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## Cortesia

ONE OF the beautiful traditions surviving of the ancient Greek culture is that of their perfect courtesy. The Athenians are said to have had an exquisitely shaded courtesy that marked all their intercourse.

The Old Regime in France before the Revolution, demanded the exercise of an elaborate code of etiquette that had its roots far back in the days of Chivalry when Platonic Love was truly understood and truly adhered to, and when courtesy was prompted by a genuine loving kindness.

But of all who have stood in history as examples of perfect courtesy proceeding from the heart, Saint Francis of Assisi was the very greatest. His was a courtesy—*cortesia* if you will—that was the very flowering of unselfish love.

In these days of change, reconstruction and regeneration, with our Mechanical Civilization reaching its peak, courtesy has slipped away from us,—to our great loss. Could we but cultivate an "unwearied spirit in doing courtesies" would it not infuse some of the ancient grace into our harsh present day! Can we not bring back into our lives some of the *cortesia* of Saint Francis?

—A. E. DEADERICK.

## The Coming Work of the American Section

**S**IGNS of the early manifestation among us of The Great Teacher are already visible if we but look for them. It would seem probable that He will make appearance little by little, considering the way He was chosen. Are our preparations complete? No, a century more would not suffice for that; but He will come when He is ready and will accept such preparations as we have made.

Let us arouse ourselves anew. For years the American Section has either fought or played with a home or retiring place in California instead of busying itself with its true work—the great labor for the millions of Americans. We are not segregated in a colony, but are designedly scattered throughout the world in order that we may minister to it. The Masters themselves do not live in a group, but scattered over the world.

Fighting with the Section is for the moment in abeyance: let it remain so. The executive head of the organization has especial interest and skill in propaganda. Let all follow him now, in a mighty effort for the extension and perfection of theosophic work in America. The organization of the body is good; there are members and lodges in a great number of population-centers. Let us press on until every town of any size has its representatives of the Divine Wisdom, ready to testify to the actualities of the commonly unseen worlds and their life.

How much easier it will be for Them if we rush in and, boldly arousing karmic opposition, accept some blows and thus help to bring Their force, full of cleansing and spiritual healing, down into the world of gross manifestation! The war has been used as a flail for civilization; spiritualism has done a mighty work in opening men's eyes to the truth; the church has dropped some of her dogmatism and is the sweeter for it; Christian Science and the New Thought have shown that there are more

ways than one. And Science has been given radium to show that the very elements are not fixed but belong to the universal flux of God's life manifest.

The world's moral nature has been mellowed for the time. Have we not a really wonderful League of Nations that can and does bring the world's thought into unity on the subjects that most concern the international relations of civilization? And how could alcohol have been swept away from the lips of the weak in America if it had not been part of the plan for the hour?

At the moment the spiritual force flowing through the Section seems to have been withdrawn; but really it is most vigorously active at this moment. There has never been a time, within my knowledge, since America gave foothold to men of our race when so much force was used upon America as at this moment. A group of the mightiest of our Masters is engaged, day by day, and hour by hour, in this work of ministering to the spiritual needs of America in preparation for the coming years, when there must be some calmness and quiet of the astral plane to let the inner voice be heard of men. Do not be deceived by the fact that there is no bruited of theosophic agitation from Adyar to drive us into activity. In times of testing the very test may consist in letting every man inquire within what is the meaning of the hour, that he may get into strong action without.

So, I beseech you, meditate, plan, teach, extend the truth, keep all channels wide open. Would it not be well to enlarge THE MESSENGER and limit to the utmost all unpleasant features, filling the columns with matter stimulating to spiritual activity?

Look up, not down; look out, not in; lend a hand! To look up is to aspire; to look out is to be selfless; to lend a hand is to be a channel!

WELLER VAN HOOK.

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Just as the sun in the heaven is unchanged, but is mirrored as a thousand suns in ponds, lakes, rivers, and oceans, so do you know the Sun of the Spirit within you from the broken reflections that you find in the lower self.

—ANNIE BESANT.

## Good News About Books!

**T**HE BIGGEST news you have ever heard about theosophical books is now to go out to the members of the American Section. It is not merely that the Section becomes the sole owner of the entire stock of the Theosophical Publishing House at Krontona, but that the next step will now be taken toward our great objective—the establishment at Chicago of a theosophical publishing house that can supply the retail book trade of the United States.

Now that the purchase has been made the next thing to be done in carrying out the plan *is to reduce the large stocks on hand*. On many standard books the Theosophical Publishing House is heavily over-stocked and in order to start right with a balanced stock, the new management will begin a

selling campaign to restore equilibrium. It's "moving day" and the surplus books must be cleared out *at once*. In order to make them move promptly special prices will be quoted for a short time only—theosophical book bargains the like of which you have never before seen. This is the time to fill up your Lodge library, to make your Christmas purchases, to place something in the public library and to make a fine addition to your own home library.

You need not wait for the opening in Chicago on November 1st. Orders can be filled in advance for what you want. Address such orders to Book Department, 645 Wrightwood Avenue, Chicago. Special descriptive circulars will be mailed to all Lodge officers before November 1st. Ask them for information.

## Art and Mathematics

By Claude Bragdon

**M**ANY an inquest has been held over the death of art, and many different verdicts have been rendered. Ferrero attributes the decay of beauty in the modern world to the triumph of the quantitative standard over the qualitative; he is in agreement with Ruskin that we are bedeviled by machinery, and that the smoke of many chimneys clouds not only our physical, but our metaphysical sky.

But such conclusions, though they conform to the facts, have no basis in logic. Machinery is only an extension of human potency, and as such can be put to whatever use we will; the difficulty appears to consist in the fact that man has permitted himself to become enslaved by his own creation. Instead of imposing the rhythm and harmony of his immortal spirit upon the machine, he has suffered it to impose its rhythm upon him, and the only rhythm known to the machine is speed.

Now speed is fatal to art, because it negates those rhythms which are of the very essence of art. Both are mathematical, but machinery is mathematics gone mad, while art is ecstatic mathematics. The difference between the Bethlehem Steel Works and the Parthenon, for example, is the difference between madness and ecstasy.

The secret of this mystery, as of all mysteries, must be sought for in *consciousness*. The consciousness which has produced the modern world of industry centers itself outside itself—in the *Not-I*—it says: "I will subdue, I will acquire, I will accomplish." The consciousness which produced the ancient world of art found its center in itself: it said, "I will become." On the lintel of the ancient temples of Initiation, those nurseries of ancient art, was engraved the legend, "Know Thyself." The refrain which echoes loudest in the modern consciousness, on the other hand, is "I know all save myself alone."

The difference in the kind and quality of the product of the human will depends upon where the consciousness is centered, and only when this center is internal is there fruition of beauty; this is the reason that all great art is religious art. According to Pythagoras the soul is "a self-moving number"—it moves, that is, according to a secret rhythm of its own. It is this secret rhythm which the artist is under compulsion to realize and render. This is the Divine Geometry, the Celestial Mathematics which it is the function of all art to express.

To some people any juxtaposition of the idea of mathematics with the idea of art will seem little short of absurd. What

(they are sure to ask) can art, that fountain of spontaneous emotion, have in common with the proverbially driest preoccupation of the human mind?

But such a question betrays an utter incomprehension of art in its esoteric aspect, and of mathematics, a thing far other than the arithmetic taught in the schools. It shows an inability to distinguish between the mathematics of music, for example, and the mathematics of the stock exchange.

Though mathematics lends itself to the chemical experiment and to the transaction of sharp bargains, this fact constitutes no measure of its nature, function, or potency. Mathematics is not most itself, but least so when immersed in the manifoldness of life and made to serve purely utilitarian ends, for it is an expression, the most potent the intellect knows, of a cosmic order far transcending that "infinite three-dimensional sphere" which constitutes our ordinary conception of the cosmos. Mathematics can dispense with materiality, with time, space, number and quantity and lose nothing of its potent magic. All the stars could fall from the sky, and every heart stop beating in every breast, and still would mathematics survive this wreck and ruin because mathematics is "The First Form of Brahman," the Word which "was with God and which was God."

Number, i. e., mathematics, is deeply involved in the esotericism of every religion. The letters of the Hebrew alphabet had each its numerical equivalent, and spelled meanings to the initiated far more profound than those of the text of sacred scriptures; Euclid derived his geometry from the priests of Egypt, and the contributions of Pythagoras to the science of mathematics was a mere by-product of his religious philosophy, now lost to the world.

Now the art of the ancient world was simply nothing more nor less than a *religious expression*. It is not surprising therefore that mathematics played a more important part than at first appears. The pyramids, those first and greatest monuments raised by proud-spirited man, are less the work of the artist than the religionist and the geometer. It has been discovered that there is an amazing mathe-

matical esotericism behind Greek architecture, which is derived from the Egyptian. Some of this the Romans in turn inherited from the Greeks, and these masonic secrets descended through the Comocini builders to the mediaeval guilds who caused the great cathedrals to publish anew the fact that God geometrizes. Gothic architecture, more than any other is geometry in stone. The architecture and ornament of the Moors was mathematical, as is that of the Chinese and the Hindus. Indeed it may be said that always, in every age, when men dedicated their souls to God and their hands to Beauty, behind the concrete and palpable structure of a work of art there were ratios, proportions, triangulations, polygonal synopses, which established an invisible network of relations making for unity and coordination—something not seen by the eye nor even sensed by the mind, but realized subjectively. It is the absence of this element which makes modern art so poor a thing.

Music and poetry, even more than the arts of space, have their root in mathematics. Every musician and every poet is subjectively a mathematician—he must be, for nothing in these fields, however impassioned or however inspired, but is rigidly mathematical to the last detail, upon the last analysis.

