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# The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN  
THEOSOPHICAL SOCIETY

Vol. XIV

SEPTEMBER, 1926

No. 4

## The Fortieth Annual Convention

How can it be described! There is nothing with which to compare it. We have had great Conventions but none that even approached it. In some respects it surpassed even the Adyar Jubilee celebration. According to Mr. Schwarz, Treasurer of the T. S. from Adyar, who was present, there were about 3,000 at the Convention in December—2,600 Orientals and 400 Occidentals. At our Fortieth Annual Convention in Chicago there were more than 2,200—about a half dozen Orientals and more than two thousand Occidentals—and in the presence of Dr. Besant, one American can generate as much enthusiasm as a dozen of any other nationality! There were not quite so many in attendance as at the Jubilee Convention, to be sure, nor did we have any unusual occurrences, but the enthusiasm was unquestionably greater and the harmony nothing less than marvelous. We have had Conventions in past years without a ripple of ill feeling and they can therefore be rated as entirely harmonious; but this time there was something more than mere harmony—there was a deep, tranquil undercurrent of personal friendship and good will of each to all.

The government revenue cutter carrying

a large group of reporters, Mr. James B. Pond, and Mr. L. W. Rogers, met at quarantine the steamer on which Dr. Besant and her party arrived, two or three hours before the steamer reached the New York dock, and for an hour or more both Dr. Besant and Mr. Krishnamurti were the center of an eager throng of questioners, and were the targets of a battery of probably forty cameras and motion-picture machines. For three days the New York papers gave interviews and descriptions of the two, and the various press associations sent the reports out to all parts of the nation. Van Ness Harwood, who had placed his publicity bureau at the service of Dr. Besant, estimated that more than 40,000 people had received the news of their arrival and some information about Theosophy. The radio programs also carried the reports in the tabloid news feature up to 2:00 A. M.

The arrival of the party in Chicago evoked a great demonstration. The La Salle Street station was densely packed with people including apparently hundreds of Theosophists with floral offerings. When Dr. Besant and Mr. Krishnamurti finally escaped from the camera men and got through the gates, they walked over a liter-



al path of flowers that had been thrown before them and, finally reaching the waiting motor cars, were whisked off to the Convention hotel.

The reception hall and balconies, which will seat 2,000, were so densely packed at the Reception Saturday evening with the people standing, that the distinguished guests could pass about only with great difficulty. The hall designed for such use is a palatial structure and it was beautifully decorated with flowers, palms, and the flags of many nations.

On Sunday seven special trains took the great throng to Wheaton in the afternoon for the laying of the cornerstone by Dr. Besant with full Co-Masonic rites. The solder-sealed copper box placed in the cornerstone contained copies of *The Secret Doctrine*, *Old Diary Leaves*, *The Ancient Wisdom*, *Man, Whence, How and Whither*, *At the Feet of the Master*, *The Golden Book of the Theosophical Society*, the parchment (a facsimile of which has appeared in THE MESSENGER and which Dr. Besant signed before the procession started), *Building Fund Bulletins*, Nos. 1 to 6, and a program of the 1926 Convention. Dr. Besant and Mr. Rogers made brief addresses after the stone was placed. Meantime, the motion-picture men cranked their machines from the time the procession began to move.

Monday the Convention opened with a welcoming speech by Dr. Beckwith followed by an address by Dr. Besant. Greetings from delegates and the reading of telegrams and cables followed. One from Australia was of unusual interest. It read:

"Australia sends loving greetings American brethren in Convention assembled. Congratulations on inspiration of presence of beloved President to whom convey Australia's heartfelt loyalty and devotion. You have deserved her as we hope to do next year. Good luck to Headquarters Fund. Sending a tiny offering of hundred dollars. Forward with Blavatsky, Olcott, Besant, Leadbeater and other messengers, and deepest homage to Elder Brethren for glorious gift to the Theosophical Society of the Great Mother of many brotherhood movements.

Arundale."

After the Annual Report came the Resolutions, and the following cablegram was sent to Bishop Leadbeater by unanimous vote of the Convention:

"American Convention, with two thousand one hundred eleven delegates, by unanimous vote sends greetings and heartiest good wishes to Bishop Leadbeater and invites him to attend next Convention. Sends Australian Section thanks for gift which is regarded as a new tie of brotherhood, and congratulates Australia on first radio station."

Greetings were also cabled to Mr. Jinarajadasa, and resolutions of thanks to Dr. E. B. Beckwith for medical services freely rendered to the Headquarters staff during the year, and to Mrs. Emogene S. Simons and her assistants for free services in the Theosophical Correspondence School, were unanimously adopted. The By-Laws were slightly amended, changing the name from "The Ameri-

can Theosophical Society" to "The Theosophical Society in America" so that our title will exactly correspond with that of other nations.

A resolution was unanimously adopted thanking the President for coming to America and another resolution unanimously adopted the annual report of the National President. The Hotel Sherman was thanked for services rendered and by unanimous vote the following legislation was enacted:

*Resolved*, That November 17 of each year be known hereafter by members of the Theosophical Society in America as Anniversary Day and be officially recognized as commemorating the founding of the Theosophical Society at New York City, November 17, 1875; that each Lodge affiliated with the Theosophical Society in America be requested to hold exercises on this day appropriate to the occasion and that a collection be taken for the benefit of the American Headquarters general purposes fund.

Various gifts were made to the Society at the Convention and most of them were sold by auction, Mr. Fritz Kunz acting as auctioneer.

A thousand copies of *What Is Reasonable Religion?* by Charles Henry Mackintosh, were presented by the author and all but 123 copies were sold. Sellers went through the audiences accepting \$1 for the book, the retail price of which is \$1.50. The author was willing to autograph all that were sold at that price. When the sale lulled the price was dropped to seventy-five cents or whatever the purchaser wished to give, since it was a donation to the Building Fund.

An excellent oil painting of Mr. Krishnamurti was presented by Dr. Henry A. Smith of Oak Park, Illinois. It was painted by Mr. Henry A. Schwartz, a member of the Oak Park Lodge and a former student of the Chicago Art Institute, who spent the leisure hours of about four months on the work, which was favorably criticized by the Secretary of the Oak Park Art League. The painting was placed in the Headquarters building.

A white gold ring set with three large diamonds and six small diamonds and two small sapphires was donated by Mrs. J. E. James, of Montclair, New Jersey, on condition that it should not be sold for less than \$100. Its valuation was \$150.

A hand-made bed spread given by Mrs. Hall, for Eureka Lodge, California, was sold during auction for \$100.

A diamond Masonic ring, donated by a member who recently passed on, brought \$135.

An Arizona ruby ring, made by American Indians and presented to a member who has passed on, sold for \$50.

Two valuable Columbian coins of 1892-3, donated by Mrs. Blackmore, of Hartford, Conn., were not offered for sale on account of lack of time.

A copy of *Old Diary Leaves*, autographed by Colonel Olcott in the last year of his life, sold for \$50. All proceeds went to the Building Fund.

Professor Arleigh B. Williamson, of New York University, gave his services on Sunday night for a reading of the "Rubaiyat of Omar Khayyam," the collection to go to the Building Fund. The



audience was urged to give liberally and the collection amounted to \$820.50.

A rare photograph of Madame Blavatsky and Colonel Olcott and several volumes of the *Prasnotara* were presented by John J. L. Houston and will be placed in the Headquarters library. Gifts of this nature are greatly appreciated for they will grow in value as the years pass.

Cables and telegrams conveying greetings were received from the following:

The Australian, the Welsh and the Mexican Sections; the Uruguayan Theosophical Convention; from A. F. Knudson, the Association of Hebrew Theosophists, and from the following Lodges: Long Beach, Los Angeles, New York, Glendive, Berkeley, Birmingham, and Southern California Theosophical Federation.

Convention was closed by Dr. Besant with the following words: (stenographer's unrevised notes.)

"FRIENDS: I am sure that you will agree with me that you have gone through a large amount of business in a very satisfactory way, both during the session of yesterday and that of today. I doubt whether outside of your own nation you would find the possibility of running over so much work in a business-like way as you have achieved this morning. I have been listening with one ear while I was reading, as it were, with one eye, and I got through a fair amount of correspondence to be answered by the friend who is good enough to act as Secretary, and yet I have been able to keep a kind of maternal eye on your proceedings, and I must congratulate you, both on the ability of your National President (whom I always call the General Secretary according to our Constitution) and also the remarkable ability of my friend Fritz Kunz, who is apparently qualifying himself for the future for acting as a most successful auctioneer! I hope, however, he will not limit his abilities to that particular profession, for as President of the Society I really cannot afford to spare him from other work where he plays so useful a part.

"You are now entering on another year of life. This has been your fortieth Convention, and you enter it, I feel sure, under the happiest auspices for a year of successful work. We exist as a society for spreading abroad over the world those great teachings familiar to everyone of us, but in order that we may exclude none from our Society, since we call it a nucleus of universal brotherhood, we keep our platform free and broad so that those who disagree with us may enter if they will. Our platform must be broad enough to include them, whatever their opinions may be. For this Society is really in the nature of a prop which is to be used in the future. Universal brotherhood is a fact in nature, but it is one of those facts that are not yet universally acknowledged. In Palestine the great apostle St. Paul declared that the bonds of nationality were overleapt. In the great Teacher, he put it, there is neither Greek nor Jew nor Roman nor any other people, bond nor free. And yet that forecast of his is not yet realized in the outer world. And in that great truth—that there are many facts still unknown although existing in the divine thought, many laws yet to be discovered which

are only at present demonstrated by the destruction of those who have acted in disregard of them, realizing that that is true and is part of the great truth of evolution that all is in the mind of the Supreme and in space and time appears in succession, realizing that we also as a Society should understand that the great seeds of the coming truths are lying latent within that all-embracing truth of universal brotherhood, and that gradually, as we advance from one point to another, gradually as the subraces of each great root-race appear on the stage of history—we look forward, not backward, only forward to those that are still unmanifested but will surely in due course of time appear in the world of manifestation. For all worlds as universes appear to have, inherent as it were, within them all possibilities of the Spirit Himself, and they are manifested and they grow and appear in the outer world in due succession; and that great truth has many exemplifications. Some of us are learning to apply it to education and to realize that the true education should help to fructify the germs of the useful powers that the child brings with him and to starve out of existence any germs of vicious tendencies that may be there. Those of you who are well acquainted with the successive theories of society may remember that many efforts have been made out of date—too soon for the average progress of evolution, and therefore not successful when first they were proclaimed abroad. I quoted to you, I think, in speaking at this Convention, those great words of St. Ambrose: 'Become what you are.' Divine in your innermost nature, a fragment of God Himself, that fragment is covered over with many a sheath of matter, obscuring its brilliance and dimming its light. Nevertheless, it is ever there, and all progress means the unfolding of the spirit and the gradual evolution of the vehicles of that spirit to more and more complicated forms, expressing more and more of the illimitable consciousness of the spirit. And you who have in charge so great a duty, you of the United States of America (and before the world spoken of as America more than as the United States of a larger continent, since we, who do not belong to your nation, when we use the word 'America' always mean you, we quietly ignore the great Dominion of Canada, we ignore the Republic of Mexico, and we ignore the whole of South America and allow you to appropriate the name of the whole of the lands in this hemisphere), great as is your possibility, so great must be your responsibility also. You have started so many new things that others of us have imitated and I happened to say this morning to a fellow-member that you had the great credit of starting the children's courts, so that a child committing some childish piece of mischief, some naughtiness growing out of ignorance, is not to be brought into a police court, not to be touched by a policeman, but to be brought to a place unconnected with all the paraphernalia of the law, brought before some kindly elder and then placed in the hands of some young person willing to be a friend to that little one who for want of friendship was

