

MESSENGER

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THEOSOPHICAL SOCIETY

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Opening Convention Address

BY DR. ANNIE BESANT

Fellow members, many of you are delegates from Lodges which could not come here bodily, and it is with the very greatest pleasure that I find myself presiding over your Fortieth Convention. You are, as a Section, only ten years younger than the Society itself. The Theosophical Society celebrated its Jubilee at Adyar, its International Headquarters, last Christmas time, and now, many months later, I find myself presiding as President over our oldest branch. Do you remember that the Society was formed in your city of New York in 1875? How astonished would have been our H. P. B. and your fellow-countryman and brother to all of us, Henry Steele Olcott, to see this huge meeting. Those were the ones who took upon their brave shoulders the tremendous burden of facing the trying materialism of their time, who came with a message from the great Brotherhood, that Brotherhood of Sages and of Saints in Whose hands lies the inner government of the world. We have many outer governments belonging to different nations, but there is one Government that rules over all the nations and over all space itself in our world—that Brotherhood, made of members who have climbed the steep ascent ahead of the evolution of Their brethren and who only use Their strength in the service of the world, that

service being, as one of Them said, the very heart of Their Brotherhood.

Let me, in beginning the short speech that it is my duty to deliver to you as President today, read to you a message just received from one of our most energetic workers, Bishop George S. Arundale, whom I hope you will have with you next year. (Applause) He was caught by Australia, who captured him as General Secretary for the present year. They certainly have found him a most energetic General Secretary. He says that their job is the Theosophizing of Australia. You have a bigger job, the Theosophizing of the United States of America. (Laughter and applause)

The message, then, from Bishop George Arundale runs:

"The theosophical broadcasting station opened on Monday. The Minister of Education was there. Great success. Excellent transmission. We hope it will be one of the most powerful stations in the world and we hope later to be in communication with America, India, Africa. Our motto, 'Broadcasting Brotherhood.'"

This broadcasting station is one of the many fruits of his energy in Australia. May I from this Convention send back a message to Australia, congratulating them on the

first theosophical broadcasting station in the world? (Applause and cries of assent)

I will send it on today.

Your great work as The Theosophical Society in America is clearly to spread abroad, especially over your own nation, that great message of brotherhood which will unite all your religions, all your avocations, all your classes, in one great human national brotherhood for the helping of the world at large. We find in the world many nations; and some people ask why should we not go straight to internationalism. Mazzini, the great prophet of Italy, who dreamed Italy into a united country, a united nation, he spoke a wise word as to the value of nationality. He said: "God has written a word over the cradle of every nation, and that word is the nation's message to humanity." That is, I believe, a great truth. We cannot have a true internationalism, a real internationalism, until we have learned to spell out our own birth-word, our message to the world. It is the step that comes before the realization of internationalism. For internationalism is a mighty sentence, made up of the words of every nation. We have been divided, perhaps, that we might learn our special duty, our special contribution to humanity. We shall unite again in one humanity, contributing to its enrichment, to its greatness, to its beauty, the perfect contribution of every nation spelling out the message of humanity to the world at large.

Well, you, the American nation, you are placed in a position that may bestow on you a special work which other nations would find it harder to fulfill. Separated as you are from the Asian and the European continents by a wide stretch of water, bounded on the one side by the Atlantic ocean and on the other by the Pacific, it is as though you were separated for a time in order to learn your own lesson in peace and in safety. There are none, practically, who can assail your shores, none, practically, who can invade your great continent. In Europe many nations are quarreling. In Asia many nations are striving with each other. You are in the position in which you can grow practically in peace. Try your own experiments, not for yourselves only, but for the world at large. For, safe as you are from the invasion of a great power, you ought to be able to perfect a great republic of Brotherhood and of Peace. In this great land of yours you have to solve some of the problems which are vexing at this time the minds and the hearts of every civilized nation. You have an unexampled material prosperity. What do you expect will be the lesson that you shall draw from the great spread of wealth within your borders, the presence of men with fortunes so vast that they know not how to employ them usefully? Some, happily for you, there are who feel their duty to the people from whom they have drawn their wealth, and who are trying to give back, in the blessings of education, that wealth that has been drawn from the toilers in the industries they control.

Great experiments you can make for the shaping of a nobler Society than the society of today.

Not forever in the days to come are the nations to struggle the one against the other in order that they may gain a wider domination, in order that they may stand, as it were, on a pinnacle of power in the world. It may be that your huge wealth, your great ability in all industrial occupations, it may be the one lesson that you have to learn in dealing with that wealth is that the wealthy are stewards of the nation; not the owners for themselves, but the distributors for the people at large. It may be that you will help the older lands to give an education to the whole of their population which will make them not only useful to their nation as citizens, but also spreaders among the people of the highest culture, of the most unselfish and valuable form of charity. And it may be that in the wealth accumulated in your hands you may realize how the workers who made it should also share largely in the product of their hands, and you may learn the supreme lesson that a nation should be founded on the basis of the family and not on the basis of the individual. Now that lesson has been learned in different ways in the different nations of the world. The great civilizations in the East, when the world was young, they were based on the ideal of the family. The great law-giver, for instance, of ancient India, said to the people: "Look upon all the elders as your parents. Look upon all your contemporaries as your brothers and sisters. Look on all the younger members of the nations as your own children." And that lesson, for many ages carried out in India, made the great civilization which has been the wonder of the world. And then, running into excess, (for the excess of a virtue, you know, becomes a vice) it came to yielding too much—they were too easily dominated, thinking more of propitiating a power than of fulfilling their duty. And that great system of caste, which is really what you call vocation, that special calling for every child which is marked out for him by the qualities which he brings with him through the gateway of birth, that great lesson is coming back to the modern world. You do not call it caste. You call it vocation, that to which you are by nature inclined, your brain-power, your temperament, your manual ability, whatever may be the special treasures which you bring with you at your birth, *that* marks out your place of duty to your nation. You must give your very best to your people. All your qualities and powers, consecrate them to the larger self of the nation. So we find that that lesson being exaggerated in India, it was corrected by coming into close contact with a modern nation which goes to the opposite extreme of individualism. And so our excesses are corrected by being brought into contact with our opposites, by that great inner government of the world, having as its work the resolution of all discords into harmony, into a more splendid anthem of praise to Him from Whom we come. And the Theosophical Society is one of the great instruments in Their hands for the helping of the world. It was said that our society would be the cornerstone of the religions of the future, recognizing unity where there is now diversity, recognizing the value of diversity in perfecting particular

powers, and bringing them together for the common good.

I have sometimes dreamed of your great republic beginning a righteous revolt against unjust authority in matters of believing, showing out its determination to be free and to work out its destiny unfettered by the little island on the other side of the Atlantic. You have before you a land populated by so few in proportion to its enormous extent. And we will look to you in the most crowded nations of Europe to solve wisely the great problem that faces your law makers and your statesmen, how not to shut your land against many new comers, but also how to make conditions for the new comers which shall give you added strength and not swamp your free institutions. And so to the older world, as it is called (though not really the older because over on this side of the globe there was formerly an ancient people) the older world looks to you to show it, with your freer institutions that you are worthy of that freedom; to show that you can have freedom without anarchy and law without

tyranny, liberty limited only by the welfare of others, and substituting the law of love as in the family for the law of force.

And let me say to you who are members of the Theosophical Society, who have had a glimpse of the future which lies before the world, to you who know that a new type of humanity is rising, the sixth, as we call it, of the sub-races,—you are face to face with problems that you must solve—solve to the welfare of the world at large, and spreading abroad the best conceptions of your brains and hearts to unite the nations in love and not to divide them in struggle.

Great is your opportunity. Great also will be your failure if you use your powers selfishly, instead of for the helping and the good of all. You as a nation name the name of Christ. Remember the law that He gave to His apostles: "He who is greatest [in nations as well as individuals] is he who doth serve." And He said: "I am among you as he that serveth." Servant of mankind, your republic will be a blessing to the world.

On Building Our National Mosaic

BY A. EUGENE DEADERICK

Slowly, steadily, the number of theosophical centers in the United States is mounting into hundreds. There is the widest variety among these centers: Some are long-established Lodges with well formulated policies; some, loosely organized study groups and some are staunch outpost lodges. Their mode of presenting Theosophy differs; in some centers a fairly scholarly atmosphere prevails, for the intellectual side is stressed; in others, propaganda is of pressing interest; in others still, devotion to the Masters is the keynote. The sum of these centers is The Theosophical Society in America!

The parts make the whole and the whole is an amazing mosaic of many minds, many aspirations, many dreams. If one part drops out, there is a gap in the picture. If one center loses interest, the lustre of one fragment is dimmed; but when a Lodge or center generates increased vitality, more radiance is infused into the whole mosaic.

Let us make keener the realization of our inherent national unity by catching at the suggestion, made in the form of a formal resolution at the recent Convention, of an Anniversary Day, —using that to stimulate our national consciousness!

America is fortunate that The Theosophical Society was founded here November 17, 1875. Fortunate again when the national dream crystallized into a Headquarters building for which the corner-stone was laid by the international President on August 29, 1926, at Wheaton, Illinois.

There has long been need for adequate headquarters. Adequate, not alone from the standpoint of facilities but to serve as a symbol of this splendid hope of Universal Brotherhood,

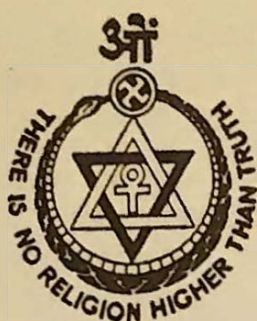
dynamic philosophy and dream of divinity made manifest. This need is not met merely by erecting a building. The Section will grow and its requirements extend. Beautiful as the buildings are planned to be, they must be enriched from time to time, the grounds carefully cultivated, the library increased, buildings more perfectly fitted out,—future needs of the Section in every way suitably filled.

Anniversary Day is a good idea. Let us catch the idea and make it live by setting aside November 17th each year as a day for considering national aspects of our work—American aspects. On such a day we can pause a few minutes to remember the courage of Madame Blavatsky, the ability of Colonel Olcott, the capabilities of their American successors, the achievements of the theosophical movement in the United States, the future which lies in our hands. Programs will suggest themselves which will meet the occasion. They will be, one hopes, programs of beauty, dignity and challenge. There will be the signal opportunity to forward American work by contributing to national Headquarters. The work need never halt in this country if we have a focal point that is instinct with life and power.

On that Anniversary Day let us turn from our diversified interests to joint interests. We shall thus infuse our national mosaic with a radiance that causes each bit to glow in enhanced lustre and the picture which the mosaic reveals will become increasingly beautiful and clear with the years.

If we are intrinsically beautiful and artistic, it is much easier for the Master to come to us.

