

THE MESSENGER

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A VIEW OF ADYAR

The retiring president of the Australian Section spoke on the above topic in the recent Convention of the Section in Melbourne, from which we are glad to reprint parts:

The atmosphere of Adyar was one of peace and restfulness. It was said that the whole place was specially guarded from outside hostile thoughts, and that might well be, for it was like coming into heaven after leaving the city of Madras. He was conscious at Adyar that they were in an infinitely bigger movement than they realized, and it was only when they came in touch with Headquarters that they began to realize what this great movement was.

On the way over to India he had met a Scotchman on board ship returning from furlough, who had nothing but good to say of the Theosophical Society. He was an employer of labor in India and said the best of his men belonged to the Society and he was always glad when others joined, because it made them better men. The man himself was a materialist, but he was not slow to recognize the good work the Society was doing in India, adding, in his own words, "Your President is a great and wonderful woman, and a power in the land."

At present, Mrs. Besant was working twenty hours a day. Up at six, she spent one hour superintending the estate. At seven, she left in the motor for the *New India* office and there she remained all day, being interviewed by prominent officials in Madras who needed her assistance, and carrying out the policy of the paper. In the evening she returned to Adyar. At seven o'clock she attended to cor-

respondence and afterwards to THE THEOSOPHIST and THE ADYAR BULLETIN, going to bed at two o'clock in the morning, to be up again at six.

That had been going on for months and, would they believe it, she looked younger than when he last saw her here in Melbourne seven years ago. He had seen her go home tired after a day's work and next morning be as fresh as ever. She showed no signs of aging; in fact, her power was constantly increasing.

As regards Mrs. Besant giving up time to the political reform of India, he took it this way: In the immediate future there was a great part to be played by the confederation of the English-speaking peoples, and in this plan India had a great part to play. At present India was backward, and the attention of the President was concentrated on India so that when the time came for the nations to play their respective parts she would be ready to carry out her part of the plan. Thus the President was working for the plan as a whole, and as much for the world as for India. Criticism of her actions was frequently thus due to misconceptions. Her work was being done all in sequential order. First came the revival of spirituality, then the education of the young, and the bringing of religion into that education; and now reform, social and political, and the bringing of the spiritual element into the social.

FOR MRS. BESANT

The following proposal has come from Mr. H. van Motman:

Dear Friends:

Will you support my Section, The Nether-

lands East Indies, in the plan to collect money for a birthday purse for our beloved President, Mrs. Annie Besant, to support her in the various ways in which she is helping humanity?

I hope that every Section of the Theosophical Society and all members will join in this plan. If every one of us is willing to offer one dollar, or more or less, per head, it will be possible to raise a purse of about thirty thousand dollars for this purpose.

The best way is to send it through the General Secretary direct to Mrs. Besant about the beginning of September, so that it may reach her before the first of October, 1915. I think it would be a very nice gift at the present time, because she is also affected by the war and it would be pleasant to her to know that the members of the Theosophical Society throughout the world are devoted enough to support her in every way possible in her work for humanity.

H. VAN MOTMAN

I shall be more than glad to receive and transmit to our President any offerings made by American members in response to Mr. van Motman's happy proposal.

A GERMAN SOCIALIST'S VIEW

The sketch in another column by Frederick Hall represents only the salient points of the full manuscript sent by the author, minus amplifications. Mr. Hall is a German-American and a devoted F. T. S.

THE MYSTIC DRAMA LEAGUE

The Mystic Drama League of Chicago presses steadily forward with its activities. A recent program brings information of its presentation of *EVERYMAN*, that quaint mystery play of the fifteenth century.

It is gratifying that this nucleus of an activity which has in it all kinds of possibilities for Theosophy in the future seems to be maintaining progress year by year.

ON LEAVING THE WORLD'S ACTIVITIES

One of the most natural impulses for an enthusiastic member of the T. S. to feel is that which impels him to abandon all outer employments and associations, and to take up Theosophic activities as the sole occupation in his life. This is a very old instinct with certain temperaments, and has its natural place and its deep value. But I

often wonder how far a member is justified in rupturing his ties and outer connections in order to give exclusive devotion to these things that appeal more strongly to his aspirations. The law of karmic obligations in respect to things material is a very imperious thing and has to be reckoned with in the fullest wisdom.

Sometimes I wonder too if it were not better, so far as our Society is concerned, for our members to remain in active life and only give a part of their time to Theosophy. This could be done by curtailing their outer activities to a reasonable extent. This practice has one important thing at least to recommend it. It enables the Society to reach out into the world through its members and extend more widely its activities and influence. If our members were always to separate themselves into an exclusive gathering, that would scarcely help to foster the moulding principles of human unity, but would rather spell separation. But in so far as they can act as innumerable channels living in the world and bearing to it the influence of Theosophy, our work and influence will be more widely felt and recognized. If the time should ever come when the professional Theosophist enters the field, a step in an unfortunate direction will have been taken. I have been told that in other fraternities this has proven true—that when the emoluments have been taken away from the professional fraternalist his fraternalism usually disappeared with the emoluments. So that the practice of encouraging professional workers who look on the work as a business is disappearing.

Yet there will ever be the few who can and will give themselves utterly, and it is these who love to bear more than their share of the world's load of pain and suffering and who could never again be happy to live for anything less than human life as a whole.

CITIZENS OF THE WORLD

A movement has been started in Scotland by Yervant H. Iskender, whose purpose is to sow widely the seeds of internationalism. The designation given it is *Citizens of the World*. A convincing book-

let issued from the Headquarters at Tomna-Monachan, Pitlochry, Scotland, outlines the aims and ideals of the movement. Among the names of the supporters and sympathizers are many of world-wide note.

The desire of the founder of the movement is that no person, however poor, should be excluded from its ranks. Any person anxious to promote the aims of the "Citizens of the World" will be welcomed as a member free. The movement is world-wide, and its furtherance involves an expenditure greater than can be borne by a single individual. Voluntary contributions in aid of the movement, however small, will be gratefully received.

God Save Humanity is the watchword of the Order. The movement deserves vigorous support, as do all efforts to foster the feeling of brotherhood in its widest sense.

Surely the war is a great awakener, and if it be the precursor of an age of brotherhood and peace, as I believe it is, then shall great good come out of it.

A HOME FOR INDIGENT F. T. S.

After mentioning a specific case of need, a correspondent writes:

I have been trying to think out a way for a "Theosophical Home" for the aged, homeless members, where their last days might not only be pleasant, but profitable in fitting them for better work in their next life.

It seems to me if five or six even of such people could co-operate together, paying in \$500 or more to be taken care of the rest of their lives, such a home might be established, even if they had to rent a place for the first few years, until someone or some way could be found to give or buy one. Of course, there would have to be a trustworthy organization formed to guarantee and take charge of the fund.

The Home could not only be a Theosophical Home for its inmates, but its parlor and library be a centre for study classes, meetings whenever lecturers passed through, a *living* Theosophical daily sermon. I should suggest that it be in the suburbs of a city or, better still, in or near a small village where property is cheap and land enough secured with the house so they could have not only trees and flowers but a large garden for fruit and vegetables, and where a cow and chickens could be kept, to make the expense of upkeep of the Home as small as possible. The inmates to be as helpful as able and none admitted that had cancer or tuberculosis or who were fit subjects for a hospital; just those aged or broken in health, not invalids.

