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## A GENUINE INDIAN SNAKE CHARMER

BY FRITZ KUNZ

WE have just been the eye-witnesses of one of those remarkable exhibitions of Indian skill which travelers report to an unbelieving western world. Fraudulent jugglers have so often duped mere tourists that the uninformed believe that no genuine magic can be found in India. But the incident which I am about to relate took place in our own bungalow compound, within sight of my sisters and myself and a host of people of all sorts and conditions; I had the opportunity of following the chief actor within a distance of four or five feet and of interrogating him through a kind and able interpreter at every stage; and so, for those who will believe me, here is a bit of first-hand evidence of the unquestioned variety.

We live in Mt. Lavinia in a hillside bungalow in dense cocoanut groves, and among the rocks numerous snakes make their residence. We have seen some of these creatures and the servants report still others, and I have been told that

cobras are among them. Not long ago a man was killed by the bite of a *polonga*, a huge and deadly viper which attains a length of four feet and the thickness of one's wrist, and in maturity has a splendid mottled appearance and business-like sinuousness. There are also to be seen water adders, and our butler tells me that he killed here a *kraät*.

Today a wandering snake-charmer from Anuradhapura, a Tamil, originating really in some obscure South Indian village, happened into Mt. Lavinia. He is a well-built and very dark Indian, clad in the picturesque garments that suit the dark skin so well and wearing in his right nostril a bright gold ring in which was set a blood ruby. He carried a sort of saddle-bag on his shoulder, at his belt a kind of woven pouch, and in his hands a gourd pipe giving notes like a very soft bagpipe. An ordinary stick completed his equipment.

At the request of the inhabitants he displayed his permanent stock in trade, a huge *cobra de capella*, making it hiss and

sway and strike to the notes of his singing gourd; and he displayed also a drugged snake of some common variety. Naturally, in the course of his conversation with the inhabitants of this village it developed that a man—as I mentioned above—had lately been killed by a snake; and presently an enterprising shop-keeper offered the snake-charmer a reward, on condition that he would catch this particular deadly brute; and, as this is in his line of business, the itinerant magician promptly accepted the offer. He was therefore conducted to the road just outside our gate (and it is here that we came in as eye-witnesses), for he only asked that he be brought within a hundred yards of the probable spot where the man had been bitten.

So he began wandering up and down one side of the road, carrying a plaintive air on his outlandish instrument and darting his wonderfully sharp eyes over the grass and under the bushes, straining his whole being at his business. The mob of observers became so large as to blockade the road, interfere with traffic and with his business, so the police were called out to keep a clear field. After half an hour of this playing he suddenly crossed to the other side of the road, playing and intently listening and watching; and there, after only one or two turns along the roadside, he suddenly said, briefly and dramatically, speaking swiftly in Tamil, almost between the notes of his music, "*Nan ange irrikkeran*" ("I hear him there"), and he approached slowly and snakily some low bushes not five yards away. Before these he stopped; his weird music grew more and more commanding and glamorous. Then suddenly, with his arms and his pipe and his whole head and body, he motioned the crowd away; then by a series of unmistakable commands of movement, expression and music, he called something out of the shrubbery; then, with a wild burst of notes, he dropped his pipe upon the roadside, seized his stick instead, leapt into the shrubs, and in a moment reappeared carrying triumphantly in his hands a deadly viper that exceeded a full yard in

length and a hen's egg in diameter! The creature had struck and bitten him on the edge of the palm opposite the thumb, and on his mahogany skin the wound was ugly and white. With his exertion of will and intense concentration, and under the strain of his magic, his body and face were bedewed with perspiration but, with the creature clutched by the throat in his left hand, he now calmly wiped his brow with his right and then drew from his pouch a bit of black and brown bone, or stone, a sticky fragment not quite an inch long and half an inch wide. This he applied to the wound in his hand, where it adhered, and down his arm he stroked a small bit of porous wood gently; then suddenly from the two white snake-bites poured blood (and with it the venom), so that the stone fell to the ground, and the man was saved from certain death. Then he removed the fangs of the viper, tucked it into his bag—and looked about for more business!

It was at this point that I interrogated him through an interpreter, and came to understand how his ancestors had handed on to him the arts which he practiced. He kindly gave me one of the curing bones that he used, the little bit of wood and, in addition, a little brown seed the size of a pea which, he said, would restore to life one apparently dead from snake-bite if dipped in lime-water and placed in the patient's mouth; but the *mantra* that go with these things he declined to divulge in front of all the company, although he said quaintly, "*Dorai* (Master) is kind; I will teach him."

Nor was the further business long in coming, for in an adjoining field, an area of perhaps two acres, it was rumored that another snake had been seen by a *podien* (a little boy) a fortnight before. So the juggler took up his station at one corner of the field and began once more the weaving of his wild melody. You may be sure that I followed him very closely this time! And now his success was still more striking, for here was a huge area and no good evidence that the snake really had a habitation near by. But the man played on, and struck into the grass and trees his piercing gaze. Once he moved towards a

clump of flaming shoe-flowers near a travelers' palm, but after two paces he stopped. Then more music, then suddenly in Tamil, "I hear him," and he moved fifteen swift paces toward another clump of trees, where once more the wild music, the tenseness of body and mind, the commands to the invisible serpent, the sudden abandonment of the pipe and leap into the shrubbery—alas, he had dropped his stick! But my quick-witted interpreter, hearing him cry out "*Kambo! Kambo!*" tossed him the stick and, after a thrilling ten-second wrestle, the man emerged holding in his hand the justly celebrated deadly cobra. Before the amazed crowd, which scattered more quickly at this than at the constable's command, he tossed the writhing brute upon the ground, snapped against its body sharply with his fingers and so made it coil and distend its lethal but beautiful hood, amidst cries of horrified recognition from his audience, "*Nala*

*pambo!*" for it was indeed the raja of the nagas. The serpent struck at the stick held out to him by the charmer and sank its broken teeth into the wood but the magician detached him gently yet firmly and thrust him into a bag.

There is no question whatever as to this, namely, that here we have a man who possesses a power, utterly supernatural, of detecting the whereabouts of deadly snakes. You may hypothecate clairvoyance, practical animism, *serpentis telaesthesia*, or any other fine-sounding Latin-Greek explanations; it is the facts that amaze us. It has been suggested that the man "planted" the snake before "finding" it. I can only say emphatically that this was not possible, for reasons of which a description would be only lengthy and tedious. The charmer said that he could hear the snakes answering his tune; and as he must know more about it than any of us can know, I think we may leave it at that.

## WHEN THE GIANT WAKES

BY ROBERT K. WALTON

IT is thrilling to be alive at this epoch in the world's evolution. The pages of history fail to disclose any period so gripping and enthralling. The world war dominates the stage, but it is proposed at this time to discuss only certain phases of its indirect effect upon the future. That its genesis, its progress and its conclusion will upset political, financial, social and economic fundamentals of the world's life is axiomatic. What is to come out of all this travail and tribulation? What results are hinging upon these horrors?

Many salient points press upon the attention. Currents of human thought are pregnant with portents. I direct your attention to China, where the sleeping giant is astir. Sleeping, indeed, he has been for some centuries and little active part has played in world politics. A

change is at hand, is indeed already upon us. A change so vital to the world at large, and so far-reaching in its effect upon the peace and prosperity of every portion of the globe, that imagination staggers before the prospect.

No one knows what is the population of the celestial kingdom, three hundred millions probably within the borders of ancient Cathay, but for this purpose must be included one hundred million residents of countries into which the Chinese have overflowed and where they predominate, or threaten to. This includes portions of the Federated Malay States, Thibet, portions of Turkestan, the vast plateaus of outer and inner Mongolia, and the plains of Manchuria. All these Chinese, or near-Chinese, races have been ignorable in world politics during the empire-building period of the last five hundred years. By

themselves they have lived and worked, especially worked.

We need not review here the various excuses whereby France, Germany, Great Britain, Russia and Japan have carved out, by force or intimidation, portions of the Chinese Empire. Probably in the long run these onslaughts upon the integrity of China will result in a speedier advancement of humanity's evolution; but, to our limited view, there are signs that the nations who thus sowed the wind presently may reap the whirlwind. For by these attacks the exploiters forced the mild-mannered Orientals to recognize the existence of the things which made Europe a power to be feared. These attacks aroused the determination of the Chinese to go to their masters' schools and learn the lessons of science and reorganization. As a result of the return of these students to their homes, we have going on under our eyes the Awakening of China.

It has been fashionable among Europeans and Americans to sneer at the mentality, at the so-called lack of courage, the inertia and lack of the spirit of co-operation in the yellow and brown races. Pride ever goes before a fall. Born in ignorance and self-conceit, these opinions apparently are doomed to die in disaster for, as surely as crows caw, the yellow races are going to fight fire with fire, gunpowder with gunpowder. Japan has already begun.

The northern Chinese could probably be made into the finest soldiers in the world. One has to see these coolies at work to realize to what an extent, physically, they surpass any other equal group of men on earth. We speak now only to the question of their value as material for making private soldiers. Here is a case in point. Some two and a half years ago I was at Tsing Tau, situated on Kaichau Bay in Shantung, which the Japanese took from the Germans soon after the opening of the great war. This was the territory taken by force of arms and intimidation from China to salve the wound and stop the tears of the German government over the murder of the German ambassador in Peking by the Boxers in 1900. By 1913

the Germans had spent much money in entrenching and fortifying this terrene token of good-will between the Imperial Chinese and the Imperial German governments. The German language was being taught in Chinese schools. German buildings lined the German streets, and a German brewery reared its tall chimney among the red Shantung hills. Regularly North German Lloyd and Hamburg-American line steamers direct from the Elbe brought cargoes of structural steel, ammunition, cannons, barb-wire and miscellaneous German products to this outpost to civilize the "heathen," and these same "heathen" were at work building the city. It is about two miles from the modern piers to the barracks, up a mild but steady grade. Each side of the broad street had a cement curb and gutter, making a smooth path for the ubiquitous mammoth Chinese wheelbarrows. For the wheelbarrow is still the chief instrument of transportation of the Chinese, grown to such proportions that it would scarcely be recognized as a wheelbarrow at a passing glance. On this cold morning in Tsing Tau a string of forty wheelbarrows, loaded each with steel and iron, was progressing steadily up this two-mile hill. Each was manned by a crew of two coolies—one, immense, in harness, pulling from ahead, and the second, a Chinese about six feet five inches tall, thewed like an ox, also in harness, lifting the handles so that the weight was balanced over the wheels, and himself straining forward with the load. The steam rose in clouds from these forty pairs of giants. Truly a sight giving food for reflection. For these human work-horses are declared to have the largest hearts and the smallest stomachs of any class of men in the world. A handful of rice and a cup of water fortifies them for tremendous marches. The temperature was 12° below freezing that day, with much colder nights, and yet authorities say that these Chinese made it a regular practice to live throughout the winters with practically no artificial heat. They sleep in their curious but scientifically designed clothes, and sleep warm. China for centuries has been almost denuded

of forests. Her vast coal mines have scarcely been touched. Fuel is high. The people's purchasing power has been pitifully low. They get on without fire because they have to, and are warmed by their bodily heat. Their clothes fit loosely and a thick cushion of warm air is constantly, night and day, next to their bodies because the trousers, worn by both sexes, are tied firmly around the ankles and waist, and their smocks are fastened about the wrists, neck and waist. Much have the Chinese to teach us in methods of economy and comfort. What soldiers these would make, what hardships they could endure!

But will they ever become soldiers and band themselves to defend their country, to hold to themselves their share of the world's wealth? No man can say; but today China is a seething caldron. The fiasco of Yuan Shi Ki's attempt to seize the throne and his death, probably by poison, on June 6 are but bubbles on the surface that reveal the boiling turmoil below.

The chief thing that has kept the teeming millions of the Orient as subject races to a few thousand white soldiers has been that curious and indefinable something called prestige. The prestige of the British Raj has held India in terror and China docile. 1900 was a significant year in the history of the world. The Boxer rebellion, which for a time threatened the lives of all the Caucasian community of Peking, was crushed to be sure by the allied troops, aided by the Manchu Dynasty, and many ringleaders and looters were summarily executed; but the seeds of rebellion have ever since been rife in China. "A little leaven leaveneth the whole lump," and leaven more than a little has been at work. The heavy indemnities exacted by the powers that took part in this expedition, many of which are yet unpaid, are arousing in the breasts of these yellow brothers of ours feelings of revolt akin to that which brought about the Boston Tea Party and the Battle of Bunker Hill. Millions for development, for commodities, and even for gifts to the white-faced strangers—but no more millions for trib-

ute. The Leviathan of the Orient is stung. Let the exploiters beware.

