

FRIDAY MORNING SESSION

The convention was called to order at 9:45 by Mr. A. P. Warrington, National President.

MR. WARRINGTON: Friends, I believe it is a well known law that governs the gracious activities of the Spiritual Hierarchy of this planet, that where two or three are gathered together in Their name and upon Their work, there are They in their midst.

If that be true in general, how much more true it must be of a gathering of the children of the Masters, forming the Society which was founded by Them and meeting together in order to forward the great humanitarian work of the Masters in a world that so greatly needs that help as does the world of modern times.

It were well, therefore, that we, gathering together as we do in the name of the Masters of the Great White Lodge, should before opening this convention sit for a few moments in silence, turning our thoughts and our hearts to those Great Ones for whom we gather together today in this convention of the American Section of the Theosophical Society; and during our moments of mediation, I shall ask our

brother, Don
selection.

(Selection on the part
of ex-President Zelaya of

[Here followed the report of the
Committee showing a sufficient
to transact business. Next item of
was election of permanent Chairman, Mr.
Robert K. Walton being unanimously chosen.]

MR. ROBERT WALTON, CHAIRMAN: I am sure that if we can all bear in mind during our deliberations the sentiment expressed in Mr. Warrington's beautiful opening words, that we are gathered here in the Masters' school, our proceedings may be harmonious and courteous and successful.

I am sure that we are all eager to get over the formal business of the convention so that we may proceed to the many good things in a spiritual way awaiting us, so, with due regard for courtesy and the wishes of the convention, it will be the Chair's endeavor to proceed as rapidly as may be, without, however, shutting

al Secre-
Wales.

Members: I do
particular function
there is a very flattering
in your program and I ob-
studying the menu of the vege-
et. Whether I am to be the expert
that or not, I do not quite gather.

But at any rate, I have the great pleasure
of bringing to you the greetings and very good
wishes of the Society in England and Wales.
It is about eighteen months since I left Eng-
land and I have not been officially commis-
sioned to do this by the present General Sec-
retary, but I know that I may take that liberty
with his entire good-will and concurrence.

I went then to Australia and I bring to you
the greetings both of the Australian and the
New Zealand Sections, coupled with the per-
sonal greetings of Mr. C. W. Leadbeater. He
asked me to give those greetings in any gather-
ing at which I was present and to say that
he cherished very happy memories of the
many friendships that he had made in this
country.

sel, along the lines which we our-
selves hope to realize.

So is going on in Switzerland and
their motto for the time being, and forever, I
hope, is "Confidence and Trust."

This is the substance of the message, together
with his hearty good wishes to us here as-
sembled. (Applause.)

Letter of Greeting from the General Secre-
tary of the Cuban Section:

October 2, 1917.

To the Chairman of the Thirty-first Convention
of the American National Society of the T. S.
to be held in New York on the 5th of Octo-
ber, 1917.

Brother:

Mr. Rafael de Albear, General Secretary of the
Cuban Section of the T. S., availing himself of
my stay in this country has done me the honor
of designating me to represent him and the Cuban
Section at your annual Convention; and words
cannot express the deep sorrow and profound regret
that I experience at my inability to comply with
Mr. de Albear's wishes and at the impossibility
of seeing realized my long cherished aspirations
to be some day present at one of your Conven-
tions, which are always so full of possibilities for
the future. Urgent and unavoidable business en-
gagements require my presence in Philadelphia
during these next few days, and consequently I
have to forego this long expected pleasure.

I would like, however, to convey to you, at
Mr. de Albear's request, and on my own behalf,
the deep feelings of admiration and gratitude that

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all the members of the Cuban Section entertain toward the American Section and for the indefatigable group of workers which is guiding it so successfully year after year onward to its predestined glorious goal.

The Cuban Section owes much to you. One of those who introduced Theosophy in Cuba was the late Mr. Gonzales who went from the United States to help the foundation of the first lodge in Havana and who came back here to found the T. S. lodge at Tampa, Fla. We always remember with gratification that visit that your, or rather our, beloved Mr. Warrington paid us with Colonel Olcott; and now all the activities in Cuba, Mexico, Costa Rica, Porto Rico and the other countries making up the Cuban Section, derive their zeal and enthusiasm from Krotona, wherein truly lies the moving finger of our work in the West Indies and Central America.

With such evidence of your help, how can we but feel extremely grateful to you? It is to you and your activities that we look up for guidance and encouragement. As a further proof that we are anxious to strengthen the already strong ties that bind our two sections, I may say that efforts are being made in Havana to establish there an English speaking T. S. lodge, and we all hope that the day when we may ask the privilege of a visit from one of your excellent lecturers, will not be far off.

Therefore, in the name of Mr. de Albear, the Cuban Section of the T. S., and on my own behalf. I have the honor and the pleasure of greeting the American Section in Convention assembled, and of expressing the wish that its deliberations may be carried on in the fraternal spirit which characterizes all your meetings, and that its scope of activities may be considerably enhanced during the coming year. May the blessing of the Lord descend on you.

Regretting again my inability to express these wishes personally, I am,

Very fraternally yours,

F. G. CASTANEDA.

CHAIRMAN: Our business requires only three committees as far as I know. If more are required, they can be appointed later.

On the Nominations Committee, we will appoint as Chairman, Dr. Edwin Beckwith of Chicago, President of the new Chicago Brotherhood Lodge; Mrs. John Wilkie of the Brooklyn Lodge; Mr. G. A. Love of Vancouver, British Columbia, Canada, formerly President of the Orpheus Lodge.

Committee on Resolutions, perhaps the most difficult post in the entire convention; we will name Mr. Ray Wardall of Seattle, the President and ex-President of the Seattle Lodge and Propaganda Manager; Miss Julia K. Sommer, President of the Chicago Theosophical Association; Mr. A. G. Frisbie, President of the Fresno Lodge and head of the Sacrifice and Service League.

On the Audit Committee we will appoint Mrs. E. R. Broenniman, Chairman, of Krotona, Manager of the Book Concern; Mrs. S. B. Penfield, President of the New York Lodge; and Mrs. H. R. Tallman of the Toronto Lodge, Canada.

Will the chairmen please choose immediately, and permit me to announce, the place where their committees will meet? These committees go into session immediately, and all people who have business with them or care to attend their sessions may do so. The meetings are open to the members.

[Mrs. Broenniman withdrew her name as

she would have to act on her own report.

Chairman then appointed Mr. Shutts. The following followed the introduction of resolutions as they appear in the report of the Saturday Session, they are here omitted. Only such of the discussion appears here as may throw additional light on the resolutions, and which was not covered in the Saturday report.]

CHAIRMAN: I should announce in this connection that the Board of Trustees at their regular meeting on the fourth, passed the following resolution:

Resolved, That the Board recommends to the convention that the Secretary and Treasurer be authorized to purchase, on behalf of the American Section of the Theosophical Society, Liberty Bonds for two thousand dollars.

I may add that the purpose of this is to constitute something of a reserve fund which may tide us over a rainy day. At present we are able to do that because of the money in the treasury. You have all read the report and know that situation.

MRS. A. ROSS READ: (In presenting her Resolution No. 4) Friends and Fellow Members: I want to preface this resolution with a few remarks on the necessity of reading THE MESSENGER. (Applause.)

We found in our own lodge that but few of the members really read THE MESSENGER as they should read it, and so a while ago the President appointed one member whose duty it should be to take THE MESSENGER and cull from it all the important points that were bearing upon the good of the Society and the work of the lodges, and provided that this matter be discussed once a month, the whole meeting of the Society of that week being given over to such discussion.

We find that it works splendidly and that the members have taken a new interest and are attending lodge meetings better and feel more an important part of the Society as a whole since we have inaugurated that movement.

A number of our members throughout the Section read the advertisements in THE MESSENGER, evidently, but not the body of THE MESSENGER.

MRS. BROENNIMAN: I am glad they do that. (Laughter.)

MRS. READ: I, too, am glad that they read the advertisements, but I wish they would read it all, because some misunderstanding generated by reading the advertisements only would be corrected in their minds if they read the whole magazine.

As the divisional representative of the Northern Division, I received quite a number of letters calling attention to an advertisement on the back part of THE MESSENGER some months ago: "The Theosophical Church" with an interrogation mark in parentheses, and they were very much disturbed about it and wanted to know whether we were going to resolve the

Theosophical Society into a church. Some of them have written to our President; and if the members had all read Mr. Warrington's letter in the last issue of *THE MESSENGER* on *The Old Catholic Church*, I think their fears would have been allayed and it would have been unnecessary for me to introduce this resolution.

If you haven't read that article, please read it as soon as you go home, if you haven't a *MESSENGER* here, and read it carefully. This brings me to the resolution.

(See Resolution No. 4, Page 573.)

CHAIRMAN: I am requested to make one more announcement on behalf of the Resolutions Committee. That is that the committee will receive additional resolutions. Additional resolutions can be written out and presented directly to the committee now for consideration. Also, they will hear discussions on any of the resolutions which are before the convention, that you did hear.

ADJOURNMENT

SATURDAY MORNING SESSION

MR. ROBERT WALTON, CHAIRMAN: We will begin this morning with a few moments of music, rendered by Mr. Charles Frisbie and accompanied by Mrs. Foote; and as we meditate to these strains, let us all bear in mind again today that we are gathered here as students in the Masters' school and it is Their work which we try to do.

Music: Cello and piano

CHAIRMAN: The first thing we shall have this morning is that ceremony which has been an interesting and gratifying part of recent conventions: the burning of one of the Krotona mortgages. [Applause.] We all hope, however, that these ceremonies will soon cease to be part of our annual conventions. We would like to get them over with.

Mrs. Shutts will conduct it this morning, and I shall make room for her.

[Whereupon Mrs. Shutts took the platform and, in a graceful address gave the history of the Mortgage-Raising Bureau, after which she burned a \$4,000.00 mortgage.]

CHAIRMAN: We have one more treat this morning before proceeding to the regular order of business. Many of you know that one of our most distinguished members is Mrs. Ella Wheeler Wilcox, who was with us yesterday in this hall and is with us this morning.

Mrs. Wilcox has, after considerable urging upon my part, consented to permit me to read to you this morning a poem that she has just written, which will later be published in one of the most widely circulated national magazines. [Applause.] The reporter will, therefore, not take down the poem. We have assured Mrs. Wilcox that no one would do so.

[The poem was then read.]

MR. WARRINGTON: Mr. Chairman, may I rise to propose a resolution of thanks to Mrs. Wilcox for having given us the privilege of hearing the first reading of her poem and to express our deep appreciation to her for the great theosophic work that she has been doing all these years through her immortal writings.

Those of us who have watched the career of Mrs. Wilcox and have been students of Theo-

sophy, have been aware of the fact that of all the theosophical propagandists in the world, there has been none whose voice reached further into the public heart and mind than hers. One thing has impressed some of us very deeply, and that is that whereas some others working along literary lines, along social lines and other lines, being interested in Theosophy, wanted to do something for it, but had a certain timidity which prevented them from admitting that this was Theosophy which they were doing—they veiled their Theosophy and worked in hidden ways, though still earnest in their modes of work—on the other hand, I have noticed that Mrs. Wilcox has always come out and bravely stated her principles and said, "I am a Theosophist," in the journals, in the public press, wherein her beautiful ideals have been set forth to the public.

[Resolution adopted.]

CHAIRMAN: I will call upon the Credentials Committee.

