

MESSENGER

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Anniversary Day

BY GAIL WILSON

November seventeenth will bring to a close the Theosophical Society's fifty-first year. It was in the autumn of 1875 that Madame Helena Petrovna Blavatsky, messenger of those Great Ones who keep vigil over humanity's unfoldment, drew about her in New York City, the nucleus of the Society through which you and I, and some one hundred thousand others, have contacted the Wisdom Religion. (At the close of 1924, 109,650 persons had joined the Theosophical Society. We cannot estimate the still greater number who have accepted the principles of Theosophy, but have not become members of the Society).

We seem now to be entering upon a new cycle. The Society has passed its half-century mark, and in America, has been given renewed life and a fresh impetus by the laying of the new Headquarter's cornerstone at Wheaton, August 29, and by the all too brief presence with us of our great International President. Of yet greater significance, perhaps, is her pronouncement regarding the Great Event of the ages. So widespread has acceptance of that pronouncement become that some of us may not have sensed the new testing of the reality of our brotherhood. We who accept and we who do not—what shall be our attitude toward each other? Read once more the words of the Elder Brother in

A Message to the Members of the Theosophical Society:

"Within the Society itself let the Brotherhood for which it stands be real No one need or should leave the Society because he disagrees with other members, be they who they may. Differences of opinion should enrich Our Society's life. We look to the members generally to guard against such a calamity, especially as your President and other of Our messengers must, ever more often as the years pass, become our channels to the world of the communications We hope more constantly to make We hope We may not have to withhold Our communications with you because some, with misguided zeal, would make them, in mischievous foolishness, a test of what they may call 'good membership' of Our Society. Let no orthodoxy be set up in Our Society. Good members of Our Society, members whom We, at any rate, honor, are all who strive to live brotherly lives, be their opinions what they may about Ourselves or about aught else."

This new era, then, with its link with the past and with all that it holds for us of accomplishment in the future may well be the central thought of our anniversary pro-

grams this year. White Lotus Day, or "Day of Remembrance," (May eighth), is devoted to an appreciation of our pioneer workers, and this autumn holiday might profitably be given over to recalling their work, together with America's share in carrying that work forward. Adyar Day, (February seventeenth), unites us more closely with international Headquarters, its interests and its needs, but the birthday of the Society in November, if Convention suggestions are carried out, affords us an opportunity to stress the development of our American center, newly established at Wheaton.

For an evening spent with the Society's past, present, and future, the following program is offered as a suggestion:

MUSIC

THE FOUNDING OF THE THEOSOPHICAL SOCIETY
THE THEOSOPHICAL SOCIETY IN AMERICA

MUSIC

LAYING THE CORNERSTONE AT WHEATON
(See Mr. Roger's address in this issue of the *Bulletin*)

THE FUTURE OF THEOSOPHY IN AMERICA
THE LODGE'S GIFT TO HEADQUARTERS

MUSIC

For the story of the founding we turn always to Colonel Olcott's *Old Diary Leaves*, (first volume). As this precious volume is out of print, the principal incidents can be found in *THE MESSENGER* for November, 1925,—"Our Fiftieth Anniversary". Then we have the new *Golden Book of the Theosophical Society*, by our vice-president, C. Jinarajadasa. The chapter on "Early Days in New York" is most fascinating, bringing the reader into the very atmosphere of that trio to whom we owe so much—H. P. B., the Colonel and Mr. Judge.

Next comes the thought of the Theosophical Society in America during these years that have followed, for with the establishment of international headquarters in India, and with the growth of the Society in other countries, the American Section became a part of a world-wide movement. Again it is in C. J.'s *Golden Book* that we can find help in chronicling our national theosophical events.

First there was the administration of William Quan Judge from 1886 until the secession in 1895, when Alexander Fullerton became leader of the Lodges and members who remained with the international movement. Mr. Fullerton guided the Society's destinies in America until 1907, the Head-

quarters remaining in New York City through both administrations. The 1907 Convention elected Dr. Weller Van Hook, physician and surgeon of note, as general secretary, the central office being moved to Chicago. On his resignation in 1912, Albert P. Warrington, attorney, of Norfolk, Virginia, became the head and during his administration the Headquarters were located in Hollywood, California, on the Society's own property, "Krotona".

In 1919 Mr. Warrington resigned and the vice-president, L. W. Rogers, editor and publisher, filled out the unexpired term of office and was then elected president. The work of the American Section under his leadership belongs to the suggested program's third feature, for in laying the cornerstone at Wheaton, Mr. Rogers' vision for theosophical growth in America is beginning to come true. At first the Headquarters staff and its work were housed at 645 Wrightwood Avenue, Chicago, and then the property at 826 Oakdale Avenue was purchased as a temporary home until adequate quarters could be established.

It would be interesting to every Lodge if some one who was present at the Wheaton ceremonies could give a word picture of the Masonic rites there, with Dr. Besant officiating. The September *MESSENGER*'s convention report lists the documents placed in the cornerstone, and the October *MESSENGER* (p. 99) gives a splendid suggestion regarding the use of motion pictures taken at the Adyar Jubilee and at the Wheaton ceremony.

There are many ways surely in which we can bring very close to us the thought of the devoted workers, past and present, who have shouldered grave responsibilities and have given of their very best to make possible the spread of our philosophy.

Perhaps the fourth suggested number can be omitted, if the preceding talks have given the inspiration for greater endeavor. If included, good ideas are found in Mr. Jinarajadasa's "Fifty Years of Theosophy" in the November, 1925, *MESSENGER*.

But the fifth—the Lodge gift to Headquarters—should that gift be small or large, is the tangible physical plane link with the new Headquarters and the new era of effort for Theosophy in America. Whether the Lodge gift averages a dime a member or much, much more, matters little. It is the love and cooperation expressed thereby that will count, and count tremendously, in making Anniversary Day worthy the memory of our beloved Founders.

A SONNET

BY BEULAH CHAMBERLAIN

I said there were no fairies, yesterday,
Nor elves, nor dryads. Such things could not be!
Now I watch humbly by their trysting tree,
Trying to coax them to come out and play.
But though I bring white moon-flowers to lay
Before their feet, and chant the Magic Three
I know they never will return to me.
They heard my laughter and have gone away.

Perhaps, because they are such gentle things,
Fashioned of subtle effervescent stuff,
A single word of scorn would be enough
To break their hearts and bruise their radiant
wings.
They could not trust the secrets which they know
To any mortal who has hurt them so.



STATUES OF H. P. BLAVATSKY AND COL. H. S. OLCOTT, THE FOUNDERS OF THE THEOSOPHICAL SOCIETY, IN HEADQUARTERS HALL, ADYAR, MADRAS, INDIA



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Our Anniversary Day

THE practice of building monuments and establishing anniversary days is probably as old as the oldest teaching received from the great Supermen whose compassion led them to incarnate in infant humanity. It is a practice that definitely assists the evolution of the race, because it serves to fix attention upon the noblest things of life. A monument to a great soul is a sermon in marble or granite — a perpetual reminder of lofty ideals and heroic deeds. All the monuments scattered through the nation — monuments to men and women whose achievements have endeared them to thousands — monuments also to great groups who have sacrificed life itself for the common welfare — are constant reminders of exalted virtues. Whether child or adult, whoever looks upon Bunker Hill Monument recalls with gratitude the men who fell upon that spot in defense of the principle of self-government, and no American gazes at the majestic shaft of the Washington Monument without a thrill of min-

gled pride and reverence for what it commemorates. Monuments are character builders.

Anniversary days are often more impressive than monuments. They equally commemorate greatness and they are not confined to one spot. They are general, universal. They call upon all to turn attention to great things at a stated time and to renew spiritual strength and devotion in unison. The observance of a day may be a tribute to the courage of some great pioneer, as our Columbus day is, or it may commemorate the birth of a nation, as the Fourth of July does. In either case the day is a monument to a great event.

What event is more worthy of a day to commemorate it than that on which the Theosophical Society was founded? Emancipation day commemorates the freeing of human beings from physical slavery, but the founding of the Theosophical Society is a far greater event, for it will forever continue to free human souls from the slavery of superstition. If anniversary days are great in proportion to their usefulness, there are none on the calendar greater than that on which the Society originated by the Masters was brought into existence on the physical plane. It should take precedence of all other days in our celebrations, for it is what has made all other things possible for Theosophists.

This is a great year in American theosophical annals, and the two events that loom large in it are the laying of the cornerstone of our national home by President Besant and the establishment of Anniversary Day by the Convention. It is fitting that this official action should be taken by the country where the Society was born, and it is to be hoped that November 17 will come to observed everywhere throughout the theosophical world with appropriate ceremonies. The birth of a nation is far less important than the birth of a great spiritual movement that shall ultimately regenerate all nations. It is not difficult to understand that November 17 may be destined to be observed by all the peoples of the earth in the distant future. Why not, if Theosophy is ultimately to become universal?

One Refutation

ONE of the stock-in-trade stories of those whose chief occupation appears to be slandering theosophical leaders is exposed by Mr. James M. Pryse in the *Canadian Theosophist* for September. His article is reprinted in full in this number of THE MESSENGER.

The particular falsehood which Mr. Pryse refutes is that Dr. Besant and Mr. Mead changed the text of Madame Blavatsky's manuscript of the *Secret Doctrine*. The little band of militants known as the United Lodge of Theosophy has harped for many years on the theme of Dr. Besant's alleged forgery and attempt to substitute her own ideas for Madame Blavatsky's in the third volume of that monumental work on occultism. The testimony of Mr. Pryse is all the more valuable because he is no more the friend of Dr. Besant than he is of the pestiferous slanderers who have so shamelessly paraded their mendacities upon every possible occasion. Mr. Pryse is to be congratulated upon making the statement, and Mr. Smythe for giving it to the public. It should stop at least one slander among the large number from which various theosophical leaders have long suffered in silence.

