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P O R T L A N D O R E

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## The Wreck

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By C. JINARAJADASA

HE sat there, in that cheap eating-house, with his head resting on the table, and to all appearance he was one of life's failures. A discolored hat lay on a chair by him; his overcoat was frayed and dirty, and his hair looked as though it had not been combed for many a day. He surely must have been tall and strong in his youth, but now the whole body had an air of being tired and worn.

The Chinaman, who kept the restaurant, came shambling up and stood beside the man. He raised his head wearily and gave his order. As he raised his head you could see in it misery and utter discouragement. The face was handsome once, that of a soul born to lead; it was now wrinkled and old, and the beard was grimy and ragged. But there was an unusual softness in his eyes, and the look of a hunted deer. It was a face that wrung your heart for sheer pity.

And his was a pitiful tragedy indeed. For he was a man with an over-mastering vice, with which he fought day after day, year after year. The battle was still rag-

ing, but he was utterly tired out. There seemed to be no ending to it. He was no stronger today than years ago; his failing was no weaker for being withstood, though unsuccessfully, all these years.

Three noisy youths, self-satisfied and aggressive, stumbled into the eating-house with loud jests and laughter, and sat at a table behind him. Their laughter was coarse and loud, and in their talk every other word was an oath. The air was full of meaningless profanity. Every object was "God-damned," "Curse it," "O hell," and other exclamations came from them all the time. They had no idea of being profane, and they were merely having a good time in their own way.

The profanity was nothing new to the man; indeed, it was the common speech of men he had worked with for years. It was one of the counters in the game of life in his underworld. But somehow tonight it jarred him. Perhaps it was because he was so tired.

Then as he lay there with his head on his



arms he seemed to want to look on the past, his own past. He was so near the end, he felt, and it gave him a serenity and a desire to contemplate what he once had been. And this is what he saw.

A happy childhood, and vivid memories of his mother. How clear the picture of himself as she tucked him in bed and kissed him goodnight! Then youth and manhood, brilliant and successful as the world saw them, but with them the slow growth of his failing. It seemed to come all unseen, and at first he thought nothing of it. So many others had it! But slowly it grew and grew till he was its slave. If only he could have condoned it, as did so many others. Why should he consider it so wrong, why should he despise himself for it, when others more charitable called him "a good fellow"? Had he a keener moral sense than they, a more sensitive conscience? He never thought out the problem, but obeyed an impulse to resist and fight. And what a fight it had been!

No one had helped him, no idea or ideal gave him strength. Love of his mother was still strong, but no help came from that. He had loved many women, and for the sake of each in turn he had tried to master his failing. Surely, there he would find inspiration! But it was not to be. Religion had little helped him, for God seemed so far away, and what could Christ know, sitting up there in high heaven, of him in the underworld? He had prayed a few times, and it had helped him; but the strength was soon gone and he was once more the same man with a devil on his back he could not be rid of. He had gone down and down, till he was where men now saw him.

Surely death would be a relief. Why had he not sought it? He had; nay, he was seeking it now, but it would not come. Many a dreary night he had stood on the bridge and looked at the dark, eddying current below and pitied all the poor devils that had jumped in there to make an end of themselves, of life, of everything, seeking forgetfulness. He pitied himself, too, but he could not go that way, though for no reason that he knew. He was no better than they, no stronger in any way; only he felt that what he wanted, forgetfulness of himself, would not come that way. Ah, but when would it come?

If ever a soul cried out in agony, he did now. The battle had been fought again that day and once more he had failed. He felt dead inside, a mere tool of a craving, no longer a soul with self-respect. Henceforth, though he might live a few more dragging years, it would be only as a piece of wreckage, driftwood carried hither and thither, but not as a man, for the man in him was dead.

As thus he reviewed his past and future, an old, old memory came vividly before him. It was the picture of himself, as a boy, in a procession of mourners, and the priest led the way, intoning words that stood out in his memory, the most awesome and wonderful words he had ever heard: "I am the Resurrection and the Life, saith the Lord, he that believeth in Me, though he were dead, yet shall he live, and whoso liveth and believeth in me shall never die."

But now that he was dead—indeed, how could he be more dead, beaten as he was?—could there be a Resurrection for him? What did He mean by "he that believeth in Me"?

His train of thought was rudely interrupted. He heard some one opening the door of the restaurant and shouts from the youths behind him.

"Curse it! Here's Jimmy!" cried one of them.

"Jesus Christ! Where in hell did you come from?" shouted another.

The old man started as if shot, and slightly raised his head. Jimmy, the newcomer, passed by him to join his boon companions. The man's head dropped on his arm again, as he softly said to himself, "Ah, Jesus Christ, when will it end?"

A touch then on his arm, so soft that he hardly noticed it, and there spoke a voice that had in it the tenderness of his mother's voice and of every other woman he had loved. "Brother," it said softly.

The man raised his head to look, and there stood by him a figure. Then had you been there you would have seen a wonder, a sunrise on a dark world. For a moment the old man's face was that of a child, but in his eyes there shone unflinching heroism. The figure still kept His hand where it was, and again spoke gently, "Little brother," and was gone.

"O, my God! my God!" whispered the



man to himself, as once again his head dropped on his arm. But life was changed for him from then. He knew that he must still fight on, that death would come to him before victory, but he also knew that there was One who, looking into his heart, saw it was pure, and in whose sight he was evermore a child, His "little brother."

As he stepped out into the night from that eating-house, the wonder of it was still with him. "My God!" he whispered, "He said—brother—to me! Then it is true, after all. 'Neither do I condemn thee.'"

He looked up at the sky; there was not a star shining, and all was as black as his own future. But he knew within that the

dawn was near, that he would some day be free from this weary self of his, and would stand face to face with Him again. He knew, too, of the smile and the greeting that would wait him then—"Welcome, little brother!"

Alone in that darkness he prayed, in his heart of hearts; the words came of their own accord now: "I am the Resurrection and the Life, saith the Lord, he that believeth in me, though he were dead, yet shall he live, and whoso liveth and believeth in Me shall never die."

Then he went out into the night, but not alone.

*Reno, Nevada, 1910.*

## Practical Brotherhood in America

BY HILDA WOOD

I DO not think it is realized outside or inside the United States of North America how far in advance the country is in real brotherhood, that is to say a social or communal sense that shows itself spontaneously not only in big organized ways but in small, almost unnoticed, ways which spring direct from the heart and are not the dictates of a mind that prompts action when duty is clearly seen.

There are certain special occasions when people allow themselves to follow the dictates of the heart. And Christmas is such a time when people all over the world experience the joy that accompanies the practice of Christ's injunction, "Love your neighbor." Yet generally the calculating mind holds them back and fear of life and the possible dangers it may contain undermines their faith in the justification of love. They have found out that the use of the mind can bring them sure results; it has brought science and all that goes with it in the way of enhancement of physical comforts and understanding of life; but people dare not allow full play to their feelings yet, they are still timid as to the results despite the voice of many, many spiritual teachers who reiterate the old truth, "Try love and you will find it justifies itself."