(Continued on page 88)





Published monthly by  
THE AMERICAN THEOSOPHICAL SOCIETY  
826 Oakdale Avenue, Chicago  
Cable Address: "Theosoph, Chicago"

Entered as second class matter August 11, 1922, at the post office at Chicago, Illinois, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917.

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SUBSCRIPTION PRICE.....\$1.00 A YEAR

Change of address should be sent to THE MESSENGER, 826 Oakdale Avenue, Chicago, Illinois, two weeks before the date it is to go into effect. Both the old and the new addresses should always be given. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

### *Many Disappointments*

PROPHESYING is usually a dangerous adventure but it would seem that an ordinary mortal is justified when he bases the prediction upon a perfectly sound foundation — but there is always the unexpected lurking in the background! When the tour of Dr. Besant was outlined at Adyar it included practically every important city in the United States and some smaller ones with a population of even less than 100,000 — cities where we have live Lodges. The itinerary was submitted to Dr. Besant and received her approval. It was apparently certain that she would visit those cities and the Lodges were told that she would. If things were as they were when she came in 1909 there would be no question about it; but they have suddenly made a tremendous change and Dr. Besant has become a world figure in a sense that wholly changes the status of 1909. Her pronouncement regarding Mr. Krishnamurti has led to the publication of many hundreds of columns in the press and so great is the interest in seeing and hearing her that the management of the tour had to pass entirely into professional hands. That meant that the leading *impresarios* of the various cities would have the local manage-

ment and that the entire tour would be on a scale quite beyond our reach. Unfortunately, however, it has proved to also mean that the original itinerary has been greatly changed. It was agreed by the Lecture Bureau that the itinerary submitted would be followed as closely as possible and the reason given for a different course is that satisfactory engagements could not be made at the omitted cities — that is, satisfactory when considered in the light of the entire tour.

So many changes have been made by the Lecture Bureau that it seems unwise to print anything more until there is certainty that no more can be made. Spokane, that was published as September 17, has been changed to September 11. There was a proposition to change it again and it escaped by only a hair's breadth. Portland, at last accounts, had been asked to shift to September 18, Cleveland and Cincinnati had each one date canceled. Such important cities as St. Paul, Denver, Kansas City, Dallas, Atlanta, etc. have nothing at all to the date of this writing with exceedingly small prospects of getting an engagement although one of these cities offered to guarantee a thousand tickets. About the only consolation that we have is that under the circumstances Dr. Besant may feel that she ought to return soon for another American tour.

### *The New Headquarters*

WHEATON will very soon be our Headquarters and it is well to think ahead a few months and become accustomed to the idea. Some of our members seem to think of Wheaton as a part of Chicago. That is a wrong viewpoint. It is true that it is one of the nearby cities where many people reside who go daily to business in Chicago; but Wheaton is as distinct from Chicago as St. Louis or Detroit. It is twenty-five miles from Chicago and is in a different county. Those who made the journey to see Dr. Besant lay the cornerstone will know well enough that it is a separate place.

Another idea that should be fixed in mind is that it is not necessary to pass through Chicago to reach Wheaton, but that those coming from the west pass



through Wheaton to reach Chicago. Wheaton is on the main line of the Chicago & Northwestern, Union Pacific railway system from the southwest (Los Angeles), central west (San Francisco), and northwest (Portland-Seattle), and intermediate points. Coming from the east or southeast the most convenient way is through Chicago.

A third point about which there seems to be some confusion is that conventions must necessarily be held in Wheaton in the future. Why should that be more necessary than in the past? Our conventions have often been held a thousand miles or more from Headquarters. We require for our conventions a large hall and extensive hotel accommodations. At Wheaton we can take care of such things as a training school and summer classes but not a large convention. Our Headquarters should be thought of as a national center of administration with no more relationship to one city than to another. Its work is not with the people of any city but with our Lodges in all cities and with the population of the entire country. The activities with which Headquarters is concerned are the superintending of lecturers, the organization of new Lodges, general theosophical publicity, the publication and sale of theosophical books, the distribution of propaganda literature, etc., etc. This work is done entirely by mail and express. Such activities have no relationship to any particular city or cities and a quiet and detached environment is a very great help in successfully carrying on such work.

### *In Australia*

*Theosophy in Australia* has changed its name to *Advance Australia* and under the enthusiastic guidance of Dr. George S. Arundale the Australian Theosophical Society is making things lively in that part of the world. A radio station is being built and equipped. The rejuvenated official organ is described as "a monthly magazine of Australian Citizenship and Ideals in Religion, Education, Literature, Science, Art, Music, Social Life, Politics." No. 1 began with July. There are editorials on the Indian crisis, religious tolerance, food reform, child welfare, our duty to animals,

conditions in Russia and Egypt, a clean press, etc. Leading articles are on "The Problem of Migration," "The Industrial Crisis, the Way Out," "A New Race Type in Australia," "The Reunion of Churches." Subscriptions abroad are 8 shillings, or \$2 a year, while single copies are fifteen cents including postage.

### *A New Era*

WE ARE now facing a new era in which hundreds of thousands of people are beginning for the first time to think about Theosophy and to ask what it is. The very least that any one of us can do is to become qualified to present Theosophy definitely and correctly to inquirers. In the past the work of enlightening the public on theosophical subjects has been left to lecturers and writers; but now, with changed conditions, comes the great opportunity of the lay member. Are you ready to play your part creditably? You cannot possibly know too much about Theosophy nor know it too exactly. We have no right to misinform people. Every member should be well educated in Theosophy. The mechanism for that is at hand in our Theosophical Correspondence School. It has both elementary and intermediate courses and also a course in Theosophy and Christianity and now has added another course on Comparative Religion. The new school year is beginning now. Write Headquarters for circulars and information. This is a time when every Theosophist should do his part and do it well.

### *Mr. Brisbane Again*

A MESSENGER reader writes to us that she did not get from the Brisbane column in the newspaper Syndicate the interpretation that appeared on this page in July under the caption, "Sense and Nonsense." It could, perhaps, be taken as pure sarcasm, but if so a writer should take care to be less obscure about his real meaning.

L. W. R.

### IN THE FIELD AGAIN

All those desiring to make engagements with Alwyn J. Baker, National Lecturer, please address him at Asheville, North Carolina, Route 2.



## The American Theosophical Society – National President's Annual Report

Chicago, August 30, 1926.

To the Fortieth Annual Convention:

Annual reports usually deal much in figures, placing emphasis on the net gain in membership, and on that point it may be said that our total active membership at the end of the fiscal year, 1925, was 7,049 while at the end of this fiscal year, 1926, it is 7,511—a net gain of 462 members; but the number of members gained during any period is secondary in importance to the achievements of the Society. The membership growth has been a little larger than in previous years and 23 new Lodges have been organized, making the total 274; but the really important thing is that the gain in enthusiasm and energy is what we might reasonably expect in these days of great theosophical events. The really vital point is not how many we are but rather what we can unitedly accomplish.

At our annual Convention a year ago, you adopted the recommendation to immediately start a fund for the erection of a suitable national Headquarters building at Wheaton, and subscriptions aggregating \$78,000 were made at that time. Our architects estimated the cost of the building at \$150,000; but the plans were not wholly acceptable to either the delegates or to your Board of Directors. Requested changes in the building brought the estimate up to \$176,000. After obtaining preliminary bids, the estimated cost was raised to \$190,000. This is in part no doubt due to the recent wage advance which now gives bricklayers, plasterers, etc., \$78 per week of 44 hours. That estimate of \$190,000 is exclusive of the cost of the printing plant building, which we should be able to erect with the sale of our present Headquarters property, but it is, of course, uncertain when that asset can be made available. The total Wheaton investment will somewhat exceed a quarter million dollars.

The response to the appeal for funds has been magnificent, and there is every reason to believe that the entire amount required will be subscribed and paid proportionally as the time passes so that the Society can discharge the last of its financial obligations by the end of the fiscal year, 1928.

The cash to proceed at once with the erection of the building, which is designed to house all our national activities and also the Headquarters workers, is being raised by an issue of bonds to be redeemed as the pledges are paid during the credit period of three years.

We hope to be in possession of the new building before the assembling of our next annual Convention. Once in our permanent Headquarters, we can undertake new activities to increase the efficiency of both members and Lodges in the vitally important work of giving Theosophy to the American people. The first step should be the establishment of a training school

for lecturers, class leaders, and field workers. The demand by the Lodges for lecturers is steadily increasing. It is far beyond the supply and, as matters stand now, we are not properly meeting the needs of the theosophical movement. We should have many more lecturers who can present Theosophy to the public from the lecture platform, and in the classroom, and do it both accurately and attractively. Every business and profession trains into efficiency those who rise from the ranks to leadership, and we can, of course, do the same thing. Hitherto, the production of lecturers has been left to chance, with the result that the supply is wholly out of proportion to the need. As rapidly as possible, we should develop and perfect a training school where our members, particularly those of the younger generation that have an aptitude for it, can be thoroughly schooled in public speaking, in the arts of successful class work, in correct Lodge procedure, and in itinerant field work. Gradual growth in such an enterprise usually gives the most satisfactory results, and we might well begin with merely a summer school at our new Headquarters for lecturers and class teachers.

