

The MESSENGER

OFFICIAL ORGAN OF THE AMERICAN
THEOSOPHICAL SOCIETY

Mrs. Carroll Curtis
232 E. 16th St.
Oakland, Calif.

VOL. XIV

FEBRUARY, 1927

No. 9

Adyar Day

BY DR. ANNIE BESANT, P. T. S.

HEADQUARTERS owes to Madame de Manziarly a great debt of gratitude for her suggestion that the 17th of February should be kept every year as "Adyar Day," and that on that day a collection should be made by every Lodge for the helping of Headquarters. The day was well chosen, for on that day a babe was born who became our beloved and wise leader, Charles W. Leadbeater. On that day the President-Founder of the Theosophical Society left his body, after thirty-two years of loyal service to his Master and to the Society. On that day Giordano Bruno, a follower of Pythagoras and a forerunner of Theosophy, left this earth in a chariot of fire.

The Theosophists of the United States of America took up the suggestion with much love and energy, and each year they have sent to Adyar a larger gift—a gift which has much helped us in our work. Year by year the Adyar Library receives a share of the generous donation. The schools are helped, and other branches of our activities are watered by the fertilizing stream.

As President of the Theosophical Society, I thank the Theosophists of the Great Republic for their generous help, and hope that our hard-working community at Adyar may prove increasingly worthy of the trust shown by their American comrades.

Colonel Olcott

By GAIL WILSON

FINDING the Ancient Wisdom is a great adventure, the greatest perhaps of any one incarnation. With the most of us however we soon meet with happy companionship and the feeling of aloneness is gone. It was more like moving into a new home in a well established neighborhood of friendly folk than like pioneering in a virgin country.

February seventeenth in our intimate T. S. circles brings the beloved Colonel to our thoughts for on that day in 1907 he left us for awhile. True, memory also calls back to us Giordano Bruno, crucified with fire for truth on that same day in 1600; and our Bishop Leadbeater, who came into this incarnation on February seventeenth, 1847. They share in making it a red-letter day on love's calendar. But to Colonel Henry Steel Olcott is given a special share of appreciation as one of the two great pioneers who "settled" a new country—a land of the spirit — wherein you and I have found our home.

The Colonel, our President-Founder, served us well. We know many stories of those early struggling days in New York when he, Madame Blavatsky and the chandelier constituted a T. S. meeting, the only one in the world. And now there are a thousand easy approaches to the Divine Wisdom—Lodges, lectures, literature.

But his services outside the T. S. are not so often retold, and one of them I want to give here. By every inclination a Buddhist, the Colonel found great happiness in the Orient among the followers of Gautama and consecrated himself to work for that faith, quite as an individual of course for, as President of the Theosophical Society, whose motto, is "there is no religion higher than truth" he could not officially undertake work for one.

One of these great services was for the Buddhists in Ceylon, for he obtained for them a better recognition by their government. Before 1884, Christian festivals like Christmas and Easter were government holidays, but not the chief Buddhist

festival, the Wesak Full Moon. On that sacred day missionary schools were kept open and Buddhist boys who stayed away were not infrequently disciplined. In 1883, Buddhists had been wantonly attacked by Christians and rioting and bloodshed had followed. The Buddhists asked Colonel Olcott to help and he presented their case to the Colonial Secretary in London and gained redress. Full Moon Day of Wesak was made a government holiday in Ceylon and soon afterwards, a similar recognition was given to the principal Hindu festival.

Another act of the Colonel's was the creation by him of a Buddhist flag, based upon the tradition of the six colors in the aura of the Buddha. This flag helped appreciably in the revival of Buddhism.

In 1888, Colonel Olcott, accompanied by H. Dharmapala of Ceylon, carrying the blessings of the chief priests of Ceylon, left on a unique Buddhist mission to Japan, having been specially invited by the Japanese Buddhists. His trip was remarkably successful and he received welcome from all the sects of Buddhism in Japan. After his return, he set on foot the idea of bringing together more closely the two main divisions of Buddhism, the Southern and the



THE OLCOTT MEMORIAL IN THE COCOANUT GROVE AT INTERNATIONAL HEADQUARTERS, ADYAR, MADRAS, INDIA

Northern churches. After much consultation, he drew up a statement of the principles of Buddhism, which were acceptable to such divergent forms as exist in Ceylon and Japan. This statement was then formally signed by the heads of the leading sects in the different countries and is now incorporated in his Buddhist Catechism.

Mr. Jinarajadasa tells us these incidents, and many more, in his *The Golden Book of the Theosophical Society*. And from them, as well as from such documents as *Old Diary Leaves*, those of us who never knew the generous-hearted President-Founder in person learn to love him, and to recognize the importance of his place in the scheme of things.

Correction

In Dr. Besant's New Year Message in the January issue the first sentence should have read "Let me send you all a *word* of love and blessing," instead of *world*.

... The wise man therefore is alone a priest, is alone a friend of Divinity and only knows how to pray.

Esteem those to be eminently your friends, who assist your soul rather than your body.

—Sentences of Demophilus—

The Sage of Sydney

By A. P. WARRINGTON

It is early morning, just a little past seven. The sun has risen in a cloudless sky, and one feels oneself in a climate much like the matchless climate of Southern California. Little groups of people come hurrying down a slope to a large residence, curiously planned and magnificently situated on a slope a few hundred feet above one of the most beautiful harbors in the world. The hurrying footsteps are heard at the gateway and thence down the tile walk and entering at the commodious ground floor where some of the space has been made into a charming little chapel. The chapel is well filled. There is an atmosphere of intense stillness and expectancy. At precisely the usual minute a procession enters, and you see a group of fine looking young men leading the way—incense bearers and acolytes, followed by priests all beautifully vested. Finally a powerfully built man, with shoulders erect and head high and the face of an ancient prophet or a Greek philosopher, brings up the rear, and as he passes down the aisle he bestows his blessing upon the assembled worshippers. The place is the Manor, in Mosman, Sydney, Australia, and the man is the Right Reverend Charles W. Leadbeater, Presiding Bishop of the Liberal Catholic Church.

Thus begins the day at one of the busiest and at the same time most sacred centers in the world today. The presiding genius of this center is the subject of this brief sketch. From the time he enters his little chapel to celebrate the Eucharist in early morning until the lights are out at night the busy inhabitants of the Manor—his many pupils and co-workers—move about performing

their services, doing their bit in various ways with but one thought animating them, and that thought is to do the will of the master of the house and to do it as perfectly as possible. Not only is the Manor a place where the most subtle, spiritual training is given in the world, but it is

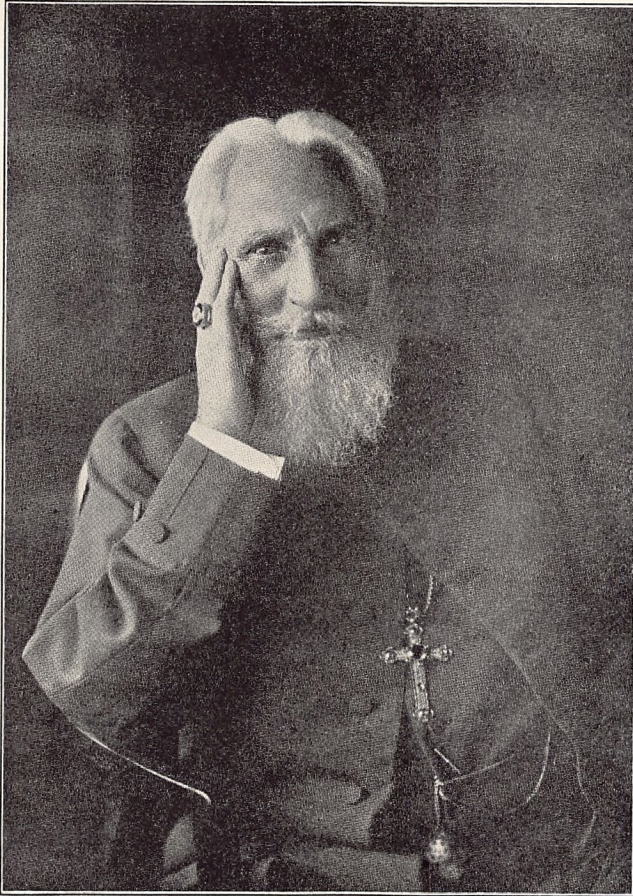
a beehive of quiet though effective activity from morning till night.

From this center go out pupils to many parts of the world taking prominent places in the great theosophical work; also day by day they go forth in their daily duties, some from necessity to their private vocations, others to take part in the theosophical activities, Star activities, Co-Masonic activities; for here center these activities for the whole of Australia and, as to the Church, for the whole of the world. Behind all these busy doings, these activities of such wide influence, there is one wise and dominant mind, one tender and loving heart, one deep and penetrating understanding. There is not one of the workers in this throbbing center who is not rejoiced to have a hand in the work, who does not regard his presence

there as the greatest privilege of his life. The personal force that impels them all is not a driving force; it is a force that compels through the love it gives and the service it renders to all that come near.

If you were to enter the private apartment of this remarkable man, you would feel an atmosphere which at the moment of your entrance you would recognize as a benediction. You would see that an intensity of activity was proceeding there

(Continued on page 196)



BISHOP CHARLES WEBSTER LEADBEATER



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

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

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

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

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

Communities

A DOCUMENT of very great interest was read by Dr. Besant in January to a group of Theosophists, and with the announcement that it would be made public. It was the report of some expressions of opinion by one of the Supermen to the General Secretary of the Theosophical Society in Australia, and his memory of what was said had the verification of Bishop Leadbeater. The gist of the matter was that Theosophists should begin to get the experiences of community life. There was, however, no suggestion of the common ownership of property that has been the popular magnet in community projects and has perhaps also been the commonest cause of their failure. The vital point involved was association in a theosophical center that should be a model in progressive thought and life. It was clearly suggested that Theosophists must do more than preach brotherhood—that a spirit of solidarity should be developed in the community and all of the Lodges throughout the country should evolve a spirit of unity that had its center in the National Headquarters, each Lodge thinking of itself as a component part of the national Society. In a word,

unity and solidarity was the spirit of the document.

A number of our Lodges have already taken at least a step in this direction in purchasing local Headquarters buildings in which theosophical families have taken up their residence. That is a beginning and since it is in line with the evolutionary trend it will no doubt gradually develop soundly, even though slowly, into a thing of importance.

It is interesting to recall that at the Vienna Congress Mr. Krishnamurti was very strongly insistent upon the value of theosophical communities while some of the older leaders were quite conservative in their views. Some of us in this country have been ultra conservative—indeed, nothing less than mildly hostile to the community idea. This arose, naturally enough, from the apparent inevitable failure of all the colonies from the days of the experiments of Emerson and Robert Dale Owen down to the present time. Community life, on large scale and small scale, has failed and we have come to say that the world is not ready for it; but the world has been very swiftly changing and "there is no failure but the failure to try." Theosophists are pioneers and when a new era is dawning the day of the pioneer is at hand.

Adyar Day

AGAIN we have the privilege of making a gift to Adyar. On February 17 voluntary offerings will be taken in our local Lodges and the money thus secured will be presented to Dr. Besant before she leaves the United States in March for Adyar, via Australia. The Society in America has acquitted itself most creditably in financially assisting the International Headquarters. In 1925 we contributed five thousand dollars. In 1926 the gift grew to seven thousand dollars. This year the Adyar Committee, of which Dr. Stone is chairman, has set the goal at ten thousand dollars; and with the past record as a guide, and the well-known generosity of Americans as a factor, there is small probability of disappointment.