DR. BARNARD: Some of you may imagine that you have more proxies than are credited to you on this list. Frankly, we had to reject a great many because no name was put in the proxy. Some of them were not signed, and one gentleman gave half of his proxy to one individual and half to the other.

REPORT OF CREDENTIALS COMMITTEE

(Complete)

Aho, Anna	1
Blakely, Catherine	8
Barnard, T. P. C.	9
Broenniman, Mrs. E.	71
Boon, Rev. H.	4
Beckwith, Dr.	9
Bates, Frank C.	5
Bragdon, Claude	1
Boon, Mrs. H. O.	1
Burnett, Dr. M. W.	2
Bartlett, Harriet T.	1
Bird, Anna P.	1
Bragg, Emma L.	1
Boice, Marguerite	1
Carnes, J. Harry	6
Carr, Dr. G.	3
Copeland, H. C.	2
Cadwallader, Mrs. C. L.	2
Crawford, Andrew	1
Carr, Mrs.	1
Campbell, A. D.	9
Dailey, Dr. L.	29

De Leeuw	2
Dick, L. F.	11
Davy, Lillian	8
Devereaux, I. H. S.	9
Dewey, Mrs. N. V.	1
Eberhardt, Oscar	1
Fulton, Mrs. Zol.	2
Frisbie, A. G.	31
Foote, Mrs. Maud	4
Follett, Loraine	1
Flagg, Mrs. Elisha	1
Fulton, Mrs. T. M.	1
Foots, Nina L.	2
Gray, Edith	3
Gray, Frederick	2
Green, Chester	5
Gillett, Caroline M.	1
Golem, Mr.	1
Hotchner, Mrs. H.	19
Hotchner, Henry	3
Holbrook, Miss I. B.	25
Helme, Luella M.	9
Hudson, M. F.	1
Hanchett, Francis G.	1
Hillduff, Mrs.	1
Knudsen, A. F.	51
Kolster, Henry J.	1
King, Mary	1
Kirkpatrick, Elizabeth	1
Love, C. A.	2
Mortimer, Myra	6
Monroe, Hugh F.	1
Ogle, Pousomby	1
Phillips, Mrs. A.	6
Parent, W.	1
Penfield, Sarah B.	3
Power, Ernest B.	1
Phillips, Antonette	1
Pattengill, Mrs. B. W.	1
Poutz, Marie	752
Patterson, Mrs. E.	26
Roderick, Mrs.	3
Ramsay, Dr. A. B.	3
Rakestraw, Clara N.	1
Rosner, Mrs. Dora	11
Russell, C. A.	4
Rogers, L. W.	199
Reed, Mrs. A. Ross.	32
Sequaria, Elizabeth	1
Shutts, H. H.	1
Shutts, Emily P.	1
Simons, Emogene R.	1
Shumaker, Walter A.	1
Stewart, Agnes S.	3
Suffern, Ernest S.	1
Strong, Dr. F. F.	1
Shuddermagen, Dr. C.	2
Schenck, Essie B.	1
Smith, F. H.	1
Stowe, H. C.	40
Sommer, Julia K.	41
Taylor, Mrs. N. M.	1
Taylor, Mrs. M. L.	9
Tallman, H. R.	44
Travis, Mrs. E.	3
Williams, Miss M. P.	1
Watson, E. H.	1
Warrington, A. P.	120
Wright, Dr. Geo.	39
Wardall, R.	111
Walton, Robt.	14
Welton, Mrs. E. B.	5
Wilkie, John W.	1

Grand Total.....1,848

CHAIRMAN: Our first business this morning is the report of committees, and we will call for the report of the Audit Committee.

[Auditing Committee, H. H. Shutts, Sarah B. Penfield and H. R. Tallman, recommended the adoption of the report as printed in the MESSENGER for September, 1917. [Adopted.]

[The report of the Resolutions Committee was then called for. Mr. Ray Wardall being chairman made the report as follows:]

Resolution No. 1:

Resolved, That the hearty greetings of the convention be sent by the National Secretary to Mrs. Annie Besant, Mr. C. W. Leadbeater, G. Krishnamurti, C. Jinarajadasa, B. P. Wadia, Geo. S. Arundale and all theosophical Sections throughout the world.

[Approved by Committee. Adopted.]

Resolution No. 2:

Resolved, That the American Section T. S. forthwith purchase \$2,000 worth of Second Liberty Loan 4% Bonds, and the Secretary and Treasurer are hereby authorized to carry this resolution into effect.

[Substitute resolution providing loan of surplus funds to Krotona at 4%, voted down and original resolution adopted after considerable discussion.

Resolution No. 3.—a war measure urging relief of Dental Students from draft. Considered at length and rejected as a matter of policy—because countless other measures were of equal importance.]

Resolution No. 4:

Resolved, That the American Section of the Theosophical Society hereby restates its well established position, that while seeking to give to the world those truths which form the basis of all religions, does not officially recognize any one religion, or sect of any religion, thereby limiting the Society's ideals and hindering its special work, but insures to each individual member perfect liberty of thought and action.

The committee recommend its approval.

[Adopted.]

Resolution No. 5:

Whereas, The literature of the Theosophical Society contains in its storehouse of priceless knowledge an answer to all the perplexing questions which confront mankind today, is a guide to daily life, is an inspiration to help and serve others and gives definite information regarding the life hereafter; and

Whereas, We believe this knowledge is of the greatest benefit and comfort to our soldiers and sailors of the U. S. Army and Navy who are leaving home and facing new and untried conditions and dangers;

Now, therefore, be it Resolved, That we, the American Section of the Theosophical Society, do everything in our power to get this wonderful literature in the hands of every soldier and sailor who is interested; and

Be it further Resolved, That we confer with the National Committee of the Soldiers' Library to put such theosophical books as are suitable in the libraries they are planning to build in every camp and cantonment in the United States and elsewhere.

MR. TALLMAN: Mr. Chairman, I believe you asked for any remarks that might be made with regard to this question of bringing literature into the soldiers' camps. As a representative of the Canadians at the convention, I would like to say that we have been in this war for over three years. We have been trying to put literature in the soldiers' camps.

One of our large military camps in northern Ontario, known as Camp Borden, has in charge many thousands of Canadian recruits as well as some of your American recruits who are

there in the aviation camps and in other units. In the Toronto Theosophical Society we have Quartermaster Sergeant Jennings, who is on the headquarters staff of Camp Borden. Some time ago he asked us to supply him with literature. We had a book shower from the members of Toronto Lodge and presented him with enough books for camp purposes, so that he had to send a dray to take them away.

He established a free-lending library at the camp in his tent. He gave instructions to classes and they have a debating society where Theosophy is brought up and discussed. They also have a camp magazine in which Quartermaster sergeant Jennings is permitted to write articles on Theosophy.

In the city of Toronto and in other places, we are trying to put literature into the soldiers' convalescent hospitals and into the various camps, but our work has borne fruit in Camp Borden; and I would suggest, if it is possible, to any of our friends who are interested in this camp work, if they know any of the soldiers who are Theosophists and who are willing to give their time in the military camps to this purpose, they will be able to find many, many friends for the theosophical activities the same as our member, Quartermaster Sergeant Jennings, has been doing in Camp Borden.

Camp Borden will be closing now in a few days and the thousands of soldiers in that camp will be brought into the National Exhibition buildings and we will have them under the eyes of the Toronto Lodge and we will be able to send speakers out to the military camps where they can handle the theosophical work.

[Resolution adopted.]

Resolution No. 6:

Whereas, It is the belief of the members assembled in this body that a fatal blow will be struck at autocracy, against which the nations in Europe are fighting, when all nations exercising autocratic rule over subject races voluntarily renounce their autocracy;

Therefore be it Resolved, That this convention urges that the nations everywhere should renounce their autocratic rule over subject nations, thus hastening the end of the war and fulfilling the ideal expressed by President Wilson on behalf of "the liberation of peoples, the rights of nations great and small, and the privilege of men everywhere to choose their ways of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty."

The committee approve and we move its adoption.

MRS. HOTCHNER: I am so delighted to support this resolution because I can not tell you with what joy I read THE MESSENGER—Mr. Hotchner and I read it when we arrived at Honolulu, coming from India, sent with a mission to work for the liberation of India in this country. It was splendid to see with what strength Mr. Warrington came out for that; and hearing our President's messages at Adyar as we have for the last few months, I can say that she has emphasized this great question every moment possible up and down India.

For us, there is this necessity which speaks to our hearts closer than anything else, and that is, I heard her say that the great World Teacher at present could not come to India and speak the message that He brings unless it was self-governing. He could not do so without being interned, and again a great World Teacher would be a martyr. She printed this message and sent it over India and was probably interned for that reason—it brought it to a head.

We left with that message behind us, her prayers for India. I wish to tell you that in Washington we have been able to reach the senators. We have placed before President Wilson the message of Sir Subramania. We have had interviews with public people there and we hope that we may bring about this great renunciation by England in a law-abiding way, that she will see this offer for our country and for this world democracy.

We have incorporated a League for World Liberation, about which we talked to Mrs. Besant in Adyar, and when you hear of it later (we want to get people outside the Society to be the officers)—of the plan which we took up with Mr. Warrington and the rest of the members close to us yesterday, of working for this liberation of India—remember that it is her prayer and it is the Lord's prayer that is to be carried out, and that the more we can do for this, the more we shall be working for Him and His message and His liberty of speech throughout the world of democracy.

In closing, let me give you the warm greeting of all your friends in Adyar. They came *en masse* and told us to give you their greetings, and I took this opportunity of telling you how splendid Mrs. Besant was, how strong, and her last words were, "I shall stay in as long as India needs me," and went out to her internment with the crowds cheering her. The crowd followed her to the station; flowers almost covered the carriage at the station, and the soldiers along the side—but we knew in our hearts what soldiers of humanity were following her on the inner planes and our hearts are sure that that great martyrdom through which she went will bring about the liberation of India; and let us do all we can here to help it and the League for World Liberation and make the world safe for democracy, as President Wilson has said. (Applause.)

MR. HOTCHNER: Some of you, perhaps many of you, may already be familiar with the fact that the really vital part of the message which we were privileged to convey to President Wilson and place in his hands, the message from the leader of the Home Rule movement in India—the really vital point was this, that India offers ten million men to the Allies if President Wilson can prevail upon England to grant India Home Rule.

Now, the first question that may arise in the minds of many is this: What are the international complications that may arise from this

offer? In other words, how will England look at it?

We know as Theosophists and we know primarily as Americans that we stand shoulder to shoulder with England and our other Allies in this war, and as Theosophists and as the Theosophical Society, we want to range ourselves solidly behind President Wilson (Applause) and it is good to know that there is nothing in this offer which detracts from that position of solidarity. There is nothing which any patriotic American—and we are all that—need not be proud to stand by and with.

The great point in the mind of America is to win this war, and what we need in order to win this war is men. We cannot afford to neglect this *bona fide* offer of ten million men, an offer made on the sole condition that President Wilson's plan of self-government for all nations shall be carried out. So there are no complications; there are no drawbacks; and in emphasizing this offer and in working for it, as I am sure all of us will want to do, unofficially, not linking the Society's name to it—because we need not do that—we may feel certain that we are helping the first great object for which America stands, and that is to win the war from a military point of view.