But the Americans are to some extent trying out this statement, perhaps even unconsciously to themselves. And if they are to be the cradle for the sixth race, the coming civilization, this must be so. For the civilization of the sixth race, we understand, is to follow the dictates of the heart rather than those of the head. And this attitude towards life can be seen all over the country, among all types of people, and it is perhaps because of this very feeling of brotherhood that the laws here are rather harsh in their interpretation, for Americans feel, more than other

people, that if a man has done something against society he is really a cad, whereas other people are inclined to say, "Well, after all it is only 'human nature' coming out."

I believe that it is on account of this trustful, hopeful, helpful disposition that material prosperity has been given this country. People there are not afraid of spending their money and so circulating it and giving life to commerce; they are not afraid of work, and they are not afraid of what life has to offer. Often the cry of the head will be, "Grab what you can for yourself, work, not because work is joyous life, but so as to get money so that you need not work any more. Keep what you have for the future rainy day, etc., etc." A policy of fear and mistrust. In America I think I can truly say that children are brought up free from the false idea of the degradation of labor. A rich man's son will go out and mow lawns in the summer, take a trip round the world as a steward, sell newspapers in the winter and do other things in order to earn his own money. And very often he will work out of school hours and so pay his own way through college. And he is encouraged in this by his parents as well as by the spirit of the school itself. And this is not seen in any other country.

The American is out for experience, for independence and has the idea of giving and taking and really therefore living. I think that idea of living to the full is the key-note of America. "Let us experience as much of life as possible," they seem to say. "If a thing is new, let's try it. Man has already done much, but there is no knowing what new fields lie ahead to be conquered. Let's set to work now. Why wait." And he has gone ahead.

Now the practical brotherhood of Americans is

*(Continued on page 102)*



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### *Insult Is Not Criticism*

I HAVE no taste for controversy and always regret that time should be taken from constructive work for anything else whatever; but occasionally something arises that cannot be ignored.

In the October number of *The Canadian Theosophist* my good friend, General Secretary Smythe, has an editorial in a criticism of the action of the recent Convention of the American Theosophical Society for requesting the President of the T. S. to cancel the membership of Dr. H. N. Stokes of the Washington Lodge. Says Mr. Smythe:

"The resolution passed by the convention of the American Section requesting the President to cancel the diploma of Mr. H. N. Stokes of Washington, editor of the *O. E. Library Critic*, scarcely seems to partake of the magnanimity which the Theosophical Movement is supposed to inspire. Mr. Stokes has undertaken to be the agent of Karma in the effort, as he sees it, to rid the Society of various handicaps. Karma naturally reacts upon him, and the Convention wishes to be the agent of that Karma and so perpetuate the vicious circle."

Mr. Smythe goes on to say that Dr.

Stokes has done valuable theosophical work, especially in prison reform; that it is not likely that he would cancel Dr. Besant's membership if he had the opportunity, and concludes with the sentence: "In any case, Mr. Stokes, the prison reformer, is a man for Theosophy to be proud of."

Knowing Mr. Smythe, I am quite sure that he must not be aware of all of the facts involved. I cordially agree that Dr. Stokes has done excellent theosophical work, but that does not excuse downright, willful slander, which is a very different matter from criticism. If Mr. Smythe has any doubt about the accuracy of my language, let him examine the files of *The Critic*. He will find, among other choice bits, a reference to Mrs. Besant after which Dr. Stokes added, "or shall we say Mrs. Leadbeater?" Such willful, vicious, deliberate slander can never be defended or condoned by any decent person.

There are other things of which Mr. Smythe could hardly have been aware when he came to the defense of Dr. Stokes, but the less such matters are discussed the better. The American Theosophical Society knew its ground thoroughly when the resolution requesting the membership cancellation was unanimously adopted. Freedom of thought and legitimate criticism have nothing whatever to do with the matter.

### *What Is Brotherhood?*

A NUMBER of people must have been thinking much about what brotherhood really signifies, because several inquiries on that subject have recently come to me, both by letter and by written questions handed in at lectures. One writer wants to know if "brotherhood means equality in the same sense the word equality is used," and another wants to know if our declaration of brotherhood "without distinction of race, creed," etc., means that we endorse the intermarriage of the races.

A little simple analysis ought to clear away some of the misconceptions about what obligations a belief in universal brotherhood imposes. It would certainly mean for one thing that we must grant to every other human being that which, under the same circumstances, we would de-



mand for ourselves. It quite as certainly does not mean that those who believe in universal brotherhood must do unreasonable and unnatural things, and the inter-marriage of races will surely come under that description. Since a lady may freely reject a suitor, even in her own race, it quite naturally follows that she is under no obligation to accept one from another race. If she is willing that a member of another race shall have the same freedom that she exercises in her choice of a life partner, she is clearly in no way violating any principle of brotherhood. To accept most fully belief and practice in universal brotherhood does not necessarily mean any close association of any kind between the races.

### *For the Animals*

A COPY of *The Starry Cross*, containing a writeup of *The Round Table Quest*, has reached my desk. *The Starry Cross* is a monthly magazine devoted to the protection of animals and on its title page, beneath a cross with five stars, appears this theosophical sentiment: "Be this a symbol that we mean to stand against all cruelty throughout the land until man's greater understanding brings kindness and mercy to all living things." All Theosophists who are opposed to vivisection and who would like to have in their homes something that will start the children in the direction of mercy toward the animal kingdom, will be interested in learning about this magazine. It is published monthly in Philadelphia at 3243 Chestnut St., at \$1.00 per annum.

### *The Circuit Plan*

THE circuit plan of theosophical lecturing has just had a thorough trial on the Atlantic coast. This plan consists of giving one lecture per week in each of several places and always on the same day of the week. The lecturer thus moves around the circuit, returning to his starting point every seven days. New York, Boston, Philadelphia, Baltimore, Washington, Montclair and Mt. Vernon were selected—five large and two small cities. For six weeks in all of them and for eight in the five larger cities I gave one lecture a week. (Philadelphia got but seven on account of no hall being available for the first num-

ber of the series.) Thus at a given point eight lectures are given one week apart and a sort of permanent audience is built up which has some semblance to an established congregation. The results were gratifying. As this account is written for the December number of *THE MESSENGER* and the lecture course is not finished at the time of this writing, the results can be fully reported in only four of the seven cities.

In New York the results have been the most pronounced. The plan followed was to go into a part of the city that could properly be called new territory and establish a wholly new Lodge. The advance work was thoroughly done and the audience was therefore large—as our audiences go—from about 350 at the start to 450 at the close of the course. The new Lodge organized has 43 members wholly new to Theosophy and two old members transferred from another Lodge. In addition a study class of 130 was formed consisting of those who were not quite ready to join the Society but desired to systematically study Theosophy. Thus the new Lodge starts out with 45 members and the stewardship of a study group of 130. They name themselves Service Lodge, which is significant.