—J. Krishnamurti.



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Comparative Religions

THERE are few people in the world who are so deeply interested in the study of comparative religions as Theosophists—not merely because it is one of the declared objects of the Society but because the information to be gained from such study is of the greatest personal value. The religions of China, Japan, Egypt, Bablylonia, Assyria, India, Greece, Rome, etc. have a fascinating interest for Theosophists. All of these and a general review of Zoroastrianism, Judaism, Mohammedanism and Christianity come in the new Theosophical Correspondence Course in Comparative Religions—the latest contribution of Mrs. Emogene S. Simons and her corps of workers.

A New Forum

A new venture in journalism is *The International Forum*, "A Monthly Review to Promote Social Progress." Its office of publication is at 142 Hastings Street, Vancouver, B. C., and the editor is Robert H. Keyserling. The subscription price is but \$2 a year and the contents of the first three numbers are entertaining and in-

structive. The policy of the new magazine is broad and liberal and among the able contributors are two easily-recognized Theosophists. *The International Forum* has an air of independence and the characteristics of a free lance that promise a useful career. Single copies can be had for twenty cents.

Why Worry?

SOME of our members are sending newspaper clippings carrying false assertions or sharp criticisms of Mr. Krishnamurti and asking if someone at Headquarters does not intend to reply to them. But why a reply? The press in scores of cities prints too many columns on the subject and the whole country is talking. Most of the comment is sensible. Some is ignorant and foolish. A very little is vicious. Most of the misrepresentations arise because the ignorant statements of some writers are accepted literally. One New York preacher says that Mr. Krishnamurti is inconsistent in declaring America too materialistic while he, himself, occupies a suite in a hotel and travels in a private car, while even President Coolidge did not do so, as that was a useless expense. As a matter of plain fact, Mr. Krishnamurti occupied one ordinary bedroom and shared a very small parlor with other members of the party. The "private car" was private in no other sense than that all of the berths were occupied by Theosophists, reservations having been made by prearrangement—and Mr. Krishnamurti's Pullman ticket cost precisely what it would have cost had it been in any other car on the train.

One of the views expressed by some of the clergymen is amusing. One in Denver preached a sermon on Mr. Krishnamurti and concluded it with the sapient remark that the best course was to ignore him! As the Associated Press broadcasted the sermon, probably a million people have read it and smiled at the reverend gentleman's method of "ignoring".

Another Denver clergyman thinks "that this crazy talk of reincarnations will, in itself, show the world what to think of the matter." Some New England preachers say, that Barnum should have lived to see

the truth of his famous saying, and a few others, here and there, are a bit abusive. But after all, what else could be expected when one of them asserts that the book *At the Feet of the Master* could be duplicated by almost any ordinary Sunday-school pupil? You can see at once the fol-

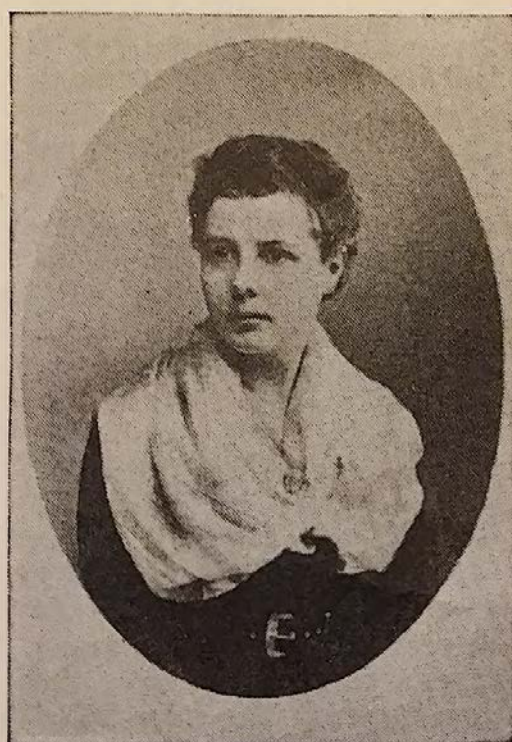
ly of saying anything that could set them right.

Meantime both press and pulpit are giving Theosophy the widest announcement it has ever had and, once announced to the world, the world is sure to inquire farther. Why worry?

L. W. R.

For Annie Besant's Birthday

OCTOBER FIRST is the birthday of America's beloved guest, Dr. Besant. The Ojai Valley welcomes her at this time and we, her children of the spirit, send to her there a very deep and personal love. She is, in very truth, one of us.



ANNIE BESANT
AS A YOUNG GIRL

"A m m a" (mother) she is called in India, and Amma she seems to all who were privileged to be near her during those memorable days, all too few, when she guided us through our convention time.

For seventy-nine years mankind has been blessed with the presence of this heroic one who has shown that

there is a Way up to the Heights.

When, in her youth, she threw off the shackles of orthodoxy, it was made easier for us to find the Wisdom Religion. When later, following the light as she saw it, she sacrificed the personal happiness of being with those most dear, for the sake of principle, she made it simpler for us to think and act with loving detachment.

And because she has dared to proclaim the coming of a new day, we, who know she has never compromised with Truth, look for that dawning and prepare ourselves to partake of the labors and the joys of that day.

So, to the lovely and loveable Amma, resting for a moment in the Valley of Ojai, we send deep, abiding love. It is our joy to dream that this stream of affection may carry to her an added strength for her ever enlarging task of love in every realm.

GAIL WILSON

An Incident

I was fortunate enough to witness the dedicatory services at Wheaton, Sunday, August 29, and, impressive and beautiful as it all was, a simple incident occurred as the participants were leaving, which showed the true spirit of Theosophy more fully than the Ceremony itself.

Directly in the path of the exit, which was over rough clay, lay an empty bottle. Several persons had stepped over or around it, but one, when she came to it, sensing the power for mischief lurking in broken glass, despite her ripe years, stooped slowly down, picked it up, and cast it gently aside. And who think you this person might be? None other than Annie Besant herself!

This one act, beautiful and spontaneous, prompted by the irresistible call of love and service to which she has ever responded, bespoke "the sap within the root" of her rich life, and preached for me a sermon more potent than mere words might convey.

J. H. OSTRANDER.

Anonymous

From the Unreal, from sight and sense, from
passion's strong appeal,
Lead us, Divine, All-Knowing One, O lead us to
the Real.
From darkness born of ignorance, from Nature's
'wondering night,
Lead us, Thou Self-Effulgent One, O lead us to
the Light.
From birth and death, from time and change,
from unreality,
Lead us, Thou Self-Existent One, to Immortality.
So reach us through and through ourselves and
in our Self distill
The Lotus Perfume of Thy Love, Thy Beauty,
and Thy Will.

From An Elder Brother to the Youth of India *

BROTHERS AND COMRADES:

It is good to be young in body. Still better to be young in heart. It is good to be an Indian — inheritor of India's mighty past; yet still better to be a citizen of the world, pledged to the service of the world-brotherhood. It is good to have ideals, ambitions, hopes, aspirations; still better to be working wisely to bring them to fruition. It is good to feel passionate love for your Motherland; still more patriotic to be full of helpful service to all in the small things of everyday life. It is good to speak your dreams that others may dream with you; still better to work and act that others may work and act with you.

Do not be content with the easy things. Seek the difficult ones. Some beautiful things are worth doing, though it may cost you little or nothing to do them. But those things alone are generally worth doing which mean sacrifice, which take time and trouble and often hardship. India is well served by those who suffer for her and endure to the end, regardless of all things, patient yet strong in face of opposition, never deaf to advice from whomsoever it may come, gentle yet valiant, uncompromising yet ever courteous. The Path of Service is hard, difficult, often discouraging, ever and anon lonely. If it were not so, it would not be the glory it is. Strong must you be who would tread it. Wise must you be. Reverent must you be and compassionate. It is nothing, if you would tread this Path, to think and feel and act as does the crowd. We ask from all wise lovers of India that they shall lead India, not drift with her as must the many. You must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the front, on the pathways that few as yet have trodden. The Indian people must see you as lights in the distant darkness, guiding them from the known to the unknown. And your light must ever shine, as shines the lighthouse lamp on the dark and lonely seas. It matters not that the ignorant despise your light, seek, perchance, to extinguish it; would destroy that which uproots them from the hard, unfruitful soil of orthodoxy and convention, of superstition and prejudice. Loving wisdom, the link between you and them, see to it that the light in your hearts burns steadily and strong. No hurricane of popular disfavor or persecution can ever extinguish a light Divine, a light undimmed by self-seeking of whatever kind. To this end, let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world — that Aryan gentleness which is so strong, because so tender; which is so compelling, because so understanding. The Rishis of all faiths and of all nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

They know well, however, the difficulties in your path. A cold, unidealistic efficiency in the non-Indian government of India, efficient in form but not in life; an education subversive of Indian traditions, ideals, and life; professors and teachers for the most part devoid of that Indian soul with which they should be filled; more ardent, indeed should the *guru* be for India's freedom and her uplift even than the *sisya*; the Indian woman only beginning to send forth the light which burns in her heart, and therefore, the home too often narrow, sordid, and commonplace; the ancient simplicity and generosity of Indian life dangerously assailed by Western artificiality and separative individuality: all these obstacles stand in your way, my brothers, and hardly a single so-called leader has had the courage to strive to strengthen you to meet these difficulties. Rather have they for the most part painted the goal before you in lurid, extravagant colors, telling you naught of the wisdom, restraint, and patience needed to achieve it. They have pandered to your emotions, kindling these into aimless flame, while they have left uncared-for that Divine Spark within the heart from which alone may safely be lighted the fires of the mind, of the emotions, of the body.

Sad is your condition, my brothers, for with the soul of India once again reincarnating in her splendid body, not one of you but feels that soul within you — a longing to serve her because you feel one with her, a longing to see the outer form worthy of the inner greatness you so truly sense. Is it not tragic that the wicked irresponsibility of numbers of ignorant demagogues, after years of unprofitable and often dangerous talk, should have left you where you are today — still eager, still hearing the voice of India calling you to her service; yet the way of service as obscure as ever, and yourselves perforce constrained to make your reply to the Mother's call mere noise, the outlet of nervous strain caused by the unsatisfied urge to go forth and serve; yet no safe pathway upon which stand leaders ready to travel with you and guide you, finding an unhappy expression in a craving for excitement at any cost, too often at the cost of your Aryan honor? For gentleness, reverence, and courtesy are still rare where youth crowds together in public places. Why lose, when you are part of a crowd, that which you can so well show when individually by yourselves?

Here and there a leader has served you well, but the bark of wisdom has too often been submerged by the floods and storms of reckless and foolish extravagance; and we have watched with sadness the terrible sight of how flattery and vain utterances tempt you away from the hard road of true service to which a few have beckoned you.