But why go on? There can be no re-birth of art until the rhythm of life is re-established, and this rhythm can only establish itself in the soul which submits itself to God. The dearth of divinity in life is the death of art in life. All our sophistries fall to the ground in the face of this self-evident fact.

### Miss Holbrook Declines

[The following letter was received with no accompanying explanation.]

Rockland, Mass., Sept. 19, 1921.

Mr. L. W. Rogers,  
National President, Am. Section, T. S.,  
Chicago, Illinois.

My dear Mr. Rogers:

Please inform your Board of Trustees that I am not accepting its re-appointment as National Lecturer for the ensuing year.

Sincerely yours,

ISABEL B. HOLBROOK

# First World Congress of the Theosophical Society

By Helen Fitzgerald

THE first World Congress of the Theosophical Society convened on Saturday, the 23d of July, at 2:30 p. m., at the palatial headquarters of the *Société Théosophique de France*.

About fourteen hundred people were present, representing more than thirty countries. Holland alone sent two hundred. Only approximately half of this number had been expected, and it is a credit to the excellent organization of the French Section and the devoted and self-sacrificing work of its officials, that the great crowd was handled with the ease, grace of manner and warm cordiality, that are so perfectly characteristic of France.

Long before the hour set for the opening, the large amphitheatre at 4 Square Rapp was filled to its utmost capacity.

As Mrs. Besant entered, escorted by Monsieur Charles Blech, General Secretary of France, the delegates rose to their feet as by a single impulse, to pay silent homage to the venerable and beloved President of the Theosophical Society.

Mrs. Besant took her place in the centre of the stage which was decorated with a profusion of flowers and palms. Monsieur Blech sat at her right and in a semi-circle at the back of the stage were the General Secretaries, or their representatives.

The first number on the program was the opening choir. Two numbers were sung, "*Les Dieux qui parlant à mes Pères*," and "*Les Béatitudes*," by Cesar Franck.

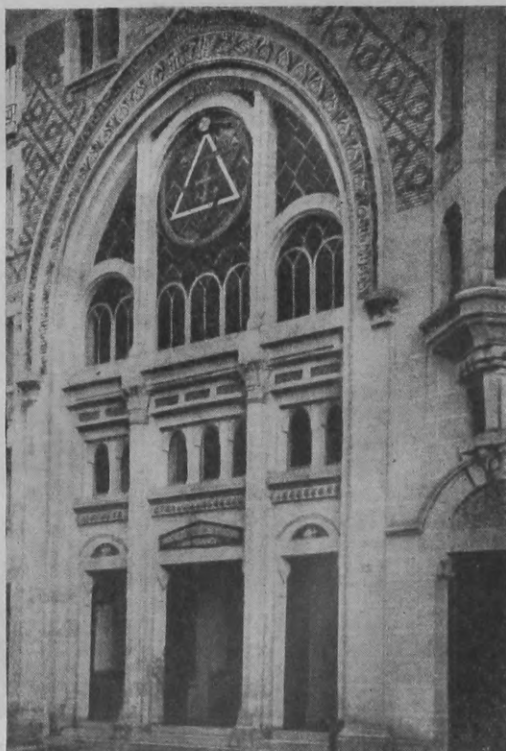
Monsieur Charles Blech, who worked indefatigably to make the Congress the tremendous success that it was, made the speech of welcome.

He was followed by Mrs. Besant, who delivered the Presidential Address. She urged the members to put into active practice, in every day life, the principles and ideals of the Ancient Wisdom. She emphasized the fact that the greatest toleration is a fundamental necessity if we would live the life of brotherhood. Our brother may have a glimpse of the truth, no matter how limited, of which we have not dreamed. People are inclined to say, "H. P. B. said this, or Mrs. Besant or Mr. Leadbeater said that," but it does not

matter what anyone says,—we must find the truth for ourselves. *The road to truth must be kept open.* For this reason we must encourage, not restrain the young. Give them the utmost liberty to investigate for themselves, for they hold the potentialities of the future and they may far outstrip us in our evolution. She spoke of the great opportunity that lies before Europe today to create a civilization founded upon love and co-operation, and she warned the nations that they must learn to forgive.

Mrs. Besant was physically vigorous after her strenuous lecture tour through England and Wales, and as she spoke, her marvelous spiritual power seemed to transfigure her.

The General Secretaries and their representatives spoke for their respective Sections. The American Section was represented by Mr. A. P. Warrington, who



Main Entrance of French Headquarters

made a brief speech. The others were as follows: Major Graham-Pole, England and Wales; Mr. John Cordes, Austria; Monsieur Polak, Belgium; Mr. Nickoff, Bulgaria; Mr. Rafael de Albear, Cuba; Mrs. Jean Bindley, Scotland; Mr. H. Damirgian, Egypt; Mr. Garrido, Spain; Dr. John Sonck, Finland; Monsieur Chas. Blech, France; Miss Dijkgraaf, Holland; Mr. Nadler, Hungary; Colonel Boggiani, Italy; Mrs. Pierse Leslie Pielou, wife of the General Secretary, Ireland; Mr. Van Labberton, Java; Mr. M. J. Kristinsson, Iceland; Mrs. M. Sparre, Norway; Mr. Eric Cronwall, Sweden; Mlle. H. Stephanie, Switzerland; M. Jean Bedonicek, Tcheco-Slovakia; Mr. Jack Brinkley, Japan; Mr. B. P. Wadia, India; Mr. Singen, Australia. There were also representatives of New Zealand, Serbia, Canada, Greece, Burma, Brazil and Chili.

There were touching incidents of great sacrifice and devotion on the part of delegates who came from far distances to receive inspiration from the World Congress and give to that gathering their contribu-

tion of wisdom and service. Among these the story of the little delegation from Iceland stands out as an example. These sons of the isolated northland made the journey from Iceland in a fishing boat, to hear the messages of the great leaders, and to tell of the triumphant growth of Theosophy in the far North.

It was a matter of great regret to all that Madame A. Kamenski, the heroic Russian, who has for many months upheld the cause of Theosophy in Bolshevist Russia at the risk of her life, could not reach France, in spite of the most strenuous effort.

No less unfortunate was it that the delegates from Germany were refused passports by the French Government.

On the evening of the 23d, at 8:45 o'clock, a one-act play, symbolical in character, entitled the "Birth of Man," was given in the amphitheatre. The production was inspiring in theme and artistic in its interpretation.

On Sunday the 24th at 2:30 o'clock, the first sitting of Debate took place, pre-



*Mrs. Besant at the opening of the World Congress*



sided over by Mr. B. P. Wadia of India and Professor Emilio Marcault of the University of Pisa, Italy, acting under Mrs. Besant, who was in the Chair. The subject was:

"The Mission of the T. S. in the World.

(a) Its Spiritual Mission.

(b) Its Intellectual Mission.

The first speaker was Helen Fitzgerald of America, who urged the great duty of the T. S. in the present world crisis, to spread the International Spirit; to put principles above personalities; make ideals actualities and inculcate the constructive principle of Love. To this end she proposed that an International Bureau be formed within the Society, for the exchange of lecturers amongst the various Sections.

Mr. Van Labberton of Java suggested an International Section of the Society for members who do not care to affiliate with any National Section,—who are rather citizens of the world than of one country.

Miss Clara Codd, a well-known lecturer of England, pointed out succinctly three principles of unity, brotherhood and service as stated in the Christian Scripture.

Major Graham-Pole, General Secretary of England and Wales, took the position that theosophists, as individuals, should theosophise every activity, political, intellectual, social and spiritual, in which they take part. He said that too many theosophists feel that their whole duty is done if they attend Lodge meetings and meditate regularly.

Mrs. Harriet Tuttle Bartlett, national lecturer for the American Section, spoke of the necessity for carrying Theosophy into the Christian Churches and interpreting it through the Bible. She also called attention to the Woman's Club movement in the United States and suggested these clubs as a channel through which Theosophy may be widely taught. She asserted that in America there are many study clubs called "Annie Besant Clubs," where the works of Mrs. Besant and other leaders are read and discussed.

Dr. Heber of Sweden stated that the most striking feature of the work is the great outpouring of spiritual force which such gatherings make possible. Under this influence the world will be built anew under our eyes. Philosophers, social re-



*Lobby of French Headquarters*

formers, politicians, exponents of the Arts,—all have a new vision dawning. However, there are present in modern literature two types, one representing the constructive; the other the destructive and separative.

Colonel Boggiani, General Secretary for Italy, advocated a universal language as a means of bringing about unity among the nations, and he suggested that this language be a simplified form of English. He mentioned that in all great international, or diplomatic gatherings, English is the accepted medium of communication. For instance: in the International Conference on Disarmament, President Harding has requested that only those who have a thorough knowledge of English be sent to Washington. As a person of Latin blood, Colonel Boggiani said that his native Italian was dear to him, but for the good of all humanity he urged a universal language.

Miss Dijkgraaf, General Secretary of Holland, said that the spiritual and intellectual mission of the Society is to find out the Dharma of individuals and nations.

What are the capacities now and in the future? The Society should be a mirror in which the highest thought and spiritual aspiration are reflected. If it be an instrument through which the Masters of the Wisdom are enabled to work, it is our duty to spiritualize all persons, nations and religions which we can reach.

Mrs. Graham Pole of England said that H. P. B. had created an instrument by which a new note could be sounded through the world, and this is the keynote of the New Age. No individual can sound the note alone. It takes at least two people for co-operation. We are only parts of a great whole. Tolerance means nothing unless there are conflicting opinions. Too often it is merely good natured indifference. In the past brotherhood has been used in a purely masculine sense. The sixth-race qualities are just beginning to evolve. To understand our limitations is to begin to transcend them.

