

THE MESSENGER



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T. S. HOME

It was a very great pleasure to return home again to Krotona after nearly three months' absence. Indeed, those who have never lived here can hardly appreciate how truly this place is home. One feels it to be such on all planes. Fortunate is the American T. S. that its Headquarters is placed in so lovely a spot—one where its hard working servers can at least come into touch with some of Nature's sweetness and joy and not be goaded day and night by the terrific vibrations of a modern metropolis. After dwelling here a season, one cannot help feeling a sense of regret for the fate of the average modern city dweller.

WHY THE AMERICAN THEOSOPHIST WAS DISCONTINUED

Many have naturally asked why, since THE AMERICAN THEOSOPHIST had made a good showing at Convention, it was suddenly discontinued by the Trustees immediately thereafter.

The fact is, the Trustees were surprised by a situation in which they had to act quickly and safely from a financial standpoint. A closer look into the figures has disclosed that the magazine would have lost over \$2,000.00 last year but for the support of its generous sponsor; that during the first

years it had sustained heavy losses while building itself up, and that the Section during the current year would still have to labor under the burden of those losses. The outlook for attaining even the prospective success of the magazine this coming year was poor because of the distress caused by the war. Moreover, the magazine's supporter had withdrawn his support for the current year. In addition to these compelling conditions, it was made clear that our duty now was to cease struggling to maintain at considerable outlay a magazine whose existence militated somewhat against the success in America of Mrs. Besant's THEOSOPHIST, as publicly stated by her at the late Convention at Adyar, especially since her magazine would undoubtedly suffer elsewhere from the existence of the war.

Therefore the Trustees found no other way out, and had to take the action they did.

The immediate termination of services of helpers at Krotona who were receiving salaries aggregating \$100 per month was made imperative by this action.

The co-operation and good-will of the members have already been evinced by the many new subscriptions to THE THEOSOPHIST that have been pouring into the office

ever since the plea was made in the October number of *THE MESSENGER*. We wish to thank them for this brotherly attitude and the trust placed in us, as indicated by this action.

In fact, the attitude of the members in this situation has clearly more than justified the General Secretary's confidence in them, and has shown that they appreciate quite truly the importance of following the moves of those who are responsible for decisions. This has, without doubt, been a real test, and it is a matter of rejoicing that so many have been able to meet it without question. The administration is proud of the American members.

APPOINTMENTS

Mr. A. F. Knudsen of Krotona has been appointed Divisional Representative for the Southwestern Division, to succeed Mr. W. J. Walters; and Mr. H. C. Stowe, 172 So. Oxford Street, Brooklyn, New York, Divisional Representative for the Eastern Division, to succeed Mr. Henry Hotchner.

MR. ROGERS AND MR. COOPER

Word has just been received that Mr. Rogers has organized a class in Indianapolis with an actual attendance of sixty-five. He has also just closed a course of lectures at Cincinnati, where the enrollment reached one hundred and eleven. Mr. Rogers has adopted a follow-up system whereby someone comes after him and holds the class by teaching and leading it along the lines so necessary in the beginnings of Theosophical activities. In his work he is ably assisted by Mrs. Rogers, and also by Mr. Cooper.

Mr. Cooper is already very busy in the East. He has adopted Mr. Rogers's plan of lecturing in circuits. During October he began a circuit tour embracing Reading, Philadelphia, Baltimore, Washington and Norfolk, which will be followed by one embracing New Haven, Hartford, Springfield, Holyoke and Boston; followed in turn by another embracing Portland and Manchester, and then the cities of Albany, Richfield Springs, Syracuse, Rochester and Buffalo. The plan is to visit each town in each circuit many times, and in that way the series of lectures to be delivered in any one place

comes at intervals rather than all at once. It will be interesting to watch the result of the plan.

Mr. Cooper's address continues to be in care of Dr. J. N. Wilkie, 40 Schermerhorn Street, Brooklyn, New York, for the present.

LODGES CHARTERED

The following lodges have been recently chartered: Auburn Park, Chicago, Illinois; Big Rapids, at Big Rapids, Michigan; Birmingham, at Birmingham, Alabama; Colorado Springs, at Colorado Springs, Colorado; Columbus, at Columbus, Ohio; Des Moines, at Des Moines, Iowa; Galveston, at Galveston, Texas; Oak Park, at Oak Park, Illinois; Ogden, at Ogden, Utah; Oklahoma City, at Oklahoma City, Oklahoma; Riverside, at Riverside, California; Wichita, at Wichita, Kansas. Many of these lodges are due to the energetic efforts of our national lecturer, Mr. L. W. Rogers.

We have withdrawn the charters of the following lodges: St. Louis, St. Louis, Missouri; Jersey City, Jersey City, New Jersey; St. Joseph, St. Joseph, Missouri; Pierre, Pierre, South Dakota; and Alcyone, Minneapolis, Minnesota.

Millennium and Calgary Lodges, of Calgary, Alberta, have decided to amalgamate and become one large lodge.

LODGE CO-OPERATION

I have asked the Assistant General Secretary to organize and conduct a bit of work that seems useful. So far as I know no effort has ever been inaugurated in the Section that employs the principle of mutual service among the lodges. This principle, as we all know, is the one that links individuals and organisms together, and it is essential to see it widely operative among our lodges.

The task resting in the hands of the responsible officers in the American Section consists, among other things, in striving to upbuild the Section into a powerful unity, in aiding the lodges to become so fraternally and vitally linked together that this unity shall become impregnable. To this end Mrs. Broenniman, to whom the idea is

very vital, has developed a plan of activity which will practically employ this principle of mutual help, and from month to month she will ask in THE MESSENGER for the co-operation of the lodges in its execution. By faithfully following the plan they not only will become more firmly cemented together through their link with Headquarters, but also by their service to one another.

Thus the ideal of unity will become an increasing power in our work. If our Section is to be the great force in the world's work which it has the opportunity to be, it must become unitedly strong and must constantly strive to avoid every danger of becoming contaminated with the dread poison of separateness.

I hope that the lodges will give hearty co-operation to this plan outlined for their mutual help.

PROPOSALS FOR A LIBRARY EXCHANGE BUREAU

The following letter has been received from our devoted fellow member, Mrs. Emmy H. Forssell, and is here printed in order to ascertain what response can be brought out by her suggestion. Communications should be sent to the General Secretary.

When I was librarian of the Section Library, there came to me letters which led me to believe that a "Library Exchange Bureau" might be helpful. My plan is as follows: To ask, through THE MESSENGER for donations of old Theosophical books, both from members and from libraries who may have duplicate copies, and with these help to build up the libraries of small lodges; also to buy and sell second-hand Theosophical books. Perhaps in this way needed help may also be extended to students both to dispose of their old books and to obtain needed ones.

I have recently learned book-binding, and I will rebind and repair the books which may need it so that they will be presentable even when they are in bad shape.

I hope that my little scheme of work will meet with your approval. I know already of one library which has lost nearly all its books and would be glad for a little help. This is also a good way to utilize old books that are never used.

THANKS

The General Secretary acknowledges with thanks the receipt of six photographs

from the President of the Dharmalaya Lodge T. S. in Bombay. The photographs consist of views of the original address, recently quoted in THE MESSENGER, which was delivered by the lodge to our President; front and back views of the casket containing the address; reception at the Gaiety Theatre; three colored address copy-prints, and a copy of the address presented to the President by the Indian lodges.

The action of the Bombay Lodge, in presenting the address in the formal and beautiful way they did, brought forth the following letter from the President:

Will you kindly convey to the Indian Section my grateful thanks for the love which prompted the reception given to me in Bombay on my landing, and for the beautiful address and casket which I received from Bombay yesterday. I value, more than I can say, the love which sends these gifts, but shall I seem ungrateful or hurt any kindly feeling if I say that I would be thankful if my generous friends did not spend money on such costly gifts? Money is needed so sorely for the education of our boys and girls, nay, for the feeding of the starving, that I do not like it to be spent on caskets. The love is gold and silver enough for me.

PERSIAN ORDER OF SERVICE

Attention is called to the Persian Order of Service, which was formed last year as one of the Theosophical Orders of Service. The movement is greatly needed in Persia. How much so may be seen by reference to the article *The Fate of Persia* in the June 26th issue of THE COMMONWEAL. Detail in regard to the order appeared in THE THEOSOPHIST, November, 1913. Further information may be had by writing to Captain E. G. Hart, S. & T. Corps, Langford Road, Bangalore, India.

FRUITARIAN PAMPHLET

Dr. R. E. McNamara of Davenport, Iowa, who is much interested in vegetarianism, has mailed out about one hundred copies of the pamphlet entitled *Fruitarian Diet and Physical Rejuvenation* to secretaries of T. S. lodges. His motive is purely altruistic, and he states that if any of the members would like to have a stock of pamphlets for propaganda purposes, he will furnish them at cost—four cents each.

PSYCHISM

Psychism in the Society has broken out in another spot. The article quoted from *THEOSOPHY IN INDIA* (June, 1914) under *Reviews*, which here follows, relates the facts.

I regard psychism as one of the greatest dangers that Theosophy has ever had, and most carefully should our members guard themselves against this insidious danger. Whenever there is any violent outbreak in the Society it usually emanates from some psychic centre. Those who have had the most experience in the affairs of the Society have learned to be suspicious of all revelations and manifestations emanating from psychically inclined members. Even those who rail so frantically against psychism in the Society, and especially against that eminent occultist, Mr. Leadbeater, are themselves guided, as we often discover, almost in every instance by some psychic in whom forsooth they have elected to have a primary confidence. It may be interesting to the members to recognize that this danger is inherent in the horoscope of the Society.