Neutral but Tolerant

AN earnest member (and president) of a Pacific Coast Lodge writes to THE MESSENGER warning against a too favorable attitude in its columns towards such organizations as the Star in the East, the Liberal Catholic Church, etc.—favorable in the sense of devoting too much space to them. He very reasonably points out that they are no more “allied movements” than other organizations working for human evolution, for an example of which we might think of the Unitarian Church or the Humane Society. The reasoning is, of course, perfectly sound. All organizations working only with evolution and against it, are our allies. That unfortunately does not include all churches because some of them do not even admit the fact of evolution but on the contrary join forces with those who would enact laws to keep children in ignorance about it.

The impression of our correspondent that there is too favorable an attitude of THE MESSENGER towards the particular church known as Liberal Catholic (which C. W. L. wished to name The Church Universal) in that occasional news items appear about prominent church members, arises from the fact that probably nine-tenths of its membership consists of Theosophists, and as many of them are prominent in the theosophical work they are naturally mentioned from time to time. It is, however, their theosophical activities, not church work, that is mentioned. It would not only be absurd to ignore their theosophical work because they happen to be members of the Liberal Catholic Church but it would be wholly untheosophical and fanatical. With that I am sure our correspondent agrees, but he holds that they should not be mentioned as priests, bishops, etc., but only by the title of Mr. On that point he has so great a man as Thomas Jefferson with him, but if my memory is accurate Jefferson wanted no titles at all, not even Mr. Since Jefferson's view did not meet with general acceptance and it is the present common practice to use such titles as general, judge, governor, professor, bishop, etc., it would be a distinct discourtesy and an unreasonable discrimination to say Mr. Pershing instead of General Pershing, or

Mr. Foche instead of Marshal Foche, or Mr. Arundale instead of Dr. Arundale, or Mr. Leadbeater instead of Bishop Leadbeater.

As to the point that the Theosophical Society should be kept absolutely separate and apart from the Liberal Catholic Church or any other church or organization, it is certainly well taken and that has been the constant policy of the American Theosophical Society. An organization that so jealously guards its neutrality that it will not even indorse such a humane proposition as the abolition of the death penalty certainly cannot consistently establish any shadow of relationship with any church, however progressive. We can be, and naturally are, sympathetic when we see a church preaching reincarnation as a law of life, as the Liberal Catholic Church does, or universal love and salvation, as the Universalist Church does, but no alliance is possible and anything that gives the public a contrary opinion is most unfortunate. The three objects of the Theosophical Society are supposed to cover completely its scope of work and they relate exclusively to universal brotherhood, to the study of comparative religion, science and philosophy, and to the investigation of natural laws and latent human powers. All who come into the society enter on that platform and probably not one-fifth of them afterward join the Star, the Round Table, Co-Masonry or any church. But even if a majority should do so there would still remain the same reasons for carefully guarding the neutrality and maintaining the integrity of the Theosophical Society. In doing that, however, we should do it with the breadth and tolerance that is characteristic of Theosophy.

Remarkable Contradiction

IN the November number of THE MESSENGER there appeared a reprint of an article by Mr. James M. Pryse in the *Canadian Theosophist* in which he completely exonerated Dr. Besant and Mr. Mead from the oft-repeated charge that they had, in editing it, altered the text of the third volume of *The Secret Doctrine*. An editorial on the article also appeared. The accusation, although denied, had been so insistently repeated during a long period of years, that

it had become irritating, and when Mr. Pryse, who was in a position to know the facts, made his sweeping and conclusive statements, it is perhaps not strange that some strong language was used in editorial comment. The feeling was that this was merely one of many harsh criticisms of Dr. Besant which had no other source than the fertile imagination of enemies.

Now, however, comes a letter from the Editor of *The Critic*, from which it would appear that Mr. Pryse himself started the defamatory statements! The letter is as follows:

Dear Editor:—

In *The Messenger* for November, page 125, you reprint a letter of Mr. James Morgan Pryse, recently published in *The Canadian Theosophist*, and referring to certain charges concerning the revision of *The Secret Doctrine*.

We are all pleased, no doubt, to learn Mr. Pryse's present views, as based upon his thirty-five year old memory. As, however, in your editorial note in the same issue, page 121, you state that "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," I think you will be willing to do these same "pestiferous slanderers" the justice of publishing the enclosed article of Mr. Pryse, which appeared in *Theosophy* (the continuation of Mr. Judge's *Path*), September, 1897, page 314. Whether Mr. Pryse's memory—like wine—has improved by age is not for me to say, but the document at least shows that the gentlemen to whom you apply this rather strong epithet are, at least, in excellent company, namely that of Mr. Pryse himself.

I certify that the copy of Mr. Pryse's article is in every respect a correct one.

Cordially yours,
H. N. Stokes,

Editor, *The O. E. Library Critic*.

The copy of the article, which the Editor of *The Critic* certifies as correct, is as virulent an attack on Dr. Besant and Mr. Mead as could well be written. It is not necessary to reprint the long article in order to establish that fact. Such expressions as the following are enough:

If it had been printed as H. P. B. wrote it then Theosophists generally would have prized it but Mrs. Besant and others having edited it they will regard it with a just suspicion.

It is deeply to be regretted that H. P. B. left no directions concerning her posthumous works, and that, dying intestate, her heirs should have permitted valuable MSS. to fall into the hands of individuals who have not scrupled to mutilate her literary work, etc.

The deadly results of Mr. Mead and Mrs. Besant's editing, etc.

Apparently Mr. Pryse in his youthful days enjoyed a pen attack and was not averse to magnifying straws into mountainous proportions and then amusing himself with the straw man's annihilation. He is none the less to be congratulated upon his recovery from such literary hysteria and upon his statement of the truth of the matter. As for those who used his earlier effusions as a basis of criticism, they must, of course, be held blameless for they had good reason to take the charges seriously. Perhaps the best moral to be drawn from the whole matter is that all of us should be more careful about what we put into print.

Workers Wanted

OUR Wheaton Headquarters will not be merely a comfortable place in which to live but essentially a very excellent place in which to work. It is designed for an activities center—a first class place for getting theosophical work done as efficiently and perfectly as it can be done on the physical plane; and we shall need workers to do it. There will be various kinds of work in handicraft and any young man or woman member who desires to live the theosophical life to the extent of being daily employed in theosophical work, should write to Headquarters now about it. As our activities expand there will be more kinds of things to do, from driving a motor truck and wrapping magazines to office positions of various sorts. If you seriously want theosophical work, inquire now about it. Preference will naturally be given to members who are reasonably free from personal obligations.

Our Election

IN this number of THE MESSENGER you will find the ballot blanks for nominating President and Vice President of the American Theosophical Society. I do not recall any election year when there was such slight indication of interest in the matter, but we must vote. Our watchful Secretary-Treasurer called my attention to it in December and the necessary publication notice was announced in these columns. Then it passed from mind. Today another re-

minder reaches me from Headquarters, two thousand miles away. I do not know what, if any, other names than those of Mr. Holland and myself may have been suggested for the two offices above mentioned; but the thing that is important is *that you shall vote for somebody*. Express your preference, whatever it may be. Even if only one name for each office should appear, vote anyway. Otherwise nobody will be nominated!

Also you will find the nominations of candidacy and the ballot for the three other members of the Board of Directors. On that I have a decided opinion to express. We have many able men and women in the Society in this country but it would be hard to find three who are in every respect so

well qualified as the three who have served in that capacity for three years—Mrs. Campbell, Mr. Hudson and Dr. Boxell. Each of them was a success in personal business before becoming a T. S. Director, and that is a qualification of tremendous importance. Each has been a success as a member of the Board of Directors for the same reason—the possession of sound business sense. It is gratifying that all are willing to continue in the unpaid service in which they are now seasoned veterans and most competent assistants—all of which is also true of Mr. Holland as Vice President.

All votes must reach the Headquarters office by 10 p. m. March 10.

L. W. Rogers

How to Recognize the Teacher

BY ANNIE BESANT, D.L.

MANY on reading the gospel story must have wondered that so few among the Jews recognized the Christ when He lived among them. Even His apostles appeared to be unconscious of His greatness throughout His ministry, Peter being the one who, near the end of it, impulsively led the way, as was his wont, to the declaration that He was the Son of God. And even after that, the same apostle denied Him, after another had betrayed Him, and all of them forsook Him and fled, in His direst need. As for the crowd, among whom He is said to have performed so many miracles of healing, they were not led by these to trust Him or to recognize Him; in fact after acclaiming Him as He rode into Jerusalem, they cried out as vociferously for His death. I am taking the story as written by His followers.

Taking the salient facts of it, we realize that it was natural enough that the people around Him should not have remarked any signs of His true character. They had known Him as a child, a boy, a youth, a man, as Jesus of Nazareth, son of Joseph. Certainly He was not the splendid Messiah for whom they were looking, a conquering King, redeeming Israel from bondage to Rome. He did not do much in the way of teaching apparently, He spoke in parables of which the people did not catch the meaning, and He explained these only to His disciples, when they were in the house. So say the three synoptical Gospels. The Fourth Gospel shows a very different personality, giving long and beautiful discourses. But even including this, how very, very little we have of the words of the Christ.

The lesson of the blindness of the people who surrounded Him is clear. How shall we escape a similar blindness, now that we are placed in a

position similar to that of the Jews? Only by developing the germs of the qualities which are of the same nature that blossomed in Him to superhuman perfection. As we see by the light of the sun because in our eyes is the ether which he throws into ripples by his rays, so must there be in our inner eyes that which can respond to the rays of the Sun shining in Him.

First of these qualities is tenderness to the weak, the undeveloped, the young, the helpless, the sinful, the subhuman. There must be no irritability, no impatience, no hasty word, no roughness, no resentment, no contempt, no condemnation. Calmness, serenity, quiet radiance of good will, a steady happiness that nothing can cloud or shake. There must be an open mind, free from bias, from prejudice, from conventions, from prepossessions, ready to accept truth from whomsoever it may come, judging all things on their merits, well balanced, unshaken by emotions. There must be the recognition of the God in each, the taking of each at his best, the ascription of the good motive in actions we disapprove, the strong protection of the weak, the fearless assertion and defense of a truth we know, firmly gentle under all provocation, and serenely joyful whatever the circumstances surrounding us. There must be a keen insight into truth under all disguises, and a firm will that nought can shake. And there must be an alert, eager practice of service anywhere, of all kinds, small and great as men may measure them.

Such are some at least of the qualities which will enable us to recognize the Lord, the qualities which shine forth from Him in undimmed splendor of eternal light.

form is much more fluidic than ours, and they can change themselves at will into any other form they desire. One does not get the impression that they are settled down, but on the contrary, ever changing.

