worlds is a revelation of a Consciousness and Life which is Absolute Beauty. In that Beauty man lives and moves and has his being. It is the substance of his body, the material of his thoughts, the fabric of his imagination. In very truth, man can no more separate himself from Beauty than he can separate himself from his sense of individuality. Like the luminiferous æther which interpenetrates all, so does Absolute Beauty exist in and through all things.

True, that we see the unbeautiful on all sides; the unholy and the impure challenge our belief that the substratum of all is Beauty. But unloveliness is not the *sub-*stans of the world but only its "accident,"

as is a discord in music in transition to a chord. In a universe which is pressing forward to Perfection, unloveliness in men and things is but a transition.

Inseparable from the recognition of Absolute Beauty as the underlying framework of all things, is also the recognition of that Beauty as a power *at work*. Beauty is never static and quiescent; it is ever creative, with a mysterious quality of unfolding as of a bud unfolding into a flower. So the universe, which has Beauty as its framework, is revealing what Beauty ever plans of new manifestations, so as to body forth greater worth still than it has so far fashioned.

It is of this philosophy of fashioning by Beauty that a glimpse is seen in Theosophy. Worlds, kingdoms, and individuals are seen as being shaped according to certain great concepts of beauty. For, the cosmic processes of evolution are as the paints on the palette of the artist, out of which a work of art will presently issue. Behind each event, whether the birth of a star or the fading of a flower, there exists a concept which emanates from Absolute Beauty. Each such concept is an "archetype," a form of essential life embodied in a fundamental form, which in some mysterious way lives as the soul of all objects of its particular type or mode.

It is for the artist to see these concepts or archetypes. A scene in nature, some tragic circumstance among men, a fitting mood of heart or mind, each becomes for the time a mirror to reflect an archetype. The artist's sensitiveness becomes as a mold into which a divine artificer is ready to pour a fiery, heavenly metal. The understanding of man and the recognition of a plan in evolution, which a study of Theosophy gives, quickens the artist's sensitiveness to the hidden play of the forces of the Beautiful. As a painter of northern skies finds new inspiration when he comes to the tropics, and sees there, new play of light and shade, and a vividness of color he scarce thought existed, so does the artist who contacts Theosophy — whether poet or painter, sculptor or musician — find a new inspiration in life. To see life "as a whole" is one of the effects of Theosophy, and with a widening of the mind's horizon there

spring up new wells of artistic inspiration. More subtle, more exquisite, and beyond possibility of full revelation, life grows in splendor to the artist as he surveys it as the Theosophist. He sees an intricate Plan which is bathed in tenderness, reveals wisdom, and above all is charged with Beauty.

Greater still than this effect on the artist's imagination, is the effect on his character as he understands Theosophy. Character is only that instrument, which we fashion, with which to mold life. While Theosophy shows life in a larger framework than the artist thought existed, it makes the artist himself larger. Theosophy is not merely a group of fascinating ideas; each of its truths is a law of nature, that is, reveals the way that nature is at work. So quickly a Theosophical truth becomes a power in the character.

As soon as theosophical principles are grasped, the imagination sees not only more life on all sides, but also new techniques of fashioning. New possibilities of art are seen, but more than this, new capacities are grown with which to manifest them. It is true that, by merely becoming a Theosophist, the artist does not grow in such stature as to make him a master; growth sufficient to make a master cannot come by miracle. But the artist feels intimately, precisely, past all shadow of doubt, that he is on the way to become a master. There spring up in him a self-confidence, an idealism, and above all, a power to express more of art.

It was said by an artist: "Art, it is that Star. I see it; you do not." Never was a greater truth said. For art must ever remain, not what is revealed, but what yet remains to be revealed, which the artist sees and knows, but from the fashioning of which he falls back in despair. It is just that divine despair which Theosophy reveals to the artist, who the better he trains himself to express art in all its wonder, the more he knows he cannot reveal. Yet such failure brings no real despair but only a joy. For what artist would draw back from the vision of Absolute Beauty, even though to gaze on THAT were to mean annihilation?

(Continued on page 46)

Reduced Railroad Fares

On the "Certificate Plan" the one and one-half fare will apply for members attending the Convention of the American Theosophical Society, to be held at the Hotel Sherman, Clark and Randolph Streets, Chicago, August 28-September 1, 1926, and also for dependent members of their families. You will be entitled to a return ticket at this reduced rate up to and including September 4.

The following directions are submitted for your guidance:

1. Tickets at the regular one-way tariff fare for the going journey may be obtained on the following dates:

Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, not before August 21 and not later than August 27.

Summer excursion fares on a lower basis than regular certificate plan fares will also be in effect from this territory; tickets on sale daily from May 22 to September 15, inclusive, with return limit of October 31, 1926.

Colorado, Montana, New Mexico, Utah, Wyoming, Oklahoma and Texas, not before August 24 and not later than August 30.

From all other states, not before August 25 and not later than August 31.

Be sure that, when purchasing your going ticket, you request a *certificate*. *Do not make the mistake of asking for a receipt.*

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to the place of meeting (Chicago). If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has *certificates* in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to the place of meeting (Chicago).

4. Immediately on your arrival at Conven-

tion Headquarters present your *certificate* to the endorsing officer, Miss Mary Montz, Chairman Certificates Committee, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the *certificate*.

5. Arrangements have been made for validation of certificates by a special agent of the carriers on August 28, 30, 31, and September 1, if the required minimum of 250 certificates is presented.

6. *No refund of fare will be made if you fail to obtain a proper certificate when purchasing going ticket.*

7. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance at the meeting of not less than 250 members of the organization and dependent members of their families, holding regularly issued *certificates* obtained from ticket agents at starting points, showing payment of regular one-way adult tariff fare of not less than 67 cents on going journey; but as our hotel reservations are already over 600, this reduction is assured for this Convention.

8. If the necessary minimum of 250 certificates is presented to the special agent as above explained, and your *certificate* is duly validated, you will be entitled up to and including September 4, 1926, to a return ticket via the same route over which you made the going journey, at one-half of the regular one-way tariff fare from the place of the meeting (Chicago) to the point at which your *certificate* was issued.

9. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

10. Children of five (5) and under twelve (12) years of age when accompanied by parent or guardian, will, under like conditions, be charged one-half of return fares authorized for adults.

11. Transit Limits and Stop Overs: Return tickets will be subject to the same transit limits and stop-over regulations as apply on regular one-way tickets.

Besant Engagements

Sept. 2, Chicago; Sept. 13, 14, Seattle; Sept. 15, Vancouver; Sept. 17, Spokane; Sept. 20, Tacoma; Sept. 21, Portland; Oct. 15, 16, Cincinnati; Oct. 18, Chicago; Oct. 19, 20, Cleveland; Oct. 22, 23, Pittsburgh; Oct. 25, 26, Detroit; Oct. 29, Rochester; Nov. 1-3, Toronto; Nov. 4, 5, Buffalo; Nov. 8, New York; Nov. 10, Washington; Nov. 15, 16, Boston; Nov. 17, Brooklyn; Nov. 18, New York City.

The Theosophical Society in Scotland held its 16th annual Convention on June 5 and 6 in Glasgow, with Dr. Besant presiding.

Los Angeles Lectures

Mr. Rogers will give two public lectures at Burdett Hall, Pershing Square, 427 West 5th St., Thursday night August 5 and Friday night, August 6. These are the first public lectures Mr. Rogers has given in Los Angeles for several years and it is an excellent opportunity to bring your friends who are not members.

The International Anti-Vivisection and Animal Protection Congress will be held during the Sesqui-Centennial at Philadelphia in October of this year.



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Registration

THE registration fee at Conventions is designed to pay for Convention expenses which are necessarily heavy. By that plan those who enjoy the Convention pay the incidental expense instead of drawing it from the Society's treasury which derives its cash equally from those who come and those who do not come. Bringing many people together always involves much expense. That is true even of ordinary public lectures where rent is the chief item. At a Convention there are many incidental expenses which scarcely attract notice and yet which run into hundreds of dollars. At the last Convention, for example, the music, flowers and refreshments at the reception made an item of three hundred forty-three dollars and ten cents. The statement shows that in the total of incidental expenses we had a deficit of nearly six hundred dollars. This year we shall have much greater expense than at any former Convention. That is why the registration fee must be slightly increased, making it this year one dollar fifty cents. That includes, as usual, such incidentals as badges, programs, etc., and pays one's share of the general Convention expense.

Convention Matters

THERE are a few things with which all of the many hundreds of members who are coming to Convention should be familiar.

TIME: Chicago keeps what is called "daylight saving" time. It is one hour ahead of central standard time and is the same as eastern standard time. Delegates from Detroit and Columbus eastward, need not change time. All other delegates having adjusted their watches to central standard time or "railway" time at Chicago must advance them another hour to correspond with Chicago "daylight saving" time. All clocks in Chicago railway stations show central standard time; but everywhere in Chicago outside the railway stations the clocks are one hour faster. If you fail to take account of that you may be one hour late at Convention meetings.

CERTIFICATES: In order to get one-half fare returning from Chicago to your home city, you must get a certificate *when you buy your ticket to Chicago*. Details will be printed in THE MESSENGER. If you fail to ask for the certificate, you cannot fix the matter up later, but must pay full fare returning.

MEMBERSHIP CARDS: You must bring along your membership card, because it will admit you to all the sessions of the Convention, and to the meetings and lectures to members only by Dr. Besant and Mr. Krishnamurti. Do not forget it for nothing else will take you past the door-keepers.

BANQUET SEATS: Each year our Convention organization is being perfected and increased in efficiency. Several improvements growing out of past experiences will be made this year. One of the unpleasant features at our banquets has been the scramble for preferred seats. This year, every banquet ticket will include a reserved seat at a table selected by the purchaser. No reservations will be accepted by mail. On Saturday, August 28, the banquet hall diagram will be found just beyond the registration desk, and incoming members can, if they wish, buy their banquet tickets immediately, and select their table. It will be the rule of "first come first served." One person may buy for others, so that friends can make up their parties

in advance, and get their reservations together. There will be eight seats at a table, and either any part, or all of a table, or tables, may be reserved. Naturally, the tables nearest the speakers stand will be taken first. There will be no charge for reservations, and no difference in price for seats near or far from the speakers. As Dr. Besant and Mr. Krishnamurti will be the chief speakers at that final gathering of the members at the Convention, the demand for seats will undoubtedly be heavy.