Our Theosophical Correspondence School has now completed its third year and, under the able guidance of Mrs. Emogene S. Simons, has served a most useful purpose. The elementary, intermediate, and advanced courses have been taken by many members who have thus gained a definiteness of theosophical knowledge which they formerly lacked. Many Lodges have found the very carefully prepared lessons extremely helpful in class work. The attention of new members is called to the elementary course as a means of acquiring a systematic knowledge of the theosophical teachings. Our Correspondence School has done, and will continue to do, very useful work but it can never take the place of the proposed training school at Headquarters. It can only give a thorough knowledge of the philosophy, while the training school will supply the services of experienced teachers in voice training, dramatic expression, platform work, etc.—in short, the training that will enable one to pass his theosophical knowledge on to others in the most effective manner. Our greatest single need in the United States today is lecturers who can present Theosophy acceptably to the public.

With the growing interest of the public in Theosophy, the value of having our literature placed in public libraries becomes more and more apparent. During the past year, we have placed 1,730 books in 287 public libraries in 24 states. Occasionally a person joins the Society through reading these books; but, aside from that, there are doubtless thousands of people who are thus obtaining their first contact with Theosophy. The theosophical books thus placed within reach of the general public in scores of the smaller cities where we have no Lodges constitute a permanent source of supply of theosophical knowledge that



will reach even into the next generation and its value is beyond calculation.

The Theosophical Press continues to flourish and sell more books each year. Disregarding the fractions below an even \$1,000, the gross sales have been as follows: 1923, \$26,000; 1924, \$36,000; 1925, \$40,000; 1926, \$54,000. Thus the volume of business is now somewhat more than double that of four years ago.

Lotus and Round Table work should more seriously engage the attention of all our Lodges. The importance of giving right views of life to the children can scarcely be over-estimated. The fact that there are few children among our members should not deter us. In almost every community, the children of non-members can readily be interested in Sunday meetings of either Lotus Groups or Round Tables. As women predominate in the T. S. membership, there should be little difficulty in finding a teacher in each Lodge, and there is probably no more useful theosophical work to be found.

Last year, we tried the experiment of merging our separated funds, but it has not given satisfactory results. Donors like to know that their money will be used for specific things—for propaganda literature, for the Building Fund, for placing theosophical books in libraries, for organizing new Lodges, or for some other particular theosophical activity. It therefore seems desirable to keep open the various familiar funds.

In all Theosophical Society history, we have never, in the United States, been assembled in Convention in a more impressive period. We are upon the threshold of momentous events. The coming of the Great Teacher has been announced to the world by our President. She, herself, is here to speak upon that subject in the cities throughout the nation. A wonderful message has also come from one of those august Supermen Who watch over the activities of the Theosophical Society—a message that should thrill every member with its assurance of the possibility of great achievements in the near future, and with its expression of confidence in the membership. In that impressive document we have the promise that if we make Theosophy a living force in our lives, then, through that example, class and caste distinctions and quarrels shall finally give way to common service in a world brotherhood. We have the declaration that it is possible for us to make brotherhood a living reality in the world, to actually put an end to the quarrels of nations, and to bring the warring faiths together in respect and understanding. These things are so tremendous that it is only by remembering that we work in conjunction with the Supermen that we can realize the possibility of such gigantic achievements.

It is not merely the duty but the high privilege of all of us to order our lives in harmony with the principles laid down in this remarkable message. With the near coming of the World Teacher, we are facing what is at once both the greatest responsibility and the greatest opportunity of physical existence. The responsibility should be our chief concern. Great as the Super-

men are, they must necessarily depend upon physical plane people—upon such organizations as ours—as the mechanism through which the masses of humanity can be reached. Our part of the great work is to arrest the attention of a humanity almost wholly absorbed in material things, and arouse it to a realizing sense of the impending changes in our civilization—to bring it to see the necessity for the coming of a great Spiritual Ambassador, and why such an event is natural and reasonable.

To play our part and to acquit ourselves creditably will be no trivial thing. It will require alertness, generosity, energy, tolerance and courage—alertness that no opportunity shall be overlooked, generosity that necessary funds shall be maintained, great energy in spreading abroad theosophical knowledge, broad tolerance and utmost gentleness in dealing with those who do not yet understand us, and high moral courage in facing the scoffs and jeers with which the unusual, the extraordinary, is commonly received. We must expect the unpleasant. We must be prepared for some unthinking ridicule. The world will miss the point that Theosophy is a philosophy dealing in a sane and scientific way with such profound problems as the origin, the evolution, and the destiny of the human race. By many, we will, undoubtedly, be classed with the fantastic cults that have often based startling prophecies upon some solitary scriptural text, and the important fact that Theosophy teaches the origin of life in the one Supreme Consciousness which is the foundation of the solar system, the consequent unity of all that exists, the evolution of the individualized consciousness through human to superhuman stages, and a resulting relationship of superhuman and human evolution that necessarily brings periodically to the material plane great Elder Brothers as World Teachers—all that will remain obscure to the public unless we do our part of the work not only with the courage which knows no faltering, but also with the energy that shall carry the sublime philosophy of the Ancient Wisdom to the remotest communities of the nation.

### What Is Reasonable Religion?

That is the title of the book given by the author for the benefit of the Building Fund, as explained under the caption "The Fortieth Annual Convention." There remain 123 copies to be sold. The book does not mention Theosophy but leads the reader, over rational ground, to the position where reincarnation and other of the teachings are inescapable. It is a most valuable book to hand to a person who might have a prejudice against Theosophy if directly approached but who is susceptible to sound reasoning about life and its purpose. As long as the 123 books last they will be sent for a dollar—the book being a gift and the dollar a donation to the Building Fund. One person can buy more than one copy. Address The Theosophical Press, 826 Oakdale Avenue, Chicago.



## What Lodges Are Doing

### Bremerton

The annual report showed that the membership of the Lodge has increased 60 per cent during the past year.

### Everett

The Lodge has been "vacationing" and reports that while its summer activities were nominally social ones they have gotten the habit of asking questions so that the social affairs have usually turned out to be inquirers' classes.

### Philadelphia

Hermes Lodge, having rented a booth for an exhibit at the Sesquicentennial International Exposition, writes:

"When you are visiting the Sesquicentennial International Exposition at Philadelphia, do not fail to visit the exhibit being operated by Hermes Lodge of Philadelphia. The booth is situated in the Palace of Education, Section O. Make this your meeting place. Hermes Lodge city headquarters are at Rooms 207-9, 1924 Chestnut Street."

### Spokane

Spokane Lodge reports an exceptionally successful and active year. With but twenty-four members, five of them non-resident, two public meetings were held each week throughout the year. The correspondence course on "Theosophy and Christianity," given to the Lodge by its president, Mrs. Maud White, proved to be both interesting and instructive.

The library has been kept up to a splendid standard of efficiency, all the latest books being added as they were published, and they were in constant use by the public.

A rummage sale and bazaar, and sale of newspapers and magazines added about \$140 to the treasury.

### Portland

Mrs. Myra Libby of Seattle gave two public lectures here on successive Sunday evenings during July.

### Hollywood

Besant Lodge has taken an option on the Woman's Club Theatre, seating seven hundred people, for four months. The plan is to have one public lecture a week. Mr. Fritz Kunz has been engaged for the first four lectures beginning September 5.

### Seattle

Besant Lodge gave a dinner and program during July to welcome its twenty-three new members.

In June the Lodge of the Inner Light gave a reception for Mr. and Mrs. Ray Wardall before their departure for a three months' visit to Sydney, Australia. They were each presented with a traveling bag for which nearly every member of the Lodge had written a travel letter, to be read on the steamer.

### Oakland

"Oakland Lodge has been fortunate in securing Mr. Rogers and Max Wardall to lecture for us recently. Mr. Rogers for only one evening—July 21—as he was passing through, but, though the time was short for advertising, our new hall was filled to overflowing, some standing throughout the lecture and others turned away. Capt. Wardall gave us two lectures, one for the Theosophical Society and one for the Star, and both nights the hall was packed, with people standing in the aisles. We are always glad to have them with us."

## News Items

Miss Dora van Gelder, of Sydney, Australia, addressed the Young Theosophists in Glendale, California, recently. Her subject was "The Youth of the New Age."

The Association of Hebrew Theosophists announces the launching of *The Jewish Theosophist* about September 1, to be issued quarterly. Some of the articles contained in the first number are: "At the Feet of the Master and the Talmud (Quotations)," "Adyar Synagogue," "Jewish Calendar," "The Theosophical Society and Theosophy." The subscription price is \$1.00 per year or twenty-five cents per issue. Address Henry C. Samuels, 323 15th Avenue, N., Seattle, Wash.

While enroute to New York to meet Dr. Besant and Mr. Krishnamurti, Max Wardall received word of the death of his sister, Dr. Anna Wardall Scott, "the fourth T. S. member in the house of Wardall to go in the last nine years." Dr. Scott was former vice-president of Pasadena Lodge, and at the time of her sudden death, filled the position of librarian. She will be greatly missed.

The important thing is the effect of our actions, thoughts and emotions, the course of our minds and emotions shall run so as to produce results which will make the world nobler, happier and more beautiful.—J. Krishnamurti.



# Anniversary Day

A SUGGESTION — BY CHAS. E. LUNTZ

On November 17, 1875 an event took place, unheralded and unsung, yet one which may well rank as a milestone on the great highway of human progress—the founding of the Theosophical Society in New York City.

On August 29, 1926 (at this writing still a short distance in the future) there will be laid the physical cornerstone of the magnificent new Headquarters building, by our revered President—an event which has stirred the imagination of the members of the American Section to its depths.

May we not fairly say that the laying of the cornerstone of this building marks an event of greater importance to the American Section from the purely national standpoint than anything that has happened since the actual founding of the Society? The writer thinks so and thinks too that it is right that an event of this magnitude should not pass unmarked.

We have our White Lotus Day and our Adyar Day, and for the American Section the complement to these two great theosophical days should henceforth be a third—Anniversary Day—to be held each year on the date of the foundation of the Society, November 17, to commemorate that and the laying of the cornerstone of our new building.