One of the French delegates stated that if the Society does not bear fruit it will be cast into the fire. We must act to bring about peace. We must study the problems of International Peace and social peace among the classes within the nations. Politicians have demonstrated their inability to bring about International Peace and it is our duty to find the means of its attainment.

Monsieur Wittemans of Belgium spoke eloquently of the necessity for International co-operation and understanding.

At 5:30 o'clock Mrs. Besant gave a lecture for the members of the Society at the Champs-Elysees Theatre, on "The Theosophical Ideal." As these lectures will be published in the near future, no attempt will be made to report them here.

In the evening at 8:45 a concert was given.

On Monday, July 25th, from 10 to 12 a. m., the second sitting of debate took place with Mr. Baillie-Weaver in the Chair, assisted by Professor Emilio Marcalt as translator. The scholarly work of Professor Marcalt, in rendering English into French and French into English, deserves the greatest commendation. The subject of this debate was:

"The Problem of Education in the New Era.

(a) What does Theosophy propose as a solution to the problem of Education?

(b) In what way can Education contribute to bring about friendly relations between nations?

(c) The best means to use in order to spread theosophical ideas of Education.

Miss Arundale spoke learnedly of the problems of education and traced the educational movement within the Theosophical Society. She pointed out the important part that this liberal education will play in the development of the youth of the New Era.

Mrs. Beatrice Ensor told of the admirable work of the Theosophical Educational Trust in Great Britain and Ireland which has established schools in different parts of England. These schools are growing into large institutions. They furnish a proper environment and training intellectual, ethical and physical for children of the new type.

Mr. A. F. Knudsen of Krotona, California, told of what the public schools of Los Angeles, Oakland and Honolulu are doing to recognize the children of the new race.

There were many other speakers on this question and interesting and constructive points were brought to light.

At 2:30 p. m., there was a meeting of the different Orders of Service, with Mr. Baillie-Weaver in the chair. A special program was given and there were a number of speakers who explained the various branches of the order and their functions, —anti-vivisection, animal protection, etc.

At 5:30 o'clock, at the Champs-Elysees Theatre, Mrs. Besant gave the second of her masterly lectures on "The Theosophical Ideal."

On Tuesday, 10 to 12 o'clock, the third sitting of Debate took place. Mr. B. P. Wadia and Professor Emilio Marcalt presided and the subject was:

"The Mission of the T. S. in the World, Its Social Mission."

Dr. L. Haden Guest of England outlined briefly the work of "Action Lodge," in England and suggested the formation of The Organization of Good Will, on a social basis. In order to do effective work, Dr. Haden Guest said, we must limit, or define clearly, our objects. The Organization for Good Will must stand for social and political service. Dr. Haden Guest called a meeting of those interested for five o'clock to formulate a definite plan



for launching the new organization. This will be discussed further on.

Mr. J. Krishnamurti endorsed Dr. Haden Guest's proposed organization, for affiliated Lodges of Good Will. He said that the Theosophical Society as a body is prevented from entering into politics but individually the members can and should take part in this important work. The Society is not supposed to be a society for social reform or political reform but the members are free. He said: "I am very much interested in politics. Theosophists are the most reactionary people in the world in politics. We must show the world that we are advanced in all the activities of life,—not in one. We are called bolshevists in religion because of our doctrine of Karma and Reincarnation by the Roman Catholic and Protestant Churches. Why should we not be advanced as well in politics and social reform?" Mr. Krishnamurti said laughingly that he hoped no one would attach any political significance to the red tie which he wore. "We 'swallow' politics," he continued, "without the least investigation. It is absurd that we who hold advanced ideas on Karma and Reincarnation should hold such low and degraded ideas of social reform. We are like children playing with toys. We are afraid and don't want to change. Socialism and politics are most important. Religion does not affect the physical condition. You can think what you please. But political action means chance. It takes courage. In politics we are backward. I want to impress upon you the importance of politics. We have made politics dirty."

Mr. A. P. Warrington said that he hoped he would not be considered cynical in stating that one of the functions of the Society is to theosophise theosophists. "The Theosophical Society must act as an interpreter of life," he stated. "The members should go forth into every walk of life bringing Wisdom into all human activities. Its mission is twofold: 1, to hold up the banner of the Ancient Wisdom so that all who are ready may respond; 2, to train these recruits carefully—in other words theosophise theosophists—so that they will not go out 'half baked,' and parrot-like, repeat the thoughts of others. We should train them to present original ideas,—Theosophy which bears

upon every activity of life. The Theosophical Society as a nucleus of universal brotherhood must carry the example of brotherhood. We are still babies taking the first steps in brotherhood. We should experiment with communities. There is more humanity inside the T. S. than out of it for all of us within the organization are developing under intense vibrations. It is our duty to be living examples of the principle which we teach. Colonel Olcott once said: 'Warrington, in making your decision you are making the decision for the whole Society.' Every day we should rise, saying: 'I will live the life of brotherhood.' We must have complete understanding of our brother in heart and mind. There are ten million ways to misunderstand and only one way to understand, and we must work hard and patiently in order to understand. Love is the spirit of Human Kindness and Kindness is Love in action. If we will but live the life of kindness, then all will point to the Theosophical Society as the most marvelous organization for Brotherhood in the world."

The Einstein theory of relativity was discussed in its relation to Theosophy. Occult healing and the study of the etheric body were advocated. The plan of a new University came in for a share of consideration and the cooperation of members of the T. S. with a newly formed International Society soon to hold a Convention in Belgium, was suggested, and the invitation to attend this Convention was extended to members present at the Congress.

Mr. B. P. Wadia, in summing up the debate said: "We must first find out what Theosophy is, as stated by H. P. B. We can accept or reject that great cosmogeny, as we like. We can test it for ourselves. The first principle of the Society is to know,—not to believe. In order to ascertain if the theory of Relativity, for instance, is of value, we must examine it to see if it fits in with the Great Plan of Evolution revealed to H. P. B. by the Masters of Wisdom. As for that which is spiritual and that which is not spiritual: where are you going to draw the line? Everything is spiritual. In the Secret Doctrine three lines of evolution are given: spiritual, intellectual and physical-psychical. It is the function of the Theosophical Society to study and assist all

three." He stated that it is not so much our business to create new forms of spiritual and intellectual expression, as to spiritualize all of those already existing.

Professor Emilio Marcault gave an illuminating and able summary of the Debate, pointing out where the Society has failed in its Intellectual Mission.

At 2:30 o'clock Monsieur G. Chevrier delivered an able lecture on "The Relations Between Man and Nature." The text of his discourse was the following passage from "The Secret Doctrine:" "Humanity is the child of cyclic Destiny, and none of its Units can escape its unconscious mission or get rid of the burden of its cooperative work with nature."

Immediately following Monsieur Chevrier, Mr. B. P. Wadia gave an interesting lecture entitled: "Will the Soul of Europe Return?"

Mrs. Besant closed the Congress with a profoundly spiritual and eloquent address. She stated that the keynote of the Congress had been self-discipline, self-mastery and self-development. The realization of the God within, enables us to see the God without and in all. She dwelt upon the necessity for meditation as the means of building into our character, the qualities needed for our perfection. If we will take but a few moments each day and say: "There is no life but the One Life and I am an expression of that life; no will but the One Will and I am a part of that Will; no love but the One Love and I am the instrument of that Love," we may truly attain oneness with all creation. We forget that we can be exactly what we wish to be. The words of the Christ were literally true when He said to His followers: "Be ye perfect even as your Father in Heaven is perfect."

She then declared the Congress closed.

The closing choir was, "*Lève la tête peuple d'Israël*," *Haendel de Judas Macchabée*.

In the evening at 8:30 in the great Central Amphitheatre of the Sorbonne, Mrs. Besant gave a public lecture on, "Theosophy." Over four thousand people were present and many were turned away. She held the vast audience spell-bound by the tremendous force of her transcendent spiritual and intellectual power. Never has the great leader of the Theosophical Society been more dynamic and magnificent in her appeal.

On Wednesday, the 27th, the delegates were tendered a trip to Versailles, including visits to the Castle, the Trianons and the Park with its silver lagoons and exquisite fountains. Two special trains were provided. Five o'clock tea was served at one of the hotels. This delightful entertainment was organized by the members of the Versailles Lodge.

The following evening, the 28th, the Congressmen were entertained at an evening excursion up Eiffel Tower. From the tower there is a magnificent panorama of Paris and the Seine.

During the Congress there were meetings of The Theosophical Fraternity in Education on July 25th with a talk by Mrs. Beatrice Ensor; The Order of the Star in the East, July 27th and 28th; and the Table Round, July 29th.

Mr. J. Krishnamurti gave a lecture for the Congressmen at the Champs-Élysées Theatre on the evening of the 27th.

The Table Round closed its program with an extraordinarily beautiful tableau, entitled, "The Poem of Life," showing the descent of the ego and its triumphant ascent after manifold experiences on the different planes.

Two new organizations were formed within the Theosophical Society: "The Organization of Good Will," with Dr. L. Haden Guest as organizer, and a group for the advancement of the intellectual aspect of Theosophy. Professor Emilio Marcault of the University of Pisa and Mr. B. P. Wadia were the sponsors of this movement which will be outlined in *The Theosophist*.

In summing up the first World Congress of the Theosophical Society a few points stand out clearly defined.

No new message was given out. Nor was it intended that this should be. The object of the Congress was the getting together of theosophists of all nations in the spirit of absolute fraternity. This was preeminently successful. The representatives of more than thirty nations met and mingled as brothers, one in purpose and spirit. Absolute harmony marked the great gathering and this in itself is significant of the great potentialities as a channel for the Masters.