I thought there at headquarters where you are in touch with so many, and through THE MESSENGER, something might be done.

Some years ago Col. Olcott bemoaned the fact that one of the oldest and most faithful workers for the Society had just then become paralyzed, and being thus unfit for further T. S. duties he also was unable to earn a living for his wife and child, and since all his best years had been given to the T. S., he had nothing set aside for the rainy day. And the Colonel wished there was a fund provided by some generous persons to be used in such worthy cases in the T. S.

Some day there will undoubtedly be such a fund given to and administered by capable trustees, and what better place is there than Krotona for its beneficiaries, where the climate is so superb, and the advantages for study, for Theosophical association and for helpful service are so marked!

REV. MR. POWELL

I am glad to see that our colleague, the Rev. Frank Abram Powell, is issuing the substance of his sermons in the form of a little publication. He calls his journal *THE WORD*, not knowing perhaps that there is a Theosophical magazine by the same name. Mr. Powell's ideals are strongly Theosophical, and he is wise enough to know how to present them in Christian form so as not to offend the orthodox sensibilities, but rather to lead his hearers on to higher and higher concepts which lie hidden within the latest of the great World Religions. We wish him well in all phases of his useful work.

MY ANNUAL REPORT

The General Secretary's Annual Report will be published this year with the Convention proceedings in the September number of *THE MESSENGER*. This year's Convention comes too soon after the close of the fiscal year to make its publication in advance possible. The amount of work being compressed in these few weeks with the closing of accounts, receiving and recording the dues for the new year, preparing lists of the members in good standing for Convention, while sharing the use of the books and papers with the public auditors, are only some of the points upon which the pressure has been strenuously put upon our willing workers at this particular season.

The Report will show an increase of

membership nearly to the 5,000 point, the exact figures being 4,937. The 1914 report of the T. S. in India, which is the largest Section in the world, showed a decrease of membership from 5,890 to 5,747 last year. Thus it will be seen that our Section stands second in size. I hope during the forthcoming year that we may catch up with our big brother.

The members will be pleased with the published auditor's report of finances in this number. (See page 86.) It will clear up some sad misjudgments.

A WORLD FEDERATION FOR PEACE

That the extraordinary prediction of Mr. C. W. Leadbeater, in which he anticipates the formation of such a union of nations as will prevent future wars, is actually in contemplation by the world's thinkers is shown in the subjoined quotation from an essay by Irving Fisher. This essay, entitled *After the War, What?*, is actually issued by the Church Peace Union. All Theosophists would do well to ask by mail for gratuitously distributed publications of the *American Association for International Conciliation*, 407 West 117th Street, New York, N. Y.

The effort in both the Taft and Wilson administrations to secure treaties of arbitration are steps in the direction of a peace league. Twenty-six of Mr. Bryan's treaties have been signed. Since this article was printed in the *New York Times* last August the idea of a world league of peace has grown with prodigious rapidity, *not coming, it is evident, from any one source*, but springing spontaneously into the consciousness of many minds and winning approval as it has been passed along from one to another. Mr. Roosevelt, like Mr. Carnegie, had favored an international peace league and an *international police* several years ago, and both have written on the subject since the present war broke out. Lord Bryce, President Emeritus Eliot, Gen. Nelson Miles, Mr. W. T. Stead, Sir Max Waechlins, Mr. Wilbur F. Gordy, Mr. Norman Angell, Congressman Frank O. Smith, Prof. G. B. Adams, Mr. Frank Crane, and many others have conceived and expressed essentially the same idea.

Mr. Roosevelt has said: "The futility of international agreements in great crises has come from the fact that force was not back of them. What is needed in international matters is to create a judge and then to put power back of the judge. The policeman must be put

back of the judge in international law just as he is back of the judge in municipal law. The effective power of civilization must be put back of civilization's collective purpose to secure reasonable justice between nation and nation. We must labor for an international agreement among the great civilized nations which shall put the full force of all of them back of any one of them, and of any well-behaved weak nation which is wronged by any other power."

President Emeritus Eliot has expressed himself as follows: "There can be no secure peace in Europe until a federation of the European States is established, capable of making public contracts intended to be kept, and backed by an *overwhelming international force* subject to the orders of an international tribunal."

Says Congressman F. O. Smith of Maryland in a speech before the House of Representatives: "All the peace that ever existed within any nation is compulsory; it would not last five minutes were it not for the presence of the executive power with its well-filled store of powder and ball. It is inconceivable how universal peace could exist without a similar executive *power strong enough to beat down all opposition* and compelled by self-interest to maintain peace."

W. V-H.

SOCIALISM AND THE WAR

The plan of a Socialist writer, known as the Allan L. Benson plan, has been developing gradually, having for its object the prevention of war. It seems novel, but is gaining favor everywhere, receiving widespread attention from all classes and publications. It has been endorsed by many Socialists and, after a sufficient number of endorsements have been secured, will no doubt be incorporated into the national platform of the Socialist party. Many Senators and Congressmen have looked into the matter with favorable comments, but party policy prevents official endorsement. This is the synopsis of the plan:

1. To take away the power to declare aggressive war from the President of the United States and Congress.
2. To make adequate provision for defensive war.
3. To place the power to declare war in the hands of the people, by means of popular election. At the election each voter must sign his vote, and the time of voting shall be stated on the ticket. Declaration of war shall not be made until sixty days after election.

4. Men and women shall vote equally.

5. A vote in the affirmative is an act of enlistment in the army, and those who vote early in the day may be drafted first.

6. No voter in the negative shall be drafted into the army until all affirmatives have been killed or disabled.

7. Publishers, editors, writers, public speakers and public officials who incite war shall be compelled to file applications with the proper department for enlistment as privates. All articles advocating aggression shall be sent to the War Department, with names and addresses; also each change of address to be reported for five years after publication of such article. Fine and imprisonment for failure to make such reports.

8. Abolishment of secret diplomacy; all transactions of the Government to be published after twenty-four hours' time.

Mr. Benson believes that if people were given the facts, no war would be possible. He contends that most wars are aggressive, and he cites the late wars showing how secret diplomacy works. Among others, he mentions the late Spanish-American war. Stewart L. Woodford, Minister to Spain, advised President McKinley that Spain surrendered to all demands and a little more time would yield a bloodless victory for the United States. The President did not wait. It is also well known that the battleship *Maine* was not blown up by a mine, and that Spain had no hand in its destruction. In the Franco-Prussian war the King of Prussia did not want war. If the German people had known the facts, the war would not have occurred nor would the French people have consented to it. Bismarck's own *Memoires* state that by leaving out some words in the King's message, which gave it an entirely different meaning, the war-mad military party of France took offense and declared war. The causes of the present European war will not come before the public until many years have passed.

A new principle should be introduced into diplomacy—the principle of instantaneous publicity. All correspondence, both incoming and outgoing, should be made immediately available for publication. If the people had a right to vote on the ques-

tion of war, they would take greater interest in the foreign relationships of their nation and would note with the gravest concern any tendency of their government toward diplomatic aggression. The people of no nation control their diplomatic relationship with the government of any other nation. In Europe custom requires that diplomatic records be speedily published, but there is no such custom in the United States. Critics have said that diplomatists will not obey a law requiring the publication of all dispatches, but the power to enforce the law would always lie in the nation which might be the object of unjust attack by publishing dispatches received.