This power of changing their form is a great delight to these beings, and they love dressing up, as children do. They are rather mischievous, and on occasion like to tease. I had one particular little fairy friend who used to don the most marvelous costumes. We have to keep in mind, however, that fairies have little power of concentration, and thus in the process of dressing up they cannot concentrate on the details of their costume for any length of time. Due to this lack of mind-concentration the most comical effects are sometimes produced. My little friend, for instance used to forget to put the sleeves in his coat, or one of his trouser legs was missing, although his color combinations were truly wonderful. These little creatures are often very proud of their costumes, and when we think clearly about something and live in our imagination they are capable of catching our thoughts, and thereby increasing their "wardrobe" of costumes. Children often see fairies, and when they do they see them dressed up the way they imagine they ought to be. This is the fairies' great charm, this delight in imitation, and their childish glee and intense joy in living.

The work of these special fairies is in helping our plants in their evolution. They look after the plants and direct the energies within in order to make as perfect a specimen of its particular kind as possible. The love and affection they put in their work is very charming to watch. They also help in tinting and shaping flowers and roses, and they do this particular work with immense tenderness and care. Often they take a great pride in their handiwork, and like to have it admired. They work always very harmoniously together, and whenever there is a little disagreement among them it is settled in a friendly way by the angel in charge of them. In most of our gardens we will find fairies looking after our flowers and plants. They do not seem to us to take part in our daily life because we are not aware of them. We must learn to appreciate those beautiful simple things which make up their lives before we can realize and come into touch with these beings, who live in our own world.

The water spirits are to be found in the ocean and in the rivers, which is their natural habitation. There is a difference between the sea and river spirits. In appearance the former have a vague human outline, but since the variety of creatures living in the sea is so great it would be impossible to enumerate them all. Roughly, however, we could classify them in two kinds: those who live on the surface of the ocean, mostly to be found near the coast, and those who live in the deep seas. I always call the former the "sea babies" because they are not so very tall and look like fat little babies, with such happy and jolly faces. They are the most care free and happy creatures I have ever seen, who love to play and enjoy themselves. The characteristic of all sea spirits is their immense vitality, as the sea is a storehouse of energy and power. The

spirits who live in the ocean are on the other hand sometimes very tall and thin, and their form is far less human. They give one the impression of great power and strength; one could easily imagine them on a rough, windy day dancing upon the waves. The colors of these beings are varying shades of blue.

The spirits in the rivers differ from those in the sea in that their form is more human, and they seem, as it were, more civilized—even their colors are more delicate—pale shades of blue.

The work of these fairies is somewhat similar to that of the land fairies. They help the angels who are in charge of the sea in their work. In the sea, we must remember, there is an immense variety of life, more than we ever can conceive and the fairies look after it all, the fishes and the plants, and at the same time they act as conductors of energy. To the angels and fairies the sea looks like an immense network of brilliant colored lines and dots, the lines are the energy being poured out constantly, which the angels have to direct into nature's channels. This work keeps the fairies busy. Besides that they do a large amount of work in big sea storms, when they have to aid the angels in their work, because at such times a great deal of energy is released.

This is a very sketchy description of the fairies, but they are real and do live in our world. If we desire it, life can be made more beautiful; we only have to try to come into touch with these delightful creatures, who are so happy to love us, when we love and understand them. In our gardens, if we love the fairies, the labor of looking after our plants will be done with greater enjoyment and with better results. Once when we have realized the life in all living things, we will become more beautiful in every way. How could it be otherwise — those beings are joy, beauty, simplicity, and when we realize this truly in our own life, we will in our own work show these characteristics.

(To be continued)

Deaths

Dr. C. E. Booth, Superior North Star.
Miss Vera A. Clarke, Port Huron Lodge.
Dr. Benjamin Howard Enloe, National member.
Mrs. Mildred E. Erdman, Oakland Lodge.
Mr. Emil R. Erdman, Oakland Lodge.
Mrs. Edith Holstead, Duluth Lodge.
Dr. Claude F. Ray, Milwaukee Lodge.
Dr. Mary C. Plumb, Oakland Lodge.
Mrs. Maria M. Servas, Glendive Lodge.
Dr. Anna W. Scott, Pasadena Lodge.
Miss Emily Wilder, Pacific Lodge.

Improving

December exchange charges were \$22.65. Receipts for exchange were \$14.01, which makes a deficit of \$8.64 or a total decrease of 21c over that of November, which was \$8.85. The small amount to cover exchange is probably no tax on any individual, yet if always included would save that much more for T. S. work.

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Taking the salient facts of it, we realize that it was natural enough that the people around Him should not have remarked any signs of His true character. They had known Him as a child, a boy, a youth, a man, as Jesus of Nazareth, son of Joseph. Certainly He was not the splendid Messiah for whom they were looking, a conquering King, redeeming Israel from bondage to Rome. He did not do much in the way of teaching apparently, He spoke in parables of which the people did not catch the meaning, and He explained these only to His disciples, when they were in the house. So say the three synoptical Gospels. The Fourth Gospel shows a very different personality, giving long and beautiful discourses. But even including this, how very, very little we have of the words of the Christ.

The lesson of the blindness of the people who surrounded Him is clear. How shall we escape a similar blindness, now that we are placed in a

position similar to that of the Jews? Only by developing the germs of the qualities which are of the same nature that blossomed in Him to superhuman perfection. As we see by the light of the sun because in our eyes is the ether which he throws into ripples by his rays, so must there be in our inner eyes that which can respond to the rays of the Sun shining in Him.

First of these qualities is tenderness to the weak, the undeveloped, the young, the helpless, the sinful, the subhuman. There must be no irritability, no impatience, no hasty word, no roughness, no resentment, no contempt, no condemnation. Calmness, serenity, quiet radiance of good will, a steady happiness that nothing can cloud or shake. There must be an open mind, free from bias, from prejudice, from conventions, from prepossessions, ready to accept truth from whomsoever it may come, judging all things on their merits, well balanced, unshaken by emotions. There must be the recognition of the God in each, the taking of each at his best, the ascription of the good motive in actions we disapprove, the strong protection of the weak, the fearless assertion and defense of a truth we know, firmly gentle under all provocation, and serenely joyful whatever the circumstances surrounding us. There must be a keen insight into truth under all disguises, and a firm will that nought can shake. And there must be an alert, eager practice of service anywhere, of all kinds, small and great as men may measure them.

Such are some at least of the qualities which will enable us to recognize the Lord, the qualities which shine forth from Him in undimmed splendor of eternal light.

The Sage of Sydney

(Continued from page 191)

continually, and yet you would feel an atmosphere of deep peace, a radiant beneficence. From this room issue forth from time to time inspiring magazine articles; books of world import; and kindly directions or indications governing the activities of the various orders which I have mentioned. Soft-footed student-helpers pass in and out, sometimes young men, sometimes young women. So closely are they drawn into the benevolent consciousness of their teacher they seem to judge the need of the moment by intuition as much as by the spoken word. Each has been trained in poise and quietude of manner. There is never any boisterousness, no noisy talking or loud laughing. The whole household of some thirty or more seems to move with a quiet rhythm, producing a wonderful atmosphere. Is there a lack of joyousness? Not a bit. The youthful happiness and spirit of hearty well-being is expressed in quieter and gentler forms.

Anything that I might say as to the importance of Bishop Leadbeater to the world as a self-dedicated servant of humanity would be feeble when compared with the estimate of those who, no doubt, will write learnedly about him in the far off future, when the world is advanced far enough to be able to approach a true estimate of his real greatness. He himself feels no greatness I am sure. He is the most modest of men. Will you believe it, this great sage who has stood in the presence of the Masters, yes, who has stood in the presence of the Holy Ones of the earth, even the Mighty King Himself; this man, who has penetrated the finer planes of nature, and has studied and classified them with the scientific mind of the true super-physicist; who has turned back the pages of life's history for ages and ages beyond the beginnings of our tiny histories and has traced out evolutionary processes of unimaginable spaces in time and matter; who has organized his vast knowledge of superficial life and conditions in a form most simple and understandable by the concrete mind, thus making the incomprehensible comprehensible, in a way; this teacher, who has roamed the very planets of our system, has confessed himself to be painfully, painfully shy; so shy that he really suffers acutely in situations which I am afraid our modern school boy would brazen through without a thought. And this of itself is a sign of greatness. He who thinks himself great is not likely to be great; but the greater the man, the humbler the feeling he has of himself, for only the great can comprehend the vastness of the world in which we dwell.

If I were to comment upon the things that Bishop Leadbeater has done, I would only be repeating to my readers that which, through their devotion to him, they have already learned, for I should just be repeating to you how he appears as he carries on his work, now in his Cathedral, now in the large esoteric group in Adyar Hall, now before a public audience, now in a Co-Masonic Temple, now in some social gathering or in the

many gatherings that take place in the Manor of various sorts; or I should be showing you the epochal works he has produced and commenting on their significance and importance—and all the rest of it—about all of which Theosophists are pretty generally informed, I take it.

But the thing that has impressed me almost more keenly than all else, aside from the magnificence of the service he has rendered to the world, is the great love he bears to his co-Initiate, his co-Arhat, our revered President, Dr. Annie Besant. Many times I have heard him refer to her, and in many connections, and I can never forget the gentleness, the tenderness and the depth of reverence that enter the tones of his voice as he pronounces the words "our revered President." No other voice has ever pronounced those three words just that way. No matter whether he happens to agree with her in her opinions, in the facts as she views them, or not, and for the most part I presume they do agree, yet whatever she may see or think, always it is the same with him; always that true, pure, perfect loyalty for the Chief. A beautiful example is this to all lesser folk of what is due to him who leads; who carries the great burden of responsibility of guiding others in their activities. And not alone is that beautiful loyalty extended to his Chief, it goes out to all his friends and pupils. As a fortunate one of these, I can say that never a greater thing happened to me than when I awoke, arose and sought out these two Great Ones and strove to get understanding.

PHOTOGRAPHIC RECORD OF STAR EVENT

at Krotona, January 11

Excellent Photograph of Dr. Besant
8 x 12 - Price 75 cents, postpaid

Following Photographs - - Size 5 x 8
Price 50 cents, Postpaid

Krishnamurti Addressing Assembly
Dr. Besant Addressing Assemblage
Informal Departure of Leaders

ADDRESS

Olcott Lodge, Theosophical Society
936 South Alvarado Street
Los Angeles, Calif.

What H. P. B. Says of C. W. Leadbeater

To my sincerely appreciated
& beloved Brother & friend
W. C. Leadbeater
H. P. Blavatsky

To my old & well-beloved friend
Charles Leadbeater
from his friend
London
1891.
H. P. Blavatsky.
THE KEY TO THEOSOPHY.

What H. P. B. wrote on the copy of *The Voice of the Silence* which she presented to C. W. L.

What H. P. B. wrote on a copy of *The Key to Theosophy* which she also presented to C. W. L.

A photographic reproduction of a page of *The Theosophist* Vol. VII, August 1886, p. 686. It is the last page of an article by C. W. L. entitled "Anuradhapura and Mihintale," two famous shrines in Cey-

of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological trest, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.

A brave heart.
H. P. B.

lon. In blue pencil H. P. B. puts a cross after his name, and writes, "A brave heart," and initials it. The volume of *The Theosophist* where this occurs is H. P. B.'s copy, now at Adyar.

Fairies

BY DORA VON GELDER

To most people fairies are only a beautiful dream. When they think of them at all it is with a wistful looking back to their childhood years when they did believe in such dreams.