As I take it, the Society is to stand as a great exemplar of common sense, built around a marvelously wholesome and wonderfully extraordinary philosophy. We are to develop our own inner power of intuition and clear reason, submitting all problems to the highest judgment which we can bring forth from the inner recesses of our being, and we must not in any instance whatsoever, if we are to follow the true light of Theosophy, as I see it, bow before psychic revelations, thus surrendering all powers of individual decision and judgment to an unseen something that we know nothing about. If we were to lend ourselves to that sort of thing, we would end in the same distressing superstition that has been witnessed in past times and that the Theosophical Society eminently stands forth to make impossible in the future.

Mr. Leadbeater's constant appeal to common sense is the greatest thing that we can take as our personal guide in all such matters. This Gysi business is only a sample of what is going on in various places

at various times, but it is not always that it comes before the members and I have thought that it might be useful to cite this case as a sample warning. The following

ESOTERIC BOGEYDOM, by Mr. F. T. Brooks: is the article referred to:

The author has taken upon himself the task of "breaking through the meshes of an awful psychic spell," and published lately a book called *ESOTERIC BOGEYDOM*. At the end of this book he introduces Mrs. Emmy Gysi, who is said to be a German mystic seeress and a clairaudient. She has grown up to an accompaniment of visions and monitory voices, and used to write to Mrs. Besant sisterly and affectionate letters, "trying to point out to her the error of her ways and the quandary into which she has been misleading the Theosophical Society." In March, 1914, Mrs. Gysi and her husband came all the way to Adyar "on a special mission to Mrs. Besant to find out whether she could or could not be quietly brought to see the danger and mend her esoteric ways." Mrs. Gysi delivered her message, but failed to make an impression.

Mr. Brooks has published in his book the statement of Mrs. Gysi, consisting of fourteen paragraphs. She says:

My work and my activity and my life have so far been guided by means of my visions—of a hitherto always true inner voice—and I have yielded to an oft-repeated injunction to make the journey to India to tell Mrs. Besant what follows:

1. The black stone of the ring which Mrs. Besant wears on her hand is charged with a curse, and in the interest of Mrs. Besant and of humanity this stone ought to be destroyed within twenty-four hours.

2. Mrs. Besant has made a great mistake in introducing to the Theosophical Society a young Hindu named Krishnamurti as the future vehicle of the Great World-Teacher. The education of the young Hindu in London is not along right lines and is doing harm to the young man. Krishnamurti has undoubtedly good work to do, but the sphere of his activity is India, not Europe. He should have been trained on Indian lines.

The President will get a verdict against her in the legal proceedings which are still pending concerning the two young Hindus.

3. Mrs. Besant has for some time past lost the right contact with the Representatives of the White Lodge and in consequence many mistakes have been made.

4. It is true that many noble and genuine

teachings of the White Lodge have been brought through; but through the so-called Master K. H. very much that is harmful has been given out and much black magic has been brought by his instruments, of which the chief is Mr. C. W. Leadbeater.

5. In consequence of all the weeds which have been allowed to grow unchecked within its bounds, the Theosophical Society in its present form has lost the right to exist.

6. In the coming times there will be no more esoteric schools and no secret societies. In the near future will be shown to the whole of mankind the one right way towards improvement and ultimate perfection.

7. But before this can take place much sorrow and suffering, wars, earthquakes, epidemics and famine will visit humanity.

8. On account of all the good teachings and of the efforts made by Mrs. Besant to give these teachings to humanity, these warnings were given to her. There is still time for her to retrace her steps.

The remaining paragraphs of the statement contain nothing noticeable.

Mrs. Gysi has been acting on the supposition that she has been guided "always by the true inner voice." She prophesied on the 23rd of March, 1914, before Mrs. Besant, that the latter will get a verdict against her in the pending legal proceedings (before the Privy Council). She and her friend, Mr. Brooks, must have been very disagreeably surprised to read the judgment of the Lords of the Privy Council who condemned the proceedings before the Madras High Court and dismissed Mr. Narayaniah's suit with costs in all the courts. The hitherto infallible inner voice of Mrs. Gysi has failed very badly in this particular, and she will be careful in future how she relies upon this erring voice and goes all the way from London to Adyar to deliver a "spurious message."

Mrs. Gysi and her husband undertook the long voyage to assist in destroying—within twenty-four hours of the delivery of their message—the black stone in the ring of Mrs. Besant, saying that there was a curse on the stone. Mrs. Besant knew much better, and refused to do such a foolish thing. The stone ring belonged to Madame Blavatsky, who gave it to Mrs. Besant. It has a simple and powerful Sanskrit word carved on it, and it is a spooky

falsehood to say that there is a curse upon the stone of the ring.

No comment is needed regarding the remaining statements, which are merely repetitions of the unfounded sayings of certain discontented persons. Mrs. Gysi's statement is a short epitome of the long-worded complaints that Mr. Brooks has entered in his book, and it looks as if the Bogey who is at the back of Mr. Brooks is the very same entity who has been sending the inner voices to Mrs. Gysi.

But this is not all. Although Mrs. Gysi denies that certain rumors regarding her are false, it appears from Mr. Brooks' epilogue at the end of his book that Mrs. Gysi intends to make a new development in the form of a better Society. Mr. Brooks writes:

Nothing sensational is to be expected on the part of either Mrs. Gysi or her husband. Their motto is "Deeds, not words," and their aim is to help the world on sensible, really non-sectarian lines, and in particular to liberate from the somewhat heated fermentation which the Theosophic fruit has latterly been undergoing, a potent seed of quiet, widespread, unassuming reform work. It is well understood that no esoteric section is to be formed and no clique of patented adherents. If it suits you to laugh good-humoredly at Mrs. Gysi's visions and voices, she will good-humoredly laugh at you. Think of her as a good comrade, not as an awe-inspiring, freedom-withering Guru. No new society will be created with a new distinctive name. What is wanted is a linking up in mutual free acquaintance and friendship of lovers of mankind the whole world over.

Although Mrs. Gysi's Bogey has made the pronouncement that the Theosophical Society has lost the right to exist, the Society is as strong as ever and is becoming more vigorous every day. Mr. Brooks has given up the T. S. in despair and has immediately found a new leader in the person of Mrs. Gysi to guide a new movement without name or form, the leader and the members exchanging good-humored laughs at each other. He looks upon Mrs. Gysi as "a German Joan of Arc come to the rescue." Will the members of the T. S. receive this new savior introduced to them by so experienced a Bogey discriminator as Mr. Brooks?

N. D. K.

THE PRESIDENT

An English correspondent writes:

I have been counting up the number of times I have seen Mrs. Besant since she arrived in England, and if I add tonight, when I go to the station to see her off for India, it will be twenty-one times in all. First when she arrived, then at the welcome meeting at Chelsea Hall, at three E. S. meetings, at her social lecture at Kensington Town Hall, at her Indian Queen's Hall lecture, the five Sunday evening lectures, two T. R. C. meetings, two Co-Masonic meetings, two meetings of the Educational Conference at London, and the lecture on the COMING OF A GREAT WORLD-TEACHER. And these are only a few of her lectures and activities during the last two months—truly, I should think a record as a feat of physical endurance for a woman of sixty-eight. At times when lecturing she looks quite a young woman and her beautifully modulated voice fills every nook and cranny of that great Queen's Hall, which holds more than three thousand people.

Her last lecture was on the suffrage question, and there she showed her wonderful power of holding and controlling an excited audience. The hall was crowded and just sizzling with excitement, one of the tensest atmospheres I have ever felt. Before Mrs. Besant came in, the audience amused itself by singing its suffragette marching song to the organ accompaniment. When she came in she was greeted with a thundering applause, which broke out at intervals throughout the lecture. She splendidly pleaded that women should have the vote, both in the interests of justice and progress; she sketched the struggle from its commencement down to the present. The spirit of martyrdom and absolute self-sacrifice animating the militants she fully recognized, in spite of the unwisdom of some of their methods. She kept telling them that she objected to violence, and I think she is about the only person who could have told them so in their present excited condition. Once in the lecture she especially reiterated this remark and then gave quite a long pause, as if saying: "Now hiss and hoot me if you like," but there was a dead silence, which was remarkable.

Once during the lecture there was rather a noise of shouting, which Mrs. Besant quelled by sweetly smiling round at them and saying she thought it would be better that only one person should speak at once. I hear that she had given orders before the meeting that the stewards were to do nothing unless she herself told them to. During the lecture she especially spoke against the papers exciting the baser parts of the populace to mob law against the militants, and against the brutal atrocities with which the government is trying to stamp out a political agitation. It was a fine balanced lecture, in which she stood on the side of justice and humanity against all popular outcry and prejudice.

She sounded the same note of calling for justice and of defending the oppressed in her Indian lecture. The lecture on THE COMING was also fine, the arguments she presented being so framed as to appeal to the ordinary every-day thinkers as well as to Theosophists. The papers for the most part have ignored her lectures. I suppose they are too great to be decried and too unpopular to serve as material for mammon-worshipping journalism. Some of the press notices have been rather funny; for instance: "Mrs. Besant who, *in spite of her Theosophy*, is one of the leading women of the day."

C. M. H.

THE REAL

It pays us to pause now and again in the mad rush of daily life to ask ourselves what is real and what unreal. I fear that oftener than not we find ourselves rushing after and grasping the unreal rather than the real, and doing so under the pitiful delusion that this transient thing is real. What, after all, is the real? Is it not that which has the elements of permanency in it? Is it not that which lives when the unreal passes away? Is it not that which is sanctioned by the Wisdom of the Ages? If we shall have stopped to consider, and shall have answered the question for ourselves, the next question is: Have we strength enough to stand up against a world of unreality and live the real?