Philadelphia has the honor of having had the largest audiences, starting in with about 350 and finishing with about 550. There it was announced that the new members could have a choice between joining a new Lodge or either of the old ones. The Philadelphia audience led all others in enthusiasm, I think, but the final results were not quite up to that of New York. The latest report I have had was 28 new members. The study group was divided into three sections and the number is not definitely known.

In the two small cities (population perhaps about 50,000) the experiment was not satisfactory. The Mt. Vernon audience started small, additional thorough advertising did not have any perceptible effect, and the audience grew steadily smaller to the close. At best it was perhaps 45 and finished at 31. Montclair was much the same, running down from about 95 to 65. An interesting point is that in both these places the press treated us handsomely, printing excellent reports of the lectures; but if they had given us full page adver-



tisements it probably would not have increased the attendance.

The courses at Boston, Washington and Baltimore are still to be closed. It can now only be said that in Boston the audience has been fairly steady at nearly or quite the seating capacity of the hall, which is 250. At Washington it has varied greatly, running from perhaps 300 to 400 or a little better, while in Baltimore it was fairly uniform at 250 to 300 with some variations. Audience guessing is usually wildly inaccurate, an audience being often estimated at 300 or 400 which actual count would reduce to 175, but the figures are based on seating capacity and are reasonably accurate.

Taken as a whole this circuit experiment seems to prove the usefulness of that plan if several cities are near enough together that the traveling expenses are not too heavy. Of course, the size of the audience has a direct relation to results. We could not expect 50 new members from a small audience. An audience of 400 or 500 means a hall of good class, liberal advertising and thorough advance work. In these very cities I had been lecturing for years to

audiences one-half to one-third the size and we encountered in some places an almost immovable pessimism on the part of old members. Until the first audience had actually arrived local members in some of the cities continued to assert that "it was impossible" to get a hearing for Theosophy. "It can't be done," became a very familiar sentence before the lectures started. If nothing else had been accomplished than proving that it can be done, the experiment would have been well worth while.

### *A Question Column*

IN response to a request a column for questions was opened in THE MESSENGER on the theory that our well informed members would take the trouble to supply answers. The expectation has not been fulfilled. Nobody at Headquarters has time for this useful work. Unless some of our members, who are well grounded in the philosophy, volunteer it will be dropped. Address THE MESSENGER if you have anything to say about the matter.

L. W. R.

## Practical Brotherhood in America

*(Continued from page 99)*

seen by me in a number of other insignificant ways. The doing away with hedges round the gardens and the pride of an American for his own home town, are just two ways indicative of brotherhood. While traveling in this country I have often come across a little box fastened on a telegraph post on one of the main streets of some of the cities. In this box is a heap of daily newspapers, and on the box is the instruction, "Take one and place money here." And you do. Further on is a post box painted green and on top of it are two or three packets too big to go into its mouth, left there for the postman. You pass on and do not take one. A little further on you come to a municipal waste bin painted green also, with a swinging top, on which is written, "Help keep our city clean." And you do so by depositing the newspaper in it. And none of these things would happen anywhere except in America. In another city, in winter time, I saw a cross road which is barred before which was a big notice with the inscription "Danger. Children coast here." And as you cross you find the cross road has a glorious slope and you can guess how the children enjoy that toboggan run when they come out of school. If you start walking to the city, as I did with a friend in Santa Monica, it

is not very long before some driver of a car will stop and ask you if he can give you a lift. This also happened to us in the large city of Portland one night when we were waiting for a street car in the rain. Another time we were driving from Los Angeles to Santa Barbara when we were stopped by another motorist who asked us which way we were going and then handed us a key saying, "This is the key of my garage. Do you mind just giving it in at my house as you pass. I brought it by mistake, and I guess they will be in a fix without it." "Can you beat it?" as the saying is. And if all that is not sound practical brotherhood, I would like to know what is. And I have not written half the things I have seen, things quite unnoticed by you yourselves, but all the more significant on that account.

At Christmas time, of course, all the world tries to be brotherly, but the brotherly American beats them all.

It is Christmas, and the Christmas tree is glowing with lights, tinsel and ornaments, and the stranger is just about to pull down the blinds on the windows to make the inside "nice and cozy." But to his surprise his hostess stops him. "We never pull down the blinds for then people pass-



ing could not see the Christmas tree and enjoy it. And before going to bed we put a candle at each window." Some people even light up the fir tree in their garden for the enjoyment of the passer-by, and it is a very pretty sight to see the trees lit up by colored lights and many people ride and walk past just to enjoy the sight. But not only do private people do this, even the city is influenced by the community spirit and sees that there are large public Christmas trees and that their public buildings are decorated.

And if you are unfortunate enough to have to travel at this season you are not forgotten. The trans-continental train stops at Glendive, Montana, and you see at the station a group of boys and girls who have come especially to sing to

the passengers on the train. The various clubs and churches take it in turn. And no money is wanted. And just before the train moves off a girl comes through the carriages and gives out Christmas cards with "A Happy Christmas from Glendive" on them. And if you have a baby with you he has the thrill of his young life, for a real Santa Claus comes and gives him a bag of sweets and a toy. And if it is night when the train passes there the attendant of the sleeping car has the toy and candy for him in the morning.

Do you not think that this is carrying brotherhood into practical life? Who can feel grumpy and cross in this atmosphere? Certainly not I and each time I leave her shores I long to return just as ardently as any of America's own sons and daughters.

## Fairies

Miss Dora van Gelder, writing in *Theosophy In Australia* upon a subject with which she is personally familiar, says:

I have been asked to write something about fairies, and this seems appropriate, as fairies take an interest in young people, especially, of course, in very young children.

We do not seem to realize that we live in a world filled with beings whom we do not see. We are constantly surrounded by fairies, in the bush, in the sea and in the air. If we did realize this we would often pause and wonder about the world we live in. Think of the many millions of beings who all reach perfection in their own way! Although we are more highly evolved than the fairies, they are such delightful beings, I think. I myself have been able to see them and talk to them since I was a little child, as do so many other children. Fairies are so full of life and joy. We must remember that they evolve by enjoying themselves, and this is one of the fundamental differences between ourselves and them, as we seem to reach our goal by suffering.

In the angelic kingdom, to which the fairies belong, is a great deal of variety and there are many kinds of fairies, but they usually belong to or work in one of the four elements: earth, air, fire and water. I shall try here to give some descriptions of them and the work they do, as I have watched them.

We must not think of fairies as having a perfect human form. There are few fairies who are clever enough to imitate the human form perfectly, although a great many nature spirits do try to copy and imitate the human form, as it is the perfect form. The air spirits and nature, or earth spirits, succeed the best in doing this. All of us must have seen those most interesting fairy photographs in Sir Arthur Conan Doyle's book, *The Coming of The Fairies*, but I myself have never seen fairies like those; they look somewhat too perfect, and the suggestion that they might be fairies who took that shape because the children were accustomed to think of them in such a form sounds most reasonable.