The second point is that England itself, and the best Englishmen, will be very glad to stand with America in bringing about this reform. (Applause.) Mrs. Hotchner and I have been in England many times. Mrs. Hotchner lived there for many years, and we know the real heart of the English people. They don't want autocratic rule. They are not in with this ring of politicians and commercial interests that have kept India a subject nation and have kept the facts from the English people, and when these facts come before the English people, they will bring pressure to bear upon a reactionary ministry and they will bring it to bear with such force that if we in America do our part, India should be free within a measurably short time.

We have discussed this with diplomats and senators in Washington. The big fact that they have in mind is that we should win this war, and the second fact that they have in mind is that England will be the first one to come forward and make this outward sign of an inward grace, that it is standing with President Wilson and wants self-government for the whole world.

So we can go ahead with this plan and forward it and know, as our revered leader has told us, that this is part of the spiritual plan for world reconstruction, that it is the most vital part of the work that is before us, and that all of us, in helping to bring this to a beautiful fruition, will be helping to bring about the most essential step that will bring the world closer to the time when brotherhood will be a fact upon the earth and when our theories about brotherhood will be supplanted by the beautiful reality. (Applause.)

[Motion carried.]

[Resolution No. 7, asking that two days be allowed each year for Convention was rejected on the ground that we already have practically that arrangement.]

[Resolution No. 8, that all lodges of the American Section be instructed to hold regular closed meetings for members only, rejected.]

The Resolutions Committee proposed the following substitute resolution:

Resolved, That the attention of the lodges be again called to the suggestion of our leaders that every lodge, among its regular activities, have a closed members' meeting and thereby fulfill its function as a spiritual channel.

The idea is that no lodge can be compelled to hold a closed members' meeting; that is, each is autonomous.

[Adopted.]

Resolution No. 9:

Resolved, That the sum of \$476 be voted to be paid out of the funds of the Section as a donation to the work of establishing a Section of the T. S. in Ireland and the prosecution of its work.

The \$476 needs some explanation, possibly. Twenty-four dollars have been voluntarily donated and that would make the sum of \$500.

[Adopted.]

[Resolution No. 10. No change in by-laws to be made without sixty days' notice prior to Convention. Rejected for the reason that another resolution covered same subject.]

[Resolution No. 11, restricting MESSENGER to publication of our founders' teachings, excluding all reference to allied movements, rejected.]

Resolution No. 12:

Resolved, That the first sentence of paragraph 3 in Section 1 of by-law VII be amended by the insertion of the words "and the Vice-President" after the word "President" in the fourth line.

The section referred to, Section 1, paragraph 3, is that "No person holding any office, except the President, shall be eligible for membership on the Board of Trustees." This resolution makes it possible that the Vice-President may also be elected, if the convention sees fit, to the Board of Trustees. We recommend its adoption and we so move.

[Adopted.]

MRS. BROENNIMAN: I should still like to ask whether only two outside trustees will be elected, or three.

MR. WARDALL: Three. It makes it possible for the Vice-President to be elected to the Board of Trustees; not that he necessarily will be, but he can be.

The next is No. 13, and being on the subject of by-laws and passed on Friday, we are a little nervous about it:

Resolved, That a committee be appointed by the chair to draft such change in the by-laws of the Section as will adapt them as nearly as practicable to the rules and regulations in force for the International Society at Adyar, save that the term of office of the National President shall not exceed five years.

Resolved further, That the committee shall report its conclusions to the Board of Trustees not later than December 1st; and

Resolved further. That the Board of Trustees are hereby specially empowered to amend, ratify, adopt or reject the conclusions of the committee, if adopted, as the by-laws of the Section; the said new by-laws to become effective January first, 1918, or as near thereto as practicable, and to be published in MESSENGER.

[The above resolution was adopted by adding the following amendment:]

That if after the expiration of thirty days, after the third insertion in THE MESSENGER not more than ten per cent of the members register their abjection, the amended by-laws stand adopted and shall be enforced.

[The excerpts made from the discussion which followed the reading of the above resolution will be instructive.

For your information, this Resolution is intended to do the work that the trustees already have the power to do. The by-laws provide that between conventions the trustees may propose a change in the by-laws. After publication of the same three times in THE MESSENGER it would become a by-law, if the referendum were not invoked.

This is asking for the appointment of a committee to draft new by-laws, doing away with the proxy system and to make our by-laws conform to those used by the International Society, as nearly as practicable.]

MR. ROGERS: I would like a little more information. Is the committee to be appointed now and report to the trustees in December and then the trustees would have the power to adopt whatever report is made or reject it or amend it? Is that the idea?

MR. WARDALL: Not only that, but the thought is that if the committee's report is accepted by the Board of Trustees, it will become effective January 1st and we may then proceed at the next election under the new by-laws.

MR. ROGERS: Then if I understand it correctly, Mr. Chairman, this committee that is appointed would make recommendations to the trustees and these would be adopted by them or rejected, and therefore the great body of the membership would have absolutely nothing to say as to what the future by-laws will be.

Now, I see some objections to that, very serious objections, and I shall be obliged to vote against this unless it is put in an entirely different form. If there is to be any change in the by-laws, and it is the vital thing that governs us, my position is that the entire membership must pass upon that, that it can never be done by a committee whose work will be endorsed or rejected by the trustees. The world today is tending toward democracy, not away from it, and I think that the way that stands, it is objectionable. (Applause.)

MR. LOVE: Mr. Chairman, before such committee be empowered thus, and before we be committed as a convention to this course, someone who is perfectly familiar with the outstanding features of the International by-laws, preferably the General Secretary, should indi-

cate clearly before this convention just the ground which was to be covered and the alterations which would necessarily be in contemplation by the committee.

MR. WARRINGTON: Friends: It is quite right and proper that some explanation of the Adyar by-laws should be made to you before we proceed further in this matter. In the first place, I want to say that our present proxy system, however it may be so thought by others, is not a democratic system. (Applause.) We may deceive ourselves and think it is, but it isn't. It is a system that grew out of necessity.

Some years ago, before I became the General Secretary of this Section, the Section was chartered in the State of Illinois, and under the laws of that state we were informed that the proxy system had to be utilized in order that the members might get a representation in the convention. A technical representation they did get, but the rest you know. It isn't a system like the personal presence of the voter who can be present and hear the discussion and intelligently vote upon the matters in hand.

Now, for years I have asked our lawyers whether or not that could be changed, and invariably I have received the answer that it could not as long as we were a chartered Section. Recently, however, Mr. Holland came to me and informed me that the State of California had enacted a law which made it possible for a corporation such as this, not chartered for profit, to vote in any way it liked; and a further investigation showed, I am not sure on this point, but I suspect that some point of the law was discovered whereby we could actually operate in that way under our present Illinois corporation act, and that is why this matter has finally been taken up for decision today.

One more thing has urged us on, though we should have proceeded without it, and that is that the present proxy system has been reported to Mrs. Besant at Adyar, and not in favorable terms at all; I am afraid in such terms as caused her to think rather critically of the managers of the American Section for maintaining the system. Consequently, word was sent by her to me by one of the visitors at Adyar that she wished that system to be changed.

Now it occurred to me, without going into all the details and complexities of building up new systems and by-laws and getting the lawyers to squabbling and splitting hairs, that the best thing for us to do would be to harmonize our by-laws with those of Adyar, then we could never have any criticism from our leaders at Adyar for following their example.

Now, what have they at Adyar? They have a system of rules and regulations creating a General Council, formed of all the General Secretaries throughout the world and a few members who do not hold official positions;

and also including the President, the Vice-President and Secretary and Treasurer of the Society. That General Council is the legislative body of the Society. Within that Council is an Executive Council, which would be tantamount to our present Board of Trustees of five which is empowered to act *ad interim*.

Once a year this General Council meets. Well, it doesn't actually meet, because all the General Secretaries of the Society throughout the world find it impossible to go to Adyar for that session, but the proposals that are to be passed on are sent to them, thoroughly gone over, and then the General Secretaries send to the President their views thereon.

That General Council has the power, six months before the expiration of the term of office of the President, to nominate a new president. Therefore, before Mrs. Besant's term expires, which term is seven years by the way, all of the General Secretaries will be called on to nominate a new President or propose the old one, as the case may be. Then when those nominations come into Adyar to the Secretary's office and are counted, the one receiving the majority of nominations, I believe, the leading number of votes, will be declared the nominee and then the members throughout the whole of the world will vote. Every member has his vote. All votes come in by mail to the General Secretary and are counted and the information is sent to Adyar as to the results in the different Sections.

I think the by-laws then go on to say that the President has the power to appoint his council of official helpers, consisting of the Vice-President, the Treasurer and the Secretary, just as our President of the United States has the power to appoint, subject to the ratification of the senate, the members of his cabinet; and in this case, the nominations of the President have to be ratified also by the General Council, if I remember correctly.

Now, the idea of this by-law is to adapt our rules to that system. Here is the way it would work out, I presume, when the committee began to do its work. It would pick out all of the lodge Presidents throughout the Section, 180 in number just now, as corresponding with the General Secretaries throughout the world. Then these lodge Presidents would act as a General Council with the officers of the Society, including the National President and Secretary and Treasurer and Vice-President, and possibly a few others to be elected from the members-at-large.

That body of the General Council would nominate your new President and Board of Trustees and do it many months ahead of the end of the year or the end of the term, and then after the nominations are received and a certain number of nominations over a limited number are declared, all those receiving so many nominations over that number would go on the ticket. That ticket would be printed and sent out to all the lodges and members-at-

large and every single member of the American Section would have his vote for or against his candidate.

Now, that is democracy. You couldn't make it more democratic.

In this resolution I notice that the term here is mentioned as not greater than five years. That was to prevent the committee from making the term of the President's office seven years. I think you will agree with me that when we have to come to eliminate this annual debauch of ours on political lines, we will be able to do a little more Theosophy. (Applause.)

Also, the work of planning and working out a system of making the American nation safe for Theosophy is not a matter of one year's work. A President can't get started in one year. One can't overcome the criticism of certain malcontents in one year and get started to real business, and it isn't fair to your President, either, to have to undergo that political pressure and criticism as often as it happens in this Section. I tell you, if you are a sensitive person placed in an office like that and have to endure thought-forms of that character pouring in once a year, you wouldn't want the office, for that reason alone, to mention no other. (Applause.)

Now, if we can prolong the term somewhat, leave it to the committee to decide what is best, and then have this more democratic way of electing your president and board, I believe that you will improve your organization and make it more democratic. You are not trying to take something away from the people. You are trying by this resolution to give them back something that belongs to them.

Suppose you elect the wrong man for your President, which you are very likely to do, perhaps. It is proposed that there shall be a by-law of recall, so that a certain percentage of the membership can recall that man just as soon as they find that he is unfit for his office. That is a protection that I think should be in all democratic organizations. I believe that the great revolts throughout the world against autocracies and monarchies were due to the fact that the people could not recall their rulers. In all future governments that recall must be there, and it must be there prominently. It is the only safeguard that the people have, and with it the people will be perfectly willing to give to their rulers greater authority and power, knowing that if they have more, they can use it more effectively, and with this control over them, they will never use it wrongly.

I thank you. (Applause.)

MR. ROGERS: Mr. Chairman, I want to say what I am going to say on this resolution in the sunniest and friendliest sort of way. I am not forgetting for a moment Mr. Leadbeater's remark in some of his writings that when we gather at a Convention, the way we feel toward each other and the sunny friendships generated and perpetuated are probably of more impor-

tance to the theosophical movement than any legislation we transact. I don't remember his words, but they are something of that kind.