But fairies are real and do live in this same world of ours. The word "fairy" denotes practically every invisible creature, but I like to use it only for those beings who live in our four great elements, and who have not as yet attained individualization. Most of these beings become angels after they have reached that point in their development. The great difference between the angelic and human kingdoms is that we evolve through suffering, whereas the angels and fairies evolve through happiness; but, their evolution is much slower than ours.

We can divide the fairies roughly into four great classes: those who live in the earth, sea, air and fire. They all have their specific work to do, each in his own element. The elements are not only inhabited by the fairies, but by the angels, who are in charge of the work in which the fairies take part.

The work of these creatures being thus divided, I will describe it more in detail. There are two kinds of fairies with whom we come most into contact—the earth and water spirits. The earth spirits, who live on the surface of the earth, are etheric or astral. They have a human outline, as they always try to copy the human form, and in fact regard it as the perfect form. If we could imagine a human figure, although by no means perfect, whose face gives one a non-human impression, enveloped, as it were in a mist of color, we would have a vague idea of what this kind of fairy looks like. But even here it would be impossible to describe the varieties of this particular kind of nature spirit, because there is also a variety of very tiny little fairies who help especially with flowers and roses. The color of the fairies differs in many countries. In Australia, for instance, where there is little variety of growth, they are mostly blue and green. The few I have observed in California, however, are of varying shades of yellow and also blue; but these of course, are very few instances. The fairies'

form is much more fluidic than ours, and they can change themselves at will into any other form they desire. One does not get the impression that they are settled down, but on the contrary, ever changing.

This power of changing their form is a great delight to these beings, and they love dressing up, as children do. They are rather mischievous, and on occasion like to tease. I had one particular little fairy friend who used to don the most marvelous costumes. We have to keep in mind, however, that fairies have little power of concentration, and thus in the process of dressing up they cannot concentrate on the details of their costume for any length of time. Due to this lack of mind-concentration the most comical effects are sometimes produced. My little friend, for instance used to forget to put the sleeves in his coat, or one of his trouser legs was missing, although his color combinations were truly wonderful. These little creatures are often very proud of their costumes, and when we think clearly about something and live in our imagination they are capable of catching our thoughts, and thereby increasing their "wardrobe" of costumes. Children often see fairies, and when they do they see them dressed up the way they imagine they ought to be. This is the fairies' great charm, this delight in imitation, and their childish glee and intense joy in living.

The work of these special fairies is in helping our plants in their evolution. They look after the plants and direct the energies within in order to make as perfect a specimen of its particular kind as possible. The love and affection they put in their work is very charming to watch. They also help in tinting and shaping flowers and roses, and they do this particular work with immense tenderness and care. Often they take a great pride in their handiwork, and like to have it admired. They work always very harmoniously together, and whenever there is a little disagreement among them it is settled in a friendly way by the angel in charge of them. In most of our gardens we will find fairies looking after our flowers and plants. They do not seem to us to take part in our daily life because we are not aware of them. We must learn to appreciate those beautiful simple things which make up their lives before we can realize and come into touch with these beings, who live in our own world.

The water spirits are to be found in the ocean and in the rivers, which is their natural habitation. There is a difference between the sea and river spirits. In appearance the former have a vague human outline, but since the variety of creatures living in the sea is so great it would be impossible to enumerate them all. Roughly, however, we could classify them in two kinds: those who live on the surface of the ocean, mostly to be found near the coast, and those who live in the deep seas. I always call the former the "sea babies" because they are not so very tall and look like fat little babies, with such happy and jolly faces. They are the most care free and happy creatures I have ever seen, who love to play and enjoy themselves. The characteristic of all sea spirits is their immense vitality, as the sea is a storehouse of energy and power. The

spirits who live in the ocean are on the other hand sometimes very tall and thin, and their form is far less human. They give one the impression of great power and strength; one could easily imagine them on a rough, windy day dancing upon the waves. The colors of these beings are varying shades of blue.

The spirits in the rivers differ from those in the sea in that their form is more human, and they seem, as it were, more civilized—even their colors are more delicate—pale shades of blue.

The work of these fairies is somewhat similar to that of the land fairies. They help the angels who are in charge of the sea in their work. In the sea, we must remember, there is an immense variety of life, more than we ever can conceive and the fairies look after it all, the fishes and the plants, and at the same time they act as conductors of energy. To the angels and fairies the sea looks like an immense network of brilliant colored lines and dots, the lines are the energy being poured out constantly, which the angels have to direct into nature's channels. This work keeps the fairies busy. Besides that they do a large amount of work in big sea storms, when they have to aid the angels in their work, because at such times a great deal of energy is released.

This is a very sketchy description of the fairies, but they are real and do live in our world. If we desire it, life can be made more beautiful; we only have to try to come into touch with these delightful creatures, who are so happy to love us, when we love and understand them. In our gardens, if we love the fairies, the labor of looking after our plants will be done with greater enjoyment and with better results. Once when we have realized the life in all living things, we will become more beautiful in every way. How could it be otherwise — those beings are joy, beauty, simplicity, and when we realize this truly in our own life, we will in our own work show these characteristics.

(To be continued)

Deaths

Dr. C. E. Booth, Superior North Star.
Miss Vera A. Clarke, Port Huron Lodge.
Dr. Benjamin Howard Enloe, National member.
Mrs. Mildred E. Erdman, Oakland Lodge.
Mr. Emil R. Erdman, Oakland Lodge.
Mrs. Edith Holstead, Duluth Lodge.
Dr. Claude F. Ray, Milwaukee Lodge.
Dr. Mary C. Plumb, Oakland Lodge.
Mrs. Maria M. Servas, Glendive Lodge.
Dr. Anna W. Scott, Pasadena Lodge.
Miss Emily Wilder, Pacific Lodge.

Improving

December exchange charges were \$22.65. Receipts for exchange were \$14.01, which makes a deficit of \$8.64 or a total decrease of 21c over that of November, which was \$8.85. The small amount to cover exchange is probably no tax on any individual, yet if always included would save that much more for T. S. work.

What Lodges Are Doing

St. Louis

This Lodge should be listed among those who sent generous contributions to Headquarters from the collection taken at the Anniversary Day program, which had been postponed to December 15.

Butte

The Lodge holds one public lecture the first Sunday of the month and an open Forum on the second and fourth Sundays. If there are five Sundays in a month the last one is given over to a program of entertainment and refreshments.

Seattle

The Lodge of the Inner Light has organized a Saturday evening inquirers' class with Mrs. Ray Wardall as the instructor.

At the regular meeting of Besant Lodge on December 26, Miss Ethel W. Allen read Kenneth Sawyer Goodman's play, *Dust of the Road* and a member writes that "the real thrill of Xmas" came during that artistic reading. The play deals with the sordidness of greed and selfishness contrasted with the beauty of selfless giving.

Seattle Lodge reports that the Theosophists and kindred organizations "enjoyed a grand get-together celebration Xmas eve" which event included a Xmas tree, a program, dancing and refreshments.

Atlanta

The Lodge responded to the plan of the Committee on World Friendship among Children for promoting understanding and good will between America and Japan by dressing and sending a doll for the "Hina Matsuri," or Festival of Dolls in Japan. This comes each year on the third day of the third month (March). On that day every family brings out of its ancestral treasure house the dolls of mothers, grandmothers, and preceding generations for a renewal of acquaintance. The little girls, and older ones too, dress in gala costumes, and not only enjoy their own ancestral dolls but also visit and enjoy those of their neighbors. A choice doll may on this day be added to the happy family circle to be passed on to succeeding generations.

The Lodge members were entertained by Major Heidner and his wife during the evening the doll's

dressings were being made. The doll was beautifully dressed with a complete outfit and is probably now on its way to Japan with its message of friendship. The Round Table also sent one.

Lansing

The Secretary writes: "For Christmas we gave *At the Feet of the Master* with the announcement of the Coming included in an appropriate envelope, to all the patients in Sparrow and St. Lawrence hospitals. Arrangements had been previously made and the committee in each place was very well received. The Sisters in the Catholic hospital cooperated very cordially. The booklets were also distributed at the county farm and old ladies' home as well as to the county prisoners. The Star and T. S. together are sending out the second thousand and this includes copies to all the members of Michigan State College faculty.

"We had a 'pound party' before Christmas resulting in a supply of groceries for a family. The men gave money.

"The theosophical class for the public conducted by Prof. W. W. Johnston, is attracting a number of earnest students."

Hollywood

Besant Lodge has been very fortunate this year. On December 14, Dr. Besant and Lady Emily Lutyens addressed the Lodge, after which refreshments were served. The following Tuesday, Mrs. Rogers spoke to the Lodge about the Sydney Center and C. W. Leadbeater's work.

On January 21, Dr. Besant gave a public lecture at the Hollywood Woman's Club on "Masters and the Way to Them." The admission charge was 50c—the proceeds going to the Besant Lodge Lecture Fund.

Adyar Day will be celebrated at the Hollywood Woman's Club. After the symposium in the theater in which Dr. Besant, Mr. Krishnamurti, Lady Emily Lutyens, Mr. Rajagopal, Mr. A. P. Warrington, Miss Marie Poutz, Capt. Max Wardall and Mr. and Mrs. Henry Hotchener will assist, the meeting will adjourn to the adjoining hall for dancing. A five-piece orchestra will furnish the music. This will be the outstanding social event of the season for Theosophists in Hollywood and Los Angeles.

Lodge Membership Record

October, November, and December 1926

Total active members, October 1, 1926	8,223
New Members	426
Reinstatements	109
Transferred to America	5
Deaths	11
Transferred from America	1
Resignations	20

Total active members January 1, 1927..... 8,731

Thanks

During December our book buying members were particularly helpful in remembering to order many of the books they purchased through The Theosophical Press, and the result was a profit of \$91.52 for the month on books of other publishers delivered by The Press to its customers.

Cremation

BY ANNIE BESANT, D.L.

AN idea is prevalent among some T. S. members that a dead body should not be cremated until the fourth day after death, as the person who had left it might feel more or less of a shock if the cremation should take place sooner. That is a mistake. After the snapping of the tie between the person and the cast-off body—and this takes place at the moment of death—nothing done to the physical body can give either pleasure or pain to the person to whom it belonged. Anyone who has seen the rejoicing, upward-soaring of the freed ego, clothed in his astral and mental bodies, would realize that fact. In India, where cremation follows a few hours after death, I have seen this several times, as the etheric double is dispersed. If a person feared cremation because

of his mistaken thought that he might feel the burning of the body, then his thought would probably cause him to feel pain; this seems probable, as I remember finding a woman, who was burnt to death in a ship's cabin, frantically struggling to open the door and screaming in the flames; it only needed a few words to disillusion her from her "nightmare," and restore her to peace.

Of course, in cold countries, in which the body does not quickly show signs of decay, the greatest care should be taken to ascertain that the body is really dead, and not simply in a state of coma or suspended animation, such as has occasionally caused the burial of a body still attached to its owner.

Great News for America

Dr. Besant's public announcement of the establishment of an American center at Ojai similar to the one in Holland, but to be the beginning of a theosophical settlement, appears in California on the date of our going to press. Mr. Rogers wires the news and adds that the full statement will appear in the March MESSENGER. A vital point is that Dr. Besant expects to spend three months each year in Ojai.