DOORKEEPERS: Hotel reservations are already more than double any previous Convention record and are, in fact, well along toward being trebled. There is no question about an enormous attendance this year. The doorkeeping will be something of a problem, but the organization will be made as perfect as possible. A group of carefully selected and definitely instructed members will be in charge of all entrances to the auditorium. Only members will be admitted, but on account of the desire to see and hear Dr. Besant there will, of course, be a larger number than usual of non-members endeavoring to gain admittance. It will be necessary to have doormen who can think and act quickly, and their difficulties must be reduced to the minimum. As it will be impossible for them to remember a couple of thousand faces, each member entering the hall must have both his membership card and badge in sight. At previous Conventions the doormen have had a bad time of it. Because members straggled in for fifteen minutes or more after the session began the poor doorkeepers had to stand outside and miss the program. This year the doors will be closed a moment before the program begins, and late comers will have to enter the balcony at the rear. Moral: Be five minutes early.

BADGES: Convention badges this year will also be an improvement. Here again experience has been a teacher. Ribbons seem to be out of favor with the ladies because the color often fails to harmonize with the gowns they happen to be wearing. Most men wear ribbons rather under protest. This year a new style of metal badge with no ribbon will be used. It will be neater and much less conspicuous.

PUNCTUALITY: Not merely because experience leads to constant improvement,

but also because very large numbers in attendance make it imperative, much thought has been given to the matter of punctuality. Dr. Besant is the personification of promptness. Eight o'clock with her does not mean one minute after eight nor even one second after eight. Rather it means a little before eight! She is always on the platform waiting for the hour to strike and at that instant she begins a lecture, even if a hundred people are still entering the hall. For several years now our Convention delegates have had considerable training in punctuality, and this year they will be put to the test. The larger an audience is, the more time it requires for the seating, and the only safe way is to arrive at the hall early. A clock corrected hourly by wire will be at the main entrance to the Convention auditorium so that all members can have the correct time and therefore more easily act in concert.

Greeting Dr. Besant

So distinguished a visitor as Dr. Besant should be properly received and heartily welcomed when she arrives in New York. The newspaper men will fairly swarm about her and there is every indication that her arrival will attract more public attention than the arrival of any other visitor from abroad for many years. Theosophists must fittingly do their part and preparations to greet her should begin at once. It is probable that in the next issue of *THE MESSENGER* the name of her steamer and time of arrival can be given; but as she will come not later than August 25 we can now make approximate calculations. There will be no public lecture but there can be a members' meeting before leaving New York. We should have there a great gathering of Theosophists from all the nearby cities to greet the President. If you are within reach of New York, why not make it a holiday and be present? It would be a propitious time for organizing an Atlantic Coast Federation of the cities from Boston to Washington. Any Lodge that adjourns for the summer before the next issue of *THE MESSENGER* might appoint delegates to an organization meeting to be held in New York the last week in August, but at such a gathering any member in good standing would be a delegate anyway.

Dr. Besant's Route

As time passes it becomes more and more evident that there is no certainty what route Dr. Besant will follow or where she will, or will not, stop. Apparently the lecture bureau in New York is finding it difficult to obtain halls in some of the cities at the desired dates. The original route from Chicago, via the Twin Cities, to Vancouver, Seattle, etc., has been changed to read from Chicago to Denver, Salt Lake City, Vancouver, etc. It is useless to write Headquarters on the subject because the booking is entirely in the hands of the lecture bureau and all possible recommendations from here have already been made.

Mr. Krishnamurti will not accompany Dr. Besant on tour. She has cabled that he will travel with her only as far as the Convention. His intentions after Convention are not yet known.

That Portrait

HAVE you the reproduction of the portrait of Dr. Besant in your Lodge room? She will see it in many Lodges on her tour of the United States. Remember that the price was reduced from fifteen dollars to ten dollars at a considerable risk of loss on the total sales. A trip last September among the London shops that deal in such portrait reproductions showed nothing in that country of cheap prices at less than three guineas (almost exactly fifteen dollars) and nothing comparable to these reproductions at that price. In order that every Lodge may have one, the terms of payment will be indefinitely extended. Order the portrait now and pay the ten dollars at your convenience.

Dr. Besant's Chicago Lectures

WHILE the difficulty of securing suitable halls for Dr. Besant's public lectures in the chief cities, in the order desired, has given some anxiety, there is the consolation that two public lectures in Chicago have been definitely fixed and that those who come to the Convention can hear the first of them. On Thursday afternoon, September 2—the day following the close of the Convention—she will lecture at Stude-

baker Theatre, Chicago. Her other Chicago lecture cannot be given until October 18. It will be delivered in Orchestra Hall that night. Tickets to all her public lectures can be had in the usual way—at the box office. The August MESSENGER will probably have more information to give. Very likely a branch box office will be established in the Hotel Sherman for the sale of tickets for the lecture on the afternoon of September 2.

The Besant Reception

SOME members are asking if they may bring friends to the reception Saturday evening, August 28, at the Hotel Sherman. It seems a pity not to share Dr. Besant with everybody, but consider the circumstances. The delegates alone will undoubtedly pack the reception auditorium. Dr. Besant is a celebrity about whom newspapers are already cabling columns from Paris and London to the American press. There are literally thousands of people who want to see her and if the rule of "members only" were relaxed in the slightest degree at any time during the Convention, from the reception to the final session Wednesday afternoon, the overcrowding would make an impossible situation. There seems nothing we can do but admit people only on presentation of a membership card; and we shall have something of a problem to take care of them.

Revolt in Canada

TROUBLE grows apace in Canadian theosophical ranks on account of the hostile attitude of the official organ of the Canadian Theosophical Society toward Dr. Besant. The May number of that publication contains a protest which runs, in part, as follows:

"**** Resolved, that we, the members of the West End Lodge, Toronto, believing in the principles of brotherhood as laid down in our theosophical literature, do hold that any officer of the Theosophical Society is rightly open to fair and unbiased criticism of his or her official acts. We also hold that these principles of brotherhood are being violated in the unfair and biased criticism to which the President of the Society is being subjected in the columns of *The Canadian Theosophist*. We therefore request of the Editor that he will use his editorial power to

eliminate from *The Canadian Theosophist* all fighting material which can only serve the purpose of disintegration, and substitute therefore matter of a more peaceful nature, which will serve rather to bind together and make united, a membership which is facing a grave situation."

Instead, however, of acting upon the suggestion, the magazine devotes, in the same number, several more pages to drastic criticism of Dr. Besant's ideas and procedure. The April number of *The Canadian Theosophist* printed a long effusion of which the following is a sample:

"To qualify, you simply buy a share in our new temple

In Sydney Bay; and watch and pray for Alecy's transformation

From callow youth to Lord of Truth—
Our Christ by acclamation!"

When an official magazine of any Society lowers its dignity by printing such doggerel about any sincere an unoffending member, no matter who he may be, it is small wonder that resentment arises and that opposition grows strong. The revolt is not new. It resulted long ago in the Federation of the T. S. Lodges, as one after another left the Canadian Society in protest—a thing far less surprising than the long suffering patience that preceded it.

Make It Clear

NOTWITHSTANDING all the explanations to the contrary, the press, both American and European, continues to refer to Mr. Krishnamurti as the coming Messiah. Theosophists understand clearly the relationship between the two—and that the former is no more the latter than Jesus was the Christ. That fact should be emphasized at every opportunity in order to correct the wrong impression so widely spread by the press.

Proxies

ELSEWHERE in this issue of THE MESSENGER will be found the required legal notice of the calling of the fortieth annual Convention of The American Theosophical Society, and the proxy blanks to be filled out. They will not appear again and therefore members should act immediately. Whether you come to Convention or not, send in the proxy blank filled out. If you

come it will be void and as though you had not made it. If you do not come your proxy can vote for you on any resolution brought before the Convention. Extra blanks have been sent to Secretaries of each Lodge. Ask for another blank in case you need it.

The Law of Sacrifice

ONE of the letters in this number of the *Bulletin* speaks commendably of the law of sacrifice. At Headquarters we get some impressive lessons on that subject. All Theosophists know, at least theoretically, that we receive in exact proportion that we give and that, sacrifice being the law of progress from the lower to the higher, we evolve only as we live by the law. But here at the center of the work in the United States, where all the Lodges are under observation, we have constant object lessons before us that demonstrate the law. We see a strong Lodge doing little work for others and living as though Theosophy is for them only—and in a couple of years it has dwindled to a few members, a Lodge in name only, with no life flowing through it. We see another Lodge with a very few members, but nearly all of them alert for an opportunity to do theosophical work, ready to make any kind of sacrifice that the light may be spread. In a year or two that Lodge grows to strength and stability and does fine work. Sometimes the decay in the former instance and the rapidity of the growth in the latter instance is so swift as to be really startling.

Cooperation

THE Secretary of Akbar Lodge, of which Dr. Weller Van Hook has been for many years the distinguished head, sends in the cash for four pledges to the building fund by members of that Lodge and writes that Akbar Lodge has established a building fund bureau to remain in existence during the three years of the pledge period. There has never been a time when a finer spirit of cooperation has existed in The American Theosophical Society than at present.

Sense and Nonsense

IN his widely read column in Hearst's newspapers, Mr. Arthur Brisbane refers to Dr. Besant's now well known announcement and says:

If the founder of Christianity did return it would be hard to imagine him entering the delicate, strange body of a sensitive young Hindu.

Is it any stranger than entering the body of a sensitive young Jew of almost exactly the same age nearly two thousand years ago?

In the same issue of the paper Mr. Brisbane tells of penguins being brought from the south pole country to New York and comments on the marvelous provision of nature that enables that bird to hatch its eggs in a climate in which they would freeze if they even touched the ground. He says this has caused Modernists to argue that the penguin could not have been created in the Garden of Eden where tropical birds lived and where Adam and Eve needed no clothing. Then comes this comment:

Modernists, needless to say, criticize thoughtlessly. A power that could create the earth, sun, moon, stars, oceans, trees, vegetables, minerals, all the animals, birds, insects and man, in six days, by the mere utterance of a command, could easily supply in some corner of the garden a spot of antarctic temperature for penguins, walruses and such.