One of the most beautiful examples of

how the life of a humble person may go down through the ages is that of the saintly character, Brother Lawrence, who lived in the seventeenth century. Illiterate, humble, even simple and clumsy, at the age of eighteen standing and watching a tree from which the life has passed for a season, he wondered at the power that could bring that life back into the tree, forcing it the next season to flash forth in all the beauty of leaf, blossom and fruit. In that moment of contemplation he saw God, and realized His marvelous power and His nearness to all things and all beings. From that time this youth, but a dishwasher in the monastery where he lived, began what he called "the practice of the Presence of God," and in the most naive, childlike way performed thenceforward every act of his life for God alone, with whom he constantly conversed as he would do with his dearest and most beloved comrade. As he performed his humble tasks, he sanctified each one with a loving grace, as the artist would do with the most beautiful product of his genius. The prior, the monks, the friends and contemporaries are all forgotten these many centuries, but Brother Lawrence still lives in the hearts of those who throughout the wide, wide world are striving to practice the Presence of God. He lived the Real.

FRATERNAL UNITY

It has long been Mr. Warrington's desire to see the American Section developed into an organism so perfect in its organic completeness that it will act as one solid unit under all conditions. To this end all members should be drawn together in a close bond of understanding, and so become of greater service to one another.

He has asked me to develop the details of a plan whereby at least one lodge each week, in alphabetical order, may be taken by all the other lodges in the Section as a subject for a few moments of fraternal good wishes at the time of their regular weekly meetings, if they so wish (or any way by the individual members thereof outside lodge), and to this end I shall announce in THE MESSENGER each month the names of four lodges, with a brief personal description of each, so that the other lodges or

individuals may, if they decide to co-operate in the plan, give a few moments' thought to them for their welfare. But before carrying this plan out, it is necessary that I should be possessed of the essential personal details of the various lodges, so that I may introduce them to their sister lodges in an effective way.

With this in mind, I will request the secretary of each lodge to send, as soon as possible, an account of the founding of his lodge and any point of interest that has come up in its life to the present time. By this I mean whether it was formed through Mr. Rogers's propaganda lectures or through some member starting classes; or whether it was one of those old pioneer centres that broke the soil for Theosophy in its particular city. All these points, when shared with the Section, will bring us into closer touch and enable us to enter more keenly into sympathy with any particular centre for the time; for it is always a fact that one can work with much greater usefulness and interest when aware of the special conditions surrounding the body to be helped. I hope the secretaries will fall in with this suggestion and send me these reports, never mind how meagre or how full, that I can use them in this column as their particular city comes alphabetically to our attention.

To those lodges that have meditation groups this would be a very living and vital work to be taken up by them, and I am sure that all those members who find themselves among the devotional type will respond most readily to this particular work.

This month I can only lay the general plan before you, as I have, of course, no data with which to start.

That all may appreciate a little more fully what they owe to their lodge, I have requested a reprint in this issue of the article by Miss Kate Browning, which follows. No doubt many old members will recollect this, as it was reprinted in the August number of THE THEOSOPHIC MESSENGER for 1912 from THE ADYAR BULLETIN of October, 1911. But I am sure they will feel it worth re-reading, and know it will be of positive value to all.

ELEANOR R. BROENNIMAN.

THE DEVA OF A LODGE

BY KATE BROWNING

EDITOR'S NOTE—There is presented in this article a most useful conception, one that the lodges would do well to grasp and seriously act upon. While the author has caused some confusion in denominating a group thought-form, or elementary, a deva—a term usually understood in Theosophical circles to indicate one of the order of beings in the evolution just above the human—yet she seems to be justified philologically, at least, for in a foot-note of the original publication she remarks: "I consulted a Sanskrit scholar, who assured me that the word 'deva' can be applied to thought-elementals as well as to those beings who are pursuing a different line of evolution to ourselves."

Some time ago I received a letter from the General Secretary of the New Zealand Section which has afforded me much food for thought. I transcribe some sentences by way of text to my paper:

Lodges come into existence under certain astrological conditions which affect them all their lives—some are born healthy, some sickly, and remain so for years. Looking at the lodges, they all have their marked characteristics, which they retain, no matter how many different individuals come and go and compose them. So with the sections and races—they are each born under their own particular star or deva, so that when we are looking for our lodges to be animated by a deva we are only expecting what must take place in the natural course of events and, if we are wise, we try to expedite events by working with the deva.

I do not wish to talk about the astrological conditions, or the deva of the star, but of the deva we build for ourselves. Thoughts are things, and we have been told that every thought clothes itself in matter of the superphysical planes and remains as an independent entity for a time longer or shorter, with greater or lesser activity, according to the original impulse given to it and according to the degree with which it is reenforced by fresh streams of thought.

Every lodge room may be considered as the home of the entity formed by the collective thought of the members attending the meetings. We at once come to the practical question: "Do we wish our deva to live in an inn, or in his own house?"

There is much to be learned from the text that "there was no room in the inn" for the birth of the Holy Child. We should have special rooms set apart for lodge business, so that the building of our deva may not be injured by the inharmonious, though not necessarily evil, thoughts and vibrations set up by different conditions.

Suppose we held our meetings in a drawing-room and the next day there is an afternoon tea held in the same place. I fancy our deva would feel very much out of harmony with the thought-forms set up by the gossip and tittle-tattle, the discussions about dress and amusements which go on when women (and men, too) meet together for social intercourse. Our deva must be affected, and we should try to defend it from such deterioration. Nothing that I have said is to be considered as disparaging drawing-room meetings, which are perhaps a means of spreading our teachings in a pleasant and useful manner. I am talking about the regular meetings of the lodge, and for these we should provide a permanent home, so that nothing should interfere with the harmonious growth of our deva. In India many lodges have their own land, with buildings specially set apart for Theosophical work, and this is what should be the goal for every lodge to aim at.

We should also try to make our rooms beautiful, for our deva will be affected by the thoughts of all who come into them, and it will be injured if the impression is, "What a dirty, ugly room they have here!" The room may be bare, but it should be scrupulously clean, and should contain at least one beautiful object, such as a picture or statue, to stimulate devotion and rouse the artistic emotions, for our deva must be perfect in every respect, and art and beauty are as necessary for the evolution of a deva as for that of a man.

Our rooms should not be used for any purposes except those which are completely in harmony with the objects of the Society.

Of course, E. S. rooms should never be used for any but E. S. meetings, but societies which are formed for the purpose of helping our brothers, whether human or animal, might well be allowed the use of our rooms. The introduction of a slightly different line of thought might possibly help our deva to evolve better, and therefore be more helpful to the members, for if we form our deva by our thoughts and emotions, it reacts on us and helps us as soon as we come under its influence.

No gossip or unkind thought should be permitted in a lodge room. There is no difference in kind between Theosophical and other gossip, but there may be a difference in degree, for Theosophists are trying to rouse their latent powers, and therefore any unkind criticism is likely to have a far stronger effect for evil than the equally spiteful and unkind thought generated by the less developed mind. Let our lodge rooms be kept for our higher thoughts and words. If, every time any member began to say something cruel and unpleasant, the president requested that the remark might be finished in the passage, as it was unfitted for the lodge to hear, speeches would soon be brought into harmony with the three rules which should govern Theosophical converse—that is, they would only contain that which was useful, true and pleasant.

Another point connected with the evolution of our deva is the necessity for different kinds of members to help to build him. We want the intellectual worker for his head, the devotee for his heart, and the karma-yogi for his limbs, and if one group is in excess then the body and soul of our deva will be out of proportion. Also, we should have as many meetings of various sorts as possible, not necessarily very largely attended, if those who come are in earnest, but a constant flow of force into the thought-form we are building, so that it may be continually charged with fresh power.

When we begin to study correspondences, and consider the Logos as made up of the hosts of beings in His universe, we may gain some light on the formation of our deva made up of the hosts of thoughts of the members of the lodge. It is a great responsibility, but also a great privilege to

share in the building of such a magnificent thought-form, charged with beneficent influence to help all those who come in contact with it. So we should be prepared to work harmoniously with those who are on different rays than ourselves.

Probably our deva will have an individuality which belongs more to one ray than another, as Dr. Sanders suggests, not merely because the lodge was born under a certain star, but also because the strongest thinker will do the most effectual work in building. Few of us can be considered harmoniously developed in all directions, so we find lodge devas of all kinds. One may be coldly intellectual, another active and combatant, a third drowsy and inert, a fourth and fifth very cautious, the fourth not wishing to offend the prejudices of those around by the intrusion of new ideas, always afraid of shocking the feelings of people who are so swathed in antiquated garments of belief that the only hope of freeing them is tearing away the cramping wrappings and allowing the blood to circulate freely. The fifth has caution developed in a less pleasant way. He is always looking at his purse, and is afraid that meetings and lectures "won't pay." Now a spendthrift deva would not be a useful guardian of any lodge, but in the *Yoga Sūtras* of Patanjali it is stated (Section II: 37), "Abstinence from theft being confirmed, all jewels approach (him who has acquired the virtue)," and the commentator adds: "When one has given up self-love, and thereby the desire for misappropriation, he stumbles at every step on wealth, without actually seeking it," which is another way of saying: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Those who fancy they detect in their lodge deva a tendency to penuriousness and a fear of reasonable expenditure in the service of the Great Ones, and who see that money does not flow in freely for necessary lodge work, should examine their own hearts to see if they have completely overcome "the desire for misappropriation," whether the objects desired are physical, astral, mental or spiritual—that is, if they have completely overcome the desire for possession of things for the bene-

fit of the personal self. A lodge in debt without the prospect of releasing itself of the burden is a pitiable object. Expenditure for the work of the Masters is money well invested, especially if it is the means of cultivating the habit of self-sacrifice in the members. In one of his articles Mr. Leadbeater reminds us of a hymn in which it is said that the jewels in the heavenly crown represent the souls of those who have been helped on the Path of Righteousness by the wearer. Too many of us prefer to get a new hat in this life rather than expend money which may bring us a jeweled head-dress in the future. The purchase and lending of books or contributions toward the expenses of a lecture may be the means of bringing help to a soul in dire need. It must needs be that blessings come, but happy is he who is the agent for bringing about the benefit.