Told and retold in many a Chinese household is the tale of the seizure of Hong Kong by the British, of the infamous policy which compelled the Chinese by military and naval force to open their country to the sale of opium by traders. The evils this opium traffic has brought to the world no pen can adequately picture. And it was but a few years ago that the British government finally consented, in connection with concessions in Thibet, to permit China to erect barriers against the importation of this dread drug. Christian civilization, indeed! Well may the Orientals pray to their gods to be spared its blessings.

And now they are treated to the gory spectacle of this Armageddon of the Christian brothers, and the prestige of the white man is vanishing never to return.

From the standpoint of a student of world problems, the surrender of the entire British expedition at Kut-el-Amara, on the Tigris River, in April 1916, to the attacking Turks is an event of colossal significance. Conceive what its effect must be in India. The proudest troops of the mighty British Raj, the Emperor of the earth, the Regent of God Himself, defeated, driven back, surrounded and captured by the illy-equipped troops of the Sultan, to whom he has constantly referred as the sick man of Europe. That news will ring around the world and echo evermore. Not quite so domineeringly, I dare say, will some of the less cultured Caucasians resident in the Orient treat the natives they contact. A dark day indeed has dawned for the ruling races. Subject races promise to become a thing of the past. Voluntarily or involuntarily, with good grace or with bad grace, self-government must come to the subject peoples of the earth. Will the European cabinets after this war read the letters of fire upon the heavens, see the signs of the new age, or will they not? It does not matter—except to them. The die is cast. The last world empire, as an *empire*, is doomed. Perhaps to endure as a confed-

eracy of associated nations? Yes. Eventually, in the fullness of time, as a United States of the World? Unquestionably. When? We do not know. But the forces are now at work, the Oriental Giant is astir. The gauge of battle is thrown down, and when it is over many of the crimes

committed in the name of civilization, but actually for the sake of commerce, will cease and the earth will come appreciably nearer to the Brotherhood of Man, the Federation of the World. All of which is in consonance with the First Object of the Theosophical Society.

## THE HIDDEN SIDE OF THE WORK

### MR. LEADBEATER'S OPENING ADDRESS BEFORE THE 1916 AUSTRALASIAN CONVENTION

**B**ROTHERS of the Theosophical Society: I do not think there is very much to be said in opening one of our Conventions. I was asked, you remember, to do so last year. I said to you then that it seemed to me that almost the only thing that one could say on such an occasion was to express a very earnest hope that all the deliberations would be harmoniously conducted. I have to repeat that in a somewhat different way this year.

Not only are we glad that the members should come and help us with their energy and their advice, but I consider myself it is one of the most valuable functions of a Convention that it brings the people together so that they get to know one another, not merely as representatives of this Lodge or that but as private friends. So I feel always that however important the business of the Convention may be—and I know that it often is of very great importance in arranging how work can best be done in the year which for the Society is just opening—I fancy that the other side has an importance at least equal to that, perhaps even greater, the importance of this idea of bringing us all together and intensifying the universal brotherhood. It is the first object of our Society (and sometimes we forget it) to form a nucleus of the universal brotherhood of humanity. Now this is a big nucleus—I hope a red-hot and glorious nucleus,

which will be able to spread the light and heat of real fraternal affection over the rest of the world as well as over these continents of Australia and New Zealand.

I am sure that it is an important part. We have always made it so at Adyar. I think we push through our business at Adyar just as rapidly as we well can, in order that we may be able to devote more time to that other side of the thing. Of course we have lectures and addresses from various people and that also, remember, is a valuable part of the Convention, because these delegates who come from different places will bear back with them a certain amount of inspiration and perhaps a certain amount of energy to their own Lodges.

That is especially valuable to country Lodges. You who come from great towns—Melbourne, Adelaide, Brisbane, or from Auckland—yourselves represent brother centres, so to speak, of energy. But those of you who come from the smaller places of the country naturally have not the same opportunity of creating a large focus, a great centre, so what you can take back from here will be exceedingly valuable to your people, and you must remember, please, that all these expressions about the taking back of energy, the pouring forth of brotherly feeling, and so on, are not merely poetic or symbolical expressions. I am very anxious that Theosophists should really un-

derstand that all these forces are just as real as electricity or steam, or any other physical force—that these things actually and really work. If you were all clairvoyant, you would see them working. We speak of “the glow of fraternal feeling.” It sounds like a symbolical phrase, but the thing is a fact. If you look clairvoyantly over an assembly where brotherly feeling is so manifested, you would see a great light radiating out and sometimes fluctuating again when the people were getting bored or tired. You would see it radiating out just as clearly as you see sunlight radiating out from the sun. The thing is an absolutely scientific thing.

Our members are all supposed to know and believe that, and would say they did if you asked them, but sometimes it is just a little unreal. There have been clairvoyants for many a thousand years in the world—because other people long ago have seen all these things—and they have used the same expressions in ancient scriptures, in old epic poems, and the people who read them, not being able to see these things for themselves, took it all as mere rhetoric, mere poetic afflatus—just descriptive, a sort of exaggeration. It represents a perfectly definite fact. The more you can realize that, the better you will get on in trying to grasp the real facts of nature because you know, as said in *THE LIGHT OF ASIA*, that “the unseen things are more.” It is the hidden side of life which is in many ways the most important side. We are all supposed as students of Occultism to understand the fact that the unseen forces behind are often of vastly more importance than the effects that can be seen down here, but the effects are all the time present—that is, visible, and the other things need an effort of imagination to realize. The result of that is that very often we fail to realize them, and give quite undue importance to the side that can be seen, and forget half our time the real and much more important unseen side of things.

That should not be so among Theosophists. I do hope that more and more of our members will try and realize the

unseen side of life and if you will keep that before you all through this Convention, you will do very great good thereby. As I say, your deliberations may be important. Your decision that a thing shall be done this way rather than that may be of great importance to the future, but your friendly feeling, your brotherly relations, your willingness to give everyone credit for the highest and noblest intentions are of even more importance in the result that they will produce.

You must recollect that from the point of view of our Great Masters behind, a gathering like this is a sort of opportunity. Here is a vast number of people gathered together who are all, some more and some less, thinking along the right lines, full of earnest good wishes and unselfish desires and that is a thing which after all is not so common in the world—that a number of people shall gather together all strongly animated with that feeling, with those ideas. Therefore there is an opportunity. I am looking at it as I am sure They do, very largely as a kind of mechanical problem. They have so much force, so much of spiritual power, that They want to pour out upon the world in various ways. Their great difficulty must be to find proper channels through which to pour it. They use Their own pupils as channels in that way. Happy is the country which has among its members some of those who are chosen to be pupils, accepted or probationary, of the Masters! Still happier the country which among its members numbers Initiates of that Great White Brotherhood! But, although all such persons are being constantly used, the fact that you get a gathering of this sort opens up for the time another channel, and a channel that can be used with very great effect and can save our Masters a large amount of trouble. So that, really, although you never think of that when you come together for quite other purposes, that is one of the noblest functions of our Convention—we afford for the time a splendid channel for power which can do out of all computation more than we ourselves can do. But you must remember

that you make yourselves collectively into that channel only by virtue of the strong fraternal feeling, only by virtue of suppressing your personalities and your individual likes and dislikes, and trying absolutely impersonally to do the work in the best and noblest way. If you could succeed in sinking these personalities for the time, if you could do it absolutely, then you would have an absolutely perfect instrument of its kind and for the time. We are not Adepts yet; it may well be that we cannot quite put behind us the personality, but just in so much as you are able to do it will you make the whole more or less perfect as an instrument.

That is an idea which I should be glad if all our brothers would bear in mind whatever happens. You may differ in opinion just as much as you like. Your opinions ought to be different; it does not make any difference at all, but it makes all the difference in the world that you state these opinions temperately, and that not the least suspicion of personal

feeling should come into your championship of your own ideas, whatever they may be. You have the most perfect right to state them; that is what you are here for, and it is a good thing that there should be as many different points of view as possible. Very often people, in the outer world, at any rate, cannot assert a difference of opinion without a certain amount of personal feeling creeping into that championship. We must learn to do all that, and do it just as thoroughly and well as anyone outside could do it, but without the least shred of personal feeling. It clouds the vision of the people who are thinking of the thing down here. You do not even from your own point of view get the widest decision when personalities creep in.

I hope we shall all bear that in mind; that we shall try to look upon our Convention as our Masters look upon it, and in our humble way try to second Their efforts that such a gathering shall be a great and wonderful success.

## THE MASTERS

### PROOFS OF THEIR EXISTENCE

ALL the leaders of the Theosophical Society have been affirming ever since the foundation of it, and still affirm, the existence of the Mahatmas, or Masters, and the great Occult Community, or Brotherhood, to which They belong as well as the White Lodge, or Ashrama, where They reside. These Theosophists derive their knowledge of these lofty Beings from their own personal experiences and communications received from an individual contact with these Masters. All of them were, and even now are, of opinion that these Holy Beings are in Their physical human bodies, in flesh and blood and not "disembodied spirits," as some wrongly imagined Them to be. Madame Blavatsky and Colonel Olcott repeatedly assured the public that the real Founders of the Theosophical Society were the two Mighty Beings of the White Lodge, and

they themselves were the disciples and mere instruments in the hands of the two Masters under whose command and guidance they acted and founded the Theosophical Society. Mr. Sinnett, Mrs. Besant and Mr. Leadbeater avow very often and always the existence of these Holy Beings and the Occult Fraternity of which They are the members. All of them, including other advanced members of the Theosophical Society, have announced in public that they saw these Masters in Their astral bodies and that they came in personal contact with Them in physical bodies and saw Them with their own eyes. Some of them went personally to the abode of these Mahatmas and received regular instructions and practical Yogic training there for years together. Some used to resort to their Masters in astral bodies at night and received instructions and occult

teachings from Their lips, which they give out to the public by way of delivery of lectures, public as well as private, and by publication of treatises and books. Mrs. Besant writes:

If human evidence can ever substantiate a fact, the fact of the appearance of the Masters and of the communications received from Them during these years is placed beyond the possibility of doubt. Let us take a few instances:

Mr. Scott was a Civil Servant in India who rose to the position of Judicial Commissioner of Oudh. This Mr. Scott, Mrs. Scott, Colonel Olcott, Madame Blavatsky, Mr. M. Murad Ali Beg, Mr. Damodar K. Mavalankar and Pandit Bhavani Shankar were sitting together on a balcony, from which the library in partial darkness, and a room beyond, brilliantly lighted, were visible. Mr. Scott saw a man, whom he recognized from His portrait as Master M., step into the lighted room. All saw Him clearly. He walked towards a table, and on that subsequently a letter was found in the familiar writing.

Colonel Olcott writes, under date 30th September, 1881:

This same Brother once visited me in the flesh at Bombay, coming in full daylight and on horseback. Long before that He visited me astrally at New York.

After the Headquarters of the Society were moved to Adyar from Bombay similar appearances of the Masters frequently took place. It was a household custom for the workers to gather on the flat roof in the evening, and thither, now and again, would come a Master visibly, and graciously talk with and instruct them. On this Mr. Leadbeater writes as follows:

I am very glad to testify that I have on many occasions seen the Masters appear in materialized form at the Headquarters at Adyar, Madras. Under such conditions I have seen the Master M., the Master K. H., the Master D. K. Such appearances occurred sometimes on the flat roof of the main building, sometimes in my own room by the riverside, and on several occasions in the garden.

These appearances of the Masters were not, however, confined to the Headquarters at Bombay and Madras. Mr. T. Brown states the following in MY EXPERIENCES IN INDIA:

Lahore has a special interest because there we saw, in His own physical body, Mahatma Koothumi Himself on the afternoon of the 19th of November. I saw the Master in broad daylight and recognized Him, and on the morning

of the 20th He came to my tent and said: "Now you see me before you in the flesh; look, and assure yourself that it is I." He left a letter of instructions and a silk handkerchief, both of which are now in my possession.

Mr. Sinnett, editor of *The Pioneer*, who by his contact with the Master K. H., into which he was brought by Madame Blavatsky, became His faithful and loyal disciple, and has placed on record his own experiences and those of the circle around him at Simla.

Mr. Martanda Rao B. Nagnath, who was much with the founders at Bombay from 1879 to 1889, records instances of his seeing the Masters of the Theosophical Society.

Mr. R. Casava Pillai, near Sikkim, saw the Mahatmas in Their physical bodies, and found Them to be identical with Those whom he had seen in dreams and visions or in astral form.