There are over four million Socialist voters in Germany and, knowing their antipathy to war, it is marvelous how solidly they all stand together; probably that is the only, and seemingly the best, way left to them. It has been said that Germany's joy, her pride, is her army. In Germany every able-bodied man must serve in the army or navy; thus out of almost every family one or more members are trained—brothers, cousins, the girls' sweethearts. Is it any wonder all take interest in the army? You find the same sentiment in France or any other country where conscription is the rule. Compare this with the United States, where the country's defenders are called hirelings, and I think one President called them the scum of the country.

Furthermore, General von Bernhardi represents the military party, which is not the true Germany by any means. I remember well the disagreeable feeling of the prospect of having to serve in the army, and this applied to all of us boys. It is making the best of a bad prospect. When you present to a German the failure of militarism, the uselessness of armaments and the armed peace, he will admit it and tell you that conditions should be changed; if anybody wants a fight, just let him criticize the British navy among some British subjects and he will get it. Having sailed the seas for a number of years, I know what I am talking about, but I realize it's the viewpoint from which one looks. Reports from home say we are fighting for our existence, for peace, liberty and justice; the

same comes from the Allies. My conclusion is that it takes the Allied Nations to knock the spirit of militarism out of Germany and it takes Germany to knock the spirit of militarism out of the Allied Nations. Probably after this we shall have peace.

F. H.

INTERNATIONAL NOTES

Among the most recent news items sent out to the press by the American Association for International Conciliation are found the following useful thoughts:

The advocacy of an international court of justice founded on an agreement to which all the great powers would be signatory; all signatory nations would submit their disputes to the court; one not so doing would be subjected to the combined pressure of the others. That this plan is feasible is shown by the successful operation of the constitutional courts of arbitration in this country which have settled controversies between the States, the procedure being analogous to that of the international court proposed at the World Court Congress held at Cleveland, Ohio, about the middle of May. The successful establishment of a peace league between eight or nine of the great powers would be sufficient to restrain the others from war. Authoritative assurances have come from all sides that this plan will be supported by all nations, including those now at war.

The Carnegie Endowment for International Peace has arranged for a thousand addresses by a hundred lecturers. Probably 4,000,000 persons will listen at the various Chatauquas, while a smaller number will hear specialists on this subject at the summer schools.

John Bassett Moore, president of the Lake Mohonk Conference on International Arbitration, spoke on *International Cooperation*. He said that the Hague Court had been rendered ineffective largely through the lack of this quality and the predominance of nationalism.

Dr. Nicholas Murray Butler, in an interview published May 16 in *The New York Times*, expressed his belief in the power exerted by the United States, especially in conjunction with the South American re-

publics, and his belief that the democratic principle can make impossible the wars that spring from dynastic ambitions and secret alliances. He called competitive armament "a sure cause of war and an equally certain preventative of social reform and advance."

At present the war costs Great Britain \$150 every second. This country is spending \$250,000,000 per year for armaments.

To settle problems arising from the present disorganization of trade, a conference of delegates from the South and Central American republics met in Washington in May to consider direct exchange and transportation. At present financial balances have to be settled through London. Transportation facilities are lacking. Greater uniformity of laws on commerce, patents, customs, etc., is needed. As Secretary McAdoo said, such a conference emphasized the solidarity of the nations of the Western Hemisphere and strengthened the forces of neutrality.

In Great Britain the war meant child labor in the agricultural districts, so the Blue Book supplement of *The New Statesman* says. The same paper reminds us that before the war the House of Commons grudged one Dreadnought costing 2,000,000 pounds, "the price of ten thousand beautiful cottages," but now they are spending the same sum every day for destructive instead of constructive purposes.

Bernard Shaw has put the whole matter more tersely and vigorously. "Mr. Sidney Webb," he says, "offers to put an end to British unemployment and destitution, with their infinite loss and demoralization, for a paltry couple of million pounds. Sir Horace Plunkett offers to quadruple the produce of the Irish soil and thereby avert the land and labor war that is hanging over Ireland, at a cost of five thousand pounds a year for technical education in agriculture. They might as well ask for sun and stars . . . Yet for this senseless, suicidal slaughter of civilization in Flanders and Poland, *this illusory hatred* . . . we are putting down thousands of millions of pounds eagerly . . . And now that we are waked up at last, our first step is to cut off all the little grants-in-aid that a few struggling reformers have managed to procure for our social needs, and to sweep

them into the till of the armament contractor."

Oscar Straus, former United States Minister to Turkey, urges this country to take part in the formation of a World State when the time arrives, and holds up the "federated union of forty-eight separate Commonwealths" as a model of what Europe might be.

Beulah M. Dix's play *Moloch*, recently performed in Chicago, is a truthful presentation of "the agonies of war and the wages of it." The fortunes of one family are followed through the monstrous situations that any war may bring. The play is excellently staged and acted, and "communicates to the auditor some of the mortal hurt of war."

The Harvard Crimson is quoted: "Neutrality defended only by soldiers is war. Our goal is peace." At Leland Stanford the students' vote against militarism was 321 to 138.

"The Congress of women which met recently at The Hague, and the whole woman's movement for peace which has found expression in the Women's Peace Party, has been variously criticized. To some it has seemed illogical to emphasize women's suffering in war more than men's; to some the whole movement has seemed ineffective; to many no adequate reason has occurred for distinguishing in any way between the sexes in a movement which involves humanity.

Yet it cannot be denied that the solidarity and unanimity of the international gathering of women at The Hague was impressive. They were moved evidently by something stronger than national feeling and national prejudice and they had been stirred into a deep sympathy. Surely there is value in a meeting so animated by feeling for humanity rather than for local interests.

And there we have the main reason—perhaps the only reason—for a separate women's peace organization. It can hardly be denied that women know, as men cannot know, the preciousness of human life, the immense labor of preserving and guarding it and bringing it to maturity. And as a result their reaction against war is more immediate and more fundamental than men's. The crime of war is the de-

struction of human life. That is all. We cannot too often be reminded of this truth or too often have it emphasized. Women can perform a great service in keeping clear an issue often clouded by discussions of militarism, economic advantage, sea power and other nebulous ideas. For at bottom the great truth is that the wholesale destruction of human beings *must* stop."

F. S. G.

LODGE WORK

August 4, *Fort Wayne*, Indiana, chartered March 5, 1915, numbers 24 members; August 11, *Galveston*, Texas (February 24, 1914), 13 members; August 18, *Grand Rapids*, Michigan (December 28, 1903), 22 members. The H. P. B. Lodge united with it in October, 1914. August 25, *Great Falls*, Montana (July 20, 1902), 8 members; September 1, *Hart*, Michigan (November 17, 1910), 6 members.

CORRESPONDENCE

MR. ROGERS'S LECTURES.

TO THE MESSENGER:

During the season 1915-16 the only time I shall have for engagements east of Denver will be from September to December, 1915. Two of these are already made—St. Paul and Minneapolis. Other points desiring engagements should write me immediately.