Self-development, "finding the God within," was the dominant note, sounded by Mrs. Besant.

The international spirit was another im-

portant point not merely discussed but put into practice upon this occasion.

J. Krishnamurti, in his lectures, emphasized the importance of being impersonal in our work—keeping the ideal above all personalities and of preparing first, ourselves, then the world, for the coming of the Great Teacher. He also stated that happiness is only found in sacrifice and service.

If each of the fourteen hundred members goes back to his work with the determination to "find the God within and in finding the God within, find the God without and in all," and makes of himself a center of spiritual energy, it is impossible to conceive of the great creative force of Love that may be developed.

Undoubtedly, there was a tremendous outpouring of spiritual power upon the Congress, the greatest channel ever created for the reception of such power, and it remains to see what the results will be.

The following Americans were present at the World Congress: Mr. A. P. Warrington, Krotona; Miss Marie Poutz, Krotona; Mr. Ole V. Dahl, Krotona; Mrs. Harriet Tuttle Bartlett; Mrs. Helen Fitzgerald, New York; Mr. and Mrs. W. T. Simpson, New York; Mrs. Maria Knothe; Mr. Max Wardall, Seattle; Mrs. Grace Shaw Duff, Los Angeles; Mr. A. F. Knudsen, Krotona; Miss Louise Hall, Boston; Miss Bertha Levy, Mrs. Marie L. Biggar, Mrs. P. K. Reiss, Omaha, Nebraska; Mr. G. Haglund, Mr. Ivar Haglund, Seattle; Mr. R. M. Seaver, Mrs. J. Mennier, Miss Klinkenberg, Mr. and Mrs. J. F. Grugan, Mr. and Mrs. E. S. Suffern, New York; Mr. and Mrs. Lebel, Mrs. Geubel de la Ruelle, Mrs. Jack Cunningham, Krotona, and Mr. Craig Garman, Krotona.

### Olcott Panchama Free Schools

The yearly report of the Olcott Panchama Free School, rendered by Miss Agnes P. Kreisel, shows that the American Section has so far contributed \$650.00 of the \$8,250.00 already raised to keep alive this work begun by our President-Founder. Mr. A. Schwartz, International Treasurer, reports that the interest on \$33,000.00 would carry on the work. So a \$33,000 fund is the goal, and anyone who has a gift of money, however large or small, should send it on to Miss Kreisel to help make up the \$25,000.00 yet to be obtained. Address her at the Olive View Sanatorium, San Fernando, California.

### American Theosophists in Europe

[The following notes were sent from Paris by our correspondent August first, but were received too late for the September MESSENGER.]

Mrs. Jack Cunningham of Los Angeles is spending the summer at Fontainebleau, just outside of Paris, studying music.

Mr. A. F. Knudsen has gone to Germany to attend the Convention of the German Section at Hanover. He will assist Mr. John Cordes, General Secretary of Austria, who is to act as arbitrator at the Convention. Mr. Knudsen will go on a lecture tour through Germany and Austria. He has recently completed a tour of Switzerland where he lectured for many of the Swiss Lodges.

Miss Marie Poutz arrived in Paris to attend the World Congress. She will sail from Marseilles on August 13th with Mrs. Besant, for India.

Mr. A. P. Warrington reached London from Australia where he has been for seven months with Bishop Leadbeater. He proceeded from London to Paris for the World Congress. He will sail on the 13th of August with Mrs. Besant, for Adyar. Mr. Warrington is well and rested after his sojourn in Australia.

Mr. Max Wardall and Mrs. Grace Shaw Duff sailed on the "Mauretania" on July 30th for New York.

Mrs. Helen Fitzgerald, who was in Paris for the World Congress, has gone to Holland to lecture. In September she will begin a three-months lecture tour through England and Wales, under the auspices of the Theosophical Society of those countries.

Mrs. Harriet Tuttle Bartlett, who has been in London and Paris, lecturing in the former City, will sail in the near future for the United States. Mrs. Bartlett attended the World Congress.

### The School of the Open Gate

The prospectus for the season of 1921-1922 has just been issued by Miss Julia K. Sommer, principal of the School of the Open Gate, and copies are now in the hands of all the members of the Fraternity in Education. Further information may be obtained by writing to the school at 2430 Vienna Drive, Hollywood, California.

## By the National President

### The Book Publishing Business

In the September number of THE MESSENGER there appeared a brief telegraphic announcement that Mrs. Besant had abandoned the plan of an international book business and had proposed that the American Section should purchase the T. P. H. stock at Krotona. This would make the Section the sole owner of the business in the United States. Her letter enclosed a document which set forth the details of the proposition. The main points are that the American Section shall take over all books, pamphlets, supplies, etc., now on hand at Krotona, and all shipments ordered prior to September 1, 1921; to pay cash in full for the same at cost as shown on the T. P. H. cost cards; general details of the sale and transfer to be left to Craig Garman, manager of the T. P. H., and L. W. Rogers, representing the American Section; the transfer to be completed by January 20, 1922.

Thus the way has been opened for carrying out the book publishing plans that I placed before the Convention of 1920, and which the Convention endorsed. But the door to a great opportunity has merely opened. It remains to be seen whether the American Section is ready to take this opportunity. We can manage it only if the members are awake to the necessity for prompt action in raising the necessary capital. It will be secured, not by donations, but by investments in bonds issued by the Section for varying periods, corresponding to the length of time the member wishes to invest his money, which earn six per cent interest per annum, payable semi-annually. Of course, more capital must be on hand at the start than merely enough to purchase the stock of the T. P. H. When the plan for a section-owned book business was announced in THE MESSENGER in 1920 and investments were asked for, a total of \$12,660 was offered. With such a showing under the uncertainty and confusing conditions then existing, there should be no difficulty now in securing the necessary capital, but it can be done only by a wide-spread general interest in the matter. It can not be done if most of us are willing to leave it to somebody else. Every member who can offer even a small sum should invest it.

### What Books Can Do

"We can have no better missionaries than our books" said C. W. Leadbeater at one of our American Conventions. Hundreds of our members who found the light be reading the books written by him and by Mrs. Besant will heartily endorse that declaration. But we have had a very small number of such missionaries in the vast field of the United States. The demand for our books has never been met. We have printed hundreds when thousands could be sold. The interest of the public is such that hundreds of thousands of dollars are spent annually for occult literature, most of which is trash, and much of which does more harm than good. Such a demand is always met and if we do not supply it with sound theosophical literature, the people will buy the best they can get however worthless it may be.

With a Section-owned book publishing business we can print our standard books in editions large enough to supply the dealers throughout the United States—a thing that has never yet been attempted—with the result that a hundred theosophical books will be read for every ten that are now in circulation. To our present basis of operations, consisting of perhaps fifty lodges that are selling our books in a very small way, we can add ten times as many bookstores, each of which will supply more people than any lodge does—*people that our lodges never reach.*

Here is really the greatest single means of propaganda possible to our Society and, if we wisely take it, a gratifying reaction in the growth of the lodges must inevitably follow. As the theosophical teachings become better known to the public, our present success will increase in strength and efficiency, and that in turn will solve other problems, one of them being more attractive lodge rooms and better public halls from which to teach Theosophy.

### Why a Small "Messenger"

Doctor Van Hook contributes to this issue of THE MESSENGER some timely, excellent thoughts. One suggestion, however, can not be immediately acted upon—the enlargement of THE MESSENGER—and this seems an appropriate moment to point out a few facts about our little monthly.

that should be more generally understood.

THE MESSENGER is one of the heaviest expenses the Section funds have to bear. When the present administration took charge of the Headquarters' office, I found that this expense item was about one-third of the gross income. THE MESSENGER is supplied free to our membership and its public circulation is insignificant—only a few hundred copies reach non-members. No publication that is printed free of cost is on par with one that has a list of paid subscribers. The interest in it can never be as keen. It is a common complaint in lodges that many members do not read THE MESSENGER. Our itinerant lecturers tell tales of often seeing old copies of THE MESSENGER that have never been taken from the wrappers. Every member is entitled to a copy, but in hundreds of families there are two or three, or more, members. These unnecessary copies, plus the copies sent to members who do not read them, represent a heavy loss. Every additional page in THE MESSENGER increases this loss. That is the road to bankruptcy. The English-Welsh Section nearly a year ago abandoned the plan of furnishing a free magazine to members. The Scotch Section has made the announcement that its sectional organ will probably be discontinued.

To get a larger amount of theosophical matter into circulation is a most desirable thing, but to increase the size of the magazine in its present form is not the practicable way to go about it. That would only increase the amount of matter *that goes to our members*, and it is the non-members that we should reach with our philosophy. To spend one-third, or more, of the entire Section income merely to give the members a larger magazine, when there is such a great need of getting Theosophy to the public, would be, to my way of thinking, a mistake. Even at its present size we are paying out too much in furnishing the magazine free to that portion of the members who are sufficiently interested to read it.

The desire of our members to see a larger and better magazine is a most commendable one, but the enlargement of THE MESSENGER would be moving in the wrong direction. We shall have to be content with what it now is until we can reach our objective in another way. At the

Convention of 1920 I recommended, in the annual address, that as soon as practicable a magazine be published by the American Section that could be sold on the news-stands, and that THE MESSENGER should then be reduced to an official bulletin. That would solve at once two important problems. It would enormously reduce the cost of THE MESSENGER, while still giving all necessary official information and purely Section and world theosophical news to all members. It would also permit us to publish a magazine of such size and dignity that it would fitly represent our sublime philosophy. It should be devoted exclusively to high class matter, to theosophical fundamentals, and should be as free from reference to Section affairs as any other magazine sold to the public. Such a magazine would carry Theosophy to thousands of homes where it is now unknown.