Pandit Bhavani Shankar says that while traveling in the North in the spring of 1884 Mahatma M. was seen by Mr. Nivaran Chandra Mukerji and himself in His astral body at a Branch meeting, and goes on:

I have seen the same Mahatma, *i. e.*, the Master of Madame Blavatsky and Colonel Olcott, in His double, but also my venerated Guru Deva K. H. I have also seen the latter, *i. e.*, my Master, in His physical body and recognized Him.

Srijut Mohinimohan Chatterjee, elder brother of Srijut Ramanimohan Chatterjee, Vice-Chairman of the Calcutta Municipality, writes as follows, under the title THE HIMALAYAN BROTHERS—DO THEY EXIST?

Ask and it shall be given unto you; knock and it shall be opened—this is an accurate representation of the position of the earnest enquirer as to the existence of the Mahatmas. I know of none who took up this enquiry in right earnest and was not rewarded for his labors with knowledge, certainty. In spite of all this, there are plenty of people who carp and cavil but will not take the trouble of proving the thing for themselves. Both by Europeans and a section of our own countrymen—the too Europeanized graduates of the universities—the existence of the Mahatmas is looked upon with incredulity and distrust, to give it no harder name. The position of the Europeans is easily intelligible, for these things are so far removed from their intellectual horizon and their self-sufficiency is so great that they are almost impervious to the new ideas.

But it is much more difficult to conceive why the people of India, who are born and brought up in an atmosphere redolent with the traditions of these things, should affect such scepticism. I myself was a thorough-going disbeliever only two years back. It was only in the month of October, 1882, that I really devoted any time and attention to this matter, and the result is that I have as little doubt with respect to the existence of the Mahatmas as of mine own. I now *know* that They exist.

The evidence now laid before the public was collected by me during the months of October and November, 1882, and was at the time placed before some of the leading members of the Theosophical Society, Mr. Sinnett among others. It is only since I collected the following evidence and received more than one proof of the actual existence of my venerated Master, Mahatma Koothoomi, whose presence—quite independently of Madame Blavatsky, Colonel Olcott or any “alleged” *chela*—was made evident to me in a variety of ways, that I have given up the folly of doubting any longer. Now I believe no more—I *know*; and, knowing, I would help others to obtain the same knowledge.

During my visit to Darjeeling I lived in the same house with several Theosophists, all as ardent aspirants for the higher life, and most of them as doubtful with regard to the Himalayan Mahatmas, as I was myself at that time. I met at Darjeeling persons who claimed to be *chelas* of the Himalayan Brothers, and to have seen and lived with them for years. They laughed at our perplexity. One of them showed us an admirably executed portrait of a man who appeared to be an eminently holy person and who, I was told, was the Mahatma Koothoomi (now my revered Master), to whom Mr. Sinnett's *OCCULT WORLD* is dedicated.

A few days after my arrival a Tibetan pedler of the name of Sunduk accidentally came to our house to sell his things. Sunduk was for years well known in Darjeeling and the neighborhood as an itinerant trader in Tibetan knick-knacks, who visited the country every year in the exercise of his profession. He came to the house several times during our stay there and seemed to us, from his simplicity, dignity of bearing and pleasant manners, to be one of Nature's own gentlemen. No man could discover in him any trait of character even remotely allied to the uncivilized savages, as the Tibetans are held in the estimation of Europeans. He might very well have passed for a trained courtier, only that he was too good to be one.

He came to the house while I was there. On the first occasion he was accompanied by a Goorkha youth, named Sundar Lall, an employee in the Darjeeling New Office, who acted as interpreter. But we soon found out that the peculiar dialect of Hindi which he spoke was intelligible to us without any interpreter, and so none was needed on subsequent occasions.

On the first day we put to him some general

questions about Tibet and the Gelugpa sect, to which he said he belonged, and his answers corroborated the statements of Bogle, Turnour and other European travelers. On the second day we asked him if he had heard of any persons in Tibet who possessed extraordinary powers besides the great Lamas. He said there were such men, that they were not regular Lamas, but far higher than they, that they generally lived in the mountains beyond Tchigatze and also near the city of Lhasa. These men, he said, produce many and very wonderful phenomena, or “miracles,” and some of their *chelas*—or Lanoos, as they are called in Tibet—cure the sick by giving them to eat the rice which they crush out of the paddy with their hands, etc.

Then one of us had a glorious idea. Without saying one word, the above-mentioned portrait of the Mahatma Koothoomi was shown to him. He looked at it for a few seconds and then, as though suddenly recognizing it, he made a profound reverence to the portrait and said it was the likeness of a Chohan (Mahatma) whom he had seen. Then he began rapidly to describe a Mahatma's dress and naked arms; then, suiting the action to the word, he took off his outer cloak and, baring his arms to the shoulder, made the nearest approach to the figure in the portrait in the adjustment of his dress.

He said he had seen the Mahatma in question, accompanied by a numerous body of Gy-lungs, about that time of the previous year (beginning of October, 1881) at a place called Giansi, two days' journey southward of Tchigatze, whither the narrator had gone to make purchases for his trade. On being asked the name of the Mahatma, he said, to our unbounded surprise, “They are called Kuthum-pa.” Being cross-examined and asked what he meant by “they,” and whether he was naming one or many, he replied that the Kuthum-pas were many, but there was only one man, or chief, over them of that name, the disciples being always called after the name of their Guru. Hence the name of the latter being Koot-hum, that of His disciples was Koothum-pa. In Tibetan language *pa* means “man,” so Koothumpa means man, or disciple, of Koothum, or Koot-humi.

At Giansi, the pedler said, the richest merchant of the place went to the Mahatma, who had stopped to rest in the midst of an extensive field, and asked Him to bless him by coming to his house. The Mahatma replied that He was better where He was, as He had to bless the whole world and not any particular man. The people—and among them our friend Sunduk—took their offerings to the Mahatma, but He ordered them to be distributed among the poor. Sunduk was exhorted by the Mahatma to pursue his trade in such a way as to injure no one, and warned that such was the only right way to prosperity.

On being told that people in India refused

to believe that there were such men as the Brothers in Tibet, Sunduk offered to take any voluntary witness to that country and convince us, through himself, as to the genuineness of Their existence, and remarked that if there were no such men in Tibet, he would like to know where They were to be found. The witnesses in this case were Babu Navinkrishna Banerji, Deputy Magistrate; Mr. Ramswami Yer, District Registrar, Madura; the Gurkha gentleman and the writer.

Now for the other piece of corroborative evidence. This time it came most accidentally into my possession. A young Bengali Brahmachari, who had only a short time previous to our meeting returned from Tibet, and who was residing then at Dehra Dun, in the Northwestern Provinces of India, at the house of my grandfather-in-law, the venerable Babu Devendra Nath of the Brahma Samaj, gave most unexpectedly, in the presence of a number of respectable witnesses, the account of his interview with the Master K. H.

This statement was on several occasions repeated by the Brahmachari in the presence (among others) of Babu Devendra Nath Tagore of Jora Sanko, Calcutta; Babu Kali Mohan Ghoshal of the Trigonometrical Survey of India, Dehra Dun; Babu Kali Kumar, Chatterji of the same place; Babu Gopi Mohan Ghose of Dacca; Babu Priya Nath Sastri, clerk to Babu Devendra Nath Tagore, and the writer.

Thus when the pedler's statement is coupled with that of the Dehra Dun Brahmachari, there is indeed no room left for any doubt as to the truthfulness of either. It is, moreover, most unshakably established upon the evidence of several of His *chelas* that the Mahatma Koothoomi is a living person, like any of us, and that He was seen by two persons on two different occasions.

Srijut Rajani Kanta Brahmachari (who is mentioned above as the Dehra Dun Brahmachari, under the heading *Interview With a Mahatma*, writes:

At the time I left home for the Himalayas in search of the Supreme Being, having adopted Brahmacharyashrama (religious mendicancy), I was quite ignorant of the fact that there was any such philosophical sect as the Theosophists existing in India who believed in the existence of the Mahatmas, or "superior persons." This and other facts connected with my journey are perfectly correct. Now I beg to give a fuller account of my interview with the Mahatma.

Before and after I met the so-called Mahatma Koothumpa, I had the good fortune of seeing in person several other Mahatmas of note. Here I wish to say something about Koothumpa only.

When I was on my way to Almora from Manasarovara and Kailasa, one day I had nothing with me to eat. I was quite at a loss how to

get on without food. There being no human habitation in that part of the country, I could expect no help, but pray to God and make my way patiently on between Manasarovara and Taklakhar. But by the side of the road I observed a tent pitched, and several Sadhus (holy men) called *chohans*, who numbered about seventeen in all, sitting outside it. When I went to them they entertained me very kindly, and saluted me by uttering, "Ram, Ram." Returning their salutations, I sat down with them and they entered into conversation with me upon different subjects, asking me first the place I was coming from and whither I was going. There was a chief of them sitting inside the tent and engaged in reading a book. I enquired about his name and the book he was reading from. One of his *chelas* said that his name was Koothum-pa, and the book he was reading was RIG VEDA. After a short time, when his reading was over, he called me in by one of his *chelas*, and I went to him. He also, bidding me "Ram, Ram," received me very gently and courteously, and began to talk with me mildly in pure Hindi. He addressed me thus: "You should remain here for some time and see the fair at Manasarovara which is to come off shortly. Here you will have plenty of time and suitable retreats for meditation, etc. I will help you in whatever I can." I replied that what he said was right, and that I would gladly have stayed, but there was some reason which prevented me. He understood my object immediately and then, having given me some private advice as to my spiritual progress, bade me farewell. Before this he had come to know that I was hungry, and so wished me to take some food. He ordered one of his *chelas* to supply me with food, which he did immediately. In order to get hot water ready for my ablutions, he prepared fire by blowing into a cow-dung cake which burst into flames at once. This is a common practice among the Himalayan Lamas.

As long as I was there with the said Master, He never persuaded me to accept Buddhism or any other religion, but only said "Hinduism is the best religion; you should believe in the Lord Mahadeva—He will do good to you. You are still quite a young man—do not be enticed away by the necromancy of anybody." Having had conversation with the Mahatma for about three hours, I at last took leave and resumed my journey.

I am neither a Theosophist nor Sectarian, but am a worshipper of the only OM. As regards the Master I personally saw, I dare say that He is a great Mahatma. By the fulfilment of certain of His prophecies, I am quite convinced of His excellence. Of all the Himalayan Mahatmas with whom I had interviews, I never met a better Hindi speaker than He. As to His birthplace and the place of His residence, I did not ask Him any question.

—FROM THEOSOPHY IN INDIA.

## LETTERS FROM HEADQUARTERS

*Adyar, 20 April, 1916.*

We are on the eve of welcoming Mr. George S. Arundale and his aunt, Miss Arundale, who have both earned love and devotion from scores of Indians by their loving service for this country. Miss Arundale will have the satisfaction of seeing her work in Benares grown, for our Theosophical Girls' School is to become a College soon. A few days' visit from our President wrought this miracle.

The South Indian Convention was a huge success, thanks chiefly to Mr. C. Jinarajadasa's excellent addresses and lectures. Our South Indian brothers are energetic and bent upon extensive propaganda, and arrangements are being made to obtain the services of a good lecturer from the West with adequate scientific attainments to appeal to educated classes who are not inclined to accept Theosophy along shastraic lines.

A very pleasant feature of the Convention was a cosmopolitan dinner to which we were invited by the Hon. Mr. Justice and Mrs. T. Sadashiva Iyer. Several of our members broke caste and a full list of names was published—a veritable offensive against Orthodoxy. Nearly a month has gone by, but the Orthodox behave as if nothing had happened. This act of our Hindu Theosophists aroused widespread comment, mostly favorable. The event was deemed important enough by the news agency to telegraph all over India, and the entire Indian press spoke about it.

We had not the pleasure of having our President with us at the S. I. Convention for she had gone north to Allahabad to attend the All-India Congress Committee. From there she proceeded to Benares, where a girls' college sprung forth, and other useful work was done. Calcutta came next and then far Dacca—a centre of much concern to the Government on account of its anarchical tendencies. She spoke frankly and openly

against anarchism, showed the futility of the method of murder and threat, advised that the best course for quick progress was constitutional work by law-abiding methods, said that in the best interests of India she should continue with Great Britain—and all this a wise Censor thought seditious! and he would not pass on a telegram accepted from her at Dacca! The ways of the Censors are mysterious. Here in India, aided by Criminal Investigation Department, which Mrs. Besant has well called Patriot Destroying Department, they play havoc with news and peoples' liberties.