Shameless Work

SLANDER, like Death, loves a shining mark. All students of the occult are familiar with the fact that as the disciple nears the end of human evolution and is about to pass to superhuman levels the "crucifixion" approaches. Since the karmic account must be balanced before the stage of adeptship is attained, the last incarnation is likely to be tragic in its swift adjustments. It should therefore not in the least surprise us that the flood gates of slander are opened upon Dr. Besant and Bishop Leadbeater. But it is sometimes done in such a brutal fashion that one finds it difficult to write temperately about it.

The latest atrocity of this sort is sponsored by one of the patriotic societies of the United States, whose executive officer has been imposed upon to the extent of broadcasting through the mails an amazing aggregation of slanders. It is doubtful if

any other four pages have contained such an array of downright falsehood, such vicious insinuations, or such utterly unwarranted deductions. Dr. Besant has been attacked from almost every conceivable approach, but it remained for this genius in prevarication to assail her patriotism and try to induce the patriotic organizations of the country to "counteract the effects of the proposed lecture tour," to use the exact language of the scurrilous circular.

The author of the document is given as Joel Nouby. The real name of the writer is Mrs. Havalund Lund. She applied for membership in the Service Lodge in New York when it became known that Dr. Besant would address a members meeting, and thus she got herself into the Princess Theater and heard the discourse. In the tirade she wrote and passed on to the military society she said, truthfully enough, that Dr. Besant declared that she was against chemical warfare and vivisection and was for internationalism; that she said our present civilization is doomed and appealed to her hearers to assist the new civilization to be born and established. Just there the writer stops quoting and goes on with astounding statements that "would seemingly indicate her connection with Moscow"! This calm libel follows her picture of Dr. Besant as a leader of violent revolution in India! The whole effect of this statement, giving only scraps of sentences without the context (and with no intimation of the broad evolutionary view which Dr. Besant was presenting in her address), together with the alleged leadership of violent revolution and connection with Russian revolutionists, would of course lead the patriotic organization to wholly misunderstand her views; but to make quite certain of it, Mrs. Lund says it is because of Dr. Besant's "pacifism" — the one word that would indicate to those organizations that she is opposed to preparedness, etc. — that "it appeared important that this information should be broadcasted by patriotic and other organizations."

How vile a misrepresentation of Dr. Besant's attitude this is may be seen from her work and her speeches. She has laid the utmost emphasis on constitutional methods only in getting home rule for India, and her war work is almost too well known to men-

tion. A quotation will clearly give her attitude on necessary warfare:

"To us war, waged in defense of the weak, of honor and of plighted faith, against a nation which is trampling on all public morality, is a righteous thing, and to die in it is to die well."

—p. 166, *Coming of the World Teacher*.

"But a nation cannot live only by its cultivators and arts and crafts: it needs people to defend it against either a strong arm within the nation, or a strong body of people within the nation, or a foreign nation invading the national land."

—p. 128, *Civilizations Deadlocks and the Keys*.

Turning from military matters and the suggestion of violent revolutions, Mrs. Lund drifts off into a rambling discourse on theosophical affairs. This woman who obtained membership a few hours before she wrote the article tells us that Dr. Besant "has always been a storm center within the Society;" that Bishop Leadbeater is the power behind the throne, and that both of them "have complied with the orders of those directing world revolution;" that Lady Emily Lutyens is guilty of the crime of belonging to the Labor Party in England; that Dr. Besant is also guilty of being a Co-Mason; that Dr. Besant and Bishop Leadbeater "substituted their own books for those of the founder;" that they "altered the pledge" and "altered the democratic form of the organization," and that in 1895 Dr. Besant "was repudiated by the American Society because of her admitted disloyalty to certain of the founders; that she is now "apparently in control of the organization," etc., etc., *a la* the ancient brood of lies that we have all heard for years. It is not even necessary to ask where this Theosophist of a few hours standing got her information. Every Theosophist knows. It was not necessary for her to leave New York!

After repeating all the scandals that have been going the rounds for twenty years, Mrs. Lund invents some new ones: "It is believed by many that Adyar," she says, "had considerable to do with Rasputin's advent in the Russian Court." Of course the childish allegation is not worth serious notice, but is given as a sample of the easy invention of Mrs. Lund and the vicious motive at work. She asserts that Krotana "closed under a shadow." Moreover, "scandals of several sorts are to be found by raking the ashes," she declares, and advises the patriotic societies of Southern Califor-

nia that "it should be possible to close the California Headquarters" with such information.

As soon as Mrs. Lund's identity could be ascertained, she was confronted by three indignant Theosophists, who denounced her statements as absolute falsehoods and asked her what she had to say for herself. She had very little, indeed, to say in her defense. She was forced to admit that she did not know of her own knowledge a single thing which she had asserted, except only what she heard at Dr. Besant's address in the Princess Theater. She had deliberately put into circulation the whole thing because she had been told or had read it! Driven into a corner on one assertion, she said that an American newspaper had reprinted it from an English newspaper and that in turn had got it from India! Challenged to name the "scandals of various sorts" at Krotana, she could only think of one and admitted that she "had only been told" about that one! When the names of her informers were demanded, she promised that she would give them but not at that time. Meantime the questioning and cross-questioning went into the stenographic record.

A demand was made upon the executive officer of the military organization to give wide publicity to the categorical denials entered against each of the falsehoods in the circular. That is certainly the very least they can do to set right the wrong done. It is an astounding thing that such an organization will lightly circulate slanders against a woman whose entire life has been one of sacrifice and service to humanity and whose position on the very questions about which the military are vitally concerned is nearly identical with theirs; for they are as much opposed to barbarous warfare as any of us, and none of them would be hostile to the brotherly relationship of nations that Dr. Besant was talking about as "internationalism." There is not a sane military man in the world who is not a pacifist in the same sense that she is or who is more in favor of national defense when necessary than she is. Yet one of them gives to this page of outrageous slanders the only standing it could possibly have and over his official signature lightly remarks: "Its dissemination is prompted by the alleged questionable prin-

ciples of Mrs. Besant on internationalism, etc." He says that "This information comes from a source that is considered reliable" (!) but "please understand we have not checked up all of the various ramifications" etc. In other words, he does not really know that all this is true but sends it out anyhow! As a matter of fact none of it is true as it appears in the circular, and a very gross injustice has been done, both to Dr. Besant and the Theosophical Society.

Some Truth

IN the scurrilous circular referred to in these columns one vital truth was evidently unintentionally stated — "We now have Annie Besant apparently in control of the organization." Well, rather! She has repeatedly received a practically unanimous vote throughout the theosophical world, placing her at the head of the Society. There are two very small theosophical organizations in the United States from which comes all this fuss and fury. It is very doubtful if both of them together have a total membership in the United States equal to our membership in a single city. The noisiest one too, and clearly the one that furnished Mrs. Lund with most of her material, has a lodge in New York, one and possibly two on the Pacific Coast and a center in Washington. It is not their custom to publish statistics because they are so pitifully few. Their membership is in inverse ratio to the noise they make, and the noise is very loud! Of all the organized Theosophists in the world, the several small factions here and elsewhere that are hostile to Dr. Besant probably do not exceed one per cent.

Abolishing Hell

NEWS comes from London via the Associated Press that the Church of England is seriously considering the abolition of hell.

At a church congress the Bishop of Liverpool declared that "The symbol of hell is no longer compatible with the teachings of science or the spirit of religion." The Archbishop of York also flung a few oratorical brickbats at the ancient dogma. Jerome K. Jerome at another great religious gathering declared that "It is time

surely for the Church of Christ to clear its Founder's name of the stigma of having proclaimed and preached a God of cruelty and revenge." The humorist, who was altogether serious on this occasion, held that unless the dogma of hell "is openly and authoritatively recanted, the Church remains the advocate apologist of cruelty."

Altogether the hell doctrine seems to be in a bad way in England, the land of stable ideas and conservative views; but that there will be nothing done precipitately is clear enough from a remark by the Bishop of Liverpool. He said: "For us the old symbol of hell is gone, but let us not allow it to be forgotten that the reality behind it remains — God's unbending hatred of evil."

So, apparently the idea is that God will not torture human beings forever, but he has relentless "hatred" of evil. How long will it take us to get altogether rid of the anthropomorphic conception and to fully and completely establish in its stead an understanding of the divine immanence?

The Other Side

UNDER the caption "Why Worry," some of the opinions of clergymen about Theosophy and Mr. Krishnamurti, as expressed in their sermons, were mentioned recently in these columns. It should not, however, be inferred that that is a unanimous viewpoint among church people. On the contrary we hear of a Georgia minister giving his congregation an accurate account of Dr. Besant's pronouncement about Mr. Krishnamurti and then adding "and as for me, I believe this statement of the return of Christ to be the truth."

Now comes *The Churchman*, one of the oldest and most widely read of Christian journals, of the Episcopal faith, with an excellent portrait of Mr. Krishnamurti and a write-up of our Fortieth Annual Convention, occupying almost two of its large pages and constituting one of its four leading articles. Dr. Besant and Mr. Krishnamurti are not only fairly, but favorably described, while the Convention itself, the Wheaton Headquarters and incidental meetings during the post-Convention period, attended almost exclusively by Theosophists, — such as Co-Masonry and the Liberal Catholic Church — are so kindly referred to that a

Theosophist might have written the whole.

Again, why worry? One such article in a magazine of the dignity and reputation

of *The Churchman* is more than compensation for the hasty and ill-informed criticisms previously referred to.

L. W. R.

H. P. B. on Karma and Reincarnation*

QUESTIONS with regard to Karma and Rebirths are constantly being put forward, and great confusion seems to exist upon the subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new Soul is created by God for every newly-born infant, are among the most perplexed. They ask whether the number of Monads incarnating on Earth is limited; to which they are answered in the affirmative. For, however countless, in our conception, the number of the incarnating Monads, still, there must be a limit. This is so even if we take into account the fact that ever since the Second Race, when their respective seven Groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed. It has been stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Let us remember that, save in the case of young children, and of individuals whose lives have been violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, and such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law

of Karma is inextricably interwoven with that of Reincarnation.