It is believed that every member of our Society will see how appropriate this suggestion is—indeed it seems to be the logical method of bringing about two great results:

First, that of which mention has been made above—the commemoration of two days so noteworthy in our annals—and second, the raising, by means of the exercises which each Lodge will hold in celebration of Anniversary Day, of needed funds for the purposes of the American Headquarters.

It is merely an extension, or perhaps a better word would be “duplication,” of the idea expressed by Adyar Day. It will be a day of memorial and offering, with Wheaton as the central figure and beneficiary as February 17 is the day of memorial and willing sacrifice for Adyar.

And just as on Adyar Day each Lodge arranges a program peculiarly appropriate to the central idea for which the day stands—just as we have talks about Adyar and about those of our Leaders inseparably identified with Adyar, their lives, their work, their struggles and achievements—so on Anniversary Day the program will have an American coloring. It will hinge on Wheaton and on the American Section generally—on the lives and work of our American Leaders past and present—Theosophy and the Theosophical Society in America will be the *leitmotif* of Anniversary Day as world-Theosophy and the International Theosophical Society is the pivotal idea of Adyar Day.

The details need not be gone into here. These will be worked out by those especially competent from long experience to put such a plan into

successful operation. This suggestion merely deals with the broad general outlines. That it would be practical both from the sentimental and from the financial point of view there can be no manner of doubt. The success of Adyar Day year after year from both these standpoints proves that. We have few memorial days in the Theosophical Society—only the two mentioned above. Such days in the history of a religion, a nation or a mighty world-embracing movement such as ours, are not arbitrarily set—they evolve out of history-making events, and the laying by Dr. Besant of the cornerstone of the new Headquarters building—the first real Headquarters building consonant to the dignity of the work of the Society in America—will surely make history and be worthy of the commemoration embodied in this proposal.

It would not be practicable to hold it on the day of the actual event, August 29, because this date is always likely to fall during Convention time when many of the members are away from their home Lodges; hence November 17 has been chosen as marking the date of the actual founding of the Society in New York, for the double celebration.

A resolution will be introduced at the Convention as follows:

*Resolved*, That November 17 of each year be known hereafter by members of the American Section as Anniversary Day and be officially recognized as commemorating the founding of the Theosophical Society at New York City, November 17, 1875.

*Resolved*, That each Lodge affiliated with the American Section be requested to hold exercises on this day appropriate to the occasion and a collection be taken for the benefit of the American Headquarters General Purposes Fund.

It is hoped that this suggestion may meet with the unanimous approval of the Convention and that Anniversary Day may henceforth be a red letter day in the calendar of every American Theosophist.

## Dr. Besant's American Lectures

The titles of Dr. Annie Besant's American lectures to the public will be: “The Coming of the World Teacher,” and the world movements connected with the coming of the World Teacher; and “India's Past and Present; Has She a Future?” The first will be dealt with from different points of view. Members are referred to her books on the above subjects as preparation for the reception of her message.

Speakers can only be sign posts; they cannot lead.— J. Krishnamurti.



## Children's Story—Marjorie Learns to Listen

By ORLINE BARNETT MOORE

"God lives in our garden, in the flowers  
and the trees;

God lives in our garden, in the fairies and  
the bees.

You can hear Him if you listen, but be  
oh! so still!

Don't twist and squirm and pluck the grass,  
And wonder when the hour will pass,  
Or who is head in spelling class."

"I'm not wondering who is head in spelling  
class," said Marjorie.

"Who said you were?" asked Joy-feeling.

"But I'm afraid it fits—a little—in other  
ways," said Marjorie, "because I don't keep very  
still, you know."

"You could be stiller," admitted Joy.

"Suppose I try right now," said Marjorie.

So she closed her eyes and never blinked at  
all. And she listened. You know how it feels  
to listen. It feels a tiny bit exciting, because at  
any minute you may hear something, and you  
almost hold your breath, and you begin to feel  
good inside because the sounds that you can  
never hear when you are making noises yourself  
come to your ears and you begin to find God in  
the garden.

The sound of the fountain came through the  
warm, summer air, "Plash! Plash! Drip!  
Trickle!" There was a June-bug too, who buz-  
zed very near, and a little rustle of leaves because  
there was a wind in the trees. A mocking-bird  
began to sing. He seemed to know the song that  
Joy had sung, for he continued it:

"You can hear God in the music of the  
water's laughing swirl;

You can hear Him in the heart-beats of a  
happy little girl."

"It's much harder to hear God in your own  
heart-beats," whispered Joy. "But you can do  
even that if you practise long enough. Besides,  
practising listening helps you to know the cell-  
people and by and by, you get so you can see  
the fairies."

Marjorie thought that to know the fairies and  
the cell-people would be worth a great deal of  
practising, so she decided she would try every  
day, and of course, it was not very long after  
that when she could keep very still in the garden  
and she found that she heard more and more  
lovely things every time she tried.

And then, one day, after she had been practis-  
ing listening for quite a while, Marjorie had a  
boil on her arm. Joy was considerably incon-  
venienced by it, because, of course, it hurt, and  
it isn't easy to be happy and to feel sing-y in-  
side when you hurt. But Marjorie remembered  
Joy and how very necessary it was for her to  
keep him well and strong by being happy herself,  
so she tried to forget about her arm. Joy offered  
a suggestion, very timidly. Joy said:

"You've been practising listening all this time  
and you can do it very well now. Why don't  
you try it on the cell-people in you arm? They  
are very busy working on that boil, trying to

get rid of it for you. If you listen hard enough,  
you can hear them fighting."

So Marjorie sat down and closed her eyes (it  
is easier to listen with your eyes shut) and kept  
very, very still. It was just like a story-book,  
what was going on in Marjorie's arm. There were  
the enemy cell-people, and there were other cell-  
people (Marjorie's own, who lived in her arm all  
the time) who came to fight the enemy. There  
was a wonderful battle. Many soldiers on both  
sides were slain. All those killed in battle made  
up what Marjorie's mother called "pus." She  
opened the boil one day and many of the dead  
were drained out, and in this way she helped  
the little cell-people who were trying to rebuild  
Marjorie's arm. They had to get rid of all the  
dead soldiers, and those that were not drained  
off, they ate up.

Then, another kind of cell-people, who lived  
all the time in Marjorie's arm, came to help  
make the new flesh and close the hole where the  
pus drained out. Every morning, Marjorie sat  
down to listen, to see how the battle was pro-  
gressing. She became so interested in all the  
little people who lived in her arm that she for-  
got how much it hurt.

The builders made a ring around the boil and  
came down on it from all sides. They were dif-  
ferent from the cell-people who ate up the dead  
and injured bodies of the cells on the battle-  
field. These little people began to multiply them-  
selves, the way Joy told Marjorie that all cell-  
people could do, and by separating off a part of  
themselves, they made two cells, where there  
was only one before.

"Oh Joy!" called Marjorie, "There are three  
different kinds of cell-people that I know. There  
are the ones that fight the battle, and the ones  
that clean up, and the ones that make a new  
piece of arm for me."

Joy laughed and sang another verse to his  
song:

"God lives in your body from your fingers  
to your toes,

God lives in your body, in your joys, and  
in your woes;

When you are sick don't think of pain,  
But *listen* with your might and main,  
And God will make you whole again."

### Publicity Fund Donations--July

Arthur Hosegood .....	\$ 1.00
Chicago Lodge .....	4.00
St. Louis Lodge .....	10.00
Brotherhood Detroit Lodge .....	9.75
San Bernardino Lodge .....	3.00
Mrs. F. W. McAllister .....	2.00
Miss Nina Lois Foote .....	4.00
H. D. Olsen .....	7.50
Lansing Lodge .....	3.00
Stockton Lodge .....	4.50
Gulfport Lodge .....	1.80
Seattle Lodge .....	3.00
San Francisco Lodge .....	1.00
Miscellaneous .....	6.27

Total.....\$60.82



# BUILDING FUND BULLETIN

No. 7

ISSUED OCCASIONALLY

No. 7

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.

## Laying the Stone

The laying of the cornerstone on August 29 with full Co-Masonic rites attracted wide attention in the press. An example of the general newspaper interest is the column account of the ceremonies in the *New York World* on the following morning. The *World* said in part:

"In the presence of massed thousands, members and non-members of the Theosophical Society in America, the cornerstone of the theosophical center for this country was laid today in Wheaton, Ill. The site is one of beauty.

"With mortar and square and plumb-line Dr. Annie Besant, International President, laid the stone of the \$250,000 temple. She was clad in white robe and red hat . . . .

"In her address Dr. Besant declared that 'we are now entering upon a new period of human evolution. Today and for many centuries to come the great and dominant ray of the Great Architect of the universe is the ray of beauty. Human life will be filled with outward beauty as well as with inward power.'

"The speaker gave an outline of the ancient history of Free Masonry in Egypt and Greece and referred to the inner teachings that had thus been preserved. The Pharaohs were Masons, she said, and it was necessary for a ruler to be an initiate in the mysteries of ancient Masonry."

## A FAST PACE

The rapidity with which the Building Fund has been raised is exceedingly creditable to our members. In eleven months from the time the fund was started construction was begun. If we can maintain this pace

## THE RACE!

### Revised Figures Given

	No. of Members	Amount Pledged
Section Members	660	\$18,310
Service, N. Y.	93	9,538
St. Paul	112	8,520
Besant, Cleveland	69	5,623
Chicago	136	5,570
St. Louis	72	5,530
Hermes, Phila.	80	5,275
Brotherhood, Detroit	101	5,246
New York	121	5,024
Milwaukee	104	4,262
Miami	52	4,075
Omaha	71	3,699
Besant, Hollywood	163	3,391
Duluth	47	3,181
Harmony, Columbus	24	2,733
Akron, Ohio	35	2,721
Los Angeles	127	2,713
Colorado, Denver	62	2,653
Jacksonville	12	2,575
Harmony, Toledo	52	2,515
Akbar, Chicago	186	2,468
Buffalo	59	2,394
Decatur	20	2,142
Annie Besant, Boston	102	2,104
Kansas City	103	2,100
Pacific, San Francisco	72	2,054
Yggdrasil	38	1,986
Genesee	84	1,984
Brooklyn	58	1,881
St. Petersburg	29	1,672
Seattle	99	1,666
Cleveland	45	1,606
Gulfport	24	1,501
Portland	63	1,500
Grand Rapids	28	1,480
Maryland, Baltimore	50	1,406
Long Beach	66	1,402
Albany	18	1,400
Oklahoma City	50	1,371
Paterson	54	1,358
Berkeley	83	1,313
Surya Youth, Chicago	26	1,300
Minneapolis	92	1,281
Honolulu	18	1,255
Pittsburgh	55	1,248
Army No. 1	38	1,200
Richmond, Va.	42	1,192
Houston	102	1,191
Lansing	24	1,165
Annie Besant, San Diego	56	1,147
Montclair	39	1,121
Lightbringer	30	1,102
Rockford	16	1,101
Fremont	19	1,075
Fargo	15	1,070
Syracuse	21	1,056
Herakles	108	1,007
West Side, Buffalo	19	1,000
Manila	18	1,000
Coral Gables	12	1,000

the Headquarters staff will be in possession of the building before the next Convention.