It is a fascinating thought that when we enter a lodge we are coming into the presence of a gracious, beautiful, wise, benevolent being whom we have helped to create. If we had had a share in forming one of the masterpieces of Greek statuary, how we should delight in the contemplation of our own handiwork, but not having developed sight on the superphysical planes, we can only sense the results of our labors.

If anyone should object to the use of the

word "deva" for the thought-form made by the members, or should think the idea fantastical and imaginative, there is one point on which we may agree and feel certain, and that is that there is an influence in every lodge room which can be felt by those sensitive enough to respond consciously to its vibrations, while it affects others who are unaware of the source of the noble and elevating thoughts which crowd into their minds when they attend the meetings. We have the responsibility of affecting our environment, and impressing our thoughts and emotions on our surroundings, but we have a further responsibility which should be seriously considered by every member of a lodge. If the collective thought-form is harmoniously constructed, it may be vivified by the life-currents of the Holy Ones and be a channel through which the stream of the Spirit may pour. "Where two or three are gathered together in My name, there am I in the midst of them." This gracious Presence may focus its force in the thought-form we have made. The peace which passeth all understanding may radiate from our lodge deva if we have built into him the three-fold qualities, Will, Wisdom and Activity, by devotion, study and work, so that he may be in our midst the reflection of the Sat-Chit-Ananda of the highest manifested Logos.

Report of the First Annual Conference of the Middle West Federation of Theosophical Society Lodges, held in Kansas City, Missouri, from August 16 to 19 (inclusive), 1914, at the Hall of Theosophy, headquarters of the Kansas City Lodge.

TO THE MESSENGER:

At the suggestion of the General Secretary and his offer of space in THE MESSENGER, I herewith beg to report the activities of the First Annual Conference of the Middle West Federation of Theosophical Lodges, which was held in the Hall of Theosophy, 920 Grand Avenue, Kansas City, Missouri, from August 16 to 19, inclusive. It was the plan of the Conference to embody in the form of resolutions the sum total of the discussion on the various methods of propaganda, and I will give those resolutions just as they were adopted, hoping that our earnest efforts may help the members of the American Section in properly

utilizing their own efforts along definite and proven plans of propaganda.

The Conference was attended by representatives of the following lodges in the Division: Omaha and Lincoln, Nebraska; Topeka, Kansas; St. Louis, St. Joseph and Kansas City, Missouri. Greetings were received from the following lodges, organizations and individuals of the American Section: A. P. Warrington, General Secretary, the Book Concern and Irving S. Cooper, all from Krotona; Great Lakes Federation and D. S. M. Unger; the Northwest, Northern California, Southern California and Eastern Federations; the Tri-City, Brotherhood, Sheridan and Colorado

Springs Lodges; Colorado Lodge of Denver; Council Bluffs and Webb City Lodges. The following visitors also were present: Miss Marie Poutz, Miss Marjorie Tuttle, Mrs. Marie Russak, Mrs. Grace Shaw Duff, Henry Hotchner and Elliot Holbrook.

The morning sessions were devoted to the business of the Conference and to general discussion of various methods of propaganda under the headings of Book Sales; Home, Study and Question Classes; Closed Members' Meetings and Meditation Groups; Correspondence Classes; Propaganda among Traveling Men; Health Promotion; Church Propaganda; Work among Club Women; Lotus Circle, Round Table and Servants of the Star Work; Press Work; Motion Picture Propaganda; Platform Work; Beautifying Lodge Rooms, etc., etc. The afternoon and evening sessions were given over to lectures, E. S. Group meetings, Temple meetings, etc. We had public lectures by Miss Poutz, Mrs. Russak, Miss Tuttle, Mr. Holbrook, Dr. Lindberg, Mr. Miller and others.

The Conference was opened with music, which was followed by a short meditation. Mr. Mapes then delivered an address of welcome and the President gave a report of the situation in the territory of the Federation. The following committees were then appointed: *Committee on Credentials*—J. T. Eklund (Omaha), Chairman, Mrs. Riggs (St. Joseph) and Mrs. Hillyer (Kansas City); *on Resolutions*—J. E. Ferris (Lincoln), Chairman, W. H. Mapes (Kansas City) and Miss Jetta Clay (Independence); *on Rules and Order of Business*—Burd L. Miller (Omaha), Chairman, Mr. Herald and Miss Yedell of St. Louis.

As before stated, the Conference continued for four days. I can but inadequately express the wonderful harmony and deep joy of the gathering. All the members present seemed imbued with but one idea—that of earnestly consulting together to formulate plans for working. We all got well acquainted, and I am sure many lasting friendships were made and strengthened.

The Conference ended with an outing at Electric Park, in Kansas City, where we had a real picnic luncheon and listened to some fine music. The average attendance

at the Conference activities was about fifty.

The report of the *Credentials Committee* is given in above. The *Committee on Rules and Order of Business* reported its approval of those formulated by the President, and recommended that same be adopted for future Conferences. The *Committee on Resolutions* reported the following which, amended as herewith recorded, were unanimously adopted:

VOTE OF THANKS

Whereas, The Kansas City Lodge has donated the use of its beautiful hall for the purposes of the Conference, furnished all the accessories and tendered a beautiful reception on the night of August 15 to the members of the Conference; Now, therefore, be it

Resolved, That a vote of appreciation and thanks be extended that Lodge for its courtesy and the courtesy of its members.

BOOK SALES

Whereas, The American Section of The Theosophical Society, in its sale of Theosophic books, seems from information furnished the Conference, to be far behind some other Sections; and

Whereas, Propaganda through the sale of Theosophic books is one of the most efficient methods of propaganda; Therefore, be it

Resolved, That it be recommended to all lodges in this Division that they specially develop the book sales department, and the following plan is suggested for accomplishing this purpose: (1) That a demand be created with one or more prominent booksellers by members inquiring for Theosophic books; (2) That the said booksellers be informed from whom such books can be obtained; and, in this connection, Mr. Henry Hotchner, Manager of the Theosophical Book Concern at Krotona, stated in open Conference that he would, in furtherance of this plan, guarantee to take back any unsold books from the booksellers at the invoice price if such books were originally purchased from the American Section Book Concern at Krotona; (3) That the booksellers be induced to place these Theosophic books in as prominent a place as possible, the lodge furnishing an artistic sign to place over them which would be likely to attract the public; an appropriate wording

suggested was: "Books on Occult Subjects." And be it further

Resolved, That it is recommended to the lodges in this Division that they obtain the consent of their local public librarian, or the public librarians of near-by cities, to place on the shelves of those libraries current Theosophic books, and that a committee or committees be appointed to visit these libraries frequently, expose these books on the tables, and in other ways bring them before the reading public. And be it further

Resolved, That it is recommended that the lodges, whenever possible, establish their own reference, lending and sales libraries at their headquarters.

DISCRIMINATION AS TO WORK

Whereas, The number of people in the world who can and will do Theosophic work is limited; and

Whereas, There are vast numbers of earnest and philanthropic people who can and will do such work as that of the organized charities, with the lower kingdoms, founding homes for discharged prisoners, and work generally with the criminal classes; it is therefore

Resolved, That we recommend to Theosophists in this Division that they confine their efforts, wherever possible, to definite Theosophic propaganda along proven lines and leave all other work, which can as well be done by outsiders, to them.

HOME, STUDY AND QUESTION CLASSES

Whereas, The formation of classes is one of the most important of the activities of the Theosophic lodge; and

Whereas, Several plans which have proven successful in various centres have been suggested to the Conference; Now, therefore, be it

Resolved, That it be recommended to lodges and lodge officers that the following plan for the organization of these classes might prove effective, if adopted, either in lieu of or in addition to plans already in operation:

That members be encouraged to organize a home study class by inviting a few neighbors and friends who might be interested in the study of Theosophy to the home, and that a competent member of the lodge be present to lead such class and give a brief

explanation of the teachings of Theosophy; that a question class then be announced for the same place a week or so later, with a view of organizing a permanent home class. The latter could then be merged with the headquarters classes if deemed advisable.

CLOSED MEMBERS' MEETING AND MEDITATION CLASSES

Whereas, The Conference has been informed by those in whom it has confidence; and

Whereas, The leaders of the movement have repeatedly called attention to the great benefit to be derived from a closed members' meeting; Now, therefore, be it

Resolved, That it be recommended to the lodges and lodge officers that special attention be given the closed members' meeting, and that members be encouraged to attend such meetings; and, in this connection, the Conference advises the study of C. W. Leadbeater's article entitled: *A Lodge of the Theosophical Society*; And be it further

Resolved, That it be recommended to lodges and lodge officers that earnest members be encouraged to associate themselves together in meditation groups, the method and purpose of which may be learned from Miss Marie Poutz at Krotona, who explained it so beautifully at Conference.