After her return from Dacca she went on to Palghat to preside over the first Malabar District Conference, where she delivered a brilliant address already published as a pamphlet—"Under the Congress Flag." She returned to be with us for a couple of days, and then off to Madura to attend the Provincial Conference, where she delivered three lectures and spoke often at the political and social conferences. She returned here yesterday morning and left in the afternoon for Poona, where among other work she presides over the Marathi Theosophical Federation. Her friends as well as strangers and the entire Indian public are amazed at her wonderful energy, and we constantly hear whispers of "This is simply superhuman."

Mr. Jinarajadasa has left for England and will be away from Headquarters for several months. Miss Graham has left by the same boat and we will miss them much. Mrs. Stead is also gone to her dear Scotland, but Adyar remains interesting for we are having a summer school. All our branch inspectors and several of our lecturers are staying here for over a month, and Mr. Brown, Miss de Leeuw and Mr. and Mrs. Cousins are giving them talks. The President has one evening a week and on Saturday there is a question meeting.

—B. P. WADIA.

# FROM THE NATIONAL PRESIDENT

(GENERAL SECRETARY)

## POLITICS

When one studies the the modes of procedure in all departments of life and discovers how utterly unscientific our present mechanism of government is, one realizes how greatly the world needs a mighty mind to bring order out of a confusing hodge-podge of child's play at the art of government.

The crash of so-called civilization in Europe is by no means the sole evidence of the insecure nature of the foolish little pile of blocks that the child-souls of the age have built up in the infant belief that the greatest structure that the world has even seen had been erected for the edification of humanity. Right here in America we have played at life with the same ignorant simplicity. We have achieved some results of a constructive nature, but have we yet been put to our crucial test? No one with any penetration can fail to see that the structures erected here possess the same tottering nature as in Europe.

I do not mean to go into the elements of weakness in all these structures, but at this time intend only to point to the political structure, being as it is so essentially a sympathetic representative of the other structures as to influence them all, for when this is wrongly based the others cannot fail to be equally as weak.

The corruptions of political activities are too well known to need detailed mention here, and my purpose is only to remind my readers of the conditions which they already know so well, in order to discuss the vital question of politics in the T. S.

The vital problem that concerns us in the government of the T. S. is whether or not it is possible for us in our work to lay down a governmental structure for ourselves as a society, which shall be scientifically planned and so honestly and honorably executed as to constitute an example to any other society existing or yet to exist, or even any government, whether it be civic, social, or what. Do the The-

osophists with their wonderful ideal of brotherhood possess also the twin talents of (1), a true spiritual perception, and (2), a practical skill in action in such matters as this? With the wonderful understanding that they possess of man's constitution, his physiology, his psychology, his spirituality, his divine destiny, do they possess a greater capacity not only for personal self-control, but also for the government or wise control of a complex organism in the form of an associated body of men? Can Theosophists set a true example in these respects to the rest of the world? The answer right off should be, "Yes, without doubt." But would it indeed be a true answer? I think not.

We undoubtedly have the most wonderful theory on earth concerning life in all its aspects, but as yet I fear we have not advanced very far in assimilating that theory in such way as to make it a natural line of self-expression. Take the matter of lodge government, for example. It is sometimes pitiful to see how members are unable to handle the simplest matters of lodge business without feuds and disputes, the hurling of charges of wrong doing and bad faith, and all such childish things. While the millions of people wait outside our doors, in need of the great message of life which we have to give, our members (all of them feeling dedicated to the Masters and Their work) will be found at times in a distressing squabble over petty points of practical procedure which an average group of business men even of the third-class Pitri type could settle in a few minutes of intelligent discussion.

Sometimes the trouble arises out of politics. Somebody wants an office. He believes he can change things for the better. Then the few friends around him will start up a political campaign, and for the time being anybody wishing to find Theosophy in that lodge would have to possess himself of a microscope of many diameters.

This condition has made one often al-

most wish that the political obstacle did not exist in the way of giving out the splendid teaching which is so painfully lacking in the hearts and minds of the people at large, and yet, the Theosophical Society is not exclusively a Second Ray affair. In addition to the giving of our wonderful message to the world, we have First Ray duties to perform. We must needs touch the political side of life; we must go out and solve the problems that have become the besetting sins of the world; we must show how the truth of the universality of life must have its normal expression in every department of human life, and before we can make any headway in this direction, we must gain practice and skill within our own ranks, and so we must not only know how to teach, but we must know how to govern.

Thus it is up to us as Theosophists to face this situation frankly and, so far as our lodges are concerned, to strive to develop not only lecturers, writers and teachers who are learned both in the theosophic lore and in all learning that illustrates the truths we have to give, but to become skillful in the practice of self-government, so that we shall be able to become a useful example of how an association of individuals may govern themselves as an organic body and subserve the highest ends of evolution and human brotherhood. When we can do that, then we shall be as different from those who have built the tottering structures I have referred to, as the well-skilled architect and builder is different from the child who plays with blocks in his nursery.

Theosophists, what will you do to strive to realize this ideal in your lodge organizations? Think of the precious guide you have in your ideal of brotherhood and constructive, spiritual evolution, and ask yourselves whether you too are merely going to work out a problem of nursery play and to misuse materials that were intended for adults to use, or whether you will embrace the grandest opportunity that ever came to any favored body of human servers. The Divine Rishis seriously need at this time to lay foundations which will endure for ages to come, and you cannot

tell how far your current of thoughts may aid Them when you think and act in the highest way. It is not necessarily a problem of *quantity* in our case, as I take it, but of a particular *quality*. If we set the right currents going, surely we can realize that They already have the forces to intensify such currents into mighty, flowing streams of life.

#### EXAGGERATION

It is a fact, as the most of us have found, that there develops a quickening of the forces of one's nature when one comes into the active work of the T. S. The cause lies in the peculiar quality of the work and in the extraordinary organization through which it is done.

At the present point in evolution the great mass of the people works along the individualistic line, each person struggling chiefly for himself, and it is only a handful outside the mass that has caught the vision of the oneness of life and has dedicated its energies wholly to the service of humanity. In the one case the forces of cosmos are drawn into innumerable individual whirls of centres of activity, and in the other the process is reversed and the cosmic forces radiate outwardly from the individual vortices, thus making of them interacting channels of force working for universal cosmic ends. In the former the force is multiplied, and in the latter it is conserved and unified. Naturally, therefore, the path of individualism represents a dispersion of energy into innumerable streams, and that of universalism the gathering of it up into one final mighty current. Thus one who puts himself upon the in-coming path of universalism, or even upon the approaches thereto, shares more or less in that mighty current and experiences an increase of force. In a thoroughly balanced person this would show forth in a kind of radiant power exhibited on all planes—a beautiful self-mastery appealing to the ideal of what a true man should be.

But in those living in all the variety of stages short of true normality seen in the form of physical illness, neurasthenia, the many forms of hysteria, irresponsible psy-

chism, lack of control, tendency to anger, jealousy, ambition, wandering mind and what not, this increased force often manifests in a curious impulse to give undue emphasis to everything that claims the attention. Sometimes this insistent tendency to exaggerate things looks to the normal observer as little short of downright falsehood. Petty details that do not matter are distorted out of all true proportion and made to seem a matter of life and death. The person afflicted with this form of hysteria usually feels excitedly sincere in his distorted viewpoint, and if, as too often is the case, he is reinforced by some psychic vision or message from the invisible world, then he is for the time being utterly lost to all common sense, and those around him are made to suffer in one way or another for his lamentable distemper.

Surely, it behooves Theosophists to realize this danger in themselves and to avoid it at any cost of effort at self-control, for the worst of it is there is no form of falsehood so harmful as that of intemperate exaggeration of minor things. The deliberate liar makes his garment of whole cloth, but the hysteriac always fabricates into his some tiny threads of truth and strives to pass it off as all truth and reality wide. Truth distorted is infinitely more difficult to evaluate than a fabrication which contains no element of truth at all, and a psychological organism diseased by

this lack of the sense of proportion and personal responsibility to truth can easily become a danger in any organization, whether the motives be good or not.

Our Society is the vehicle of tremendous forces, and these are a valuable asset to those who know how to use them rightly. But such forces stimulate and intensify us just as we are. If we are spiritual, we become more so; if we are otherwise, then sadly enough the forces intensify that side of our nature. It is just as well that we should understand some of these principles as we go along, for every day marks a more difficult pace for us on the pathway of life which now is leading through a condition of such unusual and critical import. Those who can keep their heads level and well-balanced in all the stress and storm are the safe and useful ones, whereas those who are lost to common sense and the sense of the rightful proportion of things often become a burden, however clever they may be in various ways. Like the one who, when charged with the responsibility of directing difficult and dangerous activities in a physical way, is heard saying to his comrades: "Steady, steady there," so we, too, find many occasions when we must call out to our comrades: "Steady there, steady." Once I heard this question put to Mrs. Besant: What one virtue would, when thoroughly practiced, bring one to the Master, and she replied: "Perfect accuracy."

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#### BE TRUE

Thou must be true thyself  
 If thou the truth would'st teach.  
 Thy soul must overflow, if thou  
 Another's soul would reach!  
 It needs the overflow of heart  
 To give the lips full speech.

Think truly, and thy thoughts  
 Shall the world's famine feed;  
 Speak truly, and each word of thine  
 Shall be a fruitful seed;  
 Live truly, and thy life shall be  
 A great and noble creed.

—HORATIUS BONAR

## EDITORIAL COMMENT

### THE LODGE AND THE PUBLIC

How may we induce people to attend our public meetings?

This question is very much in the minds of earnest Theosophists and the methods used are various. In some places the Lodge platform is open to all liberal speakers or, in fact, to any speakers who will use it, the theory being that entertaining talks will induce the public to come out. It has been urged that if we can get the public interested in no other way, we should advertise a curtain-raiser of occult arts and draw an audience by palm-reading or practical astrology. Even the drawing possibilities of a materializing seance have not been overlooked!

Why are we so anxious about *numbers*? Certainly it is desirable to have the largest possible number of people hear about the truths of Theosophy, but unless they come because they are interested in *Theosophy* it is likely to be a useless coming. Every Lodge has a distinct work to do. In part, this work is to give out the theosophical teachings to those who are ready for them, and to do it with a dignity and singleness of purpose that will impress the public that here is a philosophy unique and distinctive as well as universal. Probably in reality we are working more for the future than for the present. In a letter to an American F. T. S. Mr. C. W. Leadbeater refers to the need of having well-established centres of Theosophy in our cities where people can find the teachings when the time of general inquiry arrives. Is it not more important that we establish purely theosophical centres than that we draw crowds of people, just now, by arousing and gratifying a curiosity to see the unusual? If in our dealing with the public we give attention largely to other phases of thought, we shall neglect the real work we are here to do. Using our public platform exclusively to present

theosophical ideas and ideals does not mean intolerance, it means one-pointedness. In proportion that we pander to the curiosity so easily aroused by occult arts, we fail to give emphasis to the fact that first of all Theosophy is a life to be lived. To the inspiration of this shining ideal we can safely leave the matter of attendance both now and when the great awakening comes. Better a dozen who attend because the principles of our philosophy attract them than a thousand who come for the same reason that they go to see a hypnotist exhibit his powers.

Let not those who fear dogmatism in the T. S. hold up their hands in apprehension. The foregoing has reference to *what we present to the public* and not in any sense to what we shall hear or study in our classes or as individuals.

### PROGRESS IN PRISON REFORM

Theosophists must observe with keenest interest all progress which is being inspired by the ideal of universal compassion. Perhaps in no field has this ideal brought about such radical changes as in prison reform.

Not more than a generation ago the prisoner was almost everywhere treated as a brute. He was scantily clothed, chained like a wild beast, fed like an animal, and regarded as a troublesome carcass that persisted in retaining life despite the blows and abuses heaped upon it. Very slowly a change has been wrought until today in America most of the old horrors have disappeared or are disappearing. The public mind has become so open to the ideas of universal brotherhood that the Theosophist can now command a sympathetic hearing when he declares that brotherhood is not merely an ethical conception but a fact in nature, and that therefore on no account whatever can any lines of exclusion be drawn.

Everywhere prison conditions are improving and wholesome efforts are being made to help prisoners physically, morally and mentally. Repression has given place to stimulation. Among the recent improvements are the weekly papers issued by the prisoners — who would have dreamed of such a thing in the good old days of our fathers! A copy of *THE SQUARE DEAL*, published by the inmates of the Kansas State Penitentiary, has reached *THE MESSENGER* office. It is a four-page weekly, ably edited and perfectly printed, and is, of course, entirely the product of the prisoners. Among the things of special interest is an article by Mr. E. B. Catlin, whose prison work is so well known to Theosophists, and a brief account of the success of the college extension course introduced by Professor George Bray, of the Kansas Agricultural College. This year thirty-three men completed the courses in agriculture, steam-engineering, electrical work, carpentering and blacksmithing. Twenty-seven graduated with honors. This is a most vital and helpful reform. It offers a practical solution of our problem: to replace the punitive by the educational system. Let us do what we can to secure this or similar work in all the prisons in our country.