But I feel that I would be false to my sense of duty if I didn't point out to this convention some of the things that seem to me to be vital in this matter. I am not objecting at all to the committee. I am fully in accord with some of the suggestions for improvements that are made, but I would like to get at them in a different sort of way, not in a way which it seems to me, will not permit the membership to decide at all, and that is the big point in it—that the membership shall decide what shall be done.

So far as the proxy system is concerned, I think that many of you will remember that I was the original objector to that thing, that I made a speech against it at the Washington convention at a time when few of you were willing even to hear me talk about it. I pointed out to you that your constitution was so drawn that you had no power whatever and that I couldn't even present my arguments without the consent of three-fourths, I believe it was, of the convention, and you would not consent to waive that clause. You gagged me there. You wouldn't let me make a plea for the very thing that your President is telling you now that you have got to have. (Applause.)

It is against that sort of thing that I stand and forever shall stand. I believe with Macaulay that the remedy for the evils of democracy is more democracy, and that when difficulties arise out of it, it is because of the limitations of democracy that prevent its having its full expression. To abolish the proxy system, then, is a necessity; I am in hearty agreement with it.

Now, whatever scheme that committee would find, it is all right on that particular thing. What they might report about the term of President I do not know and you don't know, and you won't have anything to do with it if you adopt this resolution, because what they report, if it pleases the trustees, will be adopted and you will have no more to say about it but it will be your law. That is one of the points I want to make very clear to you, that if you adopt this resolution that is put before you, you are out of it; you have got absolutely nothing more to say about it. You have only to live under the law that the trustees shall adopt upon the recommendation of that committee.

My personal point of view is that the whole world is coming to an actual and absolute democracy in which we shall not have intermediate machinery, but in which every man and every woman who lives under any kind of government shall have the opportunity to directly register his or her opinion in government, not through any sort of subsidiary machinery whatever. I can see no reason why the President, or the officers, or the custodian of any sort of organization should not come before his constituents annually for a re-election and a re-endorsement. What harm can there be in do-

ing that? It can not be said that politics is disturbing the American Section. There isn't a soul that will raise that. How have we been disturbed by politics? Where are the parties? Where is the contention over any of the offices? There is absolutely none of these things, not the shadow of a disturbance anywhere, and any president that has faithfully discharged his obligations and duties would be re-elected.

When I say that I am opposed to long terms and I am in favor of all officers coming before their constituents for re-endorsement and re-election annually, don't think for a moment that I am afraid of the present incumbent's perpetuating himself in office. I think I may properly say that Mr. Warrington suits me admirably as President. (Applause.) I am pretty well acquainted with the American Section and I do not know a man or a woman, to my mind, who can so well fill that office.

But it is the principle. I have no doubt that I shall go on voting for Mr. Warrington for President if he keeps it, but I would be unalterably opposed to electing him today for life, and I am opposed to any kind of thing that ties us up for the future.

You don't know what this country is going to be three years from now. You don't know what Theosophy is going to be three years from now and you don't know what the membership is going to be three years from now, and it seems to me that the safe thing is to leave all these things in the hands of the membership.

If, as the President has just said, you have your presidents of the different lodges nominate, that is fairly democratic. It isn't as democratic as some of the organizations are accustomed to do business. Many of the great economic institutions have the method of nominating by the membership. Any member can send to the official organ a nomination. Well, it is just the same as you have got here in New York and everywhere—your political machine. You don't have to depend upon the party. There are free nominations and then you vote on that, and then when your nomination is determined on, you all vote finally.

That is pure democracy—direct vote in the nomination and direct vote when you come to the election. That seems to me to be the ideal thing, and if I am the only man who votes against it, I will be obliged to vote against this resolution and I want to be recorded as being against it, not because I want to obstruct business or be in opposition—I am in absolute harmony and good-fellowship with all—but just because I do not believe that it is the wisest way in which we can proceed.

England elects her General Secretary annually; Australia elects her General Secretary annually, and I don't believe it is a good thing for the American Section, living in the land where we are supposed to lead in democracy, to depart at the present time from that in this unsettled era through which we are passing. (Applause.)

[A long discussion took place here upon how much notice should be given the membership before by-laws could be changed and on best methods of giving such notice.]

DR. BECKWITH: Mr. Chairman and Friends: It seems to me that there is one thing that we do in everyday life that might be applied to this whole matter and clarify it very quickly and save us a whole lot of trouble and hot air. That is, try it and see how it works.

It would be a very simple matter to have this put through as outlined in the committee with the restriction as put on it by Mr. Rogers, and then try it once; that is all. All of your changing is merely whether you come down here and vote, whether you send your proxy in to somebody or whether you receive a little ticket by mail and send it back by mail without any further difficulty.

There is another side to this. When Mr. Rogers says, for instance, that he must oppose this, here are, perhaps, 250 others. What does that mean? Mr. Rogers represents 200 more. This whole convention can't outvote him. That is to his credit; it shows his popularity. But suppose we all to a man, with one exception, stood by Mr. Rogers? There is another little person whom we all love, who could get up and overturn every one of your votes. That is the system that we are working under now, and we have no inconvenience except that of the committee who have had to go through the proxies and take that trouble.

It is for your benefit that the resolution seeks to withdraw this red tape and discussion from the convention. Let the legal men and minds work out the details. Publish it in THE MESSENGER and then try it next spring. Your constitution is not being overturned. You are not changing all your by-laws. You are merely saying, "Here, let me vote by mail instead of letting me send a proxy down there and then not be sure of how that proxy is going to be voted when it gets there."

Resolution No. 14:

Whereas, The Theosophical Publishing House of Adyar has appointed Mrs. E. R. Broenniman Manager of its American Branch and it is planned to concentrate the entire book business under one management, in order to circulate the literature widely, and at the lowest price; and

Whereas, The Convention of 1916 at St. Louis expressly gave the Board of Trustees power to merge the Section's Book Concern with the Theosophical Publishing House, with or without compensation;

Resolved, That the Trustees of the American Section be instructed by the present convention to carry out this transfer under such restrictions as they may deem to be for the best interests of all concerned.

The above was adopted with the following amendment:

Resolved, That the Theosophical Publishing House be requested to report its balance sheet and profit and loss operations annually to the American Section to be published by the Trustees in the Statistical Year Book, in their discretion.

[Resolution No. 15 as proposed by Mr. Thomas

and published in September, 1917, MESSENGER, was rejected, being already covered by Resolution No. 13.]

Resolution No. 16:

Be it Resolved, That the 1918 convention be held at Krotona.

[Adopted.]

CHAIRMAN: Dr. Mitchell moves and is seconded that the trustees in fixing convention date, consider, and if possible, reconcile it with the date of the convention in Colorado of the Co-Masonic movement.

[Carried.]

Resolution No. 17:

Whereas, Krotona has now become such a direct power in Theosophical propaganda and such an important center for Theosophical and allied activities that it merits the assistance of the American Section in its maintenance;

Whereas, Krotona greatly needs this assistance;

Whereas, A percentage of the yearly dues of every member of the International Society is now used for the upkeep of Adyar and the same plan is followed for the English center;

Therefore be it Resolved, That the Section set aside one-fourth of the annual dues of each member to be used in assisting the Krotona Estate; also

Be it Resolved, That this resolution be made retroactive and that \$2,000 of the surplus of \$7,000 now on hand be assigned to Krotona in lieu of benefits already received.

MR. SHUTTS: As Financial Manager of Krotona and Secretary-Treasurer of the Krotona Mortgage-Raising Bureau, both without salary, feeling how vital this matter is for the Section and Krotona, I have come all the way from the Pacific to speak in behalf of the resolution just presented.

First, I think it is wise to clear up the question that I am sometimes asked as to who owns the Krotona estate. I think every member of the Society should know just how Krotona is held and the details of its ownership. Physically, Krotona is held by a non-profit bearing corporate body, created under the laws of California for the purpose of holding the Estate in trust, and the administration of its affairs. The difference between a profit-bearing corporate body and a non-profit bearing one is: the profit-bearing body issues stock and the holders of the stock are the owners of the property; in non-profit bearing corporate bodies, organized like Krotona for different purposes than for the making of money, no stock is issued, so no individual or group of individuals can own the Estate.

In fact, it owns itself. We have an illustration of this in the Theosophical Society, American Section, which is a non-profit bearing corporation, created under the laws of Illinois. The officers do not own the corporation, but administer its affairs as a trust. It is an entity which we have created. It is exactly the same with Krotona; the affairs of Krotona are administered by Mrs. Besant as President; Mr. Warrington, Vice-President; Mr. Knudsen, Treasurer, and a Board of fifteen Trustees. It is under this same system that the English

headquarters are held by a corporation with Mrs. Besant and two others as trustees.

The system is followed in the administration of most of our great universities and is desirable for the reason that it provides a stable, perpetual form of government, free from the eruptions and storms of politics, which so often rend societies, and from which our American Section has been far from free. Such a system also provides a means whereby obligations and risks can be carried under an independent head without involving the Theosophical Society as such.

I asked Mrs. Besant if she thought it advisable for Krotona to be given to the American Section, and she replied, "At least not until after the debts are paid."

I might state here that on the old Estate the balance of our debts is about \$25,000. With \$16,000 additional against the Ternary—the Duff-Hotchner-Russak Estate, which has lately been given to Krotona—there is a total of about \$41,000 of obligation. In the three years of the existence of the Krotona Mortgage-Raising Bureau about \$21,000 has been paid on the original debt. The total value of the property is about \$200,000, so even though the obligation is \$41,000, yet it is small in comparison to the total valuation of this magnificent property, comprising over twenty-two acres. So much for physical ownership.

Now ethically, Krotona exists and is owned by the Theosophists of America, for it is the same at Krotona as at Adyar, that all the activities are theosophical or allied and no one can live at Krotona who is not a member of the Theosophical Society. Then the Theosophists of America are paying for this estate, which gives them a direct, vital link with the undertaking.

From the standpoint of propaganda, Krotona is one of the greatest powers of this country with its Institute of three semesters yearly, Mr. A. F. Knudsen, Dean; embracing courses on Theosophy and allied subjects as interpreted by the Ancient Wisdom, it furnishes an opportunity second only to Adyar for intellectual and spiritual advancement beyond the work of the local lodge. Then there is located the headquarters of the T. S. and E. S., the American Branch of the Theosophical Publishing House, Star in the East, etc., employing about fifty Theosophists in their work. As a direct propaganda, Krotona is becoming a show place for tourists who visit Southern California, where more tourists come and go than any other spot in the world.

When I took over the financial management of Krotona, I found practically its only means of support were the rentals it secured from its buildings, and an occasional donation. I have found this income very meager indeed and it has been only by the most stringent economy that we have been able to cover our maintenance expenses from our income.

With the addition of the Ternary, the situa-

tion has now become even more difficult. When I was in India last winter Mrs. Besant gave me a written commission to try to preserve this new addition for Krotona's future needs instead of letting it pass to outside hands, as it was in danger of doing. It is to assist in relieving this strenuous situation that we apply to you to set aside this fifty cents per year from each member's annual dues, which we understand can be done without at all interfering with the other activities of the Society. A portion of the yearly dues of every member of the International Society is set aside for the upkeep of Adyar and the same plan is followed for the maintenance of the centers of both the English and Indian Sections; therefore, in voting for this resolution, you are in good company. Understand that this is not for the paying off of the mortgage. That matter is still in the hands of the Krotona Mortgage-Raising Bureau, but it is for the paying of the excess expenses over what our income will produce, expenses such as taxes, which average about \$2,000 a year, interest about \$2,300; insurance, \$300; roads, gardens, shrubbery, water and general upkeep of the property. As an illustration, on November 1st we have about \$800 taxes to pay and on January 1st, \$1,000 interest is due.