## THE INDICATOR

Note: If the Lodge percentage should decrease it would be because new members have come in while there has been no increase in the number of pledges made.

LODGE	Per Cent
Big Rapids	88
Ann Arbor	86
Columbus	81
Selene	78
Youngstown	87
Honolulu	64
Rockford	62
Atlanta	61
Arjuna	60
Port Huron	57
Harmony, Toledo	57
El Paso	56
Syracuse	55
Pacific, San Francisco	55
Saginaw	52
Newark	52
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	50
Yggdrasil, Minneapolis	50
Oak Park	50
Tulsa	50
Bremerton	50
Buffalo	50
Chicago	48
Butte	47
Indianapolis	46
Besant, Nashville	45
Berkeley	45
Fargo	43
Lightbringer, Washington	42
Medford	40
Grand Rapids	40
Oshkosh	40
Akron	40
Wilmington	39
St. Paul	36
Schenectady	36
Maryland, Baltimore	36
Milwaukee	35
Glendale	35
Jacksonville	35
Mobile	35
Besant, Cleveland	35
Decatur	35
St. Petersburg	33
Paducah	33
Gulfport	33
La Grange	33
Lansing	33
Leavenworth	33
Fairhope	33
Harmony, Columbus	33
South Shore	33
Sirius, Chicago	33
Duluth	33
Delta	33
San Pedro	31
Seattle	31
Dallas	30
Evansville	30
Sheridan	30
St. Louis	30
Sampo	30
Genesee, Rochester, N. Y.	30
Fresno	29



## PAGE TWO

**BUILDING FUND BULLETIN**ISSUED OCCASIONALLY  
BY**The AMERICAN THEOSOPHICAL  
SOCIETY**

826 Oakdale Avenue, Chicago

Edited by The National President

LODGE	Per Cent
Portland	29
Joliet	29
Cleveland	29
Baker	28
Besant, Hollywood	28
Albany	28
Paterson	27
Columbia	27
Birmingham	27
Cedar Rapids	27
Englewood	26
Brotherhood, Detroit	26
Davenport	26
Brooklyn	26
Annie Besant, Boston	26
Aberdeen	25
Fort Worth	25
Grand Forks	25
Warren	25
Hermes, Kansas City	25
Lynwood	25
Houston	24
Long Beach	24
Activity	24
Worcester	24
Besant, Seattle	23
Kansas City	23
Santa Rosa	22
San Bernardino	22
Louisville	22
Lima	22
Salt Lake	22
Crookston	21
Los Angeles	21
Fremont	20
Toledo	20
Ames	20
Alhambra	20
Pomona	20
Richmond, Va.	20
Wheeling	20
Minneapolis	20
Palo Alto	20
Section Members	20
Herakles, Chicago	20
Service, New York City	20
Ashland	20
Miami	18
Glendive	18
Rigel, Chicago	18
Surya Youth, Chicago	18
Inner Light	17
Wilkes-Barre	17
Alkio	17
Central, New York	17
Dallas	16
Army Lodge No. 1	16
Des Moines	16
Lodge Akbar, Chicago	16
Anaconda	15
New York	15
Spokane	15
Hermes, Philadelphia	15
Manila, P. I.	14
San Antonio	14
Pioneer	14
Peoria	14
Eureka	14
Hartford-Capitol	14
Superior	13
Hollywood	13
Pittsburgh	13
Blue Ridge	13
Washington	13

LODGE	Per Cent
Evanston	12
Boulder	12
Tacoma	12
Bozeman	11
Chicago Annie Besant	11
Annie Besant, San Diego	11
Service, Reno	11
Savannah	11
Pensacola	10
Casper	10
Slowacki	10
Besant, Houston	10
Oakland	10
Norfolk	10
South Bend	10
Dayton	9
Cincinnati	9
Eleusinian	8
Sacramento	8
Realisation	8
Muscatine	8
Providence	8
Fort Lauderdale	8
Coral Gables	5
Crescent City, New Orleans	7
Chattanooga	7
Vallejo	7
Wallace	7
Springfield, Massachusetts	7
Elmira	7
Santa Barbara	7
New Haven	7
Johnstown	6
Waterloo	6
Besant, Tulsa	6
Danville	6
West Side, Buffalo	6
Richmond, California	6
Memphis	6
Canton	6
Billings	5
Flint	5
Battle Creek	5
Austin-Dharma	5
Colorado Springs	5
Pasadena	5
Santa Ana	5
Tampa	5
San Buena Ventura	5
Copernicus	5
Holyoke	4
Pacific Grove	4
Crescent Bay	4
Springfield, Illinois	3
Olcott, Los Angeles	2

Two Michigan members, who say they have no income "and haven't had much for the last four years" insist that they "are not going to miss the chance in the Building Fund even if we can only do a little, and we know we will find a way," and ask that a card be sent to each.

A new member sending in his yearly dues adds a donation to the Building Fund and says, "I will endeavor to send something each month for the great T. S. enterprise which will, when established, be a means for the better advancement of Theosophy in America."

## BUILDING FUND BULLETIN

**Dr. Besant Surprised**

Now that the Convention is out of the way let us concentrate on the Building and Activities Fund so that the money will arrive as fast as needed for construction. We want to do a characteristically American job and have it finished in the shortest time consistent with good work. Dr. Besant expressed surprise when she heard at the Convention that we hoped to be in possession of the new building before the next Convention assembles. It is just possible to do that if we get down to real theosophical team work. Each member's concern should be with his own Lodge, arouse the interest of those who have not subscribed and try to raise your Lodge percentage in The Indicator column.

**Interest Pays Dues**

A Buffalo member makes the interesting suggestion that by buying a bond for \$50 the interest on it will exactly pay your national dues every year. Or, if your local Lodge dues are \$6 a year you can buy a bond for \$100, order the interest sent to your local Lodge secretary, and forget your dues! In some Lodges \$6 a year pays both local and national dues. In others it amounts to \$9; in still others, to \$12. But the interest on a small investment in either case would take care of it and relieve you of the trouble of thinking about it, and you finally get back all that you invested! Not a bad idea.

**BIRDS AT HOME**

The first gift toward beautifying the Headquarters grounds at Wheaton is a terra cotta bird bath which Dr. Augusta Zuber, of Los Angeles, presented. The birds have taken to our young grove with a real at-home-ness and their private bath ought to leave them with nothing more to be desired.



## BUILDING FUND BULLETIN

## PAGE THREE

## Building Fund Pledges

## Continued from Last Issue

Reno Lodge .....	\$ 1,200
Mrs. Sara Logan .....	1,000
Robert R. Logan .....	1,000
Mrs. Farmer .....	1,000
Laura S. Hunt .....	1,000
C. L. Stonewood .....	600
Mrs. Stewart Mann .....	500
Spencer Kellogg, Jr. ....	500
Clifton D. Benson .....	500
Thomas Tomlines .....	500
W. J. Brown .....	500
Olive Brod .....	500
Julia Foy Davis .....	400
Della Eckes Shelby .....	400
Dr. Fred Greenbaum .....	400
L. W. Martin .....	400
Mrs. S. E. Baker .....	300
Mrs. Louise L. Blackmore ..	300
Mrs. H. W. Fisher .....	250
John Richards .....	250
Shella L. Hunt .....	250
Dr. Emily C. Hackett .....	200
Agnes Soeller .....	200
Mrs. H. Howell Kennedy .....	200
Maud Wunst .....	200
Mr. and Mrs. James A. ...	200
Swain .....	200
Miss Susan Fink .....	200
Miss Emma G. Fink .....	200
J. D. Jenssen .....	200
Mrs. Bernice A. Burch .....	200
Anonymous .....	150
Mr. McNeal .....	150
Mr. and Mrs. W. J. Ross .....	150
Kathleen Martin .....	100
Victor Russell .....	100
Miss C. Frances Dewick .....	100
Elizabeth Shumway .....	100
Miss Hazel Drufenbrock .....	100
Ward J. Stockham .....	100
Geo. C. W. Otto .....	100
Mrs. Mary Shelp .....	100
Mrs. Frank Peterson .....	100
Miss Caroline W. Barbour .....	100
Florence Pincus .....	100
Dr. W. E. Dickson .....	100
Mrs. Beatrice Dawes .....	100
M. B. Holmes .....	100
Hartwig O. Bjerg .....	100
Mrs. Anna Kennison .....	100
Mrs. Fanny Jokinen .....	100
Mary J. White .....	100
Martha Priest .....	100
Ida M. Smith .....	100
H. W. Dawn .....	100
Anonymous .....	100
Anonymous .....	100
Nettie Cocke .....	100
Anna E. Stephenson .....	100
Mrs. Genevieve Coffman .....	100
Miss Josephine Drury .....	100
Miss E. E. Rook .....	75
Gertrude M. Adams .....	50
Mrs. Olive C. Mallen .....	50
Dr. Fred K. Read .....	50
Mrs. Fred K. Read .....	50
Miss Evelyn Rice .....	50
Miss Rose L. Markel .....	50
Florence D. Case .....	50
Albert Staehle .....	50
Lucy A. Cooney .....	50
Harriet E. McArthur .....	50
Mrs. Eugenia Possien .....	50
George D. Turner .....	50
Miss Eva H. Reik .....	50
Mrs. Sofia Leisio .....	50
Dr. Florence W. Ducker .....	50
ing .....	50
Miss Celeste Reppard .....	50
Mrs. K. M. Nelson .....	50

## CAN YOU DO IT?

Can you raise the percentage of your Lodge in The Indicator column which shows the proportion of your Lodge members that have made pledges to the Building and Activities Fund? Are those two little Michigan Lodges to hold first place to the end? Remember that even a small pledge is nevertheless a pledge. You don't have to pledge \$100 to register in The Indicator! It merely shows what percentage of the members are on the pledge list. Why not canvass your Lodge and change that figure? *Any* member is at liberty to do it. In the beginning some member in each Lodge was designated as the Headquarters's representative to canvass the Lodge but that was so long ago that if that canvass is not now finished, the work should be thrown open to anybody who wishes to be useful in that connection.