(Here follows recommendation to Convention which appears in the October number.)

CORRESPONDENCE CLASSES

Whereas, It appearing to the Conference that there is now no definite method in this Division for reaching the detached or non-resident lodge members and members-at-large; and

Whereas, It appearing to the Conference that a method of reaching such members should be devised; Therefore, be it

Resolved, That the President be instructed to establish a bureau which shall be called a Correspondence Class Bureau, and that he, with the advice and assistance of the officers of the Federation, appoint a competent person to take charge of said bureau; and it is recommended that all lodges and lodge officers in the Division lend their aid in the establishment of such a bureau by immediately sending to the President a list of all out-of-town or detached lodge members, and that the General

Secretary be requested to furnish such Federation President with a list of the members-at-large in the Division, to the end that a correspondence class or classes may be formed.

PROPAGANDA AMONG TRAVELING MEN

Whereas, It appearing to the Conference that propaganda among a very desirable class of men—namely, the traveling men—has been somewhat neglected; and

Whereas, The Conference believes that this propaganda could be handled as a general Divisional propaganda; Therefore, be it

Resolved, That the President be instructed to establish a bureau to be known as the Traveling Men's Bureau and that he appoint, with the aid and advice of the officers of the Federation, a competent person as the head of such bureau; and it is recommended to the lodges and lodge officers in the Division that they co-operate with the Federation officers by canvassing their membership and sending to the President of the Federation a list of all members in the lodges who travel, so that these members may be welded into a definite organization for propaganda purposes.

PROMOTION OF HEALTH

Whereas, It appearing to the Conference that great good, both within and without the Theosophical Society, might be done by a definite organized dissemination of correct ideas of living; Now, therefore, be it

Resolved, That the President be instructed to organize a bureau which shall be known as a Promotion of Health Bureau and that he, with the aid and advice of the officers of the Federation, select a competent person as the head of such bureau; and it is recommended to the lodges, lodge officers and members in the Division that those who wish to work along this line immediately send their names to the President, with a view of establishing such a bureau.

PROPAGANDA AMONG CHURCH PEOPLE

Whereas, It appearing that an antagonism exists on the part of the churches toward the Theosophic movement which, no doubt, is due to a misconception on their part of the noble and spiritual teachings of our philosophy; Therefore, be it

Resolved, That it be and is recommended

to lodges and lodge officers that special work be undertaken along this line; and the following plan is suggested: (1) That the names of the local clergymen be obtained and that appropriate propaganda literature (such as Mrs. Besant's *IS THEOSOPHY ANTI-CHRISTIAN?*) be sent to such clergymen. (2) That a class for the study of comparative religion be established wherever possible, and prominent and liberal church members invited to attend the same. The Theosophical interpretation of the great religions could then be taught; but it is suggested that the term "Theosophy" be avoided at first, as it might prove a barrier to some inquirers. (3) That wherever and whenever possible, time and energy permitting, members be encouraged to retain or establish membership in the various orthodox churches for the purpose of disseminating Theosophic knowledge.

LOTUS CIRCLE, ROUND TABLE AND SERVANTS OF THE STAR ORDERS

Whereas, It appearing to the Conference that the work with children is most important, and merits the careful consideration and earnest efforts of all Theosophists; Therefore be it

Resolved, That it be recommended to the lodge officers that they carefully select competent members, who love to work with children, for the purpose of organizing the Lotus Circle, Round Table and Servants of the Star work, and the following appears to the Conference to be a feasible and practicable plan: (1) That the three Orders meet together, preferably on Sunday mornings, and after the initial exercises separate into their respective groups; (2) That at the close of the services the groups may again unite for the final exercises; (3) That the person in charge of the work be instructed to correspond with the respective Heads of the three Orders in this section and obtain from these Heads definite plans for the work.

VALUE AND METHOD OF PRESS WORK

Whereas, It appears to the Conference that press propaganda is one of the most efficient methods of spreading Theosophic truth, and to be successful requires expert and careful attention; Therefore be it

Resolved, That the lodge officers be recommended to appoint some person, pre-

ferably an experienced newspaper person, who shall correspond with the President with the view of establishing a definite press committee within the Federation, composed of all the local press representatives.

MOTION PICTURE BUREAU

Whereas, It appearing to the Conference that the motion picture is perhaps the greatest of modern agencies for the moulding of public opinion; and

Whereas, No definite, concerted action has been taken toward the use of this channel for propaganda purposes; and

Whereas, This work, to be effective, must, in the opinion of this Conference, be organized as a national bureau; Now, therefore, be it

Resolved, That a recommendation be forwarded to the coming Sectional Convention at Washington, D. C., that it pass such resolutions as may be necessary, authorizing the General Secretary to undertake in such manner as he shall see fit the formation of a National Motion Picture Bureau and Board of Motion Picture Censors.

WOMEN'S CLUBS PROPAGANDA

Whereas, The conservatism of the club women prevents, in many instances, their public association with the Theosophic movement; and

Whereas, It is the belief of this Conference that much efficient propaganda work can be done among such club women; and

Whereas, Certain members of the Kansas City Lodge have formed a study club known as the Annie Besant Study Club, which has been affiliated with the National Council of Clubs; Now, therefore, be it

Resolved, That such an organization has the hearty approval of this Conference, and it is recommended to the lodge officers in the Division that a member or members be appointed as a committee to correspond with the Annie Besant Study Club, 920 Grand Avenue, Kansas City, Missouri, with the aim of forming similar clubs in other cities of the Division.

PLATFORM PUBLICITY WORK

Whereas, The public is prone to judge a movement like the Theosophic movement by its members, and especially those members who attempt to teach from the public platform; Now, therefore, be it

Resolved, That the lodge officers exer-

cise great care in the selection of their local public lecturers and that, unless the lecturer selected is of proven ability, a reading of one of the popular lectures of one of the leaders of the movement be given instead, and that especial care be exercised in the selection of such reader; and be it further

Resolved, That members be encouraged to try out their ability and to practice public speaking before the closed members' class, with the aim of developing themselves to teach Theosophy from the public platform; and be it further

Resolved, That unless the music furnished at public lectures be of the highest quality, both as to selection and rendition, it be dispensed with entirely.

LODGE ROOMS

Whereas, It appearing to the Conference that one of the most vital necessities of our public work is the artistic beauty and harmony of the lodge headquarters; and

Whereas, The Conference deems this of supreme importance; Therefore, be it

Resolved, That lodge officers be especially urged to give particular attention to this phase of activity, developing it to its utmost.

REPORT OF CONFERENCE PROCEEDINGS

Whereas, Comparatively few of the members of this Division of the American Section were able to attend the Conference; and

Whereas, The proceedings of the Conference and the resolutions adopted therein are deemed of great value to lodges and lodge officers; Therefore be it

Resolved, That the President be instructed, by and with the aid of the Acting Secretary, the permanent Secretary, and such other persons as he may designate, to prepare a narrative account of the proceedings of the Conference, embodying the resolutions and recommendations adopted, and that the same be printed and transmitted to lodges, lodge officers and members at large in the Division.

The General Secretary considers the work done in this Conference of sufficient importance to give it space in the official organ of the American Section, and I am glad to submit this report, which I have

gleaned from the stenographic report of the Conference. It is not meant to be at all restrictive, and the various matters covered are recommendations merely. We met together in love, brotherliness and harmony, and discussed freely and openly the problems facing the Division; they are the problems of all divisions, and the foregoing are our conclusions. May they help those who wish to work in this great cause.

With love and best wishes to all the members in America,

Yours for service "In His Name,"

E. Y. BLUM.

President, Middle West Federation of Theosophical Society Lodges,

Report of the Conference of the Eastern Federation on Friday, August 28, 1914, at 3:30 P. M.

The Conference was called to order by Mr. Henry Hotchner and all presidents of lodges who were in the audience were invited to the platform. Mr. Hotchner then spoke of the year's labors and of his hope that the various federations would have some financial support in the future, to help carry on their work. Mr. Stowe reported that since the organization of the Eastern Federation, October 4, 1913, the thirty-nine lodges in the East had been invited to join and favorable responses had been received from twenty-eight, or a percentage of seventy-two. One reply was in the negative and the balance ignored the matter. Fourteen lodges sent lists of officers and members for the records of the Federation, and the balance overlooked the request. Many of the lodge presidents accepted membership on the Advisory Board, to assist the Federation President, and expressed themselves as heartily in accord with the idea of co-operative work.

Methods of work were presented as follows: Miss Peake, president of Newark

Lodge, emphasized the attractiveness of stereopticon lectures; Mrs. Naegle, of Central Lodge, New York City, suggested the value of a bureau of lecturers; Mr. Munro, of Philadelphia, discussed the best methods of training speakers and the possibility of lodges near each other exchanging speakers, and thus adding attractiveness to programs, increasing enthusiasm and becoming better acquainted; Mrs. Hull, of Besant Lodge, reported upon the work in Boston, and Mrs. Deveraux, of New Orleans, brought greetings from her lodge, composed of members of the gentler sex only. Mr. Max Wardall, President of the Northwest Federation, explained the methods of work adopted there, Mrs. Blackmore reported from New Haven, and Dr. Carr, president of Paterson Lodge, told how easily his lodge had secured a piano on the installment plan. Mr. Bates, of Reading, made some suggestive remarks and the Conference closed rather abruptly, in order that the room might be prepared for the E. S. Meeting scheduled to follow.

It is hoped that the next Conference of the Eastern Federation can be held in the early spring, and that those interested will communicate with the undersigned.

H. C. STOWE,
Acting President.

Report of the Northern California Federation of Theosophical Society Lodges.