L. W. ROGERS

1963 Cheremoya Ave., Hollywood, Los Angeles, Calif.

WALKING-STICKS NEEDED FOR WOUNDED INDIAN SOLDIERS

TO THE MESSENGER:

In a recent number, under the heading *The Aryavarta Fund*, I mentioned what is being done in England to provide comforts for the wounded Indian soldiers, and asked that T. S. secretaries in our Section would kindly put the matter before their Lodges and contribute, if possible, something to this Fund. We had hoped that the response to this call, which seems a most humane one, would have been greater than it has proven up to the present time. And

now comes a letter from Mr. Charles A. Nickolls, who has charge of the Fund in England, stating that they have between two and three thousand wounded Indian soldiers in Brighton and that they require money to purchase one thousand walking-sticks and sundry other articles for the needs of the wounded and convalescent soldiers. Can those of us in America whose love goes out to our valiant Indian friends help Mr. Nickolls to provide some of these things to alleviate the suffering of our disabled brothers across the sea?

Please send any contribution to the undersigned address and it will be forwarded promptly to the Aryavarta Fund, which is handled entirely by T. S. and Star in the East members in England.

(Mrs.) ADDIE M. TUTTLE

Starholm, Krotana, Hollywood, Los Angeles, Calif.

"LEST WE FORGET"

Dear MESSENGER:

May I through your columns have a heart-to-heart talk with the dear brothers and sisters of the American Section of the T. S.?

Let us look into our hearts, fellow-members, and see if we are appreciative enough of, and deeply grateful enough for, our wonderful centre at Krotana. Do we realize that it is truly "Masters' land," a very centre for Their forces? That through this fact, and our very vital unity with the great centre—Adyar—and our beloved President (also President of Krotana, be it lovingly remembered), we form a direct working, serving link with the Masters we adore? Are we grateful enough to Mrs. Besant and her representative in America, Mr. Warrington, for making Krotana possible?

Our leader here, co-operating in his beautiful Krotana ideal with our great President's direction and sanction, as a wise master-builder, laid with devoted zeal and loving sacrifice the foundation of this splendid nucleus of Brotherhood, this centre of unity, for *all* T. S. members to love and foster and support till it merges from germ to full fruition. Looking honestly into our hearts, let us ask ourselves if we are doing our part, which is to build lovingly, strongly, worthily for the Masters,

on the foundation prepared for us? Not a building of the "hay, wood and stubble" of personal aims, ambitions, or any strife, but a grand superstructure which shall stand the stress and strain of time, of sun and shine, of calm and storm, the Temple "not made with hands, eternal in the heavens" of selfless endeavor and service.

Oh, brothers and sisters, let us merge ourselves into one strong unity of interests, and shoulder to shoulder work for the unseen spiritual Hierarchy in the evolution of humanity; for only thus can the Masters use us and Krotana. Let us drop all obstructive personal interests in a just and grateful recognition of the one who has labored so untiringly to found this centre for us. *Let us not forget this.* Let us also untiringly strive to build a centre that shall be strong, noble, selfless, loving, a worthy channel for the Masters' force. Let us not, as privileged members of this American Section, fail to make good in this one great opportunity; rather let us strive earnestly, eternally, to measure up to the standard of the high requirements of the Masters and work for the coming age and race at Their centre of Krotana, for only thus can They use us.

A grateful member,

MARY T. DUNBAR

LIFE MEMBERSHIP

TO THE MESSENGER:

I wish to mention one thing which has been on my mind for a long time and which, I was wondering, could in some way be brought before the Convention or taken up in THE MESSENGER. It is this: I see too often where good old loyal Theosophists are dropped out and off the list simply because when they are down and out, or old age comes upon them, they have no way to pay the \$2.00 membership fee. Now while people are young or while they are successful and could spare a few hundred dollars, would it not be wise to pay in a life membership fee so if this misfortune comes to any of us we will know that we are not dropped out, that we can still meet and enjoy the privileges and blessings which the Theosophical Society has to give?

M. Y.

MEMORIES OF PAST LIVES
19 Tavistock Square, London, W. C.
June 8, 1915.

DEAR MR. WARRINGTON:

We are trying to collect evidence about the memory of past lives, and I thought you might be good enough to help us by putting a notice in your paper asking those who know of such memories to communicate with me at the above address.

Names, dates and places should be given, but they will be treated as confidential unless permission is given to use them.

If parents can tell about their children remembering the past, I should like to know if they (the children) retain their memories when they get older, and if not, at what age they forgot.

Of course the most valuable testimony is that which can be verified; for example, when a child remembers places which have been completely changed. There was a good case in the June number of *THE OCCULT REVIEW*.

(Miss) K. BROWNING

POISONING AS A WAY TO HEALTH

BY ANNIE BESANT

THE Pasteur Institute is one of the mischievous results of vivisection, the modern horror which is the negation of sound science as well as of true morality. It is not without significance that it is in Germany and Austria that vivisection has been carried to its most frightful lengths, and that hospital patients have been the subjects of experiments, the virus of yellow fever, syphilis and other diseases having been injected into patients, men, women, and even children, in order that the doctors might have the best possible opportunities of watching the progress of the diseases. Patients whose recovery was considered to be hopeless were inoculated with yellow fever, and its agonies were added to those of the disease which was bringing them to the grave. These facts cannot be disputed, for the doctors who committed these crimes on the helpless people in their charge wrote accounts of their own proceedings to the medical journals of their respective countries.

Every argument used to defend the vivisection of animals is valid for the defence of these experiments—the good of the greatest number, the infliction of pain for the gaining of knowledge, and the whole sorry series of sophistries that excuse the infliction of cruelty. The Pasteur Institutes are the direct outcome of vivisection,

and are carried on by the infliction of suffering on rabbits.

With regard to these particular Institutes, it is noteworthy that hydrophobia can be entirely eliminated without their help, and that England has succeeded in preventing its occurrence by Customs regulations. The entire prevention of a disease is certainly better than the curing of it when it occurs—even giving to Pasteur Institutes all that they claim for themselves. Moreover, no costly establishments are necessary for the prevention of the import of possibly infected dogs. Further, hydrophobia is an extremely rare disease, and Pasteur Institutes flourish on the number of cases received, every one who has a small bite from a dog rushing off to be saved from a hydrophobia that he is very unlikely to develop.

Apart from this special matter, the whole question of poison as a way to health deserves the most careful consideration, for this cheap and nasty way of protection against certain diseases hinders the true way to health—sanitation and hygiene, clean living and pure morals. The disappearance of plague from Europe was not due to inoculation, but to improved sanitation; when a case occurs there—and some cases have been imported of late years—the plague gains no hold, for the conditions of its spreading are not present.

It is true that a person may be rendered immune for a particular poison by the introduction of it into his system by small doses. Workers in arsenic become immune, so far as arsenic is concerned, but they are not thereby rendered healthy; on the contrary: they develop the symptoms of arsenical poisoning if they cease their daily assimilation. The danger lies latent in their bodies, ever ready to strike them down, and continued poisoning is the condition of their "health." So with all inoculations. On the chance of a man "catching" a particular disease, he is rendered wholly or partially immune for a time; but his vitality is lowered, his disease-rejecting power is lessened, and the price of immunity against one disease is the increased liability to all others. Would it be wise that every one should take to eating arsenic, in order to guard himself against a possible attempt to poison him hereafter? If not, why not, on the ground put forward to induce people to poison themselves with plague virus, typhoid virus, etc.?

It must not be forgotten that the effect of these injections is not lasting, and that, to keep up the partial immunity, it is necessary to repeat the poisoning at certain intervals. Nature, ever working towards self-preservation, endeavors to restore the health that has been injured, and as soon as she succeeds the dose must be repeated. Small-pox, plague, typhoid, consumption, cholera, are—I believe, the special diseases against which the poison-method is, at present, to be directed, but many more may be added. The body will become a battle-field

for the many bacilli of many diseases, or possibly they may intermarry and breed new ones.