But we can not move too hastily in so important a matter. Leaping enthusiastically but prematurely into a project because it is work that should be done is the real cause of many of our theosophical failures. Every experienced publisher knows that it is no light undertaking to establish a new magazine—particularly one which is a class publication. Just as our lecturers appeal to only a small percentage of any population, so our future magazine will attract only the thoughtful few that have reached the point in their evolution where the spiritual life makes an appeal to them. They number some tens of thousands in the United States, no doubt, but they are scattered over the entire nation and the theosophical magazine that is to reach them will leap into no sudden popularity as other kinds of magazines have sometimes done. Such a magazine can be put on a sound financial basis (which is only another way of saying that it can be permanent) only by a most carefully worked-out plan being perfected in advance. Not until we have a Section book business established, can we safely launch such a magazine. It will fit in admirably in that enterprise, not merely because it can be produced more economically, but because it will advertise and sell our theosophical books. The patience that we must have in waiting awhile for a better magazine will be well repaid by its permanency and efficiency when it comes.

## Booking Our Lecturers

The cordial co-operation of lodges in booking lecturers will be greatly appreciated. For the first time an attempt is being made this season, in the routing of lecturers, to reduce chaos to system. We shall naturally have some difficulties this year because the lecturers had made some engagements in advance that had to be taken care of. Consequently, there was not a clear field to begin with. If we could start all of them moving in the same direction at the beginning of the season, and not less than two or three weeks apart, it would be a simple matter. But when some are moving east while others are going west, some north, while others are moving south, it is clear that they *must* cross each others' routes. It is almost impossible that they should not sometimes be so close together that visits from two of them will come near the same date in a given city. As matters stand this season, there is nothing to do but make the best of it when this occasionally happens and use the service of one lecturer as follow-up work for the other.

Occasionally a lodge writes that it will not be convenient to take Mr. So-and-So in September, but that they want him in November. But for him to be there in November might mean a journey of five hundred miles while in September it would be but fifty. Sometimes a date can be shifted to accommodate a lodge, but usually this means either asking a dozen other lodges to change the dates they have accepted, and perhaps advertised, or that the lecturer must remain idle for several days. Sometimes a lodge writes that a lecturer is wanted to open the season early in September or October and insists on that date. Of course, two hundred

lodges can not have a lecturer to open the season when there are but three or four lecturers available. It should be remembered that we are in our pioneer days, doing the best we can with a small force in a very big field, and it will be a great help if lodges will keep it in mind that the nearer they can come to accommodating themselves to the itineraries made up at Headquarters the better it will be for the work, looked at from the viewpoint of the welfare of the entire country.

## Mrs. Jewett's Successor

As announced in the September MESSENGER, Miss H. Pearl Martin succeeded Mrs. Betsey Jewett at the Headquarters office with the beginning of that month. Miss Martin was selected for her devotion to the work *plus* her business ability. Those two qualifications are absolutely essential in that important position. Miss Martin brings to her new work the experience of long business training and it is safe to predict very efficient Headquarters work under her direction. But it is extremely difficult to keep everything in perfect order without the co-operation of the members. In fact it is impossible. Mailing lists are always difficult at best and our theosophists are notorious for frequent changes of address. Unless such changes are *promptly* reported the proper delivery of THE MESSENGER is impossible. Some lodges fail to report changes in their official directory when made and this is another source of confusion. I ask all concerned to help Miss Martin in her difficult task by furnishing promptly all possible information that will assist toward a constantly increasing efficiency at Headquarters.

L. W. ROGERS.

## Death of Mr. Schrempf

The many friends of Mr. Wilhelm Schrempf, for many years actively identified with theosophical work in and around Krotona, will regret to learn of his sudden death from heart failure on August 13th. Mr. Schrempf, in addition to being a most kindly and willing worker, had a very picturesque career, his first touch with occultism having been in India a great many years ago. May this faithful servant of the Good Law return soon to continue his work for humanity!

## Deaths

*But when the mild and just die, sweet airs breathe;  
The world grows richer, as if desert-stream  
Should sink away to sparkle up again  
Purer, with broader gleam.*

—The Light of Asia.

Mr. Clifford B. Albright.....	Genesee Lodge
Mr. Addison B. Baker.....	Chicago Brotherhood Lodge
Mr. Wilhelm Schrempf.....	Hollywood Lodge
Mr. Stanley M. Stone.....	Albany Lodge
Mrs. Ethel N. Stratton.....	Albany Lodge
Mr. W. J. Waddingham.....	Seattle Lodge
Mrs. Anna S. Weaver.....	Louisville Lodge



# To the Blessed One

By Nicholas Roerich

## *Tomorrow*

I KNEW so many useful things  
And now I have forgot them all,  
Like a traveller robbed.  
Like a poor man who has lost all he had,  
I vainly struggle to call back to my mind  
The riches I had in the days gone by.  
I recall forgotten things suddenly, unwittingly,  
Never knowing when the lost knowledge  
Will flash through me once more.  
Only yesterday I knew many things,  
But the night has darkened them all.  
It is true, the day was long,  
And dark and endless seemed the night;  
And then, when the morning came,—  
Fragrant and fresh and wonderful,  
Lighted by a new sun,—I forgot  
And lost all I had hoarded.  
All my knowledge melted away  
Under the rays of the risen sun.  
I can no more distinguish friend from foe.  
My vision of coming dangers is obscured.  
I do not know when the night will come,  
And for a new sun my heart will find no  
words of welcome.  
All this I possessed once,  
But I have lost it all, I am a poor man now.  
How sad it is that not before tomorrow  
Shall I know what I need.  
And today is long, very long.  
When, Oh, when will come,—Tomorrow.

## *In the Morning Hours*

I <sup>7</sup>KNOW not and I can not.  
I When I will, I think there is somebody  
whose will is stronger.  
When I get knowledge, I think there is  
someone who knows better.  
When I can, I think there may be some  
Whose power strikes firmer and deeper,—  
And behold! I know not, and I can not.  
Thou, who comest in the dead of night,  
Tell me, in the silent way,  
What have I willed and what accomplished  
in my life.  
Put Thy hand upon my head  
And then I shall regain my will and my  
power.  
And what I willed in my dreams at night  
Will be remembered in the hours of morning.

## *Can I Believe Them?*

WE know at last where one King has  
gone.  
He has gone to the old place of the Three  
Towers;  
It is there He will teach.  
It is there He will give His commands.  
His words are uttered once. Never, Oh  
never,  
Does our King repeat His words.  
Let us hasten to the place.  
It is better to turn down a by-street  
Lest the hurrying crowd should obstruct  
our path.  
That way will lead us to the Tower of  
Spirit,—  
Not to many is that way known.  
But people are everywhere,  
Crowding in streets and by-ways and at  
the gates of the houses.  
He is speaking already,  
We cannot come nearer Him.  
Who was the first to come? No one knows.  
The Tower can be seen, but it is very far,  
One catches sometimes a word  
That seems to come from the King.  
No, it is not yet the King's words that we  
hear.  
The words are caught by the people  
Who pass them on, one to another;  
A woman passes them to a warrior;  
The warrior whispers them into a courtier's  
ear.  
I shall hear them from my neighbor, the  
shoemaker.  
Has he heard them rightly from the mer-  
chant, yonder,  
Who has mounted the steps of that house?  
Can I believe them?

## *He Who Leads the Way*

THOU, who comest in the dead of night!  
They say Thou art invisible, but that  
is a lie.  
I know hundreds of people,  
And everyone has seen Thee  
Though it be but once.  
Only a few, poor in mind,  
Have missed Thy image, many-shaped and  
varying.  
Thou dost not desire to disturb one life,  
Thou dost not wish to cause us fear,—

So passest bye, silent and still.  
 Thine eyes can glisten and dazzle,  
 Thy voice can sound like thunder;  
 And even a rock can feel  
 The wrath of Thy mighty blow.  
 But Thou dost not dazzle,  
 Thou dost not thunder,  
 Thou dost not smite.  
 Thou knowest that quiet is stronger than  
 destruction;  
 Thou knowest that stillness is louder than  
 thunder;  
 Thou knowest who cometh in silence and  
 leadeth the way.

### Dante

*On the Six-hundredth Anniversary of his Death,  
 September 11th, 1921.*

*Italia la bella*, happy mother  
 Of countless offspring with undying fame!  
 Is there of all your valiant sons another  
 With such immortal glory to his name  
 As your great Dante, Virgil's pupil dearest,  
 With sacred vision of the prophets blest;  
 The poet in his grandeur, who stands nearest  
 Inimitable Job, and in his test?

*Italia la bella*, were you ever  
 So stern to any of your sons before,  
 Your tenderest parental ties to sever  
 And drive your child in anger from your door?  
 He went in exile down to Hades' portal,  
 Observing there, with shudder and with awe,  
 What had been seen before by but *one* mortal—  
 That which St. John before your Dante saw.

*Italia la bella*, full of beauty  
 Is your immortal poetry and art;  
 Delightful equally is that stern duty  
 Dear to your Cato's, your Lucretia's heart.  
 In Dante's song all this is interblended,  
 And foremost yet stands in your sacred shrine  
 With him who Venus' gallant son defended—  
 The one who wrote your *Comedy Divine*.

*Italia la bella*, poets many  
 You have, but was there one who sang so well  
 Of Paradise? And was there ever any  
 Who Purgatory thus described, and Hell?  
 With Virgil, Dante went from earth's dark center  
 Up to the portal of the Promised Land,  
 And Love bade your great son from Florence  
 enter,  
 Led by his lovely Beatrice's hand.