In other words, because the Supreme Being has the power to do a thing therefore it was done! Has an idea more childish

ever been printed? By the same hypothesis it may be demonstrated that the moon really is made of green cheese. Mr. Brisbane's remarks call to mind the famous intellectual battle in the *North American Review* a generation ago when Dr. Talmage, the great Fundamentalist of his day, and Colonel Ingersoll, the exponent of Rationalism, debated the question of the scientific accuracy of the Bible. Dr. Talmage held that the account of the flood was scientific and cited the instinct of animals to escape rain as evidence that at least two of "every living creature" did take refuge in the ark when the big rain began. Colonel Ingersoll, in his reply, after having considerable amusement over the fact that the polar bear would have some difficulty in making the journey to the Orient and that certain slow moving creatures from South America would actually require years to make the trip to the ark, referred to the still greater difficulty of harmonizing the Doctor's hypothesis with the amphibians and fishes and concluded with the remark that the Doctor must have been misled by the old nursery lines "and the little fishes got under the bridges to keep out of the rain!"

One of the real curiosities of human nature is the astonishing combination of excellent sense and utter nonsense that can exist in one mind and Dr. Talmage was, and Mr. Brisbane is, a brilliant example.

L. W. R.

Broad and Sound

In these days when there is so much fear that subsidiary theosophical activities will interfere with loyalty to the Theosophical Society itself, it is profitable to read what Bishop George Arundale of the Liberal Catholic Church has to say in the official magazine of the Australian Theosophical Society for May:

"Where would the Order of the Star in the East have been without the Theosophical Society? Where would the Liberal Catholic Church have been? Where the movement for India's renaissance? The Theosophical Society, standing, often at great cost to individual members, for truth and freedom, the great pillars of brotherhood, has made these movements possible. Hence do I declare that my primary allegiance is to the mother-movement, that Society which embodies the spirit of eternity. . . .

"Needless to repeat, I hope, that I treasure above all other memberships, my membership in the Theosophical Society, and that my allegiance

to our beloved Society is beyond and above all other allegiances—these help but to fulfil the greater allegiance."

L. W. Rogers' Itinerary

Butte, July 6, 7; Spokane, July 8, 9; Vancouver, July 11, 12, 13; Seattle, July 14, 15; Tacoma, July 16, 17; Portland, July 18, 19; Medford, July 20; Oakland, July 21; San Jose, July 22, 23; San Francisco, July 25, 26; Los Angeles, August 5, 6.

The second annual Young Theosophists summer camp will be held this year, right after the Convention, at Pell Lake, Wis. Address Miss Arley E. Cropp, 154 N. LaPorte Ave., Chicago.

The Los Angeles Order of the Star in the East had a box social picnic at Griffith Park on June 6. The lunch boxes which the ladies brought were sold to the gentlemen and the proceeds are to be turned over to Mr. Krishnamurti's traveling fund.

Canadian Theosophical Federation News

BY WILLIAM E. DUCKERING—FEDERATION SECRETARY

A RECENT TRIP into the United States brought sharply to mind the fact that the majority of the members of the American Section hold the opinion that there are few Canadians in sympathetic harmony with Dr. Besant in the work she is doing for Theosophy and the Theosophical Society. It seems proper, therefore, to speak briefly of the aims and purposes of the Canadian Theosophical Federation.

The Federation came formerly into existence upon its recognition by the General Council T. S. in December 1924. Six Lodges which had previously withdrawn from the Canadian Section and affiliated directly with Adyar, had requested the privilege of organizing sufficiently to furnish a nucleus in Canada of those Theosophists who were in active sympathy with the stand taken generally by Theosophists throughout the world. These six Lodges have added one more to their number and are now acting upon the requests of two others; so that the Federation will soon embrace nine Lodges with a total membership approaching two hundred, bound together by an earnest desire to participate in the great work of spreading Theosophy as exemplified in the activities, writings and life of our beloved president, Dr. Besant.

It is my personal opinion that there is no necessity to get back to H. P. B. for we have never left her, and that the cause of Theosophy is in no way threatened because our leaders choose to not merely study, but to live its teachings. The great work of the founder of the Society stands as an eternal inspiration to every true Theosophist, and in her writings lies the firm foundation for all our science, our philosophy and our religion. It is on this foundation that Dr. Besant and those associated with her have erected in accordance with the original purpose of the Society, a magnificent superstructure which embraces every phase of application to human growth and activity.

The stores of the ancient wisdom released through the agency of H. P. B. have stimulated every field of western thought, and have divided

the more serious minded into two principal groups; firstly those who cannot rest until they exhaust their possibilities in the effort to find the occult explanation of the universe and all that it contains; and, secondly those who, grasping the broad principles see in the ancient truths means of tackling all the immediate and imminent problems of race, creed, sex, caste or color. The first, following in the paths of eastern individualistic development, aspire by meditation and research to unfold and realize the God within. The second group, responding to the keynote of the new age of brotherly cooperation, welcome the activity of Theosophists in the purification of religions, in the solution of political, economic and social problems, and look upon Theosophy as a living manifestation of Divine Wisdom called forth by every human need. As man goes onward in human evolution he puts less emphasis upon individual development and progress, and in the search for God turns to our Brother Man. Both groups are welcomed in the Federation Lodges as equally necessary and important.

The Federation rejoices in the visit of Dr. Besant, not merely for the great service she has rendered and is rendering the Society, nor merely because of the place she occupies in the worlds of social and political reform; but also for the fact that she stands as the unique herald of the return of that Great Teacher who sounds the keynote of each new age. Members and Lodges join the Federation because in it there is tolerance and sympathetic fellowship for all who are seeking to find means of aiding humanity, whether it be through the Order of the Star in the East, the Co-Masonic movement, the Liberal Catholic Church, the Theosophical Educational Trust, or any other effort to theosophize the activities of mankind. We seek neither to ridicule nor belittle those who do not agree with us; but neither do we deem it advisable to assist those who believe that they are best serving the cause of Theosophy by an effort to obstruct and destroy the work of our beloved president, Dr. Annie Besant.

Letter from Dr. Besant

Adyar, Madras, S., April 22, 1926.

Dear Dr. Stone:

We, who are in the centre of the work and constantly feel its pressing needs, are deeply grateful to you and to all the contributors to the great success of "Adyar Day." Last year was a success and this year much outdoes it. I am the more grateful because, being away from Adyar from May to early December, I feel that money matters will be easier through your generous help.

With kind regards,

ANNIE BESANT

What Lodges Are Doing

San Francisco

The T. S. Vacation Camp was held at La Honda Park this year from June 19 to 27 inclusive. Sleeping accommodations in tents, and food was provided, at the rate of two dollars a day, the camper bringing his own blankets and pillow. An interesting program dealing with Theosophy and the different branches of the theosophical movement was carried out.

Pomona, Calif.

This enterprising Lodge, in spite of the fact that six of its members have recently moved from the city, has taken larger quarters; the new rooms are re-decorated and very attractively curtained in blue and gold. The Southern California Federation of T. S. Lodges met at Ganesh Park in May. The Lodge considers the success of its H. P. B. training class, which is being conducted by Mrs. Virginia Baverstock, as its outstanding achievement during the year.

Long Beach, Calif.

An unusual amount of activity and interest was shown in the Long Beach Lodge during the month of May.

Lotus Day services were held on May 10, and at that time Mrs. Marie Hotchner of Hollywood, California, gave a most interesting talk about our beloved founders, Madame Blavatsky and Colonel Olcott. Mrs. Hotchner's acquaintance with the latter, made it possible for her to relate to the members incidents in his life which were very inspiring and uplifting to all those present.

On May 17, a reception was held in honor of Mrs. Harriet Bartlett, national theosophical lecturer, and Mrs. Harriet Ingles who had just returned from Adyar, India, where she had attended the Jubilee Convention.

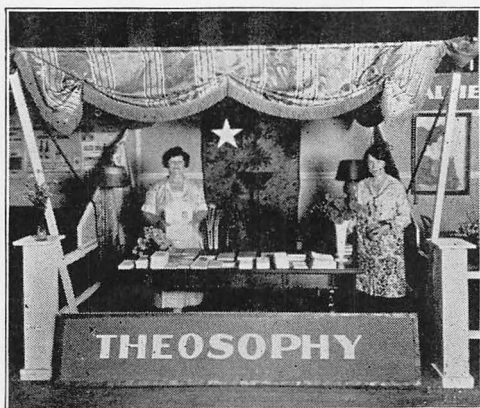
On May 31, the 13th anniversary of the founding of the Long Beach Lodge, an interesting musical program was arranged. Mr. William H. Kent, the first president, told the members about the founding. He spoke of the splendid assistance given by Mrs. Virginia Baverstock of Los Angeles, when the Lodge was first started and during the following years. Other past Presidents who spoke at this celebration were Mr. Louis Ball and Mr. Samuel Heald. Miss Winifred Allen, President, presided and expressed her appreciation for the loving services rendered the Lodge by Mr. and Mrs. Thomas, now of Lynwood, but formerly of Long Beach. Later a social evening was enjoyed by the members.

Oshkosh, Wisc.

The past winter this Lodge has been successful in introducing into its local newspaper, "Little Talks on Theosophy." One of the subjects was "Evolution—God's Plan for Man." Other good subjects for a general appeal to the public are "Life after Death," "Man's Bodies," etc.

Birmingham

Birmingham Lodge recently took advantage of an exposition of Birmingham manufacturing plants, the attendance at which was over eighty thousand; and secured a booth for the display of Theosophical literature. It was in charge of Mrs. Richmond Wetmore. She was assisted by members of the Lodge in keeping the booth open



BIRMINGHAM LODGE BOOTH

from 11 a. m. until 11 p. m., and a new Lodge mailing list was secured from those examining the books. The space was secured without charge through the kind offices of Mrs. Julia O. Bonelli, a Lodge member and also a member of the League which gave the exposition.

Philadelphia

The Art Alliance building in which Hermes Lodge had its quarters, has been sold and the Lodge has moved to 1924 Chestnut St., "which is a fine central city location, allowing us two signs out on Chestnut Street, our chief thoroughfare, and giving us three rooms that are quiet and seem to meet all requirements for Lodge activities."

Altoona, Pa.

This Lodge has been holding weekly study classes which are open to the public on Sunday afternoons at the Penn Alto Hotel. It is reported that much interest has been shown.

Miss Mabel Zimmers has been doing helpful work in the small Lodges of nearby towns.