Mr. Edward L. Gardner's Lecture Route

New York City, Feb. 3, 6, 7—Philadelphia, Feb. 8, 9, 10—Cleveland, Feb. 11, 12—Detroit, Feb. 13, 14—Toledo, Feb. 15, 16—Columbus, Feb. 17—Pittsburgh, Feb. 18, 19—Baltimore, Feb. 20, 21—Washington, Feb. 23—Richmond, Feb. 24—Atlanta Feb. 25, 26—Houston, Mar. 2, 3—Dallas, Mar. 4—Oklahoma City, Mar. 6, 7.

In a report of the Convention of the American Association for the Advancement of Science held in Philadelphia during December, the *Chicago Tribune* says, "Director Heber D. Curtis of Allegheny Observatory expressed the conviction that man's spirit is as immortal as the prodigious universe he inhabits. Matter, energy, space, and time are continuous, he said. From this it would appear strange if man were the only manifestation in the universe to be annihilated at the end of seventy years. 'This thing—soul, mind or spirit—cannot well be an exception. In some way as yet impossible to define, it too must possess continuity, the conclusion seems inevitable.'"

Fritz Kunz has resigned as National Representative of the Star organization and accepted the appointment as International Lecturer for it, and will begin with lectures in the United States.

A Theosophical Drama

It is reported that the reincarnation play at the Waldorf theater, New York, called "The Ladder," is drawing large audiences and arousing great interest. The scenes are laid in the present time and the years 1300, 1670 and 1844 A.D.

In a foreword the producer, Brock Pemberton, says that "the play was not conceived as propaganda for reincarnation, the chief tenet of a number of creeds, . . . but rather as an effective means of propagating the hope that the goal of happiness would eventually be reached by everyone. Certainly the theory that we are allotted more than one existence in which to work out our destinies is an interesting one, regardless of whether or not one can subscribe to it." He goes on to say that he believes *The Ladder* fulfils the chief object of a play, which is to entertain, and "if at the same time it presents some food for thought this should not necessarily be held against it!"

The play is being recommended by the pastors of St. Bartholomew's Church and the Church of the Truth, as well as the Liberal Catholic Church.

The New York Metropolitan District Federation has gotten up a leaflet on reincarnation which they are inserting in the programs handed out at the theater. A coupon on the leaflet, requesting free literature on reincarnation is bringing many responses and the Philosopher's Book Shop has had some "good buyers" in its shop as a result of its advertisement in the program.

In attending the play recently a T. S. member said he could feel a distinct spiritual influence such as he had never previously experienced in a theater.

Public Library Fund

Joliet Lodge	\$ 5.00
Clifton D. Benson	150.00
C. F. Holland	50.00
J. H. Talbot	1.50
Miss Hazel Collins	12.00
Total	\$218.50

BUILDING FUND BULLETIN

No. 12

ISSUED OCCASIONALLY

No. 12

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.

Fifty Thousand More

Our members have done magnificently in subscribing to the Building Fund—so well that we shall by comparison be in a financial condition, when the building is finished, which is very rare in that sort of an undertaking. We shall have a very large and very serviceable first class building and at least fifteen acres of fine grounds—worth more than a quarter million dollars and *with no mortgage on it*. This is the more remarkable when it is remembered that it dates from the first subscription made to the Building Fund at the annual Convention in August, 1925, less than two years ago! Yes, the financial response of the members has been nothing less than magnificent; but we are not yet "out of the woods." A quarter million dollars is a huge sum and we still need pledges of about fifty thousand dollars to "put it across." This lacking one-fifth of the total should easily be secured because about one-half the membership has not yet pledged anything. It must be remembered, however, that in this half are hundreds of children, widows, very old people, the ill and helpless, those with exceedingly small incomes, those with no work, etc., etc. Nevertheless, there are enough who can and will give that we shall get that remaining fifty thousand dollars without a doubt. No systematic canvass has as yet been made. That will now be undertaken. Every Lodge president has been asked to appoint a live member to see all the members of his Lodge who have not yet subscribed. When all have had the opportunity to help erect our national home the final result will be announced in these columns.

Those who are asked to subscribe should remember that whatever they pledge can be paid throughout a period of

three years and four months *from the date of the pledge*. It can be paid in installments, monthly, quarterly or annually, as the donor himself decides. Those terms are so exceedingly easy that almost anybody can be one of our national builders. There should still be some who can help largely with a thousand dollar pledge. Many who can give somewhere in the hundreds and a great many at the fifty dollar amount. As for smaller pledges—and anything will be gratefully accepted—*one cent a day* works out as a ten dollar pledge. Should we not do that much that we may in this period of remarkable theosophical opportunity have a national Headquarters worthy of the sublime philosophy we are giving to the world?

SOMETHING NEW

Is a community of Theosophists to grow up about our national Headquarters at Wheaton—a community that shall express to the world the theosophical ideals in life? Certainly no such thought occurred to those who first proposed the removal from Chicago to a suburban location. The plan followed has taken into account only the office force necessary to do the work in the Headquarters building, but the suggestions of one of the Supermen (as described in the editorial columns) seem to indicate a new trend of affairs. He points out a new way in which Theosophists can be of service to the world, and that way is by congregating in communities—by living in centers expressive of all that human life should be.

People cannot live on the physical plane without the mechanism to sustain life and if we are to have communities of Theosophists—almost none of whom are people of leisure

Suburban

The document read by Dr. Besant to a group of Theosophists last month, as mentioned elsewhere in this issue of THE MESSENGER and which will be published later in full, emphasized the necessity of suburban locations for theosophical communities. It would be difficult to find a location that more completely meets the general requirements stated than Wheaton—real country but less than an hour from the heart of the second most populous city of the Western Hemisphere. It is interesting to observe that the Theosophical Society in England is now discussing a similar location for national Headquarters.

The Emblem

The first work on the new building at Wheaton was the stone cutting and the most noteworthy bit of that is the theosophical emblem which has become so familiar to all members. When members visit the new Headquarters they will see it in the center overhead in the main entrance.

—there must be a distinctly business and industrial line of development in our centers. This gives us something new to think about and new problems to solve; but of course we are under no necessity of solving such problems in a moment. The plans of the Supermen cover a period of thousands of years. They work with unhurried deliberation. They are apparently merely suggesting a direction in which to move, not a goal to be instantly reached. Successful things are usually those that grow up slowly but it is, of course, essential to know to what end they should grow.

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY
BY

The AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
National Members	660	\$20,026
Service, N. Y.	93	9,689
St. Paul	112	8,576
St. Louis	72	5,709
Besant, Cleveland	69	5,673
Chicago	136	5,637
Hermes, Phila.	80	5,600
Detroit	101	5,475
New York	121	5,209
Milwaukee	104	4,562
Miami	52	4,075
Besant, Hollywood	163	3,898
Los Angeles	127	3,836
Omaha	71	3,774
Duluth	47	3,623
Akbar, Chicago	186	3,154
Buffalo	59	2,994
Harmony, Columbus	24	2,733
Akron, Ohio	35	2,721
Harmony, Toledo	52	2,715
Colorado, Denver	62	2,702
Jacksonville	12	2,575
Annie Besant, Boston	102	2,286
Kansas City	103	2,200
Pacific, San Francisco	72	2,174
Decatur	20	2,142
Yggdrasil	38	2,106
Genesee	84	2,084
Brooklyn	58	2,082
Cleveland	45	1,881
Seattle	99	1,716
St. Petersburg	29	1,672
Service, Reno	16	1,643
Berkeley	83	1,613
Minneapolis	92	1,601
Gulfport	24	1,577
Oklahoma City	50	1,541
Grand Rapids	28	1,530
Portland	63	1,500
Albany	18	1,450
Maryland, Baltimore	50	1,431
Long Beach	66	1,403
Paterson	54	1,363
Army No. 1	38	1,326
Surya Youth, Chicago	26	1,300
Pittsburgh	55	1,299
Honolulu	18	1,255
Houston	102	1,241
Richmond, Va.	42	1,192
Annie Besant, San Diego	56	1,182
Lansing	24	1,165
Hollywood	29	1,150
Besant, Seattle	78	1,137
Lightbringer	30	1,127
Montclair	39	1,121
Herakles	108	1,117
Rockford	16	1,101
Fargo	15	1,091
Fremont	19	1,076
Syracuse	21	1,056
West Side, Buffalo	19	1,000
Manila	18	1,000
Coral Gables	12	1,000
Saginaw	20	1,000

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
Shri Krishna of Norfolk	90
Canton	84
Big Rapids	78
Ann Arbor	75
Harmony, Columbus	70
Selene	65
Honolulu	64
Tulsa	62
Rockford	62
Columbus	62
Atlanta	61
St. Paul	61
Saginaw	60
Jacksonville	60
Arjuna	60
Fresno	58
Youngstown	57
Port Huron	57
Harmony, Toledo	57
El Paso	56
Santa Rosa	56
Service, Reno	56
Universal Brotherhood	55
Syracuse	55
Pacific, San Francisco	55
Besant, Nashville	54
Gulfport	54
Memphis	54
Lightbringer, Washington	53
Yggdrasil, Minneapolis	53
Newark	52
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	51
Truthseekers, Baton Rouge	50
Portland	50
Medford	50
Bremerton	50
Buffalo	50
Butte	50
Chicago	49
Indianapolis	46
Grand Rapids	46
Berkeley	45
Schenectady	45
Fargo	43
Bozeman	43
Palo Alto	41
Spokane	41
Lansing	41
St. Louis	41
Hollywood, Freeport	40
La Grange	40
Oshkosh	40
Akron	40
Wilmington	39
Sampo	38
San Bernardino	37
Milwaukee	37
Maryland, Baltimore	36
Worcester	36
Mobile	36
Duluth	36
Besant, Cleveland	36
Detroit	36
New York	36
Glendale	35
Cleveland	35
Oak Park	35
Decatur	35
Genesee, Rochester, N. Y.	35
Albany	34
St. Petersburg	33
Paducah	33
Fairhope	33
South Shore	33
Delta	33

LODGE	Per Cent
Pomona	33
Cedar Rapids	32
San Pedro	31
Seattle	31
Brooklyn	31
Alhambra	31
Dallas	30
Norfolk	30
Evansville	30
Sheridan	30
Houston	30
Des Moines	29
Besant, Seattle	29
Besant, Hollywood	29
Baker	28
Annie Besant, Boston	28
Paterson	27
Columbia	27
Birmingham	27
Los Angeles	27
Salt Lake	27
Englewood	26
Davenport	26
Aberdeen	25
Dayton	25
Fort Worth	25
Grand Forks	25
Warren	25
Hermes, Kansas City	25
Minneapolis	25
Lynwood	25
Long Beach	24
Activity	24
Glendive	23
Kansas City	23
Section Members	23
New Haven	23
Louisville	22
Lima	22
Sirius, Chicago	22
Richmond, Va.	21
Fremont	21
Crookston	21
Rigel, Chicago	21
Ames	20
Wheeling	20
Service, New York City	20
Ashland	20
Chicago Annie Besant	20
Surya Youth, Chicago	19
Inner Light	19
Army Lodge No. 1	19
Tacoma	18
Pittsburgh	18
Pasadena	18
Wilkes-Barre	17
Alkio	17
Hermes, Phila.	17
San Antonio	17
Wisconsin	17
Central, New York	17
Washington	17
Eleusinian	17
Annie Besant, San Diego	16
Herakles, Chicago	16
Dallas	16
Lodge Akbar, Chicago	16
Anaconda	15
Manila, P. I.	14
Red Wing	14
Manasquan	14
Pioneer	14
Peoria	14
Miami	14
Eureka	14
Hartford-Capitol	14
Oakland	14
Casper	14
Superior	13
Hollywood	13
Boulder	13
Waterloo	13
Blue Ridge	13
Evanson	12
Savannah	11
Joliet	11

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PAGE THREE

LODGE	Per Cent
Austin-Dharma	11
Besant, Tulsa	11
Pensacola	10
Besant, Houston	10
Oakland	10
Flint	9
Johnstown	9
Cincinnati	9
Eleusinian	8
Richmond, California	8
Sacramento	8
Realisation	8
Muscantine	8
Crescent City, New Orleans	8
Fort Lauderdale	8
Coral Gables	8
Springfield, Illinois	8
Chattanooga	7
Vallejo	7
Wallace	7
Springfield, Massachusetts	7
Elmira	7
Santa Barbara	7
Holyoke	7
Espana of Los Angeles	6
Danville	6
West Side, Buffalo	6
Fiat Lux, Chicago	6
Billings	5
Battle Creek	5
Colorado Springs	5
Santa Ana	5
Tampa	5
San Buena Ventura	5
Copernicus	5
Pacific Grove	4
Iris, Rochester, N. Y.	4
Crescent Bay	4
Olcott, Los Angeles	2

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I will never forget the reading of that *epoch-making* book! On a fly page was given the address of the New York Theosophical Lodge, and I did not rest until I had found it and been admitted as a member. That was eight years ago, and ever since I have *marveled* at the vast literature I now have found exists on these vitally thrillingly interesting subjects which I had been taught to believe would never be made clear till the life beyond was attained.

