

# THE MESSENGER



VOLUME III

OCTOBER, 1915

NO. 5

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POST-OFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. SUBSCRIPTION PRICE 50 CENTS A YEAR. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES.

## MRS. BESANT'S ANNIVERSARY

BY L. W. ROGERS

*The hoary head is a crown of glory, if it be found in the way of  
righteousness.* — Proverbs.

ON October 1, 1915, it will be sixty-eight years since Annie Besant, President of the Theosophical Society, came back to the toil and the battles of another incarnation. The evening of her strenuous life is approaching, to the regret of a host of loving friends and a multitude of ardent admirers living in countries that belt the earth and speaking every language of the civilized world.

Theosophists, who are naturally eager to find profitable subjects in their study of life, need look no further than the President of the Society. History gives us interesting instances of the greatest work of a lifetime being done in its last quarter, and greater achievements may be ahead of Mrs. Besant than any that lie behind her; but if her wonderful career should close tomorrow, its history would be one of the most remarkable ever recorded. The statement will not appear extravagant except to those who do not know the details. To begin public life as

an iconoclast who destroyed the idols of her country's religion and to finish her public career as the head of an organization whose mission is to give all countries the principles of a world-religion is, in itself, a thing as significant as it is dramatic. From atheist to Theosophist is a transformation that could occur only in the life of one type of man—the kind that does with its whole might what it sees to do for the helping of the world, and does it instantly!

Ordinarily our attention is attracted to quality rather than to quantity, when we sum up achievements in terms of congratulation. Rightly enough we greatly prize excellence of workmanship, but when the task has been a prodigious one we are willing to bestow the distinction of merit on quantity alone. Rarely does anybody win both. But in Mrs. Besant we have the exception that proves the rule. One of my friends gave a copy of *ESOTERIC CHRISTIANITY* to a professor of English literature at the

University of California. He did not agree with her on the facts presented—who would have expected so much? But he declared that from the literary viewpoint it was the most excellent essay he had ever read. Turn from that professional opinion of an opponent to the quantity of literature she has produced, and you have the evidence that the combination of quality and quantity make her achievements unique. Many of her books are simply the *verbatim* reports of her lectures, thought out for an hour or two and then delivered without the use of notes. If there is another person living amongst us who can dictate from the platform a book filled with convincing truths of nature, in which fine shadings of thought fall into logical order, I have not had the honor to hear of him.

This marvelous faculty of instantaneous mental creation gives a clue to the Herculean achievements of Mrs. Besant, otherwise inexplicable. If the thing were not actually going on before our eyes, nobody could be made to believe that a woman nearly seventy years old could possibly discharge the duties of President of the worldwide Theosophical Society, with a community headquarters, publish three monthly magazines, a weekly and a daily newspaper of which she is the chief editor, superintend

certain occult activities, and go on with her work as lecturer and author. Naturally enough, many allied activities also claim her attention. It is the crowning glory of Theosophy before the world that such a soul stands at the head of the Society.

And now comes the anniversary of her birth, and there are some thousands of us in America who fain would give her some token of the reverent love we bear her. How can we best do it? To such a soul material gifts have value only as they prove the love that prompts them. There is a finer gift that we Americans can present to the burdened President of the Society, and that is *a year of work that shall be free from inharmony*. The season of our activity is here. A new system of Section government is to be put on trial. New people are in positions of responsibility at Headquarters. A larger force than ever before is going into the field. In the parlance of the day, it is a new deal. On this anniversary of our President's birth let us take anew the pledge to be knights of harmony and protectors of the peace. Let us pledge ourselves to utter no criticism of another for all this year, but to work unitedly in silent toleration. It is a gift we can give, but it is none the less a duty we owe to one of the gentlest souls and wisest teachers of our age.

## OUR SOVRAN LADYE

BY K. F. STUART

*"To ti saluto"*

**T**HE lady with the lamp bore not in vain  
 Her very shadow made the soldiers' light.  
 Her footfall was a solace in the night,  
 The light of pity down the path of pain;  
 And thou the sacred fire of truth sublime  
 Down the eternal corridors of time  
 Hast borne for centuries! Oh, what pen can paint  
 Thy mien majestic, O thou royal saint,  
 Our sovran Ladye? O'er thy brow serene  
 Mercy and truth are met to crown thee Queen.  
 Who looketh on thy countenance, he knows  
 Where righteousness and peace have found repose.

# THE WORLD SCHOOL

BY IRVING S. COOPER

**T**HERE are two kinds of education: the education of the memory, which crowds the mind with facts more or less logically arranged, according to the capacity of the student; and the education of the faculties, which sounds the depths of the inner nature and calls forth to activity the powers that are hidden there. The first is the usual method of the pedagogue, the second that of Experience, the wise teacher of the World School.

True education is not limited to instruction in the various branches of learning—language, mathematics, science, philosophy—which at best but stimulate the intellectual faculties; education in its truest sense should round out the whole character by building up a noble morality, encourage generous emotions, discipline the mind into accurate ways of thinking, teach skill in action, awaken the power of the will, and develop the capacity to realize the divine Presence that alone is spirituality.

No educational institution built by man has ever attempted such instruction in full; the World is the only school which offers the entire curriculum. It might be even truer to say that the World is a mighty University, exquisitely adapted down to its smallest detail to the education of the swarming millions of living creatures which dwell upon its surface, in its interior and within the atmosphere which surrounds it. Each experience which comes, great or small, is part of the teaching. Naturally we do not all attend the same classes or study the same lessons, for we are not all of the same soul age, but each living thing—atom, microbe, plant, bird, nature-spirit, animal, man or angel—receives just those experiences which are needed to insure its next step forward in evolution.

For some reason, few of us take advantage of the teaching of life unless forced to do so. It may require many lives to learn

a single lesson of right and wrong, which might have been grasped in a year if we had applied ourselves to the problem instead of thinking, as is usually our habit, that we have been injured or unhappily treated, and abusing Fate for her malignity. We run hither and thither, like children after painted butterflies, and generally our mercurial attention receives but vague impressions from the valuable lessons which are offered. And so these same lessons are patiently repeated day after day, year after year, life after life, until finally their meaning dawns upon our inner vision. Sometimes the lessons which we persist in ignoring must be taught with pain, in order to hold our wandering attention; sometimes they come with pleasures, captivating things which arouse our desires, for Experience uses many ways to teach her children.

If we were apt pupils, our lives would be much freer from suffering. Pain comes to us because of our ignorance, our wilful disobedience and our inattention. If we were eager to learn, if we joyfully welcomed each circumstance as a gift for our helping, if we co-operated with the Godward sweep of evolution instead of stubbornly resisting it, as so often we do, our progress and growth would be marvelously rapid and our happiness beyond all words to describe. How long will it take us to realize that divine Love is the matrix in which the universe is embedded, and that divine Wisdom guides the vibration of every atom as well as the movements of the planets, the life of the least of us as well as the destinies of nations?

The differences we see about us among human beings in moral and intellectual power and spiritual understanding are not due to any divine favoritism or to the blind working of the law of heredity, but to the varying efforts made by those whom we observe, in other years or lives. Every capacity

and ability we possess has been earned by labor, not bestowed upon us as a gift.

When from the inner world we are linked to an infant body, in order to commence another day in the great World School, we bring with us not full memories of the æonic past through which we have lived—for no human brain is sufficiently responsive to reproduce the knowledge of the soul—but a set of innate faculties which sum up, in a form ready for instant use in the emergencies of life, all the experiences through which we have gone.

We are what we are because of our own efforts, our own desires and our own aspirations. Our parents gave us the physical bodies in which we dwell, but we brought our capacities and tendencies with us when we came. No one can *give* us character; it must be self-evolved, purified in the crucible of sorrow and wrought on the anvil of circumstances by the power of the will.

The memory of the experiences through which we have gone, and the recognition of their relationships with one another, constitute knowledge. Wisdom, however, is the realization of the inner meaning and spiritual purpose of the oft-repeated events of life. Thus wisdom is the essence distilled from knowledge by the alchemy of the soul.

Every drop of wisdom stored up by the soul, the ego, increases the precious treasure which he came here to gain, even as every drop of attar of roses falling from the still adds its richness to the fragrant perfume which has already been gathered. But soul wisdom can be gained in no other way than by plucking in the gardens of the world the sweet and bitter fruit and blossoms of love and hate, action and sloth, success and failure, thought and impulse, joy and sorrow, peace and turmoil. We grow as gradually we learn to master these conflicting forces and move with steady feet in the midst of a storm, or to take full advantage of a time of calm.

If we delve deep into our own natures and unflinchingly study each hidden thought and motive, we shall find that the cause of much of our sorrow is selfishness, the longing to possess things and persons for ourselves, our very own. Fundamentally selfishness is a unifying tendency; it seeks to collect and gather in, and to make each in-

dividual "I" the centre of the universe. Selfishness is a distorted and warped reflection in matter of the all-embracing unity of the Spirit. On the spiritual plane we know that we are one with all living beings, but when that pure insight is darkened and veiled by the bodies we wear, the sense of unity becomes limited to our own little circle, to our own wants and desires, and so is changed to selfishness.

As the wheel of life turns on its unswerving way, we learn by bitter lessons to extend the limits of our individual circles so as to draw within them wife and children. For them we labor, because dimly we realize that they are in some way one with us, and we become selfish for the family. But as the days of schooling continue, we begin to look upon certain friends as part of ourselves and learn to serve them with the same assiduity as heretofore we have served our families. Much later still, this group selfishness expands to include the whole nation and finally the entire world; our selfishness has been transmuted to spirituality, for we look upon every being as ourselves and exclude none from our circles. This is the level at which stand the Saviors of the World.

Though we have not as yet reached this marvelous level of spirituality, nevertheless we as souls are old, very old, and in a deep hidden layer of our consciousness reside wonderful and romantic memories of an age-long past, spent in other lands and in other bodies. We have loved many times before with blinding passion; in other stormy incarnations we have hated and fought and killed, with anger in our hearts. Grief has torn us again and again at the death of the bodies of those who were dear to us, and yet again and again we have met and lived and worked with those same dear ones when they and we have taken new bodies.

How utterly absurd to regard as heathen all people who do not worship God in the same fashion, with the same ceremonies and under the same name as we, for in other lives and lands we have loved and revered the very manifestations of the Divine which now we refuse to recognize. How foolish to stand aloof from those who are of a lower caste or class, for they are

our own younger brothers, learning the same lessons which we ourselves were taught only a little time before. How shortsighted to despise those who wear physical bodies of a different color from our own, for we have lived in that race before and may live in it again; besides, on spiritual levels all men are one.