Brothers, enough of profitless excitement and idle noise. Is India to wait while you pander to your lower selves, striving yet not advancing; or will you prepare yourselves in all earnestness and

self-sacrifice to serve her nobly in your daily lives, taking your circumstances as they are, and as they unfold themselves, making each one an offering upon the altar of the Motherland? There is nothing, not the slightest detail in your ordinary, everyday lives, which is unworthy to be offered, so be it you make it worthy. Be true to India in the little things, and the larger life of service shall be opened to you; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller. Serve India in the little things of life, for these make up the big things; and you are helping India to her rebirth in greatness when

you live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians. Those who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be molded to express the growing needs of that world of which India is the heart. Simple-hearted be ye, my brothers, and generous to all. Live simply—think, feel, act, speak, simply to all. So shall you help India to prove strong for that spiritual leadership to the world to which she is destined.

New Motion Pictures

During the Chicago Convention one of our members who is in the business of manufacturing projectors and well acquainted with the moving picture business, arranged with an expert operator to take motion pictures of Dr. Besant and Mr. Krishnamurti on the roof of the Sherman hotel, of the cornerstone ceremony at Wheaton and later of the Headquarters workers at 826 Oakdale Avenue. This film will be finished by the time this number of the MESSENGER reaches you.

We also have two reels of film taken at the Adyar Jubilee Convention. We plan to send the Adyar films and the Convention film to Lodges who wish to show them in their Lodge rooms, routing them the same as a lecturer is routed in order to save time. There will be a nominal charge of \$1.50 per reel and the expressage, for the Lodges to pay; \$1.50 and express will cover the use of the Convention film and \$3.00 and express the two Adyar films. This charge is made

to cover the expense incidental to putting these films out, as each reel must be kept in a metal box and then packed in a separate metal container, the latter being a requirement made by the express companies for the shipment of films.

The Convention film requires any standard projector while the Adyar films are smaller and require an Eastman projector called a Kodoscope, or the projector put out by Belle and Howells of Chicago.

Lodges who wish one or both of these sets of pictures please send in their applications as soon as possible so we can plan the route they will take. However, please remember that we can only send you one set at a time.

A silver screen is the best kind to use in showing the films, but any kind of a white screen will do providing it is absolutely smooth, for anything but a flat surface will distort the pictures.

Convention Items

The establishment of a Baby Department at Convention was a great success. The room was well filled with children—some were tiny infants and others were almost old enough to be admitted to the Convention hall. Many mothers were enabled to hear Dr. Besant's lectures in comfort who could not have attended at all but for the children's room. The young woman in charge of the room seemed to enjoy the work as much as the babies enjoyed the entertainment. The regular registration fees for the children did not meet the expense, of course, but the deficit is a good investment.

The Convention income never quite meets the outgo, but we came pretty close to it this year. The total deficit for the entire Convention expense was only \$361 and that is a very small percentage of the total expenditure.

If you can remember it until next Convention, do not give a tip to your waiter at the banquet. The tips are paid through the head of the waiters

organization in a lump sum and come out of the general Convention expenses. That particular item this year was \$200.

Every year our Convention organization is being perfected. Things moved fairly smoothly this year considering the number of people present but there is still room for improvement. If you think of something that could be made better, give us your idea now while it is in your mind. We keep a special Convention file for that purpose.

The Theosophical Society has a reputation at the Hotel Sherman where many conventions are held by many different organizations. A couple of weeks before the recent Convention some of the hotel employees were overheard expressing dread of "The Convention crowd." "You mean the Theosophical Convention?" said another. "Oh, no", was the reply, "they are such a quiet lot, it's a relief to have them."

What Lodges Are Doing

Denver

The President of Colorado Lodge sent out a very fine letter to members as a prelude to opening the winter's work. In reading it one feels keenly the responsibility and opportunity given each Theosophist to do his or her part.

Chicago

Chicago Lodge had an informal afternoon at its Lodge rooms after Dr. Besant's public lecture in Chicago on September 2. The rooms, as well as Besant Hall, were crowded with visitors. In the evening Rev. Chas. Hampton gave a talk, after which frappe was served.

Norfolk

The Lodge has placed a fine collection of the theosophical books in the main library of the city, as well as in one of the branches and in three of the suburban libraries. In view of the recent general publicity which Theosophy has received through Dr. Besant's and Mr. Krishnamurti's visit to our country, these books will undoubtedly do a very useful work.

Everett

The Lodge had an informal meeting of the inquirers' class in July, to which two new visitors came, newcomers in the town, who had accidentally come across some theosophical books in the public library. This has stimulated interest in the public library collection of T. S. books, and Mrs. Lois Bee, vice-president, is planning to enlarge that collection, a most useful bit of work.

Detroit

Brotherhood Lodge, Detroit, has had to move from the headquarters which it has occupied for the past three years on Washington Boulevard. The old two-story building has been torn down to give place to a monster skyscraper which will be 81 stories high—the tallest office building in the world. True to theosophic tradition, however, the Lodge has immediately reincarnated in a more beautiful and fitting form. A better and more commodious hall has been leased at 1431 Broadway, for a period of three years at an average rental of \$200 per month. Largely owing to the splendid work of Mrs. Donna Sherry, capable secretary and earnest Theosophist, Brotherhood Lodge, with an active list of 95 members, has achieved the unique distinction this year of renewing its active membership of last year 100 percent. In addition to this a number of delinquent members have renewed and new additions to membership during the past four months have exceeded already the total for the preceding year.

St. Louis

This Lodge sent fifty members to the Chicago Convention—a splendid representation. Those who came said "the inspiration lent by the presence of Dr. Besant and Mr. Krishnamurti cannot be described in words; but all who attended agreed that it was the event of a lifetime—one which will never be forgotten." The Lodge continues its weekly "Open Forum" and the public lecture on the third Sunday night of each month.

Hollywood

Besant Lodge reports an attendance of 675 at the first weekly Sunday evening lecture given at the Hollywood Woman's Club, Sunday evening, September 5, by Mr. Fritz Kunz, and an audience of 709 at the second one. Mrs. Glen Ellison, who had charge of the exceptionally fine musical programs, was able to secure well known artists for the music which preceded each lecture. The lectures were well advertised and received generous advance notices and reports in the Hollywood papers and in three of the leading Los Angeles papers, "one of which gives free broadcasting announcements of Sunday events." The Junior Theosophical Fraternity ushered, and assisted in placing window cards, etc. This was certainly a most auspicious beginning for the winter's work.

Seattle

The Lodge of the Inner Light unanimously voted to re-elect the officers of the previous year who had served so successfully.

Besant Lodge held its annual picnic on August 15, at the home of two members at Ranier beach. Luncheon was served in the orchard and greetings and messages from absent members read. The amusements consisted of games, and visits to an art gallery, a curio exhibit and two fortune tellers; who with tent and tripod "helped materially to swell the proceeds of the picnic, which will be used in decorating Besant Lodge hall."

Seattle Lodge has appointed a women's hospitality committee to carry on the social and welfare activities of the Lodge. It is planned to continue the 100% dinners to be held on the first Friday of each month, to which the other Lodges are invited. Plans are also under way for beautifying the Lodge rooms, always a step in the right direction.

CONVENTION PICTURES

There are some Convention pictures on hand, which can be obtained from the Secretary-Treasurer for \$1.00 each, postpaid.

CONVENTION BADGES

We have a few of the Convention badges left which can be procured for 15 cents each. The badge has a detachable emblem pin, suitable for men and women. Send your order to the Secretary-Treasurer, 826 Oakdale Avenue, Chicago.

News Items

Mr. and Mrs. Ray Wardall are planning to spend another month or two in Sydney, Australia.

From *The Ceylon Theosophical News* we learn that Professor and Mrs. Ernest Wood arrived in Ceylon on June 5 and left on the 15th for Australia.

On June 21 of this year the "Order of Service for the Defense of Theosophy and the Theosophical Society" was formed by four members of the Dutch Section at the Hague. The aim of the Order is "to defend Theosophy against limitation, materialization and misconception. To defend the Theosophical Society against every deviation from the three aims laid down in its By-laws."

News and Notes in the British Isles for September states "Many of our members were startled by the news of the sudden death of Mr. Arthur Burgess, Secretary of the Theosophical Order of Service. A friend writes: 'Arthur Burgess was a volcano of energy consecrated to service. His passing was the passing of a big soul. How big probably but few know.'" Mr. Burgess was the editor of *Service*, the international magazine of the Order. He passed out of his physical body on July 22.

From England a T. S. member sends a leaflet about "The Great Silence" stating that "at 11 o'clock on November 11 every year, a two minutes Silence is held in many countries, in memory of those who gave their lives for the future in the Great War." It is suggested that this silence be used by those who care to do so in sending out a definite, strong thought of peace for at least the first minute of the two on November 11, *exactly* at 11 o'clock, according to the established time of each country.

The Herald of the Star for September is called the "special Congress number" and is devoted to the proceedings and talks given at the Star camp at Ommen last July. It contains an illustrated supplement as well as a new picture of Mr. Krishnamurti.

Seven prominent Star workers are going to live at Castle Eerde, which Krishnaji has proclaimed as the world Headquarters of the Star. He himself plans to live there three months out of every year. Dr. Rocke of Sydney will be in charge when he is absent. The others are Mr. and Mrs. Christie of Scotland, Mr. Arthur Ingleman of Sweden, Miss Dijkgraaf of Holland, Baron Philip von Pallandt, and Miss Susan Ganz of Germany. To date the total received as the result of self denial month is 4,000 pounds sterling. The October number of the *Herald* will be the "second Congress number." The subscription price is \$3.50 per year from the Order of the Star in the East, 2123 Beachwood Drive, Hollywood, Calif

The Adyar Bulletin announces that the fortieth National Society has been formed in Jugo-Slavia.

The September *Theosophist* notes the passing from the physical plane of Miss E. Wilder, former president of the North China Lodge, on June 16, at Tientsin. "She was a very loyal and devoted worker whose loss will be very keenly felt in the work of the T. S. in China."

The national organizer of the Theosophical World University Association in Scotland announces an outline of study groups, under eight classifications, for members of the Association, duration, 7 weeks, with 14 and 21 lectures per term in each. The groups are to consist of not less than 7 persons and not more than 14. The cost is to be one shilling or about 25c per person per lecture. The theosophical Lodge library is opened for reference to the students. The hope is expressed that at least two groups will be formed immediately for the study of "The Science of the Emotions," and "The Evolution of Life and Form," the first two classifications given. Capt. A. G. Page will give the lectures.