Please remember that Krotona is not a leaner; it is a vital, virile lifter for our highest ideals; but it has to have its daily bread, of which it is surely worthy. We have instituted a system whereby members can life-lease land for their homes from the Estate. In order to start this plan in operation, Mrs. Shutts and I leased a plot of land, for which we pay an annual rental, and have built a home thereon, and as this system grows the income from the property will increase and Krotona as time goes on will be amply able to take care of itself.

Should it be decided to set aside for Krotona this amount it will enable us to hold the property recently acquired, which otherwise it is extremely doubtful whether we can do, to meet the running obligations and to maintain the property in such a condition that it will be a fitting physical representation of the great theosophical movement. I therefore ask you, Brothers, to most carefully consider this matter. (Applause.)

CHAIRMAN: Mr. Shutts supports the resolution. (Laughter.) Any other remarks?

MR. ROGERS: I would just like to ask, what is the estimated amount that will be received by Krotona from the Section funds at fifty cents apiece.

CHAIRMAN: Can anyone supply that information?

MR. WARDALL: It is twenty-five per cent of the annual dues. It would amount to about thirty-four hundred dollars under our present membership.

[Resolution adopted.]

Resolution No. 18:

Resolved, That the warmest greetings and deep appreciation of services be extended to our two ab-

sent National lecturers, Mr. Irving S. Cooper and Mr. Max Wardall, and that a telegram conveying these greetings be sent to each.

[Adopted.]

Resolution No. 19:

Resolved, That this Convention hereby express its hearty appreciation of the welcome and entertainment which the New York lodges have extended to the members here gathered.

[Adopted.]

CHAIRMAN: That is all of the report of the Resolutions Committee. We will now hear the report of the Nominations Committee.

DR. BECKWITH: Mr. Chairman, our report is brief. We present the following names for election:

President, Mr. A. P. WARRINGTON.

Vice-President, Mr. ROBERT WALTON.

Treasurer, COL. G. H. DUNBAR, formerly of Buffalo.

You see, the Treasurer has to live at Krotona and Col. Dunbar has taken up his residence there and it would be very appropriate.

For Trustees, the President and Vice-President are naturally on the Board—Mr. A. P. Warrington and Mr. Robert Walton. In addition:

Mr. C. F. HOLLAND, of Los Angeles.

Mr. H. C. STOWE, of Brooklyn.

MRS. MARY KING, of Victoria, B. C., Canada.

The Judiciary Committee:

Mr. J. H. CARNES, of Washington.

Mr. E. Y. BLUM, of Leavenworth, Kansas.

Mr. FRANCIS G. HANCHETT, of Chicago, who has taken up his residence at Krotona.

Mr. Chairman, I move you the election of these candidates.

[Carried.]

CHAIRMAN: This concludes the formal business of the convention unless someone demands the right to introduce new business.

MR. KNUDSEN: I wish, in the name of the faculty of Krotona, to thank the convention and the Section for their overwhelming support. I wish to thank you all.

DR. CARR: I would like to pass a resolution of thanks for two men in this convention—Mr. Clarence Stowe and Brother Shriner. I have

seen them work, work, work ever since they have been in here.

[Adopted.]

CHAIRMAN: The gentlemen are thanked.

I think we ought to have a few words in closing from Mr. Warrington. (Applause.)

MR. WARRINGTON: Friends, I shall only hold you a moment. I was glad when Mr. Knudsen arose and thanked you on behalf of the Institute of Krotona. You will never know the amount of help that we have received from him and his dear mother at Krotona. Without them and Mrs. Broenniman and some others, we wouldn't have had a Krotona; and bear in mind that Mrs. Knudsen is not even a member of our Society.

Now, friends, I thank you for the honor that you have again bestowed upon me. I shall only be too happy when the day comes that I may decline it if offered to me again. That will show to you that these new By-Laws are not proposed to perpetuate the administration in office in the future. I sincerely hope that when you come to put those By-Laws in force, someone else will be your candidate for president.

I have one thing to ask you. I think I prophesied at St. Louis that we would have a profitable year before us. We are getting now into the war as a nation. We have observed what has happened in other nations through the war. We don't know what the conditions may be in this nation. We may have a hard time. All I ask is, help me, help the Board, help the administration and all your lodge officers, your national lecturers and every one who is giving his time and his life to this work.

You, the individual members of the Society, listen to that appeal and rise to it and you will be doing the Masters' work just as much as those who stand in the official positions of responsibility.

I thank you for all your kindness extended in every way, not alone to myself, but to all of the administration of the American Section. (Applause.)

CHAIRMAN: The chair will entertain a motion to adjourn.

ADJOURNMENT

ADDITIONAL INFORMATION

There were 348 registered members in attendance; these were divided as follows:

Brooklyn	40	Pittsburg	9
New York	35	New Rochelle	8
Central, N. Y.	17	Truthseekers	7
Springfield	17	Harmony, Albany	7
Krotona	12	Reading	6
Paterson	12	New Haven	6
Boston	11	Baltimore	6
Genessee, Rochester	11	Hermes, Phila.	5
Buffalo	11	Mt. Vernon	4
Newark	11	Philadelphia	4
Washington	10	Iron City, Pittsburg	4
		Rutland	4
		Louisville	4
		Other cities	87

LIVE ISSUES

By L. W. ROGERS

[From a lecture before the Annual Convention of the American Section, T. S., in New York City, October 5, 1917.]

ONE of the live issues with which Theosophy has immediate concern is the stimulating of American patriotism, to the end that the war for humanity may be quickly won. There is probably more disloyalty today in America than in any other country in the world. The patriotism of our enemies can put us to shame. The German people are more firmly united in a bad cause than we are in a good one. This is not wholly because we are the racial laboratory of the world and have not yet digested the national ingredients, for some of the acutest causes of our indigestion are to be found in the United States Senate!

I recently heard a Senator from Wisconsin address a vast audience at Toledo. If there is any reason on earth why an American should oppose the war (except that the State that elects him has a heavy German vote) he should have been able to state it in the two hours and a half during which he spoke. His argument was, first, that he had a constitutional right to discuss the war after war has been declared. That may be true. But because a thing is constitutional does not make it sensible. It would be quite constitutional for the senator to burn his own house and live in a tent for the rest of his life, but it would be just about as sensible as to make speeches that help the Kaiser.

He cited Lincoln in Congress, and Webster, too, opposing the war with Mexico while it was being fought; Lloyd George opposing the war with south Africa, and Pitt opposing the war against the American Colonies. But our war with Mexico was the least justifiable of any which we have fought and should have been opposed. The Boers of South Africa were fighting for freedom and the American Colonies were struggling against the very principles for which the German autocracy now stands. The senator's choice of illus-

trations is not clever. We know where Lloyd George stands in this war and where Pitt would stand were he living and in the United States Senate, and where Lincoln and Webster would stand today.

His other great argument was that the profiteers are making millions from the war. There is no doubt about that. But is that a reason for stopping the war? The lumber trust, with huge plants in Wisconsin, has been compelling us to pay unreasonable tribute for a quarter of a century but the senator has not suggested that we therefore stop building houses. The food trusts have robbed us shamefully, but that is not a reason for refusing to eat! To oppose the war because some manufacturers are making huge profits from it would be as silly as for a farmer to quit planting corn because the crows and gophers steal some of it. The remedy is to curb the profiteers, not to discourage our soldiers. If in spite of all that can be done the profits of the money makers are huge, the sums we thus lose will be the merest trifle to the tribute we will pay to Germany if she should win this war.

The senator denied that he is guilty of treason and said that treason consists only in levying war against the United States or in giving aid and comfort to its enemies. What could give more comfort to Berlin just now than the senator's speeches? The Kaiser knows that his only hope is to divide and conquer, and the senator is doing his best to divide. But he is doing more than that. He is giving indirect but actual aid to Germany. The most important factor in winning any war is the sincerity of the troops—their whole-hearted devotion to the cause they fight for. And at that devotion and sincerity the senator strikes. He stands before hundreds of young men who are about to leave for the front and makes it appear that there is nothing to fight for—that

we are impertinent meddlers in an affair that is none of our business. By clever sophistry he makes it appear to them that he stands for the same principles that great and good men of the early American period, and others before them, stood for; and when those young men go to the front, doubting the righteousness of their cause, their effectiveness as soldiers is enormously decreased. If that is not "giving aid to the enemy" let the Kaiser himself suggest a better method. If to stand before a great multitude of American citizens and make such arguments as the senator made for over two hours, is the course of a patriot and friend, let someone tell us what a traitor and an enemy would have done with the same opportunity!

There can be logically but one view of the war for the Theosophists, because he recognizes no such thing as personal interests for America. We are linked to our allies with a chain stronger than all the combined commercial interests of the world. Theosophy knows no distinction of race, caste, creed or color. It sees only one life, one law, one justice. It measures all things by the common welfare. German atrocity in Belgium is just as much our business as Spanish atrocity was in Cuba. Germany is an armed madman running amuck in a neighborhood of nations. Some people would like to see America play the role of the skulker, hiding under the bed until the neighbors are murdered and then being dragged out to

pay the price of cowardice. "None of our business," shout the pacifists. Is it none of our business that nameless crimes are being committed in France and Belgium, that babes and the aged are bayoneted, the more than ten thousand men, women and children have been drowned by the submarines; that on the Lusitania alone, three hundred women and one hundred children, of whom more than thirty were babes in arms, were drowned like rats? Is this none of our business because it would cost some money and interfere with our prosperity? Is it none of a strong man's business that a child is clubbed in his presence—none of his business because he will be late at the office if he stops to interfere? Have we actually reached such a state of material slavery and complacent cowardice and are so indifferent to brutality that the wail of despair falls upon deaf and heedless ears? Have we forgotten Lincoln, whose compassion was as great as his power? Have we forgotten Washington and his eight years of sacrifice? Have we forgotten his ragged soldiers who stained with their bare and bleeding feet the snows of Valley Forge? If so, let this be the hour of our redemption. Let us enter this war willing to make any sacrifice of money and life that may be necessary to make the world safe again for men and women and children. Let us present a unity of patriotism and strength of purpose that will endorse the lines of our own Lowell, who said:

He's true to God who's true to man.
Wherever wrong is done to the humblest and the weakest
'Neath the all beholden Sun.
That wrong is also done to us,
And they are slaves most base
Whose love for right is for themselves,
And not for all the race.

We grow by our seeking, rather than by our finding; we grow by our aspiring, rather than by our realizing; and it is true that He whom we seek being infinite, the search can never have an end, although as we ourselves become diviner the horizon of the Divine will stretch vaster and vaster before the eyes of the Spirit—until at last we find ourselves at home in Him and are Himself.

ANNIE BESANT.

FROM THE NATIONAL PRESIDENT

USEFUL TO STUDENTS

The following suggestion from a student will no doubt be useful to other students:

I have a suggestion to offer with regard to recording the whereabouts of theosophical information on subjects. I have made it a practice to record book and page number whenever I discovered information that was new to me, or discovered old information set in very precise and clear terms. It has not been my custom to record the same information when found in different books, but simply new information as my new reading and study revealed it. Perhaps a transcript of a few entries will explain my method more clearly than anything else could do, so I copy a few at random and will add a word or two of explanation afterwards:

Shastras, BK 17.