If we would let the truth of reincarnation sink deep into our hearts, we could no longer envy others for the qualities they possess nor lament our own limitations. Envy and lamentation alike arise from ignorance of the law through which those powers we admire may be made our own, if we will, not by depriving others of them but by developing them within ourselves.

Within each soul infinity lies hidden; in a sense each human being is the centre of the universe, for God lives equally in all. If the character of our neighbor is adorned with a virtue which we have not, if he is equipped with a sterling quality which we admire, it is not that he is more than we, but that he has awakened into activity that particular virtue or quality sooner than we. If we wish to become like him, there is nothing to prevent our making the efforts which surely will bring that desire to fruition.

The glorious imagery of the gifted artist, the divine harmonies of the inspired musician, the keen mentality and patience of the scientist, the profundity of the philosopher, the wisdom of the born teacher—all these powers, and infinitely more, lie within us awaiting the time when we shall rouse them with the magic of our will.

There is neither great nor small, old nor young, wise nor ignorant, from the Godward side of the universe; all is God. But from the formward side God is expressed in different degrees of power, according to the capacity of the forms. If a form be dense and unresponsive, as is the body of a savage, but little of the indwelling Divine can manifest itself; if the form be pure, refined and far-evolved, the inward God is able to shine forth with such blinding glory that we bow our heads in reverence and adoration.

The evolution of forms is the function of the World School, and growth is the development of forms in this and in other worlds. As growth takes place, the im-

measurable Life behind is able ever more and more to manifest its beauty and its power. On the matter side of evolution is seen the slow transformation of elemental essence to mineral, mineral to plant, plant to animal, animal to man, man to superman; on the life side is seen the overbrooding spiritual life gradually learning to inhabit and control these bodies built of matter.

We are a race of resplendent spiritual Beings—such has ever been the message of the Seers of all ages—who descended from our high estate at some period hidden in the mists of the illimitable past, in order to gain the technical mastery of matter taught in a material solar system. Though still dwelling in our spiritual nature within the realms of pure Spirit—for all the subtler worlds interpenetrate the physical—yet, by impregnating a portion of the matter of each level of the solar system with a little of our consciousness, we have partially succeeded in building a set of gross and subtle bodies through which we are able to manifest a trifle of our powers.

At the time we commenced our evolution in the universe of matter, we found it impossible to interpret the meaning of its vibrations or to make the matter respond to the changes in our spiritual consciousness. Thus we possessed all the powers of our divine Father, but they were potential, latent, so far as outer existence was concerned. As æon after æon swept on in its unhurried flight, we began slowly to force matter to obey our will until now, as human beings, we have progressed to the stage where we can understand physical vibrations—the coarsest of all—and control a physical body, and where we are able partially to grasp the meaning of the influences of the astral world and assume some control over our emotional body, but where we know little as yet of those regions in which dwell mind and soul.

The young student should always bear in mind that the physical body of a human being is surrounded and penetrated by a luminous ovoid composed of the emotional, mental and soul bodies, in much the same way that the unseen mental and astral worlds surround and interpenetrate the earth. The analogy, however, should not be

carried farther. All these bodies are but forms in which the Spirit is unfolding—even the Soul itself may be thought of as a radiant and flashing chalice of subtle matter in which is glowing a fragment of the life of God. But the Spirit in man, that part of the Soul which is God, does not evolve, but rather is the infinite source of those qualities which, one by one, are expressed in the living garments of the Soul we speak of as bodies.

Thus we have, in this World School, old and young physical bodies whose age is measured by the years which stretch between the cradle and the grave; also we even have old and young Souls whose vaster span of life is measured by hundreds of incarnations on earth; the Spirit alone is without measure, without age, without limit—the Source of all things.

What greater stimulus to courage and valiant exertion than the knowledge that the loftiest ideals of which we dream, the mightiest powers for which we long, the superb beauty of character to which we aspire, are all to be found within. To gain them petitions need not be offered, and prayers are useless; we must work for their development, even as we labor hours at the piano to gain power of musical expression. We stand like men above a buried treasure, and all we have to do is dig.

The knowledge we gain is never lost. The boy who knows instinctively how to handle tools as soon as they are placed in his hands has been a skilled artisan in the past; the girl playing with her dolls is unconsciously recalling memories of motherhood in other lives; the youth who becomes the recognized leader of his playmates, and inspires them to fight valiantly in mimic battles, is an old warrior come back in a young body; the dreamy child who understands the language of the rustling forest and the restless sea, and whose heart overflows with wordless

rapture in the presence of beauty, reveals the poet or artist of earlier centuries; the young man who loves the excitement of the market-place, and enjoys the chequered game of loss and gain, is showing tendencies ingrained when a merchant in other lands; the lad whose whole nature yearns for spiritual things, and is stirred to the depths with religious ceremonies and aspirations, tells us of priestly avocations of the past.

How stirring it is to romance of the past! We have hunted in the forest as savages; as peasants, we have toiled in the fields; the armies of long-forgotten kings and Pharaohs numbered us in their ranks; we have reveled in the debauchery of the voluptuous cities of buried civilizations as merchants, we have trafficked in fabrics made on looms that crumbled into dust before history began. We have worshiped God under many names, and each time the form of religion into which we were born seemed the only one for man. We bowed before the dark images in the mighty temples of ocean-covered Atlantis; flowers we laid with hearts of joy at the feet of the gods in Egypt; we fell in reverence when the divine Fire flashed down upon a Zoroastrian altar; we made offerings before Vishnu and Shiva in rock-hewn temples; we wore the yellow robes of Buddha and chanted the rules of the Noble Eight-fold Path; we poured out joyous libations before the fair gods in the marble fanes of Greece; we followed rigidly the stern decrees of the Roman law, and perchance were of those who gathered round the unknown Teacher when He walked and taught in Palestine and, our religious sense outraged, threw stones at Him, a blasphemous vagabond! we lived in the Middle Ages the austere life of priest or nun; and now—we have come once more to earth, to worship again the Eternal God and tread another time the round of birth and life and death in this wonderful old World-School.

Forenoon and afternoon, and night; forenoon  
 And afternoon, and night; forenoon and—what!  
 The empty song repeats itself. No more?  
 Yea, that is life. Make this forenoon sublime,  
 This afternoon a psalm, this night a prayer,  
 And time is conquered, and thy crown is won.

EDMUND R. SILL.

## AN ADYAR LETTER

FROM FRITZ KUNZ

**A**DYAR, like everything else in this world, has the habit of incessantly changing. But in this particular case there is the advantage to the observer in the fact that while the outsides of the thing are constantly differing, the principle within—the individual—is obviously the same. In the old days there was Madame Blavatsky conjuring flowers and letters from the ceiling, or teacups from the earth. Nowadays, since the ban has been put on that kind of magic, we have Mrs. Besant conjuring Indian universities and Theosophical colleges from the Government, and newspapers from the remains of “occasional journals!”

Now the two kinds of tricks seem to be very different; this I will assume all must admit, because a teacup, even in the eyes of a philosopher, looks very unlike a university or a newspaper, though wisdom may be derived from any of them. But the particular bit of transcendental philosophy lies in the fact that I perceive in these things a certain common factor. First of all, they are all magical in the extreme, and the performers must be admitted to the ranks of Magicians—with a great M. Next, I note that all these things are educational and tend to make us all think. I defy the reader to find a man who wouldn't think, furiously think, to see one little lady of respectable years suddenly reach her hand out into the ambient medium and produce a full-fledged newspaper, Reuter's and all, complete in two or three days.

Finally, these forms of old and new magic have two great saving graces: they are Theosophical (but what is not?) and they are practical. I must hasten to admit that, so far as personal comfort goes, the old style of magic had its advantages. Just think of the luxury of having your letters delivered in your lap with no postage due to pay! And teacups growing in picnic

grounds are certainly comforting to the forgetful servants of your hostess. On the other hand, if you happen to be on the spot, the magic of producing a newspaper seems somehow to need certain physical forces which even we common mortals can supply—the power of sustaining oneself on a bicycle in the quite warm India sun, for instance, or the ability to draw maps after a pretty strenuous day of proof-reading, or of managing a book-publishing business on the side while pushing along the circulation of the said newspaper until it gets beyond the capacity of the presses, and, in these various ways, not forgetting the recitation of certain powerful mantra when the press breaks down in the middle of the run which carries the war news!

Now it is perfectly plain that Adyar continues to be a place where genuine magic can be seen. The chief Magician seems to arise at about 4:30—I say “seems,” because I have never been guilty of getting up at that early hour consistently—and seems to retire about 11 or 12. Whether this is a magical feat or not one can soon enough demonstrate for himself by trying it. The first day it works beautifully, because one is borne along on the wings of his conscious virtue; the second day he feels that this is a hard world; the third day, at about tea time, he feels that it would do him good to show his independence by kicking the cat; the fourth day he shows his independence at tea time by falling soundly asleep! If he is working in a stuffy office, and in a hot climate, shorten all symptoms in the table by half-time! To all would-be magicians I recommend this simple experiment.

We, the electors of the Theosophical Society, have “honored” the Magician under respectful scrutiny with the post of President of this our Society for another seven years. I wonder if we understand what we

have done? It reminds me of a story I heard recently. A certain worthy mother found her daughter drawing with great earnestness and care. On peeping at the product of youthful genius, she saw a picture of what was intended to be a gigantic man. The following dialogue ensued:

"What are you drawing, my dear?"

"God," was the astonishing reply.

"But, my dear child, you mustn't do that; it's wrong. And no one has ever seen God; no one knows what He looks like."

"Well," the infant artist replied, with conviction, "they will when I get done."

It seems to me that we are like the mother of that girl. We peep anxiously at the Theosophical drawing-board and inquire of the wielder of the pencil what it is all about.

When she replies we are sometimes astonished enough, though we love her, to lift a mild voice of very attenuated counter-suggestion. But it seems that the artist knows what she is about. Perhaps she has seen a very good representation of the Deity—you never can tell what these precocious children-in-spirit have seen and done, nowadays—and I should be strongly inclined to counsel those of the Theosophical relatives who may feel their orthodoxy somewhat strained to sit back quietly and wait a bit, to see what the design is like when she gets done. I must confess, from my acquaintance with the artist's earlier works, that I believe this sample of the *art nouveau* will turn out to be as inspired a work as any we have yet seen from that hand.