Cleveland

Annie Besant Lodge, Cleveland, gave a benefit concert in the latter part of May to obtain money for Lodge activities. Miss Marjorie Moyer arranged the concert.

News Items

CONVENTION INFORMATION: *Please remember that Chicago daylight-saving time is one hour faster than standard railroad time.*

Mr. and Mrs. W. E. Middleton of Birmingham, Ala., announced the marriage of their daughter Miss Elsie Thomas Hankins to Mr. Clemens W. Zander on June 11.

If you are coming to Convention please send your name to us not later than August 15, so that the proper preparations can be made, and your name written on your badge.

The Theosophical Federation of New York, Pennsylvania and Ohio has issued its first Federation *Bulletin* of twelve pages, bound in a neat blue cover. The issue is called the "Buffalo Convention Number." The Federation had its first successful conference there in May with nine out of its eleven Lodges represented. Among the interesting points discussed at the meeting were the *Bulletin*, field representatives, speakers' bureau and extension activities, Lodge contact with existing social and welfare agencies, finances, getting acquainted, the Federation name, and the proposed financial plan for the Federation.

Letters for Dr. Besant

Members of the American Section and Canadian Federation will be delighted to know that the U. S. Adyar Committee succeeded in collecting many hundreds of copies of the Open Letter addressed to Dr. Besant. These individually-signed letters are carefully packed and placed in a beautiful mahogany box and will be sent to Dr. Besant at her London address, reaching her just prior to her sailing for America. Here is another means of expressing individually and collectively our gratitude and love, and this, on the eve of her departure for our shores. The mahogany box is securely locked and the key will be delivered to Dr. Besant personally by registered mail so that she alone will have to unlock and examine the contents of the beautiful case. An artist has prepared a letter on parchment, which greatly enhances the case and its contents. This letter, addressed to Dr. Besant, is as follows:

"To Our Beloved Chief:

"Our individual letters of love and gratitude, all tied together with a strong bond of brotherhood, and awaiting your pleasure, are to be found herein.

"When word first came that you would visit America we conceived the idea of sending a token of welcome, something which would be more than an ordinary gift. Herein you will find the response of hundreds of American members, offering to you steadfast devotion and a strong determination to measure up to that high standard so necessary in the Masters' work.

"We welcome you to our shores for your American Tour, 1926, hoping that on this occasion the

The annual Convention of the Irish Section took place on March 14 and 15 in Dublin, after the return of the General Secretary, Mr. T. Kennedy, from Adyar.

Miss Dora Van Gelder has returned to Hollywood, Calif., after having stopped off at Sydney, Australia for a time on her way back from Adyar. She gave a talk to Besant Lodge on June 15.

Dr. Ernest Stone has the office force of the American Star Headquarters so well organized now that he is able to resume his optometrist practice at 2123 Beachwood Drive, Los Angeles, which he had put aside for a year.

Dr. Edwin B. Beckwith, of Chicago, sails on the steamer Bremen from Hoboken on June 29 for Paris, where he will meet Bishop Cooper on July 8, remain for ten days and then go direct to Huiszen, Holland, to be consecrated Bishop of the L. C. Church on July 18 by Bishop Wedgewood, assisted by Bishops Cooper and Piggot of England. Dr. Beckwith will remain in Holland for the Star Congress at Ommen, returning to Chicago in time for celebration on August 8.

power and unity of the members in America will be clearly evident. The New Race in its formative stages needs help and sympathy. Your trusted leadership will do much to help America go forward with clearer vision into the New Age. "Accept, then, please, the assurance of our loyal and lasting affection and gratitude."

Your faithful co-workers,

AMERICAN AND CANADIAN MEMBERS
OF THE THEOSOPHICAL SOCIETY.

Another New Book

Dr. J. J. van der Leeuw, author of *The Fire of Creation* has written another most excellent book entitled *Gods in Exile*. This work handles the subject of the exile of the soul from the psychological as well as the occult standpoint, and gives practical instruction in the method of arousing the egoic consciousness.

Table of Contents: Foreword; The Drama of the Soul in Exile; The Way to the Ego; The World of the Ego; The Powers of the Ego; The Return of the Exile; The Ego-Meditation.

Advance orders may now be placed with The Theosophical Press, 826 Oakdale Avenue, Chicago. Price will be, approximately, \$1.25.

Free Care of Children

At Convention a trained nurse will be in charge of a large room reserved for small children. All children registered will be taken care of during sessions without charge.

Quarterly Letter from the Vice-President

SINCE last writing, the President has done a great deal of traveling in India. She has made nearly a complete circuit of India, from Madras to Bombay, Karachi, Lahore, Benares, Calcutta and back. She has gone on separate trips to other towns near by, and once again, before her departure for Europe, to Bombay Presidency as far as Ahmedabad. She has laid the foundation stones of T. S. Lodges and Co-Masonic Temples in several of the places she has visited. In India, where traveling is comfortable, a night's journey does not count very much with us. I have done several such trips to towns near by, and am just about to go north to near Darjeeling for a change, and afterwards for a tour in Bengal.

In Adyar itself, the building of the Buddhist Shrine is completed. It has however a heavy debt on it, which needs to be cleared. This Shrine and the fine Temple of the Bharata Samaj and the Temporary building of the Liberal Catholic Church are open for daily worship by the adherents of their faiths and by any others who like to be present. A Muhammadan Mosque has been built, but only to four feet from the ground, and is waiting further donations. The Zoroastrian Temple will be finished as soon as the

material ordered is ready. The Hebrew Synagogue will have to wait for its structure till funds come in. Sites have been allocated for a temple each for Jainism and Sikhism, the former the oldest religion of India, and the latter the youngest.

The memorial volume of the T. S., *The Golden Book of the Theosophical Society* has at last been published, and the mail that brings this should bring you a copy of it. The price of the work is Twelve and a Half Rupees, just a little less than one sovereign. This heavy price is due to the large number of illustrations, of which there are 334. I hope the edition will soon be exhausted. It will not be possible to enlarge the book in later editions to put in the detailed history of individual National Societies. But I hope each National Society will issue a local *Golden Book* recording its history and the names of its principal workers of the past.

The President goes from Europe (where her Headquarters are at 10 Buckingham Street, Westminster, London, S. W. 1) to the United States in August. She will return to India in December.

C. JINARAJADASA

May 26, 1926.

The Michigan Federation

By LUELLA N. JESSUP — SECRETARY

THE quarterly meeting of the Michigan Theosophical Federation was held in Saginaw, Sunday, June 6. Formal welcome was extended by Mrs. Bray, President of the Saginaw Lodge, and response was given by Mr. Wallace, Vice-President of the Federation. Mr. Pearson, President of the Federation, called attention to some of the special activities of the Federation. Two Lodge centers have been revived and a new Lodge organized, that at Ann Arbor, the President being Prof. Wilde of the University staff. The young Theosophists have written to all the isolated members of the Theosophical Society in Michigan, and some gratifying results have come about in the way of consolidating the work of Theosophy in the state.

Lodge greetings were presented by the delegates present from various Lodges and centers throughout the state, and the lively interest shown would indicate an improvement in the work already begun in spreading Theosophy throughout the state of Michigan. Increased interest has been manifested at each of these meetings in regard to the work of the Federation in Michigan, and one of the best features has been that Theosophists throughout the state have come to know each other, and are working in unison to carry the work forward.

Fifty members and delegates were present, and two new members were added to the Saginaw Lodge.

At 3:30 p. m. a public lecture was given by Mr. E. Norman Pearson of Detroit, "Man's Bodies Here and Hereafter," illustrated with stereopticon slides.

Correction

In the notice of the activities of the Association of Hebrew Theosophists it was stated that they plan to undertake work that may be approved by *their* National President. It should have read by *the* National President, as their idea is to cooperate in every possible way with the National President of the T. S.

Deaths

The wise grieve neither for the living nor for the dead. Nor at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. —The Bhagavad-Gita.

Mrs. Etta M. Armstrong, Lodge of the Inner Light.
Mr. George Kayas, Colorado Springs Lodge.
Miss Lillie L. J. Lee, Washington Lodge.
Mrs. L. H. Richardson, Herakles Lodge.
Mrs. Anna Sutherland, Des Moines Lodge.

Tree Fund

Mrs. Helen D. Barton\$50

Duty is as necessary for growth as intellectual strength and emotional expansion.

— J. Krishnamurti.

BUILDING FUND BULLETIN

No. 5

ISSUED OCCASIONALLY

No. 5

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

THE INDICATOR

Here is the truest index we have been able to devise to indicate how far the Lodges have gone to date, in the task of building the national Headquarters of The American Theosophical Society. It shows the *percentage* of the members in good standing who have made contributions to the building fund. It has nothing to do with the *amount of money* contributed by the Lodge but merely with the proportion of the Lodge membership that has subscribed. If your Lodge is 50% then exactly one-half of the members have made pledges; if 25% then only one in four have made pledges.

Do not be discouraged if your Lodge percentage is low but help to raise it toward 100% by inducing others to sign a pledge card. Some Lodges have only just got to work at it.