## BUILDING FUNDS

Now that Dr. Besant has "well and truly" laid the cornerstone of our Headquarters building and the structure is actually being built, it is hoped that money to redeem pledges will come in as rapidly as possible. That is not a hint that anybody should pay earlier than intended but merely a suggestion to pay as promptly as intended—in short, to help all you consistently can with the really big undertaking we have in hand.

## HELPFUL DONORS

Since we bought the Wheaton site members have donated to the Society adjacent lots aggregating five and one-half acres. Over \$1,200, outside the Building Fund, has been given for trees and other improvements. The total value of the Society's property by the time Headquarters is established there will be above a quarter million dollars.

## DIFFERENT THINGS

Of course, pledging donations and buying bonds are wholly different things. They are going on at the same time but the pledges are *gifts*, while the bond buying is an *investment*. But whether you have made a pledge or not, you will be welcomed as a bond buyer, if you wish to help by making an investment that will pay you 6% per annum, payable semi-annually. The bond sale is simply to get in during the period of building construction, the amount that is pledged to be paid within three years. As the pledges are paid, the bonds will be retired.

## DO IT NOW!

Members often ask what they can do for Theosophy. There is a big opportunity just now in raising the percentage number of your Lodge in The Indicator column. Make a donation of whatever sum you think proper to the Building and Activities Fund. If you have already done so, then induce other members to do likewise.

## BUILDING BONDS

The bond sale is going well. Cash paid in on pledges, bonds sold, and purchases promised for the early future, aggregate about \$135,000 and we shall need over \$50,000 more. Thus far the investments are mostly in sums of \$1,000 upward. There ought to be 500 members who can invest \$100 each, which would complete the bond sale.

## The Right Attitude

A member who must have been overlooked writes in, asking for a pledge card and says "I feel so grateful that a system has been worked out that gives each of us the privilege of contributing."



## Board of Directors' Meeting

The Board of Directors held a session on Saturday, August 28, preceding the opening of the Convention, and another session the day following adjournment. At both sessions there was a full attendance.

The following amendments to the By-Laws were ordered: that Section Three of By-Law X, relating to a defunct Lodge, be amended by inserting "and the Theosophical Society in America shall have the right to hold all records of the Lodge and all property of the Lodge and shall have the right to dispose of them in such manner as to the Board of Directors may seem to the best interest to the Society"; and that the designation "Section member" shall be changed to "National member."

The necessary resolution to legalize the acts of the President and Secretary of the Board in carrying out the Board's instructions during building operations was adopted, authorizing them to sign the name of the Theosophical Society in America to "such contracts and obligations as may be necessary for labor and material in the construction of said Headquarters building and the purchasing of the necessary furniture, fixtures, library and equipment and for the improvement and beautifying of the land and to do and to perform all other acts and things necessary in the premises." They were also authorized to take the necessary steps in financing the work and were directed to sell the present Headquarters building in Chicago when the new building is ready to occupy.

A resolution was adopted accepting the gifts of land to the Society, the list being as follows: Lot 9 from Mrs. Lelia Jones, lot 8 from Captain Russell Lloyd Jones, lot 11 from Mr. and Mrs. Louis B. Cassell, lot 4 from Clifton D. Benson, one-half of lot 12 from Henry D. Olsen, 160 acres of farming land in Minnesota from Dr. E. C. Boxell. The value of the lots mentioned is in excess of \$1,000 each and they are all just across Wheaton Avenue on the west of the new building site. The value of the farm presented by Dr. Boxell is about \$2,400.

At the second session held September 2, steps were taken to carry out the change of name adopted at the Convention—The Theosophical Society in America.

A resolution was adopted to the effect that "no advertisements shall appear in THE MESSENGER except from established firms of good reputation." This arose from the fact that THE MESSENGER has sustained some losses through accepting advertisements from enterprises not financially sound and particularly because members who see advertisements in THE MESSENGER are inclined to accept that as a guarantee of the financial reliability of the concern placing the advertisement and thus be led to make unfortunate investments.

The following national lecturers were appointed: Mr. Max Wardall, Miss Elaine Scribner, Dr. Nina E. Pickett, Mrs. Harriet Tuttle Bartlett, Mrs. Laura S. Wood, Mr. Alwyn J. Baker. The

following district lecturers were appointed: Mrs. Virginia Baverstock, Mr. J. C. Crummey, Mr. Scott Van Etten, Mr. Walter G. Greenleaf, Mrs. Florence Kramer, Mrs. Louise Arnold, Dr. E. E. Edmundson, Mrs. Rebecca L. Finch, Mrs. Gussie M. Hopkins, Mr. E. C. Luntz, Mrs. A. Ross Read, Miss Margaret V. Sherlock, Mrs. Helen M. Stark, Mr. James H. Swain, Miss Gail Wilson, Miss Mabel Zimmer.

The Judiciary Committee appointed consists of Mr. C. F. Holland, Mr. J. H. Carnes and Mr. Robert R. Logan.

The necessary receipt was sent to the estate of the late Sigrid Karolina Sjolander for the payment of a legacy of \$125 to the Society.

## International Fellowship of Teachers

BY JULIA K. SOMER, B.Sc.

The spirit of cooperative work in service to humanity is abroad in the world. One after another organizations are coming into birth, banding together men and women having a common path of service, in order that in this cooperative way they may do their work more effectively. This is the aim of "The International Fellowship of Teachers" whose object is "To Serve the World Through Education."

Membership in the Fellowship is a pledged one, requiring a year's probation before being finally admitted as a pledged member. The spirit of the pledge is too long to quote but consists of an expression of the ideals that any teacher holds in regard to her profession and her pupils. Non-pledged associate membership as well as honorary membership is also possible.

The Fellowship was established on "October 1, 1920 by some twenty-six students of the National University, Adyar, Madras, who desired to dedicate themselves to the service of their Motherland through one of the noblest of professions—education. They have bound themselves to observe certain rules while members of the Fellowship, while being at liberty to resign at any time; and they chose Mr. G. S. Arundale, the then Principal of the National University, to be their Chief under Rule 2 of the Constitution. A Ceremony for the renewal of pledges and for the admission of new members is separately published. Application for admission to any of the grades should be addressed to The Rt. Rev. G. S. Arundale, Theosophical Society, Adyar, Madras, S., India; or to S. Michael's Foundation, Huizen, N. Holland."

## Again We Lose

In July we received \$14.10 from our thoughtful members to cover exchange on their personal checks. However, this only took care of part of the checks we received.

Our exchange charges at the bank for July were \$33.35. Therefore, Headquarters lost \$19.25 on this one item during the month.



## Dr. Besant's Revised Lecture Route

SEPT.	CITY	HALL
2	Chicago, (2:30 p. m.)	Studebaker Theatre
7	Minneapolis, Minn.	Lyceum Theatre
8	Omaha, Neb.	Brandeis Theatre
11	Spokane, Wash.	Masonic Temple
13	Vancouver, B. C.	Orpheum Theatre
14	Seattle, Wash.	Metropolitan Theatre
15	Seattle, Wash.	Metropolitan Theatre
19	Portland, Ore.	Auditorium
20	Tacoma, Wash.	Scottish Rite Temple
24	San Francisco, Cal.	Scottish Rite Temple
27	Oakland, Cal.	Auditorium Theatre
28	San Francisco, Cal.	Scottish Rite Temple
30	Los Angeles, Cal.	Philharmonic Auditorium

OCT.	CITY	HALL
1,2,3	Ojai, Cal.	
4	Los Angeles, Cal.	Philharmonic Auditorium
5	San Diego, Cal.	Spreckels Theatre
7	Hollywood, Cal.	Memorial Auditorium
8	Long Beach, Cal.	Civic Auditorium
11	Houston, Texas	Scottish Rite Temple
13	New Orleans, La.	Jerusalem Temple
15	Birmingham, Ala.	Auditorium
16	Cincinnati, Ohio	Emery Auditorium
17		
18	Chicago, Ill.	Orchestra Hall
19		
20		
21		
22	Pittsburgh, Pa.	Memorial Hall
23	Pittsburgh, Pa.	Memorial Hall
25	Detroit, Mich.	Orchestra Hall
26	Detroit, Mich.	Orchestra Hall
27	Cleveland, Ohio	Masonic Temple
29	Rochester, N. Y.	Convention Hall

NOV.	CITY	HALL
1	Toronto, Ont.	Massey Hall
3	Toronto, Ont.	Massey Hall
4	Buffalo, N. Y.	Statler Ball Room
5	Buffalo, N. Y.	Statler Ball Room
7	Philadelphia, Pa.	Academy of Music
8	New York, N. Y.	Carnegie Hall
9	Baltimore, Md.	Lyric Theatre
10	Washington, D. C.	Washington Auditorium
11		
12		
13		
14		
15	Boston, Mass.	Tremont Temple
16	Boston, Mass.	Tremont Temple
17	Brooklyn, N. Y.	Academy of Music
18	New York, N. Y.	Carnegie Hall
20	Sail for England	
	S. S. "Majestic"	

## Splendid Literature Sale

At Dr. Besant's first public lecture in the United States the audience bought her books to the amount of \$256.60. This is most important news to the Lodges in the cities where she will lecture. It means that if the selling work is properly organized an immense amount of theosophical literature can be scattered through the nation during her tour, and that will be of the utmost service in theosophizing the country.

This fine result at the first lecture is all the more encouraging because it was at a theatre of medium size with only 1,323 seats—no larger house being available at the time—the Studebaker Theatre, Chicago, on the afternoon of September 2, the day following the close of the Convention. Probably more than half the audience were Convention delegates who already have her books. When, under these circumstances, the sale of Dr. Besant's books amounted to more

than \$250, what may we expect from other audiences?

But, it must be remembered, it was largely thorough organization that accomplished this gratifying result. Thirty sellers were on hand to the minute and the announcer going on the stage, fifteen minutes before the lecture began, made a clear statement of what was to be sold. Then the sellers went through the aisles with the books in every part of the theatre.