Paris doctors have been in the front in this campaign, and have invented injections of all sorts and kinds for the preservation of health by injecting disease. A leading member of that fraternity told me that he was diminishing his use of injections, for he and his brethren were finding that the later results of their injections were most unsatisfactory, producing many pathological conditions.

There is one further matter that is little considered. Nature has elaborated a complex system of digestion, assimilation and nutrition. Substances pass into the stomach, are digested, assimilated and distributed to the blood. To throw directly into the blood the crude substances used for injections is a dangerous experiment. Serious disturbances are caused by this method, fever is set up, and nausea often caused—the signs of Nature's displeasure against the rude violation of her exquisitely constructed temple, the human body.

Let people deceive themselves as they may, sound vigorous health is the one sure safeguard, and to voluntarily reduce oneself to impaired vitality renders one open to the inroad of all diseases, except those against which we are partially "protected." An equilibrium of poisons is the modern medical man's idea of health, and in following out this idea he reduces people to a low standard of vitality, becoming an expert poisoner instead of a healer and a guardian of public health.

—Excerpted from *The Commonwealth*

NATURE SPIRITS

BY C. W. LEADBEATER

[This is the report of an address given to the Sydney Lodges at a joint meeting in July, 1914. The notes from which it is made up are rough notes uncorrected by the author, as we have not been able to submit them to Mr. Leadbeater before printing. The Editor therefore must accept all the karma of any errors that may have crept in.—Ed., "T. in A."]

A QUESTION has been asked as to what amount of truth there might be behind the old belief in the Greek and Roman Deities. They certainly exist, very much so. The Greek and Roman belief was that every grove had its Spirit;

some kind of Deity which presided over it, to whom sacrifices could be made. They would say that a river had its Deity, that a mountain had its indwelling Spirit, or God, and you will remember, if you know anything of the Greek and Roman myth-

ology, that those Gods are represented as very mundane sort of people, jealous . . . and also that on occasions they actually mix with human beings—for example, some of the heroes were the children of some Deity and a mortal woman.

I take it you have read of Nature-Spirits and have a general idea of that wonderful kingdom, because the kingdom of the Nature-Spirits is at least as great, as varied, and as wide in its differences of size and power as is, shall we say, the animal kingdom. Now the animal kingdom includes anything from an amoeba, from the tiniest microbe, right up to the most intelligent of creatures—elephant, dog, cat. You know the enormous differences of size and the many sub-divisions which go into that kingdom; it includes not only mammals, but reptiles, birds, fishes, insects. Think how very varied is the animal kingdom, and remember that the kingdom of the Nature-Spirits is at least equally varied. There are all kinds of creatures from the tiniest little verminous creatures round astral dirt up to creatures whose intelligence is fully equal to that of man, although they are not yet individualized, not separate egos as men are. They are like animals in that several belong to a group-soul, but they are very keenly intelligent and differ in size and outward appearance in the same way.

The majority of the higher class Nature-Spirits more or less adopt the human form, although sometimes it is a very minute and grotesque human form, one foot or eighteen inches high. Queer little mannikins, imitating humanity exactly, but always with something a little caricatured; a queer shaped head-dress, or something abnormal in the way of color. Quaint, but very interesting little things. Then you have others who are not as large as human beings but about four feet to four and a half feet high, about the size of a boy of eleven, say, or something of that sort. There is a very large class of fairies or elves of about that size and description. Then there are others who take the shape and appearance of human beings so clearly and fully that they are practically indistinguishable; they might very well be taken for ordinary human beings except for that touch of gro-

tesqueness; always something a little queer; sometimes very remarkable—say a human face with a bird's beak, something not fully human. Many Spirits of the sea are considerably above the size of human beings.

Now to give the exact equivalent of these Roman Deities, I think you will have to try and understand the life of, say, a wood. Remember that besides the life of the animals, you get the life of the Nature-Spirits—hundreds of them in every wood, like bees, creatures connected with the coloration of flowers, and who help and take a very great interest in the life of flowers. They often help to produce freakish coloration. From these you may pass on to the ordinary fairies that dance about among the trees and who are occasionally seen by people. Then there are other fairies that live only in the trees, as monkeys do, and descend but very rarely to earth at all. Then there are sure to be some of the larger and more lonely creatures and, besides all these, you have the life of the trees.

Every tree—and more especially is it true of old forest trees—is a real person, though only a temporary person. He has very vague thoughts, ideas and feelings, but still he has what you cannot but call feelings, and an instinctive liking and disliking for some people; he likes or dislikes their neighborhood. There are times when he doesn't want anyone about him, and there are other times when he welcomes human beings, if they are of the right sort. It is all a vague feeling, but it shows, as all feelings show, in astral colors, only, instead of flashing, as the human and animal feelings do, his change only slowly. But it is quite a marked feeling in many cases. Recollect that, however slow are its movements from the point of view of a soul, it has the advantage of a very long life. So, although their development may be but slow, they get as a rule a very considerable amount of personality.

This Spirit of the tree can externalize and take any form it likes. But it usually chooses to take a human form; so if you see in a wood a creature with human form but larger than any man, and with a sort of misty appearance, probably that is the externalized Spirit or soul of one of the old

trees, turning out for a walk, so to speak. Any one of those things you might see in a wood. Any of those larger and more important ones might be supposed to be a Deity of a sort.

In India one finds the relics of ancient tree-worship. It always means worship of the Spirit of a tree. The worshipers placate him, thinking that he may be able to help them, and it is not at all impossible that he may be able to do so, in his vague manner, because he is an entity. Then wherever you get a grove of trees, nearly always when it is at some distance from any town or great gathering of human beings, an entity of the larger kind will take up his abode. You will find that larger entity who dominates and rules the wood, in a sort of way, described as the "Lord of the Wood" by those who are clairvoyant. People who live much in woods—such as gypsies—are quite often aware that there is such an entity living there. The tree Spirits acknowledge him; the different kinds of fairies all pay him a certain reverence, and he is in effect the Lord of that Wood. Now that is the kind of creature out of whom the Romans made their local Deities.

There is an important one in Ceylon inhabiting Adam's Peak, a very capable entity who has been there since long before the time of the Christ or the Buddha, probably not less than 3,000 years, and any one such as this is a very capable and powerful thing, not to be despised, and the Romans with their offerings to these creatures at least showed that they understood that there are such things.

Mind, there is no need for human beings to come specially into contact with such beings, but it is undoubtedly always well to be on good terms with them. We get ourselves into unfriendly relations by the things we do. We cut down the trees, which to them is equivalent to murder; we burn them off wholesale, for our own purposes in clearing the land; you cannot expect them to look with favor upon those who do such things. In many ways we are objectionable to these kinds of creatures. Their feelings are calm, and they object very much to the astral storms which we carry about wherever we go. We carry about with us the relics of our astral con-

fusion. The astral body doesn't settle down for forty-eight hours after it has been disturbed in this way. Most people do not give the poor thing time to recover before starting it off again, and are most objectionable neighbors to any of the calmer and purer evolutions. If you are one of these persons you cannot expect Nature-Spirits to like you. They chiefly love the trees and flowers and the wild animals; we cut down the trees, trample down the flowers and kill the wild animals, and how can we expect them to love us? We pollute the air with chemical smoke, and then the individual, when he comes near them, is likely enough to reek of alcohol or tobacco, all of which things are objectionable to these creatures. They keep themselves very much nearer to Nature than we do.