The Northern California Federation of the American Section of the T. S. held its first Conference in San Francisco July 31-August 3, eight local lodges being represented. Many plans were made for future work, especially in connection with the P. P. I. Exposition to be held in 1915. The Federation was fortunate in having Mr. Unger present at its opening and Mr. Rogers at its closing.

AMELIA K. WEITMAN,
Secretary.



PSYCHISM IN THE T. S. HOROSCOPE

BY H. R. M. MADDOCK, M. D.

*The Wise Ones tarry not in pleasure-grounds of senses;
The Wise Ones heed not the sweet-tongued voices of illusion.*

—FROM THE VOICE OF THE SILENCE.

The facts of astrology as they relate to the horoscope of the society are worthy of careful study, for there are a great many members who, like the writer, cannot separate astrology from Theosophy or find a *raison d'être* for the one apart from the other. To these the society's horoscope has made it clear that psychism and psychic glamour have been a serious menace to the solidarity and usefulness of the society. And yet this can only be said in the sense of the abuse of psychic gifts, for the higher psychism; the wise and worthy unfoldment of the powers latent in man, lies legitimately in the field of evolution, and when this is acquired through proper training, as laid down by the Ancient Wisdom, only good can come of its possession.

Many instances can be recited of the baneful effect already produced by lesser psychism upon the Theosophical Society. There is no doubt that what is generally called "the Judge secession" can be directly traced to psychic glamour. Many of those who have been since more or less prominently identified with the affairs of the Section have repeatedly come under its influence. Other illustrations could be cited—but that is not germane to the purpose of this article, which aims to show how the danger from this sense-enchainer is clearly indicated in the natal map of the Society, and why the present is, beyond all peradventure, the psychological period to exercise our common sense and guard against what, unless we are wise, may become a noxious weed of illusion rather than the tree bearing the bread of life that it is obviously intended to be.

It has been generally accepted that the

sixteenth degree of Cancer was rising at the time of the organization of the Society in New York. This degree signifies "conquest," but conquest over what? Manifestly conquest over those matters which the horoscope shows will prove (as in very truth they have) the greatest obstacles to its usefulness and longevity; in other words, its greatest danger.

The Moon rising in its own sign of Cancer is unquestionably the ruler of the horoscope, and special attention must be paid to the aspects made by the Moon, as herein lies the crux to the whole matter. It is true that some allowance must be made for the Moon separating from a trine of the Sun, as that has undoubtedly afforded the Society the necessary "vitality" to rise up after the solar plexus blows it has received; but by far the most important aspect is that first made by the Moon—or, in other words, that to which it is applying—and that is a square to Neptune. The key-note of Cancer is emotion, the second decanate intensifying the psychic quality of the sign; moreover, both the sign and the Moon are feminine, so that we can readily see why the *personnel* of the T. S. has always contained, as the writer thinks, so very many hyperemotional and negative people.

Neptune is the planet having more to do with psychism than any other, and is the prime producer of chaos, plots, deceptions, glamour, discord, confusion, etc.; while actually in the tenth house, it is so close to the cusp of the eleventh that, so far as influence by position is concerned, it must be regarded as affecting both; and so we find that the square of the Moon to Nep-

tune in the tenth house would bring discredit with the public, while its eleventh house influence would be felt through the disloyalty, deception and personal ambition of members, with always the danger of psychic glamour to confuse and delude.

That at the time selected for the physical-plane birth of the Society Cancer should have been rising is not to be wondered at, for it is the dominant sign of the Fourth Round, which is the one for the development of Mind as a principle. As with the Round, so with the Society; manifestation begins with the sign Cancer, but while in the former the arc of involution is from Cancer to Libra and that of evolution from Libra to Capricorn, in the latter it is from Cancer to Virgo and from Virgo to Capricorn, and here we shall find the key which will not alone open but enable us to empty this whole box of psychic delusions into the region where they belong.

The lowest point formed by the triangle Cancer-Virgo-Capricorn shows the quality of the body or instrument to be used for the development of the dominant principle, which we have seen is Mind. Now the basic principle of Virgo is DISCRIMINATION, so that the pivot upon which hinges the future usefulness of the T. S. along the lines originally laid down by Those whose messenger H. P. B. undoubtedly was, is Discrimination through Mind, which is only another way of saying by the use of common sense.

Being as we are in the fifth sub-race of the fifth root-race, the sign Scorpio—as it is the fifth from Cancer—has a strong bearing upon the possibilities of that sub-race, which should be responding more generally to the highest qualities of the desire attribute of Scorpio, linked, as it would then be, with the thought-principle of Sagittarius; instead of which, while desire undoubtedly actuates the whole world, it is the desire of sensation, and so mankind as a whole is still imprisoned in the sex body of Libra.

In all horoscopes the fifth house is of great importance, as it bears strongly upon desires, feelings and emotions; so—as the T. S. has no less than five planets in that house, all being in the critical sign of Scorpio—it is quite clear that while feel-

ings, emotions and desires will be very forceful and liable to run backwards into sensationalism, as has been the case, the opportunity is afforded the Society of carrying all of that virility up into the thought-spheres of Sagittarius, there to be further strengthened by the unifying principle of Venus, that planet being in Sagittarius. So far there is not much evidence of this having been done, for, unless we wilfully blind ourselves to facts, we must admit that all the disturbances which from time to time have shaken the Society to its foundation, all the major or minor secessions, all the temporary or permanent loss of the usefulness of prominent members, can be traced directly to hysterical emotionalism, or desire for personal aggrandisement, or love of sensation, or psychic glamour. What the future may hold depends not on our leaders but upon each individual member, upon whom rests a tremendous responsibility, greater now than at any previous time. As each one of us recognizes that responsibility and reads correctly the "handwriting on the wall," so will the Society become, as never before, a power throughout the world.

No true student of astrology can fail to recognize the signs of the times, or can be blind to the fact that the time has come when no supine indifference will suffice. The hour is striking—nay, has already struck—when the desire of Scorpio must be joined to the unifying principle of Venus in Sagittarius and the will attribute of Uranus, to a conjunction of which the ascendent of the T. S. has progressed in the sign Leo; but, while absolute freedom of choice is ours, choose we must now whom we will serve—those Great Ones in whose service we enlisted when we joined the Society or those dark forces working to entice us to our ruin in the quagmire of psychic abuse.

In the map for the year 1914-15 we see that the ascendent is in opposition to the radical Mars, showing very plainly the tendency that personal desire and ambition may once again cause disputes and dissension within our ranks, and bring more discredit and ridicule upon us. Leo stands for life, Mars for death; the latter being significantly in the house of death

in the chart, it is for each of us to determine whether the usefulness of the T. S. is to be dealt another blow or whether the Life, Atma-Buddhi-Manas within us, will before it is too late assert itself. By the Will of Uranus, we may rise out of the Mahamaya (Great Illusion) of Virgo (*Vide* ESOTERIC WRITINGS of T. Subba Rau) and demonstrate that we have learned the DISCRIMINATION of that our pivotal sign.

The position of Saturn, which is the ruler of Capricorn and esoterically stands for the bridge of analysis linking the lower manas of the emotionally impregnated Moon with the unified and balanced manasic principle of Venus, shows that the "Celestial Schoolmaster" is exercising all His power against those influences which have threatened to injure us. Saturn is coldly analytical and, as Mercury, the ruler of Virgo, is by progression already feeling the influence of Capricorn, the analysis of Saturn plus the discrimination of Virgo should, in spite of the square between Mars (desire, discord) progressed and Venus (harmony) radical, which is almost over, result in the wisdom of Mercury and arouse us to action before the door is

closed on an opportunity such as we have never before been proffered.

There is, however, one most insidious influence at work, and that is Neptune, which is and will be for many weary months in conjunction with the radical Moon, so that all the dangers due to the radical square between them are intensified at the present time and, in spite of our greatest caution, are of a nature to trip us up at any time, to intrude itself where least expected and from the least expected direction. Were it not for the position of the progressed Sun and Mercury, which are trine to the radical Neptune and sextile to the radical Mercury, with the progressed Moon reaching them next year, there would be very little doubt as to the outcome; but as it is, while the period through which we are passing presages discord and confusion, yet the writer firmly believes that the indications point to our awakening, so that the change which is unquestionably foreshadowed by the conjunction of the progressed Sun, Moon and Mercury, and the conjunction of progressed ascendent with Uranus, will bring the strength and common sense so urgently required.

FORECASTS CONCERNING THE WAR

BY A. P. SINNETT

VICE-PRESIDENT OF THE THEOSOPHICAL SOCIETY

My intimate Theosophical friends have long been aware of the circumstances under which I was enabled to forecast the war now in progress as far back as the beginning of the year 1911. In the March of that year I gave a lecture to a large audience at the Asiatic Society's rooms in Albermarle Street embodying the information I had received a month or two previously. I kept notes of that information at the time of its reception (in January, 1911) and these notes have been found so interesting to those with whom I have been recently reading them over, that it seems desirable to give them a wider publicity. Now, therefore, I copy out, exactly as I re-

ceived it at the time, the information to which I refer.

There was a thickening force gathering on the lower astral plane which could not fail to have terrible effects on the physical plane when it burst. The Masters were trying to soften its effects. The present German plan was not to annex Holland, but to attack Belgium. There would ultimately be a general war in which Germany, including Austria and the Turks, would be opposed to Great Britain, Russia, France and Italy.