Two very important things are necessary to such success—a large supply of Dr. Besant's books—which The Theosophical Press is prepared to furnish—and *thorough organization* of the selling volunteers. Every seller must know in advance just what to do and just where in the theatre it is to be done.

## The President at Ojai

By A. P. WARRINGTON

Members are writing expressing themselves as desirous of coming to the Ojai to attend any activities which the President will lead during her visit here; but as no activities are contemplated but those which will be strictly concerned with official matters at Krotona, or personal matters relating to the Valley, I beg that members will not seek to disturb the three days' rest and seclusion which has been planned here for our very hard-working President. The proposed tour will be an exceedingly strenuous one, and I am hoping that the brief stop at Krotona will serve as an oasis pause in a desert of hard work.

This request will not mean a deprivation to the members because Dr. Besant will appear publicly five times in Southern California, and probably many times in non-public meetings.

In any case the accommodations at Krotona are still very limited and what few there are have been long ago arranged for, and as for the Village, it will have no accommodations that cost less than \$8.00 per day, with or without meals, and these also are limited.

## Comment

By A PUPIL OF THE CORRESPONDENCE SCHOOL

Mrs. Besant and Theosophy are carelessly and unfairly criticized by those who do not understand; and are accused of being anti-Christian by those who do not at all know what they are talking about and do not care to take the trouble to find out; so I have been glad to testify that never, in all the years before, have I given such intensive, comprehensive, satisfying study to the Bible and Christianity as I have in this "Course III work." I feel that it has been simply invaluable to me. With this "key" that Theosophy gives, the Bible is much more translatable and much more personal. One gets a much better understanding of fundamental Christianity, and its original, God-given teaching, as well as its place and mission in the world. More than that, one gets a saner, broader, more-satisfying understanding of *religion* as a whole.



## Theosophy Abroad

### Australia

In the Sydney Blavatsky Lodge there has been formed a ladies choir for the purpose of studying and publicly performing programs of part-music.

### Switzerland

A Star Home where one may rest or study has been opened at Aeschi by Miss M. Van Rees and her mother. Among its many attractions are a music hall and a fine theosophical library.

### Morocco

Theosophy is taking an important place in the life of Casablanca, where much theosophical literature is wisely distributed. An endeavor is now under way to establish a visiting committee to visit the hospitals for young and aged.

### London

Through the generosity and devotion of two Star members, two lovely cottages in the "Valley of Peace" are at the disposal of members and workers seeking a retreat for uninterrupted well-earned rest, which will enable them to continue and increase their activity.

### France

The fourth International Psychical Congress was held in Paris from June 12 to June 18. Undoubtedly there were many interesting conferences as the program contained such names as Dr. Jean Martinie (President of the International Psychical Society), Emil Coué, Henri Durville, Dr. Bonnaymé, Mme Yvonne Lacombe, M. G. Fabius de Champville, Maurice Garcon, Ed Duchatel, Henri Reynand, Charles Blech, Charles Lancelin and many other ardent workers. The topics for discussion include "Human Personality, Its Relation to the Human and Animal Kingdoms, Its Relation to the Mineral and Vegetable Kingdoms, Its Relation to Time and Space, Its Relation to the Universe."

## Tree Fund

Dr. Ethel Lynn .....	\$ 20.00
Dr. A. Zuber, bird bath .....	35.00
Yggdrasil Lodge, Minneapolis .....	25.00
Seattle Eclectic Study Group .....	7.50
Mrs. Louise Bishop Strang .....	10.00
Miss Beatrice Wood .....	3.00
"Pythagoras" .....	10.00
Mrs. Harriet Hubbard .....	25.00
H. J. Woodhouse .....	50.00

Total.....\$185.50

## 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. Dudley Dorn, Pittsburgh Lodge.  
Mrs. Fannie L. Bailey, Tacoma Lodge.  
Mrs. Minnie Callingham, Hermes, Philadelphia, Lodge.  
Mrs. Anna E. Devereux, Besant Hollywood Lodge.  
George C. Findley, Colorado Springs Lodge.  
Mrs. Jennie Loder, Lima Lodge.  
Peter A. Medernach, Oak Park Lodge.  
Mrs. Jennie M. Schinkel, Section Member.  
Mrs. Ada Wright Stone, Albany Lodge.

## The Fortieth Annual Convention

(Continued from page 75)

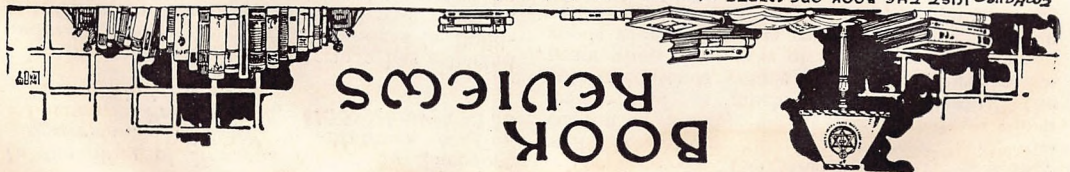
slipping away from good citizenship. I think you would like to know that, becoming familiar with that great institution of yours many, many years ago, I have longed to see it introduced into my adopted mother-land, India, and I have just had the joy there of seeing established in Madras the first children's court, and there there are three women, women who have been mothers, and they are the magistrates in that court, so that every little child who falls into trouble will not be arrested by a policeman, or if for the moment taken, then handed over at once into a home and not a police court, and then will come before one of these motherly women, who know the ways of children and will easily win the confidence of one who might otherwise become a criminal and enemy of society; and when that was started and when I pressed that the magistrates should not be men, but women, mothers of children, and that was granted by the Government, then I sent over a thought of thanks to you in America who had that nobler idea for the saving of children which we were able to plant on the great continent of India.

"You are not so surrounded by conventions as we are in the older world. I confess I look with some anxiety to certain movements amongst you that seem to be more reactionary than going along the path of progress, but I know the spirit of your great Republic, that no movement will ultimately succeed that is not based on love and on liberty and intended for the welfare of mankind. And standing among you here today in this great assemblage of members of the Society, seeing how ready you are to help, how generous of your gifts, how officers and members alike are working together for ideals that will serve the future, I feel that I may well say to you, Godspeed on your road. Show us as much as you can, by going before us, that way which we should tread, and we of the older world on our side will strive to emulate your energy, to keep all that is good in the civilization that is passing, and build nobly in the civilization whose foundations will soon be laid. We know each other the better for the days that here we have spent, and in going back to your homes, back to your separate states, you will carry with you the light of Theosophy that here we have striven to serve. You are building your houses on the rock of truth, and will hold up the torch of truth high so that all may see it. So may the divine strength go with you, the divine love encompass you, the divine wisdom inspire you, until you spread that wisdom far and wide over the whole of the hemisphere in which you live, until, to use the words of an ancient Hebrew, the Divine Wisdom shall cover the earth as the waters cover the sea."

Nearly 1600 people sat down to the banquet on Wednesday evening which was the final assembling of the delegates.

What is aught but as 'tis yalu'd?—Shakespeare





*The Book of Genesis Unveiled*, by Leonard Bosman. First Series. Published by The Dharma Press, London. Price, Cloth, \$1.25, through The Theosophical Press.

This first and introductory volume of a work that is expected to be complete in ten volumes can by its very nature only lead us a few steps toward the edifice we hope one day to see completed. In this first little book we receive the outline of the later work, and this outline gives promise of much valuable and interesting material. Students of comparative religions will welcome a work that will synthesize the wisdom culled from many sources.

The book is clearly and agreeably written. The references to many learned opinions are exhaustive and well chosen; yet they never interfere with the sequence of the author's own ideas. This in itself is an achievement for often is a valuable book disrupted by too many quotations. "It aims at nothing save the helping forward of a new alignment of religious belief, the preparing of the way for a wider and deeper view of religion. . . ." is the book's best recommendation.

*Historic Churches of the World*, by Robert B. Ludy, M. D. Published by The Stratford Company, Boston. Price, Cloth, \$5.00, through The Theosophical Press.

In simple text, combined with about one hundred and thirty pictures, Dr. Ludy presents to his readers a complete vision of the history of the place of worship. One need not be particularly interested in religion to recognize this as a valuable addition to any booklover's library. Seated in your armchair, you are conducted to the older temples of Egypt, Solomon's Temple in Jerusalem, the Pantheon in Rome, and to the early Christian churches of Italy. One pauses to again, in fancy, press foot within these great buildings, the work of centuries. In the early centuries cathedral building was a great and honored profession and religious architecture was the highest expression of the art of the people. As Longfellow said, "The architect built his great heart into these sculptured stones and with him toiled his children."

Through Spain, Switzerland, France, Germany, the Netherlands, Austria, Russia, Scandinavia, and Great Britain we visit the great landmarks of religion as it has existed in these countries. One particularly interesting description, to a Theosophist, is that of St. Alban's, that stern old Norman church, which marked the scene of England's first martyrdom. Here, as St. Alban, died

the One Whom we now know as the Master the Count, Prince Raczky. In the New World, we visit the imposing cathedrals of Central America, the mission churches of California and the chaste meeting houses of the New England colonies. The author apparently believes that whether within mosque, temple, synagogue, cathedral or for God, and, in spite of the criticism that religion is losing its grip upon men, this yearning is stronger today than it has ever been in the past. As a result of many years of travel in all many of his acquaintances to bring together in one handy volume some of the noteworthy facts relating to the old and modern places of worship. He has done the work admirably.

*The Decline of the West*, by Oswald Spengler. Published by Alfred A. Knopf, New York. Price, Cloth, \$6.00, through The Theosophical Press.

The writer was born in 1880 in Germany. He studied mathematics, philosophy, and history in Munich and Berlin. Except for his doctor-work on Heraclitus (it is common in Germany to publish the work on which degrees are received) he did not write anything. In 1911, through the crisis of Agadir, his attention was brought to current issues, and for his monumental work on the background and the origin of our civilization he chose in 1912 the title "Der Untergang des Abendlandes." He finished the first book in 1914. It first appeared in July 1918 at the very turning-point of the war. He created the book not from the view of our civilization as the late war left it but as the coming war would find it. Soon after the publication, critics of every branch of the learned world arose to bear criticism on that part of Spengler's theory that affected his own domain. It is of interest to know that four hundred entries answered the challenge. It is agreed upon that notwithstanding paradoxes, overstrainedings, and inaccuracies, the work towers far above its commentators. The writer admits a strong influence: Goethe, who gave him the method and Nietzsche the questioning faculty. Regarding every civilization as to its spring, summer, fall, and winter, he tries to make a prediction of the future. The cry of pessimism has been raised. We have to admit that we are at the end of an epoch; another one is approaching. The "overview" is made easier through tables and index. In conclusion one can only offer an inducement to read a work written definitely and presenting a vast variety of facts of history and science.