It is only the knowledge of the constant rebirths of one and the same Individuality throughout the Life-Cycle; the assurance that the same Monads—among whom are many Dhyan Chohans, or the “Gods” themselves—have to pass through the “Circle of Necessity,” rewarded or punished by such re-birth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless Shells, or Astral Figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid to fools and profligates, on whom fortune has heaped her favors by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one’s ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

*H. P. Blavatsky—*The Secret Doctrine*, Vol. II., pp. 316, 317, 318.

Who Has It?

Is there some generous-minded member who owns the book *The Comte de St. Germain* by Mrs. I. Cooper-Oakley—which is now out of print—who is willing to donate it to the National T. S. Library? Headquarters would be very grateful indeed to be able to put this book on its library shelves.

Library at Wheaton

We will have room for thousands of books when the fine new library at Wheaton is completed. Up to date there are only about 800 volumes on our library shelves. Therefore, if any member has some theosophical books which he does not need, they can be sent to our Headquarters Library.

Getting the Habit

If you are not already one of those who are ordering *all* your books from the Theosophical Press you can do no better than to begin *now*. By doing so you put on the profit side of the Society’s ledger the difference between the retail price and the dealers’ discount, which the Press receives. This difference, of course, goes into theosophical work.

During Dr. Besant’s public lecture in Vancouver, the members of Hermes Lodge distributed a folder in which was inserted a slip offering to send a free copy of *At the Feet of the Master* to anyone who would fill out the slip and mail it to the Lodge. During the first week after this offer was made about one hundred requests were received and the Lodge hopes many more will come in.

An Important Statement by Mr. J. M. Pryse*

In justice to Mr. Mead and Mrs. Besant, whom I count as friends (even though, good-naturedly differing with them, I have a poor opinion of the Gnostics and do not look for the coming of any world-savior) I wish to state, from my personal knowledge, that the oft-repeated charges that they, or either of them, made unwarranted changes in the revised (third) edition of the S. D., tampered with the manuscript of the third volume, and suppressed the fourth volume, are wholly false, with no foundation whatever in fact.

When the T. S. split into irreconcilable factions I resigned from it. I am not a member of the Society, or of any other Society. For that reason, and also because the term Theosophy now connotes many doctrines and doings of which I disapprove, I do not call myself a Theosophist, and do not use the word Theosophy in my writings.

I follow as faithfully as I can the teachings of H. P. B., and am not concerned with the beliefs and activities, the bickerings and animosities, of the theosophical factions, to which, in fact, I have for many years paid very little attention. But among the many fantastic legends and foolish fables that have sprung up since the disruption of the T. S. is this malicious accusation brought against Mrs. Besant and Mr. Mead, which it would be wrong for me to ignore: for, as I was for four years in the London headquarters, had charge of the printing office, and printed the revised S. D., I naturally had every opportunity to know the facts; whereas this absurd accusation is the fabrication of semi-theosophists who hung on the fringe of the Society, and is being circulated by pseudo-theosophists who were never in any way connected with the original T. S., and who quite evidently have not absorbed its philosophy and ethical principles.

The first printing of the S. D. was divided into two "editions," which are therefore identical save for the words "second edition" on the title-page. The printing was done from the type, but stereotype matrices were made in case another should be called for. When that time came, however, we found that the matrices had been accidentally destroyed; and I, for one, was decidedly pleased at their loss, since it made opportune a much needed revision of the text, which arduous labor was undertaken by Mr. Mead and Mrs. Besant. Joyfully I placed copies of the S. D. in the paper-cutter, trimmed off the edges, and had assistants paste the pages on large sheets of writing-paper, to afford wide margins for making corrections. As Mrs. Besant could spare but little time from her other theosophical activities, the work of revision was done mostly by Mr. Mead, who was assisted by other members of the staff in verifying quotations and references.

Up to the time of her death H. P. B. regularly passed on to Mr. Mead the articles she wrote for her magazine, for him to correct and revise the manuscripts before sending them to the printer, and therefore he was certainly better qualified than any one else to do the same with her writ-

ings that had been published before she had benefited by his painstaking assistance.

In revising the first edition of the S. D. he did precisely the work which he had formerly done on those manuscripts—only that, and nothing more. For it was obvious to anyone familiar with the literary and mechanical details of book-publishing that the manuscript of the S. D. had not been properly prepared for the printer, and that the proof-reading had been so carelessly done that even glaring grammatical errors, inadvertently made by the author, had been allowed to stand. No changes were made by Mr. Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing.

For his scholarly and conscientious work in making the revision Mr. Mead deserves the gratitude of all discriminating readers of the S. D., as does Mrs. Besant also for her share in the arduous task.

When I had finished printing vols. I. and II. Mrs. Besant placed the manuscript of vol. III. in my hands. After reading it, I gave it to my brother John to make a typewritten copy, which he did. It was in an unfinished state, and badly arranged. H. P. B. had rewritten some of the pages several times, with erasures and changes, but with nothing to indicate which copy was the final revision; Mrs. Besant had to decide that as best she might.

As it contained far less matter than either of the other volumes, Mrs. Besant told me that she would pad it out by adding the E. S. T. Instructions, since H. P. B. had told her she might do so. These Instructions, it will be noticed, cover the very ground of the proposed vol. IV., of which only a few pages were found, merely enough to mark where H. P. B. had discontinued writing. I am inclined to believe that she intended to incorporate these Instructions in vol. IV., and that she had this in mind when she wrote, too optimistically, that the last two volumes were "almost completed." A big pile of manuscript also was found after H. P. B.'s death, but it proved to be only the old manuscript of vols. I. and II., returned by the printer.

Living as I did for four years in the family group at the London headquarters over which Mrs. Besant presided, and knowing that both she and Mr. Mead, during all those years, were devoted followers of H. P. B., sincere, honorable, truthful and conscientious, I cannot leave uncontradicted the mendacious statements and insinuations that they, my old comrades, mutilated, corrupted, suppressed or made any dishonest use of the writings left by their teacher, H. P. B.

Yours fraternally,

James Morgan Pryse.

*Reprinted from *The Canadian Theosophist*.

The Besant portrait reproductions may be had from the Theosophical Press for \$10.00 each.

Dr. Besant at Convention

During Convention the following resolution was introduced by a member:

Be it Resolved that the attitude of the Theosophical Society in America in reference to crime and those convicted of crime is one of education and of reformation rather than punishment.

Be it further Resolved that a copy of this foregoing Resolution be mailed to the governor of each State of the United States of America.

After this introduction Dr. Besant spoke as follows: regarding this resolution:

"On the question of introducing any opinion as the opinion of the Theosophical Society collectively, I have steadily followed the ruling of Colonel Olcott. It is one with which I personally, thoroughly agree. When a person comes into the Society he accepts that Society as a nucleus of universal brotherhood but he is not bound to express that brotherhood in any special way, for if you adopt one opinion as the opinion of the Society, you exclude all those who do not hold that particular opinion. Now personally I am entirely in favor of the opinion expressed in the Resolution. I am a member of several societies against the death penalty, in favor of any penalty inflicted by the State being reformatory and not punitive in its nature; but, strongly as I hold those opinions, I should rule myself out of order if I tried to commit you as members of the Society to the opinions that I personally hold. I think we are bound to keep our platform so broad that any person who believes in brotherhood can come into that Society. I received as it were, the Presidency of the Society when its platform was as broad as I have just said. I shall try to hand it on to my successor as broad as it was when I received it. As Col. Olcott said, any member of the Society can work as hard as he chooses in any line of action that appears to him to be good, but he must not commit the Society to his opinion. I believe that to be a right and healthy rule. I obey it myself, and I always say that I do not commit the Society, though I am its President, to any one of the causes to which I

devote so much of my life. I must, therefore, as President, say that I consider the resolution to be out of order. . . It pledges your Society, and you have no right to pledge it to one particular opinion and exclude those who may believe in brotherhood and yet may be in favor of measures which many of us think a mistake."

Thereupon a member arose to inquire whether the foregoing ruling applied to the signing of petitions against the death penalty and Dr. Besant answered as follows:

"It would cover signing a petition as representing the Society, but does not stop any individual from signing it on his own responsibility. You are absolutely free to follow any or give help to any cause that you as an individual think to be good; but not to pledge the whole Society to it."

Another resolution presented to the Committee but not recommended for adoption reads as follows:

Believing in the mighty power of prayer, and remembering that during the World War many ceased activities for two minutes at the noon hour that they might join in silent prayer:

Be it Resolved that we recommend to the ministers and priests of the churches and those people of all faiths who believe in peace and brotherhood, the revival of this custom as a means to realize the dream of universal and permanent peace.

After the reading of the resolution Dr. Besant said:

"With regard to a resolution of that kind, worded as it is with a preface of belief in the efficacy of prayer, it ought not to be passed by the body representing all the members of the Society within your country. We do not lay down conditions of belief. This resolution begins by saying, 'Believing in the mighty power of prayer.' I submit that it is my duty to rule out of order an affirmation of a belief of that kind. It is not a question of whether you or I believe in it, but we have not a right to pass it binding the whole Theosophical Society in America to a particular tenet of belief."

More About Exchange

Several members have written us letters during the past months stating that their banks have advised there would be no exchange on personal checks, or checks on banks outside of Chicago, sent to Headquarters. They are mistaken. A letter received from the cashier of the Union Trust Company, Chicago, under date of October 25, reads in part as follows:

"All banks in Chicago which are members of the Chicago Clearing House Association are on exactly the same basis and we are not able to collect out of town checks for you without making a charge. You can see that collecting checks drawn on out of town points is much more expensive than collecting those in the immediate

vicinity, which can be sent to the clearing house at practically no cost."

During September we paid \$21.60 in exchange and received 8.70 from members, making a deficit of \$12.90 for the month.