LODGE	Per Cent
Big Rapids	88.00
Ann Arbor	86.00
Columbus	78.00
Selene	78.00
Youngstown	66.66
Rockford, Harmonic	61.50
Arjuna	60.00
El Paso	55.50
Honolulu	54.00
Saginaw	52.00
Harmony, Toledo	52.00
Montclair	50.00
Yggdrasil, Minneapolis	50.00
Newark	50.00
Omaha	50.00
Bremerton	50.00
Buffalo	50.00
Atlanta	50.00
Syracuse	50.00
Oak Park	50.00
Tulsa	50.00
Besant, Nashville	45.00
Pacific, San Francisco	44.00
Oklahoma	44.00
Chicago	43.00
Oshkosh	40.00
Butte	40.00
Indianapolis	38.00
Berkeley	36.00
Lightbringer	35.00
St. Petersburg	33.33
Paducah	33.33
Gulfport	33.33
La Grange	33.33
Lansing	33.33
Leavenworth	33.33
Medford	33.33
Fairhope	33.33

LODGE	Per Cent
Harmony, Columbus	33.33
Grand Rapids	33.33
South Shore	33.33
St. Paul	32.00
San Pedro	31.25
Maryland	31.00
Fargo	31.00
Milwaukee	31.00
Evansville	30.00
Jacksonville	30.00
Mobile	30.00
Sheridan	30.00
St. Louis	29.20
Duluth	29.00
Besant, Cleveland	29.00
Fresno	28.50
Joliet	28.50
Port Huron	28.00
Baker	28.00
Genesee, Rochester, N. Y.	27.00
Glendale	26.00
Cleveland	26.00
Englewood	26.00
Aberdeen	25.00
Delta	25.00
Fort Worth	25.00
Grand Forks	25.00
Warren	25.00
Paterson	25.00
Colorado	23.50
Besant, Hollywood	23.00
Houston	23.00
Brotherhood, Detroit	23.00
Besant, Seattle	23.00
Seattle	22.00
Santa Rosa	22.00
San Bernardino	22.00
Louisville	22.00
Lima	22.00
Decatur	22.00
Salt Lake	22.00
Crookston	21.00
Birmingham	20.50
Long Beach	20.00
Fremont	20.00
Toledo	20.00
Ames	20.00
Alhambra	20.00
Pomona	20.00
Richmond, Virginia	20.00
Sampo	20.00
Wheeling	20.00
Activity	20.00
Sirius, Chicago	20.00
Kansas City	18.50
Schenectady	18.00
Columbia	18.00
Brooklyn	18.00
Rigel	17.50
Inner Light	17.00
Los Angeles	17.00
Davenport	17.00
Wilkes-Barre	17.00
Section Members	17.00
Service, New York City	16.66
Miami	16.00
Herakles, Chicago	16.00
Army Lodge No. 1	16.00
Minneapolis	16.00
Alkio	15.00
Anaconda	15.00
Annie Besant, Boston	15.00
Manila, P. I.	14.00
San Antonio	14.00
Pioneer	14.00
Peoria	14.00
Dallas	14.00

LODGE	Per Cent
Eureka	14.00
Hartford-Capitol	14.00
Albany	14.00
Akron	14.00
Surya Youth, Chicago	14.00
Hollywood	13.33
Palo Alto	13.33
Des Moines	13.00
Glendive	12.50
Blue Ridge	12.50
Wilmington	12.50
Evanston	12.00
New York	12.00
Boulder	12.00
Lodge Akbar, Chicago	12.00
Worcester	11.00
Bozeman	11.00
Annie Besant, Chicago	11.00
Hermes, Philadelphia	10.50
Pittsburgh	10.00
Pensacola	10.00
Casper	10.00
Central	10.00
Slowacki	10.00
Besant, Houston	10.00
Tacoma	9.50
Norfolk	9.50
South Bend	9.00
Lynwood	8.33
Eleusinian	8.33
Sacramento	8.00
Oakland	8.00
Muscatine	8.00
Providence	8.00
Washington	8.00
Crescent City	7.00
Chattanooga	7.00
Fort Lauderdale	7.00
Vallejo	7.00
Wallace	7.00
Superior	6.66
Springfield, Massachusetts	6.66
Spokane	6.66
Ashland	6.66
Elmira	6.66
Santa Barbara	6.66
Johnstown	6.25
Besant, Tulsa	6.00
Danville	6.00
West Side, Buffalo	6.00
Richmond, California	5.50
Memphis	5.50
Canton	5.50
Annie Besant, San Diego	5.50
Billings	5.33
Flint	5.00
Battle Creek	5.00
Service, Reno	5.00
Austin-Dharma	5.00
Colorado Springs	5.00
Pasadena	5.00
Portland	5.00
Santa Ana	5.00
Savannah	5.00
Tampa	4.50
San Buena	4.50
Holyoke	4.00
Pacific Grove	4.00
Cedar Rapids	3.50
Springfield, Illinois	3.00
Cincinnati	2.33
Olcott	2.20

The next issue of the Building Fund Bulletin will be combined with The Messenger for August.

PAGE TWO

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

EDITORIAL

Sometime in the future, you may want to stay at Headquarters for awhile, studying in the library, or attending the training school for class leaders and field workers, and it will interest you to know that the travel facilities are being continually improved. A new motor bus line from Chicago through Wheaton to Elgin has been established and the railroads are being improved from time to time. The Northwestern system now has one train that makes the trip from Chicago to Wheaton in 36 minutes, another in 39 minutes and several trains that make it in 45 minutes or less. In fact, we shall be able to reach the heart of Chicago from Wheaton in actually less time than many people who live in Chicago can do it by the street cars.

While we do not know just what will ultimately develop at Wheaton Headquarters, it is reasonably certain that the site is such that all natural expansion can be readily managed. Much thought has been given to the possibilities of future growth. A few guests can be accommodated on the Headquarters grounds. If the demand should grow beyond our capacity, Wheaton is a college town where people are accustomed to housing students.

The new Headquarters will be an ideal place for study and rest. The lots adjoining the property have been purchased by various members so that there will be no objectionable neighbors. Back of the most western of the lots owned by the Society is a large wheat field belonging to the nearest farmer. The Headquarters site has the town to the south and the open country on the other

three sides. The environment is a striking contrast to the city—a country scene of peace and beauty, of fertile fields, productive orchards and singing birds. In June some young robins were leaving the nest in one of our small spruce trees, meadow larks were singing joyously from the open fields, and a family of woodpeckers were flitting industriously from tree to tree in our young grove. On repeated visits to the grounds these woodpeckers have been observed at work. They seem to have appointed themselves a committee on injurious insects and to be full of energy in carrying out the idea.

YOUR OPPORTUNITY

Members often lament the fact that they seldom have an opportunity to work for Theosophy. They cannot lecture, nor write books, nor hold an office in their Lodge which makes a demand on one's time that constitutes an almost continuous opportunity of service. What, then, can they do?

One of the finest opportunities in the world to serve Theosophy is right at hand in the building of our new Headquarters. You cannot actually lay the brick but you can hire a substitute to do it for you by joining the growing list of donors to the building fund. Paying a bricklayer is as certainly doing the work as though you donated many days of labor on the building. How many days would you put in if you lived near the site and knew how to do the work? It takes \$13 a day to pay a bricklayer. How many days will you give?

A Michigan member writes in to say that a group of women who have been studying Theosophy for a year or more wish to donate the money to purchase a tree for the Headquarters grove if more trees are still desirable. It is most interesting to find a group of non-Theosophists so much interested in our new Headquarters.

BUILDING FUND BULLETIN**A DOUBLE REASON**

Hats off to Big Rapids! There is a double reason. That Lodge is on the outskirts of organized territory and seldom gets a lecturer. It is in a small city, and holding a center without a large population to draw from is hard work. In such an environment membership is more likely to decrease through removals, deaths and resignations than it is to grow. The membership in Big Rapids did decrease until there were not enough left to hold a charter. Then Miss Scribner, one of our energetic field workers, was sent there. She revived the languishing Lodge and, with new members, it "came back." How well it came back the head of the indicator column tells. It's high honor to stand at the top of that column and particularly when you consider the circumstances.

THE BUILDING

"What material will be used in the building?" is a question that is being asked.

Brick known as "cloister" is a bit difficult to describe. The predominant color is not red, but rose, with modifying shades and densities that make a very attractive wall. It has life and character without being obtrusive. The Bedford stone is a faint buff. The roof is slate in natural colors of very pale green and faint dark purple. The effect of the whole is harmonious and restful. Decisions were arrived at by seeing the material in a finished building. The interior material in our Wheaton building will be chiefly steel and concrete and the building will be fireproof.

A Virginia member writes to say that she is "an old lady with no one to depend on but myself" and is too uncertain of the future to make a pledge but nevertheless wishes to be among those who are helping to build Headquarters and encloses a check for \$5.

BUILDING FUND BULLETIN

PAGE THREE

SAFE!

The laying of the cornerstone by Dr. Besant is assured! The cash, not pledges, has been flowing into the Headquarters' office in a steadily increasing stream until the building fund account stands at \$39,122.42, while the pledge record registers \$162,026.50. That makes it quite safe to proceed. It is by no means all the cash that will be required soon, but we are now in a position to say the building will positively be begun in August.

HEADQUARTERS TREES

Last season we planted quite a respectable little grove on our Wheaton property and this season we have added to it until there are now one hundred eighty-nine trees of various sizes on the site. A large number of these have been donated by our members from all parts of the nation. The problem of labeling these gifts has been a difficult one. It was necessary to have something that is not only legible but permanent. The labels must be as good fifty years hence as today. The final decision was for a bronze plate. The name of the donor and date will be cast in the plate at the foundry. As the casting must all be done at one time the time for that work has been set for early in August. Therefore anybody still intending to send an order for the purchase of a tree must see that it reaches the Headquarters office not later than August 1.

Unfortunately we have had two cold seasons. Last summer the trees barely got a start when the growing season closed. This summer so far has been, in the vicinity of Chicago, much like Mark Twain's summer on Lake Superior—one of the mildest winters he had ever enjoyed! There has been little growing weather. It will be two or three years before the grove will make a good showing.

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	585	\$11,054
Service		
New York City	79	9,339
St. Paul	86	7,870
Besant, Cleveland	68	5,463
Chicago	136	5,124
St. Louis	65	5,045
Brotherhood, Detroit	98	4,421
New York	130	4,298
Milwaukee	97	3,937
Omaha	67	3,553
Miami	39	3,425
Hermes,		
Philadelphia	77	3,275
Besant, Hollywood	151	3,074
Duluth	40	2,980
Los Angeles	144	2,593
Jacksonville	20	2,550
Harmony, Toledo	49	2,415
Akron	36	2,400
Harmony, Columbus	24	2,333
Colorado, Denver	64	2,158
Decatur	27	2,042
Buffalo	55	1,994
Yggdrasil,		
Minneapolis	40	1,986
Pacific,		
San Francisco	63	1,793
Genesee,		
Rochester, N.Y.	88	1,768
St. Petersburg	24	1,772
Brooklyn	60	1,546
Lodge Akbar,		
Chicago	148	1,543
Gulfport	21	1,501
Long Beach	41	1,377
Grand Rapids	18	1,355
Oklahoma City	37	1,301
Herakles, Chicago	76	1,289
Kansas City	107	1,263
Surya Youth,		
Chicago	28	1,250
Albany	21	1,200
Army Lodge No. 1	19	1,200
Richmond, Va.	45	1,192
Annie Besant,		
Boston	111	1,168
Lansing	27	1,165
Berkeley	82	1,161
Maryland,		
Baltimore	41	1,135
Paterson	52	1,130
Honolulu	11	1,124
Rockford,		
Harmonic,	11	1,101
Montclair	35	1,096
Houston	33	1,091
Fremont	16	1,075
Annie Besant,		
San Diego	46	1,071
Pittsburgh	64	1,028
West Side, Buffalo	14	1,000
Manila	7	1,000

CORRECTION

In listing names in *Bulletin* No. 3 the credit to Mrs. Winifred Jackson should have read "Mr. and Mrs. Wm. F. Jackson, \$200."