#### AN EVENT

Last month, in calling attention to an Adyar wedding, Mr. Wadia remarked that such events in the Society were rare. Adyar, however, has no monopoly on theosophical marriages, for *THE MESSENGER* has

received the announcement of the marriage of Mrs. Marie B. Russak and Mr. Henry Hotchner, which took place on July 9. We wish them all happiness!

#### APPLAUSE

Many of us—the musicians and temperamental artists, at least—have been jarred by an outbreak of applause following a superb musical performance or after a lecture, especially a theosophical one, which has raised us beyond our normal power of response and brought us in touch with concepts we desire to hold and carry with us. Applause on such an occasion calls one to earth with a rude shock and the exaltation is changed to irritation and the thoughts one would hold and ponder have mysteriously vanished.

Mr. Leadbeater, according to a report in *THEOSOPHY IN AUSTRALASIA*, has recently made some pertinent comments on this offense. He said: "If you could see the horrid figures you make it would shock your nerves." It would appear that the beautiful forms produced by music and those constructed by the inspired thought of a lecturer are in some way shattered by the "noisy shapes" made by clapping. He called attention to the fact that Theosophy is the mainspring of the life of T. S. members in a far larger measure than Christianity is to the average church member, "yet no applause is heard in church." He earnestly counselled dispensing with this form of appreciation, cautioning, however, that the friendly feeling must be retained.

Love watcheth, and sleeping slumbereth not,  
 When weary it is not tired;  
 When frightened it is not disturbed;  
 When straightened it is not constrained;  
 But, like a vivid flame and a burning torch,  
 It mounteth ever upwards  
 And securely passeth through all.  
 Whosoever liveth knoweth the cry of this voice.

—THOMAS á KEMPIS

# FROM THE NATIONAL SECRETARY

## FINANCIAL STATEMENT

No explanatory amplification seems needed for any item in this month's report. It might be noticed, however, that the distinction is made between the dues strictly belonging to the current fiscal year and those for the term July 1, 1916, to June 30, 1917. The latter sum is posted to a special Reserve Account.

The paying of two months' rent was occasioned by our desire to have no outstanding indebtedness when we closed the books for the year, thus bringing the June rent—which would by custom have been made July first—into the year's account. We believe the more business-like payment of the rent in advance should be established, and to bring that about necessitated 13 payments this year.

The special supplement to this issue of THE MESSENGER contains the Annual Financial Report, with the Auditor's letter thereon.

### STATEMENT FOR JUNE

#### Receipts

Fees and Dues—1915-16.....	\$ 199.18	
Fees and Dues—1916-17.....	1297.67	
Special Donations.....	85.67	
Members' Booklet, etc.....	10.80	
Messenger Subscriptions.....	7.42	
Refunds.....	3.68	
Telephone and Telegrams.....	1.50	
Interest.....	7.07	
Incidentals.....	8.71	
Total.....	\$1621.70	
Cash on hand June 1, 1916.....	\$3053.27	\$4674.97

#### Disbursements

Salaries.....	\$ 195.00	
Propaganda.....	150.00	
Rent (two months).....	67.00	
Postage, Telegrams, Telephone....	81.03	
Furniture and Fixtures.....	41.00	
Stationery.....	23.50	
Refunds.....	6.16	
Messenger Printing & Proxy Notices	107.00	
Incidentals.....	55.96	
Total.....	\$ 726.65	
Cash on hand July 1, 1916.....	\$3948.32	\$4674.97

## THE PRISON LODGE

At a meeting of the State Board of Prison Directors held at Folsom Prison recent-

ly, the formation of a T. S. Lodge was taken under consideration and it was decided that no Lodge could be formed within the Institution. The official letter, however, made it very clear that all opportunity and assistance would be given to those interested in the study of Theosophy; that the books giving the Society's teachings would be accepted and placed in the Prison Library; and that T. S. lecturers and teachers were at liberty to visit the Prison and would there be given every opportunity possible.

From the brothers within the Institution we learn that they have organized and officered a large study class, that the T. S. books in the Library have been segregated and the librarian of the study class put in charge of them, and that the work is going forward with a fine interest and co-operation.

Now of those who, in response to my notice in the May MESSENGER, actually sent money with their letters to help this movement, and to those also who offered help but without sending at the time any donation, we ask—especially of the former—what disposition of their funds is now desired, since they cannot be used for entrance fees and dues? Do you wish your donation returned? Do you wish it spent for books for the study class? (There are about 200 in the class, and their stock of books includes only one copy or so of the elementary books. It would be a good thing to put a dozen of the OUTLINE or THE RIDDLE OF LIFE or MAN AND HIS BODIES, etc., into their Library.) Do you wish your donation used to put one or more of these students on the subscription list of THE MESSENGER?

Please kindly answer, that I may know just what to do with the money in my hands. Please also be kind enough (since this month is crowded with office duties) to take this request thus made here instead of a personal letter. The sum we

have in actual money is between twenty and thirty dollars. It would be of great assistance put into study books and MESSENGERS.

### HELP! HELP! HELP!

The National Secretary is the officer in charge of the business office at Headquarters. You have been notified *once, twice, thrice* to:

**Direct all communications relative to applications, demits, and all Lodge business; report all changes of address; and make out checks and money orders to that officer.**

You have been notified *once, twice, thrice* that:

**Members of Lodges pay their annual Section dues to their Lodge officer, and not direct to Headquarters.**

You have been instructed *once, twice, thrice* to:

**Mail your proxy—with every blank filled in—to the National Secretary.**

There are dollars of money in the form of good postage stamps and stationery unnecessarily used here because members and Lodge officers do not follow directions. There are dollars of time and workers' energies wasted here for the same reason. There are dollars of reputation and good business name destroyed here for the same reason.

This all sounds like a complaint. It is one—and a perfectly justifiable one, we believe. It is also another call for Help! One of the most striking characteristics of a *real* Theosophist is his desire to be of help to others. Can't we let that desire come forth into acts that are rightly helpful? So please read this in the spirit in which it is written.

Let me be explicit in one or two instances. Mrs. Rogers is constantly receiving notices as to changes of address. Replies to our request put forth in this department that extra copies of THE MESSENGER in families be eliminated are mailed to her as editor of the literary department, instead to us as the business department. Again, this morning on which I am writing proxies have been brought into my office, coming in the

mail, directed to and opened by six different persons here about Headquarters.

There are members' dues received through Krotona Mortgage Fund Bureau; through the Krotona Institute office; through the E. S. department; through the Book Concern; the particular member, by so sending, absolutely not acknowledging his own Lodge officer or the rules and instructions of the Society.

A business office cannot be efficient and responsible under such circumstances. Now what will you do to help us improve the situation?

### IMPORTANT NOTICE

The National Secretary will leave Krotona about August 15 for St. Louis. Her office will forward what proxies are received and the notices of what dues are paid between August 15 and August 19 to the Convention Headquarters. But any proxy or communication to be received later than the latter date should be mailed to her at St. Louis. Address Isabel B. Holbrook, National Secretary American Section T. S., Planters Hotel, Chestnut and Fourth Streets, St. Louis, Missouri.

### NEWS AND NOTICE

You will be pained to learn that Lieut. Robert W. Ensor, formerly Business Manager of THE AMERICAN THEOSOPHIST and earlier a Trustee of the American Section, has been injured in combat at the front in France. His battalion was ordered to make a counter attack on the enemy under such conditions that every officer was either killed or wounded. Lieut. Ensor's injury is to right shoulder and foot. Our latest word was of his removal from the French hospital, where he was first taken, to one in England where operations will be performed to remove the shrapnel. He will then go to his mother's home in Ireland for the time of his recovery. We are taking the liberty of giving his friends, who might like to write him a brotherly letter, that address. Direct to him in Annachmore County, Armagh, Ireland.

Houston Lodge has been getting over a column per week, these last few months, into a newspaper which has 40,000 circulation. This is equivalent to 160,000 pages of tracts weekly, free of charge and widely distributed. This fact makes one realize the importance of the newspaper for propaganda work.

You may remember that in the June issue we gave notice of the \$5,000 Morality Code competition. Two of our members took the matter up only to find that the competition was restricted to 70 writers appointed by co-operating educators and assisted by letters of advice from all interested; that one code at least was to be produced from each state, and that the ranks of writers had already been filled.

We are "mighty" sorry an F. T. S. did not get there in time; we are exceedingly glad that two made the attempt. One of these sends us the printed announcement concerning the codes, which impresses upon us the great and good value of the undertaking. The 70 accepted codes will be published as a school textbook—"a guide to parents and teachers, and a basis for harmony between school and home."

Will our two members watch out for the results of this competition and keep us informed further?

You will note the "fall" in our Membership Total this month. It is due to the By-Law becoming operative that provides for the transfer on June 30 of those one full year in arrears to the roll of Inactive Membership.

Further membership reports will be found in the special Supplement.

William Edgar Rogers, an F. T. S. who, with his wife, Mrs. Lulu Rogers, joined the Theosophical Society in Liverpool, England, in 1890, suddenly died at Pacific Grove, California, June 17, 1916, at the age of sixty-one. His life as a mining man made it impossible for him to belong to a lodge, but as member-at-large he faithfully lived the life and utilized every opportunity to work for Theosophy. He possessed unusual tact in conveying theosophical ideas, weaving them into all his conversation, and the many anecdotes he was fond of relating, which he had gathered during his eventful life, interested all listeners. He was well beloved by his faithful friends and the little new Lodge at Monterey will sadly miss him. He was helping that Lodge with talks, and teaching the younger people who were its charter members, and in a recent letter from him we had jointly laid out work that he could do with a group of members-at-large. But we can surely say that such an earnest worker here in the Master's cause will continue that work without interruption, though death separates him from this material plane.

Captain O. C. Hamlet of the United States Revenue Cutter Service, another member-at-large, has also passed on from his home in Oakland, California. He was probably the best known revenue cutter officer in the service; was for several years Commandant of the Port of New York; during the Galveston flood he was in charge of the revenue cutter rescue work; and at the time of the disaster in San Francisco was in charge of the entire waterfront of the city. When on duty in Alaska he saved hundreds of people and so many ships that he was presented by the Czar of Russia with medals and jewels for his service in saving Russian sailors. He was sixty-eight years old. The urn containing his ashes was devotedly taken by the Revenue Cutter *Golden Gate* and when four miles from shore the Sea Service was read and the Coast Guard consigned the urn to the ocean which had been so beloved and traveled by this brother.

Another veteran also has gone on—Henry Taylor Laine, on June 16, 1916. He was the very old father of Mrs. Louise Laine Blackmore, an indefatigable T. S. worker of West Hartford, Connecticut. Of our aged brother it can be truly said: "He has finished his course; his life's goal fairly won."

### MONTHLY MEMBERSHIP RECORD

June, 1916

New Members .....	106
Reinstated .....	11
Transfers from other Sections.....	0
Total Active Membership.....	5087

Deceased .....	4
Resigned .....	8
Transfers to other Sections.....	3
Transfers to Inactive Membership.....	420

## PROPAGANDA DEPARTMENT

### TEACHERS OF THEOSOPHY

Occasionally we hear a member lament the great need of more money to carry on theosophical work. This is the burden of his plaint: "If only we had the money to send out a score of lecturers and to maintain fine quarters in all the cities, how Theosophy would spread, and what classes of inquirers we should have! What we need is the cash."

I do not in the least agree. What we need, and need most urgently, is a larger number of competent teachers. The chief difficulty of a national lecturer at present is, not money to work with but teachers to take care of the study groups he can form. During the last seven weeks of the season just closed I organized ten study groups in as many cities, with a total membership of more than four hundred people. This was in addition to those who joined the Society. These study groups are composed of those who are not sufficiently interested to become members but whose interest is deep enough to lead them to make a systematic study of Theosophy. They constitute that important body of progressive thinkers from which our Lodges grow in numbers and strength, and their proper instruction and encouragement is as vital to the future growth of Theosophy as young timber is important to the ship-building industry. For every one of these study groups, whether it numbers a score or a hundred, there should be a competent teacher who meets with them weekly, directs them in their study, answers all the perplexing questions, and expands their temporary interest into a permanent relationship to the philosophy. And yet the sad truth is that such teachers are rare. Indeed, not infrequently there is no teacher at all, and some one of the new group must lead as best he can. We need scores more of teachers to take care of the people whose interest in the

philosophy is being aroused by our various national lecturers. This does not mean that our Lodges are without leaders. In nearly every Lodge will be found a little group of very earnest members who are overwhelmed with duties. There is very much indeed besides class teaching to claim attention, and the work is steadily increasing. Sometimes a seasoned teacher is too much occupied to take on additional duties—and yet what can be more important than the beginner, who is not yet even settled in thought-allegiance to Theosophy? He presents an important opportunity. We can meet the emergency in only one way—*by producing a new crop of teachers*. The old ones are all busy and yet the demand grows, and it will be still greater next year, and the next.