Membership Record Quar. Ending Oct. '26

Report of July, August and September, 1926.	
Total Active Members, July 1st, 1926.....	7511
New Members	584
Reinstatements	147
Transfers to American Section	4
Transfers from American Section	3
Deceased	8
Resignations	12

Total Active Members, October 1st, 1926. 8223

Nirvana

In his Foreword to George S. Arundale's latest book, *Nirvana*, Bishop Leadbeater writes:

"I have been asked by my life-long friend, Bishop Arundale, to write a few words of introduction to his book. I consider it a very remarkable production—a valiant attempt to describe the indescribable. Few among men still living on earth are they who have experienced Nirvana; fewer still have made any endeavor to record their impressions. Those of us who have touched that truly tremendous altitude know well that all human words fall short in the effort, that all earthly colors are hopelessly inadequate to depict its supernal glories; yet must we try, even though we are foredoomed to failure. That which is given to us we must share with our brethren, so far as may be, for that is the law of occult life; in obedience to that law this book is written. I have myself tried to convey in words something of that super-celestial atmosphere, as you may read in *The Masters and the Path*, but I think my brother Bishop has been more successful than I. There is a living fire in his words. True, that which he has seen cannot be portrayed; yet the enthusiasm which he throws into the essay is so infectious that the eager reader may feel himself to be on the very verge of understanding.

Much of upliftment, much of help, he certainly can and does give to such; if he cannot yet know all, at least he is nearer to the knowing, at least he is encouraged by the testimony of one who already knows. And where he stands now, all will stand one day.

"So let us unite in outpouring our heartfelt gratitude for this rare book which he has given to the world; and the best way in which we can show it is to aid him and to follow him in the splendid work which he is doing in the service of our Holy Masters."

Then Dr. Besant says:

"My son George has asked me to add a few words to the above, written by one who knows. To try to describe Nirvana is as hopeless a task as to try to empty the ocean into a thimble. Yet it is one of the efforts that are made by heroes only. I recall the words spoken by one who greatly dared in this lower world, as marking the heroic enthusiast:

It is better to climb nobly and to fail
Than ignobly not to climb at all."

The Theosophical Press is publishing *Nirvana* and expects to have it ready before Christmas.

Advance orders should be mailed at once.

Who Will Volunteer

The Secretary of the International Correspondence League writes:

"Many requests for American theosophical correspondents are almost daily coming in to our International Correspondence League Secretary, Mrs. Frank Pennell, Auberry, California, and we have not on our list enough American members willing to write to foreign countries to fill the demand. You can imagine how well those Theosophists in other lands would enjoy hearing about Dr. Besant's visit in our country. As an example, read the following letter from Madras, then write Mrs. Pennell that you would like a foreign correspondent:

"I request you to be kind enough to link me up with a corresponding friend, preferably a gentleman of about my own age,—thirty-two years. I am a member of the T. S. for over seven years and also interested in all allied movements with the T. S. I will be much pleased if my correspondent is a devoted Theosophist and one who can give me a proper perspective concerning all about the States. I can only read and write English among the Western languages. I hope my application will receive an early consideration."

Also, those wishing to exchange their MESSENGERS, *Servers* or kindred magazines for those in a foreign country should let Mrs. Pennell know."

The Federation of Northwest Theosophical Lodges has elected Mrs. Louise B. Strang, 1715 Harvard Avenue, Seattle, Washington, as its secretary-treasurer.

Another Lecturer

Mrs. Charles Hampton recently made a short lecture tour through several cities of our Central and Eastern States and a number of letters have reached Headquarters warmly commending her work. There is perhaps no better recommendation for a lecturer than a request for a return engagement and there have been a number for Mrs. Hampton.

After November first she will be in California for some time and Lodges desiring engagements should address her at 2041 Argyle Avenue, Los Angeles, California.

L. W. R.

Dr. Besant's Lecture Route

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
15	Boston, Mass.	Tremont Temple
16	Boston, Mass.	Tremont Temple
17	Brooklyn, N. Y.	Academy of Music
18	New York, N. Y.	Carnegie Hall

The Besant portrait reproductions may be had from the Theosophical Press for \$10.00 each.

To Eugene V. Debs

Written on his seventieth birthday

BY DR. ETHEL LYNN

November Fifth, full three score years and ten —
The world will call you old, your life soon spent.
Sheer ignorance! The mortal sheaths of men
Obscure their vision, on the dull earth bent.
They hurry on and grudge the flying years —
The sun that seems to rise and cross the sky,
Marks off the days so full of pains and fears,
That weigh their spirits down until they die.

But not so you, from fear you're set apart.
You are not old — that you will never be —
Immortal youth is yours, for in your heart
Love's splendors flame through all eternity.
Full well you know there is no death nor age,
There is no time nor distance to the soul —
Years are illusions, words upon a page,
A record of life's journey to its goal.

Self-mastery the end, the journey, growth,
While age is wisdom, death, so-called, is birth
Upon a finer sphere, while, errors both,
Distance and separation, born of earth
Dissolve before love's radio serene.
November Fifth, oh, blest and happy day
That gave the weary world this man, Eugene,
Infinitude of love, God's deathless Ray.

Mr. Rogers' Engagements

St. Paul	Sundays, 3:00 P. M. — Oct. 31, Nov. 7, 14, 21, 28, Dec. 5, Guardian Life Bldg. Annex, 316 Minnesota St.
Minneapolis	Sundays, 8:15 P. M. — Oct. 31, Nov. 7, 14, 21, 28, Dec. 5, Gold Room, Radisson Hotel.
Omaha	Mondays, 8:15 P. M. — Nov. 1, 8, 15, 22, 29, Dec. 6, 804 Pine St.
Kansas City	Tuesdays, Nov. 2, 9, 16, 23, 30, Dec. 7, 220 Ridge Bldg., 913 Main St.
St. Louis	Wednesdays, Nov. 3, 10, 17, 24, Dec. 1, 8, Academy of Science Bldg., 3817 Olive St.
Chicago	Fridays, Nov. 5, 12, 19, 26, Dec. 3, 10, Recital Hall, Fine Arts Bldg., 410 S. Michigan Ave.

Mr. Rogers' titles will be: "Men and Gods", "Reincarnation Is Soul Growth", "Moulding Our Destiny", "Delusions About Death", "Inspired Souls", "The Coming Christ."

Form of Bequest

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

Special Notice

Our next distinguished foreign visitor and able lecturer will be General Secretary Gardner, of the Theosophical Society in England. Mr. Gardner collaborated with Sir Arthur Conan Doyle on the book, *The Coming of the Fairies*. Indeed he apparently is entitled to the lion's share of the honor in bringing out that epic marking volume. One suspects that Conan Doyle was brought into it because of his fame and his progressive views. General Secretary Gardner it was who did the research work, both in photography and in collecting the facts used in the book. He will lecture on that subject — "The Coming of the Fairies" — and one or two other subjects and will bring with him the original plates for lantern work in the lecture hall.

Mr. Gardner's tour will begin in February and continue for only about twelve weeks. Lodges that desire an engagement should make application *at once* to Mr. Rogers at the Chicago Headquarters address.

To Hebrew Theosophists

Friends: It is a great happiness to me to see members of the great Hebrew race enriching Theosophy with contributions from their ancient Faith. Much wisdom is enshrined in their occult treatises, and European philosophy and metaphysics owe much to the subtle genius of the Hebrew Nation. Great have been its sufferings in the past, but the greater will be its gifts in the future to the human race.

Step forward, then, Brothers, and take your rightful place among the Nations. Israel has a future and a work to accomplish therein.

Last year I had the pleasure of laying the foundation stone of a Hebrew synagogue on the Theosophical Society's estate at Adyar, and in our daily Act of Worship a Hebrew Theosophist chanted a Hebrew prayer. Your Faith has thus its first place among the Faiths of the World, each of which is erecting its temple in that Home of the Divine Wisdom.

ANNIE BESANT, D. L.

President of the Theosophical Society.

Publicity Fund Donations

September, 1926

Alvin J. Baker	.....\$ .25
Mrs. Belle M. Kempter	.....3.00
Seattle Lodge	.....6.00
Pacific Lodge	.....2.75
L. G. Prieto	......50
Crescent City Lodge	.....5.00
Lansing Lodge	.....6.00
Chicago Lodge	.....5.00
Gulfport Lodge	.....1.85
Oakland Lodge	.....1.70
Springfield, (Mass.) Lodge	.....5.00
Long Beach Lodge	.....5.00
Mrs. Minnie Young	.....1.00
Atlanta Lodge	.....2.30
Mrs. Rouse	.....1.00
Total	.....\$46.35

BUILDING FUND BULLETIN

No. 9

ISSUED OCCASIONALLY

No. 9

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

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	660	\$18,640
Service, N. Y.	93	9,538
St. Paul	112	8,520
Besant, Cleveland	69	5,623
Chicago	136	5,595
St. Louis	72	5,547
Hermes, Phila.	80	5,400
Detroit	101	5,246
New York	121	5,024
Milwaukee	104	4,312
Miami	52	4,075
Omaha	71	3,699
Besant, Hollywood	163	3,521
Duluth	47	3,198
Buffalo	59	2,894
Los Angeles	127	2,783
Harmony, Columbus	24	2,733
Akron, Ohio	35	2,721
Colorado, Denver	62	2,678
Jacksonville	12	2,575
Harmony, Toledo	52	2,515
Akbar, Chicago	186	2,468
Annie Besant, Boston	102	2,254
Decatur	20	2,142
Pacific, San Francisco	72	2,104
Kansas City	103	2,100
Yggdrasil	38	2,086
Genesee	84	1,984
Brooklyn	58	1,881
St. Petersburg	29	1,672
Seattle	99	1,666
Service, Reno	16	1,641
Cleveland	45	1,606
Grand Rapids	28	1,530
Berkeley	83	1,513
Gulfport	24	1,501
Portland	63	1,500
Maryland, Baltimore	50	1,431
Oklahoma City	50	1,421
Long Beach	66	1,402
Albany	18	1,400
Minneapolis	92	1,381
Paterson	54	1,358
Surya Youth, Chicago	26	1,300
Honolulu	18	1,255
Pittsburgh	55	1,248
Army No. 1	38	1,225
Richmond, Va.	42	1,192
Houston	102	1,191
Annie Besant, San Diego	56	1,172
Lansing	24	1,165
Hollywood	29	1,150
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

PLAIN TRUTH

Sometimes a great desire arises to have all our members see for themselves our present very inadequate Headquarters building. For several years we have worked under the handicap of insufficient space and, each year, even each month, the working conditions become worse. One department overlaps into another. Gradually a pandemonium has developed and is steadily growing in volume and intensity. Book-keepers have to work with the telephone ringing and with the conversations over the wire going on. Proof readers are subject to the constant interruption of other workers entering the room for some necessary purpose, for it is no longer possible to use space for one kind of work only. Mailing list corrections—the most exacting of office tasks—must be done in a room through which every worker on the way from the Theosophical Press office to the printing plant, and every one from THE MESSENGER office to the main office, must pass. THE MESSENGER work, from news to editorials, must be carried on in a cramped space too small for a respectable peanut stand, at the head of the stairs which is a part of the main highway for all pedestrians within the building! This little corner is also the workshop where the entire executive activities of the Society throughout the nation are carried on. It is a tiny spot in the unfinished stock storage room, with unplastered walls and uncased windows. When some dignitary calls at the main office—every square foot of which is crowded with workers, desks, typewriters, record racks, etc.—and asks to see the National President, somebody engages him in conversation while somebody else rushes the news to the aforesaid

corner, from which the N. P. escapes to the enclosed front porch—the only spot not yet entirely pre-empted by business—and there receives the guest with as innocent an air as possible! If the guest had found the N. P. in what is really the executive office it is an open question whether he would ever recover consciousness!