The credit of \$150 to Mrs. Harriet Cauvet should have been credited to Montclair Lodge.

30-DAY EXTENSION

As matters are going in the starting of the building we find that the period of cash discount can be extended to August 1. Therefore up to that date any unpaid pledge can be discounted in full at the rate of 88 cents cash to the dollar. All such discounting will help the plans along.

THE WHEATON GROVE

Last year when we started the grove at Wheaton we set out the following kinds of trees. American Ash, American Elm, Hackberry, Honey Locust, Silver Linden and Crimean Linden, Japanese Crab, Norway Maples, both red-leaved and green, Silver Maples, Weir's cut-leaved Maple, Magnolia, Pin Oak and Red Oak.

This year we have added White Firs, Colorado Blue Spruce, Koster Blue Spruce, Fan-leaved Arbor Vitae, Soft Maple, Douglas Fir, Ohio Buckeye, several varieties of Flowering Crab, Mossy Cup, Mountain Ash, Rock or Sugar Maple, English Ash, Yellow Birch, Oriental Sycamore, Tulip Tree, English Elm, Box Elder, Japanese Walnut, Singing or Quaking Poplar, Black Hills Spruce, Judas Tree, Double Flowering Plum, Golden Ash, Golden Poplar, Golden Weeping Willow, Platte River Cedar, Illinois Pecan, Russian Olive, Black Locust, Horse Chestnut, Black Walnut and Butternut Trees.

The shrubs started this year consist of Quinceberry, Fern-leaved Sumac, Dogwood, Tamarisk, Hercules Club or Devil's Walking Stick, Red-berried Elder, Red-barked Dogwood and a few lilacs.

A small orchard was also started last year, in which a few each of apple, plum, pear, cherry and peach trees were planted.

Look at the "Indicator" column; then talk to those who have not subscribed.

PAGE FOUR

BUILDING FUND BULLETIN

Building Fund Pledges

Continued from Last Issue

Lieut. Devereux Myers..	\$1,000
Miss Jeannette M. Eaton	500
Member St. Paul Lodge	500
Frank Brunton	300
Walter E. Babcock	200
Dr. Ivar Janson	200
Spokane Lodge	150
Mr. and Mrs. John Ruthe	150
Mrs. Nathalia R. Parker	100
Ernest Malmberg	100
Mr. and Mrs. Lionel Dunrobin	100
Mr. and Mrs. Henry Carter	100
Miss Edith C. Gray	100
Mr. and Mrs. J. M. Lang	100
A. R. Fordyce	100
Mr. and Mrs. Harry S. Gerhart	100
Mr. and Mrs. W. J. Zollinger	100
Miss Martha Ward	100
Carl E. Voss	100
Miss Emilie C. Daub ..	100
Mrs. Johana Koting	100
I. W. Leatherman	63
Miss V. M. Headland ..	50
Mrs. Margelia E. de Van	50
H. J. Thayer	50
Peter Marchi	50
Mrs. M. M. Kinney	50
Mrs. Meta Black	50
Mr. and Mrs. A. Thornberg	50
Mrs. Alice Lauderdale ..	50
W. C. Williams	50
Mrs. Georgiana Dix	50
Wm. K. Gregory	50
J. E. Schell	50
Ada Chamberlin	50
Mr. and Mrs. Philip P. Hofmann	50
John and Pauline Hofmann	50
Grace B. Voce	50
Katherine C. Veith	50
Mrs. Allie B. Blend	50
Mrs. Mona D. Scott	50
Miss Mary E. Kilgour ..	50
John H. Mason, (2d pledge)	40

Redeeming Bonds

We have been asked what would happen if one made a loan on the building bonds and then needed the money for some unexpected emergency before the bond matured. That actually did happen in a few cases with the book bonds. One member, through unexpected business changes, left the country. In each of those cases, regardless of the circumstances, the bonds were immediately redeemed, but the Society is under no obligation to do that, and if the amount had been several thousand dollars instead of several hundred dollars it might not have been done at once.

INVESTMENT NEXT

So far the building fund talk has all been about *donations* only, but now it is time to talk about *investing* in interest bearing bonds that will be issued to get the necessary cash to meet the costs of construction from month to month.

The desirable thing is to start the work in August and keep it going steadily until the buildings are completed. That will probably be in eight or nine months. As the work done must be paid for at the end of each month, and as the two buildings represent about \$190,000, we therefore need to know where we are to obtain approximately \$23,000 a month after September 1. There is cash enough on hand to carry us past that date.

Just as we once issued bonds to buy our book stock and printing plant, and afterward redeemed them, we will now put out another issue to get the money to build at once, and redeem the bonds as the pledges are paid in, during the three years. These building bonds will not rest merely upon the buildings, as a mortgage does, but will include *all* property of whatever nature owned by The American Theosophical Society. Therefore the security will be very much better than is usually given for loans on mortgages.

The bonds will draw 6% interest, payable semi-annually on October 1 and April 1. They will run for not less than one year nor more than three years. The minimum sum that can be invested is fifty dollars and the maximum anything you please not exceeding all we need! The Society reserves the right to retire the bonds at any six months period after the first year, unless the party making the loan stipulates to the contrary.

As we do not need all the money at once, it is more desirable to accept it from month to month during the next six months. If you wish to invest write the Secretary-Treasurer,

BORROWING THE MONEY

Two sisters who had subscribed handsomely to the building fund have sent in the money at the 88% discount offer (which holds good until August 1) with a letter explaining that they did not have the money but borrowed it. Good work! That amounts in substance to *lending their credit to the Society*. The discount will enable them to pay the interest so they have lost nothing while the Society is saved the trouble of borrowing that amount. It works beautifully all around.

stating the amount and at what time between August 1 and April 1 the money will be ready.

THE FAR WEST

The President of a Pacific Coast Lodge asks for more pledge cards and says they would like to have a list of any members who have been overlooked, because they have set out to make a record of 100%.

In order that there may be no dearth of pledge cards falling into the hands of anybody who might need one, an extra card is occasionally enclosed in the envelope when *Bulletins* are sent out and they go alike to those who have signed pledges and those who have not. The idea was that those which fell into hands of people who did not need them might perhaps be handed to somebody else who would use them. At least one of them, however, brought an extra hundred dollars, as the following letter from a Texas member shows:

I have already pledged \$100 to the building fund but I received another pledge card today so I decided to double it and make it \$200. Will begin paying the \$5 a month in July.

While the cards were not intended as requests for additional pledges, there is apparently no law on the statute books against using them in that way if your conscience prompts it.

Children's Story—Joy Plants a Garden

By ORLINE BARNETT MOORE

MARJORIE had had her bath and was putting on her clothes. Mother had come in and kissed her good-morning and they had laughed together. The more they laughed, the shinier grew little Joy-feeling's wings. They glowed with color, and he felt so good that he began to sing his song again, which made Marjorie sing too, and together they made a lovely sound. Marjorie's mother could not hear Joy's voice, but she knew he was there because she could see him shining in Marjorie's eyes. She could have heard him too, in Marjorie's voice, if she had listened hard enough.

So Marjorie pulled on her stockings and put on her shoes. As she put on the first stocking, she sang: "It's always just that way, you see," and as she put on the second stocking, she sang: "It makes a fairy wheel," and with each shoe, she sang: "You start out feeling happy, and happier you feel." So that by the time she was dressed, she fairly danced with happiness, and she tripped downstairs to breakfast.

"Oh-ho!" cried Daddy when he saw her. "My little girl is looking very fit this morning. And what do we do today?"

"We plant a garden," said Marjorie.

"A garden! Well, it pays some people to have birthdays. Nobody ever gives me any garden tools."

"I'll get you some garden tools, dear," said Mother with a chuckle in her voice, and Daddy answered: "You needn't bother, Ellen, I'll watch Marjorie's," and Mother laughed aloud at that.

As soon as breakfast was over, Marjorie went out to the flower bed beneath the dining-room windows. She had her rake and hoe and trowel, and there was a small spading-fork too. The ground was soft and rich so that a small girl could work it very well. Joy rode on her hoe and did funny things on the handle. He tried "skinning the cat" and took a tumble, but he bounced right back and began to "chin the bar" on the rake prongs. Marjorie had to laugh at him and warn him that she was going to use those tools in the ground and he might get brushed off.

"I'm more interested in the little ground-people and the folks asleep in your seed than I am in your rake and hoe," replied Joy.

"What are the ground people?" asked Marjorie.

"Didn't you know?" cried Joy in amazement. "Why everything that exists is alive—there isn't anything that hasn't millions and millions of little people living inside it."

"People—like me?" asked Marjorie.

"Of course not," said Joy. "It's a great mistake, you know, to think that humans are the only race in the world. There are many other kinds of beings in existence besides humans."

"Oh—fairies," said Marjorie.

"Yes, and others too. Things that are not fairies, but are alive just the same."

"The scientists call them cell-life," said a Voice.

Marjorie looked up and saw the funny man sitting on the window-sill with his chin in his hand and his crooked legs doubled under him.

"Good-morning, Mr. Karma," said Marjorie politely.

He didn't seem to hear. He went on talking, to nobody in particular.

"It's all the same life—in the rock and the plant and in you. In little Joy-feeling and in me. There isn't any life but God and He is everywhere. You see, it's like this: When He makes a world, He hides Himself in the heart of it and goes to sleep. It's God waking up that makes you feel things. He doesn't wake up all at once. It takes Him a long time. When He's only dreaming, then He is inside the plants. He wakes out of His dream in the animals, and when He gets into people, like you, He begins to know He is awake."

"I know the cell-people," whispered Joy. "I'll tell you about them and if you know them too, they will work better for you."

Marjorie opened her package of seed and took out a wee black thing that looked three-cornered.