## FROM THE NATIONAL PRESIDENT

### CONVENTION MEMORIES

One of the pleasing touches at the recent Convention was the solicitude shown by the Exposition officials for the welfare of the Convention in connection with the hall which they had provided for our activities. They also invited our gathering to meet within the grounds and receive a bronze medal engraved and to be presented to the Theosophical Society in memory of the occasion. Most of our delegates attended. Mr. Walters introduced the speaker for the Exposition, who gave expression to some beautiful Theosophical ideals in his graceful presentation address. I then followed, accepting the gift and commenting upon the fitness of holding a Convention of our Society that stands so strongly for Universal Brotherhood at a place and upon an occasion which had been characterized as an effort toward promoting Universal Brotherhood among nations. After my remarks, Mrs. Russak briefly closed the occasion with a happy speech.

I am only too glad to express my thanks and that of the Convention delegates to the

Exposition administration for their gracious courtesy and thoroughly efficient consideration given to us in every way, as we met under the ægis of their historic affair.

Another pleasing episode was the mortgage-burning ceremony. Mrs. Shutts, to whose thought we owe the existence of the Krotona Mortgage Raising Bureau, opened with a brief description of how the idea of the Bureau arose. She then produced the utensils for the burning of the mortgage, explaining how they had been brought by her from Adyar. Then Mr. Shutts spoke of the business feature of his work and showed what he had raised during the half-year of his work. As stated in his June letter, the amount was \$5,511.50 in cash payments, being a portion of \$7,007.05 subscribed.

Before he closed, Mr. Shutts sounded a high note of idealism. It had been his good fortune to travel in many lands, and during his travels he had been particularly drawn toward the various shrines in the older countries. He expressed his belief that Krotona was destined to become one of the great world shrines, and that in the work he had undertaken he felt we were not laboring for ourselves alone but for a posterity that



would for long ages be uplifted by the new world shrine we were building.

The fire was then lighted and the oldest of the Krotona mortgages was burned. From the moment the flames caught the paper a kind of hush took possession of all in the audience, who rose to their feet and silently watched until the flames died away.

The debt remaining due consists of \$27,850.00 secured by mortgage at 5 per cent; \$5,000.00 Knudsen School Fund, unsecured, and \$1,700.00 due at the bank, also unsecured. Unpaid subscriptions bring the amount remaining unprovided for to approximately \$36,600.00. The retirement of all this debt falls under the work of the Krotona Mortgage Raising Bureau.

#### THE RELATION OF KROTONA TO THE SECTION

At the 1915 Convention the following resolution was passed:

WHEREAS, much confusion exists in the minds of many, and constant inquiries are being made by both old and new members as to the relationship financial and executive between the T. S. and Krotona:

RESOLVED, That a concise statement of such relationship be formulated and published in THE MESSENGER.

It seems difficult to understand how such confusion could exist after the explanations which have appeared in the reports of each Convention since 1912 inclusive, and which I shall refer to later. This time I hope to remove all question in the explanation that follows:

1. This centre was founded before anyone knew that the Section's Headquarters would ever leave Chicago. Its purpose was to promote the cause of Theosophy and the welfare of Theosophists along educational and other lines, and to do so under the ægis of the E. S.

2. The estate at Krotona is owned by a non-stock company incorporated under the Laws of the State of California, with a Board of Fifteen Trustees, each of whom must be a member of the Esoteric Section. It is required that only the Outer Head of the E. S. may act as President. This corporation has the usual officers and an Ex-

ecutive Council, and is known as the Krotona Institute of Theosophy.

3. The Krotona corporation acts as a kind of landlord toward the Headquarters of the American Section and the Theosophical Book Concern, also toward the Headquarters of the Order of the Star in the East, the Temple of the Rosy Cross, and the Servants of the Star, all of which organizations as tenants pay a fair share of the overhead expenses here in the form of rent.

4. The corporation has assumed all financial obligations and is responsible for the indebtedness on the estate. The American Section and the other tenants are free from such liability and, in fact, are free to conduct their Headquarters either here or at any other place, except that in the resolution passed at the recent Convention Krotona was declared the official Headquarters of the Section until changed by some future Convention.

5. Since the Krotona undertaking had for its sole object the welfare of Theosophy and of Theosophists in the American Section, naturally the Section as an organization and its members individually are its chief beneficiaries, and therefore it is correct to say that Krotona exists for the sake of the Section and its members as well as for the cause in general. It occupies the peculiar relationship of being a kind of "holding corporation" which can admit to a tenancy here not only the American Section's Headquarters but the offices of other organizations, without committing the American Section to the principles of their activities. This is a point to which I call especial attention, for there are members of the T. S. who do not approve, for example, of the Star and the T. R. C., and would not feel that they should be made to appear committed to them through the T. S. The nature of the incorporation is such that the organization can never be subjected to the dangers of administrative fluctuations such as may obtain in the American Section as now incorporated. Where property interests are involved it is of great importance that the element of permanency and steadiness should be assured, and this could not be depended upon in an organization which could be stampeded at any Convention through political means. Hence in the in-

terest of the Section the steadier organization will insure the most permanent results.

6. I have been asked whether some day the Krotona organization would not turn over the property to the American Section, and my answer has been: "Certainly not before the debt is paid, and even then it is not for me to decide but for those who may be responsible at the time all the indebtedness has been retired." I consider Krotona as a child of the American Section with a specific duty to perform, and I believe that the Section, while concentrating its own energies upon the active work of spreading the knowledge of Theosophy through its propaganda and through its various Lodge activities and literature, would naturally feel relieved to have its child perform the task of administering the property interests here in co-operation with the Section and the other organizations and activities that are here associated in the joint work of building up a vital and useful centre for the general work of the Masters in America.

7. It is only just now that the educational feature which we came here to establish, and which became arrested when the General Secretary's office was transferred here, is beginning to loom up as a possibility, and this will soon need much concentrated effort which could not well come under the administration of a T. S. Section, any more than the Central Hindu College could do so. This work will consist in providing schools along the lines needed for the new race, and is of greatest importance.

8. Let all, therefore, who contribute to this centre financially, understand that, while the ownership is separate from the American Section as a corporation, it nevertheless exists as a progeny of the Section, doing a specialized work which can be better done as such, and that everything that it shall gain or accomplish will constitute just so much additional strength and usefulness to the parent organization.

The previous references to this matter will be found as follows:

#### CONVENTION OF 1912

(See *Official Supplement* of THE THEOSOPHIC MESSENGER, pp. 2 and 15-16.)

From page 2:

Mr. Warrington emphasized the fact that the site had been chosen for an E. S. Headquarters

and had nothing to do with the Sectional Headquarters themselves. At the time the choice was made Mr. Warrington had no knowledge of his coming T. S. duties. As soon as the centre was found, then the Sectional duties came.

Mr. Warrington also emphasized that the Section was quite free to put its Headquarters where it liked, but he pointed out that the time had arrived when the dignity of the American Section was such that it ought to have a home of its own and not move around the country from pillar to post with every change in leadership. The Theosophical Society was located at Krotona, he said, as an honored guest of the Krotona Organization, which is in the hands of the Outer Head of the E. S. Thus the ownership of the estate is to stand in the name of the outer representative of the Masters. Even now Mrs. Besant speaks of Krotona as "The Masters' Home," and desires that it be kept as a consecrated place.

Arrangements have been made whereby the property will always be held in the name of the Outer Head of the E. S., and therefore passed down from Outer Head to Outer Head. . . . The Society itself has given nothing; all the money has been donated by members. For example: Krotona could not have been purchased except for the generous gift of Mr. Knudson, who, one morning, brought to Mr. Warrington a check for \$12,000.00 and told him to do anything he liked with it. In less than a week the estate was found.

From pp. 15-16:

MR. HOTCHNER: I would like to read Mrs. Duff's resolution. Before reading it I warn everyone here to hold on to his purse.

WHEREAS, The Theosophical Society is deriving great benefit from the new Headquarters in Krotona, and

WHEREAS, The Theosophical Society is not paying any rent or contributing in any other way toward the expenses of such Headquarters, therefore now be it RESOLVED, That a committee of five be appointed to raise at least one thousand dollars toward this purpose.

MR. C. O. SCUDDER: I move that this resolution be referred to a special committee of three, of which committee Mr. Warrington shall be chairman.

Motion seconded.

MR. BENDELEY: I desire to amend the motion to read, "shall be referred to, the Board of Trustees."

MR. C. O. SCUDDER: I am glad to accept the amendment.

MR. HOTCHNER: A number of us were talking about this matter last night and commenting on Mr. Warrington's report—that all the money for this enterprise had come from private individuals. There are a number of us who would like to do something on behalf of our Lodges to pay this rent. We raised one hundred dollars on behalf of the two New York Lodges last night. We thought if such a committee were appointed here today, we might raise the rest during the Convention today. I know if we have

an energetic committee, the General Secretary will not decline to accept any money we may raise.

MR. C. O. SCUDDER: I move that the reference be laid upon the table.

Motion seconded.

CHAIRMAN: All in favor of the adoption of the motion to table the reference will say "Aye;" contrary, "No." It is carried.

Now what is your pleasure with regard to the motion? All in favor of the adoption of the motion signify by saying "Aye;" opposed, "No." It is carried. I will appoint Mr. Hotchner to appoint the committee on my behalf.

MR. HOTCHNER: I will ask the following members to act upon that committee: Mrs. Duff, *Chairman*; Mr. Goodfellow, Mr. Stowe, Mr. Edward H. Alling.

CHAIRMAN: Mr. Hotchner has forgotten to add himself to the list, so I will do so.

MR. WARRINGTON: As representing the Krotona estate and the owner thereof, the President of our Society, I wish to say that the American Section of the Theosophical Society is absolutely welcome at that place without one penny's contribution of rent, or otherwise. This resolution has simply grown out of generous hearts. It has probably grown out, also, of a certain sense that the proponents feel that the American Section, receiving something as it does, should express a certain appreciation and perhaps certain respect in giving at the same time; and if that is the attitude of the Convention, of course I believe that Mrs. Besant would not stand in the way of the American Section expressing itself in that way, nor would I. I think it proper that I should have made this explanation.

Thereupon over \$1,000.00 was raised in the Convention by Mr. Hotchner and presented to the Krotona Organization as rent for the Section's Headquarters.

#### CONVENTION OF 1913.

(See THE MESSENGER for September, 1913, p. 57.)

From the General Secretary's Report:

Although the title to the Krotona property does not stand in the name of the American Section of the Theosophical Society, yet it is vested in an organization whose sole object is to help the Section in the most strengthening way by providing a stable centre which can be used permanently as Headquarters for all T. S., E. S. and associated or subsidiary activities. It is hoped, as the process of upbuilding develops from year to year, that in time a fine administration building may be erected to house all of

the chief official activities here. It is hoped also to erect here in time a dwelling to be used by future General Secretaries, whosoever they may be, thus providing an effective working machinery for the Section in all needful ways.

#### CONVENTION OF 1914

(See THE MESSENGER for October, 1914, p. 333.)