All of our members who feel that teaching is at all possible for them should make an earnest effort to fit themselves for better service. To be thoroughly familiar with the theosophical literature is, of course, a necessity. All the books dealing with the elementary things, particularly those by Mrs. Annie Besant and Mr. C. W. Leadbeater, should be carefully studied. But that is not enough. If possible, a course of instruction should be taken in some reliable school of expression. It is an excellent investment for one who wishes to make the most of his opportunities as a teacher. It is not always lack of theosophical knowledge that causes a class teacher to lose the interest and attendance of his group. It is more frequently because he fails to follow the methods of the successful pedagogue, or because he attempts to do too much of the work himself (instead of stimulating the group to activity) and does not do it entertainingly. Even a correspondence course on how to teach might be better than no instruction at all. The old "H. P. B. training-classes," as they were called a few years ago, were

a great help in getting rid of self-consciousness and in eliminating little personalities that are a hindrance to successful teaching. In fact, anything and everything that will teach us to teach others is valuable, and in this day of our great need for more teachers nothing that will help to solve the problem should be overlooked.

#### ARE YOU BUSY?

Every good Theosophist tries to keep usefully busy in spreading theosophical ideas, but it is not always easy for the person engrossed with business affairs to find a method of doing propaganda work that is adapted to the meager amount of time at his command for such activity. But the Propaganda Department exists for the purpose of helping members to help others. If you have not the time to do any other kind of propaganda work, perhaps you can keep on hand a few of these four-page folders which this Department will supply to you entirely free of charge, and slip them into the letters you write to people who are not Theosophists. The subjects are such as make excellent introductions: *What Theosophy Is; The Invisible World; Reincarnation; The Law of Action and Reaction*; and they give enough to interest but not tire the enquirer. Enclosed in a letter, either with or without any reference being made to them, they present a new idea and an open door to the thoughtful mind. They are neatly and attractively printed, and bear the address of the Propaganda Department with an invitation to the reader to write for more. We are scattering thousands of these theosophical seeds over the country. Can't you assist?

#### THE PRESS WORK

During the vacation months the Propaganda Department is preparing a large and varied stock of press matter. Every Propaganda Agent should be active in getting as much publicity as possible in the local press. Articles of varied length and on the various phases of Theosophy

will be ready early for the new season's work. Members who can get such matter into publications of any kind whatever should write for some of the press articles, stating his needs and prospects. It is free for anybody who can use it.

#### READY-TO-DELIVER LECTURES

In September the Propaganda Department will resume the ready-to-deliver lecture service if notice is sent that you want it. Two lectures a month are furnished, accompanied with press reports. The lectures are in typewritten manuscript and are not to be returned. After their delivery they remain the property of the Lodge. The service is absolutely free to all Lodges and to any members who wish to do propaganda work in that way. The lectures are suitable for parlor gatherings as well as for the lecture halls.

#### FIELD WORK

Max Wardall is the only national lecturer still in the field. Mr. Cooper is summering at Forest Glen, Maryland, where he can make daily use of the Congressional Library at Washington—a most fortunate thing for a lecturer.

I gave the first week in June to Long Beach where, in the beautiful parlors of the Hotel Virginia, we had audiences ranging from two hundred and seventy to four hundred. The class enrollment at the close of the course was over eighty, and with the effective work of Miss Isabel B. Holbrook, who immediately assumed charge of it, the membership increased to nearly one hundred. Long Beach had long been languishing, and this course was designed to put the Lodge "on its feet" again. Several new members were taken into the Lodge at the close of the course, making a good percentage gain.

The final course of the season was given at Santa Monica, new territory, but no effort was made to organize a Lodge, as the new Lodge at Ocean Park is but a few minutes by street car from Santa Monica and efforts were directed toward strengthening the existing centre. The new class was added to the old one that Eugene Munson has been so successfully conducting since January.

#### MR. WARDALL'S TOUR

It is probable that a veteran in the lecture field always knows what his report should contain, but I confess extreme difficulty in sub-

mitting a partial report of the tour upon which I am now engaged. After a report has been written I feel that the really important things are largely left unsaid. Each place visited has responded with enthusiasm to the call for action. Portland has at last come into her own. The tireless patience and industry of Mrs. Mildred Kyle, the president, and her co-workers have finally resulted in a Lodge that ranks among the strong centres of the Section. The three meetings held there were well attended. Eiler's Hall, holding more than two hundred, was well filled at each lecture, and a number of new members joined our ranks. Spokane, Anaconda and Butte gave us overflowing houses. In company with that friend of the friendless, E. B. Catlin, I gave a lecture at the Penitentiary, at Deer Lodge, Montana. It was a very large, attentive and appreciative audience. I am still hoping that the audience enjoyed it as much as Edwin and I did.

Minneapolis and St. Paul turned out big crowds, vital, throbbing, dynamic audiences that came over half way to meet you. At Madison, Wisconsin, despite furious weather conditions, we were able to establish a new Lodge of ten members, thus completing the excellent work begun by Mr. Cooper some months before. Milwaukee and Chicago were in a suitable state of preparedness; at the latter place after three days' bombardment we captured twelve new members and a large quantity of potential ammunition. After the lectures at Milwaukee in the beautiful library building the members solemnly engaged themselves to provide a suitable lodge room this fall.

Fort Wayne was cordial and Grand Rapids turned out two very large audiences in the All Souls' Church. The members there were especially diligent and efficient in the advertising work. Toledo added five members, and Cleveland ten during the visit. The Lodge Deva at Cleveland has a most compelling magnetism that makes you pause in your lecture and wonder who is doing the speaking, anyhow. Though not on the itinerary, Detroit and Akron were visited and one of the faithful at Detroit promised that after this fall there will be no more roving bands of Theosophists there, but a strong centered organization with its own well equipped headquarters. Rochester afforded a surprise by turning out strong, brilliant audiences, some of the strangers receiving salvation. One day in Syracuse added seven new members to that Lodge. I am now en route to Albany. The newspapers have been uniformly courteous and generous with space. Rochester deluged us with three reporters on the opening night. Misstatements necessarily and inevitably appear in reports of the lectures, but these must be cheerfully countenanced for the sake of our beloved wisdom religion. Much credit for the excellent arrangements everywhere made is

due to the efficient and capable work of our unselfish brother, Ray M. Wardall, who as a manager leaves nothing to be desired. My profound gratitude goes out as well to the many big-hearted members who so generously and cheerfully administered to the needs and the gastronomical vagaries of the new national lecturer.

MAX WARDALL

#### MR. KNUDSEN'S RECENT TOUR

The itinerary of Mr. A. F. Knudsen's recent eastern tour was published in the June number of THE MESSENGER. We have received from him the following detailed report:

The trip to Boston included a number of short stops on the way, visiting Lodges that I had not visited before. At Toledo there were two meetings. At Detroit there was a meeting for members only and, for the size of the Lodges, there was a good attendance and a great deal of interest and earnestness shown by the members. The desirability of having more than one Lodge in a city is shown here, where the Lodges differ so distinctly in their wishes and characteristics.

Cleveland received me with open arms; four public meetings and a members' meeting in the two days—good attendance at all and much zeal on the part of the members. This is evidently one of our strong centres for the Work. At Akron there were two meetings, with good attendance and good notices in the papers. This also is a thriving Lodge, and the members deserve credit for what they have been able to do.

Buffalo was the next stop and, considering the lateness of the season and the fact that the Lodge had closed its meetings for the year, there was a good attendance. Most of the following Lodges, as well as Buffalo, had closed their activities for the year, and are all the more to be congratulated on their interest and activity for the showing made. Rochester made a particularly good showing, as there had been a slip in the mails and they received very short notice. However, the members' meeting was well attended and the public meeting brought a full house.

At all these places the Lodges co-operated together very beautifully, and deserve to prosper where they can co-operate on such short notice and produce such good results. Syracuse is laboring under considerable difficulty, meeting in a small room and having only a few members, but some of them are strong and true, and the Lodge should certainly not despair of conquering the city. It is a university town, beautiful in its way, as all university towns are, and, like them all, a place in which it is hard to get a hearing. But

in spite of a terrific downpour of rain we had good meetings.

At Albany I again met old friends from the Washington Convention. We had an afternoon meeting on Sunday for members only, and in the evening a crowded house open to the public. The press here also gave some particularly good notices. The next stop was Boston, the only place to which more than two days had been allowed. The program here was very full—fifteen lectures in eight days, with a good many personal and social gatherings—but there was always a large crowd and much enthusiasm, and there was no wear and tear in doing the work. My hosts for the time being were as old friends at once, as true Theosophists always are, and the stay was decidedly a propitious one from every point of view.

I attended also the three days' celebration of the semi-centennial of my *Alma Mater*, the Massachusetts Institute of Technology, and was present at the dedication of the new seven-million-dollar buildings in Cambridge. The pageant celebrating this was exquisitely poetical and therefore truly theosophical. Unconsciously those who planned the pageant—said to be one of the finest ever presented in the United States—had designed it along lines true to occult science. It was also a wonderful allegory for peace, showing in a number of acts and dances, in which fifteen hundred people took part, the conquest of the elements by man, the failure of civilization through war, and the reestablishment of civilization by the dominance of Scientific Technology, supported on the right hand by Will, on the left hand by Wisdom, and led by the great ma-

gician Merlin. And thus the Spirit of *Alma Mater* (what we would call the Lodge Deva) was transferred from the old place in Boston to the new habitat. This reunion of four thousand and more men, trained thinkers and effective workers, produced a great atmosphere of efficiency and effective thinking, and *Alma Mater* will not be the less effective for the fact that one of her sons could knowingly assist in making the occasion one of occult significance.

A. F. KNUDSEN.

#### PROPAGANDA RECEIPTS

Mrs. L. K. Hastings, North Stoughton, Mass..	\$ .20
Mr. Ludwig Gross, Minneapolis, Minn.....	3.00
Mr. Rustin, Minneapolis, Minn.....	1.00
F. T. S., Minneapolis, Minn.....	.50
Mrs. E. F. Hasselbach, Toledo, O.....	1.00
St. Paul Lodge, St. Paul, Minn.....	11.25
Mrs. Vera Frisbie, Fresno, Calif.....	2.00
Houston members, Houston, Texas.....	2.20
Mrs. Abbie T. Hays, Denver, Colo.....	.76
Idamay Clough, South Pasadena, Calif.....	1.00
Anaconda members, Anaconda, Mont.....	3.00
St. Paul members, St. Paul, Minn.....	1.25
F. T. S., Kansas City, Mo.....	5.00
Mrs. W. Brown, Washington, D. C.....	.25
Anonymous .....	1.00
Oakland members, Oakland, Calif.....	1.20
Paterson Lodge, Paterson, N. J.....	2.00
Milwaukee Lodge, Milwaukee, Wis.....	5.00
Mrs. C. E. Martinez, La Jolla, Calif.....	.25
Mrs. E. G. P. Shutts, Oakland, Calif.....	1.00
Shearon Bonner, Dallas, Texas.....	10.00
Mrs. L. Heintz, San Jose, Calif.....	.25
James E. Taylor, Buffalo, N. Y.....	2.00
J. L. Croft, Jacksonville, Fla.....	.15
Spokane members, Spokane, Wash.....	1.55
F. T. S., Ft. Wayne, Ind.....	1.00
Peoria Lodge, Peoria, Ill.....	2.00
Mary J. Austin, Duluth, Minn.....	2.50
Toledo Propaganda Centre, Toledo, Ohio.....	3.00
Chester Green, Boston, Mass.....	5.00

\$70.31

#### COURAGE

For indecision brings its own delays,  
And days are lost lamenting o'er lost days.  
Are you in earnest? Seize this very minute  
What you can do, or dream you can, begin it.  
Boldness has genius, power and magic in it.  
Only engage, and then the mind grows heated.  
Begin, and then the work will be completed.