Sutras, SS 13.

Soul and Spirit. Popular confusion of terms. SPM. 4.

Tree of Life. VI 315.

Telepathy. How to——. SPM 80; MLT 67.

Ties formed on earth. Duration of —— DAA 62.

BK refers to the book called *THE BUILDING OF THE KOSMOS*. SS refers to *THE SELF AND ITS SHEATHS*. SPM has reference to *THE SEVEN PRINCIPLES OF MAN*. VI is *THE VOICE OF ISIS*. MLT, *MAN'S LIFE IN THIS AND OTHER WORLDS*. DAA, *DEATH AND AFTER*. These symbols in place of the full names of the books reduce the writing work to a minimum. It is not at all difficult to memorize the symbols, in fact each one will be indelibly imprinted on the mind by the time the related book is "indexed." The one thing to be careful of in choosing a symbol is the avoidance of the same symbol for two books. For instance OC might refer to *OCCULT CHEMISTRY* and if, many months later, a book called, let us say, *OUR CHILDREN* were to attract one's attention, then OCn would be better as the symbol than OC, the little n referring to the last letter in "children." There is no need whatever to write dots between the letters of the symbol and it would waste time. 2SD 64 would refer to the second volume of the *SECRET DOCTRINE*, page 64.

In my own book which is an ordinary ten-cent black-covered alphabetical index book, each entry under every letter is numbered in rotation. Between the number of the entry and the subject matter is a column with sufficient space for me to insert the number of the next previous entry on the same subject and also the number of the next subsequent entry. Thus:

69 48/71 Prana is Atma in its outgoing activity. SS 41.

71 69/74 Prana, fivefold and sevenfold. SS 59.

If a student make but three entries a month in such manner he will, in ten years, have references to 360 subjects. But if he make three entries a day, which is much more likely, then at the end of ten years he will find himself in possession of over 10,000 entries. Now what is the advantage of this system? I can write only of those I have discovered for myself. I read a very great deal and at the end of a week I may not be very, very sure where I saw a reference for instance to the dragon fossils recently discovered in China. In order to make very sure I must jot down book and page. Then, if I need to refresh my memory on some detail I can instantly refer to the whole thing. Or maybe I wish to get a friend to read the passage. It may have more weight if he read it himself than if he hear mere words of mine. Later on perhaps a friend will write and ask me for any information I can give on such-and-such a subject, and a quick reference to my index results in very precise answers. But perhaps the greatest use I made of the index was at the "Questions and Answers" meetings I used to hold. Copies of most of the books I had indexed were on the shelf in our meeting place, and I considered it of far more importance to teach the others where to find desired information than to answer from my own knowledge. Students should be trained to "dig" for themselves, I think, rather than to depend on any other person who might withdraw from their vicinity at any time and leave them stranded for information. They might also be trained to keep track of (index) information they find that appeals to them.

If any one can suggest to me improvements on the system I have outlined for indexing, I shall be glad to hear of them.

A LETTER TO A THEOSOPHICAL WORKER IN THE LABOR RANKS

Your letter is before me, and I should like to offer a few words of counsel.

It should be remembered that Theosophists are able to do their best work when they are careful to retain their Theosophical center of consciousness, so to say. When they go out to work in various departments they must be careful not to identify themselves with the field in which they work to the extent of becoming absorbed by it. The minute they become absorbed they lose their usefulness as Theosophists and become merely one of the many working units in that field, all of which are more or less alike. Take your Labor and Capital problem, for example. Neither labor nor capital is wholly right. Each is partially right. One has swung too far and a special effort is being made by the other to

change the balance. The one is at one extreme, the other at the other. Now the theosophic standpoint is the point of balance between the two, and it takes the clear head, the poise and the wisdom of the true Theosophist to know where that balance is and to keep it true.

The greatest danger that confronts the position of such Theosophists is the danger, as I have stated, of being absorbed by either side. He must always stand at the top of the triangle, balancing off the polarity of the two lower points.

Now you yourself know how psychic you are, which means that you are in unusual danger of being absorbed by your interest, therefore you have to be doubly careful. Stand above and beyond your work, and yet work as earnestly and zealously as those do who have not your vision.

The facts that arise in these labor matters are beyond us all; they are hard to ascertain. The truth is difficult to know, but the principles are always certain, and these we can work for and inspire in other people.

You make a statement with regard to two men. My information is that they have not been proven guilty of perjury, but only have been accused and await trial. Do not forget that suspicion and accusation are two of labor's rather over-used weapons.

In the . . . case these weapons were used right and left. Everybody having any connection with the case, judge, counsel, jury and all were accused of various complicities against labor. Finally, out came the confession of guilt by the guilty parties, which showed in a lamentable way how reckless were all those accusations. Watch carefully, and you will see how recklessly these weapons are sometimes used, and you must be steady enough not to be carried off your feet by them.

I myself have not of late been looking for a labor and capital war, an actual conflict, even though I realized how the thought-forms of mutual hatred and suspicion had piled rather high, for I have felt that if Theosophists would be steady, strong and just in all their duties and actions, they might act somewhat as so many lightning rods to draw off the surcharged forces quietly and steadily, so that the threatened explosion might never come.

Do not think from this letter that I am saying to you that I am not sympathetic with

the plight of labor; I am intensely so, but the problem is not solved by excessive agitation and indiscrete sympathy, but by cool headedness and wisdom.

It is not impossible that the labor problem of the whole world has been given over to America for solution, unless Russia's late attitude precipitates it upon her; but if we are to get it, we have some difficult days ahead of us, and all the more reason why we should approach the great problem with coolness and poised judgment.

I appreciate very much the earnest work that you are doing, and do not wish this letter to be taken in any sense as a criticism, but rather a sort of friendly counsel to one in whom I am interested and whose capacities can be made a useful asset in a big work.

KARMA

One of the most striking instances of how a strong and valiant soul may suffer the re-payment of a painful lot of past karma is instanced in the case of a very devoted member of the American Section. Not many years ago he became completely deaf, and then lost his position. Then his wife became insane. His son became a drunkard and is now a complete wreck. His own health and memory became greatly impaired. Very recently he visited an official for the purpose of obtaining a place in the County Almshouse for his son, now a drug fiend, and while in the motor car was run into and an accident resulted. The most that he can do for a living is to conduct a small mail order business. In every way he seems to be hedged around by difficulties of the most painful kind, and yet in spite of it he is courageous and absolutely undaunted in spirit. He is doing more for Theosophy in proportion to his difficulties than one would think possible. My hope is that in reading this many kind hearts will send thoughts of sympathy and strength to this good brother.

O Master of Masters, at whose inspiration the Order of the Star in the East was founded, grant that its venerable Protector, whose birthday we celebrate today, may out of Thy bountiful loving kindness, receive the grace of Thy blessing. Grant that as we rejoice in her merits we may also learn to follow the pattern of her virtues and the example of her consecration, so that we may become co-workers with Thee in this life and in all the lives that are to come. This do we aspire to do in Thy most holy Name. Amen.

—Prayer used at special service at Krotona, October 1st, Mrs. Besant's birthday.

Compiled by C. H.

EDITORIAL COMMENT

MORALITY METHODS

The Moral Code competition, an account of which appeared in *THE MESSENGER* for June, 1916, is to be succeeded by a Morality Method's competition for a prize of \$20,000, from February, 1918 to February, 1919. This contest, however, is to be among States instead of among individuals. A board of nine representative educators will be appointed for each state and each of these boards will prepare a summary of the best methods for moral instruction or character education in the public schools. The winning dissertation receives the prize, to be divided among the nine collaborators constituting the board for that state. Fifty boards of nine members each! There ought to be a Theosophist on every one of them! Application for further details may be made to Mr. Milton Fairchild, Director of the National Institution for Moral Instruction, 3730 McKinley Street, N. W., Washington, D. C. Application for appointment should be addressed to the state superintendent of public instruction in your own state.

Even if you can't be a competitor, you can help in this work. Collaborators should welcome suggestions as they are supposed to be collection-centers for the experiences of the nation. Get in touch with one or more of them in person or by correspondence. See that they are supplied with literature embodying theosophical ideas of education. Become a correspondent or associate member of the National Institution for Moral Instruction, whose motto is: *Morality and Character First in Education*. Talk with teachers and parents about the necessity of some definite character training in the home and in the schools. Arouse interest in the movement and thereby give your bit of help to one phase of the Master's work in education. E. S. S.

BE A SENTINEL

The strong emphasis that is laid on the injury done by gossip must have been a surprise to many students who have read

and studied *AT THE FEET OF THE MASTER*. We have not been accustomed to thinking of gossip and superstition as being actively injurious and perhaps most people would class them as merely mildly objectionable. But in this wonderful little book the Master Himself condemns them so positively that they fall into the category of actual wickedness.

Unquestionably the harm done by gossip is enormous. When we reflect that the injury done by the gossip may easily be greater than that caused by the wrongdoing which was the subject of the gossip, the pernicious nature of the thing is seen. No matter how serious the original error may have been, if the simple facts are let alone the effects will be confined to the very few people immediately concerned. But if the gossips get to work the publicity given the facts may cause almost incalculable damage. If Theosophists are involved, the public immediately says: "That's what we may expect of Theosophists. Not much good, that sort of teaching!" And thus by publicity and the exaggeration that invariably goes with it, the original error becomes the *apparent* cause of enormous injury to Theosophy.

The public which judges by appearances and results "condemns the profession for the bunglings of the practice." It quite forgets that Theosophists are here—like Christians and everybody else—to evolve and must be expected to make some mistakes. We make no claim to perfection. We do claim to have and to present a most helpful philosophy of life and to be making a serious effort to live it. No one succeeds in fully living up to his ideals. But the public does not think of that and therein lies one of the serious dangers of gossip. An incident that, if let alone, would never injuriously affect more than three or four people may, through gossip, be made the means of doing harm to thousands, and for *that* part of the result the karmic law will, of course, hold the gossip responsible.

In reviewing the lives of great char-

acters a writer once pointed out that silence was a conspicuous characteristic of most of them. They had little to say and that little was of importance.

Every Theosophist should be a sentinel whom no gossip can pass.

NEWS OF MR. COOPER

Our national lecturer, Mr. Irving S. Cooper, arrived at Krotona on September 26 and left for San Francisco on October 7. He sailed from that port on the S. S. Sonoma, for Sydney, Australia, October 9.

While in Sydney, Mr. Cooper plans to write, under the general supervision of Mr. Leadbeater, a series of theosophical textbooks, upon the notes of which he has been engaged for the last three years. He will also write another series of elementary theosophical handbooks. These books will be of value to our literature and for the time being Mr. Cooper has stopped all lecturing in order that he may devote his entire time to writing.

The American Section suffers a real and immediate loss in the absence of our brother, but through the work he will do we also shall largely gain. We rejoice

in his great opportunity and wish him God speed!

Mrs. Emilie B. Welton, New York City, writes:

The shipping space now available is so limited that the transmission of clothing to France is no longer possible and therefore the members are requested not to forward further donations of clothing for the French Relief Fund. The contributions already sent to me have been gratefully received and shipped for use in the devastated villages in France.