Perhaps a brief review of how it came about that we are working under such conditions may prevent some reader thinking that we deserve it. A few months after we purchased the large stock of the T. P. H. at Krotona, with agreement by the local manager that it was to remain indefinitely in the building owned by the T. P. H., the building was unexpectedly sold and we had thirty days to solve the problem of what to do with a huge half-manufactured book stock. Storage would have been so expensive as to have depreciated its value to an impossible point. Aside from that it was impracticable. We had to buy something, and get it ready for occupancy, while the stock was enroute from Los Angeles to Chicago. The only desirable thing to be had was bought. It was a good residence but not especially adapted to the book business. Within a year it was extended to occupy the entire lot, so farther enlargement is impossible. Meantime all our activities have grown and are continuing to grow most vigorously. From nearly nothing the book business has grown to sales of more than fifty thousand dollars a year. Our investment must keep pace with that expansion. We must be constantly bringing out new theosophical books. Each edition necessarily increases the volume of the stock because the edition will not all be sold for two or three years. The growth in all departments increases the number of workers

PAGE TWO

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

at Headquarters. As both the staff and the stock have grown the available space has disappeared. Long ago it passed the point of comfort and it is now a real handicap on efficiency. Nothing else is so urgently needed as our new Headquarters building. If even one-half of our members will make pledges to the Building Fund we shall have it soon, and have it paid for within three years. Will you help?

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
Selene	78
Harmony, Columbus	70
Youngstown	67
Honolulu	64
Rockford	62
Atlanta	61
Arjuna	60
St. Paul	59
Ann Arbor	58
Port Huron	57
Harmony, Toledo	57
El Paso	56
Service, Reno	56
Syracuse	55
Pacific, San Francisco	55
Memphis	54
Columbus	53
Saginaw	52
Newark	52
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	51
Yggdrasil, Minneapolis	50
Oak Park	50
Tulsa	50
Bremerton	50
Buffalo	50
Chicago	48
Butte	47
Indianapolis	46
Grand Rapids	46
Besant, Nashville	45
Berkeley	45
Schenectady	45
Fargo	43
Lightbringer, Washington	42
Palo Alto	41
Medford	40
Oshkosh	40
Akron	40
Wilmington	39
Sampo	38
Maryland, Baltimore	36
Milwaukee	35
Glendale	35
Jacksonville	35

LODGE	Per Cent
Mobile	35
Besant, Cleveland	35
Decatur	35
Universal Brotherhood	35
Duluth	34
St. Petersburg	33
Paducah	33
Gulfport	33
La Grange	33
Lansing	33
Leavenworth	33
Fairhope	33
South Shore	33
Sirius, Chicago	33
Delta	33
San Pedro	31
Seattle	31
Dallas	30
Evansville	30
Sheridan	30
St. Louis	30
Genesee, Rochester, N. Y.	30
Houston	30
Fresno	29
Portland	29
Joliet	29
Cleveland	29
Baker	28
Besant, Hollywood	28
Albany	28
Paterson	27
Columbia	27
Birmingham	27
Cedar Rapids	27
Englewood	26
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
Los Angeles	25
Long Beach	24
Activity	24
Worcester	24
Besant, Seattle	23
Kansas City	23
Section Members	23
Santa Rosa	22
San Bernardino	22
Louisville	22
Lima	22
Salt Lake	22
Minneapolis	22
Crookston	21
Des Moines	21
Fremont	20
Ames	20
Alhambra	20
Pomona	20
Richmond, Va.	20
Wheeling	20
Service, New York City	20
Ashland	20
Glendive	20
Chicago Annie Besant	20
Miami	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
Lodge Akbar, Chicago	16
Hermes, Philadelphia	16
Anaconda	15
New York	15
Spokane	15
Manila, P. I.	14
San Antonio	14

BUILDING FUND BULLETIN

LODGE	Per Cent
Pioneer	14
Peoria	14
Eureka	14
Hartford-Capitol	14
Herakles, Chicago	14
Superior	13
Hollywood	13
Pittsburgh	13
Blue Ridge	13
Washington	13
Evanston	12
Boulder	12
Tacoma	12
Annie Besant, San Diego	12
Bozeman	11
Savannah	11
Austin-Dharma	11
Pensacola	10
Casper	10
Besant, Houston	10
Oakland	10
Norfolk	10
South Bend	10
Dayton	9
Cincinnati	9
Eleusinian	8
Sacramento	8
Realisation	8
Muscantine	8
Providence	8
Fort Lauderdale	8
Coral Gables	8
Springfield, Illinois	8
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
Canton	6
Billings	5
Flint	5
Battle Creek	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
Olcott, Los Angeles	2

AUSTRALIA

Wasn't that a fine idea that the T. S. in Australia launched—cabling that a donation of a hundred dollars had been made to our Building Fund? Just "a tiny" gift the cable said. It may be that on the material side but on the brotherhood side it looms large indeed. We ought to invest that hundred dollars in some particular and distinctive thing that will be a perpetual reminder of our Australian brothers. Who can make a suggestion?

THE ADDRESSES

Because Dr. Besant has kindly consented to go over the stenographers' reports of her two Convention lectures to correct possible errors, she could not reasonably be asked to do more of such work and therefore her address at the laying of the cornerstone is not printed. At the close of her address she said to Mr. Rogers: "I think I now have the right to call on you," and he spoke briefly as follows:

"It is fitting that a Society which exists to serve humanity should have the material equipment for its work that represents the highest degree of efficiency and utility, and that it should be in an environment as free as possible from the stress and strain and discord common to great centers of population; yet we cannot be hermits for our work is with the very civilization whose clamor we would escape; and so we have chosen a place beyond the line where urban and suburban meet—where busy marts give way to pastoral scenes and a vast expanse of restful fields and groves stretches away in every direction to the horizon.

Here in this serene spot, so near to America's second city and yet amid the tranquil hills and dales of one of the nation's fairest states, we make our future home. The building that shall now swiftly rise upon this spot is made possible by the gifts of rich and poor alike. Those with much have given generously and many a faithful member whose subsistence comes only from constant daily toil, has made sacrifices to become a partner in this enterprise. By others many a luxury has been denied that this structure might come into being.

"A building that is thus founded in that very principle of sacrifice which is the law of our being, must, of necessity, be destined to have an important part in the future and its builders will be remembered with love and gratitude by those who come after them. Long after we have passed on,

and Theosophy has been generally accepted, this building shall stand as a testimonial to those whose generosity has made it possible; and our great grandchildren shall assemble here to tell of the pioneer days when the ancient wisdom was almost unknown in the modern world—when Theosophy was as strange as the discoveries of Columbus or Copernicus were strange in their day.

"May this edifice add another phase of beauty to this tranquil spot, and may its spiritual atmosphere reflect here on the physical plane a large measure of the peace that passes human understanding because that peace has its origin in the mighty Spiritual Hierarchy Whose existence, and whose beneficence, it is our mission to proclaim to the world."

EXCELLENT HELP

A La Grange member has the honor of being the first who "loaned credit" to the Society. He sent us a \$1,000 bond to be returned to him in due time and for which he holds the receipt of The American Theosophical Society. Meantime we use that bond as collateral for a loan. When the pledge is paid, the bond is released and returned. The important point is that *the Society gets the cash now* but do not send us any securities as loans for credit without first corresponding about it and making sure that we can use them.

From a Letter

A member writes:

"I am paying my pledge in dimes and it is surprising how quickly a dollar is obtained. When this pledge for \$100.00 is paid I will pledge another \$100.00 and very likely will continue to give all my dimes for the T. S. from now on."

The new building being erected at Wheaton is one in which every member is an owner and of which every owner can reasonably be proud.

MORE WAR

Another war is on that concerns our nation quite as vitally as any that have been fought in the past and each of us should have his part in it. During the World War we were all proud of having done "our bit," whatever it may have been, and many thousands of us made sacrifices to "do our bit" by contributing financially. We bought "liberty" bonds which returned far less interest than we could have drawn from a commercial investment; but we had to do something.

Now we are in another war—the war against materialism. Fortunately no lives are to be lost, but a great battle is to be won over the forces of darkness—a great victory in spreading the spiritual light. Our new Headquarters building is the central fortress in this bloodless war. It will be the arsenal from which our ammunition will be distributed over the nation. It will be our general staff Headquarters from which all our campaigns will be directed.

Have you done *your* "bit" toward erecting it—that is, have you signed a pledge card for the Building Fund? Be a good soldier and help build our stronghold. It is glorious work to help enlighten a nation. It is truly the Master's work and just as certainly it is *our* work. Are you with us?

The surroundings at a cornerstone laying are always unattractive—a great gaping excavation, huge piles of dirt surrounding it, derricks and debris, etc; but it is interesting to observe that the newspaper men saw what is back of the surface. The accounts wired to eastern papers spoke of the natural beauty of the place, of "the grounds, which are already laid out with gardens and little lakes." The latter are really merely lotus pools, as a matter of fact. The attention, however, to minute details, and the tendency to make much of the occasion even to the matter of observing small things, is interesting.