—GOETHE

## QUESTIONS ANSWERED

*Q. We are told that the causal body cannot build into itself any objectionable vibrations. But the mental body apparently can, and does. How are such vibrations, as well as the unpleasant memories of the recent earth life, prevented from spoiling the happiness of the heaven life?*

A. In the heaven state a man has around him whatsoever he wishes to have, and nothing that he does not wish for. In that heaven life individuals are in a sort of shell, or cocoon, of their own thought. Everything reaches them through that. All around them on the mental plane is the world of the divine mind. Out of that each draws the very little that he can draw; yet it is sufficient for him, because it is just what he needs. The Indian simile is that there is a great fountain, to which each brings his own cup. Some are little, some are great, but all the cups are full. Unpleasant memories do not come into the heaven life. They do into the astral life sometimes; but until a man has worked out all the unpleasant side, he would not pass beyond the astral plane.

C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA

*Q. We are told there is an astral counterpart of every physical object. Can a person residing on the emotional plane read the counterpart of a physical book? G. W.*

A. Among the inhabitants of the emotional world there is an almost unlimited variety of conditions and powers. When the average undeveloped person dies, his emotional body contains particles that will respond to the vibrations of such matter as makes up the astral counterparts of gross physical objects, and his mind is accustomed to the laws of the physical world. For a while, therefore, he is more or less clearly aware of the counterparts of such objects, and under certain conditions it would be possible to read a printed page. But after a while his power of observation becomes limited more and more to a small part of the thought-created scenery and

objects of the emotional world and its inhabitants, and he gets out of focus with the counterparts.

With the highly developed occultist it is different; he has full power of observation on all subdivisions of the emotional world, and he could read the astral counterpart of a physical book if he desired to do so. O. F.

*Q. Is one possessing intuitional powers, and knowingly using them, more accurate than one who does not possess them but has high psychic development? G. A. W.*

A. By "high psychic development" is meant, I presume, such development as would result from training under the direction of a Master. In truth, no form of psychic instruction except that given by a Master does lead to absolutely accurate psychic faculties. Now such training is inevitably accompanied by an awakening of intuition, hence the situation presented in the question does not arise in real life. Those with high psychic development also possess intuitive powers. The two arise together because true psychic training starts by stimulating the growth of character, mind and spirituality, the unfolding of which awaken intuition. We might phrase the question differently by asking whether intuition was more accurate than psychism. The average psychic is untrustworthy because untrained, and by contrast the intuitive person may be considered more reliable. Intuition, however, is so frequently distorted or colored by personal prejudice, previous religious instruction and emotional impulse, that it is oftentimes almost impossible to distinguish the real from the false. I. S. C.

*Q. Do circumstances ever arise which justify us in "treating" or influencing others to do what we believe would be the best thing for them?*

A. Is it ever possible for anyone to know what is best for another? My opin-

ion is that it is not; this does not, of course, refer to our children or those under our direct charge. It is conceivable that circumstances might arise that would justify us in offering advice to another, or stating our opinion regarding the wisest course of action under such circumstances, but never in thrusting our opinions on him. Nothing could justify "treating" or influencing another to do any certain thing by holding the thought over him, concentrating on him, with such aim in view. We have no more right to dominate another mentally, even though we believe it to be for his best good, than we have to restrain him by physical force. Wisdom and discretion cannot be grafted on to any one; we each must develop these qualities for ourselves.

M. S. R.

*Q. Is the law of karma working in the cases of ill-treated animals as it works with human beings?*

A. Certainly animals make and reap karma, though not quite in the same way that humanity does. They do not make individual karma, as they are not individuals, but the group-soul generates causes and must endure consequences. In this sense the physical expressions of the group-souls (the animals) work out the group-soul karma and whatever new causes are generated by the separate units (animals) go into the karma of the group-souls to which they belong. In the wild state, where the "law of the jungle" prevails, there is much violent karma generated. Is it not possible that our domestic animals, whose evolution is greatly quickened by their contact with humanity, may be more rapidly working off this group-soul karma?

M. S. R.

*Q. Which is better—devotion to persons or to principles?*

R. P.

A. In the long run, of course, we must depend upon principles, for persons themselves are but more or less perfect embodiments of principles. Ultimately, a principle will support where a person might fail; and, indeed, those who lay more stress on the form than on the reality vitalizing it often find that the form disappears, at least temporarily, so that they may learn that only reality is lasting, and not its sheaths. We must learn to depend upon the divine force within us, for that is the cause of our existence and growth, and we must grow to understand that the true value of our leaders to ourselves individually lies in the object lesson they afford us of the way in which the God within each individual may manifest and shine upon its fellows.

On the other hand, in the case of young people the form attracts more than the abstraction, and I am strongly in favor, therefore, of giving them every opportunity of expressing devotion to suitable personal ideas. It is for this reason that our teachers should be so carefully chosen, since there is a natural tendency for young people to be attracted to, and to imitate, that which lies nearest to hand. Devotion to principles will come in due course, and even for older people it is wiser to follow the line of their temperaments and to trust to the purity of the devotion to give the necessary balance. I would finally observe that devotion to principles should not exclude devotion to persons; either kind of devotion is lopsided and incomplete. For progress on the path devotion to persons is needed as well as devotion to principles.

G. S. A.

—From THE VAHAN.

### A HINDU MEDITATION

I invoke the Universal Peace, that Peace which is back of all manifestation, the sum and substance of all being, the end-all and be-all of existence. I invoke that Peace that it may flow through me north, south, east, west, above, below, into the three worlds, physical, astro-mental and spiritual. And may this Peace which I invoke make me a fit channel for higher things to descend to lower planes.

# AMONG THE MAGAZINES

## MISCELLANEOUS

It has been said that it is useless to talk philosophy to a hungry man. Probably physical hunger was meant in this instance, but the remark would apply to other forms of hunger as well. At present there are literally millions starving not so much for bread as for assurance of continued existence beyond the grave, and their need is so piteous that it must be met with what proofs we possess before the greater philosophy of life can be presented or grasped. All those who are marshaling those proofs and giving them to the public are therefore actually feeding the hungry.

HEARST's for July contains an article on *War the Great Awakener*, by Estelle W. Stead, daughter of the late W. T. Stead, who went down with the *Titanic*. Miss Stead writes concerning her experiments in obtaining spirit photographs of her father, and describes the "test" conditions under which these were actually made. She herself handled the plates, put her initials upon them, put them in the slide, watched the slide till it was placed in the camera, took the plates out of the slide, and then developed them herself. Miss Stead's name is a guarantee for the bona fides of the proceedings, and the results have been such that even the most smug psychologist can hardly explain them away on the ground of illusion or subliminal activity. HEARST's reproduces several of these astral photographs, one a striking portrait of Mr. Stead superimposed on a photograph of his daughter, another of Miss Stead with the faces of an unknown man and woman looking over her shoulder.

Besides these there are "skotographs," or photographed spirit writing. To obtain these, the plates are not removed from the packet till they are to be developed. They are never exposed to the light, or placed in the slide or camera at all. The reproductions given in HEARST's show written messages from the well-known Archdeacon Colley, an ardent investigator who passed over in 1912, and from another former investigator, Mr. Walker, the father of Miss Stead's host. There was also a spirit photograph of Mr. Walker, very distinct, with a written message from Mr. Stead around the border. In all these cases the handwriting corresponded with that of the men when living in their physical bodies.

Evidence such as this is slowly but surely preparing men's minds to receive the Ancient Wisdom; for the knowledge of survival after death does not in itself constitute spiritual illumination, it is only one fact in a world of facts. Theosophy holds the key. It is a hopeful sign of the times when a popular magazine like HEARST's gives prominence to such an article.

CURRENT OPINION (June) gives us a discussion on *The Influence of the Sub-conscious Self in the Attainment of Health*, which concerns itself with the findings of Dr. John D. Quackenbos of New York, whose "latest inquiry into the sub-conscious is based upon twelve thousand experiences in his own practice." All the secretions of the body being regulated by psychic stimuli, Dr. Quackenbos maintains that worry, distrust, fear, chronic anxiety, anger, hate, jealousy, or any other low psychic process, interferes with the secretory balance and thus prepares a rich soil for microbial growth. The reaction of these poisons upon the cells undermines resistance and strengthens the depraved mental or emotional state. This is a vicious circle which must be broken by joyous optimistic thought, suggestions of hope, courage, determination. This will restore a normal condition in the secretory nerve currents and will thus do away with a culture bed for microbes. The result is a return to health and the attraction to the organism of bacilli that make for vigor. Where the patient has not stamina enough to make this "right about face" for himself, and thus do away with the mental habit which perpetuates distorted mental action, he can be helped by an appeal to his superconsciousness. This is where Dr. Quackenbos comes in. His methods appear to be those of suggestion along the line of Mesmer—not so much an imposition of his own will as an appeal to the higher consciousness of the patient.

The Doctor does not exclude physical causes of disease, and states definitely that "all this is contingent upon a normally lived youth and middle age," and sagely remarks that "big eaters age early" and that "those who love the tooth dig their graves with that tooth."

According to all this, the Path of Occultism should be the path of good health.

Another article in this same magazine is of such absorbing interest that it is deserving of full reprint. How many of us know that there was an original of Marion Crawford's famous hero, Mr. Isaacs? This was Mr. Jacob of Simla, a modern wonder-worker who remains to this day "a human mystery." The paper under review tells us that he was born in Constantinople and passed his youth in abject poverty. Coming to India he slowly rose to a position of financial importance and attracted attention by his piety. Soon he was known as a doer of "tricks"—tricks which have never been explained. He turned water into wine, fed the hungry from rare fruits grown in a twinkling from barren staffs, and frequently walked on the water of a wide deep pond in

his garden. This feat was witnessed many times before crowds of people who "were completely baffled in their schemes to 'expose' a deed accomplished in the presence of hundreds."

He apparently was able to read the Akashic records, for at a seance of his, which "six of the stoutest skeptics in Simla" attended, he produced a phenomenon which anticipated the "Movies." To quote:

He asked one of the officers to give him an account of any battle in which he had taken part. The officer did as requested and Jacob then said, "Look at the wall and you will see the battle again." All turned their eyes to the spot indicated, and there they saw a living moving representation of the battle, not unlike a bioscope film. Everything was vividly depicted to the smallest detail; and there, leading a charge, was the face and form of the man who had just related the incident, looking as real as life.

Another officer mentioned an affair in which he had been engaged, but did not refer to his own actions in the fray. These were shown in the same manner, true to life in every detail although Jacob had no outer knowledge concerning them.

One of the most significant aspects of the whole article is a quotation from the LONDON LANCET concerning that state of mind produced

by means of intense mental concentration commonly known as a "brown study," by means of which genius is enabled to express itself through the physical brain. It is a condition of exaltation in which "mighty actions are conceived, poems born at a stroke, and mankind enlightened through the enlightenment of the individual." The LANCET points out that this "mental ardor of composition" blots out all sense of bodily ills, as exemplified in history times without number. Under its impetus "Thomas Hood forgets his lungs and Richard Wagner his poverty." Follows a statement remarkable in that it is printed in one of London's foremost medical journals:

A similar exaltation is that which accompanies the mental concentration of the Indian Mahatmas. It is well known that these men can for long periods ignore even the usually necessary means of bodily subsistence, and it is claimed that in this state of spiritual exaltation powers of insight and of divination become possible to them that to the ordinary man may well seem to partake of the miraculous.

CURRENT OPINION concludes with this pregnant commentary:

The relationship established between these so-called states of consciousness and the power to work what modern men call miracles is in a sense the foundation of the new psychology. G. F. W.

The July number of THE CHANNEL is received. The leading articles are *A Psychic Revelation*, PATIENCE WORTH, by Mrs. John Curran of St. Louis. Interesting particulars are given of the method of obtaining these fascinating revelations, which the *New York Times* characterizes as "immeasurably beyond any other communication which has ever pretended to come from the other side of the grave." TELKA, "a complete novel of seventy thousand words" given by Patience, is stated to be a literary miracle and will be the next book published. Others are to follow.

*The Wider Psychology of Insanity*, by Dr. Carl Ramus, a noted alienist and head of the Government Health Service, Ellis Island, New York, is a fine exposition of different phases of insanity.

*How the Karoks Got Fire*, by George Wharton James, the foremost authority on the Pacific Coast Indian tribes, is an occult poetic legend of the Karoks.

*Occult Healing*, by Marie Russak, is a continuance of the series on healing and gives some of the delightful personal experiences of the author along this line which are of great interest.

*Reincarnation in the Bible* is treated interestingly by Mr. Wren, and *The Spiritual Significance of the War* is an English contribution to this subject. Other nations are to be represented in subsequent articles.