K. A. M.



*In the Way of Heaven. Edited by Theodore Besterman. Published by Methuen & Co., London. Price, Cloth, \$1.75, through The Theosophical Press.*

In this small book Mr. Besterman has collected under one cover the principal passages in Buddhist, Christian, Confucian, Hindu, Jewish, Muslim, Taoist, and Zoroastrian texts relating to the qualities that have to be cultivated in order to enable the individual to achieve spiritual progress. Every quotation is numbered, and by reference to the table and notes at the back of the book, one can trace the religion to which it belongs and the book from which it is taken. For instance, we read:

LXXXV—The Noble Man

The noble man takes the Right as his foundation principle, reduces it to practice with all courtesy, carries it out with modesty, and renders it perfect with sincerity; such is the noble man.

Confucius, *The Analects*, XV, xvii.

This is a helpful collection and one which demonstrates that all religions teach the ampler life and also the Path which leads to it. They all implore men to cut the bonds that tie their feet and walk freely in the Way of Heaven.

R. L.

*The Dance Over Fire and Water, by Elie Faure, translated from the French by John Gould Fletcher. Published by Harper & Brothers. Price, Cloth, \$3.00, through The Theosophical Press.*

This book represents the logical sequence in Mr. Faure's subjective life to the brilliant work he did in *History of Art*. This four volume work is perhaps the most poetic and intuitive history of the great art eras that has been written. It developed in the author a certain splendor of outlook and, having surveyed the monuments of "all the nations of the earth and the kingdoms thereof," he is enabled to draw some sweeping conclusions. One of these, and it serves as the major thesis of *The Dance Over Fire and Water*, is that war and revolution are necessary to induce a flowering of the art spirit in man.

The writer of this review had formed a vague theory, based on *The Textbook of Hindu Religion and Ethics*, that a cyclic law is in operation, by which matter is thrown into violent activity and upon that activity is imposed, from time to time, a rhythm, which rhythm we see as a period of efflorescence in which many great art works are produced. Mr. Faure goes further and says quite definitely that the periods of efflorescence could not have come about had it not been for the preceding eras of revolution, war or national catastrophe. He builds his theory on history itself. The dance, then, is the harmony upspringing in the hearts of men, stimulated into outward expression by the soul-stirring impacts of national violence. Indeed the author attributes the long artistic history of France to the very fact that she has served for the past two thousand years as a battle ground.

The essay on "The Morality of Art" is a very well thought-out, though not very lucid, discussion of a subject that has stirred up much debate and as much friction. Morality, the author contends, comes after art: "Morality appears when the power of men to seize upon the goods which await his pride and thirst, for love and danger, courage and activity, is diminishing." "Morality is the instrument above all of the enslavements of men." "Art, and art alone is moral because it is the obedience to the rhythm and it cruelly makes use of everything, even war if necessary, to re-find rhythm when men have lost it."

Later essays in the book suffer from two things: the writer's own emotionalism and inept translation. The brilliance of the author's train of thought is marred by an unexpected bitterness which can only be founded upon unfortunate personal experiences in Paris, in his dealings with the curious, caste-bound régime of the art world there. John Gould Fletcher, the translator, is unable to find adequate English equivalents and the original thought could never have been very clear. The end of the book, however, returns to the original note: "I tell you that when it is a crowd that struggles and conquers the prey for which it has fought, it is that lyric exaltation which covers its soil entirely with temples and altars. All sing, all build,—and all hearts beating together, flood with such life the secret God that inhabits them, that His form appears."

A. Eugene Deaderick.

*The Prophet, by Kahlil Gibran. Published by Alfred A. Knopf, New York. Price, Cloth, \$2.00, through The Theosophical Press.*

The artist speaks through every process which, in combination, goes to make up one of the loveliest things we have had to review for some time,—the binding in black and gold with its artistic, symbolic design on the cover; the deep cream-colored paper; the original old style type in which the book is printed, that "imparts a definite character to the page without intruding itself upon the reader's consciousness"; the twelve remarkable illustrations which are really an integral part of the text; and finally, the life that is ensouled in the text itself that is revealed to us through the poetry of sound, color, and form of words, three at least of the avenues along which the Infinite Life of the Ages expresses itself.

And it is of that Infinite Life of the Ages that the Prophet would tell us, in his own poetical, Eastern way which sinks into the consciousness with an Oriental hush that is captivating.

The author is well fitted by the circumstances of his life, as well as his ideas, to act as another interpreter of the East to the West.

A book of Alfred A. Knopf which carries the "Borzoi" trademark always indicates something out of the ordinary. It is most gratifying to a Theosophist to see that a house such as A. A. Knopf, Inc., will bring out a book by an Eastern mystic under the "Borzoi" classification and to see its judgment vindicated by the fact that *The*



*Prophet*, which was copyrighted in 1923, had its eighth printing in 1926.

Such a fact indicates the breadth of the work of the Theosophical Society in helping the Western world to understand the point of view of his Eastern brother, to whom religion is not something that is kept in the closed parlor of his mind during the week and is brought out only on Sunday, but that understanding which is behind every manifestation of Life in its relations to the daily livings of men,—buying and selling, talking, love, marriage, children: of these last, the Prophet said, “they are not you, they are the sons and daughters of life’s longing for itself; they come through you but not from you; you are the bows from which your children—as living arrows are sent forth.”

On each of these subjects the Prophet talks to the people of Orphalese when his ship comes with the mist to bear him back to the isle of his birth. Just two of these sayings can be given here—when you love you should not say, “God is in my heart,” but rather “I am in the heart of God.” And this, that reminds one a little of Francis Thompson’s question in the *Hound of Heaven*, “Joy and Sorrow: Is not the cup that holds your wine the very cup that was burned in the potter’s oven?” And his promise to them at the end:

“Forget not that I shall come back to you.  
A little while, and my longing shall gather  
dust and foam for another body.

A little while, a moment of rest upon the  
wind and another woman shall bear me.”  
M. K.

*The Philosophy and Science of Colour*, by W. G. Hooper, F.R.A.S. Published by Argo Publishing Co., London. Price, Paper, \$35, through The Theosophical Press.

*The New Science of Colour*, by Beatrice Irwin. Published by Wm. Rider & Son, Limited, London. Price, Cloth \$1.25, through The Theosophical Press.

*The Symbolism of Colour*, by Ellen Conroy, M.A. Published by Wm. Rider & Son, Limited, London. Price, Cloth, \$1.25, through The Theosophical Press.

“What is Colour? For some, only a matter of course; for others, an æsthetic pleasure or an interesting scientific phenomenon. But there are those for whom colour means more than this, because in it they find health and music; in short, the very song of life and the spiritual speech of every living thing.”

And it goes without saying that the authors of these three little books are among those who have found in colour the “very song of life and the spiritual speech of every living thing.”

None of the books makes any pretension to having a literary value. Each is made up of facts and fancies indicative of the special avenue of approach along which its author travels, and the conclusions drawn are in many cases most fantastic, at least they seem fantastic and far-fetched

to one who still considers colour as a matter of course, an æsthetic pleasure, or an interesting scientific phenomenon.

The author of *The New Science of Colour* has made an especial study of colour values and colour effects, and has arrived at the interesting conclusion that colour is destined to become in the near future a new and universal medium of expression, in view of the fact that the race is daily growing more fitted to receive the benefits of its message. Her life-purpose, therefore, is working towards the foundation of a Colour Theatre and a Colour College.

“Colour is a true symbol . . . few people recognize that colours are powers, forces, vitalities and vibrations . . . that can be used for the benefits of man.” *The Symbolism of Colour* is just a primer, attempting to give us a few correspondences on the “Old Language” of the different colours. As the author so wonderingly and rather breathlessly concludes: “It is indeed a great subject.”

“It has been affirmed that the universe is infinite in an infinite number of ways. There are as many ways of approach towards that Infinite Self as there are expressions and manifestations of the Infinite Life in form. Many advanced souls approach the Universal Self from the standpoint of Mind, Life, Consciousness and Spirit, but as yet few souls have tried to approach the Divine Reality from the standpoint and avenue of ‘Colour.’ . . . Yet colour is one of the four great avenues through which the Eternal Word and Infinite Spirit expresses itself in time and space, the other three being Sound, Form, and Numbers.” “They are Nature’s great alphabet, so to speak, by which the Eternal Voice of God speaks to the soul of man. Sound is the first letter of this Divine alphabet, and according to the rate of vibration, which corresponds to a number, is colour produced. By the action and interaction of all three is form produced.”

And it is from the esoteric side that Mr. Hooper writes in his *Philosophy and Science of Colour*. He attempts to show something of the inner meaning of colours in relation to the universe, to the stars and planets, to man and all forms. “When we realise that each colour does but reflect in the lower planes a principle, a life, a consciousness, an intelligence, which operates in more interior and spiritual states, then we shall begin to understand exactly what colour means to the sevenfold body and expression in humanity.”

He has chapters on the red ray, the blue, the yellow, the green, the orange, and sunlight—in their relation to man as he walks along the pathway to Eternal Reality. “Interesting” is one of the most over-worked terms in our language today, and one rather hesitates to describe an earnest piece of work by that word alone. While much in these little books can be referred to by no more dignified term, still they are all well worth reading, for the new viewpoint and the suggestions given, that each individually can develop in making his own approach to that far-off Temple of Truth through the avenue of colour.

M. K.



# ANNIE BESANT—An Autobiography

To read the life of the greatest woman in the world is to feast on inspiration. Particularly at this time should members know the story of Annie Besant, the Mother of India. - - - - - Cloth \$2.50

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## Dr. Annie Besant—Fifty Years in Public Work

This booklet is a collection of the tributes paid to her magnificent work for humanity by such men as Bernard Shaw and others.

Paper \$ .35

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By ANNIE BESANT

"If she wins Home Rule, she will live. If the present system of Government continues, she will die." Proves the inefficiency of British Rule in India in matters on which the Life of the nation depends. Cloth \$1.25

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