PAGE FOUR

GENIUS WANTED

It would be a fine thing for unification and team-work if every member of the T. S. in America gave *something* toward the erection of our national home. Is it possible that there is any member who could not give one cent a day during the pledge period? A pledge of ten dollars actually amounts to *less* than one cent a day! Why does not some genius get up a musical jingle for our building? There's power and influence in "catch lines." "An apple a day keeps the doctor away," has probably sold a lot of apples and promoted good health. Less than a dime a day from everybody would keep a mortgage away from Headquarters.

NEED MORE

Are you doing anything in your Lodge to encourage members to sign and send in pledges to the Building Fund? That is our big unfinished work. Everything else is going well. All the foundation work is completed and all other kinds of work on the building can go on in winter weather, so we hope to keep construction moving briskly along until we can move in. But we must have more pledges—a lot more! At this date less than one-half of the members have promised anything at all. If they join the pledge card signers even with modest sums all will be well. Can't you help in your Lodge?

When a member who is growing old, and has slender means, saves a hundred dollars for the Building Fund, it is a sermon on faith and generosity for all of us. The following letter contained a bank draft for \$100.00:

"Find inclosed my pledge. I am very glad to be able to send it but wish it was more. I am a poor old widow woman, 64 years old and only get a small pension—have no one to depend on but our dear Heavenly Father but I am so glad I am living at this time in which all the world is looking for the Great Teacher. I hope I may be able to do more some time. I am sending the blessing of Him that doeth all things."

A PREDICTION

Big Rapids and Selene, Chicago hold the lead in "The Indicator," which is the true index because it shows what *percentage* of the Lodge membership have subscribed to the Building and Activities Fund. Columbus is a close third and Youngstown, one of the young Lodges, is only 3% behind her. Now that the Convention is over and attention can be turned to other things it is reasonably certain that there will be a shifting of the scenes. Some member will take it into his head to quietly canvass his Lodge and surprise Headquarters by bringing their percentage up to 90 or 95. Since the editor has no reputation as a prophet to lose, here goes the prediction that 95% will be beaten before the first snow—in Florida!

EIGHT CENTS

Many of our members, recognizing the fact that the heaviest part of the burden of the Building Fund must fall upon a small minority, were generous in their donations. Some gave two or three thousand dollars each. A considerable number pledged one thousand dollars each and are paying it as they earn it, at the rate of twenty-five dollars a month. All pledges may run for a period of three years and four months from the date of the pledge. That makes it possible for almost any member to subscribe a few hundred dollars and there must be few who cannot pledge one hundred dollars under such easy conditions. A pledge for that sum amounts to eight cents a day.

Picture Post Cards

The five excellent snapshots of Dr. Besant and the cornerstone ceremony, which one of our members took on August 29, can be had at \$1.00 per set, the proceeds to go to the Building Fund. Send your orders to 826 Oakdale Avenue, Chicago.

BUILDING FUND BULLETIN

Building Fund Pledges

Continued From Last Month

Louis W Martin	\$1000
Dr. S. D. Ebersole	600
Mrs. Ethel L. Casselberry ..	500
Mrs. Stuart R. Mann	500
Mrs. Myrtle L. McCormick ..	400
Mrs. Jessie Foos Baker	300
Mrs. Ethelyn E. Kennedy ..	200
Shri Krishna Lodge of Norfolk	150
Mrs. Frank P. Peterson	100
James Jessen	100
Lee and Mary Fassett	100
Universal Brotherhood Lodge of Milwaukee ..	100
Anonymous Des Moines	100
R. G. Tyler	100
Mrs. Lora E. Barrington ..	100
Byron W. Casselberry	100
Miss Ellen B. Casselberry ..	100
Mrs. Elizabeth Belz	100
Miss Florence Belz	100
Universal Brotherhood Lodge of Milwaukee ..	100
J. Keargaar	100
Dr. Emily C. Hackett, 2d pl.	100
Mrs. B. G. Seymour	100
Dr. John and Mrs. Hilda Ingelman	100
Mrs. Bessie W. Pattengill ..	50
Mrs. Martha J. Jardison ..	50
Estelle E. Shsbach	50
Sophia C. Johnson	50
Mr. and Mrs. Jess Mer-gener	50
Mrs. Estelle E. Eshbach ..	50

Free

Fortunately there are some things in this world that are absolutely free—for example, salvation and pledge cards! The Secretary-Treasurer will send the latter (and guarantee the former, if you sign!) to all applicants.

A Correction

In the last issue the total of the Building Fund pledges and gifts received during Convention was given as \$31,126.77. It should have read \$19,708.27. The total of the pledges was \$18,016.00 and the gifts \$1,692.27.

A Pennsylvania member ordered a bond and then before it could be sent decided to change the investment into a donation. It's a short letter but it says much!

"This morning I sent you a check for \$1000 for a bond and since then I have decided not to take the bond but give the money for the Building Fund."

What Lodges Are Doing

Boston

Annie Besant Lodge has presented for the Wheaton Headquarters a framed photograph of Mr. Subba Rao. This is a welcome addition to our library.

Columbus

Columbus Lodge began its meetings October third and reports twenty new members for the year 1925-1926 as well as an increased number of subscriptions to the Wheaton Building Fund.

Chicago

Englewood Lodge gave an informal reception for Mr. and Mrs. Claude L. Watson and family, Saturday evening, October 9, at the residence of Mr. and Mrs. James C. Crummey. The Watsons have recently moved here from St. Louis.

Lansing

The Lodge advertised its free elementary class in Theosophy in the local paper and got a nice little write-up in addition. Prof. W. W. Johnston is the instructor and the textbook used is Mr. Rogers' *Elementary Theosophy*.

The paper also stated that the Lodge gave a benefit card party during October.

Cleveland

Besant Lodge has completed furnishing its new Lodge rooms at 707 The Arcade. "It is a very attractive room with two large windows facing the street and giving plenty of light. The walls are light (cream) and woodwork dark brown. The open shelves for the library are stained to match the woodwork and occupy about half of one side wall, giving ample room for our present supply of books and room for expansion. These are curtained in brown material harmonizing beautifully with the golden brown velvet hangings on the windows, and brown rugs. We have Dr. Besant's picture hung in a prominent place and expect soon to have one of Mr. Krishnamurti. Two reading lamps, victrola, mantel clock, chairs, tables, etc. all lend themselves to make a most attractive and cheery Lodge room, of which we are very proud.

On Wednesday evenings we have the privilege of using for our open meetings the Assembly Hall on the 9th floor, free of charge. . . . The classes are starting off most successfully. Monday night is members' meeting; Friday night beginners' class; Monday afternoon a class in Esoteric Christianity; Thursday afternoon a class in astrology; library open every day—part time."

October 6 the first open meeting—a social hour—was held. A short program of music and "reminiscences of the Convention" by two or three members was given. Later refreshments were served. In spite of the pouring rain between fifty and sixty people attended.

Boulder, Colo.

This lodge has been active as usual and has recently sent out a card stressing the need for peace, justice and self-control.

Philadelphia

Hermes Lodge has issued a special Sesqui-Centennial number of its monthly *Bulletin* which contains many interesting items about the theosophical activities in Philadelphia. During October some of the special Sunday lecturers were Mr. Carbo, Mr. Earl Hiller, Mrs. Betty Hampton, and Mr. Jack Burton. The course of six lectures given by Mr. Rogers ended October 28. Elsewhere in this issue is shown a picture of the Lodge exhibit in the religious section of the Sesqui-Centennial Exposition.



THEOSOPHICAL EXHIBIT OF HERMES LODGE, PHILADELPHIA, AT THE SESQUI-CENTENNIAL EXPOSITION

Cincinnati

The Lodge sent out a neat four-page folder during October, on the front page of which was given its address and an announcement of Dr. Besant's lecture in the city on October 16. An outline of the Lodge activities was given on the inside pages where we note that the purchasing agent and librarian was authorized to purchase *at least one new volume every month* for the library. On the back page there was the interesting and comprehensive outline of the years' progress. The Lodge has only one closed meeting a month which is a business meeting, the others being open to the public.

Detroit

Brotherhood Lodge of Detroit, Michigan, has changed its name to Detroit Lodge.

Hollywood

Besant Lodge has sent out an interesting account of the first seven Sunday night lectures given under its auspices. Those at which Mr. Fritz Kunz spoke had excellent audiences ranging from 475 to 875 per night. On October 3, Manly P. Hall was the lecturer with an audience of 1400. The collections for the seven nights were \$642.35 and the expenses 926.16, leaving a deficit of \$283.81, which was taken care of by private subscription. The book sales averaged \$33.00 per night. Besant Lodge is to be congratulated upon this commendable enterprise.

Kansas City

Kansas City Lodge members are setting a standard for themselves this winter. The Lodge rooms are open every afternoon, except Sunday and open every night except Thursday and Saturday.

There is an elementary class open to the public on Monday night, the Young Theosophists meet on Tuesday night, to which any young person who is interested may come. Wednesday night is the regular Lodge meeting, Friday night a lecture to the public is given. The Star in the East conducts the Sunday night meetings, reserving two nights a month for their own speakers, on the other nights there will be outside speakers on subjects of general interest related to Star work.

There is a class in Astrology every Saturday afternoon, followed by a cup of tea. These little social teas have proven quite popular.

News Items

Mr. G. R. Heywood of Johannesburg, South Africa has been elected General Secretary for the Theosophical Society in South Africa for the coming year.

In the August number of *The Australian Theosophist* we read with pleasure of the great improvement in the health of Bishop Leadbeater as a result of his trip to the Jubilee Convention.

Mr. and Mrs. C. Jinarajadasa have been making a tour of Burma where Mr. Jinarajadasa gave a number of public lectures. They arrived in Rangoon September 3, and left October 8 for Adyar.