The German Emperor was the centre of German hostility. He had some regard for his English kinsmen, but was the bitter enemy of the race. Bismarck was working on him, though he was not conscious of this. Direct elemental influence had accounted for some of his speeches. His second son—not the first,

who was weak, but the sailor—was of the same temperament as the father. The same elemental forces worked through both. The Kaiser's scheme contemplated a direct attack on and the conquest of England. He was not aiming at an indemnity, but he wanted to be crowned King of the British Empire.

It was decreed that the issue of the great war would be on the side of the allies, and they would finally crush the Germans. It would be terrible for the German people. At the close there would be a great redistribution of European territory. Nineteen hundred and thirteen would be the year of the war, but there would be diplomatic mutterings much sooner.

The White Lodge, I was told, would earnestly endeavor to avert the calamity, but little hope was entertained of complete success in that direction. Bad national karma inherited from the decadent period of the Roman empire afforded the Black Powers a nucleus for their evil activity. Bismarck, even more powerful on the astral plane than he had ever been in life, was obsessing the German Emperor. He had been made to believe that it was God's will the Germans should dominate the whole of western Europe. I was enabled to obtain a clear view of his attitude of mind. He had been "shown" the end of the war—"Germany triumphant." The Black Powers, whose tool he had become, were thus encouraging him to persevere in his efforts to bring it about. He utterly discredited the idea that England would take any part in it. We should desert the French *entente* when the crisis came.

None the less, I was assured by a far more trustworthy informant, who foresaw the terrible war impending, that in the end our country and France would emerge successful and victorious.

In February, 1911, I had some further information. My notes record it as follows:

The Americans were anticipating the war, but would remain neutral. It would be confined to Europe, the whole of which would be involved. Some trouble would arise in India, but that would all be safely arranged. Germany was relying to some extent on what she conceived to be our inability to withdraw troops from India, but she would be mistaken. Occult steps would be taken to liberate European troops from India. There are more there than are necessary. Forces that might lead to disruption would be held back.

Again I was told that the outbreak would take place in 1913, and that the war would be "short, sharp and terrible." I have no note definitely relating to the time it would last, but my recollection is to the effect that I was told it would be over in three months. But as the programme of impending events stood in 1911, it included a successful invasion of this country by the Germans, who would only at last be compelled to withdraw by complete defeat on the continent. The Balkan war, however, drew off some of the mysterious unseen forces making for disaster, and the White Lodge, unable to avert the greater catastrophe altogether, were at all events successful in postponing it. The time thus gained was admirably made use of in the improvement of our navy, and in April, 1912, I was told that the danger of an actual invasion of England seemed practically over. This comforting assurance was emphasized again in the following month, and (it is only fair to add), great credit was given to Mr. Winston Churchill for the work he was doing in stimulating the efficiency of the navy.

From time to time throughout the current year I heard of various attempts to provoke European disorder, which were obviated by the White Lodge, and I continually sought to hear what was going to take place in Ireland, where up to a period shortly preceding the outbreak of the great war, preparations seemed to foreshadow serious trouble. I was always told, however, not to be uneasy about Ireland. Nothing in the nature of civil war was imminent there. Events have fulfilled that negative prophecy as well as the more momentous forecast concerning the great war itself now in progress, the awful effects of which on the lower astral planes immediately surrounding the physical Earth are frightful beyond the reach of ordinary imagination.

I have one brief note relating to the prospects of the war, recorded in the early days of April, 1913. It runs as follows:

Germany was holding back, knowing the complete preparations of the *Entente* powers. If war began, we should send 200,000 men to France to operate with the left wing.

—From THE VAHAN.

FROM THE MAGAZINES

THEOSOPHY IN NEW ZEALAND (September) is a very excellent number of this most excellent magazine. It opens with an interesting and inspiring account of Mr. Leadbeater's visit with the lodges there. He was in Auckland for two weeks, and his first public lecture was attended by a thousand people. These large audiences were maintained until the end, and hundreds were unable to gain admission. His visit to Sydney is reviewed, and brings one in touch with his extended journey through Australia, New Zealand and Java.

Miss Severs' article on *The Bigness of Nature* is well worthy of special mention. She paints an old subject in new colors with her usual ability and makes it worth our while to take notice. The editorials deal with the live questions of the day and handle them fearlessly.

THE LOTUS BUDS' JOURNAL for September also contains an appreciative article concerning Mr. Leadbeater's visit in New Zealand, and the great opportunity of meeting him personally and receiving his teaching by word of mouth. We could almost envy them the splendid privilege. Among other good articles, Miss Barbara Lutyens gives one on the *Servants of the Star*, and C. E. H. a helpful one entitled *Learn to Walk With God*.

THEOSOPHY IN AUSTRALIA for September gives as frontispiece a picture of the attractive building recently purchased by the Brisbane Lodge as a central home for the Theosophical Society in Queensland. There is an able article on eugenics in the light of Theosophy, by L. M. C., in which the difficulties of establishing a system of eugenics by any methods controlled by state laws are clearly shown, placing the solution of the problem in the truths taught by the Ancient Wisdom, and its final fulfillment in the Sixth Root Race. Among other interesting articles is the second part of one by Patrick J. Murdock, *From an Occult Student*, and one entitled *Meditation Notes*, by Jocelyn Underhill.

The second number of the ANANDA COLLEGE JOURNAL (of Columbo) is on our table, and is full of interest to the student. The frontispiece is a very fine and recent picture of Mr. Leadbeater, who was the founder of the school which has evolved into Ananda College, of which our friend Mr. Fritz Kunz is now the principal.

The editorials bring us into close touch with the growing conditions of the school, its hopes and prospects. The article on *The Sacred City of Anuradhapura*, and also that dealing with the history of Benares, show us the great age of India and what a wonderful civilization she has had. The description of the sacred shrines and the ancient temples of worship is especially interesting. The usual college activities noted contrast strongly with the ancient atmosphere of the body of the magazine and add to its interest. It is an excellent, up-to-date college magazine.

The October issue of the THEOSOPHICAL QUARTERLY opens with some very clear-sighted and far-reaching comments on *The Spiritual Value of War*; its value in the soul development of nations and individuals, for one reason because of the self-sacrifice and self-denial entailed and "the payment of present pain for future gain." The writer ruthlessly and with much justice uncovers the hedonism, "the love of comfort and self-indulgence," which is "the real motive behind both socialism and the peace propaganda," showing where they are directly contrary to the great forces which make for organic as well as spiritual evolution. The article gives much food for thought, and will repay careful reading. Notably among other articles of interest is *The Magic Art of Listening*, which has much in the way of helpful direction in that greatly neglected art.

THEOSOPHY (October) is, as usual, a reprint from books and magazine articles written or edited by H. P. Blavatsky or William Q. Judge. Every article is helpful and full of interest, and, though they were first printed in the early days of the Society and have been oft repeated, they do not seem at all old or stale.

QUESTIONS AND ANSWERS

Q. I have noticed that when a member first joins the Theosophical Society the older members are inclined to impress upon him that they are the custodians of a wealth of information which the beginner can know nothing about until he has been in the Society for a certain length of time. Why is this?

H. C. M.

A. I quite agree with you that the conditions which the beginners encounter are not always ideal, but then I think you must trace this to the fact that human nature is to be found in Theosophic ranks precisely as it is elsewhere. I think we must not be disturbed by these expressions of human nature, even though they take place in a society that is striving for the higher ideals, and the effect upon us would be better if it enabled us the more resolutely to strive to avoid those same things ourselves. I suppose it is one of the things that many new members are up against, and this, with very many others, as time goes on, constitutes the measuring rod for our own attitude toward the movement and its Fellows. Does this not seem reasonable?

A. P. W.

Q. Do you think it would do any harm to start a New Thought centre in my city and gradually indoctrinate them with Theosophy?

H. C. M.

A. Of course, New Thought is a good approach to Theosophy, and often members come into our ranks from New Thought, Christian Science and Spiritualism. If you feel the call to work in that way, then naturally you should act accordingly; but I cannot help feeling, on my own part, that the Theosophic field is so very, very important, it opens up such tremendous possibilities, that it is worth all the patience that we can give to its introduction in new fields. We cannot expect quick results, but the steady, faithful helping hand in that direction inevitably brings its results in time.

A. P. W.

Q. Is there any harm in experimenting with the Ouija Board?

H. C. M.

A. It may be more or less a harmless pastime to play with a toy of this kind, but it depends upon who is doing it. A well-balanced person, who understands the limitations of the proceeding and, in a way, its real futility, will not be hurt and will gain enough experience to be able to give others good advice. Others, however, of weak judgment and impressionable temperament, with leanings toward the occult and a desire for supernormal powers, are apt to be led into difficulties by a thing of this sort, and much mischief has happened and will yet occur in this way.

It is rather a strange thing that people are often more than ready to open themselves to the communication of any kind of astral entity, whether he be a tramp, a criminal, a nature-spirit, or what not, and will sit in rapt ecstasy and take the silly communications that come through such sources as the word of God. I doubt if the real people on the other side have the time or inclination to fritter away their energies in any such proceedings, and therefore the work is more or less left to the idle astral fritterers who have nothing better to do. It is true, however, that through automatic writing and mechanical devices communications in some instances have been received from real people. Undoubtedly the best way to link up with one's Higher Self and to attune that with the world of sages and Masters is through a steady discipline of mind-control and study, and through the endeavor to master the lesser nature. The deep study of God's plan for man as revealed by the Ancient Wisdom, and the constant endeavor to spread the knowledge of that plan and to live it oneself, is the highest and best thing that any of us can do, beside which all these little experiments seem like child's play. So many people have conducted them ahead of us that we may well take them for granted.