I'm sure there must be many others like myself who will eagerly receive the illumination of theo-

sophical literature if "chance"—through the public library shelves—puts it in their hands.

Yours very truly,
Mona Dugas Scott

January 10, 1927.

To the Editor of THE MESSENGER:

Dear Colleague:

Can you give a prominent place to a matter I deem immensely important? This:

Are we taking full advantage of the fact that Theosophy is news? Today for the first time the public as a whole is interested in us. News agencies are eager to telegraph about our doings. There is no need (and we have never asked) for forced publicity. But when we have naturally achieved a place of esteem and general interest, why not use it?

When the papers announce things we should lecture on them. If the New Race is the focus of attention, we should explain it by addresses, letters and articles.

This is our chance. It will never come in this form again.

Yours sincerely,
Fritz Kunz

Dr. Charles E. Booth

Dr. Charles E. Booth passed out of his physical body on December 22 at his home at Superior, Wisconsin, after a protracted illness. His intimate friend, Judge W. E. Haily of Douglas County Court said of him in the local paper:

"Dr. Charles E. Booth was a man of fine professional ability, of rare business acumen and loved the transcendental. He was a deep student of spiritual science and had extraordinary opinions on mystic philosophy and enjoyed the discussion of the occult. He was wont to profess to his friends that he had developed a sense of 'soul-perception' as he termed it, of the hereafter, and through it to have obtained a sort of pre-vision of the conditions of life in man's future state of existence.

"He never hesitated to express himself clearly and forcibly to this effect, as though it were a perfectly natural achievement.

"In this conviction he passed away serenely, in full possession of his mental faculties; and took pains to assure his friends that he was anxious to be released from the mortal coil and go on; requesting his attendants to cease further efforts to prolong his stay here and giving them his kindest thoughts, and withal affirming in clear and resonant voice and unmistakable words his abiding views of the world celestial.

"So adieu, old friend, and au revoir!"

A port is a place of rest to a ship, but friendship, to life. —*The Similitudes of Demophilus.*

Below is a list of books which are out of print that we would like very much to be able to put into our library. If some of our members are so fortunate as to possess one or more of them and feel inclined to place them in our reference library, where they will be available for many years to come, they will indeed be gratefully received.

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Christian Platonists, by Biggs.

Ramanuja's or Madhava's Commentary on *The Bhagavad-Gita*.

Shrimad-Bhagavata.

Ramayana, either by Valmiki or Tulsi Fas.

Vishnu Purana.

Life of Shri Gauranga.

Many that appear to be friends are not, and others, who do not appear to be friends, are so. The friendship of one wise man is better than that of every fool.

He is unworthy to live who has not one worthy friend.

Not all relations are friends, but those who accord with what is mutually advantageous.

—*Golden Sentences of Democrates*

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To fill the demand of the modern business world for men skilled in leadership there have grown up during the last few years schools that specialize in

training men for leadership.

Why is it that the United States in a few years, a century and a half, has risen from a handful of colonists to a place foremost among the nations of the world; a nation which leads in wealth, finance, invention, and commerce, whose products can be found in practically every country on the face of the earth?

Could such a thing happen haphazard? Hardly. The reason the United States leads the world is because she has capable leaders; our giant corporations, our many industries are headed by men who have been trained in leadership in schools that exist for no other purpose.

The La Salle Extension University of Chicago and the Alexander Hamilton Institute of New York City are two of such schools that owe their existence to the modern demand for men skilled in leadership. I believe it would not be out of place here to comment on the methods used and their results.

With the first lesson sent to the student by the La Salle Extension University is a sheet of paper containing all the qualities a successful leader should have. The student is told to analyze himself and put down how he thinks he stands on each quality. He gets his first lesson in analysis. Before

he goes far his weak points begin to show up. After finding his weak links which prove to be the stumbling blocks of so many untrained men, he is thoroughly trained in these. What is the result?

The finished product of these schools is a well rounded, well balanced leader. We have in the United States in our industrial world not only hundreds of such trained men but thousands of them.

The Theosophical Society today stands in about the same position as the business world was some years ago. At present we have some very capable leaders but we have to content ourselves with the few we have. If we are wise we will not let this situation prevail very long, but we will provide schools for the training of hundreds of them, as our younger brothers have so profitably done.

The more one studies enterprises the more one realizes the value of leadership. Napoleon's philosophy that "A man is everything and men are nothing," although an extreme one, shows us that several centuries back when men were not half so wise as they are today, they realized the value of leadership.

When we study the goal in front of the Theosophical Society in the coming half century, where in the world's history has

the need for leadership been greater than now in our Society? How can we better fulfill our duty than by handing down to posterity, by handing down to our children, a Theosophical Society that is manned by capable leaders? We can do this by providing schools in which to train them.

Everyone can do his part by a substantial pledge to the Building Fund. Let not 23 per cent of us but 100 per cent of us put forth the necessary effort to make our Society great.

When we receive letters like the one given below a pæan of joy and gratitude for the sender's fine attitude toward the work springs up in our hearts and we go on with our work at Headquarters with renewed zest and enthusiasm:

"Thanks for the privilege of helping the activities fund. I am enclosing two cards signed for the first day's work. Will try to get that many every day until every member is signed up to their best giving at the present time. Then if they have more of this world's goods later on, we shall be able to help you still further. Am also enclosing two dollars on my pledge. Yours for success."

News Items

Mr. Krishnamurti gave a special members' meeting at Krotana, Ojai, on January 11, at 11 A. M. This day was the anniversary of the founding of the Order of the Star in the East. A number of Los Angeles people went up to the Ojai for the occasion.

Mrs. Jane Hope of Seattle visited in Schenectady, New York, during December and January and while there she gave several lectures on Theosophy which were well received. The local Press gave a good account of them.

The last week in February was set aside as Narcotic Education Week by the board of governors at a recent world conference of that body. Plans have been made for the cooperation of national, state and municipal organizations, including those of the pulpit, press, screen, radio and educational institutions. It is expected that lectures and discussions will take place throughout the nation. The object is to "protect society from the peril of habit-forming narcotic drugs" by "applying the power of truth through education."

The *Baltimore Sun* of November 22 contained an interesting report of a sermon by Rabbi Israel of that city, the headline of which read: "RABBI ISRAEL FINDS TRUTHS IN THEOSOPIHY; SAYS TEACHINGS HAVE BROUGHT REALIZATION OF UNITY OF ALL RELIGIONS." Quite an accurate account of some of the truths of Theosophy were given and the Rabbi was quoted as saying "It is a call to put more thought on sublime ideals and not so much on material needs." The Rabbi made very favorable comments about Mr. Krishnamurti.

Henry S. Johnston, F.T.S., who was recently elected governor of the state of Oklahoma, was installed in that office on January 10.

The Metropolitan District Federation of New York City had a meeting on January 16 at 3:00 p.m. at the Princess Theater, where Clare Tree Major is conducting a school of dramatic art. Two one act theosophical plays were given: *Possessions* by Lawrence Housman and *Extreme Unction* by Mary Aldis. Mr. Glen Ellison sang. After the entertainment the federation work of the coming months was taken up.

The Link committee, in cooperation with other organizations, has proposed a "Brotherhood Week" throughout the city of New York.

The Childs restaurants of New York mailed the January number of *The Link*—the organ of the New York Metropolitan District Federation—together with a printed leaflet which they get out, stressing vegetarianism and giving the names of some of the great thinkers of the world—Herodotus, Pythagoras, Socrates, Plato, Plutarch, Seneca—who were vegetarians. This chain of restaurants is principally vegetarian, and on the menu cards are to be found interesting and educational talks on diet.

The last issue of *News and Notes in the British Isles* reports the death of Mrs. Gertrude Baillie-Weaver on November 26. Mrs. Baillie-Weaver's activities included suffrage work, writing under the *non de plume* of George Colmore, and National Representative of the Order of the Star.

Books received for the Headquarters Library: From Mrs. H. J. Diehl:

What is Reasonable Religion?

Tennyson, an Occultist.

The Paradoxes of the Highest Science.

From Mrs. Ada Knight Terrell:

A Melting Pot of Christian Unity.

The Literary Digest of January 22 shows the picture of the proposed church to be built by the Park Avenue Baptist Church of New York, stating, it is said, that in accepting the pastorate Dr. Harry Emerson Fosdick, the leader among the Modernists, laid down the condition that the new church be open to all Christians—"Fundamentalist and Modernist, the immersed and the un-immersed." This may be a forerunner of the time when every church will admit all faiths to membership.

Theosophy Abroad

Ireland

Dublin had a visit from Capt. A. G. Pape who gave three lectures on the Basic Principles of the Theosophical World-University.

China

Dawn Lodge, Shanghai, is expanding its activities and has rented a house in the city for the Chinese Section where classes and lectures will be held in Chinese for those who do not understand English. The Lodge is putting out a monthly bulletin in the Chinese language starting with the December number. The subscription price is about 80c in our money.

A letter recently received from one of Miss Arnold's associates in the Besant School for Girls in Shanghai says in part:

"We are spreading heretofore-unknown Theosophy among the Chinese. The *China Courier* has asked permission to send a reporter to our weekly lectures and the *China Press* as well as other Chinese newspapers are willing and eager to publish anything pertaining to Theosophy or the Star.

"Our school has launched a campaign for funds for our four branches of service: to establish a Child's Welfare Clinic in the Chinese section; to open a primary (free) school in the Chinese quarter; to publish the theosophical books which are translated into Chinese; to equip a laboratory for our school. The Chinese have been eager in their response. Our school motto is: Truth, Tolerance, Brotherhood."