The nature spirits (rather a vague term) who

live on the earth are of many kinds and are quite numerous in Australia. They are generally either pale blue or emerald green in color. They have often a human outline, but only the more highly evolved ones are perfect in this regard. Nature spirits are very clever in imitating people and consider it highly amusing to do so; they often copy the thought-forms of children who are reading fantastic stories, and imitate the people they chance to see. I had one particular little friend who made a specialty of doing this, as he thought it would please me. He certainly had the most extraordinary costumes, and as he had no sense of color harmony at all he would mix the most brilliant green with orange or some similar color—which was very diverting to me. They are very like children, these little beings, irresponsible and living for the moment. Part of their work is to look after plants, and it is a beautiful sight to see the tenderness with which they look after their plants and the pride they take in their work. Joy seems to be a characteristic of the fairies, and they never are so crude as we are, their emotions are always more delicate, even the less desirable ones.

Not only the fairies who look after the plants, but the spirits of the flowers take an intense pride in their achievements. If we admire a flower very much and could see the effect upon it, we would see it swelling with pride. We give them much pleasure by our admiration.

Water spirits are, I think, the most kindly disposed to man, as we can bother them very little. They have a vague human outline, are usually blue, and their size varies according to their species. There are those little creatures who live near the surface of the water, and who seem to pour out vitality and joy. The sea, when we see the breakers beating against a rock, can give us some idea of the spirits who inhabit her. As the water spirits are so kindly disposed to us, we can make use of them, when we cross the waters of Sydney Harbor and are rather tired by the noise of the city, by trying to come into touch with them and filling ourselves with their vitality. Other sea spirits come from the deep



and are by no means kind, they are densely etheric and seem to express the grimness and power of the sea. They have no human form and do not come into contact with us much; the creatures of the sea seem to express her many moods.

Fire spirits, or salamanders, as they are often called, are interesting—although they seem very remote from us. They have no feelings corresponding to our own, as they are so different from us in their feelings and thoughts. They are intensely alive and have a feeling of wildness about them, even the smallest of them, who have no definite shape at all. In the volcanoes are fire spirits who have a more human form and are very powerful and strange. These beings might easily influence the people around them by stirring their emotions, and we must always keep in mind that these beings have no sense of what is Right or Wrong. They have their own code of morality. But again we do not touch these much as they are so alien to humanity.

Air spirits, or sylphs, are the most evolved of the fairies, and it is said that all fairies have to pass through this stage before they can individualize. These sylphs have a human form and are usually very beautifully colored—they often remind one of opals. Sylphs have a good deal more intelligence than the others, and are in other ways more highly specialized. Many of them help angels in their work, and become their messengers and pupils, as by service they will individualize. All of them are eager for service and are filled with enthusiasm. They are strangely delicate and

beautiful, and have quite distinct personalities.

I can only give a very brief outline about such a vast subject (of which we know so little) within the limited space at my disposal, but I will try to give a few suggestions of how we can come into touch with and help the fairies and they help us in turn.

One of the many things we suffer from is nervous exhaustion, and depression is the result. If we, in these conditions, would go out and sit anywhere where it is quiet and where there is a number of trees, and then relax, we would find we might come into contact with these beings who are so full of vitality and joy. Slowly we would notice the depression going away, as their spirit entered into us. It is one of the easiest ways to try and develop an attitude of serenity. We will find that the same thing helps when we wish to do any creative work, as nature will always inspire the creative activity of our being. We can help the nature spirits themselves very decidedly by realizing their presence and by sending them thoughts of kindness. So few people know of them, and most people go about the world blind to its beauties and trampling underfoot everything which comes in their way. We are blustering individuals, and the fairies regard us in that light, when we go out and destroy their work by trampling upon plants, regardless of all but our own pleasure. But if we went out into nature with an intense appreciation and a desire to touch her heights and depths, we would attract the attention of these delightful people, and the world would be for each one of us a place filled with beauty and life.

## Adyar Day

By A. P. WARRINGTON

Lest we grow selfish in our own contentment, or in our isolated position forget the Mother-Center from which we draw the inner life force of our movement, it is well that we should have a day of memory once a year on which our thoughts turn to the Mother-Center in loving gratitude for all that it has meant to us in our new-born lives filled with the wondrous teaching of the Ancient Wisdom. But to turn our thoughts to the Mother-Center with a due sense of gratitude for the spiritual blessings we enjoy is not enough, valuable though it be. Adyar is a physical plane center and needs physical plane help, and the very best way that we can express our gratitude is by helping not only to maintain its beauty and usefulness as at present, but further to help build it up into the greater Adyar it must be destined to become. The Roman Catholics have their Rome, the Mohammedans their Mecca, the Indians their Benares, and the Theosophists their Adyar.

It is not unlikely, for it is but human nature, that at times members of the Section focussing upon the upbuilding of their Sectional center and the Section in general, may forget for the moment the greater need to help strongly not only by inner allegiance but also the outer expression

of it, the International Center, the Mother of them all.

It is because of those sentiments that Adyar Day was established. And some of us who know something of the struggles of the valiant band who carry on the work at that center, how difficult it is to maintain the place upon the funds that come in through the regular course, and how from time to time our venerable President is sorely pressed to know where certain needed funds are really coming from, were greatly rejoiced over the final adoption of an annual Adyar Day, for therein we saw the promise of some relief for our International Center and its brave band of workers, as well as an opportunity for the members to keep themselves freshly and spiritually in touch with the home Center.

I hope this year the celebration of Adyar Day all over the Section will be a very great success. Dr. Ernest Stone, who is the zealous enthusiast and official Secretary-Treasurer of the undertaking in this Section, is a tireless worker for the cause, and I hope he will receive this year every possible encouragement so that in some measure he may feel a joyous reward for the very sincere and unselfish work he is devoting to the undertaking.



## A Whim or a Work?

By P. K. ROEST

SOON after you read this, a sample copy of *The Young Theosophist* will have been sent to every Lodge in the United States. "What's the idea?" you may ask. "Another magazine in the flood of periodicals? An expensive whim of a few young folk?" —and perhaps you have laid it aside and forgotten all about it.

But listen: this modest little paper is not a whim, but a *work*. A very much needed work, so much needed indeed that the President and the General Council of the T. S. have given it their full moral support in a special resolution and that Mr. Jinarajadasa has asked all members to give it their "heartly welcome and cooperation."

What is this work, then? It is the attempt of the rising generation of Theosophists all over the world to learn to know each other, to become true comrades, and above all to learn to work together for the one great cause. Of course you see what that means for the future of the T. S. and of the Work in general! In Europe, India, and Australia they are already well organized and active. In America the organization took place at last Convention, and *The Young Theosophist* is the first definite attempt

to establish this much needed contact and fellowship between the widely scattered young Theosophists of our country.