The following resolution was passed:

WHEREAS, It is desirable that the property at Krotona, belonging to a corporation under Mrs. Besant's control, should be cleared of indebtedness with all possible dispatch and especially before Mrs. Besant's visit to the Section in 1915; therefore be it

RESOLVED, That the Section look with favor upon the efforts made in the Section by the Krotona administration to accomplish that end. Carried.

It would seem, therefore, that a sincere attempt has been made in each of the three Conventions of 1912-1913-1914 to make this matter clear.

But some may yet inquire why, after stating in 1912 that "the property will always be held in the name of the Outer Head of the E. S." I should have stated in 1913 that the title was "vested in an organization whose sole object is to help the Section."

I was directed at first to take title in Mrs. Besant's name, but when we came to carry the matter into effect some serious obstacles arose. Just then the California Legislature was debating the question of an alien land law and, while the outcome of it was reasonably certain, yet we could not act as if it were beyond doubt. Again, the heirs of Mrs. Eddy had just started litigation over the Christian Science holdings of their mother, and this gave us pause for fear of a similar contingency in our future. So in the abundance of caution we created, under a specially favorable law, a corporation of which the O. H. should always be President. I think we may reflect with contentment that we shall scarcely ever have wiser or safer persons in the active work of the Society either in the present or throughout the future than those who may occupy the post of the E. S. headship from time to time.

## A LETTER FROM THE VICE-PRESIDENT

Temple Park,  
Hollywood, Calif., Sept. 10, 1915.

DEAR ASSOCIATES:

I have received so many letters upon my election as Vice-President that I take this method of thanking my friends and of saying how happy I am thus to be more closely linked with the members.

Many of the letters inquired whether I could visit different Lodges this winter. I am sorry to say that this will not be possible (with the exception of some in California) until next summer. There are calls for work at The Ternary, Krotona Institute, Hollywood, Pasadena and Los Angeles, which will keep me busy until then.

I have established in connection with THE CHANNEL an International Bureau of Correspondence to aid and classify a useful kind of work which during the last few years has grown to overwhelming proportions—answering questions in letters. This Bureau will be divided into departments. I myself shall answer questions pertaining to occultism, psychism, healing, diet, etc. Mrs. Duff will reply to those referring to Christian philosophy and Bible study. Mr. Hotchner will answer those relating to science, the ethics of the higher life in education, commerce, etc. We invite the mem-

bers of the T. S. to use this bureau if it can be of any service to them.

New opportunities of wider service are opening on many sides for all of us. The need for Theosophy is rapidly increasing everywhere, and it is such a privilege to aid in this work. We offer to Mr. Warrington, the other officers of the T. S. and the members, our hearty co-operation in spreading the great ideals to which we are all consecrated.

Fraternally yours,  
MARIE RUSSAK.

### THE CHANNEL

Inquiries have been made of the National President of the Theosophical Society in America as to whether or not the new occult magazine, THE CHANNEL, is issued by the Society or is a successor to THE AMERICAN THEOSOPHIST. Even though its editors and publishers are Theosophists, the publication is a purely personal effort consecrated to the dissemination of truth. Those who have made the above inquiry have evidently not read the statement which was published in the September MESSENGER, widely circulated in the advance notices of the new magazine, and which is as follows:

THE CHANNEL has no official connection with any sect, society or creed. Its aim is to present truth and its hope is to collaborate with serious investigators in all domains of religion, philosophy and science.

MARIE RUSSAK,  
VANCE THOMPSON,  
*Editors.*

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The man who would deliberately quicken his evolution must, having transcended the life of the senses, strive to make his life the life of the intelligence rather than the life of mere outer activity. As he succeeds he will become more, not less, effective in the outer world; for he will fulfil all his duties there with less of effort, with less dispersal of energy; a strength, a calmness, a serenity, a power of endurance will be marked in him which will make him a more effective helper of others and a more efficient worker in his daily tasks; while he discharges these faithfully, his true life will be within, and he will practice daily

the higher powers of the intellect as they unfold; as these become familiar he will gaze into the darkness beyond the intellect, seeking by concentrated meditation to find the light that is beyond the darkness, the light of the Real, of the Self. In that silence will arise within him the spiritual consciousness, responding to subtle thrillings from an unknown world. First feebly and then more strongly, with a courage ever increasing, that loftier consciousness answers to the without and realizes the within; he knows himself as Spirit; he knows himself Divine.

ANNIE BESANT.

## EDITORIAL COMMENT

### ANENT PSEUDO-OCCULTISM

**N**EW Lodges are sometimes confronted by a type of problem that does not arise in older centres. Several inquiries have come in from such Lodges, all revealing about the same difficulties. They deal with the desirability of developing psychic faculties, arousing the "serpent fire," *et cetera*, using any methods to bring about such results that may be suggested by different members and devoting the Lodge meetings to such work. Also, difficulties have arisen over what books should be first studied, members feeling that they should have perfect liberty in this matter have urged the use of the books of various schools of occultism for Lodge study. These considerations make a difficult situation and a serious one. I hope the following suggestions may be helpful. They are the personal views of the editor; the Society is in no sense committed to them.

All methods which deal with arousing the centres, or "serpent fire," except those which are based on character-building, are dangerous, and no real Theosophist would attempt to practice them. They fall under the head of Hatha Yoga, which deals with producing certain conditions in the vehicles or bodies. The Raja Yoga, or system taught in Theosophy, deals with the unfolding of the consciousness, bringing into activity the divine qualities latent in all. Naturally effects are produced on the bodies also, but they are the results of the expanded consciousness and not causes. The former is artificial; the latter, natural. These centres in our bodies will eventually all be aroused as a result of our growth. If we arouse them by artificial stimulation, we will *if we succeed* (it is doubtful) find ourselves in the grip of a force we cannot control. The terrible danger in arousing the thing referred to as "serpent fire" prematurely is that it may rush down into the lower centres instead of being turned into mental and spiritual channels. It is the utmost

folly to try to artificially accelerate these processes. We cannot possibly judge of our fitness to possess occult power. Our failure to rely on the law of evolution in this would be likely to cause untold trouble. As soon as we are in all ways prepared for these things no power can keep them away from us. Until we are prepared in every way for them we should not, if we value our health, sanity and general balance, want them. The very fact that we do not have these forces active in our bodies is clear evidence that we have not fulfilled the conditions in our growth requisite to their control and direction. All of these forces can be artificially aroused, or partially so, but Theosophists do not practice these methods. They may study them, it is true, in order to know what is done in the world, but they do not *practice* any form of self-development other than that which rests on mental development and the growth of character.

Now as to books for Lodge study. Some of the literature belonging to other schools of occultism agrees with the findings of our investigators and some of it does not agree. It is quite proper for Theosophists to read anything on any subject that interests them. Much truth exists in all cults and they are useful and helpful, but when you ask what a Lodge should study, or what is recognized as a true presentation of natural laws by Theosophical Occultists, that is a different matter. We cannot endorse wholesale the works of pseudo-occultists while we fully recognize that they have much truth in them and, giving a different point of view, will be helpful to many. There should be perfect liberty of action for all members to study what they like and practice what they like as individuals. If they desire to develop mediumship, surely they have a right to do so. But *as a Lodge of the Theosophical Society* they cannot give themselves over to this sort of thing without endangering their usefulness as a channel for the Masters' service. The new Lodge

should, in my opinion, study the recognized Theosophical sources of information and gain all possible knowledge on them. It should endeavor to spread the *Theosophical* ideas and ideals in the community, and not the Spiritualistic or New Thought or Christian Science ideals, or those of any other school of thought. But, as individuals, the members should take their Theosophical knowledge into their Spiritualism, their New Thought, their churches and social reform clubs, and try to apply it, thus giving the benefit of the Theosophical knowledge to these worthy movements. As Theosophists, is it not our privilege to retain our fellowship in other movements in order to bring the inner knowledge to them? But if instead we attempt to color the Lodge by any of these cults, we shall narrow its field, curtail its usefulness and, if carried too far, utterly paralyze it as a *Theosophical* channel.

To sum up: We have perfect liberty to think as we please and do as we please in all these matters—to seek the truth in any way that suits our particular temperaments; we have perfect liberty to blunder as well as to act wisely, but the fact remains that, while our liberty is indisputable, if we make the conditions impossible, the Masters cannot use us as channels for this work. Our Lodges will be Their instruments only in so far as they fulfil Their conditions.

A letter to the editor from Mrs. Arthur E. Powell gives interesting news of some of the Theosophists in the war zone. Captain Powell, who is the author of *FOOD AND HEALTH*, is busy training sappers at Newark, where about three thousand men are stationed.

Basil Hodgson-Smith, the Captain's brother-in-law, and who is well known to American Theosophists on account of his tours of this country with Mr. Leadbeater, has been out on the firing line at the front for three months, but is still unscathed. He holds an officer's commission and finds life extremely strenuous with the constant night attacks, trench digging, and all the discomfort of life amid the muddy trenches and swarming flies. The letter adds, "Basil keeps wonderfully cheerful."

Dr. Haden Guest is now an R. A. M. C. Major, and is Commandant of a hospital for

wounded officers at Ensleigh Palace Hotel, near the London T. S. Headquarters. Mr. George S. Arundale, so closely associated with J. Krishnamurti, is serving under the Major as Quartermaster. Many of the T. S. workers in England have helped to clear and make ready the place and are assisting there. The letter concludes:

Throughout England a great change is taking place; there is much less pleasure and luxury than formerly, and the educated women are taking their share at the week ends and relieving the regular factory workers, and thus the war is doing its work.

The Annual Congress of the Finnish Section T. S., for an account of which we are indebted to the Assistant General Secretary, Mr. V. H. Valvanne, was held in the town of St. Michael in the latter part of June, one hundred twenty members attending. This Congress arranged a unique program: A remarkable oratorio was composed and presented by Axel von Kothen for the Star Festival, who was assisted by a choir of solo singers; also two Theosophical plays were written for the Congress and presented by Theosophists to the public, the attendance being about three hundred. The General Secretary, Mr. Pekka Ervast, was unanimously reelected.

The first report of the Theosophical Educational Trust, organized at Adyar, April 25, 1913, has arrived. The purpose for which the Trust was formed is to establish schools and colleges which shall be open to students of every faith, and in which religious instruction shall be an integral part of education, and to do what is necessary to carry out this purpose.

Mrs. Annie Besant is President of the Trust; Mr. H. Schwarz, Treasurer; and Mr. Ernest Wood, Secretary.

Mr. Wood reports that there are "fifteen schools in India now under the management of the Trust; in these schools there are 2,608 boys and girls, and 122 teachers." In concluding his report, which gives a detailed account of the management and growth of each school, he says: "The work of this organization is giving the utmost satisfaction, and to those more closely touched by its activities it is supplying the very bread of life."