"There are lots of cell-people in there," said Joy. "If you put that little black thing into the earth, and moisten it, the water cells and the earth cells and the sunlight's warmth will all act upon it and wake up all the little sleeping morning-glories that live inside the wee black thing."

"Morning-glories!" cried Marjorie, "but they are purple and white and pink and they are ever so much larger than this seed. How could the big morning-glories get inside that little space?"

"Of course, said Joy, "the cells have to multiply—make more cells—and then move. Cells can, you know."

"Can what?" asked Marjorie.

"Make more of themselves, and change and grow more and more beautiful. So can people—so can you. When boys and girls grow up, it's the cell-people who multiply their bodies so they grow bigger. Your body is made up of many, many, many tiny people."

"Do they live in me," asked Marjorie, "like the morning-glories live in the little black seed?"

"Not in you, but in your body, you mean," said the Voice from the window-sill. "You are not your body. You're inside it and you use it. The cells live in your body. They work for you whether you know it or not."

"It is because of the cell-people that you can digest your food," continued Joy. "They make your dinner into arms and legs and blood and muscle and bone, so you'll have a body to use. They get tired sometimes, too, and then they sometimes make you cross because maybe your stomach aches or something."

"Oh, I know!" laughed Marjorie, "when my stomach aches next time, I'll say it's just the cell-people fussing with each other."

(Continued on page 47)



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

What is Civilization, by Maeterlinck, Mukerji, Van Loon and others. Published by Duffield and Co., New York. Price, Cloth, \$2.50 through The Theosophical Press.

Embarrassment of riches! The author-list of this glorious collection of essays in answer to the single, overwhelming question, is so rich that one lingers over it many a minute, loath to leave out a single name.

Van Loon asks the question, in his challenging, bitingly-frank way, making a few surgically-sharp admissions about American "civilization" right off the start.

Dhan Gopal Mukerji, one of our priceless links between the India-that-is and the America-that-is-to-be, answers for India. And the most schooled of Theosophists will learn something he didn't know about India in the space of the short, two-dozen pages of his reply. This essay alone will repay the thoughtful many times over for the purchase of the book, whether it be for its practical fact or its soul-searching beauty fragments.

A negro scholar, well-known to every book-lover and thinker, W. E. Burghardt Du Bois, answers for Africa the question *What is Civilization?* His essay forms a chapter, not only for reading, but for long meditation on the part of every American.

We Theosophists regard the things and thoughts of India with reverence—those of Egypt likewise. But when we examine our mind-content of Africa, what do we find of respect or reverence there? Very little, honestly speaking? Tolerance, yes. We pride ourselves on that. But read Du Bois's fine and analytical, as well as historical, answer to this profound question; and meditate anew—on Africa!

The Age of Pericles, is the answer of Paul Shorey with an essay that takes a rather acid tone in spots. He draws a clear-cut picture of the fine development of the democracy of Athens, pointing there, to the climax of most of the world's "greatest moments." Somehow, one feels that Shorey is as totally sure that the world's climax of greatness focuses in Greece of that day, as Edward Bok is sure that focus lies in Holland.

Mr. Shorey's presentation of the Periclean Age is very salient, calling our attention, inevitably, as Americans who would be democrats, how far we still have to go, to do for one hundred and twenty millions what Greece did for a few thousands.

Typically Chinese in spirit is the essay with which Chi Fung Liu replies to the question of what civilization is, as regards his own nation. Theosophists, who should be particularly close to China in their thoughts at this era, will enjoy afresh the brief summing up of Chinese ideals

and ideas in art, literature, religion, government, and society. Mr. Liu gives a clear re-statement of the contributions made by Lao-Tze, Confucius, and Mo-Tze; and shows how deeply their teachings have penetrated Chinese life.

Twelve short pages of keenest enjoyment make up this essay, pages the reader will peruse times over in quiet satisfaction.

A two-part answer for Ancient Egypt, written by Maurice Maeterlinck, is translated from the French by Alfred Sutro for this collection of essays. Herein the style is as pleasurable as it always is in the work of this scintillating master of words; but the content, the analytic attitude, the place in thought reached by Maeterlinck, these leave the Theosophical reader a little discontent.

One wishes he could go over Egypt's history again, with M. Maeterlinck, suggesting this, asking of that, telling him of this other thing. It would be wonderful to be able to ask him to read on Egypt from the Theosophical standpoint, with a friendly, neutral attitude; and then ask him to cogitate once more on the "mystery of Egypt," which leaves him so baffled.

There are fascinating bits of Egyptian lore, ancient and modern, dotting the pages of M. Maeterlinck's two essays. The bit about the wrinkled, old mummy of Sesostris raising his right arm aloft in the glass case of his resting-place in the Cairo museum, and frightening his caretakers half to death—it's delightful!

The Answer of Ancient America, by Herbert Joseph Spinden, presents an emphatic brief for the superiority of the western hemispheric peoples as to the economic and industrial contribution they have made to world civilization. One is extremely disappointed to find that Mr. Spinden's second essay, on the art and science of the olden Americas, has been omitted from the book.

Then follows an essay on *Women and Modern Civilization*, in which a daring accusation is made against the whole female sex by Ramsay Traquair, worthy of every woman's careful reading and analysis of the essay.

His sweeping denials of woman's ability to think abstractly should interest feminine Theosophists as they pursue the mathematical abstruseness of ensuing moon-chains, and the like. However, Mr. Traquair would simply classify them as exceptions and go on arraigning the sex as a whole.

One must confess that he seems to make his point, though he fails to give womankind any hope of improvement nor any suggestion as to needful training. One suspects that Mr. Traquair would rather not try improving women, feeling them hopelessly inferior, incapable of evolution.

The volume closes on a pessimistic note, with Elizabeth Robins Pennell's plaint on the lost art of living politely. She calls her essay *America's Democracy of Bad Manners*. She decries the passing of "Thank you, ma'm," while deploring a past time when she got too much of it; bewails the day when no woman was permitted to stand in a street car while a man had a seat; mourns in general for the past eras when folk took more time to repay courtesies and initiate them.

Yet, the very factor in our present-day life which she blames for this loss of the art of living, "Materialistic progress," is her own fault—as a woman of today—according to her confrere in this volume, Mr. Traquair.

One would like to hear Elizabeth Robins Pennell and Ramsay Traquair argue this out to a logical conclusion.

It would be profitable for Theosophists to read the first eight chapters of this book; and then write their own final chapter on their own civilization, answering Mr. Van Loon's question. Profitable, indeed! The attention of the Editor is respectfully called to this as a possibility for a Theosophical symposium, with the best essay printed in THE MESSENGER.

Olga Rudholm.

The Dance of Siva, fourteen Indian Essays, by Ananda Coomeraswamy. Published by The Sunwise Turn, Inc., New York. Price, Cloth, \$3.00, through The Theosophical Press.

This is a book of pure delight for the student of esthetic or, for that matter, for anyone interested in thought as a department of life. There is a certain value to terminology, and the author achieves particular clarity in his discussion of the theory of beauty from the Hindu point of view, by the simple method of using Sanskrit terms defining the artist, the connoisseur and the emotions attendant upon art expression. Esthetic is so ancient a subject in India that her philosophers have contrived to put it in very simple formulas. In the West, quite the contrary is the rule, as anyone who has pored over the pages of Hegel and his disciple, Croce, quickly realizes. In the latter, words are used to confound; Coomeraswamy uses words which are luminous with meaning.

The author refers to the practice of art as a form of yoga and identifies esthetic emotion "with that felt when the self perceives the Self." This becomes instantly clear when the writer defines the word "yoga" as "not merely a mental exercise or a religious discipline, but the most practical preparation for any undertaking whatever."

His discussion of poetry is applicable to any of the arts. The one essential element of poetry is called "rasa," or flavor,—analogous to esthetic emotion. A work of art having flavor is described as "rasavant," and the lover of art is called the "rasika." The enjoyment of art or esthetic contemplation is termed "rasavadana."

In order to evoke "rasa" in the art lover, a master-motif must dominate, with all other expressions of emotion subordinate. Where this is

not true, we have "pretty art which emphasizes passing feelings and personal emotion, neither beautiful nor true." But any flavor may dominate: "Delightful or disgusting, exalted or lowly, cruel or kindly, obscure or refined, actual or imaginary, there is no subject which can not evoke 'rasa' in man."

It is a great temptation to quote, but it is enough to say, regarding the author's discussion of beauty, that by simple steps he carries the reader to his conclusion that "beauty may be discovered anywhere," and that it can not be measured for it does not exist apart from the artist and the lover of art striving to enter into the artist's experience.

Readers will be charmed with the essay on the "Status of Indian Women." In beautiful language, enriched with quotations, Mr. Coomeraswamy discusses the place of woman in civilization, her "vocation" as a woman, the initiator, the guru or spiritual teacher, her activities resulting not in artistic sterility but in the delicate flowers of her own self-realization.

The Dance of Siva is enlivened with carefully chosen illustrations. It affords one the rare opportunity of contacting a mind richly stored, disciplined, lighted with humor and fine sensibility. Through this book one comes within the field of a great point of view. There is a brilliant introduction by Romain Rolland.

A. Eugene Deaderick

The Sunken Garden, by Nathalia Crane. Published by Thomas Seltzer, Inc., New York. Price, Cloth, \$2.00, through The Theosophical Press.

If the doctrine of reincarnation needed instances for illustration, one could find none better than the extremely youthful author, Nathalia Crane, and the age-old genius expressing itself through her girlish personality. In *The Sunken Garden* she has achieved a fascinating story of adventure and idyllic love, written with a knowledge of life and skill of literary craftsmanship which belong to maturity.

The child author pours forth her treasures in vivid imagery. She selects words with fine discrimination and places them with the sure, deft touch of the trained artist. Five short sentences, with four or five major phrases to carry the highlights, serve to cast upon the mental screen the living terror of a tropical tornado. The sentences move in musical rhythm with unstilted grace. The wealth of vocabulary is *amazing*. There is a peculiar stateliness and chastity in the style which marks it as unique. It has a certain harking back to a loftiness of art standard that teases at the imagination. This is perhaps the best evidence available that the genius of Nathalia Crane is not of modern origin.

The Sunken Garden will please many tastes, from readers who seek thrilling adventure to those who read prose poetry for the sheer love of its beauty.

Catherine G. Ross

Famous Men of Science, by Sarah K. Bolton.
Published by Thomas Y. Crowell Co., New
York. Price, Cloth, \$2.00, through The Theo-
sophical Press.