A. P. W.



THE ROUND TABLE—MESSAGE FROM MERLIN

THE BATTLE ON THE MOUNTAIN SIDE

BY NORRIS W. RAKESTRAW

The battle rages round us. On every side the foe presses in. The clash of steel on steel rises above all, but drowns not the groans of those who fall by the wayside. I fight as in a dream, my blows seem weak and feeble; it is all so confusing and the din is so loud. What a struggle is this—at the same time cruel and glorious!

But, as I look up, there ahead rises in view the great White Plume of my Master's crest. I rush on eagerly, that I may fight close beneath it. I am clad in the armor of Righteousness; my head is covered by the helmet of Truth; in my right gauntlet of Courage I grasp the straight, keen sword of One-Pointedness, and in my left the triangular shield of Faith. With these weapons I press forward to fight beneath the banner of my King. The blows rain unheeded upon my shield and helmet and, as if by magic, each dent made in them but adds to their strength. There, always ahead, mounted on His mighty charger, Compassion, our Leader rides, that magnificent White Plume rising high above the field of battle, whence it can be seen by all His followers.

Soon, as I come out from my daze, I see that there are other followers of the Plume than I, though our total number is small indeed in comparison to the numbers of the enemy. But our weapons are strong, our determination unwavering, and nothing stops our steady advance. I draw nearer to that waving Plume, and I see how

gallantly our Leader rides. The foe recoils before Him, blinded, none daring to strike His dazzling armor; but on my faithful shield I catch many a blow aimed at Him from behind.

The path is rough and rocky; behind each stone the archers of the enemy lie entrenched, and often one of our number stumbles over an obstacle placed in his way; but speedily he springs to his feet again and presses once more into the fray. There, to the left, rises the blank cliff of Despair, and to the right yawns the chasm of Self. Our way is steep and leads up the mountainside, and now and then we catch a glimpse of the shining Castle of Illumination, far up on the summit. That is our goal, and each sight we catch of it brings forth a joyous shout of hope and added courage.

Already we are past the thickest of the fight, but before us yet there lie other struggles. Rough paths there are to climb, and many a steep and treacherous cliff to scale. Four bridges must we cross; to each the ascent is steep and, as we pass over each one in turn, it drops into the stream behind us, so that there is no retreat.

Thus steadily presses onward the Army of the King, fighting against the Powers of Ignorance, to regain His Castle on the Mount, from which so long ago they descended into the valley below for the conquest of the lower world.

THE LOTUS BUREAU

BY MARJORIE TUTTLE

As the task of taking charge of the Lotus Bureau for the ensuing year has fallen to me, I desire to open the work by sharing my ideas on the subject, and also by asking teachers or prospective teachers of Lotus Groups to share their ideas with me. Space will probably be available each month in *THE MESSENGER*, so that we may use it as a channel to communicate any methods or suggestions that have proven helpful. I should be very glad, therefore, if Lotus teachers would send to me at Krotona, from time to time, reports of successes or difficulties, so that all may profit by the experience of one. Particularly should we like to print in *THE MESSENGER* lists of games, stories, song books that Lotus Group teachers have found most useful.

In regard to general principles of Lotus work, I am of the opinion that its aim should be a one-pointed endeavor to give Theosophical children a clear, undisguised presentation of the truths which will aid them to become intelligent and devoted Lodge members when they grow up. In short, the Lotus Group should be primarily for Theosophical children, and only secondarily for non-Theosophists. In cases where there are children available who may be taught altruistic ideas, yet whose parents object to their being taught Theosophy, I should say for them a Round Table or Servants of the Star Group—both of which organizations are intended to include non-Theosophical children—rather than to hamper the Lotus teacher by not allowing her to openly teach Theosophy to children who are ready for it. Or, a plan might be adopted to set aside one or two meetings a month to which children might invite non-Theosophical friends, making the teachings

more general for that day. It would be well, I think, for Lodges to consider the Lotus Groups as activities of the T. S. Lodge, the Lotus teacher being definitely appointed, in most cases, by the Lodge President (with the consent of the Lodge). This for two reasons: because it is very important wisely to consider the person most fitted for that post, and also because the teacher should have the full co-operation and interest of the Lodge. The question of properly teaching Theosophy to children seems to me a propaganda equal in importance to any other T. S. Lodge activity.

I should be glad if the teachers who already have Lotus Groups started would at once send me a brief report, so that we may have data and suggestions from all the work that has so far been done.

LOTUS GAME

Draw and color on stiff paper a big emblem of the Theosophical Society. Then cut it across at irregular angles, mixing the pieces so as to make a puzzle to be fitted together again. Older children might be asked to draw the emblem as prettily as possible; younger children might color and cut it.

A similar game could be made of other symbols—the swastika, caduceus, and the Servants of the Star, Round Table and the Karma and Reincarnation Legion emblems, the significance of each symbol being discussed during the game.



NOTICE TO SUBSCRIBERS

(Non-members of the T. S.)

We have to inform you that at a meeting of the Board of Trustees of the American Section, T. S., held recently in Washington, D. C., in connection with the general Annual Convention, it was decided to substitute *The Theosophist* (Adyar) so far as practicable for *The American Theosophist*; that is to say, to discontinue *The American Theosophist* as a separate publication and to exert all possible influence in the Section to popularize *The Theosophist*.

The subscription price of *The Theosophist* is \$3.00. As you may already know, this magazine is the largest international Theosophical monthly published in the world; it contains approximately 160 pages of exceedingly interesting reading matter on Theosophical, occult, philosophical, religious, scientific, sociological and kindred subjects. In each issue there are articles of importance to Theosophists by Mrs. Besant and Mr. Leadbeater, as well as by other prominent writers along Theosophical lines. The magazine also contains reviews of the most interesting books of the day, not only on Theosophical but on general topics, and the "Watch Tower" always affords a charming medium through which our President acquaints the membership with her personal activities and her views of important topics of the day.

There is no substitute in the world for this magazine, and we feel quite sure that you will be very glad to have your subscription to the now ended American magazine substituted with that of *The Theosophist* for as far a time as it will extend. We

shall therefore be glad if you will notify us by an early mail, giving your permission, or otherwise, to use the money that has been sent for that purpose.

Below please note the amount that would be necessary for non-members to send, whose subscriptions to *The American Theosophist* run out on any of the listed months, in order to secure a full year's subscription to *The Theosophist* (Adyar). The table is figured, for the United States, on the basis of \$1.50; for Canada, \$1.75; foreign, \$2.00, the prices of subscriptions to the former magazine in the respective countries:

	U. S.	Canada	Foreign
August	\$1.88	\$1.65	\$1.50
July	2.00	1.80	1.77
June	2.12	1.95	1.84
May	2.25	2.10	2.00
April	2.38	2.25	2.17
March	2.50	2.40	2.33
February	2.625	2.55	2.50
January	2.75	2.70	2.67
December	2.875	2.85	2.83

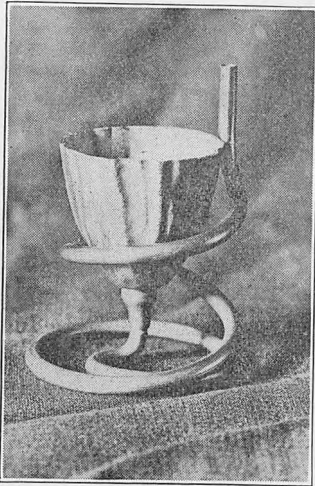
Mr. Jal R. Aria, Recording Secretary, T. S., Adyar, Madras, very much desires files of THE THEOSOPHIC MESSENGER previous to Vol. VIII, having complete sets from that volume to date.

If any liberal-hearted Theosophist possessing full copies bearing dates prior to October, 1906, is willing to part with them to send to Adyar, will that self-sacrificing one kindly notify THE MESSENGER, Krotona, etc.? Steps will then be taken for the immediate forwarding of the magazines thus generously donated.

BULBS WANTED—BULBS

To members who are interested in Krotona and in the beautifying of its grounds:

Krotona's landscape gardener, Mr. J. Philip Arscott, will be grateful if any members having gardens and growing bulbs therein will kindly send their surplus supply to Krotona this fall, as he has plenty of room for such and can use them to advantage. This will save the expense of buying much needed plants and will at the same time make another close link between the donor and Headquarters.



This little cut represents an incense burner in brass, especially designed as a Krotona Souvenir by the Arts and Crafts Guild at Krotona. The lotus seed pod is intended for burning the cube incense; the end of the stalk for the stick incense.

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er, 75 cents;; postage, 10 cents extra.

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Fees and Dues	\$755.98	
Donations, General Fund.....	117.99	
Tryon Fund	12.50	
Propaganda Literature	16.83	
Donations to Messenger.....	2.00	
Exchange on Checks.....	.20	
Refund—Telegrams	5.04	\$ 910.54

Cash Balance, September 1st, 1914...\$2,326.67

\$3,237.21

DISBURSEMENTS

Salaries	\$ 96.00
Postage	30.00
Propaganda Expense	105.00
Furniture and Fixtures—Ad-	
dressograph	135.07
Office Expense, August and	
September (to Krotona)...	77.00
Incidentals	17.25
Telegrams	3.80
Freight	3.14
Returned Checks	11.34

\$478.60

Messenger:—

Paper	\$217.12
Printing	67.25
Salaries	34.00
Incidentals	6.35
	<u>\$324.72</u>

\$ 803.32

Cash Balance September 30th, 19142,433.89

\$3,237.21

C. F. Holland, Treasurer.

Rest in the Eternal grant unto them, O Lord
And let Light perpetual shine upon them

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Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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1. The Theosophical Book Concern;
2. The General Fund for Propaganda.

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