Antioch College, Antioch, Ohio, is unique in its system of education, which was originated there in 1921 and has been in successful operation ever since. With the idea that many elements of a well-balanced education cannot be properly developed from textbooks or lectures alone, but require actual experience, the plan was adopted of requiring the student to spend five weeks in college and five weeks at work, alternately, throughout the course. "When a student goes to work he obtains employment with a firm engaged in the line he desires to follow when he has graduated," said Dr. Arthur E. Morgan, President, according to the *Los Angeles Daily Times*. "There are now more than 150 firms in a number of the middle western states employing our students under this arrangement. Often the young workers give such excellent satisfaction to their employers that we are asked to hasten their graduation so they may be retained in permanent jobs." The firms employing the students include chemical companies, daily newspapers, advertising agencies, publishers, and in fact almost every line of business one can think of.

CORRECTION

In the August MESSENGER the annual report of the year's work of Besant Lodge, Seattle, was erroneously credited to Seattle Lodge.

Among the Convention greetings one was listed from Long Beach Lodge. It should have read the Long Beach Theosophical Order of Service.

\$4.00 Publicity Donation, August MESSENGER, credited through error to Nina L. Foote instead of to Pacific Lodge.

Theosophy Abroad

Wales

The National Council of Wales, at its 12th annual meeting, decided to purchase "the freehold property of 10, Park Place, Cardiff, for the sum of 2,500 pounds sterling or about \$12,500."

Scotland

The Northern Lodges held a conference on September 25 at Forfar. The subject for consideration was "What Theosophy means to us: In the Home, in the Lodge, in Business, Internationally, in the World, in our Inner Life."

Ceylon

At the third Annual Conference of the T. S. in Ceylon, at Kandy on June 12 and 13, a resolution to take the necessary steps to form a separate national section of the T. S. in the island "as from October 1, 1926" was unanimously adopted. Professor Ernest Wood presided and delivered the presidential address. He also gave a public lecture on "Brotherhood of Religions."

England

A Theosophical News Bureau has been established in London, whose business it will be to keep the Press in England and Europe accurately informed of any interesting events which may take place in the theosophical world.

A students' week-end at Braintree was arranged from September 24 to 27. James Scott, M.A. and Mrs. Hilda Powell delivered the lectures. A "Lodge At-Home" was planned for one evening and motor trips to points of interest were on the program for Saturday and Sunday.

Guatemala

A letter received recently, from Guatemala, South America, says: "I am pleased to inform you that the inclination towards the study of Theosophy is increasing here, and that the medium of propaganda of these doctrines is in proportion to the financial capacities of the people who form the only Theosophical Lodge remaining of the two which were founded here. This Lodge, called 'Gnosis,' to which belong a goodly number of Guatemalians and foreigners, publishes a monthly magazine entitled *Brahama Vidya*."

"The Order of the Star in the East also has adherents here, including some of the members of Gnosis Lodge."

"Spiritualism, too, is holding its banner aloft and is taking its bearings afresh, as is necessary for the spiritual unfolding of little evolved minds, of which there are many in this country. Various magazines are published on this subject, at Quezaltenango, in Old Guatemala, and in this capitol, precisely where the light of such redeeming doctrines is the most necessary for the people."

France

An organization has recently been formed in France known as "The Amicable Alliance of Visiting Ladies." Its object is to extend a helpful and protective friendship to the very aged, the very poor, the suffering and miserable, and the crippled and isolated. Such an organization will carry the ideals of brotherhood and truth to those unfortunates who are not able to come to us.

Australia

In a letter from Dr. J. J. van der Leeuw, author of *The Fire of Creation*, and *Gods in Exile*, he says:

"Yesterday (August 23) we opened our theosophical broadcasting station. . . . The Minister for Education opened officially and the transmission was reported to have been excellent. It will be a few months before we are on full power and by that time you ought to hear us in America. We shall be the most powerful station in the southern hemisphere and I understand that even in the northern hemisphere there will only be few stations to equal it. As time goes we shall inform the American Section of the evenings when we broadcast full power so that they may listen in and hear us."

Finland

The idea of the universal brotherhood in the Theosophical Society seems to grow into the spirit of nations everywhere. This idea is not merely discussed and argued among the people, but an attempt is made to realize it as it exists in different strata of society.

The summer school was conducted, in its early days, at the Headquarters of the T. S. at Aggelby, near Helsingfors. The original intention was to make this location into an ideal community, for a national root-society of brotherhood. But in latter years the summer courses are held in the beautiful residence of the General Secretary, Dr. Sonch, located on the eastern shore of the Gulf of Finland.

About twenty years ago another such colony was established upon this continent under the British Government, by the eminent speaker and author, Matti Kurdikka. Matti was a natural-born pioneer, being physically strong and energetic, mentally broad and well balanced. Often he made lecture tours in the United States and Canada, his native country. His community idea was based upon the philosophy of Plato, and partly on Theosophy. Theosophy in those days was entirely unknown to the masses, but hundreds and thousands learned the name, and its first principles from his fluent tongue.

Spain

Alcait, the Community started on the land given to the T.S. in Spain, in the Province of Alicante, is now getting into working order. There

are to be three kinds of members in this Colony: (1) those who live and work at Alcait, constituting the Community proper; (2) those who live at Alcait but do not work there; and (3) those who live there only occasionally.

The Colony is intended for those who have been members of the T. S. for at least three years, and they may live there, either alone or with their families. Non-Theosophists may visit Alcait for periods not exceeding seven days, though arrangements may be made for longer sojourns if necessary.

Application to join the Colony must be made to the General Secretary of the T. S. in Spain, who also appoints an Inspector to visit the Colony and make a report on its progress every three months. Members of class I, with their families, are entitled to be maintained by the Colony, in exchange for work, not exceeding six hours a day, allotted to them by the Management Committee. Class II comprises (a) those who live at Alcait quite independently, in their own premises, paying their own expenses and looking after their own requirements, but coming under the general rules of the Colony; (b) invalid members who are kept by the Colony, the Management Committee having the right to limit these free places according to the financial situation of the moment.

As Alcait is in rather an out-of-the-way place, a T. S. Lodge has been formed among the members of the Colony, and has at present seven active members.

Czecho-Slovakia

The International Correspondence League has Secretaries in over forty different countries who are anxious to secure foreign correspondents for their members. Will Lodge Secretaries please appoint someone in their Lodge to collect the names and addresses of their members willing to exchange letters with our friends abroad and supply them to the American Correspondence Secretary, Mrs. Frank Pennell, Auberry, Calif., stating the language or languages in which they wish to write and the subjects in which they are interested? Items of special interest to write about will be the visit of Dr. Besant and Mr. Krishnamurti. Members who wish to exchange regularly American, theosophical or kindred magazines for those of a similar nature published in foreign lands, or who are willing to share their back numbers of T. S. papers, should also write Mrs. Pennell.

Greece

The Lodge in Athens has been doing good work, particularly in translating some theosophical books into Greek. Those on hand in that language at present are *The A. B. C. of Theosophy*, *Theosophy in a Few Chapters*, and *The Ancient Wisdom*. These can be had by applying to the Theosophical Society, Rue Lecca No. 1, Athens, Greece. The price of these books is \$1.40 each.

They have also received permission from C. W. Leadbeater to translate into Greek and publish his three books, viz: *The Masters and the Path*,

The Hidden Life in Free-Masonry and *Glimpses of Masonic History*. The publication of these books will mean a heavy expense and as they are anxious to secure the cooperation of all Greeks in America who may be interested, they request any such persons to please send in their subscription for these three books now, so they may know how many can be disposed of in America. The price for the three will be about \$5.00.

Theosophy in Greece, although started only three years ago, is progressing rapidly. A number of T. S. books have been translated and Bishop Leadbeater's book *The Masters and the Path* and his book on Masonry are now in process of translation.

Among the eight thousand Theosophists in the United States undoubtedly there are some Greeks, who can help Theosophy in Greece very much and also help other Greeks in the United States to an understanding of Theosophy by organizing into a "League of Greek Theosophists in the United States." For further information please communicate with Mr. Constantine Passialis, 5634 S. Fairfield Ave., Chicago, Illinois.

Dr. Besant's Lecture Route

OCT.	CITY	HALL
1,2,3,	Ojai, Cal.	
4	Los Angeles, Cal.	Philharmonic Auditorium
5	San Diego, Cal.	Spreckels Theatre
7	Hollywood, Cal.	Memorial Auditorium
8	Long Beach, Cal.	Civic Auditorium
11	Houston, Texas	Scottish Rite Temple
13	New Orleans, La.	Jerusalem Temple
15	Birmingham, Ala.	Auditorium
16	Cincinnati, Ohio	Emery Auditorium
17		
18	Chicago, Ill.	Orchestra Hall
19		
20		
21		
22	Pittsburgh, Pa.	Memorial Hall
23	Pittsburgh, Pa.	Memorial Hall
25	Detroit, Mich.	Orchestra Hall
26	Detroit, Mich.	Orchestra Hall
27	Cleveland, Ohio	Masonic Temple
29	Rochester, N. Y.	Convention Hall
NOV.	CITY	HALL
1	Toronto, Ont.	Massey Hall
3	Toronto, Ont.	Massey Hall
4	Buffalo, N. Y.	Statler Ball Room
5	Buffalo, N. Y.	Statler Ball Room
7	Philadelphia, Pa.	Academy of Music
8	New York, N. Y.	Carnegie Hall
9	Baltimore, Md.	Lyric Theatre
10	Washington, D. C.	Washington Auditorium
11		
12		
13		
14		
15	Boston, Mass.	Tremont Temple
16	Boston, Mass.	Tremont Temple
17	Brooklyn, N. Y.	Academy of Music
18	New York, N. Y.	Carnegie Hall
20	Sail for England	
	S. S. "Majestic"	

Portrait reproductions of Dr. Besant may be had at the reduced price of \$10 each. Every Lodge should have one in its Lodge room.

Trapping Atrocities

THE American Humane Education Society sent Mr. E. H. Packard to learn, by personal experience, in the woods of Maine, to what extent the trapping of animals is cruel. From his report, published in *The Cambridge Tribune*, the following excerpts are taken:

You who enjoy the luxury of wearing furs, sit down with me in some warm and quiet corner and journey, in imagination, into the frozen North Woods' country, miles from the nearest settlement and let us learn something of the methods by which these furs are obtained.

In this region whither our thought has carried us it is twenty-five degrees below zero. The snow is three feet deep. Even the hardy denizens of the thicket cannot stand the cold unless they keep moving. There are thousands of them in these North Woods this bitter night, however, that are clamped by the leg with steel-jawed traps, and perhaps frozen stiff as an icicle in the little circles allowed by their trap chains, the mates, maybe, of those who once bounded through the forests under the furs lying by your side. Look at them with their wide-open, gasping mouths rigid in death, and with their staring eyes whose lids are unclosed even as the awful cold froze them.