Germany

According to the annual report of the I. C. L. the Theosophical Lodges of Berlin have combined to open a social center called "Harmonium House" at 35 Steglitzerstrasse, to which visiting friends will be gladly welcomed.

Australia

There is an appeal in the January number of *Advance! Australia* to the federal and state governments of Australia to make May 18 of this and subsequent years a "Good Will" day. On this date in 1899 the first peace conference at the Hague was held.

England

During the Christmas holidays, "Student Week" was held at Brompton Road, the General Secretary presiding. Daily sessions were held at 11:00 a.m. and 3:30 p.m. and 6:30 p.m.

Miss Clara Codd recently gave a series of lectures on "Theosophy and Human Life" at Mortimer Hall, London.

Finland

A very valuable book was added to the already extensive existing theosophical literature, viz. the translation of *The Masters and the Path* which appeared at the change of the year.

Within a few weeks another long expected gift will come off the press when the translation of Mr. Leadbeater's *Man Visible and Invisible* will be given as a New Year present.

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Christian Platonists, by Biggs.

Ramanuja's or Madhava's Commentary on *The Bhagavad-Gita*.

Shrimad-Bhagavata.

Ramayana, either by Valmiki or Tulsi Fas.

Vishnu Purana.

Life of Shri Gauranga.

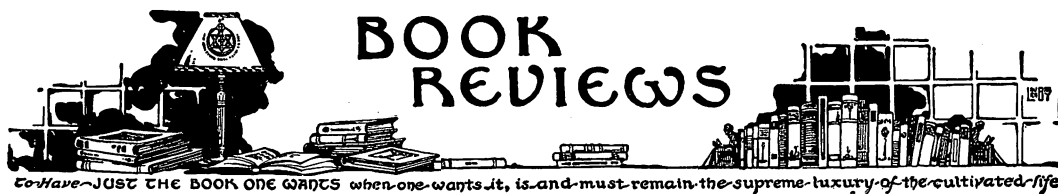
Many that appear to be friends are not, and others, who do not appear to be friends, are so.

The friendship of one wise man is better than that of every fool.

He is unworthy to live who has not one worthy friend.

Not all relations are friends, but those who accord with what is mutually advantageous.

—*Golden Sentences of Democrates*



How a World Teacher Comes, by Annie Besant, D.L. Published by Theosophical Publishing House, London, England. Price, Boards, \$1.00, through The Theosophical Press.

In a recent issue of *The Messenger*, Dr. Besant expressed interested surprise at the reaction she got from the United States public to the two types of lectures she gave. She noted a wide interest when she spoke on a topic of general theosophical nature, and an immediate narrowing of the interest when she lectured on the Coming of the World-Teacher.

The writer of this review herein presents both her own opinion, and that of a dozen acquaintances, nine of whom are non-Theosophists, but thoughtful people. Seven of the nine heard Dr. Besant's lecture on India, here in Chicago. Only two heard the lecture which dealt with the Coming, the backbone of which is contained in this little book, *How a World Teacher Comes*. All these analyses agree in essence, that the public of this country have heard so many announcements of a World-Teacher, from so many sects and cults, not to mention isolated individuals, who set themselves up on street-corners as personifications of Deity, that they are downright skeptical and will remain so until thoroughly educated to the philosophy represented by the Society.

For this reason, it would probably be difficult to get an unbiased audience for such a little book as this one is, until the foundations are laid by just such general lecture topics as Mrs. Besant described as drawing the larger audiences.

Yet the book presents the subject in a way which connects up with Western ideas very saliently. Of all the theosophical writers it has been this reviewer's privilege to read, Dr. Besant best uses the Western knowledge of psychology to link up with the Eastern philosophy. She makes the ancient wisdom intelligible instantly by calling it "the Eastern psychology." At once it touches up with Western knowledge content; and the reader or hearer unfamiliar with Theosophy is *en rapport* with Dr. Besant, mentally, willing to hear even the most opposite of viewpoints as expressed in the East and in the West.

The book discussed here contains four lectures, given in Queen's Hall, London, during June and July of the year just closed. The lecture, given in various cities in the United States during the fall months following that, was an abridgment of these lectures, an attempt on Dr. Besant's part to give the essential points of four lectures in one—a gigantic task, like many another this same leader has faced.

In the lectures contained within this little book, the non-Theosophist would get much more detailed a view. The Theosophist who has friends that are capable of being interested in such a topic, will do well to add this little volume to his lending-store.

And all Theosophists who did not hear Dr. Besant's recent lecture on the Coming, will have still more pleasure in reading these four lectures, with the more chance to present the full subject. Except, of course, that we humans glory in hearing and seeing her while she is giving us her ideas.

Olga Rudholm

Edison, The Man and His Work, by George S. Bryan. Published by Alfred A. Knopf, New York. Price, Cloth, \$4.00, through The Theosophical Press.

Biographies are often rather dull, but here we have one that is more than just entertaining, it is actually fascinating. Once started it is as hard to put down as one's favorite novel. Not only does the writer have the happy gift of telling things in a pleasing way but he has the additional advantage of writing about a most interesting man.

Psychologists have found that the person who is known as a genius in later life almost invariably exhibits marked peculiarities as a child, and Edison was no exception to this rule. While he was anything but a mathematical genius and spent the most of his three months of school at the foot of the class, he was entirely different from the other boys with whom he associated. This difference seems to have manifested especially as a desire to experiment. It is true that many of these early experiments did not work in quite the way intended, notably one in which another boy was induced to swallow a large quantity of Seidlitz powders in the hope that the gases so generated would enable him to fly, but the young inventor seems never to have become discouraged. Also it is worthy of note that it was another boy who actually took the powders, so we are led to assume the presence of a certain amount of caution which was doubtless of considerable value in later life. The failure of the aviation experiment convinced Edison that he needed more information and led him to take up the study of physics and chemistry. As he grew older his experiments became much more practical so it is said that he "married science to industry and thereby promoted more and vaster changes in western living than any other one man ever effected."

The author leads us from one success to another in a most entertaining way, describing inventions altogether too numerous to be listed here, with sufficient detail to make them understandable and yet not tiresome. These "indicate the man's versatility, the reach of his interests, the sweep of his ideas. Inventions, projects, notions, hints, were his common fare, and even the crumbs had elements of worth. It would seem that he could conduct widely differing researches at the same time, or turn from one field to another and back again, without confusion or sacrifice."

It was perhaps fortunate for Edison that he took up invention as a career when the civil war was far enough in the past to allow the energies of the country to be released for a burst of business enterprise and material progress generally. "Edison had a faculty of making things work, of bringing things to pass, of overcoming obstacles thought to be insurmountable. His ingenuity and boldness of attack were exactly what capitalists and public were looking for—capitalists because he showed the way to profitable investment; public because he did 'stunts' with things near to its everyday life."

This book is a full length portrait, and a fascinating piece of social history. Making use of unpublished and rare materials, it fills with dignity and seeming permanence a place taken by nothing else on its subject.

W. Scott Lewis

The Book of Marriage. A New Interpretation by Twenty-four Leaders of Contemporary Thought arranged and edited by Count Herman Keyserling. Published by Harcourt, Brace and Co., New York. Price, Cloth, \$5.00, through The Theosophical Press.

At the request of Count Keyserling, twenty-four earnest thinkers, each a specialist in his own line, have written their views on marriage in a letter or an essay and *The Book of Marriage* is the result.

This is a very complete and practical view of marriage from its status among primitive peoples to the upheaval which is taking place today. Here is given the history, the romance, the psychology, the art, the fetter, the sacrament of the state of matrimony which is the largest school of spiritual experience in existence.

Without exception, the writers look upon marriage from the cosmic standpoint, that man is a part of the cosmos and the purpose of marriage is not merely the happiness of two individuals but a fundamental thing in the universal scheme, and as such must be looked upon seriously and accepted as a responsibility for the progress physically, morally, mentally and spiritually of the human race.

Count Keyserling opens the book with a "Correct Statement of the Marriage Problem" likening the relationship to an electric field with its positive and negative poles which create a high state of tension. Regarding this he says: "Because of this state of tension which constitutes marriage,

first the non-individual and supra-personal elements which are the basis of each person's individuality are given the requisite focus, which enables man to order his personal life in accordance with the universal whole of life. And at the same time the uniqueness of his individuality, which remains for him the ultimate entity, receives the necessary adjustment to insure its freedom within this correlation."

Then follows the second section "Marriage in Space and Time,"—statements of the ideals of marriage among various peoples and its history from patriarchy or matriarchy to the equality of status today between individuals in the Aryan races.

As there is a marked change in the method of business, art, agriculture, religion, etc., so there is a change in marriage and part three, "Marriage as an Eternal Problem" is designed to throw what light is possible on this changing institution. And the thought seems to be unanimous that marriage must be regarded as an art and therefore removed from the idea of degradation which has arisen from the unhappiness which has developed from marriages entered into selfishly.

One gathers from the book that marriage is a great spiritual school and Count Keyserling has performed a great service in presenting the matter in so practical a form.

Such names as Tagore, Beatrice M. Hinkle, Havelock Ellis and Jacob Wasserman suggest worth-while reading always and the other writers, though perhaps not so well known to American readers, are equally as interesting.

The Book of Marriage is a great step forward towards the solving of a problem which is waiting for its new keynote to be sounded and as such it should not be missed by the progressive thinker.

L. H.

An Introduction to the Study of the Kabalah, by William Wynn Westcott. Published by J. M. Watkins, London. Price, Cloth, \$1.25, through The Theosophical Press.

Mr. Westcott is an excellent student of the Kabalah. He has before this given us some valuable translations of old Hebrew scripts. In this, the *Introduction to the Study of the Kabalah*, he inspires an added interest in the esoteric books of the Jews. In sixty-seven pages he outlines plainly and concisely these ancient writings.

The teachings of the Kabalah are very different from those of exoteric Judaism. The history and laws of the Jewish people and those treatises which make up the Talmud are notoriously materialistic. The Kabalah is different. Whereas in the Old Testament it is taught (Ecclesiastes). "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?", in the Kabalah is shown man's divinity and his ultimate reunion with God. However, a strict theory of reincarnation is not taught, but rather one of pre-existence and transmigration. It is supposed that one, two, or at most three lives are all that

is necessary to gain experience on the physical plane.

The Kabbalah is divided roughly into two parts—the practical and the dogmatic Kabbalah. They are made up of a number of books, the oldest of which are the *Sepher Yetzirah*, or the *Book of Formation*, a very interesting and plausible story of the creation attributed to Moses, and the *Zohar*, or the *Book of Splendor*, comprising a group of treatises of the Diety, Angels, Souls, and Cosmogony, written by Rabbi Simon ben Jochai, who lived in 160 A.D. The rest of the Kabbalah is made up of later writings, approximately from 1070 A.D. on to more recent times. The practical Kabbalah consists of an elaborate system of numerology, whereby the learned Rabbis figured the ultimate unity of all things, giving the countless names of God, and showing that in reality “demon est Deus inversus,” for their incommunicable name for Samael or Satan is Jehovah—JHVH—reversed. The dogmatic Kabbalah reveals a beautiful and logical explanation of the Cosmogony, reminiscent of the Stanzas of Dzyan. Above all is AIN, the Supreme though passive State of God, next the AIN SUPH, the Unlimited, then the AIN SUPH AUR, the Boundless Light, the active force. The rays of this glorious One become in turn the Trinity, the triangle with the apex Kether—the Crown, the Ancient of Days, and the other two angels, Chokmah and Binah—the King and Queen, Wisdom and Understanding. This triangle is reflected in two inverted triangles, bringing the Trinity down into lower planes, into physical manifestation. Many interesting Kabbalistic diagrams explain the theory.