In it they will freely express themselves, and tell about their work and aspirations, so that it will breathe the spirit of the American T. S. of the future. By it also they will reach young people outside of the T. S. who are inspired by true idealism and the spirit of service. This co-operation has, in Europe, brought many young folk into the T. S. Do you see that it is a *work*, not a whim? Don't you think it is worth your support even if you are not counted among the young in years?

The few young members who started it cannot, alone, make the magazine self-supporting. Subscriptions from friends, donations, and, last but not least, advertisements are a *conditio sine qua non* for its continuation. If every Lodge takes one subscription (at the formidable price of one dollar for six months!) the magazine could live and grow. Which Lodge cannot collect one dollar? Which Lodge has not one member who can see this chance to serve and take it? Write to P. K. Roest, Manager, 1511 East 60th St., Chicago, Ill.

## The Fundamental Types

By FRITZ KUNZ

THE more I watch the work of the Theosophical Society, the more I feel the necessity that the three fundamental types should realize their mutual strengths and limitations. I have repeatedly seen in Lodges, and even in whole sections of the Society, how the nature of the work becomes overcolored in one direction. At one period, the mental type will be dominant, and then there will be enormous interest in abstruse problems about the relationship of the permanent atoms, and whether causal bodies look like lotuses or turnips, and whether Madame Blavatsky was right about Mars and Mercury or not. With a fervor worthy of a better cause, whole groups of people will bump their heads together over matters like these. Under such circumstances the devotional and the active types are at a discount. The emotional sort of people are looked upon as feeble *bhaktis*, and the active workers as despised primitives. Presently the active people come into power, and then they begin an equally tyrannical rule, with, of course, the best of motives. Their idea is to circulate 5,000 pamphlets per day and live on a magnificent diet of publicity. Or perhaps the worm turns, and the *bhaktis* take the upper hand, sweeping all before them with their well-known zeal. What is wanted is brotherhood and cooperation between these three types. We don't want a Lodge in which the supposedly intellectual members gather in one corner, and look haughtily upon the *bhaktis*

in the other corner as if they were a collection of noodles, with the devotional type glaring back at them, and the active type rushing about making a tremendous to-do about nothing. What is wanted is a harmonious combine of all three. Workers should realize that mere work without the spirit of love will not last very long, nor will it do much good if it is not intelligent. They must remember Goethe's wonderful saying that "nothing is so dangerous as active ignorance." Let them, therefore, learn from those who know. The latter saying is also desirable for the *bhaktis* to keep in mind. As for the intellectuals, the first thing for them to do is to find out whether really they have any brains, for in the middle of the 4th Round that is a very rare commodity, and what we are pleased to call our minds are sometimes only vortices in nothing, spuming vast quantities of froth and simply spoiling perfectly good water from the placid spiritual worlds.

We are absolutely irresistible as a body if we will only cooperate. We must cherish a great propagandist, and the greatest good we can do for him is to supplement his work with whatever he may lack. And so on, right around the three types. No man is entirely one thing, and each of us can find in ourselves sufficient qualities of the other two types to insure a sympathetic understanding of their capacities and values if only we will set our minds to that discovery.



## Youth's "Spirit of Christmas"

By VIDA STONE—CHIEF KNIGHT, ORDER OF THE ROUND TABLE

This is a Special Month of real significance for all young people, and especially for those who are preparing themselves to serve the Great Teacher when he comes, for it is His month, the month of Christmas, the month which bears His Name—the "Holy Christ-Mass."

All over the world children who love the Christ, are turning their thoughts to Him at this season. Even children who reverence the Lord Buddha and other Great Teachers, are taught also to reverence the Lord Christ, or the Lord Maitreya, as He is called in the Far East, and many of them look for His Coming soon to work amongst men and to inspire them to do great things. A follower of the Lord Buddha, who was born as a little lad in the far-away island of Ceylon has told us that when, as a small boy, he was taken to the Temple each day to lay a flower at the shrine of the Lord Buddha, his mother also taught him "to lay another flower on the shrine in the Name of the Lord Maitreya."

If we could see the world at this time, with our inner, spiritual vision, we would see probably, a great dome of light and color, with spires of delicate shade like sunset tints, reaching from all the corners of our earth, far up into the sky above. All the worshipping hearts turned to the Great Teacher at this Christmas season help to build this beautiful dome of light and all the children who send up their love and reverence to This Great One add to the beauty and color of this outpouring at Christmas time.

Do you want to know how you can best add to this great dome of worship? Through Service. The Christ told us when He last walked on earth with men, that "we served Him best, when best we served our fellow-men."

Those of you who have each year done acts of kindness 'In His Name,' who have thought of others first, who have gathered gifts and clothing for little children who have no one to give them gifts, and those who have gone themselves to the homes of the poor, sick and unfortunate children, or have visited the ward of our great hospitals, and with flowers and music have brought happiness to the little ones who lie there month after month, *know* that this is the true Joy of Christmas. We have known too, have we not, that the little Christ Child Himself walked with us, sang through us, and smiled through our eyes; for He wants us to serve these little ones In His Name, that He may reach them and bring them His Christmas Joy.

Let us each plan to do a Special Act of Service in His Name at this Christmas season of 1924. So often little children feel they cannot do much to help the world, but to encourage you and show you what children *can* do when they seek to serve those "weaker than themselves," let me tell you a little story which I read the other day. It was written by a Knight of the Round Table, a lady who loves children, and it is a True Story.

### CHILDREN'S PLEA SAVES "WAYFARER" SHEEP'S LIVES

"Recently when Rev. James E. Crowther, the inspired author of *The Wayfarer*, spoke in the auditorium of the Glendale Tuesday Afternoon Clubhouse, he told a very interesting story of the sheep used when that great pageant was given in Seattle last year. There are, perhaps, fifteen or twenty sheep used in the second episode and they are attended by several shepherds. Dr. Crowther said the psychology of those sheep was something wonderful, and that they did their parts so well and seemed to know what they were to do. As the play continued, the people began to feel a very deep regard for those particular sheep. By the time of the last performance, when they realized they would see them no more, and that doubtless these loving animals would meet the fate of other sheep in slaughter houses, a great cry arose from the city that those sheep must not be killed. And the most beautiful part of it all was that the loudest cry came from the children of Seattle. They wrote letters to the papers, appealing to the larger hearts of the city and created a great uproar in behalf of the sheep. The rancher who had loaned the sheep to *The Wayfarer* and brought them in from his ranch, had a little son who, with the other children, became interested. When his appeal was added to that of the other children, the tender side of the father was touched and he donated the whole flock to the city. And now those animals look out through the fence of the city park with calm assurance in their eyes.

A bronze tablet reads: "These are *The Wayfarer* sheep, presented by Master ..... (giving the child's name) to the children of Seattle."