I said thousands. Tens of thousands would be nearer the truth, because for every fur-bearing animal trapped whose skin has a commercial value, a dozen are liable to be caught whose skins have no special value. They are part of the woods' folk, however, and add to the story of pain and woe their unreckoned burden of lingering anguish.

The steel trap is one of the most inhuman inventions, as it is from a business point of view the most efficient for the purpose intended. A lynx, a fox or a bear is as helpless in it as a squirrel, but its sufferings are increased because it is tougher.

If trapped animals do not die from starvation, fever or freezing before the trapper arrives, they are clubbed or shot to death. A club makes no holes and burns no fur.

Squirrels are the trappers' greatest nuisance and thousands of them get caught by mistake, yet they suffer as well as the sable, otter, fox or mink. I've seen the (worthless?) squirrels, rabbits and weasels mangled all out of shape in wicked-looking steel traps set for fisher, and again I have seen them caught by the hip, or perhaps both hind legs, squirming in agony until death or some other animal destroys them, or they freeze stiff, or a mad trapper appears who, after damning them for upsetting his plans, clubs them to death.

The suffering that fashion causes these trapped creatures of the woods, then, falls not only upon those whose skins are used, but as well upon thousands who die utterly in vain.

It is no exaggeration to say that 25 per cent of the wild creatures caught in steel traps are "flukes," — that is, they are either birds or animals

whose pelts are worthless, domestic cats and dogs, or animals who bite or twist their legs off and go free. There are no "flukes," however, in regard to the sufferings that are endured.

A large percentage of trapped animals chew or twist their legs and get away. I have photographed the bitten-off feet of wild animals in traps, gripped as in a vise, the frozen tendons sticking out, showing how they gnawed themselves free. Then think of what it must mean of subsequent pain to hobble off into the woods on three legs perhaps through two or three feet of snow, or over a thin crust that breaks at every step, the thermometer twenty degrees below zero. Many a mother animal while her wounded leg is healing has to get a living for herself and young.

I called on a trapper one Sunday morning to get him to go out with me on his trap line, but he excused himself as he was going to church, yet that man had out a line of one hundred traps. God help him, there in his pew, trying to square himself with the Eternal while a dozen creatures of the wild were agonizing in his traps! Why shall we not also say, God help the fur-bedecked people in our churches, too, wearing as their adornment the products of this heartless butchery, and who are doing nothing to lessen the unspeakable torment of these children of the woods lured by man to that inferno of torture that awaits them in the trap's remorseless grip!

From a humane point of view there should be no compromise with the cruel steel trap. Its use should be prohibited. It is time this crime against civilization should be stopped. It is a relic of savagery and modern business is woven into it. Tens of thousands of school children have been "egged on" by the editors of many agricultural journals to engage in the trapping of animals, thus starting their lives with brutal and degrading practices. Elaborate books on trapping are sent into the homes by steel-trap makers, showing trapped animals, educating the people in cruelty and pointing out the profit in it.

Mr. Rogers' Engagements

Beginning in St. Paul-Minneapolis on Sunday, October 31, Mr. Rogers will be on a circuit for six weeks giving a lecture every Sunday in the Twin Cities, Mondays in Omaha, Tuesdays in Kansas City, Wednesdays in St. Louis and Fridays in Chicago, where the circuit course closes on December 10.

The Baby Room

One of the ladies who brought her ten years old daughter to the Convention wrote back after returning home:

"We did enjoy the Convention so much, and have come home full of enthusiasm and happiness. The room for the children was such a help, and Virginia had a beautiful time taking care of real babies instead of dolls. Every time I went in she was giving some baby a bottle."

BUILDING FUND BULLETIN

No. 8

ISSUED OCCASIONALLY

No. 8

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

WE WON!

In *BUILDING FUND BULLETIN* No. 6, Aug. Messenger, appeared the story of how our bankers in Chicago, with whom we have been doing business for a considerable time, wanted to change us a commission of \$6,750 for marketing our building bonds and how they even proposed to do that only if we agreed to a seven year period of credit which could be terminated only by paying a two per cent premium, the whole cost to the Society, in addition to 6% interest on the loan, amounting to just under \$10,000. The story was concluded with an appeal to the members to "be our own capitalists and save ten thousand dollars."

From that day an intensive campaign was carried on to get the necessary \$135,000 from investments by our members and it can now be announced that the members have won and the bank can keep its money for some less fortunate borrower. The bookkeepers have been figuring up the results of the six weeks drive to place the bonds, and find that the total is so nearly subscribed that the small remainder is absolutely sure to come in from those who will still report their desire to invest.

That is surely cause for congratulation. It proves that we can do things—reasonable things, of course—if we ought to do them and are determined to do them. It proves the correctness of the assertion made in the article above mentioned—"we can do it, and we will do it." Raising so much money in a small Society, the great majority of whose members earn small salaries, is no trivial matter. Even raising ten thousand dollars that represents the unnecessary expense might

be considered job enough to say nothing of the capital sum. Not the least important thing in the whole matter is having the evidence that we are financially independent; that we both can and will manage our business affairs in a way to escape the unnecessary burdens that would otherwise be placed upon us.

EVERYBODY!

It is earnestly hoped that all of our members will find it possible to make a pledge of some sort to the Building Fund. There is an occult value in that, greater than the material value. The money will, of course, be very useful but the spirit of helpfulness and the feeling of ownership, that only actual participation can give, are far more useful in the present and future work. The Headquarters building should be the tangible evidence of our mutual aspirations and of our solidarity on the physical plane.

NOT FINISHED

In this issue of *THE BULLETIN* under the caption "We Won!" is the sequel to a previous story of how the bankers wanted certain large profits that they did not get. But when you read it and are rejoicing that we saved that ten thousand dollars—that we have succeeded in placing the bonds and have thus successfully financed the building—don't make the mistake of thinking that everything is finished. We have merely placed the bonds, and the money to put up the building is assured. Yes, but we must pay the bonds off within the three years. The pledges necessary to do that are not yet secured. That part of the work must go on for some months.

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	690	\$15,640
Service, N. Y.	45	9,558
St. Paul	110	8,500
Besant, Cleveland	99	5,628
Chicago	136	5,595
St. Louis	72	5,530
Hermes, Phila.	80	5,400
Brotherhood, Detroit	101	5,248
New York	121	5,054
Milwaukee	104	4,992
Miami	52	4,075
Omaha	71	3,899
Besant, Hollywood	165	3,451
Duluth	47	3,198
Los Angeles	127	2,784
Harmony, Columbus	54	2,733
Akron, Ohio	35	2,721
Colorado, Denver	62	2,633
Jacksonville	12	2,575
Harmony, Toledo	52	2,515
Akbar, Chicago	195	2,468
Buffalo	59	2,394
Annie Besant, Boston	102	2,204
Decatur	20	2,142
Kansas City	105	2,100
Pacific, San Francisco	72	2,054
Yggdrasil	55	1,996
Genesee	84	1,984
Brooklyn	55	1,881
St. Petersburg	29	1,872
Seattle	90	1,866
Service, Reno	16	1,641
Cleveland	45	1,606
Grand Rapids	28	1,530
Gulfport	24	1,501
Portland	65	1,500
Oklahoma City	50	1,421
Maryland, Baltimore	50	1,406
Long Beach	66	1,402
Albany	18	1,400
Faterson	54	1,358
Berkley	85	1,315
Sarra Youth, Chicago	26	1,300
Minneapolis	92	1,281
Honolulu	18	1,255
Pittsburgh	55	1,248
Army No. 1	38	1,200
Richmond, Va.	42	1,192
Houston	102	1,191
Annie Besant, San Diego	56	1,172
Lausang	24	1,165
Montclair	39	1,121
Lightbringer	80	1,102
Rockford	16	1,101
Freemont	19	1,075
Fargo	15	1,070
Syracuse	21	1,056
Herakles	108	1,007
West Side, Buffalo	19	1,000
Manila	18	1,000
Coral Gables	12	1,000

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY

BY

The AMERICAN THEOSOPHICAL SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

THE INDICATOR

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

LODGE	Per Cent
Big Rapids	88
Ann Arbor	86
Columbus	81
Selene	78
Youngstown	67
Honolulu	64
Rockford	62
Atlanta	61
Arjuna	60
Port Huron	57
Harmony, Toledo	57
El Paso	56
Service, Reno	56
Syracuse	55
Pacific, San Francisco	55
Memphis	54
Saginaw	52
Newark	52
Omaha	52
Colorado, Denver	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	50
Yggdrasil, Minneapolis	50
Oak Park	50
Tulsa	50
Bremerton	50
Buffalo	50
Chicago	48
Butte	47
Indianapolis	46
Grand Rapids	46
Besant, Nashville	45
Berkeley	45
Schenectady	45
Fargo	43
Lightbringer, Washington	42
Medford	40
Oshkosh	40
Akron	40
Wilmington	39
St. Paul	36
Maryland, Baltimore	36
Milwaukee	35
Glendale	35
Jacksonville	35
Mobile	35
Besant, Cleveland	35
Decatur	35
Slowacki	35
Duluth	34
St. Petersburg	33
Paducah	33
Gulfport	33
La Grange	33
Lansing	33
Leavenworth	33
Fairhope	33
Harmony, Columbus	33
South Shore	33
Sirius, Chicago	33
Delta	33
San Pedro	31
Seattle	31
Dallas	30
Evansville	30
Sheridan	30
St. Louis	30

LODGE	Per Cent
Sampo	30
Genesee, Rochester, N. Y.	30
Fresno	29
Portland	29
Joliet	29
Cleveland	29
Baker	28
Besant, Hollywood	28
Albany	28
Pateron	27
Columbia	27
Birmingham	27
Cedar Rapids	27
Englewood	26
Brotherhood, Detroit	26
Davenport	26
Brooklyn	26
Annie Besant, Boston	26
Aberdeen	25
Fort Worth	25
Grand Forks	25
Warren	25
Hermes, Kansas City	25
Lynwood	25
Los Angeles	25
Houston	24
Long Beach	24
Activity	24
Worcester	24
Besant, Seattle	23
Kansas City	23
Section Members	23
Santa Rosa	22
San Bernardino	22
Louisville	22
Lima	22
Salt Lake	22
Crookston	21
Fremont	20
Toledo	20
Ames	20
Alhambra	20
Pomona	20
Richmond, Va.	20
Wheeling	20
Minneapolis	20
Palo Alto	20
Herakles, Chicago	20
Service, New York City	20
Ashland	20
Glendive	20
Chicago Annie Besant	20
Miami	18
Rigel, Chicago	18
Surya Youth, Chicago	18
Des Moines	18
Inner Light	17
Wilkes-Barre	17
Alkio	17
Central, New York	17
Dallas	16
Army Lodge No. 1	16
Lodge Akbar, Chicago	16
Hermes, Philadelphia	16
Anaconda	15
New York	15
Spokane	15
Manila, P. I.	14
San Antonio	14
Pioneer	14
Peoria	14
Eureka	14
Hartford-Capitol	14
Superior	13
Hollywood	13
Pittsburgh	13
Blue Ridge	13
Washington	13
Evanston	12
Boulder	12
Tacoma	12
Annie Besant, San Diego	12
Bozeman	11
Savannah	11
Austin-Dharma	11
Pensacola	10