The Greeks and Romans, being themselves people who lived much in the country amidst agricultural and pastoral affairs, tried to make friends with them. It is a good thing to make friends with Nature-Spirits of various sorts. You need not offer them worship, but you can make them think kindly of you by showing an appreciation of them and by avoiding the things most objectionable to them, and so be on friendly terms with them. Now such beings as these were the Greek and Roman Deities. Not all of them, however; some of the greater ones are quite different.

Among other powers which they possess, many of these creatures are able on occasion to materialize. They have in some cases been attracted to individual human beings. There are plenty of stories of their falling in love with human beings, and by that means being drawn into human evolution; then you get a queer, wayward sort of person. If they come into our ranks, they have to follow our evolution; interchanges are possible, though not usual. It is possible for a Nature-Spirit under certain conditions to take a human birth, and it is possible for a human being to go off into the Deva evolution, but it is not a desirable thing to do. It must mean quite needless trouble or suffering for the person who does it on either side. As an instance of this we might quote the story of Undine.

The Nature-Spirit wished to individual-

ize into humanity instead of into the Deva evolution, which is his normal line. Love will produce this result. It is affection for the Deva, or the desire intellectually to be able to understand the Deva whom he adores, that lifts the Nature-Spirit out of his kingdom; just as an animal—a dog or a cat—is lifted into the human. So if that love happens to be directed to a human being, it will lift the Nature-Spirit into the human evolution. The ordinary run of evolution keeps these lines apart, and wisely so; just as it keeps your evolution apart from the darker evolution below the physical. Sometimes strange things happen. Sometimes people pursue lines of investigation which they had better leave alone, and land themselves in terrible conditions. Happily it is very, very rare. But there are instances of all these things, and so with regard to the Roman Deities and all the rest; it is never wise to dogmatize.

Not long ago I saw a case of practically that very thing in India. I went down to take the chair at a Federation. Among other things, they had musical evenings. Musical evenings in India are peculiar; usually it is a religious affair. At one performance there was a sort of orchestra beating pots and pans. One performer occupied the stage the whole night for five hours at a stretch, and rarely did he take any rest. He usually takes up religious stories; he chants one over, putting it in his own words, with his own illustrations, especially topical illustrations. He refers to anything in the way of local politics or local gossip, and the people are always greatly delighted at sly digs at the magnates of the neighborhood. He centres round something religious. In the particular case of which I am thinking at the moment, they were telling a story of Rama and Sita, the regular story; it went wandering on and wandering on, and the people were getting into an ecstasy of devotion, till at length they became, so to speak, comatose with devotion, seething with it; they were pouring it out in floods. They were mostly half asleep, but enjoying themselves profoundly in a sort of semi-ecstasy. Now it occurred to me—what is becoming of all this devotion? I went out and looked round and, looking up, I saw a great thing

squatting on the roof (no doubt the thing was a lady) and sucking up the devotion, and enjoying itself hugely. Then up turned another entity (as unmistakably a masculine entity as the other was feminine), and there began a kind of contest as to who should get this devotion.

They were both vague forms, and they behaved like two schoolboys trying to hunt one another off. The feminine entity held the greater part of the hall, and all that part where the performer was holding forth; the other had to be content with a small part of it, away at the back. A companion who was with me, and who was not clairvoyant, could feel it and wanted to know what was brooding over the hall. He also knew it was quite different at one end from what it was at the other.

There they sat sucking up all this devotion and enjoying themselves hugely. On making investigations, I found that the feminine entity was the presiding genius of an old wood just across the road. They had a wood there consecrated to snakes. There were a number of old trees in the midst of quite a populated district, and they abandoned this to the occupancy of a lot of unhealthy black snakes. The other fellow came from another place near by, where there was a temple in a sort of grove. You can read the story in the columns of *THE THEOSOPHIST*.

I am afraid there are a great many human wills that are not at all as strong as many of these entities. These are the kind of thing the old Greeks and Romans used to deify. They went through life on the general principle of placating people as much as they could. It is a world-wide idea, but we do not bother about those things now. We ought to have risen to a condition where we are strong enough to brush these things aside, just as we would brush aside intrusive animals. Where these things exist it is always interesting to know something about them. These old Roman ideas are not all fable; far from it; so you will find a very large and interesting group of such things if you care to investigate.

There are the *great* Devas—but these correspond to the Angels, Archangels, Principalities and Powers, usually very far ahead of man.

THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

LOTUS LESSON TOPICS FOR THE COMING YEAR

AS many Lotus Circles are now making plans for the coming year's work and plan to start anew in the fall, it is thought that the following outline of lessons may be of help to some:

September. Brotherhood. The greatest lesson of the T. S. Illustrate it by the Golden Chain, explaining the meaning of each verse. People the world over are all children of God, Who watches over all that live, and sends His love just as the sun sends its rays to all parts of the universe.

October. The Masters. They are God's Helpers, our Elder Brothers. We may learn to see them sometime and to help them, if we will learn certain lessons: kindness of thought and action, tolerance and the other qualifications.

November. The Great Religions. Each religion started by a Master. Study each and the life of its Founder. Each religion teaches a dominant lesson, to show mankind the stepping-stones on the path to God and to the Masters.

December (Christmas). The Work of the Christ. His life in Palestine, and before that as Surya in "Alcyone's Lives". His work as Bodhisattva and His near coming again.

January. Reincarnation. The new year symbolizes the way we often have to start out afresh with new bodies, learn a new set of lessons, and make new and better resolutions.

February. Karma. The different kinds of karma. How our thoughts and actions influence our future bodies and future surroundings. What would be the result of cruelty? A weak or deformed body, perhaps. Of unkind thoughts? Others would be unkind to us. Of pure thoughts, and cleanliness of mind and body? Result would be a beautiful and strong physical body and clear mind.

March. The Various Kingdoms. Mineral, animal, vegetable, fairy and human. All will be human sometime. Human Kingdom will enter the Master Kingdom. All below human incarnate in a mass. Illustrate the way Life uses and drops Forms by the seasons. The season lives actively and then dies away, rests through the winter, then comes out bright and active and renewed in the spring.

April. The Theosophical Society and Its Leaders. The Masters started the T. S. by sending H. P. B. and Col. Olcott and others

to help us. Show them pictures of all leaders. The T. S. has a lesson to give the world, as other religions had. This course of lessons coming in April will prepare children to understand White Lotus Day.

May. The Various Races. Each race has a work to do, just as each religion has a lesson to give for that race. Tell the children in detail about the coming Sixth Root Race, reading extracts from MAN: WHENCE, HOW AND WHITHER to older children. Tell them how Theosophists must work to prepare themselves for the Sixth Root Race.

June. Fairies. The different kinds. If children are planning picnics and vacation trips, tell them how to avoid offending the fairies. Fairies do not like a clutter left from lunches, nor angry thoughts and words, etc.

July. The Astral World. What we can do when we sleep. How thought-forms look and act on that plane. Death.

August. The Heaven World. The mental plane and the place of happiness, where we rest and think over life's lessons before we come back to earth's work again.