From *Theosophy in India* we learn of the passing of Babu Govinda Das, of Benares, a well-known worker of the Theosophical Society. He was "an eminent Sanskrit scholar acquainted with both Eastern and Western thought, a keen and brilliant critic of the political, social and religious conditions of his age and country." He "accepted the lead of Mrs. Besant and helped in the foundation of the Central Hindu College. For many years he, in association with his distinguished brother, Babu Bhagavan Das, did most valuable work for Theosophy and Hinduism."

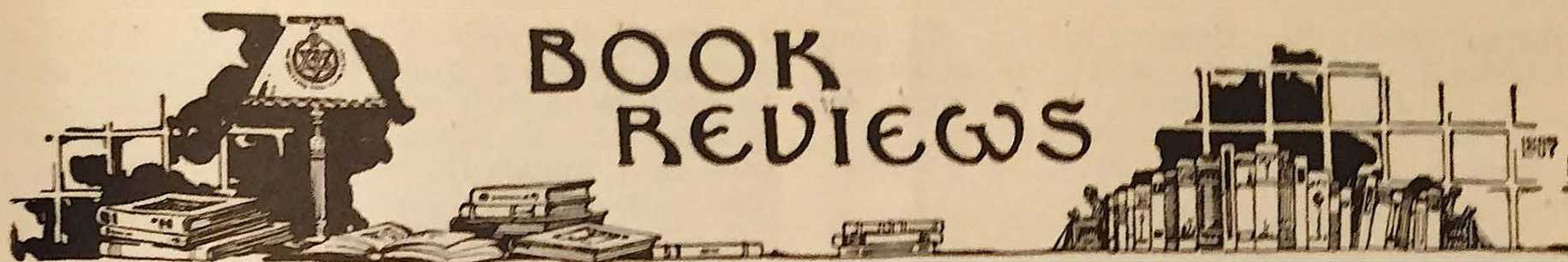
A letter from a California member states that at Dr. Besant's lecture in the Philharmonic Auditorium in Los Angeles, the place was packed with about three thousand people who listened breathlessly to every word of her lecture. That same afternoon they had heard Dr. Besant and Mr. Krishnamurti in a meeting for members of the T. S. only at which about 1500 were present. After the meeting for members a reception was held at the Headquarters of the Los Angeles Lodge and guests from many Lodges in southern California were present.

During Dr. Besant's visit in Detroit, Michigan, a banquet was arranged by the Hindustan American Service Association in honor of Dr. Besant and Mr. Krishnamurti.

Miss Gail Wilson, Secretary of the Central Division of the Order of the Star in the East, announces that her office has been moved to Room 501, 11 South La Salle Street, Chicago.

Dr. Besant spent her 79th birthday at Ojai. She gave a party to the Theosophists in Ventura County at the Krotona Library between the hours of 4:30 and 6:30 in the afternoon. She addressed her guests on the stone terrace just outside the library, then after shaking hands with all of them she invited them inside where there was a huge birthday cake with the following inscription "A. B. 79". Dr. Besant put out the candles and then cut two pieces to be sent to Bishop Leadbeater and Bishop Arundale. The following day a reception was given to the non-Theosophists of Ojai. About one hundred and fifty responded, among them the leading educational and society people of the Valley. Both Dr. Besant and Mr. Krishnamurti addressed the guests.

The International Theosophical Order of Service has sent out a letter requesting cooperation on Armistice Day. At exactly eleven o'clock in many countries a two minute silence is held on that day in memory of those who gave their lives in the Great War. Each one is asked to give out a definite strong thought for peace for at least the first minute of the two on November 11th. Twenty-two countries have been organized. Mr. Max Wardall the head of the I.T.O.S. states that this Order has been asked to report to the International League for the Federation of Nations and requests all interested parties to send to him at the Order's American Headquarters, Eddington, Penna., a letter stating approximately how many people they have succeeded in getting to take part in this observance.



Madame Blavatsky. By G. Baseden Butt. Published by Rider and Co., London. Price, Cloth, \$3.50, through The Theosophical Press.

For some years there has been the need of a complete life of Mme. Blavatsky. We have been obliged to gain what we know by gathering gleanings from many volumes and articles, Mr. Butt has done this for us. He has compiled this book, I might say, almost reverently, although far from sentimentally, from many old theosophical books and pamphlets, some now out of print. Most of his information however, has been obtained from Colonel Olcott's *Old Diary Leaves*, A. P. Sinnett's *Incidents in the Life of Mme. Blavatsky*, and *Reminiscences of H. P. Blavatsky* and *The Secret Doctrine* by the Countess Wachtmeister. Besides being a complete biography, this book is an excellent defence of H. P. B. and her teachings. Yet Mr. Butt is fair, giving all arguments equally, answering all questions, satisfying all inquirers. The very interesting history of Mme. Blavatsky's experiences is further enhanced by the vivid way in which the book is written.

The first part of the book deals with her biography. Her exotic childhood, her sensational marriage, and wanderings, leading into her great work of giving the Ancient Wisdom to the world, and finally her rather pitiful old age. Were this book fiction, the extraordinary incidents in her life would tax the imagination of H. Rider Haggard. Next, Mr. Butt analyzes the many accusations that Mme. Blavatsky had to cope with. The Coulomb case he treats at length. His defence of H. P. B. is sound, reasonable, and convincing. Many times evidence was against her, and many of her phenomena were inexplicable to the minds of the people of her day unless under the brand of charlatan. However, Mr. Butt says, "To write her down as an impostor is the easiest course; it is the assumption which appeals most to the *intellectually indolent*." Following the defence is a review of her remarkable writings. He speaks with utmost respect and awe of those great books given to the world through her and which will be fully appreciated only as time goes on. Lastly, he unveils her character, the lovable side.

Theosophists will welcome this book to their libraries. The Society is further endeared to us through a greater comprehension of our great pioneer who gave every ounce of her strength to its furtherance. Aside from all these points, with this book you will be assured of an extremely interesting evening.

Jeanne Dumas

Self-Preparation. By J. Krishnamurti. Published by the General Secretary of the Order of the Star in the East. Price, Boards, \$1.00 through The Theosophical Press.

To every great movement which arises to present or represent some great set of concepts which seem revolutionary or novel, there inevitably drift a certain number of people whom Roosevelt once dubbed "the lunatic fringe", when he designated them in a specific political crusade.

The T. S. as inevitably gets its fringe. Those of an analytic turn of mind soon sorted it out at the recent national Convention, and congratulated the Society and each other on how small the fringe was, about one hundred and fifty to two hundred of the two thousand and odd hundred present.

To this sentimental fringe of the Theosophical Society in America, the slim volume on *Self-Preparation* will mean just one more book to "moon" over and talk about importantly.

To the other ninety per cent it will be a vivid, vital combination of un-common sense and glorious inspiration; a great little guide-book to those who have inwardly answered "yes" to the question asked in *Towards Discipleship*, "Do we mean business?"

A scant eighty-seven pages in length, the chapter headings hint at the directness and practicality of the message. "A New Year's Message", "The Path", "Care of The Physical Body", "Meditation", "Ceremonial", "Our Place in The Plan", and "Unity".

The chapter on Ceremonial cries out to be read aloud in every Lodge meeting in our land, read and assimilated by those of the ceremonial ray and those of a dominant strain widely divergent from theirs.

Through the little book there comes to us the subtle fragrance of the greater happiness of the author, yet also his wistfulness of desire to share with others what has come to him; his fear of books, of a multiplicity of books, while still having to send his message out in an additional one; his fear of organizations, while being forced to entrust his great work to an additional one. All these are here, together with his constant deprecation of such human frailties as prejudices and a "sad lack of humor".

The yearning note sounds through the happiness, in "Self-Preparation." One instantly lifts his heart and mentality in a strong out-thrust of desire to help, to help quietly, and to help with the sense of humor for which he continually pleads.

Olga Rudholm.

Letters From the Masters of the Wisdom, (Second Series), transcribed and annotated by C. Jinarajadasa, with a foreword by Dr. Annie Besant. Published by The Theosophical Press, Chicago. Price, Cloth, \$2.00.

A piece of work to which Mr. Jinarajadasa gives his attention we know is always done most carefully and beautifully, and this book of letters from the Elder Brothers, Who were the True Founders of the Theosophical Society, is indeed a very precious gift to us.

The book is divided into five parts: The French Letter of 1870, the first letter from a Master of the Wisdom ever received. (This letter was included in the First Series but a facsimile of it for the first time is given here). There are Letters received in America 1875-76; Letters to H. S. Olcott 1879-1884; Letters to Indian Chelas; Letters to German Theosophists; Miscellaneous Letters, — and to each of these divisions, Mr. Jinarajadasa has contributed a most beautiful and informative foreword, sounding the keynote, as it were, and establishing an atmosphere for the special set of letters to follow.

And this *atmosphere* is a very definite thing! One does not outline or analyze or review a gift such as this, the printed page is the flimsiest sort of a barrier, and through this *atmosphere*, one simply feels himself a part of the tremendous effort put forth in founding our Society, — one contacts the great heart of our H. P. B. some way, as never before, — one seems to realize more than ever the great love of the Elder Brothers. In short, as Dr. Besant suggests in her foreword, "this book serves to deepen the sense of the *reality* of our Teachers." Through this marvelous life and love and devotion that is contacted here, one has a curious sense of being no longer simply an onlooker viewing the results of that effort made in 1875; he is just part of it, no longer a stranger and a foreigner.

Some of the letters consist of only a few sentences and still when the book is finished there is no sense of a gap, some way. This can be better understood perhaps by quoting from one of the letters: "It is not enough to carry the true poetic instincts within the recesses of one's soul; these have to be so faithfully mirrored in verse or prose as to carry the intelligent reader away, wherever the poet's fancy may wing its flight." And these letters *do* carry us away.

Viewing the T. S. as a working organization, we can have no idea of the effort that was made in starting the Society. Only two out of the *seventeen* founders remained faithful — H. P. B. and H. S. O. The Elder Brothers are made tremendously real through the life that is contacted behind these letters — not far off gods, but real living people, experimenting and working with the material They had. Many things must have been well calculated to make "even an adept scratch his head," as is humorously stated in one of the Letters.