LODGE	Per Cent
Casper	10
Besant, Houston	10
Oakland	10
Norfolk	10
South Bend	10
Dayton	9
Cincinnati	9
Eleusinian	8
Sacramento	8
Realisation	8
Muscatine	8
Providence	8
Fort Lauderdale	8
Coral Gables	8
Springfield, Illinois	8
Crescent City, New Orleans	7
Chattanooga	7
Vallejo	7
Wallace	7
Springfield, Massachusetts	7
Elmira	7
Santa Barbara	7
New Haven	7
Johnstown	6
Waterloo	6
Besant, Tulsa	6
Danville	6
West Side, Buffalo	6
Richmond, California	6
Canton	6
Billings	5
Flint	5
Battle Creek	5
Colorado Springs	5
Pasadena	5
Santa Ana	5
Tampa	5
San Buena Ventura	5
Copernicus	5
Holyoke	4
Pacific Grove	4
Crescent Bay	4
Olcott, Los Angeles	2

ANOTHER GIFT

At the laying of the cornerstone of the new building at Wheaton on August 29, one of our members took some very good snap shots of Dr. Besant and others as the ceremony proceeded. She has kindly given them to be sold for the benefit of the Building Fund. There are five pictures in the set, size 3 1/2 x 5 1/4, price \$1.00 per set. This is a very interesting collection of pictures. Three of them show Dr. Besant in various poses, and two show the cornerstone and a part of the assembled crowd. By ordering a set you will please yourself and at the same time help the Building Fund.

CONVENTION PLEDGES

The Building Fund pledges were increased at the Convention by the sum of \$18,016.00. Prof. Williamson's recital, the sale of Mr. Mackintosh's book and the various other gifts sold for the same purpose, increased the total to \$31,126.77.

THEOSOPHICAL CORRESPONDENCE SCHOOL

OUTLINE OF COURSE IV

COMPARATIVE RELIGION

A Brief Survey of the Religions of the Civilized World

Religion, Its Origin, Need and Purpose

China

The Religion of the State
Moral and Political Philosophy
Taoism
The Religion of the Masses
Buddhism

Japan

The Native Religion, Shinto
Buddhism

Egypt

The Religion of the Old Kingdom
The Middle Kingdom and the Empire

Babylonia and Assyria

The Religions of Babylonia and Assyria

India

The Religion of the Veda
The Great Heresies
The Philosophical Systems
Hinduism

Zoroastrianism

Origin and History
Zoroastrian Theology

The Greeks

Religion in Early Greece
From the Age of Colonization to the Peloponnesian War

Poetry and Philosophy
Later Greek Philosophy

The Romans

The Religion of the City of Rome
Religion Under the Empire

Judaism

The Religion of Ancient Israel
The Age of the Prophets
School and Synagogue
Medieval and Modern Judaism

Mohammedanism

The Caliphate Doctrinal Controversies
The Partisans of Ali
Mysticism and Philosophy
Orthodox Theology
Creed, Worship, Morals
Extravagant Sects and Derivative Religions

Christianity*

Early Christianity
Medieval Christianity

General Summary and Comparison

The New Religion — (New Teacher, New Age, New Race)

* Christianity will be treated briefly here as it is a subject for a course in itself.

Building Fund Sale

Several donations of jewelry were made to the Building Fund which are unsold. Anyone interested please make an offer, sending it to 826 Oakdale Avenue. The items are listed below:

Wedding Ring

A fine, narrow, green-gold, chased, wedding ring, set with seven small diamonds. Easily worth \$35 or more. Someone contemplating matrimony please make an offer.

Dinner Ring

A white-gold dinner ring, containing three large diamonds, six small diamonds and two small sapphires in a beautiful filigree setting. The donor had it appraised and it was said it could not be duplicated for \$150. What will you give for it?

Rare Coins

Two Columbian coins, silver half dollars, dates of 1892 and 1893, both first issues. The one of the date of 1892 is of the first 10,000 issued, and

is set in a silver ring with mounting for chain, to show its value as a memento of the occasion.

Tree Fund

Don Zelaya	\$ 10.00
Dr. Clara A. Hooper	10.00
Miss Hazel Darfenbrock	1.50
Total	\$ 21.50

Publicity Fund Donations

AUGUST, 1926

Mrs. Ethel T. Johnston	\$ 1.00
Seattle Lodge	3.00
Terre Haute Lodge	3.20
Miss D. McDonald	1.00
Glendive Lodge	10.00
Pacific Lodge	3.00
Gulfport Lodge	1.80
Mrs. E. Pauline Keys	2.00
H. D. Olsen	6.87
Oakland Lodge	4.00
Dr. Mary S. Jones	1.00
Total	\$ 36.87

Spirituality

By F. MILTON WILLIS

THE great and significant word "spirituality," is often misunderstood as connoting merely a high state of devotion; its intellectual content passes unperceived. This is unfortunate, in that it tends to place outside the pale of the spiritual—and by implication to derogate from the value of—some of the greatest benefactors of the race, especially men and women of action.

In order to be firmly established in thought we must found ourselves upon rationality; we must feel our way carefully into the vast Scheme of Reason amid which we live and move and have our being.

Emotionalism and intellectualism go hand in hand upon the way toward Wisdom, and should not be unduly separated, else the one degenerates into maudlin uncontrol, or the other into cold and selfish formalism.

Spirituality we might define as the state of being cognizant of the unity of all things (this knowledge having been arrived at through the penetrative activity of the intellect) and of conforming our conduct, our feelings, and our thoughts to this great concept—of feeling that the welfare of all is so interwoven that we are responsible to others for our every activity (this being arrived at through the reflection of the Eternal Unity from the Buddhist, or Intuitionist, Principle into its representative in these lower worlds, the Emotional Principle).

The outward expression of spirituality is many-sided: among other things, it is cooperation conjoined with frank friendliness, mutual courtesy, mutual consideration, willingness to sacrifice for others, conscious and positive relegation of the self to the background unless it be for the benefit of all that it stand in the foreground; it may or

may not include devotion, in the usual sense, to a Supreme Being, but it usually does, at least implicitly, for in the last analysis, devotion to man is really devotion to God. Mere church-going and religiosity are far from being evidence of spirituality; far more spiritual are those who with broad vision plan and bring into being such organizations as the Ford Motor Company, the Woolworth chain of stores, the great sanitary baking establishments, a vast city such as the coming industrial metropolis of perhaps the whole world, Muscle Shoals, Alabama, or the wonderful International City planned for the housing of earth's cultures and practical activities, to be located perhaps near Geneva. Far more spiritual is the practical man serving others through lowering the cost of living or otherwise bettering conditions for all life, than are the so-called ministers of the Gospel of Christ—no matter how popular, how influential—who deny such palpable truths as Evolution and the participation of all life in the Divine Life as a great Brotherhood, extending from the humblest expression of life up through humanity, angels, and archangels to the magnificent Ruler of our Solar System, and through Him to the ineffable Lord of the Great Cosmos.

The true spirituality involves knowledge and practicality as well as devotion, and contains a basic element of *faith*; but this faith should not be classed with credulity, for it is the flowering, in the soul, the permanent, inner Self, of knowledge derived from past physical and superphysical lives.

To be spiritual, then, means to be rational, practical, serviceable, brotherly, inwardly devout and intuitive.

On Loving

By C. H. M.

DEAR MOTHERS, do not love your sons too much and (be it said with all tenderness and sympathy) too selfishly! Because they have moved beneath your hearts; because they have been nourished with your blood; because they have lain in your laps, so tiny, so dependent; do not fall into the easy error of believing that they are quite your own. It is not true. A human being may indeed belong unto his God or to his race, but mostly he belongs unto himself. Ah, do not strive to chain them to yourselves even with links of love, for chains are chains, which men must always break. They do not wish to hurt you, but if you will bind them to you with your links of love, so closely that they cannot leave your sides without feeling the dragging of those chains, the time will come when . . . well, the chains will break even though, in the breaking, hearts be broken too.

It is hard to say: "My little son no longer is mine own, but now belongs unto his world, his duty, and his God," but those who will not say

those words with tears of thankfulness for all the tender years and for the harvest of those years, may come to utter them with tears of blood, with bitter heartaches, with forlorn regrets. They must be said. Those who say them bravely, and unlock the links of love and let the loved ones go about their Father's business, unto those, again and again, the loved ones shall return. That love alone endures which does not ask too much; for men seek love but shun the chains which love would lock upon them.

Strive not to bar the door upon the world. Its voice grows daily louder than your own—and if your sons must break that door to follow where it calls them, how shall they dare to face that shattered door if they return? Fling wide the door, when the time comes, and let them go—then, leave the door open and often they shall return. Dear mothers, do not love your sons too much and (be it said with all tenderness and sympathy) too selfishly!

The Point and the Circle

BY C. JINARAJADASA

WHAT more perfect thing can the mind contemplate than the circle? The imagination sees sphere after sphere suggested by its circumference; the whole universe for the time is, as it were, held within that one endless line. Yet not less wonderful is the point. For what is a circle but an expanded center? Drop the circumference, leaving only the center, and at will the circumference is called into being from the point which has neither length nor breadth. The point with its absence of all dimensions, and the three dimensional sphere which issues from that point, are not in a manner one and the same?

So, I think, are man and God. God is infinite, and our best symbol of Him is the universe. Man is finite, and when compared with God, there is no better symbol of man than the point. Yet if we know what the point is, the circle becomes known.

Hitherto we have all bent our gaze on the circle, because it is so beautiful; for when we looked at the point, it seemed so insignificant and negligible. But thence issue all our puzzles. All because we centered our gaze on the circumference, we have felt that life is incomprehensible, and that God's ways are not man's ways.

Shall we not now try to understand what is the nature of the center, and then reach out to the circumference? What mysteries does not man contain? All the sciences are but the alphabet of that perfect speech with which to describe man. Is not man himself every kingdom — mineral, vegetable, animal? Every cell of man's body contains all that the mineralogist discovers of crystal formations. Every organ of man's body summarizes the long history of plant and animal evolution. Do not the psychoanalysts tell us that all the ages, with their storm and stress, dwell somewhere today at the back of man's thoughts and feelings? A reel of film as mere film is but a valueless thing; but place that film in the cinema projector, and life — joyous or sad, good or bad, but always thrilling — springs into being. So, too, is each man a miniature stage of all the world's great deeds and

events, of the past and the present. All that is knowable leads first to man, though it leads to God afterwards.