The above lessons could be worked out in detail to cover a month's lessons or could be condensed somewhat. They could also be varied or illustrated in many ways. One should try to find stories to illustrate each lesson. Such a scheme as the above would, in the year's time, give the class a good general idea of Theosophical principles. At first glance the above lessons may seem too difficult for children, yet I think they could be told in such a way that even small children could understand. The lessons are of course only for children whose parents are willing for them to be taught Theosophy. The aim of a Lotus Circle should be to teach such children Theosophy straightforwardly, as it is important just now that such children should be carefully trained. For those who can not have straightforward Theosophy, on account of the objection of parents, a Round Table or Servants of the Star group could be formed more successful, probably, than could a Lotus Circle.

QUESTIONS AND ANSWERS

Q. Notwithstanding the fact that the Angel (Deva) evolution is a higher and vaster one than ours, we understand that their World-Teacher—as ours—has been from time immemorial an exalted being who has “come through” the lower (and human) kingdom. I can understand the necessity of this from our point of view, but surely to the “Shining Ones” it must appear a one-sided arrangement and one where limitation of experience would seem to inhere.

A. S.

A. You do not understand the relative position of these things in the least. You say the World-Teacher has always come through humanity—you are making a strong assertion there, you know. Up to the present we have had twenty-five World-Teachers. Our present Incumbent is the twenty-sixth. Two of these have come through humanity and the rest have not—where is your majority?

At and after a certain period of evolution a given humanity is supposed to be able to supply World-Teachers; that is one of the duties assigned to them. Up to that period it does not supply them because it has not been able to do so. The only World-Teachers coming from our humanity so far have been the Lord Gautama Buddha and now the Lord Maitreya.

For the future we ought to be able to supply ourselves with World-Teachers. You surely then need not suppose that the great Angel evolution will feel any jealousy in regard to that matter? The questioner has not grasped the idea of the Hierarchy. You are attributing to these Great Ones feelings which you would understand as belonging to man. Humanity in general is still at a level where it talks about democracy, and where it believes in the value of the many-millioned ignorance of which our President talks. If you take the opinion of one ignorant man and the opinion of twenty million ignorant men—still the opinion is of no value. You must realize that all people who have joined the Great Brotherhood have got beyond that. They know that the only person that can manage anything is the wise person, and

that no multiplication of ignorance can transmute it into wisdom. In the great Hierarchy such a thing as disobedience to an order is absolutely inconceivable, because it would be impossible for a member of the Brotherhood to think that an order was an unwise order. Therefore he obeys implicitly. There could be no shadow of penalty attached to disobedience of an occult order; nothing whatever would happen to a man, but probably he would not get any more orders. Disobedience is unthinkable, because you know the people and you can trust them. I have had experience myself many times of doing a thing the reason for which I could not see.

You need not suppose the Devas would doubt the wisdom of the selection for the post of the World-Teacher; on the contrary, they would acclaim with thankfulness anyone who was willing to take the office.

C. W. L. in THEOSOPHY IN AUSTRALASIA.

(The answer to the above question has not been corrected by Mr. Leadbeater, and must be regarded as “uncorrected” manuscript.)

Q. What is the bluish light (just a flash) one sees very often? What is that mass of minute rings within rings, from a pin-point to a pin-head in size, which seems full of tiny lights darting hither and thither? What is it I am looking at when space seems full of tiny lights darting hither and thither? Has this any meaning at all or is it an optical illusion, or is it the astral plane?

M. E. P.

A. The bluish light seems to be the general etheric light undifferentiated. The mass of minute rings within rings is evidently the particles of gaseous matter in the atmosphere. I would say the large ones are oxygen, the smaller ones nitrogen and hydrogen but, as there are several other gases, probably a mixture of all of them is seen at the same time—the atmosphere as seen by etheric vision.

The condition of space full of tiny lights is, however, somewhat different, and probably the budding clairvoyant is looking at

one of the astral sub-planes. As no color is given in this question, it is impossible to surmise what sub-plane.

It is not certain that there is such a thing as optical illusion. Sometimes, if you are cognizing with the etheric sight, you will actually see the blood corpuscles in the structure of the outer filament of the cornea of the eye, as the optic nerve proper begins back of that. It might even be possible to see the matter of the liquid of the lens itself. The effect of the movement of the vital currents gives the idea of lights darting hither and thither. To watch one's own blood circulating gives one the impression of a great stream of very brilliantly illuminated sparks, all too tiny to be measured and too numerous to be segregated, but making a wonderful procession. It is possible even to see the molecules dart out from the mass and embed themselves in the cell from which the waste matter had just been eliminated.

A. F. K.

Q. I am very eager to learn how to interpret the symbols I see at different times, and the sweet odors that occasionally fill the room while I am meditating. Should vibrations that are right and good be strong enough to cause physical suffering? How can I learn to understand and investigate these things for myself?

C. L. H.

A. Do not take too seriously the flashes of etheric and astral vision which you get in meditation and at other times. Just suppose that you had been blind all your life and then gradually you came to acquire the use of your eyes. At first you would get flashes under certain stimuli; then these flashes would be of longer duration, and so on. In the first flash you might see a tree, or a cow, or a moon, or a house; anything that happened to cross your vision. You can now understand that such vision should not be interpreted as meaning anything marvelously mystical that required a divine interpretation. You simply saw the thing because it was before your vision.

Now it is the same way when the astral senses open; what you see is just a plain

matter-of-fact something that happens to cross your vision at the moment. I say this to enable you to take a plain common sense view of the situation and not the emotional, hyper-sensitive notion that so many people do when under such experiences they let their imagination run riot.

You are apt to see or smell almost anything in the first stages. Later on, if your senses develop normally, you will be able to direct them, just as you do your five senses now. At the same time there will necessarily be a number of impressions that come continuously from the environment, independently of will.

The best way to become of service to mankind is to increase your knowledge of the fundamentals of Theosophy; to purify your nature as thoroughly as you can; to develop a wholesome common sense view of things, and then work, work, work, to spread the message of Theosophy among the many brothers in the world who are eagerly waiting for you to bring it to them.

Under no circumstances do I think that you should over-encourage the psychic side of your nature; that should come later, after other things have been done and accomplished. Whenever you receive any psychic knowledge or have any experience that is unusual, note it down very carefully; these things may come by spasms in the beginning, but the chief thing is never to let one of those experiences pass without studying it scientifically and thoroughly; when you grasp the principles, then you have gone a step forward.

In the absence of a personal teacher, you can only experiment carefully for yourself. But be reminded of this: you are treading on dangerous ground. Whenever we work along psychic lines the good and the evil are both pressing upon us from the occult world, and it requires a relentless will, a perfect self-control and a pure nature to steer successfully through the maze of difficulties that confront any one who attempts to cross the borderland of consciousness.

There should be no physical suffering in any of this; when you have it you should know that you have gotten into the wrong method. The Royal Science of Raja Yoga raises us up to the highest consciousness

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THE AMERICAN SECTION

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NOTE: In the Lodge Directory is kept standing (a) the name and address of the Secretary, (b) the address of the Lodge Headquarters, (c) the telephone to be called for information, (d) the name of a resident member in cities where no lodge exists.
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*Resident member. No lodge.

THE MESSENGER

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

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months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

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NOTE

Exhibit No. 1 of the above report constitutes and is hereby made the official Annual Financial Statement of the Treasurer of the American Section, T. S., for the year ending June 30, 1915.