### REPORT OF CHRISTMAS SERVICE FROM NEW YORK

"On Saturday the 22nd we'll have a 'pound-party,' and will find some needy families to bring our Christmas gifts to, also a tree and decorations for a family with children. The children decided not to let them know till after Christmas Day who sent it to them. Then we'll all go and have a look at the tree they donated. Of course it won't be such a large one, still I think their idea is splendid." RELA VAN MESSEL. *L. Knight.*

### NEW CHRISTMAS STATIONERY

The Order of the Round Table in America has arranged to have gift-stationery printed by the Theosophical Press in Chicago. This stationery will have the shield and motto of the Order of the Round Table printed on each letter sheet and envelope, in colors. It will be on sale at The Press before Christmas and may be ordered by mail from them. The boxes will each contain fifty sheets of paper and envelopes, but a box may be ordered and then sold in smaller lots. The price of this paper is \$1.00 a box, containing fifty sheets and fifty envelopes.

A gift of *The Round Table Quest* for one year will also be an acceptable present for the Christmas season. Order from the Editor, Mrs. J. D. Moore, Jr., 1509 Milner Crescent, Birmingham, Ala.



## What Lodges Are Doing

The social service committee of the Colorado Lodge desires to communicate with T. S. members who are interested in working along the lines of prison reform and allied problems. Those interested can address Dr. Pearl Dorr, 1419 Stout street, Denver.

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Lansing Lodge has issued a fine program covering the Lodge activities for the entire year from October to June, inclusive.

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So far as present information goes St. Louis Lodge holds the leading place in the contributions to the New Territory and Advertising Fund. Three members of that Lodge subscribed \$100 each and the total in a late report was \$540 subscribed by that Lodge.

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The typed monthly bulletin of the Seattle Lodge has been replaced by a four-page printed leaflet called the *Life-Wave*. A recent number tells of a proposed rummage sale, of the Saturday afternoon social teas, of the T. S. Women's Club which had managed the purchase of twenty-four folding chairs at a cost of \$42, of a plan for "100 per cent meetings" and of the Halloween evening with a mysterious type of entertainment which kept the members guessing.

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The neatest Lodge Bulletin which has reached Headquarters is No. 1, Volume 1, issued by Maryland Lodge at Baltimore. It is the usual four-page pamphlet but its mechanical work is unusually well executed. The first page contains an article on "What Theosophy Is," the second page gives the objects of the Society and interesting information about the movement, while the third page narrows the matter down to local theosophical affairs, and the fourth page announces public lecturers with subjects and dates, including Mr. Jinarajadasa, Mr. Rogers and Mr. Hugh Munro.

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The multigraph copy of the St. Louis Lodge monthly bulletin carries the information that Mr. Claude Watson is making his permanent residence in that city, that one of the Lodge members has donated a thousand dollars to the local building fund, that the Open Forum is so successful that a larger hall must be taken, that one of the members has organized a quartet to furnish suitable music for the Sunday meetings and that a "stunt party" has been arranged in which every member of the Lodge "is requested to do some kind of a stunt." St. Louis Lodge is certainly alive and reasonably original.

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Mr. Ralph S. Baverstock, Secretary-Treasurer of the Southern California Federation, sends a communication covering the activities of the year. Various quarterly meetings were held with marked enthusiasm and success. On August 10 one hundred fifty members, representing 11 Lodges, attended a picnic at Santa Monica. During the year the sum of \$537.61 was collected and disbursed.

A letter from a member of the Mill Valley Lodge in California speaks of the influence which that small organization has upon the people of that locality and states that while the Lodge is small in numbers it is very active. They meet every Wednesday afternoon for study, two Friday evenings a month for a Lodge meeting and every Sunday evening for a lecture.

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The Secretary of Lynwood Lodge writes that Dr. Bell came over from Hollywood and "gave a most inspiring address to the latest American recruits of Lynwood Lodge. Short addresses were also given by Mr. Heald and Mr. Ball of Long Beach and Mr. Hart of Santa Ana." Refreshments were served and there was a happy time generally.

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Besant Lodge, Hollywood, has announced a rummage sale for the first week in December. L. W. Rogers is announced for three public lectures at the Hollywood Women's Club on December 15, 16 and 17.

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The Tacoma Lodge issued "a call for the initial 'Get Together' meeting of the Puget Sound Lodges, for Sunday, October 5th at 2:00 P.M. at the Tacoma T. S. Hall." The entertainment committee had arranged a program with ample time allowed for discussion of the work and plans for future "cooperation and activities." Refreshments were served and everyone invited to stay for the "usual Sunday evening program" of the Lodge.

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The Portland (Oregon) Lodge recently planned and executed a very good piece of publicity work by maintaining a T. S. booth at the State Fair held at Salem, Ore. A large sign with the emblem of the Society in colors attracted much attention and three or four thousand pamphlets of free literature was distributed. Theosophy was thus brought to the notice of many for the first time with the result of requests for notices of our lectures, and inquiries regarding our free lending library.

### Australian Progress

The official announcement of the opening on October 5 of "Adyar House," which is the new headquarters of the Blavatsky Lodge of Sydney, Australia, has been received at the American Headquarters. The front page carries a picture of the handsome building of nine stories with two fine entrances. There are three show windows on the street. On the ground floor is "a splendid modern hall, Adyar Hall, especially designed for lecture and concert purposes, with acoustic properties of the most satisfactory character, and harmoniously and chastely decorated, equipped with fireproof projecting lantern-room for lantern slide and motion picture work, having lending library, book sales room and other modern facilities."



The folder contains an excellent picture of Mr. Fritz Kunz, whose course of lectures, running from October 5 to November 30, opened the building to the public. An unusual feature, at least to America, is that the necessary blank for application for membership is printed on one page of this folder for public distribution. On one of the pages is a small section of the city of Sydney, showing the exact street location of the new hall and the various lines of transportation leading to it. An accompanying letter from Mr. Fritz Kunz says that the seating capacity of the main hall is 600 with an additional hall in the basement that will seat 400 and can be connected by a loud speaker "so that when in the future lecturers like Mr. Jinarajadasa, Mr. Rogers, etc., come to Sydney, they will be able to address a thousand."

### A New Lecturer

Mr. Eugene S. Wheeler of New York City, who, among the Lodges in that vicinity, has the reputation of being an excellent theosophical lecturer, is contemplating a tour to the Pacific coast and return about February. He will accept engagements with Lodges along the route of one or two nights and among his attractive subjects are "The Divinity of Man," "Christianity and Buddhism," and "The Pathway of the Soul." Mr. Wheeler has been a member of New York Lodge for fifteen years and is the man who originated and successfully carried through the plan by which New York Lodge is to come into the full ownership of a fine building, the largest hall in which will seat 600 people. At the time this is written the property has been acquired, the old buildings torn down and construction of the new building is expected to be under way before this appears in print. The building is to be finished within a year, and it is confidently believed it will be ready for occupancy before the end of the coming summer. A full description of this first important theosophical building in the United States will appear in THE MESSENGER in the near future.

Lodges desiring to make engagements with Mr. Wheeler should address him at Room 317-E, No. 30 Church street, New York City.