Why do we turn from man to God? Is not man enough? When a human being likes us, and becomes our friend, is not life pleasant because of him? And if he should love us, with the love of lover to beloved, do we not then touch deathlessness and unending glory, and become as God Himself for the time? Does not man suffice?

So man expects life to begin, in its true perfection, only in some far-off future, beyond the grave, in some heaven. But a child's smile can open heaven's door, and God Himself is not nearer, when we are with our beloved and two universes blend into one.

What more glorious adventure is there than to find man? He is on all sides, yet he ever eludes. We hold him in our embrace, and think we have found him, and behold, it is only so much substance; he has slipped away and beckons to us from elsewhere. To find him is to lose him, for each finding only states his mystery with greater insistence. Yet each time we find him, how our heart sings for joy.

For what is man, the point, but God, the circle? "As the hart panteth after the water brooks, so panteth my soul after thee, O God." But at that day when, as the hart panteth after the water brooks, man longs for man, then God is *here*.

This is Life, as some of us know it. To plan to toil with man, to be martyred with him, to sacrifice for him, this is enough for us, just because, past all thought, past all statement, incomprehensible and infinitely beautiful is God, and we have known Him also.

The point and the circle — the unit and the whole, the form and the life — hold us by turns, and both are heaven.

Yet we can develop a mind, an emotional nature, which are beautiful in spite of our surroundings, for it is not the external things that really matter.—J. Krishnamurti.

Sir A. Conan Doyle

SIR A. CONAN DOYLE, in an article entitled "My Psychic Experiences," which was published in a recent issue of *The Kalpaka*, India, speaks of the necessity for spreading the knowledge of after-death conditions in no uncertain terms, and says in part:

"If a man could see, hear, and feel all this, and yet remain unconvinced of unseen intelligent forces around him, he would have good cause to doubt his own sanity. Why should he heed the chatter of irresponsible journalists, or the head-shaking of inexperienced men of science, when he has himself had so many proofs? They are babies in this matter, and should be sitting at his feet.

"It is not, however, a question to be argued in a detached and impersonal way, as if one were talking of the Baconian theory or the existence of Atlantis. It is *intimate, personal, and vital* to the last degree.

"A closed mind means an earthbound soul, and that in turn means future darkness and misery. If you know what is coming you can avoid it. If you do not, you run grave risk. Some Jeremiah or Savonarola is needed who will shriek this into the ears of the world.

"A new conception of sin is needed. The mere carnal frailties of humanity, the weakness of the body, are not to be lightly condoned, but are not the serious part of the human reckoning.

"It is the fixed condition of mind, narrowness, bigotry, materialism—in a word, the sins not of the body, but of the spirit, which are the real permanent things, and condemn the individual to the lower spheres until he has learnt his lesson.

"We know this from our rescue circles* when these poor souls come back to bewail their errors and to learn those truths which they might have learnt here, had their minds not been closed by apathy or prejudice."

* Rescue circles are those séances where undeveloped spirits return in order to seek the advice and teaching of living men and women who are above them in spiritual knowledge. A typical rescue circle is described in my *Wanderings of a Spiritualist*.—A. C. D.

THAT EXCHANGE AGAIN

Failure of some of our members to remember that our bank charges us exchange on every check drawn on a bank outside of Chicago cost the Society \$15.07 in August. We paid \$30.15 exchange to the bank and received \$15.08 from members on account of exchange, leaving a deficit of \$15.07.

I have heard, but not believ'd,
The spirits o' the dead
May wake again;
If such a thing be, thy mother
Appeared to me last night, for ne'er was dream
So like a waking.—*Antigonus*, in "*The Winter's Tale*."

Work for Brotherhood in France

Dr. Demarquette, 6 Rue de Port Mahon, Paris, II, France, Acting Secretary for the Theosophical Order of Service, with Headquarters in London, sent in the following interesting report with regard to international camps:

"The following Societies are cooperating in the promotion of International Camps:

La Ligne Theosophique pour le Rapprochement Franco-Allemand.

Le Mouvement Pacifique Chretien.

La Societe pour supprimer le Crime & la Guerre.

Le Trait d'Union.

"This year's camp at Chevreuse was a wonderful success. There were taking part in it about fifty Germans of different pacifist and youth movements, twenty-three English (mostly from the Youth Section of the No More War Movement), twenty-five Dutch from the Practical Idealists' Association and the Free Youth Movement, over half a dozen American students, twelve Swiss, some Belgians, Danes, Italians, Poles, Serbians, and twenty-seven Frenchmen (of whom twenty-two were Theosophists). Dr. Demarquette writes that the T.S. members met morning and evening for meditation, when there was a tremendous downflow of spiritual blessing on the camp, and throughout the whole week an extraordinary spirit of brotherly love and good will prevailed, so that all who were present could feel that something very big and glorious, surpassing all former experiences, was taking place."

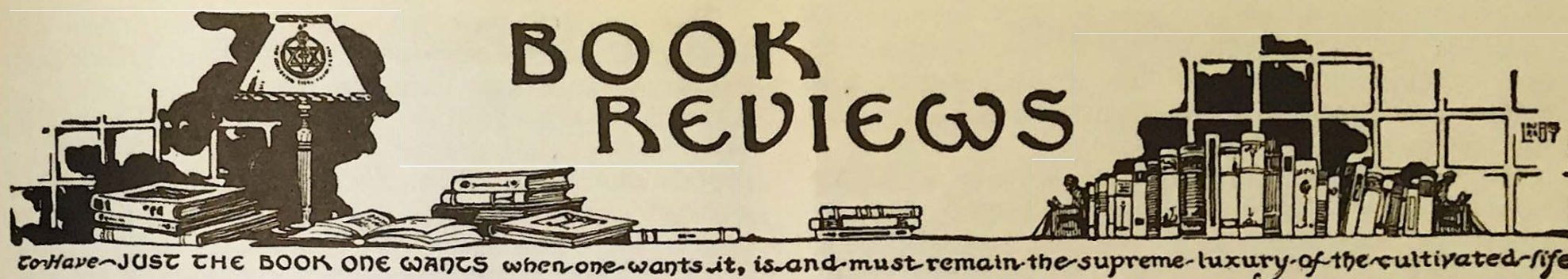
Dr. Demarquette further writes with regard to the work of Le Trait d'Union as follows:

"This Society is not professedly theosophical but its founder (Dr. Demarquette) and one-third of its members are Theosophists. Its activities include the promotion of every form of humanitarianism, and it has recently opened in a working-class district in Paris a 'Foyer,' comprising a vegetarian restaurant (which serves more meals a day than three other Parisian restaurants put together), dormitories accommodating forty-five people, and a cooperative store selling vegetables, fruit, and vegetarian foodstuffs at a low price.

"The Society also has a camping ground at Chevreuse in which the International Camps referred to above are held."

It is no use to give a musical instrument to a child or to one who can play no instrument at all. The result will be frightful noise, discords and unspeakable sounds. But give the musical instrument to a genius who knows how to produce harmonies, who can draw out real music, and then see the difference. Most of us are in the first category. We are children with magnificent teachings, magnificent instruments, and we are making a jumble of noise. Some may succeed in producing music. But the majority of those who are trying to follow and to learn ought to be able to produce music, and not only the few.

—J. Krishnamurti.



The Road to Peace, by Herman Bernstein. Published by Frank Maurice, Inc., New York. Price, Cloth, \$2.50, through The Theosophical Press.

The road to peace! It is like the road to Jordan. Bernstein interviews men prominent enough in the world's affairs to give a fair cross section of opinion on the prospects of peace. The list includes Hoover, Balfour, Painleve, Krassin and Masaryk, with others that strike the reviewer with much force.

Concerning the probability of lasting peace, opinion runs both ways. No one of those interviewed is committed to the belief that the World War is to be the last war, but there is the heartiest hope that it may be so. Perhaps Balfour puts it best. He says:

"I do not agree with those who say that as soon as this generation that has witnessed and endured the horrors and sufferings of the war is gone, the next generation will be quite ready to start a war all over again. Wherever I go, I see people about me who have lost their sons in the war. There is not a village in England without a memorial to those who gave their lives for their country. These memorials will remind future generations of the terrible sacrifices and the people are not likely to embark on another war. Rate human wisdom as low as you like, but the dreadful experiences must count for something. And yet, I am not naive enough to believe that this was the last war."

Interesting as the interviews are on the subject of peace, they are by no means confined to that. Current international policies and international relationships are presented from many angles and the background of leadership which has made these men figure so greatly in the affairs of their countries adds much to the opinions which they express.

G. H. Cale.

The Distinctive Contribution of Theosophy to Christian Thought, by the Rt. Rev. Jas. I. Wedgwood. Published by The Theosophical Publishing House, London. Price, Paper, \$.25 through The Theosophical Press.

This little brochure is the Blavatsky Lecture given before the British convention, T. S., on June 12, 1926, by Bishop Wedgwood.

It represents a great amount of study, research and thought packed into a very small space. It is calculated to bring pride to the Theosophist for the accomplishments of his Society and joy to the heart of the Christian for the hope em-

bodied of a spiritual renaissance within the church.

As is natural, the author-lecturer brings his subject to a close with a discussion of the sacramental side of Christianity and there he says that without the enlightenment of Theosophy, no one can advance far in the understanding of religious ritual. He has previously touched upon the contributions of Theosophy to the philosophic and ethical aspects of Christianity, pointing out the enrichment possible to our great Western religion from an influx of theosophical understanding but conceding readily that Christianity is not dependent upon Theosophy in those two departments.

Ritual, however, particularly the seven sacraments of the church, carries but little meaning unless one understands the facts of the hidden side of nature, the subtler planes, the orders of intelligences, nature spirits, devas, Perfect Men, and so on. One must have knowledge only obtainable, in the West, through Theosophy, to realize that the sacraments performed in the church not only have meaning and power and reality, but that they contain within themselves seeds of helpfulness which mystic and occultist alike do well to consider seriously and go to for help.

A. E. D.

Freedom Through Right Thinking; The Master and the Modern Spirit, by Lewis C. Strang. Published by the Roland Publishing Co., New York. Price, Cloth, each \$3.50, through The Theosophical Press.

To those of us who are acquainted with the akashic history of the Christian Scientists, these books will come with a two-fold interest. Strang's discussion of the rationale of mental therapeutics shows that he is ahead of the rank and file—probably too far ahead for them to be at ease in comradeship of ideas with him.