C. F. HOLLAND
Treasurer

A FEW LAWS OF ORATORY, by Dr. T. P. C. Barnard, "Selected and Adapted for the use of Public Speakers," is a small pamphlet useful to those who are desirous of becoming speakers for Theosophy. These rules were used by the H. P. B. Training Class of the Buffalo Lodge T. S. and were presumably found successful, since the "do's" and "don'ts" are so well put in these seven pages of terse and clear directions.

Price, 3 cents, postage paid. Send orders to THE MESSENGER.

THE AMERICAN SECTION
OF THE THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIF.

Financial Statement, June, 1915
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Fees and Dues.....	\$2,228.30
Donations	19.63
Sale of Propaganda Literature	13.35
Sale of Stationery.....	11.38
Subscriptions (Adyar Theosophist)	23.58
Loan Account (T. P. H.).....	7.50
Telegram Refunds.....	4.04
Miscellaneous	4.06
Messenger Subscriptions and Advertisements	7.44

Total	\$2,319.28	
Cash Balance June 1, 1915.....	678.15	\$2,997.43

DISBURSEMENTS

Salaries	105.36
Subscriptions (Adyar Theosophist)	21.75
Propaganda	100.00
Telegrams	4.04
Rent and Lights.....	37.50
T. S. Postage.....	25.00
Miscellaneous	3.37
Messenger:	
Salaries	46.08
Printing	96.65
Freight	4.50
Messenger Postage.....	6.97

Total	\$451.22	
Cash Balance June 30, 1915.....	2,546.21	\$2,997.43

C. F. HOLLAND, Treasurer

FOR THE ANIMALS

People are often impressed by the fact that in some Oriental countries man's consideration for his younger brothers, the animals, has inclined him not only to refrain from indulging in the sport of killing, but has caused him to cater to the needs of the animal by the maintenance of hospitals, etc., for them. But such persons are often ignorant of the fact that this same merciful attitude is held and put into practice in

our own land. *The Boston Transcript* in a recent number published a cut of a very beautiful hospital which has just been opened, splendidly equipped with all the hospital conveniences of the latest character for administering to the needs of the animal kind. It is called the New Angell Memorial Hospital for Animals. This is but another indication of the coming age of compassion which is now being ushered in.

PAPER STILL ON HAND

These sheets are printed with the seal of the Society in two ways: (1) to be used as typewriting paper and (2) as correspondence paper by folding. Some sheets are left blank, to accommodate the members who often wish to write long letters home.

Envelopes to match bear the seal in smaller size on the flap.

The blue printing on the pale green (sixth race) paper is very effective.

PRICE ANNOUNCEMENT

25 printed sheets.....	15 cents
25 blank sheets.....	10 cents
25 printed envelopes.....	20 cents
100 printed sheets.....	60 cents
100 blank sheets.....	30 cents
100 printed envelopes.....	75 cents

THE MESSENGER

Depreciation on physical assets:			
Furniture & Fixtures.....	752.03		
Library	309.96		
Lantern Slides.....	4.25	1,066.24	
Messenger:			
Paper	536.65		
Printing	1,046.54		
Salaries	425.18		
Postage	171.85		
Freight & Incidentals.....	53.04	2,233.26	
Reserved for Convention Expenses, 1915.....		100.00	
Advertising in "A. T.".....		148.12	
To Gain year 1914-15.....		5,888.79	15,241.14
By Gain year 1914-15.....	5,888.79		
Less Loss for year 1913-14.....	64.12		
Present Surplus.....		5,824.67	

EXHIBIT NO. 5.

AMERICAN THEOSOPHIST.

Statement of Income & Expenditures 30th June, 1915.

INCOME:

Advertising	\$244.90	
Subscriptions	398.57	
Donations	433.00	
Foreign Subscriptions.....	155.78	
Sales	86.34	
Books	17.61	
Balance at Debit of Income Expenditure Acct..	3,130.01	\$4,466.21

EXPENDITURES:

Paper	\$612.91	
Printing	1,003.91	
Engraving	50.21	
Salaries	570.50	
Rent & Light.....	525.75	
Adyar Subscriptions to fill subscriptions with subscribers after closing down of paper...	804.86	
Postage	256.59	
Stationery & Supplies.....	133.33	
Incidentals	76.40	
Freight	47.50	
Depreciation on Furniture and sale of portion of same.....	4.90	
Bad Debts written off.....	379.35	4,466.21

STATE OF CALIFORNIA, }
COUNTY OF LOS ANGELES, } ss.

Harry J. Rose, being first duly sworn, deposes and says:

I have examined the records and books of The American Section of The Theosophical Society and "American Theosophist," and I find that the foregoing reports and statements express the true standing of the affairs of the Section as of the 30th of June, 1915, to best of my knowledge and belief.

HARRY J. ROSE,
Chartered Accountant.

Subscribed and sworn to before me this 12th day of July, 1915.

(Signed) EVALYN N. SPARKS,

Notary Public in and for the County of Los Angeles, State of California.
(SEAL)

LIABILITIES.

Capital Account	1,872.01	
Special Investment by Theosophical Section.....	1,535.37	
Owing Theosophical Section on Liquidation Acct....	176.41	<u>\$3,583.79</u>

EXHIBIT NO. 3.**THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.**

Balance Sheet, June 30, 1915.

ASSETS.**Inventory:**

Furniture & Fixtures.....	\$1,111.90	
Library	250.00	
Lantern Slides.....	65.00	
Stationery & Supplies.....	125.96	
Propaganda Literature.....	1,579.35	<u>3,132.21</u>

Postmaster:

Deposit for "Messenger".....	6.90	
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Loans:

American Theosophical Pub. House.....	305.79	
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American Theosophist:

Liquidation Account.....	176.41	
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American Theosophical Pub. House:

General Account.....	21.80	
Petty Cash.....	50.00	
Balance in Bank.....	2,546.21	<u>2,596.21</u>

Special Investment—

Balance due by American Theosophist....	1,535.37	<u>7,774.69</u>
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LIABILITIES.

Onvestment Account	1,814.89	
Theosophical Pub. House Adyar.....	3.59	
Reserved for Convention Expenses.....	131.54	
Balance at credit of Income & Expenditure Account..	5,824.67	<u>7,774.69</u>

EXHIBIT NO. 4.**THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY**

Statement of Income & Expenditures for Year Ending June 30, 1915.

INCOME:

Fees and Lodge Dues.....	\$11,699.54	
Donations	1,410.24	
Propaganda Literature Profit.....	420.93	
Subscriptions & Advertising in "Messenger"...	131.08	
Propaganda Literature Stock now on hand.....	1,579.35	<u>15,241.14</u>

EXPENDITURES:

Adyar Percentage.....	720.96	
Propaganda Expense.....	1,290.52	
Salaries	1,421.63	
Rent, Light, Water, etc.....	862.00	
General Secretary's Expenses.....	275.00	
Stationery & Supplies.....	110.59	
Postage	170.35	
Incidentals	135.26	
Telegrams	40.58	
Exchange & Interest.....	16.09	
Freight & Express.....	4.05	
Stereopticon Bureau.....	18.10	
Lecture Bureau.....	11.05	
Theos. Book Concern—		
Balance 30th June, 1914, written off per authority of last Convention.....	728.55	