We learn from a northern lodge that an ex-prisoner has been misusing the kindness of Theosophists who secured work for him. He has issued a number of worthless checks and forged signatures to drafts and otherwise shown considerable delinquency. It is always desirable to help people to help themselves, but great caution and discretion should be used in giving money or other assistance to unknown persons. This particular individual is partially bald, has a crippled left hand and is 34 years old, is 5 feet 7 inches in height. life is focussed on war.

RABINDRANATH TAGORE

By JACK TLASAN

Thou Poet of the Spirit;
Thou singer of things Divine!
Thou bringer of Eastern treasure
Unto our western land:
May the light of the Fathomless—Brahm—
Shine through thee, radiant, bright,
Meeting those dimmed eyes,
That weary of time and night.
May the love which is closer than life,
Crowning thy work complete,
Show us the gate of the Spirit
Into the Boundless Deep. . . .

“When you are trying to serve someone, do not become impatient of his weaknesses. His weaknesses give you the privilege of serving him, for if he had no weaknesses he would need no service.”

FROM THE NATIONAL SECRETARY

HELP THE BOYS IN THE TRENCHES

For every man in the U. S. Army fighting at the front, there are five men supporting him behind the lines. A well-trained army that fights a righteous cause for noble and lofty ends, enters the struggle with whole-hearted devotion and is an invincible power compared to the army that fights mechanically for they know not what.

Troops sent to foreign soil must be supplied with every necessity from needles to locomotives. There is food, clothing, ammunition, and equipment of every variety to be prepared and transported to the field of action. National life is focussed on war.

But do our soldier boys know why they are preparing for battle? Are they entering this titantic struggle with devoted hearts guided by enlightened intellects? Are they throwing themselves irresistibly into the fray fired by the ardor of a deep spiritual perception?

The vast majority of our soldiers do *Not* know why they are sacrificing strong, healthy bodies to the bloody God of War! They have simply yielded to the "inevitable." A blind faith has led them on with the hope that all will be well in the end.

Even in the training camps the flower of American manhood, in the prime of its years, has been subjected to the vile treatment as offered by the medical profession through the injection of serums into the blood and the use of vaccines and toxins. This sacrifice will fall most heavily on the weakened physical bodies of future generations.

Who is to answer the questions of the thousands of America's fighting men? "The mind of man looks almost in vain for the Light of Hope on the darkened horizon." There is one philosophy, however, that can satisfy the reason in this time of dark confusion and bring illumination, "Theosophy can bring this light."

There has perhaps been no time in history when the mind and heart of man

has been as open to receive the truth as it is in this hour of need. It is in such a crisis as this that man *feels* what he cannot express in words. Suffering and pain are the great levellers. Because of the war, the high and the low meet on the common ground of Humanity in their search for the wisdom that will enable them to know. In this crucial moment are Theosophists doing everything in their power to carry the sacred light to those who hunger for it? In the armies of the nations are found the picked men from every city and village on the globe. Theosophists have the knowledge that these men unconsciously seek. The glorious hope and inspiration offered by the ancient wisdom must be given to those who are able to receive it.

When the soldiers return home, battle-torn, bringing with them the larger vision and wider outlook on life, could they bring with them a message any greater than that taught by Theosophy? The soldiers' words will be the gospel to their community. The new truths they have learned will quickly spread to every fireside in the land.

When men go forth to battle, to meet Death face to face, they are stimulated to think of spiritual things as never before. It is then that they want to *know*; it is in that hour that they want uncertainty removed. The uncertainty of life in the physical body calls forth an intense desire for knowledge of what is to be faced on the "other side." A great need spells a great opportunity.

What can we do? Each lodge will have a few to whom the above ideal will appeal. As educational work, those who are interested can be organized to bring about the largest results with available means and energy.

Methods of propaganda will vary. Books, leaflets, and magazines can be sent to points where literature is distributed. Lecturers can be sent to forts where men are in training. Teachers can organize classes where cantonments are located. Lodges in the vicinity of camps

can send members to hold personal interviews or "question meetings." A few soldiers, in each camp, grounded in theosophical doctrines as regards the meaning of war, and the riddle of life and death, will serve as a nucleus to spread the teachings throughout the army.

The Roll of Honor men have perhaps the biggest opportunity. They are at the point of contact. They might well serve as *foci* for the distribution of literature, and can furnish suggestions as how to work most effectively. They can tell the story of Theosophy around the evening campfire; they can liven the dull hours with a description of life after death; they can visit the hospitals and encourage the wounded with the doctrines of a reasonable hope.

Atlanta Lodge is at work on a plan to distribute 2,500 leaflets among a cantonment of 40,000 of our boys in Atlanta, Ga., as well as doing lecturing and class work. Houston Lodge plans to print 100,000 leaflets, at its own expense, to distribute to a cantonment in Houston, Texas, which is but the forerunner of many kinds of lodge activities to carry the light to soldiers stationed in their "parish." Los Angeles Lodge is preparing to carry Theosophy into the Navy through teaching the men in training at the naval camp in San Pedro, California.

Best of all, we give below portions of a letter received from Harry Jennings, of Toronto Lodge, one of our live T. S. members who has been faithfully at work for some months in *doing* the things that many have talked about.

For over twelve months the Wisdom Religion has been the dominant factor of my life. I am a soldier, and during this season I have been privileged to represent the Toronto Theosophical Society in propaganda work among the troops.

This has been an experiment which is probably unique and so I had no guidance and no precedent to work on. I hasten to correct myself—I said "no guidance." That is not true for if the Masters have not been at work here, then I misunderstood the influence which has guided and helped me through all difficulties.

Precedent there was none and I started with several sorts of activities, generally successful, which finally resolved themselves into one. My Society responded most generously to my

request for books and magazines (Theosophical and non-Theosophical), and every evening that I can devote I visit the Camp Hospital where I have succeeded in the work very much beyond my original expectations.

One of my greatest assets in this work is that I have been among soldiers for more than thirty years—in peace and war—at sea and on land—at play and at work. I know the soldier well and can appeal to him "in his own language."

I do not desire to make this communication unduly long, but I would like to ask you to forgive me offering an opinion. It is this: *That the present moment offers a wonderfully good opportunity for the spread of Theosophy among the troops.*

Men are gathered together in unusually large numbers in camps, both in your great country and in Canada. Furthermore, with the shadow of a great war hanging over us; the knowledge of the fearful clash of armies; fire and blood; wholesale death and devastation; oppression, starvation, and desolation; grief and woe—among all these horrors the mind of man looks almost in vain for the light of hope on the darkened horizon. *Theosophy can bring this light.* I speak because I know.

More than once I have been speaking to men who have returned from the turmoil in Europe and they have said, "*That is just what I felt at the front.*"

Besides I can say that, speaking from experience, "War is a great evangelist!"

If you are willing to co-operate in this educational work for the soldier boys, write immediately to the Propaganda Department, Krotona, Hollywood, Los Angeles, California. A plan of action is being developed and you can be used as an important factor in the great work.

NEW THEOSOPHICAL MAGAZINE

A special word of commendation should be given the J. C. Chatterji Lodge of El Paso, Texas, for their enterprise in the publication of an eight-page monthly magazine called "La Cruz Astral" (The Astral Cross).

This magazine, published in Spanish, is distributed gratis among the Spanish-speaking people of El Paso, and is supported through voluntary contributions of its ten enthusiastic lodge members.

The second issue contains several fine Theosophic articles on Karma; Sacrifice; Strength in Adversity; The War and the Light; and, Man.

Chatterji Lodge is composed of an

earnest and devoted group whose interest in Theosophy is deep, and who are doing their best to spread the light of truth among their brothers. Sr. Eugenio Rodriguez is the efficient lodge secretary.

Mr. R. D. Frisbie, of the 8th Cavalry Band, has addressed this lodge on several occasions, during his stay in El Paso.

ROLL OF HONOR

U. S. A.

Richard Blackmore, Pittsburg Lodge.
Hart L. Browne, Portland (Ore.) Lodge.
Walter E. Buckley, Annie Besant (Chicago) Lodge.
J. Glennon Cahill, Seattle Lodge.
A. A. I. Campbell, Jr., Boston Lodge.
H. W. Collins, Seattle Lodge.
Ronald V. Drake, Madison Lodge.
Robert D. Frisbie, Oakland Lodge.
Frederick W. Ganzert, Santa Rosa Lodge.
Edward Grant Garnsey, Jr., Madison Lodge.
Frank Gerard, Chicago Brotherhood Lodge.
Hugh Kyle, Portland (Ore.) Lodge.
Robert R. Lippitt, Los Angeles Lodge.
Dr. Wallace F. MacNaughton, Buffalo Lodge.
W. M. Mays, Birmingham Lodge.
D. M. Myers, Norfolk Lodge.
John I. Mylly, Seattle Lodge.
Henry E. Shuddemagen, Galveston Lodge.
Ernest C. Stone, Annie Besant (S. D.) Lodge.
Charles Tyndall, Seattle Lodge.
W. L. Underhill, Houston Lodge.
Samuel W. Williams, Los Angeles Lodge.

Canada

Reginald E. Burch, Winnipeg Lodge.

DEATHS

The Angel of Change has called the following T. S. members:

Albert E. de Forest, Los Angeles lodge.
Samuel H. Harvey, Washington lodge.
Mrs. Alice B. Hinchman, Colorado lodge.
Mrs. Lillian B. Kuphal, Helena lodge.
Gylick Olsen, Sacramento lodge.
Fred W. Siegel, Calgary lodge.
Terence C. Sullivan, Washington lodge.

The supply of the following MESSENGERS has been exhausted: June and September 1916; and July and September 1917. If you have a copy of one or all of these, we will appreciate your forwarding them to the National Secretary.

FINANCIAL STATEMENT

STATEMENT FOR SEPTEMBER, 1917

Receipts

Fees and Dues.....	\$1156.85
General Fund Donations.....	7.25
Year Book Donations.....	4.00
Sale of Members' Booklets.....	90.00
Rent	49.00
Messenger Subscriptions	9.07
Interest	14.33
Incidentals	33.27

\$1363.77

Cash on hand September 1, 1917...\$9824.86 \$11188.63

Disbursements

Salaries	258.30
Stationery and Supplies.....	20.86
T. S. Postage	48.50
Telephone and Telegraph.....	6.80
J. I. Wedgewood's Expense.....	30.64
Furniture and Fixtures.....	6.50
Prison Fund	4.25
Incidentals	29.27

\$ 405.12

FIELD WORK

Reimbursements for cash paid out in new territory:	
Expense incurred in behalf of Boise Lodge by L. W. Rogers	\$ 28.41
Railway Fare, etc., for Fargo, N. D., incurred by L. W. Rogers	53.30 \$ 82.31

MESSENGER DEPARTMENT

Salaries	35.00
Messenger Deposit	30.00
Postage	2.50
Printing	270.50
Paper	1155.00
Incidentals	4.50 \$1497.50

PROPAGANDA DEPARTMENT

Salaries	\$110.00
Literature	144.00
Stationery	3.30
Express	5.00
Advertising	20.20
Postage	43.26 \$ 325.76

\$2310.69

Cash on hand October 1, 1917....\$8877.94 \$11188.63

MONTHLY LODGE AND MEMBERSHIP RECORD September, 1917

Total number of Lodges.....		187	
Lodges chartered	0	Lodges dissolved	0
New Members	92	Deceased	0
Reinstated	15	Resigned	4
Transfer from other Section.....	4	Transfers to other Sections.....	0
Total Active Membership.....	6719	Transfers to Inactive Membership.....	0

PROPAGANDA DEPARTMENT

RAY WARDALL, *Manager*

Please read Mr. Garman's article
"HELP THE BOYS IN THE TRENCHES"
on page 588 and then read this:

The Propaganda Department is prepared to supply leaflets in modest quantities, free of charge, to all those who will undertake to distribute them with a reasonable discrimination. This is something every member, however poor or humble, can do if he has the *will* to serve.