Mrs. Bolton has given an inspirational touch to this vivid account of scientific pioneers. What great men were these! Copernicus, Galileo, Newton, Linnaeus, Herschel, Cuvier, Von Humboldt, Davy, Audubon, Faraday, Lyell, Agassiz, Darwin, Pasteur, Fabre, Kelvin, and Huxley,—men of intellectual power with a capacity for hard work that leaves the reader somewhat ashamed of himself.

There is no idle page in *Famous Men of Science*. To no one of the characters did achievement come easily but only as a result of long burdensome years of endeavor, with backsets and failures that would discourage men less endowed with sturdy persistence and high purpose.

It is the character of the men, their outstanding manhood that appeals to me, rather more perhaps than their great contributions to human welfare. Alexander Von Humboldt especially typifies the great influence of high character. He was a ready friend, making warm hearted attachments easily. Writing to his college mate, Wegener, he says, "My fervent love and sincere friendship for you are as imperishable as the soul which gives them birth. To be without a friend, what an existence! And where could I hope to find a friend whom I could place by your side in my affections."

Mrs. Bolton says these words seem like those of a lover but they come from a mind that towered like a giant oak in the trees of the forest. Beautiful union of brain and heart! Such only makes an ideal character.

So Humboldt lived all his years, not only a man of science, but a noble, unselfish, marvelous minded man.

To read is to wish to emulate, and Mrs. Bolton has succeeded in leaving inspiration as the lasting effect from the lives of each of the men she portrays.

Gladstone Hume Cale

The Phantom Public, by Walter Lippmann. Published by Harcourt, Brace & Co., New York. Price, Cloth, \$2.00, through The Theosophical Press.

The "Phantom Public" in Mr. Lippmann's book seems to be the Public as we would like to think of it: a well organized thinking class of people, working altruistically for the good of the whole and taking an active interest in all social affairs. This, he points out, is but the dream of Utopia indulged in by the Socialists. He reasons that this is an impossibility, for humanity is as a whole still selfish, and interest is still limited to personal problems. Even in affairs of vital social interest the public sees only the headlights of the situation, knows only the climax, and learns nothing of the cause leading up to it or of the denouement, cares little for the motive prompting an act, but only for the reaction of the act upon daily life. Public opinion is in reality an effect of headlines. This, Mr. Lippmann

points out, is of necessity so, for problems are so many and so varied that it would be impossible for the average layman to study all carefully. Therefore society has adopted the plan of using professionals to handle all questions, and the outcome is that *the public learns only what has been agreed it shall learn*.

There is, however, a time in a democratic government when public opinion is a vital reality. When an individual raises a serious objection to a mode of action the people respond, and by the force of the vote, a demonstration of praise or blame following, or boycotting, they can force a change in the situation, in fact, carry on a bloodless revolution, "I have called" Mr. Lippmann says, "voting an act of enlistment, an alignment for, or against, a mobilization. . . . An election based on the principle of majority-rule is historically and practically a sublimated and denatured civil war, a paper mobilization without physical violence." But even here, do the people really rule? Do they not rather follow the dictates of the aforementioned "professionals" who are best able to advertise their program? So Mr. Lippmann shows the public has no real voice, but only an amplified echo.

But when there comes a problem which institution cannot handle adequately, the public responds. In a crisis it is the factor which decides an issue by the support or lack of support it gives. Only when personal convenience is concerned does this happen. When things go well, those in power have the support of the people; when things do not go well, the opposite side is given preference.

Mr. Lippmann goes on to say that the democratic ideal of government by the people is impracticable except in small communities, and then only under normal conditions. But where power is centralized, as it must be in a larger state, the public is obliged to abide by such decisions as are laid before it, and in our society with its "monstrous complications the public can do little more than to align itself heavily for or against the régime in power."

Jeanne Dumas

Publicity Fund Donations

May, 1926

Crookston Lodge	\$10.00
Brotherhood Detroit Lodge	2.25
Tacoma Lodge	3.00
Atlanta Lodge	2.20
Miss Marion Cartwright	2.00
Oakland Lodge	2.70
Service, Reno	1.00
Mrs. Ida A. Yeldell	1.00
Miscellaneous	5.50
Seattle Lodge	3.00
Kansas City Lodge	5.00
Gulfport Lodge	1.80
Oklahoma City Lodge	5.00
Glendive Lodge	5.00
J. Shaw	1.00
Chicago Lodge	5.00
Pacific Lodge	2.00
Jas. L. Hadaway	1.75
	<hr/>
	\$59.20

To have experience and to use that experience is creation.—J. Krishnamurti.

The American Theosophical Society

NOTICE OF FORTIETH CONVENTION

The Convention of 1925 ordered that the time and place of the annual meeting of the Section for 1926 should be fixed by the Board of Directors, therefore the following notice is given:

The Fortieth Annual Convention of the American Theosophical Society is hereby called to convene in the city of Chicago, State of Illinois, on Monday the 30th day of August, 1926, at 9:30 o'clock A. M. in the Hotel Sherman, Clark and Randolph Streets, for the transaction of such business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished and may hold any of its subsequent meetings as it shall elect.

Under the By-Laws of the Section, every member is entitled to vote in all conventions either in person or by proxy.

IMPORTANT TO MEMBERS

Please, each of you, whether you intend to be present or not:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said Convention.

2. Cut off the said proxy and mail the same immediately to the Secretary-Treasurer of the Section at 826 Oakdale Avenue, Chicago, Ill., and with the word "PROXY" marked on the envelope. *Put the proxy alone in the envelope.*

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the Convention, and will insure the necessary quorum.

Fraternally,

By order of the National President.

MAUDE N. COUCH, *Secretary-Treasurer.*

PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Theosophical Society, hereby appoint

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the fortieth annual convention of the said Section to be convened in the year 1926 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof.

All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1926

.....(SEAL)
(Write name plainly)

Member of.....Lodge located at

(or state if Section member)

From a Member in India

MRS. JENNIE T. DOUGLAS, formerly of Glendive, Montana, who went to the Convention at Adyar and then volunteered her services for the coming year to Dr. Besant, has been sent to the National Girls' School at Coimbatore, South India, from which place she writes:

"This school is located very delightfully at the edge of town. We have a nice view and it is quiet. We can see the Nilgiri hills and the atmosphere here is very peaceful. This is a place of about eighty thousand people and it covers a very small area: for when streets are so narrow, and so many live in one house, you can easily see how it is true.

"I am teaching nothing but English as all other subjects are given in Tamil. We are having the hall whitewashed and the woodwork oiled; and then we are going to give an entertainment to raise some money. It seems that we always have to come down from the heights to the prosaic pursuit of money.

"I have been to one wedding. One of our schoolgirls, thirteen years old, married a man of twenty-five. She seems quite happy, but they do not know anything else as they have been taught that it is a terrible thing not to be married young. If you have heard the Indian music in the streets you can imagine the din when you are in a house very close to it. All the guests talked constantly, and no one but the bride and groom, and her father and mother, listened to the priests.

"We have a nice Lodge building and quite a few activities. The program of activities includes a meeting of the Indian Women's Association, a public debate: 'Should Prohibition Be Made an Issue at the Next General Election?' a study

group on the 'Prevention of Diseases' (by request), and a public lecture, 'East and West,' by Mrs. Douglas."

Invitation to Members

Hermes Lodge invites Members and their friends visiting the Sesqui-Centennial in Philadelphia, Pa., to call at the new Lodge rooms 1924 Chestnut St., from 10:30 a. m. to 5 p. m. Dr. Leeds is in attendance to give out books, answer questions, and make you feel at home. Thursday evening is Lodge night; visitors welcome. Friday afternoons the Hospitality Committee serve tea. Telephone Rittenhouse 1568, when you reach Philadelphia, and arrange to meet your friends and fellow-members at the Lodge.

Artists and Theosophists

(Continued from page 26)

The joy of creation, which has meant so much pain and renunciation to the true artist, is made a thousand times more acute after a realization of Theosophy. Life is more delicately sensed, and so becomes a cause of greater agony. But it becomes, too, larger, fuller, more exquisite, and therefore in all ways a greater and a more beautiful thing. For the Divine Wisdom is an Action, as is Art. That artist who becomes a lover of the Wisdom becomes, thereby, a greater artist still.

SPECIAL NOTE • DO NOT FILL IN THIS SIDE

PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)

I hereby appoint.....to represent me
in 1926 convention and to exercise this vote thereat with full power of substitution.

(Signed)
Original Proxy

What they'll ask

Are there any Theosophical books in the public library?

Before and after Dr. Besant's visit to America, many people will be asking where they can find our literature.

If there are Theosophical books in your public library, we suggest that you find out whether they are in the cellar uncataloged, or on the shelves, available to those who want them.

And —

if your Lodge hasn't a well-equipped lending library, *do something about it right away*. Do not underestimate the interest that will be aroused by our great President's eloquent exposition of the Ancient Wisdom in city after city across our continent. *Be prepared*.

All the standard books setting forth what Theosophy is, Reincarnation, Karma, Life After Death, the Existence of the Masters and the Path to Them, the Power of Thought, the Inner Side of Christianity, the Coming of the Christ, and the World-Religion should be ready to lend to people who will want them.

A carefully prepared, classified list of books suitable for this purpose is obtainable, without charge, from The Theosophical Press, 826 Oakdale Avenue, Chicago.

Children's Story

(Continued from page 41)

"Better not let them boss you," said the Voice. "Treat them well, but you be the boss."

"Then," replied Marjorie, "I shall have to say to them: 'Well, then, be tired if you want to, and fuss all you please, but I won't be cross because you are.'"

The Voice from the window said, "Bravo! That's the ideal!"

Little Joy did a summersault and hid behind a fennel-weed.

"Put the seed in the ground," he called from behind his weed, "and if you watch it every day, I'll tell you about the cell-people as they grow."

Besant Lodge, of Cleveland, during its closed summer season, will hold picnics in the parks twice a month. They report that this proves a very pleasant way of holding the center during the summer.

Another Theosophist

The safe arrival of another theosophical recruit on the physical plane always a cause for general congratulation. Stephen Thomas Spicker, son of Mr. and Mrs. Frank Spicker, Service Lodge, New York, was born May 29, and is presumed to be already looking over the situation with a view to theosophical work.

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