*Italia la bella*, Death's cold finger  
 Closed Dante's eyes six hundred years ago.  
 But in his *Vita Nuova* lives the singer—  
 To his *Commedia* we, as pilgrims, go.  
 What more if bodies wither, cold and breathless,  
 When prophets tell of life beyond the skies,  
 When we can go with Dante bright and deathless  
 Through Purgatory up to Paradise?

—JACOB BONGGREN.

### Theosophy in Shanghai

As noted among "magazines received," the Saturn Lodge Quarterly has just come to us from the one Theosophical Lodge in China, located in Shanghai. We quote also from a letter received by the Theosophical Publishing House:

Would you be good enough to have circulated in THE MESSENGER that—should any Brother or Sister of the Society be passing this way, would they kindly notify either the Secretary or myself of their intended visit to Shanghai and we will see to it that a member is there to meet them on arrival, and to help them find a suitable place to put up in? Many members pass through this port and not knowing about us go away without giving the Lodge a look up, and we want to meet all who happen to pass our way.

Saturn Lodge T. S.,  
 Care of George W. Carter,  
 48 Rue Admiral Bayle,  
 French Concession,  
 Shanghai, China.

### Disarmament

The attention of the whole world is turned now to the question of disarmament, or more accurately speaking, to the limitation of armaments. The Conference called by the President of the United States to convene in Washington on November eleventh, Armistice Day, has aroused the hopes of those millions of peoples who have suffered from the war. Demonstrations are being planned for that day, and the Sunday preceding, November sixth, will be set aside by churches of every denomination as a Day of Prayer. These efforts are being made in order that sentiment may be crystallized into a public opinion so powerful that it will be heard and heeded. Surely this problem is one that will call for the best thought and attention from the Fellows of the Theosophical Society. May we not join our prayers definitely with those of our brothers who look for the day when we will settle our differences by arbitration, not with armaments?

GAIL WILSON.

An aim in life is the only fortune worth the finding and it is not to be found in foreign lands but in the heart itself.

—Stevenson.

## The Lecture Field

MRS. A. E. POWELL, visiting lecturer from the English-Welsh Section, begins her American engagements October fifth at Paterson, N. J. She will close her tour in April in New York. Lodges have been very cordial with their invitations for her services, and already her bookings fill the greater portion of the time she has allotted for this country. Address all communications regarding her itinerary to the National Secretary, 645 Wrightwood Avenue, Chicago.

Mr. Ernest Wood, who is returning with Mrs. Wood from a visit in Yokohama, reaches St. Paul, Minnesota, November 6th and from there will travel eastward, lecturing en route. Those lodges that wish to hear Mr. Wood should communicate immediately with Mr. Rogers, who is arranging his engagements. Mr. and Mrs. Wood pay their own traveling expenses but would like entertainment in the places visited. As Mr. Wood has filled many important posts during his twenty years of membership in the T. S., and as he is author of some of our best books—"Methods of Mental Training," "Thought Power and its Effects," and others—it is certain that he will bring us a worth-while message.

Mr. Wood was founder of the Sindh National College, Hyderabad Sind, India, of which Mrs. Besant is Chairman of the Governing Board. It is affiliated with the National University, whose Chancellor is Dr. Rabindranath Tagore, with headquarters at Madras. It prepares students for Bachelors' Degrees in Arts, Science, Commerce and Agriculture. Mr. Wood has been Principal and Professor of Physics for the past two years.

Mr. J. C. Chatterji, our third visitor from abroad, is making his own lecture engagements and should be addressed care Thomas Cook and Son, 245 Broadway, New York City.

Mrs. Harriet Tuttle Bartlett, National Lecturer, reports her engagements during September, beginning with Paterson Lodge September 7th, then Mt. Vernon, New Haven, East Orange, Newark, and Hartford, reaching Albany for a three days stay, September 22d to 24th. Her permanent address is care Maud Couch, Box 1218, Atlanta, Georgia.

Mrs. Maude Lambart-Taylor has been invited by the General Secretary of the Canadian Section to make a tour of that Section. However, as she finds it impossible for her to be away from her home for more than nine weeks she will lecture in Canada from September 27th to the beginning of December, visiting Montreal, Ottawa, Toronto, London, St. Thomas and Hamilton. She will also do pioneer work in adjoining towns.

L. W. Rogers, National President and also Senior National Lecturer, sends in the following report of his lecture tour:

A lecturer who has also other work may be pardoned for brevity but we should all find time to report what we are doing and I mean to see an example however short of the ideal.

Reno opened the season on September fourth, and the audiences were excellent owing to the generous advertising done by the Lodge. It is not an easy task to maintain a healthy Lodge in a place of ten thousand population but Reno is doing it in most creditable fashion.

Salt Lake City turned out what was, I think, the largest audience that I have ever addressed there. The Lodge has the good fortune of an arrangement by which lectures are given in the Hotel Utah, a hotel that would be in the first class in New York. For some reason such a place seems to "draw" better than a hall or theatre.

Butte and Anaconda, in the mining region, are suffering from stagnation of business, which usually affects the attendance unfavorably. Nevertheless Anaconda had a fair audience while Butte's new hall was packed at each lecture. The present hall is a great improvement over the old one and indicates vigorous growth.

Sheridan had never seen any of our national lecturers until I arrived there. No traveling lecturer on Theosophy has gone their way, I believe, since the close of the Nineteenth Century. Nevertheless they have had such distinguished lecturers as Col. Olcott, C. W. Leadbeater and the Countess Wachmeister, I was told. A packed house in the city auditorium greeted me and proved that Sheridan, the only Wyoming city that has a theosophical lodge, is keenly interested in our philosophy. I hope other lecturers will go that way. Sheridan is wide awake and appreciative.

Fargo I had not seen for four years and I found it so enthusiastic and appreciative that the work was a joy. The Lodge took the best hall in the city for the lectures—a beautiful recital auditorium that is one of the best I have found anywhere. A clergyman presided at the second lecture, after having heard the first one, and made a very neat introduction. Six new members joined after the last lecture, I was told, and the usual study class was formed. The Lodge is very competently officered and undoubtedly has a bright future.

### European Aid!

The other morning I awoke with thoughts of Russia swarming about like bees. There were dead babes and men, starving women, human beings of all kinds in despair and suffering. Most insistent of all was the picture of an elderly, but once powerful man, who was trudging along a difficult road with a little sick and starving girl of eight astride his shoulders—victims of the famine, of course, traveling away somewhere from somewhere, hoping after food. They were leaving the scorched land where even the wayside weed-seeds had been eaten and bark and twigs had been nibbled at by men. As the child sat astride his neck, her hands extended to meet his as she rested against his head. Curiously they divided the labor of the road. He was no longer strong enough to do more than walk. He did not look up to study the way ahead; he merely avoided the stones and clods of the rough road. The little girl, however, watched the way ahead with dull, weary eyes, admonishing him with few words. I do not know what became of them!

Men are still trudging, congregating and fighting contagion in Russia. Foreign aid is moving in, but its stream must be kept full out of our generosity. Theosophists have done well; we must do more. I have written to our people at headquarters in Russia. And we are going on with our share of the work in Hungary, Austria, Poland and Asia Minor.

Will you not help during this coming winter period? We have sent thousands of garments as well as money to these peoples. Will you not organize sewing centres for all lodges, to gather cloth, wool, thread, needles, shoes and garments, old and new, for the children and the women? Write about patterns and methods to Mrs. E. L. Cutler, Room 709, 410 S. Michigan Avenue, Chicago, and send money to the Treasurer, European Aid Committee, Miss Edith C. Gray, at the same address.

WELLER VAN HOOK.

### To Members-at-Large

Isolated members-at-large who wish to correspond with an older member to ask questions or to study Theosophy may write to Miss Eugenie Honold, P. O. Box 114, Abbeville, Louisiana.

### New Books

#### Oracle:

The Manas Press of Rochester, N. Y., announces the publishing of a new book, *Oracle*, containing automatic communications from Eugenie Bragdon (who died in November, 1920) with an introduction and commentary by her husband, Mr. Claude Bragdon. Advance reports of this work indicate a high order of merit and the book will undoubtedly prove exceptionally interesting to theosophists.

#### The Asian Library:

*The Asian Library*, a series of books on Asian culture, will be published in the near future, according to an advance notice from Mr. Fritz Kunz, of the Theosophical Publishing House. The series will include religion, philosophy, literature, science, education, social polity, art, handicrafts and history. It is designed to bring about a closer relationship between the East and the West, an understanding which is essential to the preservation of civilization. The following numbers are now in course of preparation: *Nationalism in Indian Culture*, by Radhakumud Mookerjo, M. A., Ph. D., Mysore University; *The Future of the Indo-British Commonwealth*, Colonel Josiah C. Wedgewood, D. S. O., M. P., with introduction by Lord Haldane; *The Future of Indian Economics*, Hon. Prof. V. G. Kale, Member of the Council of State; *The Future of Indian Politics*, Annie Besant; *The Cultural Unity of Asia*, James H. Cousins; *The New Spirit in Education*, C. Ramalinga Reddy, Inspector-General of Education, Mysore; *An Introduction to Indian Art*, Dr. Ananda Coomaraswamy, an authority on Indian painting and sculpture.

A metrical translation of the Dhammapada, by F. L. Woodward, with an introduction by Sir Ponnambalam Arunachalam, is included. Subsequent numbers will deal with the religion, philosophy, and art of various cultural units, such as Ceylon, Persia, Korea, China, Japan, and linguistic-cultural areas of India, such as the Tamil Country, Sindh, and Bengal.