*Out of the Everywhere*, by the Editor, is, as usual, of interest to the occult student.

C. O. S.

## THEOSOPHICAL

*The Privilege of Ill Health* is the decidedly startling subject of which C. Jinarajadasa writes in the May THEOSOPHIST. Mr. Jinarajadasa sees beauty in all things, so we should not be surprised that even a thing so unpopular as ill health should find itself under his clear gaze a thing of beauty—a majestic yet tender and ministering angel that purifies, ennobles and uplifts those upon whom it falls with most relentless severity. This little article should be available in pamphlet form, to send as a message to sufferers who have not learned that pain is a privilege, and that it leaves in its wake not only purity but power.

In *Occultism and War* Mrs. Besant also em-

phasizes the desirability of pain as a swift means whereby may be evolved such qualities as courage, endurance, self-sacrifice, generosity, comradeship, discipline, obedience to a leader, devotion to a man and then to an ideal. All that has been gained throughout evolution has been gained as the result of struggle, and Mrs. Besant believes that the life of the western nations was becoming too luxurious, too easy, and too devoid of the struggle and hardness that develop strength, alertness, vigor and robustness, therefore war was inevitable if our civilization was to be saved the fate of those that had preceded it. "Though a war at the time be a horrible thing," says Mrs.

Besant, "still we can see in history that war passes and the results of the war remain, and that the results are good and not evil, and have worked for evolution and not against it." Still we can hope that we will soon be through with war as a perfecting agent, for Mrs. Besant tells us that this is a transition period in which a new civilization is being born, and that "as the birth-throes of the mother end when the child is born, so shall the birth-throes of the nation cease when the new civilization comes to the birth."

Another excellent article is *The Quest for Beauty*, by H. B. Hyams, in which the writer shows Beauty as the mysterious, intangible, changing yet ever-present force that leads men upward on the path of evolution. From simplicity humanity has followed the lure of Beauty, finding it ever in more and more complex forms until, having attained the depth of complexity, there is now appearing a new sense of appreciation of the simple and the commonplace. Simpler living will bring more quickly the realization of beauty everywhere and should be the aim of the Theosophist, for this writer defines Theosophy as "the Art of finding Beauty in Everything." A. de C. P.

The editorials by Mrs. Besant in THE ADYAR BULLETIN for May deal with the war and with her activities in India. Her lecture on *The Coming Race* is concluded, and fully meets the expectations aroused by the first installment in the April number. *When Friends Meet* is especially valuable this month and no Theosophist should fail to read it. The Rajput touches upon a problem many of us need to study seriously—the ineffectiveness of most Theosophists when it comes to practical work.

The other articles, all of them worth reading, are: a review and a study of *Theosophical Convention Lectures*; a poem by L. E. Girard, *The Kamic Plane*; an account of *The South Indian Convention* by T. L. Crombie; and an address by an Indian member on *Brotherhood Applied to Indian Society*. G. H. H.

THE HERALD OF THE STAR for June contains the third lecture by Mr. Leadbeater on the absorbing subject of *The Birth of a New Sub-Race*. He here gives in some detail what is required, and the method to be used, in order to bring out the qualities which are to characterize this selected portion of humanity. As in the two previous sub-races emotion and intellect were developed, in the sixth a third quality—intuition—is to be brought out and combined with the two others. We could wish that this highly instructive article were in the hands of every parent to "read, mark, learn, and inwardly digest."

*The Contemporary Conditions of the Social and Spiritual Drama* is a masterly article by Mr. Huntly Carter, in which he enumerates

and describes the many contributing factors to the several changes in the drama of the nineteenth century, which passed through the materialistic stage to lead up in the twentieth to "a new form of drama whose kingdom will be heaven and not the whim of the hour, which will express and therewith illuminate the spiritual soul of man."

In the article on *Swedenborg's Spiritual Philosophy*, by Dugald Semple, is given a sketch of the works of this great seer, who "looked for good in everything" and evinced "no bitterness in his attitude to his opponents."

A deeply sympathetic and appreciative review of the works of the great Hindu poet, from a philosophic standpoint, comes from the pen of H. N. Bose, under the title of *The Philosophic Background of Rabindranath*.

Hope Rea's fifth and, unfortunately, last article on *Ideals in Art*, leads us through a rapid survey of the past to the probabilities of the future. We can look with more leniency on the work of the Futurists if we consider that they tried to "present not a picture of a given object or event, but the sensation which it produced." The conclusion is arrived at that a change of spirit rather than material will characterize the new Art, which must arise to give expression to the new Revelation.

A pathetic picture is drawn by Narain Dass in his words on *An Indian Famine*. Moderate as they are, one reads between the lines how serious must be the defects of an administration which makes possible such terrible conditions. G. I. W.

THE VAHAN for May contains a seven-page *Supplement* devoted entirely to the ideal of political freedom for India—a cause to which Mrs. Besant is now giving so much of her time and strength. Her loyal theosophical friends in England are doing their best to aid the propaganda there.

Among the articles of interest is one by Mr. St. John, wherein he makes clear the distinction between a politician and a statesman, and places Mrs. Besant in the latter class. Miss Arundale, writing on *Our Attitude to War*, asserts that "The dove of peace is sheltered in the calm of those who refuse to fight." Lady Lutyens, in *Through a Glass Darkly*, goes over some of the intimate questions so often asked by Theosophists, such as, "Why are we asked to work with those with whom we should much prefer to quarrel?"; as well as some not so often asked, such as, "If I see hypocrisy, is it not because I am living falsely; if I am hurt by others, have I not myself forged the weapon that wounds me?"

Professor Armstrong Smith writes briefly—all too briefly—of the educational ideals of the Garden City Theosophical School for children. We shall be eager to hear more of this very important work. H. H.

## BOOK REVIEWS

### FOUR-DIMENSIONAL VISTAS

By Claude Bragdon. (Alfred A. Knopf, New York. 1916. pp. 134. \$1.25.)

FOUR-DIMENSIONAL VISTAS is a book well named. The author accomplishes in the text what he promises in the title. The dark veil which shrouds the concept of the fourth dimension he pierces with rifts of thought that may well open the way hereafter for the full light of understanding.

Hitherto most writers who have attempted the subject have treated it from the purely mathematical view, to the dismay and confusion of the ordinary mortal, unaccustomed to soaring in such rarefied air. The mind untrained to the gymnastics of higher mathematics soon finds pure abstraction too tenuous a medium and, like Icarus, comes hastily to earth. Therefore one great value of this book lies in the attempt to connect the fourth dimension with the phenomena of life. The author weaves the idea of higher space through the various phases of physical and psychical experience familiar to scientist and layman. He shows the possible relation of the fourth dimension to growth, to certain differentiations of form, to problems in astronomy, to clairvoyance, to hypnotism, to the foretelling of the future, and especially to inspiration.

The discussion of the curvature of time and space opens entrancing avenues of thought, and dovetails with the theosophic idea of the return of conditions and aspects of life by cycles. Throughout Mr. Bragdon combines an exquisite turn of phrase with a happy faculty for homely similes and simple analogies. Yet he appeals strongly to the imagination, to the intuition rather than to the reason. His analogies to physical phenomena are more suggestive than convincing; more stimulating to thought than satisfying to logic. Perhaps, however, only by developing that faculty which bears to reason the same relation that the fourth dimension bears to the third can we ever penetrate the secrets of higher space; for the higher dimension interpenetrates and includes the lower, even as intuition interpenetrates and illumines reason. In the endeavor to attain understanding of both Theosophists should find this book valuable. M.G.

### THE CARNIVAL OF DESTINY

By Vance Thompson. (Moffat, Yard & Company, New York. 1916. pp. 314.)

On the book-stalls at this time are two novels, curiously similar and yet in a vital point dissimilar. THE STAR ROVER by Jack London has already been reviewed in this column. It will be remembered that the story

consists of a series of incarnations of one who had gained the power of leaving his physical body at will, and of getting thus in touch with the memory of his ego. In THE CARNIVAL OF DESTINY, which has just come to our hand, Mr. Vance Thompson has spun round the immortal soul of a woman a tale of love and hate, but chiefly love, which stretches through many lives. And therein lies the difference in the treatment of this subject by these two distinguished writers; whereas Mr. London, while showing the eternity of life in no way indicates the eternity of love, Mr. Thompson's philosophy is delicately summed up in the last verse of the poetic dedication to his wife:

So they pass the cycle through,  
Love and die and live anew,  
Side by side; for lovers true  
Love but once—forever.

It is not, however, a philosophy which the author gives us—he has merely used a concept common to some philosophies as the foundation for a never-ending romance. The lady of the plot (Mr. Thompson says that the word "lady" is the sweetest in the world) appears to us in many a flesh disguise, but we always know her; the author has seen to that. As Mary of Magdala; Honoria, daughter of Alaric and bride to Attila; Margaret of Scotland; the beloved of Edgar Allen Poe; she shines before our vision, slim, bright, mysterious—a very incarnation of Poe's poems. And by her side life after life is one to whom she gave her heart in the world's youth. There is a puzzle here for readers to solve, for at the first there was not one lover but two. Save in the case of the woman there are no obvious marks of identity; there are flashes of memory and subtle suggestions.

Mr. Thompson casts the golden web of the romantic very deftly over our hearts. In style he is direct, colorful, condensed, never banal. His similes are often striking. The little moon, "thin and small and curled," is for him "like the cutting from a thumb-nail." Original, but exact!

Theosophists will welcome this book, for not only will it afford them pleasant relaxation along their line of least resistance but it will also prove valuable as a theosophic seed to drop into other minds. Dreamers who read it will dream more greatly, while even the "practical man" will secretly wonder as he lays it aside what part *he* played in the long past, and whether in this mad carnival of destiny he will at last meet that love which when he questions "Is it you?" will turn eternal eyes upon him and whisper, "It is always I."

G. F. W.

# Final Notice of Convention Meetings

All meetings at the Planters Hotel except as indicated

## CO-MASONIC DAY, August 23 (Wednesday).

August 23 (Wednesday), antedating the opening of the T. S. Convention by one day, will be kept as Co-Masonic Day. Any wishing to join the Order at that time should communicate at once with Mrs. Alida E. de Leeuw, 16628 Endora Road, Cleveland. These are tentatively fixed as

10:00 a. m. Gathering of Members; Questions and Instruction.

2:30 p. m. Work.

6:30 p. m. Masonic Banquet.

## RECEPTION DAY, August 24 (Thursday).

2:00 p. m. Business Meeting of Board of Trustees.

4:30 p. m. Reception to "Delegates," by Brotherhood Lodge, St. Louis.

8:30 p. m. Public Lecture at Wednesday Club Auditorium—Miss Holbrook. "The Story of Evolution Told in Symbols."

## FIRST OFFICIAL DAY, August 25 (Friday).

9:30 a. m. Opening of Convention Business.

12:30 p. m. Adjournment to 9:30 next a. m.

2:00 p. m. Open Forum. Subject: "The Good of the Service."

R. K. Walton in the chair.

4:00 p. m. Address by the General Secretary. (National President.)

8:30 p. m. Public Lecture at Wednesday Club Auditorium—L. W. Rogers. "Myths and Their Meaning."

## SECOND OFFICIAL DAY, August 26 (Saturday).

9:30 a. m. Continuation of Convention Business.

12:30 p. m. Close.

2:00 p. m. Reserved.

4:00 p. m. Lecture, preceded by Mortgage Burning Ceremony.

8:30 p. m. Public Lecture—Irrving S. Cooper. "The Ideals of Theosophy."

## DEVOTIONAL DAY, August 27 (Sunday).

10:00 a. m. General E. S.

11:00 a. m. E. Section.

11:00 a. m. Devotional Meeting for non E. S. Members.

2:00 p. m. T. R. C. Conclave. Conducted by the Principals of the Grand Temple. Templars should bring full regalia.

8:30 p. m. Public Lecture—Max Wardall. "Esoteric Christianity."

## ORDER OF THE STAR DAY, etc., August 28 (Monday).

9:30 a. m. Business Meeting of T. S. Board of Trustees.

10:30 a. m. Auto Tour through Parks and Botanical Gardens.

2:00 p. m. Meeting of the Members of the Order of the Star in the East.

8:30 p. m. Public Star Lecture.

The Brotherhood Lodge is planning for Post-Convention Lectures at Olcott Hall, 1504 South Grand Avenue.

Silver collection after each lecture.

## PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of The American Section of The Theosophical Society, hereby appoint

.....to be my proxy and to vote in the thirtieth annual convention of the said Section to be convened in the year 1916, and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney may do for me in the premises in my name and stead. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1916.

.....[Seal]  
(Write name plainly.)

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