This little book shows very plainly the similarity of the Kabbalah and esoteric Hinduism, unites the two in bonds of understanding. Many points are cleared up in the Hebraic texts through the definite, clear translations. We would do well to study the Kabbalah in the light of Mr. Westcott's explanation.

Jeanne Dumas

Relativity, by Sir Oliver Lodge, F.R.S. Published by George H. Doran Co., New York. Price, Cloth, \$1.00, through The Theosophical Press.

This is a lecture to the Literary and Philosophical Society of Liverpool, and deals only with the more easily understood aspects of this difficult subject. While the author states quite frankly that he is not “a full-blown relativist” he is extremely fair in his presentation and succeeds in putting it clearly and without the use of technical language.

Whether or not Relativity is proved true in its entirety the theory has at least served a good purpose in helping to teach us to not only think but to think big thoughts. Those who have not already gone deeply into the subject but who would like to know its fundamentals will find this little book admirably suited to their needs. It starts out by explaining that nearly all our terms are relative. We may say, for instance, that we are standing still, and perhaps we are in relation to the earth,

but in relation to the sun we are moving over eighteen miles a second, while in relation to Sirius our speed is still greater.

Passing on from such easily understood illustrations, we are finally introduced to the more difficult aspects of the theory, such as the shortening of a moving body in the direction of its motion, the curvature of space as an explanation of gravitation, the singular fact that light does not appear to travel any faster when the source of light is moving toward us than it does when it is moving away from us. Each of these apparently impossible points is explained by analogy in such an ingenious way that the reader of ordinary intelligence will gain at least a rudimentary conception of them, something which cannot be promised for some of the books now on the market.

The whole matter is finally summed up by saying that “Relativity is a splendid instrument of investigation, a curiously blindfold but powerful method of attaining results without really understanding them.” So perhaps common mortals are to be forgiven if they only succeed in grasping the simpler aspects of the subject. Those who wish to do at least that much will find this little book very valuable. W. Scott Lewis

Women: An Inquiry, by Willa Muir. Published by Alfred A. Knopf, New York. Price, Cloth, \$1.00, through The Theosophical Press.

The aim of this charming essay “is to find a conception of womanhood as something essentially different from manhood,” and the author proceeds to do so in a manner which touches the very fundamentals of the subject in its many phases.

The first consideration is the composite picture of woman as presented by men's beliefs and opinions, which shows that the “average man sees woman alternately as an inferior being and as an angel,” leading to the conclusion that he is looking at her through a distorting medium.

The differences between motherhood and fatherhood, and the need for conservation of energy by women are brought out in a strikingly original manner, and man's greater strength in conscious life (which is ably defined) and woman's in unconscious life, is convincingly set forth.

The analysis of how, in a man-made state, woman has been fashioned by man into what he wishes her to be, is brilliant. Such gems as “woman is the gateway through which the wisdom of the unconscious comes to be translated by man into conscious form” will delight the sympathetic reader.

Step by step the author analyzes the fundamental differences between the sexes, eliminates the destructive phases and shows clearly how each sex has a particular field in which it is best fitted to work and develop. A student of human nature instantly recognizes the truth of the premises from which, with fascinatingly clear-cut logic, conclusions much in advance of the general thought of our age are drawn, and the way is pointed out along which intelligent sex education in the future should go.

H. Kay Campbell

From Atlantis to Thames, (A Play,) by W. P. Ryan. Published by the Theosophical Publishing House, London. Price, Cloth, \$1.75, through The Theosophical Press.

With a cast of ten characters and several scenes the play opens within the shrouded witchery of a London newspaper office; time, 1:30 A. M. and the sub-editor, Aidan Delvin, a young B. A., author and mystic, at his desk. Delvin is seeking to know "Are we a force or a farce?" and adds, "At times in reverie, transcendent gleams flash o'er me from across the borderland."

As the play proceeds one meets Delvin's merry comrades of the press, whose jollity offsets the seriousness of their friend. Later and in more fanciful environment Felicia appears, who, though the daughter of an unimaginative Lord, has, in common with Aidan, "faint memories of the past" and "the vision of an inner world"; also the Shepherd King, who as the Radiant Teacher takes an outer form as guide and hierophant of the two, giving them glimpses of their former lives and directing them definitely toward their ultimate goal.

The setting of the play is so distinctively English and the era so pre-prohibitionary as to require revision for an American production. The poetic lines abound in sparkling wit and metaphor, the theme is classically presented and the love story novel enough to hold attention.

M. M.

Remembering Past Lives

I am engaged in gathering material for a large book on Reincarnation to be published in New York and London. For this purpose I need references to cases where people or children have remembered past lives and where there was some confirmation of the memories. Cases of memories of children, who are apparently immediate incarnations, are especially valuable. If you have knowledge of such cases, or have read of them, will you please send me full information, addressing your letter to Bishop Irving S. Cooper, 2041 Argyle Avenue, Los Angeles, California. I should also appreciate references to recent magazines or books containing articles or chapters referring to reincarnation.

IRVING S. COOPER

Publicity Fund

December, 1926

Dallas Lodge	\$2.00
Mr. C. R. Montgomery	5.00
Dr. W. R. Thurman	1.47
Lansing Lodge	9.00
Oakland Lodge	2.00
Miscellaneous	6.00
Seattle Lodge	3.00
Albert Rusich	5.00
Crescent Bay Lodge	1.00
Detroit Lodge	1.50
Glendive Lodge	2.50
Kansas City Lodge	1.00
Pacific Lodge	2.35
Mrs. Frank Chubb	3.50
Lyle R. Chubb	3.50
Total	\$48.82

Announcement of Candidacy

Albany, N. Y., Dec. 22, 1926.

To the Secretary-Treasurer,
American Theosophical Society,
Chicago, Illinois.

We, the undersigned, being members in good standing, present before the members of the American Theosophical Society the name of Mr. L. W. Rogers as candidate for nomination for the office of National President and the name of Mr. C. F. Holland as candidate for nomination for the office of Vice President.

EMOGENE S. SIMONS
FLORENCE RUTH FREEMAN
GRACE S. WATERMAN

Nominations for Directors

At a meeting of the Board of Directors on August 22, 1925, the following resolution was passed:

"RESOLVED That the By-Laws be so amended that the nominations and election of National President, National Vice President, and the three remaining members of the Board of Directors shall occur on the same date."

The following nominations by petition for members of the Board of Directors American Theosophical Society have been received:

Dr. Edward C. Boxell, St. Paul, nominated by L. W. Rogers, Ila Fain and C. E. Luntz;

Mrs. H. Kay Campbell, Chicago, nominated by L. W. Rogers, Ila Fain and C. E. Luntz;

Mr. M. B. Hudson, St. Louis, nominated by L. W. Rogers, Ila Fain and C. E. Luntz.

Instructions

For Members' Use of Ballots

Mark ballots indicating your choice for each of the offices.

Place marked ballots *alone* in a small envelope, seal, and mark plain on the outside, "Ballots."

Enclose this sealed envelope in a larger envelope, also marked "Ballots," and bearing (in upper left corner) your name, with name of your Lodge; or "National Member" if you are attached direct to Headquarters.

Address this outer envelope and mail to the National Secretary-Treasurer, 826 Oakdale Ave., Chicago, so that it reaches her before 10 p. m. on March 10, 1927.

Your careful observance of these instructions insures both the secrecy of your ballot and its effectiveness.

Inactive members are not entitled to vote.

Read carefully excerpt from By-Laws (on following page) covering nomination and election of officers.

Nomination and Election of Officers

The ballot given below is for the purpose of nominating the National President and National Vice President. In order to be nominated a candidate must receive a number of votes equal to ten per cent of the total number of members of the Society, based upon the Secretary-Treasurer's report as to the membership at the preceding annual meeting.

If out of the nominating votes cast, sixty per cent are for one person, such person shall be deemed elected to the office for which he is so nominated, and no further election is held. If all the names but one have withdrawn as candidates for either office and if the remaining candidate has received fifty per cent of the total votes cast, then he shall be deemed elected to the office for which he is nominated and no further election shall be held.

If, however, no candidate for either office receives the required percentage of votes cast, then the election must proceed as provided in the By-Laws.

(CUT OFF HERE)

AND MAIL AT ONCE TO THE NATIONAL SECRETARY-TREASURER, 826 OAKDALE AVENUE, CHICAGO

OFFICIAL NOMINATING BALLOT

February, 1927

for

National President and Vice President, American Theosophical Society

For National President, American Theosophical Society,

I nominate -----

For National Vice President, American Theosophical Society,

I nominate -----

*(Write on the above lines the names of your choice
for National President and National Vice President)*

OFFICIAL VOTING BALLOT

For Members of Board of Directors - Term Expiring 1930

Each member entitled to vote shall vote for three candidates (three candidates only) for members of the Board of Directors, as provided by the National By-Laws.

The names of the persons so nominated are printed below:

☐ EDWARD C. BOXELL

☐ H. KAY CAMPBELL

☐ M. B. HUDSON

(Mark with an X names of candidates for Board of Directors)

Additional copies of ballots may be secured from your Lodge Secretary or from Headquarters, 826 Oakdale Ave., Chicago.

OVERSTOCK SALE

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THE MASTERS AND THE PATH, by C. W. Leadbeater	Formerly	\$2.50	-	-	-	-	\$1.75
TALKS ON AT THE FEET OF THE MASTER, by C. W. Leadbeater	Formerly	\$4.25	-	-	-	-	\$2.50
THE IMMEDIATE FUTURE, by Annie Besant	Regular price	\$1.50	-	-	-	-	\$1.00
EPISODES FROM AN UNWRITTEN HISTORY, by Claude Bragdon	Regular price	\$.75	-	-	-	-	\$.50
THE CHANGING WORLD, by Annie Besant	Regular price	\$1.75	-	-	-	-	\$1.25
PSYCHOLOGY, by Annie Besant	Regular price	\$1.50	-	-	-	-	\$1.00
THE IDEALS OF THEOSOPHY, by Annie Besant	Regular price	\$.85	-	-	-	-	\$.50
MAN'S LIFE IN THIS AND OTHER WORLDS, by Annie Besant	Regular price	\$.75	-	-	-	-	\$.50
AVATARAS, by Annie Besant	Regular price	\$1.25	-	-	-	-	\$.75
DAILY MEDITATIONS ON THE PATH, Compilation from the works of Annie Besant	Regular price	\$1.00	-	-	-	-	\$.50
INITIATION, THE PERFECTING OF MAN, by Annie Besant	Regular price	\$1.50	-	-	-	-	\$1.00
TALKS WITH A CLASS, by Annie Besant	Regular price	\$1.50	-	-	-	-	\$1.00
INVISIBLE HELPERS, by C. W. Leadbeater	Regular price	\$1.00	-	-	-	-	\$.75
FOUR GREAT RELIGIONS, by Annie Besant	Regular price	\$1.35	-	-	-	-	\$.75

1927 Catalog now ready. Will be sent free on request.

The Theosophical Press - 826 Oakdale Avenue - Chicago