We guess at this, not only because of our own evaluation of Strang against the average C. S. we know, but also from such a statement as he makes in his foreword when he tells of his training under the direct tutelage of Mary Baker Eddy herself, and says, "I consider them . . . (the views developed in this book) . . . to be in accord with the principles that she discovered, demonstrated and set forth in her writings. Other Christian Scientists may or may not agree with me to that. I do not claim to express anyone's opinion except my own."

The second phase of interest which strikes us in Strang's work is the strong resemblance his

thinking and expression bears to that of our own leaders. The same limpid lucidity of speech, the same economy of words, the same vitality and purity—all these characteristics make us covet him for the work of the society.

One wishes, too, that such a book as *Freedom Through Right Thinking* might have been included in the university courses one took in psychology of religion, where so much of emotional perturbation accompanied the breaking up of old thought-forms. Too often, writers along this line, when they wrote for us to accomplish the breaking up of the old, failed to substitute anything satisfactory in its place. They didn't have it to substitute, of course.

But Strang's method of attack makes one think of the description once read between the methods of Ingersol and Emerson. The gist of it was that, while Ingersol smashed idols with a lusty hammer and left us gasping and agonizing amid the choking dust of their ruins; Emerson removed our half-gods from their pedestals so gently and so kindly as to make it seem an act of reverence, setting gods in their stead.

So does Strang operate, when he attacks the old thought-forms of orthodoxy. The chapters of the first volume, "Practical Aspects of Metaphysics," "Gods as a Theory and a Reality," in fact, all the first eight chapters are splendid things to hand to those who are just beginning to flounder out of narrow, tribal conceptions of religion.

And many Theosophists would do well to answer the searching questions propounded by Strang about "the metaphysics we speculate about and the metaphysics we really believe—i. e. we really live."

The last dozen chapters (none of them long) of *Freedom Through Right Thinking*, should be read by every one of us who have not yet a clear idea of the rationale of Christian Science at its best.

The Master and the Modern Spirit begins with a splendid study of The Sermon on the Mount, a searching, analytic study. A mention of some of the most interesting chapter-titles will show how widely he goes in his comment and consideration. "Fasting for the Acquisitive," "Poverty and Squalor," "Morals and Marriage," "Old Rules and Eternal Laws,"—and many more as vivid.

Strang thinks clearly and speaks well! Theosophists will find fun in speculating which of the Neo-Platonic Therapeutes he was, many a year ago!

Olga Rudholm.

Understanding Our Children, by Frederick Pierce.
Published by E. P. Dutton & Co., New York.
Price, Cloth, \$2.00, through The Theosophical Press.

One is impressed from the first to the last page of this book with the author's comprehensive understanding of human nature. The book is divided into six sections: 1—Facing Parenthood. 2—The Nature of Children. 3—The Early Childhood. 4—Pre-Adolescence. 5—Adolescence and the Early Mating Period. 6—Methods of Mind Management.

The first chapter gives a glimpse of the psychologist busily reviewing the cases that have come to him for consultation during the day, when a young couple is announced. Unlike the other cases that have come to have fixed complexes analyzed, these two people have come to get advice in rearing children so that they may meet the pending responsibility intelligently. Both of these young people are college graduates, who realize that they have learned many things but nothing that is of real value to them as parents.

Mrs. N. remarks that the first two years of the child's life probably are unimportant, whereupon the psychologist remarks: "On the contrary, the first two years are critically important. Many emotional reflexes are established and conditioned, during that period, which have a profound effect all through life, and there is no period in the development that is more important to study and understand than this."

Many parents will be quite shocked, no doubt, to learn how the author traces difficulties of children and adults to their early childhood, frequently due to the relation which exists between father and mother, which reflects itself in the child.

Mrs. N. in analyzing her own childhood realizes that her mother did not meet life completely but partly evaded it, and that older people have a way of putting a wall around their minds so as to discourage the confidence of their children.

The subject of physical health, the emotional, mental and spiritual life are carefully covered. "Each child is a stranger in our midst, and the office of the parents toward it is to become its most serviceable and unfailing friend."

The value of team work in the family, with each child having its responsibility, boys as well as girls, rotating the duties so that each child contributes his share towards the keeping of the home, is convincingly presented as affording an opportunity for establishing habits of work both mental and physical; for the use of time can be taught by organizing the day's work. The family team furnishes occasions for family councils where parents can casually criticize themselves, point out their successes and failures with the causes and remedy, thus encouraging the children to freely express their innermost feelings and naturally adopt the habit of honest self-analysis. "Emotional factors are always at the root of neurotic failures of adjustment." The use of books can also be unconsciously impressed upon children by referring to them frequently when discussing different subjects.

"Our function as parents is to bring our children to maturity with well-educated, soundly-developed minds, able to think for themselves and unafraid of life's tasks, responsibilities, or difficulties. Beyond that point we have no right to go. The life of the grown-up child is its own, and we have only made good in the highest sense, as parents, when we are able to take our hands off and keep them off. What the grown-up child needs most from us is to feel completely free, and at the same time be responsible for itself."

He reminds the reader that the necessity of

education of the love impulse is the most important in the emotional life of the human being, at present we show the least intelligence in it. He states that jealousy is an infantile quality of love, its correction should occur between infancy and the seventh year through broad, unselfish, generous impulses furnished by example as well as precept. He discourages moralizing.

"Sooner or later we shall have to realize that successful marriage between two free people must be considered as a high art, requiring training, study, and a genuine determination on the part of each to be, under any and all circumstances, an unfailing friend of the other. . . . The whole concept of the marital relationship, and our general attitude toward it, must be profoundly revised."

"Success of life is dependent on a well trained will." "The brain reacts to only one dominant action pattern at a given instant. A weak will is only two or more wishes opposed to each other. The inferior wish furnishes the action pattern." He describes a graph that may be used to indicate a fair estimate of the chief habits and chief wish tendencies in the conduct each day, which is helpful especially if two or more children score themselves each night.

"Within ourselves, and within our children, the elements of the conflicts have been implanted from the past, and to give our children the greatest opportunity for growth and fitness in human progress we have first to analyze and discipline out of ourselves the primitive possessive tendencies of our love. If we achieve this in ourselves, we achieve for them, and establish for them the models and patterns of the highest generosity that the human mind and spirit are capable of—the willingness to surrender all effort to dominate the lives of those we love."

One is aware that the author is not a Theosophist, but he meets us on many points. His contribution is of great practical value to those interested in children and well worth the time spent in reading the book. E. M. M.

*From Pioneer to Poet by Isabelle M. Pagan.
Published by The Theosophical Publishing
House, Ltd. Price, Boards, \$3.50, through The
Theosophical Press.*

To the student of astrology this book will serve splendidly as a reference, for its general style is synthetical and its relation to a complete set of elementary astrological manuals is consequently that of a *vade mecum*.

The book is divided into three parts, the first of twelve chapters devoted, in order, to the twelve signs of the zodiac. Each of these chapters opens with a description of the Ruler of the sign. Beside giving the materials entering into the domination of the sign and the essential force of the Ruler, the author deals with the mythology—Grecian, Chinese, Scandinavian, etc.—applicable to the planets bearing like names with their gods and shows how the qualities attributed to those gods correspond in each case to the type of influence contributed by the planet. This synthe-

sis is followed each time by a complete description of the general characteristics of the type belonging, by birthdate, to that particular sign.

The second division states the value of the individual horoscope and outlines the chief planetary aspects.

In the third part, following an excellent analytical scheme, we come upon a summary of each of the signs—influence, function, driving force, etc. An appendix of twelve specimen horoscopes of such famous men and women as Dante, Ruskin, Jane Austin and Thos. Carlyle—each with chart, analysis and summary—offers remarkable aid to the student learning the casting and analysis of horoscopes.

An excellent index completes this welcome reprint of a book long missed by older students of the science of Astrology. M. R. C.

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Form of Bequest

For the information of those members who may wish to make a new will or an addition to their old one, we repeat below the simple clause which Mr. C. F. Holland, our National Vice-President and attorney, drew after the Resolution passed at the 1923 Convention, calling special attention "to the matter of death bequests and the desirability of making the proper addition to the wills of the members to assure some portion of their worldly goods being left to our beloved Theosophical Society":

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

The Theosophical Society in America

Balance Sheet, June 30th, 1926

ASSETS

CURRENT ASSETS:

Cash on hand and in Banks.....			\$45,115.24	
Accounts Receivable			5,591.86	
Marketable Securities			1,050.00	
Inventories:				
Books, Jewelry, etc.	\$37,273.62			
Less: Inventory Reserve	5,000.00	\$32,273.62		
Paper and Ink		858.33		
Work in Process		1,340.09	34,472.04	\$ 86,229.14

PREPAID EXPENSES:

Unexpired Insurance		\$ 188.47		
Supplies on Hand		653.85		842.32

FIXED ASSETS:

	Cost	Reserve for Depreciation	Book Value	
Land — Chicago	\$ 6,000.00		\$ 6,000.00	
Land — Wheaton	16,380.00		16,380.00	
Land Improvements — Wheaton.....	3,955.94		3,955.94	
Land — Miscellaneous	1,600.00		1,600.00	
Building	14,226.65	2,280.50	11,946.15	
Furniture and Fixtures	6,785.48	2,364.32	4,421.16	
Library, Paintings, etc.	3,470.26	101.14	3,369.12	
Machinery and Equipment	15,791.47	3,955.38	11,836.09	
Book Plates and Composition	10,637.12	4,367.06	6,270.06	
Job Cuts	792.51	593.34	199.17	
Linotype Metal	2,979.23		2,979.23	
Type	1,565.46	723.58	841.88	
Total	\$84,184.12	\$14,385.32		69,798.80
				<u>\$156,870.26</u>

LIABILITIES AND SURPLUS

CURRENT LIABILITIES:

Accounts Payable	\$ 4,664.86		
Accrued Royalties	1,888.06		
Accrued Salaries and Wages	325.10		
Liabilities on Magazine Subscriptions	139.22		\$ 7,017.24

SIX PER CENT (6%) GOLD NOTES:

Outstanding	\$ 2,700.00		
Less: Amount held as Investment of Trust Fund.....	1,000.00		1,700.00

SPECIAL TRUSTS: 5,827.85

ACCUMULATED INCOME—SPECIAL PURPOSE:

New Territory and Advertising	\$ 1,156.32		
Publicity	2,683.85*		
Public Library	2,727.15*		*4,254.68

DEFERRED CREDIT:

Membership Dues Received in Advance			8,505.25
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SURPLUS 138,074.60
\$156,870.26

*—Deficit

We have made an examination of the accounts of the Theosophical Society in America for the fiscal year ended June 30, 1926, and we certify that, in our opinion, the above Balance Sheet correctly states the financial condition of the Society as of that date.

BAUMANN, ELLIOTT AND COMPANY
 Certified Public Accountants

TAO

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