### News Items

A member at Berkeley writes: "For the information of Theosophists who think they are not eating dead animals when eating Campbell's vegetable soup I am enclosing their advertisement." Attached is a page from *The Saturday Evening Post* in which underneath the heading "vegetable soup" the ingredients are stated to be 32 in number, including "15 choice vegetables and beef broth."

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The Miami Lodge of the Theosophical Society invites all members, who contemplate spending their vacation in the South, to visit Miami and take advantage of the opportunity of a three months' course of lectures and classes conducted under the auspices of that Lodge by Mr. Claude L. Watson.

Mrs. Laura S. Wood, national lecturer of the Theosophical Society, announces that she will start Nov. 15th on the following itinerary, building up weak Lodges and organizing in the new territory: Beaumont, Tex., Nov. 16-18; Port Arthur, Tex., Nov. 18; Orange, Tex., Nov. 19; Lake Charles, La., Nov. 20-22; Lafayette, La., Nov. 23; Baton Rouge, La., Nov. 24-25.

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There is a strong movement in California against the death penalty and the *Daily News* of San Francisco devotes a long article to the subject, opening with "Capital punishment not only is no deterrent of crime but actually promotes it." That, it says, will be the keynote of a campaign to convince the Legislature of 1925 that capital punishment should be abolished.

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The League of Healing at 52 Lancaster Gate, London, England, sends out a circular speaking of its thirteen years of international work and saying that "physical health is the outcome of spiritual well being," a good point.

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A lady in Michigan writes: "I have been reading science and along that line for years, but have never run up on anything so interesting and satisfying as the little booklets from the Theosophical Society. Could never tell you just how much I appreciate the pamphlets, or how delighted I was with the four lectures given here. Both the lectures and the lecturer, Mr. Baker, surpassed anything I've heard. I shall be so thankful to get in touch with one of your lending libraries and to receive notice of any public lecture."

### Are You in Good Standing?

Members often get in arrears with their dues without of being aware of it. When THE MESSENGER does not arrive they sometimes complain to the Secretary and then discover that the explanation is that they are in arrears. Every member who is in good standing should have in his possession the membership card for 1924-25. If you do not have that card you should see your Secretary about it.

### A Double Loss

Oklahoma City Lodge has been sadly afflicted by the sudden death of two of its most prominent officers and workers, Mr. F. E. Henkel and Mrs. Bernice G. Vance. Mr. Henkel was a charter member of the Lodge and from its very inception he had rendered magnificent service. For many years he was the President of the Lodge and was not only alert in looking after its interests, but was a very liberal contributor to its expenses. Mrs. Vance also had a long official career, having been many terms its faithful Secretary. She brought to the office special training for the work.

The sudden passing on at nearly the same time of two such faithful and efficient workers is a sad blow to the Lodge, and it will have the heartfelt sympathy of members throughout the country.



# BOOK REVIEWS



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

*"The Modern Use of the Bible,"* by Harry Emerson Fosdick, D.D., published by The MacMillan Company. Price, \$1.60, through The Theosophical Press.

This new MacMillan publication, *The Modern Use of the Bible*, by Doctor Fosdick of New York, comprises a series of lectures delivered by him at Yale University. This is a brilliant and original work, the product of a disciplined and orderly mind untrammelled by prejudice or theological conventions. That Doctor Fosdick is an ardent Christian and a sincere exponent of Christian doctrine is evident in every lecture, yet he has been able to view the Bible without passion or sentiment, calmly accepting all the objections made against the Book as having their due allowance of reason and justice, admitting at the outset that the nature of Scriptural inspiration may well be questioned in the light of modern scientific advance, and replacing the old, biased standard with a new, elastic and logical method of interpretation.

Dr. Fosdick writes with clarity and occasionally with beauty, as, for an example: "To be ourselves of such a spirit that God can work his victory in and through us; to persuade others to be transformed by the renewing of their minds; to strive for the better organization of society that the divine purpose may be furthered, not hindered, by our economic and political life; and then to await the event in his way and time—such have been our attitude and our preaching, and they have seemed to us Christian." I think every theosophist can subscribe to those words, which express so clearly a realization of the fact that "God has a plan, and that plan is evolution."

Angels and demons are discussed and an entire lecture is devoted to "Miracle and Law." Due recognition is made of man's tendency to build up his belief in ancient leaders by attributing miracles to them and Doctor Fosdick admits willingly that this tendency is as manifest in Christian literature as in the scriptures of any other great religion. At the same time, he opens the way to a rational belief in miracle through an understanding of law, or the superimposing, as it were, of a higher law upon a lesser. In this connection he advises his hearers: "Jesus never called on his followers as a test of discipleship to believe in narratives of other people's marvelous deeds, but he did insistently call on them to manifest in their own lives superhuman power, so that they might not have to scale down their expectations and achievements to the level of ordinary life."

And in writing of "Jesus, the Son of God," this

modern Christian writer, of whom one thinks with commendation not alone for his brilliance and liberty of thought but likewise for his reverence, says: "Of all foolish things, I can think of nothing more foolish than, looking back over our race's history and discerning amid its tragedy and struggle this outstanding figure, spiritually supreme, to minimize him, to tone down our thought of him, to reduce him so that we can all be like him. Rather let us exalt him! If God be not in him, God is not anywhere. The best hope of mankind is that the living God is in him and through him may flow down through all the secret runnels of the race." A. E. D.

*"The Psychology of Your Name,"* by Nellie Viola Dewey, published by The Theosophical Press, Chicago. Cloth, \$1.75.

If you are interested in Astrology and Palmistry, then you will be interested in this new book by Mrs. Dewey. Not that it is like either of these more or less "occult" sciences, but it is dealing with the same problems: Man, his destiny, aptitudes and character. The book represents almost a life-time of research and thought and is unique in its field. The treatment is scientific, based on vibration with its correspondences in sound and color, and their related phases of consciousness. Each letter, according to Mrs. Dewey, has a three-fold function: First, historical, embodying the fundamental idea in the letter itself, as found in the origins and development of the alphabet; second, the characteristic rate of vibration and, third, the color created by it. When the name is spoken these three streams of influence play on the person, and since the names we wear are as much a part of us as is the nation and family in which we are born and live, Mrs. Dewey holds, quite reasonably, that if karma brings us these then it must also bring us our names, therefore, the names we are known by are not wholly unearned, chance affairs any more than is our poverty or our wealth. The book is an exposition of the name values in their application to character and life. When you have mastered this book you can, if you are clever, take any name in conjunction with the birth date of the person and see at once the lines along which his major talents lie, also his difficulties. The emphasis is always on the constructive side—to build in, leaving the weeding-out process to take care of itself. The author's primary desire is that the book may help those interested in the training of children. Its philosophy is sound, it throws light on human psychology; it is worth reading and invites study.

M. S. R.



"A Modern College and a Modern School," by Abraham Flexner. Published by Doubleday, Page & Co., New York; 142 pages. Price \$1.00, through The Theosophical Press.