The aim is to keep the books just as reasonably priced as possible, especially for Theosophists who subscribe for *The Theosophist*.

### Book Reviews

*Psychical Research for the Plain Man*, by S. M. Kingsford. (E. P. Dutton and Co., New York. 271 pp. \$2.50.)

The author of this book has chosen a fitting title for it, and she has succeeded in her aim "to produce in an intelligible and interesting form the evidence that seems to prove that supernormal events have occurred, together with comments on the credibility or otherwise of the evidence, by S. P. R. experts."

The various forms of psychic phenomena receive attention, and are treated with entire freedom from all attempt to impose any theories as to causes upon the reader. The object of the book is rather, to induce the "plain man" to accept as facts the phenomena in the case, to which as yet he has given but little serious thought. The work therefore, consists chiefly of numerous and well authenticated instances illustrative of psychic phenomena of many kinds, with certain comments by investigators. Mrs. Kingsford has discarded technical language and it is to be hoped that her book will be read by many who are repelled by certain other works on this subject which indeed are written for the special student rather than the general reader. The writer modestly disclaims any of the learning and scientific skill which have entered into the production of larger works, but unquestionably she has made use of scientific method in the gathering of the facts she relates and the book will fill a place of its own.

M. B. S.

*Facts and Fancies in "Health Foods."* By Dr. Axel Emil Gibson. (Published by the author, Los Angeles, Calif. 112 pp. \$1.00.)

So many dreary books have been written on the subject of diet that one is a little afraid, when a new one is presented, that it may be one more added to the long list whose chief points are "calories," or eating no food that is cooked, or again, none that is not cooked, etc., etc. But one quickly finds that Dr. Gibson writes with scientific knowledge and broad common sense, is the foe of fads and belongs in the class with Dr. Wiley and Mr. Alfred McCann. Of calories he thinks no more highly than does Mr. McCann, one of whose books was reviewed in these columns

several months ago. We should like to see this book placed beside Mr. McCann's in every household. Mr. McCann showed the harm done by denatured and adulterated foods, and the necessity of reforming our food standards if the health of the people is to be saved from further deterioration. Dr. Gibson tells us what combinations of food are good and bad, and why. Many of our ordinary foods, good in themselves, are injurious because used in wrong combinations. An article of food, quite nutritious in itself or rightly combined with other foods, may have an entirely opposite effect when taken in some other combination.

Very few are the foods he utterly condemns. Even coffee, he explains, while in general an undesirable stimulant, has its uses at times and with persons of certain temperament. Milk, he says, should never be taken with meals, and the reason is given. A perfect food if taken by itself, it is very bad in any combination.

He sees great danger in the use of candy, and in America, we must admit, it is used to excess. It has been regarded as a harmless substitute for alcoholic drinks. Dr. Gibson regards it as even a greater source of danger than alcohol. The new fad of yeast eating he exposes as bad in the extreme. He also shows the evil results of following the craze for "Bulgarized" milk, which has been advocated as an aid in attaining a very advanced age. He opposes eating bran and hulls and makes it plain that the digestive organs resent so rough a sort of treatment.

Dr. Gibson has contributed a most valuable work in putting out this book. No reader will fail to find it of absorbing interest, and if its simple, common sense information is put to use as it should be, no doubt greatly increased bodily and mental efficiency will follow. We certainly agree with Mr. Luther Burbank, who in a letter to the author, says, "It should be read by every human being who cares for himself or others."

### Remittances

Checks or money orders for all Section remittances—dues, MESSENGER subscriptions, and all donations—should be made payable to the "National Secretary, American Section, T. S." and *not to any individual*.

## The Case for Americanism

**T**HEOSOPHISTS who cherish the ideal of Universal Brotherhood and who, at the same time, live in the great Democracy of America, may have some difficulty in reconciling their tendency towards internationalism with their inborn American patriotic spirit. And yet the ideal of Universal Brotherhood in no way conflicts with a generous patriotism which today we call Americanism.

For America stands for something unique in the world. It is not only a splendid democracy but is the hope of the world insofar as we have realized our democracy. That is to say, to the extent to which we live up to the ideals which our country represents, to that extent we afford a practical demonstration to the balance of the world's peoples of the fitness of people for self-government and the opportunity that lies ahead for a more complete governmental expression.

The United States took their rise from a great ideal and the early history of the country is a record of the effort to make that ideal a reality and to secure it for posterity. We, who are the posterity of our forefathers, may well take heed that we do not forget that ideal: "Of the people for the people, by the people."

And yet, while Americans are intensely patriotic and nationalistic, we have the powerful claims of other lands to which we must turn our attention. So we find that the United States is becoming more and more international in its thought and feeling. There is nothing odd about it. Our people are drawn from almost every race on the globe. We have strong ties with almost every portion of this old planet. And thus, without any diminution of our nationalism, we should be able to go out in spirit to all the peoples of the earth, and we should hold them in affection and think of them with a tenderness commensurate with what one might have,—not for a brother perhaps, but for a cousin, or for a dear friend.

We can see the strands of internationalism spun to a length that will include all nations. And happy is America that many of these strands start within our own land and radiate outward. Business is taking a world scope: The Associated Advertising Clubs of the World is a great international organization which, in time, will

live fully up to its name. The Rotary Clubs are international in their activities. American bankers are beginning to look upon the world as their field. American trade in all its branches is widening out to include the entire inhabited world.

A new society is in process of being formed. *Cor Ardens*, the "Burning Heart," which is an international society of artists and includes such great names as Zuloaga of Spain and Maeterlinck of Belgium. The shuttle is plying back and forth: the students of the Boxer indemnity continue to come from China to study in American universities; every year two American students go to England under the Rhodes scholarship; American architects are accepted on scholarship at the *Ecole de Paris* and arrangements are being made for American students to compete for a *Prix de Rome* on the same terms as French students. Professors are exchanged between our preparatory schools and colleges and those abroad.

It seems paradoxical to preach internationalism on one hand and nationalism on the other. The two are not irreconcilable. America may cohere more firmly than ever before and yet give out more freely than we have been able to do in the past. Externally we are different from the rest of the world; at heart all races are one. But the externals are not unimportant and negligible as some might have us think.

Those externals are not purposeless. They have meaning and will grow deeper in meaning. Our characteristic puritanism will develop into an unrivalled national integrity. Our race for success will develop the finest of sporting natures,—and by sporting I have in mind the sense of honor one finds among men who play the game according to a stern code. Our desire not to be outdone will have its outcome in real advantages, for we shall have the best obtainable when a long experience with the spurious and near-best has shown us what is worth while and what is specious.

We can aid Universal Brotherhood today by the purity of our Americanism. Life is a series of delicate adjustments, and we have before us the lesson of adjusting our patriotic sentiment with our yearning for brotherhood with the world.—A. E. DEADERICK.



# What Lodges are Doing

## Hermes Lodge, Philadelphia

The Philadelphia *Public Ledger* prints a "Church Forum" every Monday morning in which varied religious views are advanced. One issue printed a letter in which it was stated that ministers of the gospel maintained more or less of a conspiracy of silence on the subjects of card-playing, dancing, Hell, Purgatory, and so forth, and it was requested that the views of prominent divines on these matters be printed. The editor of the Forum printed a number of interviews and in addition asked the views of the readers on the subject, such views to be confined to three or four hundred words. Mr. A. J. Phillips, chairman of the Propaganda Committee, Hermes Lodge, wrote to a number of members, urging them to get into the discussion and submit theosophical views on Hell and Purgatory. This was done with very good results and the clippings sent to Headquarters show how some of our after-death teachings reached the general public in an effective way. Here is a propaganda idea that can be adapted to the open columns of any city newspaper. There is scarcely a newspaper of any note that does not have its open forum under one heading or another, and these columns can be used to splendid advantage by the adaptable propagandist.

## Glendive Lodge

On July 1st seven members in Glendive, Montana, applied for a charter for Glendive Lodge. To their number they have added sixteen new members, making a total charter membership of twenty-three.

This strong lodge is the result of the study class that has been conducted by Mrs. Hunt, Mrs. Osborne and the other members there for more than a year. A lodge organized in such a manner will seldom fail to be a strong, live center.

## Seattle Lodge

The Seattle Lodge annual report shows a year of constructive work, with interesting classes, lectures and other important activities, one among which is the prison work at McNeil's Island, conducted by Mrs. Elizabeth Howell, Mrs. Jennie E. Hope, and Mrs. Adelaide Lang. Lectures and music have been furnished the prison once a month throughout the year. Another outstanding feature of this Lodge's contribution to the Section is its Field Service under the direction of Miss Margaret V. Sherlock. She has organized two new lodges, Bellingham and Bremerton, and at the time of the report, seven members were assured for the formation of the Aberdeen Lodge. The Seattle Lodge looks upon these new Lodges as its "offspring," and it may well do so. Walla Walla and Olympia await organization, and the Seattle workers expect to help there also. Mrs. Adelaide Lang has been re-elected president for the ensuing year.

## Tacoma Lodge

Answering an inquiry from Mr. Rogers, G. A. Weber, president of the Tacoma Lodge, has out-

lined the method of procedure followed by that Lodge when purchasing its property:

The contract is made with five members of the Society and they are responsible to the vendor. As the Society was not incorporated the vendor refused to deal with it, as it had no standing in the business world. We have however on our records a resolution which shows that the five members are acting for the Society for that particular purpose and not for themselves. When we have acquired the property it will be the property of the Lodge. Provisions have also been made that in case the Lodge breaks up the property will go to the American Section. The first payment of \$500.00 was raised by the members loaning the Society sums ranging from \$50.00 down and most of the loans are made to the Society without interest, but we hope to pay back the principal. Another payment of \$500.00 is due in one year of date of purchase. Besides the above payments we are paying \$50.00 a month which includes interest and principal.