## FROM THE NATIONAL SECRETARY

### NEWS AND NOTICE

Word has come of the passing of Robert J. Kendall of the Fresno Lodge, which feels his loss deeply. He has been their teacher and leader. Mr. Kendall was one of the few members who knew Mrs. Besant in the early days, having worked with her and Charles Bradlaugh in England up to the time when she met Madame Blavatsky. All these years he has been her earnest, loyal and devoted follower, unflinching in his interest in and service to the Theosophical cause, in spite of the invalidism of his last years.

The American Section has won a new distinction—a centenarian. “Grandpa” Wardall passed the hundredth milestone of life last month. It was a red-letter day for us when we came into the presence of so aged a person and sensed his clearness of mind, his philosophical interest in life and his bright judgments. May he wear for years yet that laurel of age and Theosophic living which now adorns his hundredth birthday.

Mr. Frank Passmore, President of the Annie Besant Lodge in San Diego and formerly one of Mr. Warrington’s assistants at the time Krotona was started, leaves shortly for a period of residence and work at Adyar, under Mrs. Besant.

On the first of September we sent the Recording Secretary at Adyar a list of 81 new members entered during the months of July and August.

The Houston members are good workers, enthusiastic and energetic. They rent a down-town hall at \$40.00 a month, keep it open the year round and continue their meetings winter and summer. They have established a mail order library and books are sent out to any address for cost of postage; in addition to all this they buy monthly 27 copies of REINCARNATION for propaganda purposes. Big service for thirty members!

To our desk have come newspapers and clippings which must not go without notice. The Duluth Lodge, through the efforts of Mrs. Taylor, Chairman of its propaganda committee, is inserting as a serial in the Sunday edition of *The Duluth News Tribune* Mrs. Besant’s “Brotherhood and the War” from the June THEOSOPHIST. We suggest that other Lodges make use of this particular article also for reprint.

Allen F. Lenicheck, Treasurer of Milwaukee Lodge, is a steady writer for *The Sentinel* of his city, and is building into its mental body Theosophical tissue under such attractive titles as “Heart Education,” “Predicts New Internationalism,” “Evolutionary Theory,” “War,” “Brotherly Love,” “The Missing Link,” etc., etc.

And in *The Reading News-Times* our members keep things constantly stirring with reports of the able lectures of Messrs. Edward Kinginger, Alvin Kuhn, Frank Bates (all F. T. S’s of Reading) and those of Mr. Hugh F. Munro from Philadelphia, with his fund of scientific data supporting the Theosophical interpretation of life.

### TO LODGE SECRETARIES

Please include, in your next communication to this office, an up-to-date list of the officers of your respective Lodges; also, any errata in the Lodge Directory of the latest MESSENGER.

Some Lodges have many delinquents; that is, those on their lists who are owing last year’s dues. This office has recently sent out a letter direct to each individual so in arrears, and we urge the Lodge officers to follow up our letter by personally investigating each case. No worthy worker should be dropped from membership solely because of financial status. Some Lodges pay the Section fees of such members or, when Lodges cannot afford to assume the extra sum, request of Headquarters a temporary

## THE MESSENGER

remittance. Kindly make, at this beginning of a new season of work, as close a touch with all those "not in good standing" as you can, and do not just let them "drop" without knowing the reason why and striving to change the result.

### FINANCIAL STATEMENTS

Article VII, Sec. 7, of the By-Laws, as revised by the late Convention, states that the Secretary "shall publish in THE MESSENGER each month a synopsis of receipts and disbursements." In accordance with this there is submitted in this issue the monthly statements for July and August, the office not having been assumed in time to publish the July report at its proper time.

Arrangements have been made with the Auditor, Mr. Harry J. Rose—who has made the yearly audits for the Section for two years—to make this year his audit on each month's statement. This has been done with the two here given, and Mr. Scudder also vouches for their accuracy as compared with his account as Treasurer.

#### STATEMENT FOR JULY

| Receipts  |                   |            |
|---|-------------------|------------|
| Fees and Dues (See (1) below).....                  | \$4,198.51        |            |
| Donations .....                                     | 19.41             |            |
| Propaganda Literature .....                         | .74               |            |
| Stationery and Supplies.....                        | 5.25              |            |
| Theosophical Pub. House (Loan).....                 | 9.24              |            |
| Refunds .....                                       | 5.87              |            |
| Messenger Subscriptions .....                       | 3.90              |            |
| Exchange .....                                      | .10               |            |
| <b>Total .....</b>                                  | <b>\$4,243.02</b> |            |
| Cash balance July 1, 1915,<br>(See (2) below) ..... | \$2,546.21        | \$6,789.23 |
| Disbursements                                       |                   |            |
| Salaries .....                                      | \$ 141.16         |            |
| Stationery and Supplies.....                        | 8.16              |            |
| Propaganda Expense (See (4) below)                  | 100.00            |            |
| Incidental Expense (Auditing Books)                 | 63.26             |            |
| Telegrams .....                                     | 6.33              |            |
| Postage .....                                       | 25.00             |            |
| American Theosophist Refund.....                    | 1.94              |            |
| Express .....                                       | 6.63              |            |
| Rent .....  | 37.50             |            |
| Furniture and Fixtures.....                         | 82.00             |            |
| Theosophical Publishing Co., Ad-<br>yar .....       | 3.59              |            |
|   | <u>\$475.57</u>   |            |
| Messenger :   |                   |            |
| Salary .....  | \$ 44.42          |            |
| Paper (See (3) below) .....                         | 556.42            |            |
| Printing .....                                      | 183.25            |            |
| Incidental Expenses .....                           | 1.88              |            |
| Postage .....                                       | 10.20             |            |
| Freight and Incid.....                              | 4.50              | 800.67     |
| <b>Total .....</b>                                  | <b>\$1,276.24</b> |            |
| Cash balance August 1,<br>1915 .....                | \$5,512.99        | \$6,789.23 |

#### STATEMENT FOR AUGUST

| Receipts                                       |                   |            |
|--|-------------------|------------|
| Fees and Dues.....                             | \$ 760.93         |            |
| Donations .....                                | 5.92              |            |
| Propaganda Literature .....                    | 7.95              |            |
| Exchange .....                                 | .10               |            |
| Charter Fee .....                              | 5.00              |            |
| Refunds .....                                  | 7.06              |            |
| Theosophical Book Concern.....                 | 35.65             |            |
| American Theosophist Accounts<br>Rec. ....     | 3.35              |            |
| American Theosophist Liquidation<br>Acct. .... | 176.41            |            |
| Messenger Subscriptions .....                  | 3.85              |            |
| <b>Total .....</b>                             | <b>\$1,006.22</b> |            |
| Cash Balance August 1, 1915.....               | \$5,512.99        | \$6,519.21 |
| Disbursements                                  |                   |            |
| Salaries .....                                 | \$ 113.50         |            |
| Stationery and Supplies.....                   | 16.50             |            |
| Propaganda Expense (See (4) below)             | 453.24            |            |
| Incidental Expenses .....                      | 82.22             |            |
| American Theosophist Refund.....               | 9.00              |            |
| Rent .....                                     | 37.50             |            |
| Furniture and Fixtures.....                    | 3.57              |            |
| Convention Expenses .....                      | 154.38            |            |
| Refund "Fees and Dues".....                    | 2.50              |            |
| Refund Theosophical Book Concern               | 1.90              |            |
|  | <u>\$874.31</u>   |            |
| Messenger :                                    |                   |            |
| Salary .....                                   | \$39.50           |            |
| Paper (See (3) below) .....                    | 39.10             |            |
| Postage .....                                  | 15.00             |            |
| Incidental Expenses .....                      | 14.25             | 107.85     |
| <b>Total .....</b>                             | <b>\$982.16</b>   |            |
| Cash on hand Sept. 1, 1915.....                | \$5,537.05        | \$6,519.21 |

Certain explanations and comments on a few of the items may be well. (1) The large sum of \$4,198.51 from dues in July was obviously received because of the time of Convention, but there was also received prior to July the sum of \$2,398.69 as dues for year 1915-1916. (2) This was entered on last year's books; therefore that sum listed as "Cash Balance July 1, 1915," in the present report was, properly speaking (with the exception of about \$150.00) dues advanced prior to July and thus distinctly belonging to this fiscal year.

This means that up to September 1, \$7,357.20 of the full amount of the year's dues have been collected, leaving a sum somewhat less than \$3,000.00 as still due.

(3) The \$556.42 (July) and \$39.10 (August) represent the purchase, respectively, of stock of paper and wrappers for mailing sufficient to carry THE MESSENGER throughout the entire year.

(4) Under the item of "Propaganda Expense" there have been paid Mr. Rogers \$100.00 in July and \$100.00 in August, to complete the act of the Convention of 1914. The present Board of Trustees resolved:



That the Propaganda Manager have set aside for his use during the current year \$1200.00, to be used in such manner as he may see fit; \$300.00 thereof to be available to him September 1, 1915, and the balance payable in nine equal monthly installments.

The \$300.00 named therein was drawn the week prior to September, because of Mr. Rogers leaving at that time for his eastern tour, thus augmenting the August figures by that amount.

## REPORT OF CREDENTIALS COMMITTEE

The Credentials Committee of the late Convention, as a result of its experiences in preparing its report, wishes to make a few suggestions that it feels will be of benefit to the Section. In general, it desires to emphasize the need of extreme care and correctness in the preparation of proxy slips and their prompt delivery to Headquarters. Under the existing cumbersome system of proxy representation at Conventions, which necessitates the counting, verifying and segregating of from two to three thousand proxies at the latest possible hour, failure to observe this care and promptness causes a great deal of extra and needless clerical work. There is also a more important consideration: a carelessly prepared proxy slip always endangers its validity and the consequent right of the negligent member to representation at the Convention; and, what is even more serious, the validity of some act of the Convention or even the Convention itself at some future time might depend upon a few questionable proxies.

The committee, with the help of ten or twelve assistants, checked approximately 2,500 proxy slips. This occupied the greater part of three days. Of this total, more than 600 were invalid, 350 of the number being duplicates; and 200 invalid because of non-payment of annual dues for the coming year; 60 and more were defective on account of failure to sign, to write the name of proxy, or because the signatures were not on record on the membership list.