A Modern College and a Modern School consists of two essays in which Dr. Flexner points out the considerable degree of aimlessness existing in the American College today and outlines a constructive program aiming at the modernization of the Educational organization of the country.

The most significant feature in the history of the past century is the way in which the world as a whole has become more and more highly organized.

Of all the professions developed under modern conditions Medicine has perhaps attained the most definite educational organization. The colleges and medical schools have gotten together and worked back constructing a course of training which should precede work in the medical schools.

The college, as a rule, does not systematically and deliberately seek to ascertain the purpose, of the student, if it exists; to help crystallize it if it is vague or to help him create it, if it is non-existent. It does not necessarily look beyond itself.

The college reorganized on the basis of purpose and seriousness would be a simpler institution than it now is. There would be groups similar to the medical groups pursuing just as definite courses.

The idea of the Modern College is briefly summed up in the following question by Dr. Flexner: "Cannot farmers, engineers, bankers, merchants, lawyers and physicians all be trained with such a sense of the relation of their occupation to the great forces of nature and of history and the great problems of society, and even with such a perception of æsthetic values, that in fitting them for their trade, we shall also make them men of broad vision and wide culture and sound social philosophy?"

As a result of the essay entitled "A Modern School," the Teachers' College of Columbia University proposed to start an experimental school embodying the ideas therein. The Lincoln School was the result. To establish any reform in education the experimental school idea is most essential because, as President Eliot stated, in the great American educational systems, traditional methods and purposes are strong enough to maintain most of the traditional curriculum and to confuse the handling of material introduced in response to the pressure of the modern spirit.

In the Modern School the object in view is to give the children the knowledge they need, and develop in them the power to handle themselves in our own world. Even in the progressive curricula of the present time much of the traditional course of study is retained and presented in the traditional fashion because an overwhelming case has not—so it is judged—yet been made against it, or because a satisfactory substitute has not been developed and accepted. It remains for Theosophy to offer its contribution, in the field of education, so developed as to convince modern

educators of its tremendous possibilities in the educational adjustment of the New Age.

M. H. R.

"Our Faith in Education," by Henry Suzzallo, Ph.D., President, University of Washington, published by J. B. Lippincott Company. Cloth, 108 pages. Price, \$1.25, through The Theosophical Press.

In this book it is graphically shown by President Suzzallo that the effectiveness of the nation rises or falls with the competency of the school system. Our faith in Democracy, however, is not altogether blind. We are all conscious of many failures. The most cursory reader of history knows that democratic peoples have often been tragic blunderers because of the inefficiency of the citizens. The man who does not read at all senses the selfishness and arrogant ignorance of political life. Both alike know enough of the long past to sense the force called progress.

Man is an improvable being, and on this great truth is founded our faith in popular government and a comparative society.

Public schools, from the kindergarten to the university, are the chief means for the deliberate improvement of human nature so that it will be able to meet the essential obligations of democratic life. Faith in democratic government is futile without faith in schools.

The schools are far from perfect. This is common knowledge. But the process of correction is not to be found in financial starvation which will kill the school's efficiency along with its weaknesses. It is apparent that professional politicians do not perceive the interdependence between schools and democracy or they would not appropriate millions for material improvements, such as hard roads, better animals, etc., while allotting only thousands to the schools. The politicians assume that the schools are mere wealth consumers but, on the contrary, if viewed from the right angle, they are the world's greatest wealth producers, from the material and the civic and spiritual standpoint.

"Our Faith in Education" is an appeal to professional teachers to hold fast to their ideals, and to laymen to gain a better understanding of the problems of education. It is a plea to the general public to come to a realization that if other educative forces and institutions, such as the home and the church and the neighborhood life, do not do their part the schools are sadly handicapped.

A book well worth reading by both teachers and laymen.

M. H. R.

## New Territory and Advertising Fund

### OCTOBER PAYMENTS

Clifton D. Benson	15.00
Stella Cratty	25.00
C. F. Holland	50.00
Mrs. Margaret Dix	10.00
Dr. & Mrs. W. F. Skillman	20.00
Mrs. Hanna B. Stephens	10.00
Miss Alice Pring	5.00
Mr. M. Syrek	5.00
Mr. C. E. Richardson	2.00
Mr. Hans C. Hutteball	1.00



J. David Houser .....	2.00
Mrs. Ada Horton Bird .....	15.00
Mrs. Alice A. Taylor .....	10.00
Duluth Lodge .....	5.00
Mrs. Quelita Mustelier Hansen .....	2.00
Omaha Lodge .....	50.00
Mrs. B. Lyne .....	1.00
Annie Besant Lodge, Chicago .....	5.00
Gustavis Anger .....	10.00
Helen E. Millberry .....	2.50
Geo. H. Hess .....	10.00
Herman C. Schneider .....	20.00
Minna Gehner .....	175.00
Mrs. Rebecca L. Finch .....	10.00
Maud M. Foote .....	25.00
H. D. Olsen .....	20.00
Gertrude S. Melville .....	2.00
Norfolk Lodge .....	5.00
Eloise Waite, Ames Lodge .....	5.00
Miss Thekla Vogel .....	5.00
Service Lodge .....	1.00
Mrs. Harriet P. Warner .....	10.00
Mrs. Margaret Dix .....	10.00
Besant Hollywood .....	25.00
Mr. Archie Solovoff .....	50.00
Mrs. Katherine Clark .....	2.00
Fargo Lodge .....	10.00
Mrs. H. C. Hansen, Jr. ....	2.00
Mrs. Annie M. Climo .....	10.00
Col. T. E. Merrill .....	15.00
Mrs. Geo. Melville .....	2.00
Rockford Harmonic Lodge .....	25.00
Miss Mary Fouraker .....	3.00
Miss Lillie Woods .....	25.00
Mr. H. M. Ogata .....	2.00
Des Moines Lodge .....	10.00
Mrs. M. Belle Kempster .....	3.00
Mr. Samuel Cohen .....	3.00
Mr. Clifton D. Benson .....	15.00
John W. Donnelly .....	5.00
Miss Emelie Greunke .....	5.00

Mrs. Caroline Vogt .....	25.00
Mrs. Marguerite Gooder .....	5.00
Total .....	\$785.50

### Publicity Donations for October

Hermes Lodge, Philadelphia .....	\$ 5.00
Cora C. Broecker .....	1.00
Port Huron Lodge, per Mrs. S. A. Peck .....	1.00
Besant-Hollywood .....	5.00
Mr. George Blackmore .....	1.00
Kansas City Lodge .....	2.10
Santa Ana Lodge .....	2.00
Oakland Lodge .....	3.55
Brotherhood Lodge, Detroit .....	2.00
Gulfport Lodge .....	1.80
Pacific Lodge .....	2.00
Lansing Lodge .....	6.00
Chicago Lodge .....	2.65
Glendive Lodge .....	5.00
H. D. Olsen .....	25.00
Genesee Lodge .....	15.00
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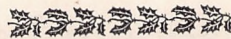
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