You must read the book for yourself. There is a marvelous expansion and upliftment through reading it. Might it also be suggested that there is new material in it for Founders Day, which is

celebrated the 17th of November? When you read the Letters you will have the greatest desire to share them with others. We are told in one of them that "the Ideal of the Spiritual can penetrate only through the imagination." To be spiritual means to be conscious of Unity. May it not well be that when we gather on Founders Day this year to pay tribute to those two great souls who alone remained faithful out of the seventeen, we can come closer to that Unity through our better understanding and closer contact with those Elder Brothers?

The letters close with a most wonderful admonition — "You are Free-workers in the Domain of Truth, and as such, must leave no obstructions on the paths leading to it. . . . Your degree of success or failure are the landmarks we shall have to follow."

M. K.

Towards Discipleship, by J. Krishnamurti. Published by The Theosophical Press, Chicago. Price, Cloth, \$1.25.

Given an ideally beautiful spot in Italy, a lake and snowclad mountains in the distance, a romantic old castle as headquarters, the green hillside of an apple orchard, a few friends (most of them young in body), all eager to draw nearer to the heart of things and to fit themselves for Discipleship, and — Krishnaji. What would one not give for the privilege of being there, for the opportunity of getting a better realization of those Masters and what the Path is that leads to Them?

But such was the beauty and fragrance of the life that was lived there during those few weeks, that it can be marvelously contacted through the printed pages of *Towards Discipleship*, if one can have the right attitude of mind and heart to come into the stream of devotion and aspiration that swept that green hillside clean of all cobwebs of self — all that tended to keep each "from being a lamp unto himself and others."

Towards Discipleship was never planned to appear as a book, — in that lies its great charm. It is a series of personal talks taken down in long-hand by one of the party. And it is the most un-self-conscious piece of writing that we have in all our theosophical literature. The beauty of it defies analysis and criticism. It is something that cannot be conveyed to others through the barrier of words. *Do read the book*, and it will renew your faith, not only in those young people but in yourself, if with all simplicity and humility you make yourself one with that group of eager aspirants on the green hillside of an apple orchard near Pergine Castle in the beautiful region of Trentino in Italy.

M. K.

But in Our Lives, by Sir Francis Younghusband. Published by D. Appleton and Company, New York. Price, \$2.00, through The Theosophical Press.

The idealism of this book demands that high standards and noble aspirations shall not be evanescent experiences, but shall become a part of

everyday living, and find expression "in our lives". The hero, Evan Lee, determines to uphold this standard in the performance of his duties as an officer in the English army in India. There is character development, growth of new ideals, greater tolerance and understanding, as the young Lieutenant becomes the responsible officer and assumes the obligations of authority.

The book can scarcely be considered of compelling interest, however, since the narration even of vivid events is submerged in passages of introspection and psychological analyses. The glimpses of army life are interesting, and there are some unusual chapters on the wild life of the tropical forests, but these do not compensate adequately. India holds greater possibilities as a setting, her philosophy more satisfying solutions, than are realized by the author.

E. S.

Esoteric Philosophy of Love and Marriage, by Dion Fortune. Published by William Rider & Son, Ltd., London. Price, Cloth, \$1.25, through The Theosophical Press.

"The metaphysics we speculate about and the metaphysics we live are two entirely separate propositions," is a statement of Strang's which applies forcefully when one turns attention to such a book as *Esoteric Philosophy of Love and Marriage*.

"You may have read books by the hundred, and be able to intellectualize about their contents most brilliantly. All of this means nothing, counts for nothing. It is only that part of what you read which you have been capable of absorb-

ing into your daily living, that part which you have made a foundational factor of yourself, in action as well as word, which counts at all!"

The book by Fortune states, first, that it is "addressed primarily to those who have no occult knowledge of the subject, but are seeking with open minds for information that may help them to solve the problems of life."

Yet it does more than present the sex subject in an inspiring as well as scientific way. It gives a foundation in a few chapters, which it calls "a brief outline of the esoteric doctrines in general, in order that the more detailed account of their teachings concerning sex may be comprehensible."

If there is a clearer, more attractive statement of occult chemistry and physics in any text we have, in the same short space of pages, the writer would like to be told where such statement may be found. The book is a small one, the chapters short and direct, the ground covered really astonishing. It is a book which can be read through in two hours and studied over for a lifetime, omitting only the chapter which applies to English social conditions and not to our own.

The chapters on "The Esoteric Concept of Male and Female", and on "The Interaction between Positive and Negative upon the Non-Physical Planes" will be fascinating to anyone who has watched the problems of stress and strain between personalities who are congenial enough on the physical plane, but whose misunderstanding on the astral and mental planes bring them to the divorce court, or worse.

Twentieth century Theosophists, whatever number of years they have lived, will welcome such a book as this one, for a very usable text on the

STUDY TIME IS HERE

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Complete set of lesson pamphlets and tuition \$10 per course. Easy terms of payment. Write for full particulars to

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826 OAKDALE AVENUE .: CHICAGO

subject it presents. The early, mid, and late Victorian remnants among us will most probably never look inside it, and if they do, they may keep silent.

As for the audience to which Dion Fortune has dedicated it, every Theosophist of culture has friends and acquaintances capable of understanding it; and it would be a real service to such friends and acquaintances if each of us owned a copy of the book to lend to those who would benefit by it.

Its chiefest charm, to the writer, lies in the fact that its occult contentions seem most easily demonstrable from the outer side of life. All occult principles are not so easily provable.

Olga Rudholm.

Our minds, our emotions and our artistic natures are so warped that we cannot appreciate simplicity. We cannot see that simplicity carries with it the genius of greatness. We demand complications before we understand the truth.

— J. Krishnamurti.

The Besant portrait reproductions may be had from the Theosophical Press for \$10.00 each.

Wheaton Lots For Sale

Equity in one or two adjoining lots on Hawthorne Blvd. not far from the new T. S. property. Will sell for cash or time. Terms reasonable. If interested inquire of

E. W. BISELL

824 Oakdale Avenue,

Chicago, Ill.

FOR SALE

Owner leaving city must sell his beautiful home adjacent to the American Theosophical Society's Headquarters in Wheaton.

The House is a large 2 story stucco of 7 rooms and reception room-east front. 1st floor consists of living room 24x13 feet, with real old-fashioned fireplace. Dining room 15x13 feet. Kitchen 9x17 feet. Large pantry and butlers pantry.

2nd floor has 4 large bedrooms each with closets and cross ventilation. Large bathroom with tiled floor, linen and hall closets. Screened in porch 35x9 feet. Hot water heat, electricity, gas, wonderful water from well 175 feet deep.

Grounds consisting of 3 acres beautifully landscaped on S. W. Corner fronting 292 feet on Main St, and 367 feet on Geneva Road, both section line highways. Abundance of shade and fruit trees and shrubs of many varieties with about 1½ acres of lawn—large horse-shoe driveway. Highest point in Wheaton.

Best transportation on Chicago and Northwestern, and Aurora and Elgin Electric. Diagram and snap shots sent to bona-fide purchasers. Price \$24,000, \$15,000 cash. Address Harvey C. Meyers, Box 427, Wheaton, Ill. Phone Wheaton 1142.

STOP! LOOK! READ!

We want to raise \$2000 for the Building Fund, and we can do it if you will ALL help. We have five *excellent* views of Dr. Besant laying the cornerstone. We want you to have them for you could not see it. Send your name, address, and a dollar bill, to 826 Oakdale Ave., and in return you will receive the finest postcard size photos that can be made. Here is an opportunity for everyone.

THIS IS THE LAST CALL

DO IT NOW



CHRISTMAS



ALL BOOKS ARE BOUND IN CLOTH UNLESS OTHERWISE INDICATED

For \$1.25

Christmas Cards, 25 with Envelopes
 The Path of Discipleship
 In the Outer Court
 Mysticism
 World Problems of Today
 Our Glorious Future
 When the Sun Moves Northward
 Fairies at Work and at Play
 Letters from the Masters of the Wisdom,
 First Series
 Gods in the Making and Other Lectures
 Dreams and Premonitions
 The Purpose of Life and other Lectures
 The Return of the World Teacher
 Reincarnation and Other Lectures
 Character Building
 Memory Training
 How We Remember Our Past Lives
 Shall India Live or Die
 Towards Discipleship
 Gods in Exile
 The Self and Its Problems
 Thoughts on At the Feet of the Master
 Avatars
 Britain's Place in the Great Plan
 Civilizations Deadlocks and the Keys
 An Introduction to Yoga
 Three Paths to Union with God
 Bibby's Annual for 1922
 Nightmare Tales
 Through the Gates of Gold
 Light on the Path, miniature leather
 Flowers and Gardens, leather
 Ocean of Theosophy
 At the Feet of the Master, miniature leather
 Esoteric Basis of Christianity
 The Perfume of Egypt
 The Monad
 Religious Mysticism of the Upanishads
 The Coming World-Teacher, Pavri
 Amen, The Key to the Universe
 The Book of Genesis Unveiled

For \$1.00

How a World Teacher Comes
 Thought Power, Its Control and Culture
 The Secret of Happiness
 Ways to Perfect Health
 Methods of Psychic Development
 The Theosophical Society and the Occult
 Hierarchy
 Theosophy and the T. S.
 Theosophy and Modern Thought
 Man's Life in Three Worlds
 Theosophy and the New Psychology
 The Bhagavad Gita, trans. by Annie Besant, cloth
 Invisible Helpers
 Tao, A Rendering into English Verse of the
 Tao Teh Ching
 A Textbook of Theosophy
 Heredity and Reincarnation
 The Bedrock of Education
 Chats with Colorkin
 An Occult View of Health and Disease
 The Mystery Teaching of the Bible
 Self Preparation, by J. Krishnamurti,
 boards

For \$0.75 and Less

Light on the Path	\$0.75
The Path to the Masters .....	.75
The Dhammapada .....	.75
In His Name .....	.75
Popular Lectures on Theosophy ....	.75
Hints to Young Students of Occultism	.75
Golden Verses of Pythagoras .....	.75
The Life of Pythagoras .....	.75
A Guide to Theosophy .....	.75
Episodes from an Unwritten History	.75
At the Feet of the Master60
Doctrine of the Heart60
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