Under a strict interpretation of proxy rules, double this number might have been declared invalid. A very large number had faulty signatures; but the committee's liberal interpretation of the rules gave every opportunity to establish a proxy's validity, and not until after a failure to establish the identity of the signer—by means of a time-consuming and painstaking system of counterchecking—was a proxy declared invalid. Other members had adopted the questionable method of type-writing their signatures, and in some instances there was evidence that a second person had written the signature; but, fortunately, there were so few of these that the judicial minds of the committee were not often strained. These defects, and a few others, endanger the validity of a proxy and under a strict interpretation would make it void.

In conclusion, the committee suggests that

the following points be observed in preparing a proxy:

1. Write clearly. (This greatly expedites the work of the committee and aids in determining the identity of the signer and his wishes.)
2. Be certain that the proxy slip contains these four points: The name of the proxy, the signature, the date of signing, and the Lodge of the signer. The lack of the first two of course renders the proxy void, and the absence of the other two endangers at least its validity.
3. See that the signature agrees with the member's name on the membership slip sent out annually to the Lodges from Headquarters. This will establish the identity of the signer.
4. The signature of the member should be hand-written, and only by the member himself or herself.
5. Use a separate slip for each member. This simplifies checking and segregation.
6. Use the form printed in THE MESSENGER or a printed form somewhat similar. Much delay was caused by having to read personal letters or forms entirely written by hand.
7. The member should be certain that his or her annual dues have been paid. The failure to pay makes a proxy void, and delay in sending dues causes extra labor at Headquarters and on the part of the Credentials Committee.
8. Send the proxy slip to Headquarters promptly on the advertising of the Convention call and the printing of the proxy form.

For the sake of our workers at Headquarters, the peace of mind of future credentials committees, and the safety of future Conventions, this Committee presents this report.

(Signed by the Credentials Committee.)

DARWIN A. ALLEN,  
THOS. H. TALBOT,  
ROBT. K. WALTON,  
Chairman.

## A CORRECTION

The report of Convention proceedings in the September MESSENGER states that the Convention rejected Resolution known as C-7 introduced by Mr. Scudder. This is incorrect. The Resolution was not *rejected*, but was *withdrawn* by Mr. Scudder in order that the existing harmony might not be disturbed. The Resolution was never brought up. The Resolution was never reported by the Resolutions Committee.

## PROPAGANDA DEPARTMENT

L. W. ROGERS, *Propaganda Manager.*

**A**MONG the new offices created by the San Francisco Convention was that of Propaganda Manager. In the new By-Laws, under the caption *Powers and Duties*, the duties of the office are set forth in Sec. 11 of By-Laws VII in detail. The paragraph is too long to quote, but the essential points are that he shall manage the propaganda work of the Section, enlist the services of lecturers, teachers and writers, utilize all available methods of getting Theosophy before the public, and raise funds for carrying forward these activities.

This change in the laws of the Section is a profoundly important matter, and will undoubtedly be followed by marked results. For the first time serious attention has been turned to the systematic spreading of Theosophy through all the avenues by which the public can be reached and interested; and the head of the department has been given the power to finance it and make the law effective.

Now how can this work of Theosophizing America best proceed? Many minor schemes will of course be evolved, but the main lines along which the work will immediately proceed are:

- The lecture platform;
- The press;
- The circulation of literature.

*The Lecture Work:* Something is now being done to reach the public through each of these avenues, but by no stretch of the imagination can the words "systematic" or "organized" be applied to either of them. We have two lecturers out most of the time, some occasionally, when other duties permit, while two or three make vacation tours. That class of work we cannot change much at present. But the work of the average Lodge in reaching and interesting the public from the lecture platform can be helped at once and its efficiency can be greatly increased. We have a few Lodges that need no help in this matter, as they have members well qualified to give the weekly public lec-

tures. But we have others—and they are undoubtedly the majority—where lecturers of any description are few and where the most persistent efforts at public work have produced only slight interest and bring out discouragingly small audiences. Still other Lodges make no attempt to give public lectures, holding that a poor presentation of Theosophy is worse than none.

These are the types of Lodges that need immediate help, for every Lodge should be a centre for spreading the truths of Theosophy. No matter if you are without members who can lecture; you can at least find some who can read well. *The Propaganda Department will supply you with the lecture.* It is the lecture that wins the public. Theosophy has resistless truths to present. If these truths are presented simply, clearly, logically; if they are brought to bear on the known facts of life; if they are so marshaled that they appeal to the intellect and satisfy the reason, the public will come and continue to come. It is not necessary to have an elocutionist to read a public lecture; any member who reads ordinarily well and enunciates distinctly can do the work. The cumulative effect of presenting in logical order, week after week, the fundamental principles of Theosophy must necessarily bring desirable results. The lectures will be furnished free on application from any T. S. Lodge as soon as concerted action can be secured. Of course it is optional with all Lodges. They can come in or stay out of the lecture league. Those Lodges desiring this weekly lecture service should write the Propaganda Manager and be enrolled.

*The Press:* Here we have one of our greatest opportunities. It has been learned through actual experiment that there are in the United States and Canada many publications, ranging in importance from the great daily paper with a million readers down to the country weekly reaching a few hundred homes, that will accept articles on the various phases of Theosophy. There is

no reason to doubt that hundreds of others will as readily publish acceptable Theosophical articles. The task of seeking them out and systematically utilizing this great power for propaganda can be only gradually accomplished, but the beneficial results of placing Theosophy continuously before literally millions of people in a way that will command attention and compel respect for its teachings are, of course, incalculable. In this work the Propaganda Department desires the assistance of the trained newspaper and magazine writers among our members—and we have a goodly number. Let them now come forward with the gift of a little of their time and talents, and send in something on some phase of Theosophy. If suggestions are desired about the topics to be used, they will be promptly furnished.

*The Circulation of Literature:* There are three ways in which this part of the propaganda work will be done. One is by securing by any and every available method the names of people who are in some degree interested in Theosophy and then sending to them something calculated to create a deeper interest. This will be followed up with other matter later on. If no response is evoked within a reasonable time, the name will be dropped from the list of "possibilities." If response is aroused, the enquirer will be shifted to the list of "probabilities" and properly connected up with the Theosophical literature and, when possible, with the activities of the nearest local Lodge.

The second division of the literature work will be done through the public libraries of the country. This will consist not only in placing our books in such libraries as will accept them and put them on an equal footing with other books—a very important point—but in getting the assistance of local Lodges in putting lists of such books, displaying the library designations, into the hands of those attending the weekly lectures.

The third method of circulating this literature will be by placing small racks of free leaflets in public places, giving a brief presentation of Theosophy and briefer mention of literature and local activities. This will be a minor activity and will be attempted only where members volunteer to give personal attention to one or more racks.

Such is the work to be done, and a great

work it is. It will give such an impetus to Theosophy as it has never before had in this country. It will bring light to thousands of groping souls who have never heard of the great philosophy. What will you do to help? Every member can help, if he will. We need money for postage, for printing, for clerical assistance, and for the purchase of books for public libraries. All donations for this work should be sent to the Propaganda Department and will be acknowledged in *THE MESSENGER*. If you object to the publication of your name, it can read simply "Cash" in the printed column. No sum is too small to give, but of course substantial contributions in keeping with the scope of the work to be done will be gratefully accepted. The Propaganda Manager will, as in the past, spend much time in the field. The office work will be in the capable and experienced hands of Mr. Charles Hampton, who has been made Assistant Propaganda Manager. All contributions should be sent to him and all checks or drafts should be made payable to him. The proper address is: Mr. Charles Hampton, Asst. Prop. Mgr., Krotana, Hollywood, Los Angeles, Calif. Will you give us a helping hand?

#### LIVE NAMES ONLY

The Propaganda Department wants names of interested people, but only *live* names. Don't send in any names you happen to have on hand. We want only those that are recently and actually interested. It is a useless waste of postage to send our free literature to those who are not at least slightly interested. We need all our ammunition for live subjects.

#### THE ASSISTANT PROPAGANDA MANAGER

It is proper that a person with whom a large percentage of the T. S. membership will now come into direct contact should have a formal introduction. Mr. Charles Hampton is of English parentage and spent his youth in New Zealand. When I first met him, about two years ago, he was Secretary of the T. S. Lodge at Victoria, B. C. In business life he held a responsible position with the combination fire insurance

companies, although he is still on the sunny side of thirty. At the time he had just earned, and was about to enter upon, a coveted promotion that would incidentally increase the good salary he was receiving. But, like all true-to-the-death Theosophists, he longed for an opportunity to give his whole time and energies to Theosophical work and volunteered to resign his position and become my advance agent. Now I have a theory that none of us have a right either to deny another the privilege of making a sacrifice nor to permit him to make it in a moment of enthusiasm, when the difficulties and hardships ahead may not be fully comprehended. So I did not meet the proposition with enthusiastic acceptance. I advised Mr. Hampton to ask for a vacation and go out on a little trial trip. Then I sent him on a mission calculated to take all the poetry out of advance work. When he returned to Victoria he was as keen as before to resign his lucrative position with the insurance companies. After giving him plenty of time to think it over, I took him out in the field and for a whole season put him up against about as hard, lonesome, grinding work in new and difficult territory as ever falls to the lot of an advance agent—and he “made good” to the last degree!

Mr. Leadbeater tells us that one invariable occult principle is that faithful work for Theosophy always opens the way to a larger field, with greater opportunity. Mr. Hampton is about to enter into his well-earned greater opportunity and, knowing him as I do, I know there is not the shadow of a doubt that the work will be successful because ably and faithfully done.

#### **WILL YOU VOLUNTEER FOR WORK?**

One very important part of the work of the Propaganda Department in relation to the press will be to keep an index of occult articles appearing in the magazines and newspapers. An enormous amount of it appears every year, and our busy lecturers and writers and workers miss the majority of it. Yet it is very valuable material. To be able to quote a great chemist or astronomer in support of Theosophical teachings, or to show that a writer who is an authority on psychology has agreed to the truth of a

Theosophical statement of fact is often more effective with the man of the world than any argument we can make. We should have a complete index of all corroborative matter appearing in print, a copy of which should be furnished free to all who can make use of it in spreading Theosophical ideas.

Now it is something of a task to read all the magazines and leading newspapers of the United States and Canada! Clipping bureaus are expensive and very unsatisfactory. The way to do the work is to have a corps of volunteers scattered over the entire territory. If you are willing to help, this is what you should do: Write to Mr. Hampton what magazine or newspaper you are regularly reading and say whether you are willing to become responsible for reporting to him the title and authorship of each article or news report that you think may be serviceable, together with the name and date of the magazine or paper. When convenient to do so, send to him the article itself, always with the name of the publication and the date of issue written on the margin of the clipping. One use which the Propaganda Department will make of such articles is to condense them to the gist of the matter and get them reprinted in daily and weekly papers.