## Portland Lodge

Portland Lodge sends in its schedule of Sunday and Thursday evening lectures for the season up to the holidays. Mrs. Powell is expected there December 12th.

## Memphis Lodge

Memphis Lodge holds its free public lectures on Thursday evening, Gerhard Braun being the speaker through September. Mrs. Alma Philippi conducts a free public study class every Sunday evening.

## Besant Lodge, Krotona

Besant Lodge, Krotona, has been expanding so rapidly lately that it quite outgrew its room—Science Hall—and has moved into the large lecture hall in the Temple.

On September sixth, after a very interesting lecture by our President, Bishop Cooper, on "The Aura in Art," which he illustrated with lantern slides, the Lodge adjourned to hold an informal reception of welcome to Mrs. Betsey Jewett who has returned to us. Mrs. Jewett spoke with affection and appreciation of the splendid corps of workers which formed and also surrounded the Headquarter's force in Chicago, making her work there all through the past months a pleasure and inspiration. We who heard her also realized that there is a gap in the group in Chicago which will be felt by many.

—M. S. R.

## L. G. PRIETO

Spanish, Portuguese,  
French and Italian

### TRANSLATOR

Catalogs, Folders, Circulars and Commercial Correspondence

859 Wrightwood Ave. Chicago, Ill.

## Exchanges

### *The Canadian Theosophist*

*The Canadian Theosophist* for August 15th recounts with friendliness and appreciation our Seattle Convention, which was attended by ten of our Canadian brothers. The writer brings before the Canadian members many of the constructive ideas brought out there—some of the by-laws amendments, library suggestions, the work of the School of the Open Gate, the increase in membership and lodges, and the restoration of harmony and good-will. The report breathes a spirit of very sincere co-operation.

### *The Eastern Buddhist*

The second number of this very attractive bi-monthly magazine is at hand. As noted in the August MESSENGER, the publication is the official organ of The Eastern Buddhist Society whose objects are to study Buddhism, to publish the results of such study, and to propagate the true spirit of Buddhism. This means the translation into Japanese of the original texts of Buddhism; the translation into European languages of the Buddhist texts now existing only in Eastern languages; and the publication of studies in the Buddhist doctrines in Japanese or in any one of the European languages; and the publication of a magazine in English. The current issue contains "The Bodhisattvas," by Beatrice Lane Suzuki, and "Shinran, Founder of the Shin Sect," by L. Adams Beck, the Canadian writer who has so charmed the readers of *The Atlantic Monthly*, with his understanding of the Oriental's heart. All theosophists who wish to study comparative religions will be benefited by this illuminating periodical, especially if they wish to untangle the mysteries of Mahayana and Hinayana Buddhism. The subscription price is six yen. The address is The Eastern Buddhist Society, Otani University Library, Muro-machi-Kashira, Kyoto, Japan.

Among other magazines received may be mentioned: *The Saturn Lodge Quarterly*, Shanghai; *Theosophy in India*, Benares; *The Message of Theosophy*, Rangoon; *The Occult Review*, London; *The American Co-Mason*, Larkspur, Colo.; *The Masonic Herald*, Rome, Ga.; *Theosophy*, Los Angeles; *The Vegetarian Magazine*, Juliaetta, Idaho; *The Kalpaka*, Tinnevely, S. India.

## Theosophy in Poland

Our Polish brothers are courageous and hopeful in the face of the difficulties that confront them during this period of depression. The Presidential Agent of the T. S. for Poland, Wanda Dynowska, was present at the World Congress and has sent back to America by Max Wardall a letter of appeal addressed to the General Secretary. It is dated July 29th, and we reprint excerpts.

America has been so fraternal and generous toward Poland. She has aided us so greatly in the work of reconstruction in our country that I have courage as President of the Theosophical Society of Poland to make the following request:

Could you and would you (The American Section) aid us in the founding of a business enterprise by loaning us one thousand dollars? We desire to found a colony of theosophical workers with a children's school with suitable studios and workrooms. The work of the children and adults will constitute the support at the school and colony and we hope also the propaganda department for Theosophy. We have ready the workers, the occupations and the will, but we lack money, for as you know, Poland is in a critical economic situation, and we have not a single member in the T. S. with capital. We therefore send a fervent prayer to America to aid us in our efforts.

The letter further names the business terms upon which the loan is asked—six years with the option to renew if the economic conditions have not improved. The national society is legally incorporated with four lodges and one hundred and fifty members. As a legal entity it has the right to act formally and the General Council will assume full responsibility for the amount borrowed. The colony, the school and the factory will all be directed by this Council. The address given is Wanda Dynowska, Rue Wilcza, 10 M 14, Warsaw, Poland.

## National Publicity Department

Correspondence between the Lodges and the Publicity Department has opened up rather briskly, and from present indications the department will soon be what the business world calls "A Going Concern." Do not be afraid of swamping the department with work. It is here to serve the interests of the Section, and can only do so as the Lodges make known their wants.

The Department needs a "Live Wire" in every Lodge to keep in touch with the local situation, arrange for the distribution of literature, watch the press, and clip

everything either favorable or unfavorable to Theosophy and mail it to Headquarters. It is suggested that the President of each Lodge select an active member for this work, and if he is willing to undertake it send his name to Headquarters. Many of the Lodges already have Publicity Departments and are working along these lines.

As soon as a Lodge has arranged for a lecture the Publicity Department should be notified of the date, and an estimate given of the number of leaflets that will probably be needed for distribution at the lecture. The Publicity Department will see that a sufficient supply is on hand. This is one of the most effective methods of reaching the public with our literature. Those interested sufficiently to attend a lecture will generally read something along the same line of thought if handed to them while their minds are in a receptive mood. A leaflet carried home may be the means of arousing further interest in a subject that otherwise might drop out of their mind in the rush of daily duties.

Will those who have used the "prepared" lectures or who would like to make use of them please write the department, and express their views on the subject? No doubt these lectures have been of service to many Lodges where speakers have not been available. There has been some criticism as to the length of some of the lectures. Some of them are pretty long. It is a difficult matter to hold the attention of an audience for over thirty minutes unless the subject is one of unusual interest. Some of our prepared lectures are undoubtedly dull and uninteresting even to theosophists. It looks as though we must depend on these prepared lectures to help out the Lodges that cannot furnish speakers. An expression of opinion from the members would assist the department in reaching a conclusion as to the best course to pursue.

Pledges of Lodges or members for support of the Publicity Department should be mailed to the manager of the department, 316 Peoples Bank Building, St. Paul, Minnesota. Remittances should be made to the National Secretary, 645 Wrightwood Avenue, Chicago, Illinois.

W. S. TAYLER,  
*Manager.*

## Publicity Donations.

August 1 to September 1, 1921

James N. Thabet.....	\$ 1.00
Oakland Lodge.....	1.00
A Friend.....	1.00
Mrs. Frances M. MacDonald.....	5.00
Anna D. Payne.....	1.00
Mrs. Leigh H. Stoll.....	3.00
Charles Williams.....	7.00
W. P. and Sarah Fogg.....	4.00
Margaret L. Kent.....	1.00
Chas. E. Burnley.....	5.00
Akron Lodge.....	3.00
Besant Lodge of Krotona.....	5.00
A Friend.....	50.00
E. E. McQuivy.....	5.00
A Friend.....	.60
Sheridan Lodge.....	1.00
Mrs. Helen R. Allen.....	1.00
Paducah Lodge.....	2.00
Rev. Chas. H. Wolfram.....	1.00
George Bessonnet.....	2.00
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	\$99.60

## Financial Statement.

For Month Ending August 31, 1921

July 31, Cash in Bank and on hand.....	\$7,370.19
Petty Cash Fund.....	100.00
	<hr/>
Total Cash on hand.....	\$7,470.19

### Receipts

Messenger Advertising.....	\$ 152.50
Membership Dues:	
Administration	
portion.....	1,490.59
Messenger portion..	197.41
Messenger subscrip-	
tions.....	13.28
Propaganda	
Donations:	
Publicity Fund..	99.60
Lecture Fund.....	50.00
Headquarters Rental.	65.00
Exchange on checks	
paid by members....	3.02
Interest on bank ac-	
count.....	11.40
	<hr/>
	\$2,082.80
	<hr/>
	\$9,552.99

### Disbursements

President's expense...\$	138.02
Hilda Powell expense.	257.60
C. L. Watson salary..	75.00
Administration sup-	
plies.....	21.61
Administration post-	
age.....	2.24
Publicity postage.....	.85
Suspense account, cks.	
ret'd. from bank .....	21.46
Headquarters salaries	450.00
Refund Dues.....	9.20
Headquarters expense	
(Rent).....	200.00
Headquarters sundry	
expense.....	32.33
Administration ex-	
pense.....	21.01
Convention expense....	15.00
Adyar percentage.....	883.26
Messenger printing	
and postage.....	241.37
Field work.....	30.00
Publicity expense.....	6.79
	<hr/>
	\$2,405.74

Aug. 31, Cash on hand and in Bank.....	\$7,147.25
	<hr/>
	\$9,552.99

# *Our Own Book Business*

SECTION-OWNED and  
SECTION MANAGED

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## *Announcement:*

Accepting a proposition made by Mrs. Annie Besant, the Trustees of the American Section, Theosophical Society, have agreed to take over the stock of the Theosophical Publishing House at Krotona and will be ready for business

**November 1, 1921**

*at*

**645 Wrightwood Avenue  
Chicago**

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***Send on your orders!***

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H. PEARL MARTIN  
*National Secretary*

L. W. ROGERS  
*National President*