Of course it will take some time to get this part of the propaganda activities organized, and those who will help should be very prompt in responding to this call for volunteers. Make your offer as broad as possible by naming as many magazines or papers as you can, so that Mr. Hampton can have some choice. One of his difficulties will be that a dozen will volunteer to watch *THE LADIES' HOME JOURNAL*, while nobody will offer to take care of *THE NORTH AMERICAN REVIEW* or *THE ARENA*.

#### **LECTURE TOURS**

From September to January Mr. Cooper will be in the Pacific Coast states and Western Canada, and Mr. Rogers will be east of the Rocky Mountains.

From January to the close of the season Mr. Cooper will be in the east and Mr. Rogers will be busy in the territory covered by Mr. Cooper earlier in the season.

# THE LOTUS BUREAU

PURPOSE: TO TEACH THEOSOPHY TO CHILDREN

Conducted by MARJORIE TUTTLE, Head

LOTUS LESSON TOPICS FOR THE COMING YEAR

LOTUS GAME: CAUSE AND EFFECT

**T**HE game is played by every child in turn doing something that causes something else to happen, the other children naming the effect of each action. Children should be encouraged to take their own initiative and invent things to do. The following are mere suggestions:

| CAUSE                         | EFFECT.            |
|-------------------------------|--------------------|
| Child drops a stone.          | A noise.           |
| Hides something under a mat.  | It cannot be seen. |
| Dips a handkerchief in water. | It is wet.         |
| Pulls down the blinds.        | It is dark.        |
| Pulls them up again.          | The room is light. |
| Opens the window.             | Wind blows in.     |

As a variation, the game may be played by considering a phenomenon and trying to

find out its cause. For instance: A vase of flowers is considered. The teacher asks, "What is the cause of the flowers?" Answer: "They grow." "What makes them grow?" "We plant them or sow seed." "Then what happens?" "It rains, the sun shines." The flowers are the effect of all these causes.

Another variation can be made by setting the children to guess what would be the effect of given causes, as: If I strike a match, what will be the effect? After a little practice the children will show great ingenuity in inventing causes and discovering effects. Explain that the law of cause and effect is one of God's laws.

—From THE LOTUS BUDS' JOURNAL.

## A GOOD BOOK TO READ TO LOTUS CIRCLES

There are a number of books not written by Theosophists yet capable of illustrating many points that may be of aid to Lotus teachers. One of the best of these stories is *THE LITTLE LAME PRINCE*, by Miss Muloch (Delia M. Craik). It is good practice, both for the teacher and for the class, to learn to pick out of a story its Theosophical interpretation; also to note carefully, as you read, the events that are true and possible (or otherwise) from our point of view. Train children to tell why this or that point in the story is or is not exactly correct. Such a practice will teach them to discriminate between all reports they hear in daily life.

In *THE LITTLE LAME PRINCE* we have a charming allegory, exquisitely told, of the use of the astral body. The wonderful traveling cloak of the story is the Prince's astral vehicle, which he is taught to use after he has painstakingly untied all its knots; and once gaining possession of it no one can ever take it from him nor can he lose it,

save temporarily through his own neglect or carelessness. In that wonderful cloak he can roam in perfect safety all over the world, relying on the loving protection of his fairy godmother so long as he unselfishly seeks knowledge. Through the wisdom thus gained he learns to become a wise king, a true helper of mankind.

The fairy godmother is also a beautiful conception of the Elder Soul who is sent to watch over and aid the little orphan Prince through all the troubles and dangers that surround him. Through all his loneliness he has a loving companion; in all his voyages of discovery he has a teacher ever ready to answer his questions and to point out the value of each experience; and even when his death time arrives and he journeys forth in his traveling cloak, never to return to the worn-out body of "moonshine," the sweet guardian of all his lifetime is still ready to accompany him to those far-off realms of happiness.

## QUESTIONS ANSWERED

*Q. We understand from our books that the Lord Maitreya and the Lord Gautama Buddha reached the level of Arhat together; how was it that the latter stepped far ahead and attained the level of Buddhahood above and before any one of our race?*

A. The facts seem reasonably simple. When the time came that a Buddha was needed, there was no one quite ready. When the time came, remember, He made the necessary effort. He made a greater effort, so we are told, than had ever been needed before, and at the cost of (I do not know how far we can use the word *trouble*), at the cost of a very great effort. Because of that supreme love for men and for His readiness to throw himself into the breach, as it were, He has always been spoken of with the greatest love and reverence by those who know. I do not think I can make it clearer than that, and that much has been stated in the books many times. C. W. L.

*Q. Will you explain how we can help the recently dead who turn to us for help and comfort, and who are so often shrouded in black and even with the face jet black? I have lately met several such instances and would be glad to know how to relieve their deep gloom.*

A. Black means hatred. That is not suggested as likely to have been felt by these particular dead, but the particulars given in the question are insufficient upon which to base any reliable answer. It is just possible that in cases, say of British or Canadian soldiers who died from use of poisonous gases, such an appearance as described might be produced. We read that in the physical body such effects resulted. This appearance would only be reproduced after death if the man were thinking about it.

The color of depression and gloom is not jet black, but dark grey. Some soldiers might be filled with hate and show a jet black, more especially if they had been

killed in this horrible way. If the question refers to normal cases of dead people, the appearance may be the result of the thought-form of the person seeing them.

In any case of deep depression on the part of the dead, the only course to pursue is to explain patiently and gently the true state of affairs, and show that depression does harm.

It must be remembered that deep depression on the part of the dead is more often than not due to the mourning and extreme grief on the part of the still living.

C. W. L.

*Q. Is the law of Karma as held by Theosophists taught in the Bible? If so, can you cite texts?*

D. H.

A. The family Bible and a good Concordance will give many texts bearing upon the Law of Karma, but it is impossible to select isolated texts that shall be convincing proof of Karma as it is intended to be conveyed by Theosophic teaching. Even St. Paul's words to the Galatians (seventh verse and sixth chapter), "Whatsoever a man soweth, that shall he also reap," explicit as they are, do not include in their conspicuous meaning the compelling spirit of the Law of Karma. The letter indeed is expressed, but that subtle something which makes of every law a divine injunction can be only discerned by him who is attuned to its spirit.

It is quite impossible in answering a question to touch even the fringe of this subject, but it may be interesting to the questioner to trace its purpose in the sequence of cause and effect which links the teaching given to the simple fisher folk of Galilee in the first century with the strenuous exigencies of the twentieth century. The Sermon on the Mount is today as good an advocate for the claims of a true social economy as the day when it was given, and its terse yet simple and direct wisdom, if accepted, would result in an entire reversal of the present relations. Indeed the spirit and meaning of these very

words must be finally recognized as the only cause that will result in that New Day for which the whole creation groaneth.

From the day when Jesus accompanied his parents to Jerusalem, as they went up to pay their national and religious debt, until He gave His life in payment of a divine one, He gladly bowed His head to the law of cause and effect. There is no more fascinating study than the life of the Christian Master himself, as it expresses in its culminating events the beauty and justice of the Law of Karma not only in the life of the individual but in the more extended life of nations, shown in their moral and mental progress as well as in their material advancement.

G. S. D.

*Q. Do Theosophists believe in healing without the use of drugs? If so, to what extent is it in practice by them?*

A. C.

A. The only belief binding upon Theosophists is that of Universal Brotherhood. In all other matters their beliefs necessarily vary according to personal knowledge and preference. As to this question of healing, there are some Theosophists to whom the use of drugs is objectionable and who find the healing power of the mind a panacea for their ills. There are others who find that a physical remedy is an ample curative agent for an ill that is purely physical. Occult investigation proves that some medicines, especially the homeopathic ones, have decided curative powers when administered to persons temperamentally and astrologically susceptible to them.

M. R.

*Q. Describe the action of molecular motion?*

G. A. W.

A. If your "molecular" refers to the molecules of the chemist, their action can be studied in chemical reaction. If you have in mind the molecule of the oculist, you will probably find what information you want in OCCULT CHEMISTRY, by Mrs. Besant and Mr. Leadbeater, where molecular combinations of some of the well-known elements are described and illustrated.

O. F.

*Q. Given a religious teacher who is a man of fine ability and excellent education, a drawing speaker and a man of magnetic and attractive personality, through which he yields a powerful influence; who believes intellectually the truths he teaches; who feels emotionally the truths he teaches, and yet who is too weak in character to live the truth, and who, under the cloak of his religious teaching yields to temptations of the senses and is guilty of not always speaking the truth.*

*Can and will the Masters make use of such a man as an instrument for good?*

S.

A. The good such a man can do proceeds from developed qualities existing in the casual body. With these the Masters can work. The weaknesses to which he is subject are due to gaps in the causal body. These represent qualities yet to be built in. If the Masters had to wait for us to develop perfect causal bodies before using us, there would be few who could serve Them.

A. P. W.

*Q. Where is the field of activity for sub-consciousness? Is it within the physical body?*

G. A. W.

A. Any manifestation of human consciousness not belonging to the normal working of the waking consciousness has, by students of psychology, been called sub-consciousness. But Theosophists divide it into normal consciousness, sub-consciousness and super-consciousness. Every cell, nerve-centre and organ of our bodies has its own consciousness, which enables them to carry out the functions of the body independent of the waking consciousness. All these tiny lives together make up what is called the sub-consciousness.

O. F.

*Q. Who is the Guru Deva, and how may we contact Him?*

A. There have been a good many thousands. The Guru Deva is your own particular Master. You do not talk about contacting people at that level. You may perhaps hope that some day they will take notice of you. You will find out before you reach initiation who is your own Master; meantime you must wait.

C. W. L.

## AMONG THE MAGAZINES

### MISCELLANEOUS

**D** ID spiritual forces intervene to save the allied troops from annihilation during the retreat from Mons, or did they not? Marvelous tales of angel warriors, St. George, St. Michael and Jeanne d'Arc, have been published recently in the journals and have been told from the pulpits. Dr. Horton, the well-known English divine, says of the alleged phenomena at Mons that if anything can be established by contemporary evidence, they must be true. Yet these accounts—so it is claimed in some quarters—have no foundation in fact, but are variations of a fanciful story which recently appeared in the *London Evening News*.

THE OCCULT REVIEW, in which some of these reports have been recorded, comes forward in defense of their authenticity. A fascinating editorial in the August number gives the testimony of various eye-witnesses of the phenomena. These accounts differ only in minor details; all are agreed on the main fact that at a certain moment in the retreat from Mons the forces of the Allies would have been utterly destroyed by the pursuing Germans but for a strange luminous cloud, containing bright angelic forms, which arose between the opposing forces, frightening the horses of the Germans and effectually checking their advance.

In the September number of the same magazine more direct evidence is given by Phyllis Campbell, in an article entitled *The Angelic Leaders*. She speaks with the authority of one who acted as interpreter and Red Cross assistant in Belgium and France. The wounded men came to her and her co-workers straight from the fields of battle, their post being the first stop made by the trains after the clearing station. Of the war's first victims she says their miseries can never be written; they were dumb with despair and brought a conviction of swiftly approaching disaster. Then came the retreat

from Mons, and with it an unaccountable and amazing change in the mental condition of the wounded. They arrived from the front "in a state of singular exaltation." She began to hear tales from the soldiers, and from the officers as well, of St. George or St. Michael, with golden hair, clad in golden armor and riding a great white horse, and of the little Maid of Orleans beckoning the troops on to victory. Pictures and medals of these saints were suddenly in great demand by British, French and Belgians, Catholics and non-Catholics alike. She saw men, horribly mutilated, lifted above their pain by the memory of divine visions and die with a smile of triumph on their lips.

Here is first-hand evidence which is distinctly impressive and which cannot well be explained away. If psychic manifestations actually saved the day at Mons, this fact would be of the utmost significance. Already, according to the author of this article, France has ceased to be a nation of unbelievers. The flame of faith is alight—not a return to Roman Catholicism, or any particular form of worship, but a renewed faith in God.

Those who saw the angelic leaders—and it is stated that all saw them who fought through from Mons to Ypres—have now an unwavering belief in the ultimate victory of the Allies. This would not necessarily follow, however. Psychic forces, as Theosophists know, are not always of God. Each side in the conflict may have its hereditary and national spirits. Partisans of the Allies would be wise to restrain their enthusiasm until it is known whether or not the Germans have also been "seeing things." "Gott mit uns" is their cry; "the Kaiser tells us so." But the Allies retort: "God's Angels and Saints are with us. We have seen them, and we know."

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After reading a criticism of Dr. Rabin-



dranath Tagore and the Tagore cult in a recent number of the Roman Catholic journal AMERICA, we were amazed to see that it bore the signature of Mr. Joyce Kilmer, the well-known poet and critic. We can assign only three reasons for the misrepresentations occurring therein: (1) Religious antagonism. (2) Inability to grasp the ordinary meanings of Dr. Tagore's philosophy (Dr. Tagore does not teach the annihilation of the soul in Nirvana; he is an ardent individualist). (3) Lack of acquaintance with the writings under review.

Mr. Kilmer naturally has a right to express his opinion as to the spiritual and literary value of any work—that is his business—but, as a critic, he has no right to shade the truth as he has done. SADHANA, CHITRA, GITANJALI and the rest are not suggestive of stale tobacco smoke and temple bells. Their appeal is not made to an unhealthy exoticism, but to the deep sense of spiritual unity in the human heart. Those who approach them hoping to have their astral senses tickled will go away disappointed.

Some years ago I heard it definitely stated by a member of the T. S. that a certain Master was the real author of LIGHT ON

THE PATH. This is denied most emphatically by Mabel Collins in a series of articles entitled *As the Flower Grows*, running in THE OCCULT REVIEW. No Master, she says, inspired the famous aphorisms; the two sets of rules, each twenty-one in number, were copied by her from the walls of a "sacred place in the etherial world," where they are written in living letters, as eternal as the laws they proclaim. She proceeds to throw light on LIGHT ON THE PATH, interpreting it in a way that cannot fail to interest all lovers of that big little book.

In the September number she gives her psychic experiences on the battle-fields of Europe. These visions are the same as those described in her recent book THE CRUCIBLE and are, so she claims, seen by her in full consciousness during the state of waking clairvoyance. What she reports is vastly interesting, as all such records must be. That her accounts differ somewhat from those of other investigators, as they differ from each other, need not trouble us. Symbol may be confused with fact in those illusive realms, and we have not yet forgotten the story of the three blind men and their varying descriptions of an elephant. When seers disagree there are more aspects of truth revealed and less danger of dogmatism.  
G. F. W.

## THEOSOPHICAL

A word of inspiration comes to us in the July THEOSOPHIST. This number glows with many bright rays from the mental plane, whose light forms a background—a vehicle—for the clear white light from yet higher planes, which shines through Mrs. Besant's *Watch-Tower* message and Mr. Leadbeater's address.

From the *Watch-Tower* sounds forth a clear and solemn note in regard to the growth of the causes that led up to and are behind the great European conflict. Disregard for the law of Universal Brotherhood which is "the spiritual Rock on which must be built every house that may endure," Mrs. Besant tells us, has caused the tears of the weak and the suffering of the oppressed to form a mighty underground stream which is undermining the thrones of Europe and even European civilization. This is the result of the denial of God in the denial of Brotherhood. Yet out of all this breaking up of old forms a new civilization will arise, and the Great Teacher coming to a devastated continent "shall make the desert rejoice and blossom as the rose."

Seeming almost as a practical application of

this note of Brotherhood follows Mr. Leadbeater's address on "*The Greatest of These*." Basing his lecture on St. Paul's wonderful exposition of love, Mr. Leadbeater beautifully yet with great simplicity expounds and extends the Apostle's idea and makes it applicable to the life of today. He shows it to be not the dream of one who had not reckoned with human frailties and imperfections but the clear visions of all Initiates, who see that the progress of humanity depends upon its ability to enter into this vision and to come closer each day to living the life of love.

These two impressive articles are accompanied by others of great interest. The conclusion of *Makers of Revolutions*, by Dr. L. Haden Guest, contains many interesting thoughts on reincarnation; the student will like greatly a comparison of the teachings of THE BHAGAVAD GITA and the SHRI DASBODH, by M. V. Kibe; *How we Remember Past Lives*, by C. Jinarajadasa, and *Theosophy and Christianity*, by Ernest Udny, both concluded in this number, are rich in value.

The magazine is illustrated with pictures of

the Theosophical Educational Building at Louisville, Kentucky, which American Theosophists particularly will view with much pleasure.

A. de C. P.

The editorials in THE ADYAR BULLETIN for July are of especial interest, being on the present world-situation and the war. A hint is dropped as to the use made of the slaughter of the best of our young men to further the plans of the Manu. In addition, Mrs. Besant begins a new lecture under the old title of *The Value of Theosophy*; A. J. Willson presents some interesting ideas on social conditions in an article *In Praise of Mrs. Grundy*; and D. M. Codd writes of *The World's Need for God and spiritual enlightenment*. Other interesting articles complete the number.

G. H.

The August number of THE VAHAN announces that Mr. Arundale and Mr. Baillie-Weaver are about to form a League to help a right settlement of the war by creating a proper mental and emotional atmosphere for the discussion of the war's problems. Mr. St. John contributes a useful article on *Principles*, in which he analyzes some important inner problems which younger members are prone to evade. Miss Gosse provides a charming and scholarly description of an exhibition of Egyptian antiquities, which makes us wish her article were longer. Notes are given of an address by our Mrs. Van Hook at the dedication of the new rooms of the Cardiff Lodge, in which some valuable though homely Theosophical doctrines are clothed in such soldierly garb that they are almost unrecognizable.

THE VAHAN gets smaller and smaller in size and as the next number will follow the summer holiday the task of the reviewer will be a light one. This is a source of great regret to all of us, for THE VAHAN is always welcome and the work of our English brethren is of the greatest interest to us.

H. H.

THE HERALD OF THE STAR appeared in the July number with a new cover, selected, we are told, after a great deal of experimentation. It presents an attractive outer as well as inner appearance, being lighter in color but preserving the Star blue in the lettering. The frontispiece for July is a mystical conception by Horace Wooler, and for August it is an exact reproduction of a dream "SELVA OSCURA" by E. D. Hill. In both numbers we have the usual *Starlight* talks by Mr. George Arundale and in August *The Path of Service*, by the same writer. He ably and impartially discusses the problems of the present war in Europe. The perfect justice which he maintains—even though as a Britisher his personal interest is of course with the Allies—appeals strongly to the heart of the American, whose policy under his national ruler is neutrality.

*The Karmic Results of Self-sacrifice* by Elizabeth Severs, in the July number, and *Growth through Reincarnation* by Irving S. Cooper, in

the August number, are of interest to Theosophists. W. Lotus Hare (in July) continues his article on *Systems of Meditation*, and Jasper Smith gives a charming little story with Oriental coloring. In August we find a sketch on the influence of Rabindranath Tagore's work in India, accompanied by a photo-likeness of the great poet and author which is wonderfully impressive. Altogether, this number is most interesting, and the illustrations are exceptionally good.

A. M. T.

THE BOLLETTINO DELLA SOCIETA TEOSOFICA ITALIANA for July contains an interesting account of an article by William Mackenzie, entitled *The Bio-philosophical Significance of War*. The argument is based on the duality in nature, or on the pairs of opposites, of which Peace and War are said by the author to be "one indissoluble pair" of the necessary aspects of life.

One error of the many is to take for granted that peace is the normal condition exclusively, whereas the really normal condition is the eternal interchange.

Then follow some *Thoughts on Tolerance*, a short article on *Solidarity*, in which it is said that wars are the stripes struck by the lash of human error. No one individual is at fault—perhaps to some one was assigned the task of striking the match to fire the pile—"but the fault lies with Thee, Humanity!"

With an answer to a question about Chiro-mancy, this interesting number comes to an end.

A. E. de L.

MAYAB (August). This issue contains *verbatim* reports of the various speeches delivered before the members and friends of the Mayab and Zamna Lodges of Merida, Yucatan, on White Lotus Day. The love and deep feeling exhibited for our revered H. P. B. by these isolated brothers who, in all likelihood, never came into touch with her and possibly never met a member who had, give us much occasion for thought on the intense life still felt in the Society she came to found. Judging from the beautiful thoughts and sentiments expressed in this number, our Mexican brethren are among the staunchest.

D. R.

REVISTA TEOSOFICA (August). This dependable journal has its usual quota of interesting matter. Chief among these are *The Theosophical Movement*, and *The Pythagorean Numbers* by R. N. Warren.

We also note with much interest the able translation by J. Cruz Bustillo (well known at Krotona) of an article by A. P. Warrington entitled *Patriotism or Brotherhood, Which?* The original has lost nothing in the translation.

D. R.

LA ESTRELLA DE OCCIDENTE. Of much interest is the first article, *The Mass and its Mysteries*, and its sub-title, *In its Relations with the Mysteries and the Ancient Ceremonies*, translated from the French of Ragon.

D. R.

## ORGANIZATION OF THE AMERICAN SECTION

FOUNDED AT NEW YORK, NOV. 17, 1875; INCORPORATED IN ILLINOIS, SEPT. 21, 1911.

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 Fort St. Tel. Main 312.

# A Letter to You

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