Many people bring a memory of Theosophy over from past lives, and it may be that the message you give through these leaflets will be the means of arousing that latent memory. It is such a simple service, yet every member has the opportunity to perform it. This is an offer to help you in your *personal* work. We grow spiritually when the light of Theosophy flows *through* the mind to others.

Now in regard to this same work amongst the soldiers and sailors of Uncle Sam, as it is outlined by Mr. Garman, and as it has already been undertaken by some of our co-workers in this country and in Canada. The Propaganda Department can help in this more wholesale distribution by offering the leaflets at cost price when ordered by the thousand. As this Department never sells anything, and as it is impossible to distribute the leaflets in very large quantities free of charge, we have made arrangements with our printers to supply the leaflets at a cost of \$1.75 per thousand (including express charges or postage) in any assortment desired. We are able to give this very reduced price because the typesetting has already been paid for.

We consider it to be better that lodges pay for propaganda material *when used for wholesale distribution*, because the thought, the planning and the responsibility ought to be shared by all alike; for if it is not the Propaganda Depart-

ment has no guarantee against recklessness and waste. We think all real workers will agree in this, especially when it is understood that the voluntary donations which pay for the printed matter are made mostly of small sums that represent sacrifice on the part of members. Therefore if more than 500 leaflets are desired, cash at the rate of \$1.75 per thousand must be sent.

Apart from the wholesale distribution, however, we stand ready to supply all comers, free of charge, with propaganda ammunition. If you have the will to serve in this way, write for free literature, stating the number of each leaflet desired. The titles were published in the September MESSENGER page 524. Samples of all of them will be sent on request.

C. H.

PREPARED LECTURETTES

In addition to the leaflets for soldiers' camps, the Propaganda Department is prepared to supply, free of charge, short typewritten lectures to any member who will undertake to speak at the cantonments.

These *lecturettes* are from 6 to 8 pages long, and will probably make a 10 or 15 minute talk, after which questions can be answered and the leaflets distributed.

A full outline is supplied with each lecturette so that any theosophist who is capable of doing such work can, if he so desires, use it as the basis for his notes (after having made a study of the text), instead of reading it.

Subjects will be given to those who are interested in this work. The lecturettes are not for personal or private study, but for public work among the soldiers.

C. H.

BISHOP WEDGEWOOD IN CHICAGO

Mr. Alvah M. Kerr, Chairman Publicity Committee, writes as follows in regard to the visit to the Theosophical Associa-

tion of Chicago by Mr. Warrington and Bishop Wedgwood on September 21, 22 and 23, which, he says, proved interesting in the highest degree.

To many members it was epochal in that it presented a promise for the near future of a new and larger avenue of spiritual progress and unfoldment; to all it was obviously a spiritual quickening.

In Chicago at least Mr. Warrington's appeal for India met with warm approval. Definite work will be inaugurated along the lines he suggested in an effort to make Mrs. Besant's labor and sacrifice for this great object of greater value to the struggling millions of India.

At the meeting for members only Bishop Wedgwood explained fully the history and usages of the Old Catholic Church and indicated the value of an active religious branch in which great theosophical truths should be a part both of preaching and liturgy. On Sunday morning, September 23rd, the Bishop celebrated Mass in Besant Hall and a majority of the members partook of the Sacrament. An address by the Bishop was delivered at Recital Hall on Sunday afternoon, to which the public was invited, his subject being *Nature's Finer Forces and Man's Higher Faculties*. This gathering was a signal example of the present enlarging interest in theosophical thought. Approximately four hundred earnest listeners were present. Bishop Wedgwood and his message will be warmly welcomed when he again comes to Chicago. The presence of Mr. Warrington never ceases to be an inspirational tonic. Larger vision of the work to be done and increased activity always follow his advent and departure.

FROM L. W. ROGERS

The season's work began the last week of August at Boise, the capitol city of Idaho. The result was a lodge of 27 charter members. The president of the new lodge is also the judge of the district court, who is serving his second term on the bench.

Fargo, N. D., had organized a little lodge with 8 members, but had never had a lecturer. Five members were added during the lecture course.

St. Paul presented a puzzle that nobody can solve. Last year I gave three lectures to crowded houses. This year I gave four lectures in the same church, on nearly the same days of the same month, with the same kind of weather, and with about 40% more of the same kind of advertising, but we got only about two-thirds as many people out. Minneapolis, ten miles away, had the usual crowded houses. Yet at St. Paul we got more people into the class formed at the close of the course.

Toledo has moved up into the rank of a first-class theosophical centre, discarded its

lodge hall for public lectures and taken the fine auditorium of the Arts Museum, where our best audience contained 203 people by actual door-entrance count. An audience of that size is usually estimated by the inexperienced as "about three or four hundred."

Cleveland was about the usual thing, except that the class was not large. Thus far that has been the rule everywhere. Some think it is the war condition—that it is a depression period through which we will pass to an intenser public interest in Theosophy than ever before, which is said to be the way it has worked in Canada and England. But there is no change in the enthusiasm of the members. Everywhere is the evident determination to push the work vigorously.

L. W. ROGERS.

L. W. ROGERS' ITINERARY

Holyoke, Mass.....	Nov. 3, 4, 5, 6
Hartford, Conn.....	Nov. 7, 8, 9, 10
Albany, N. Y.....	Nov. 11, 12, 13, 14
Schenectady, N. Y.....	Nov. 15, 16
New York City.....	Nov. 17, 18
Brooklyn, N. Y.....	Nov. 19
Newark, N. J.....	Nov. 20
New York City.....	Nov. 20, 21, 22
Paterson, N. J.....	Nov. 23
New York City.....	Nov. 23, 24
Washington, D. C.....	Nov. 26, 27, 28, 29, 30
Baltimore, Md.....	Dec. 2, 3, 4, 5, 6
Philadelphia, Pa.....	Dec. 7, 8, 9, 10, 11
Louisville, Ky.....	Dec. 12
Memphis, Tenn.....	Dec. 13, 14, 15, 16, 17

PROPAGANDA RECEIPTS

Mrs. Vera Frisbie, Fresno, Calif.....	\$ 1.00
M. Shields, Toronto, Ont., Can.....	2.00
Fred Henkel, Oklahoma City, Okla.....	1.00
Mrs. Laura S. Hunt, Los Angeles, Calif.....	1.00
Mrs. J. M. Brigham, Colorado Springs, Colo.....	1.00
John O. Natterlund, Mt. Vernon, Wash.....	6.00
F. T. S., Fort Wayne, Ind.....	3.00
Mrs. Millie Herman, Los Angeles, Calif.....	10.00
Harmony Lodge, Toledo, Ohio.....	2.00
New Haven Lodge, New Haven, Conn.....	1.00
F. X. Muller, Anaconda, Mont.....	.50
H. Carter, Anaconda, Mont.....	.50
Albert G. Carlson, Fremont, Nebr.....	2.00
Miss C. C. Jenkins, Oakland, Calif.....	.50
Beatrice Reynolds, Paterson, N. J.....	1.00
Clarence M. Stowe, New York City.....	2.50
Mrs. E. Hoyt, New York City.....	1.00
Sam Bloomberg, Newark, N. J.....	.40
An "F. T. S." anonymous.....	1.00
Mrs. C. Johnson, Owen Sound, Ont., Can.....	1.00
Miss Kathryn Milleisen, Philadelphia, Pa.....	1.00
Miss E. Barrow, Chilliwack, B. C.....	.25
Mrs. Effie Sieppel, Columbus, Ohio.....	2.00
Miss Vercy H. Hill, Brookline, Mass.....	.25
Mrs. Minnie Young, Kansas City, Mo.....	1.00
J. H. Hamilton Jones, Autofogasta, Chili.....	6.00
Gottfried Lohrli, Parma, Idaho.....	3.50
R. W. Smith, St. Joseph, Mich.....	2.00
Fannie L. Greaves, Berkeley, Calif.....	.50
Secondin Massara, Pittsburg, Pa.....	1.00

\$64.90

OUTLINE OF LOTUS WORK

By LESLIE LEIGH DU CROS

(Motto for the teacher)

I hold that when a person dies
His soul returns again to earth;
Arrayed in some new flesh-disguise,
Another mother gives him birth,
With sturdier limbs and brighter brain
The old soul takes the road again.
So shall I fight, so shall I tread
In this long war beneath the stars;
So shall a glory wreath my head,
So shall I faint and show my scars,
Until this case, this clogging mould,
Be smithied into kingly gold.

—JOHN MASEFIELD

The children having learned why they are attending the Lotus class, and Theosophy's belief in Brotherhood, come now to the point where another great truth, reincarnation, must be placed before them. My object in taking up the study of reincarnation before that of the interpenetrating bodies is because I believe much in sequence, one thing grow-

ing from another; in short, evolution. Another reason is that in the following month, December, when the children are full of the Christmas spirit, I wish to take up the story of the Christ, and the body prepared by the disciple Jesus, and the now looked-for return of the Bodhi-sattva, thus making a perfect complement for the foregoing subject.

WEEKLY TOPICS

First week: *Explain the law of re-birth.* Give example of one thing growing from another—soap bubbles from soapy water. (Let children blow soap bubbles during the second fifteen-minute period.) You are not your body. The real Thinker inside guides you. The outside appearance doesn't count. Teach children the stanza: "Beauty isn't everything" to be found in the article by Fritz Kunz on *Applied Theosophy* in March 1916 MESSENGER.

Reference: *A Reincarnation Story*, LOTUS JOURNAL, May, 1912, *The Doll*, from THE YOUNG CITIZEN, April, 1913.

Second week: *Reincarnation as shown by Nature.* Analogy of the bulb and lilly, caterpillar and butterfly. Draw various stages with crayons, or cut out pictures, or model in clay.

Reference: *The Hero*, LOTUS JOURNAL, August, 1912.

Third week: *Thanksgiving analogy*—as the farmer yields the first fruits of harvest to men of earth, so we in our heaven world can give our best to God. The world is His school in which we are scholars. How we may shorten earthly

lives. Encourage the children each to bring some gift for the poor this week which the teacher distributes.

Reference: *A Wonderful School* LOTUS JOURNAL, April and May, 1911. Berry Benson's *Reincarnation* story. Let children suggest other things the little boy came back to learn.

Fourth week: *Return of soul to earth.* How the new bodies are formed. The purity of the new bodies, how to keep them so. Never quarrel before little babies.

Reference: *The Angel of Birth*, KINDERGARTEN REVIEW, October, 1917.

Song: *Blessing on Effort* (second stanza. The first stanza is too complicated for little minds, also a modification of the fourth and eighth line of second stanza is advisable) in HILL'S SONG STORIES FOR THE KINDERGARTEN, p. 26. Another in same book *God's Love*.

Allow children to give free expression in drawing and word pictures to their ideas of the soul's return to human form. Then explain the different planes on a wall chart. Game: A sense game of sight or touch may be played.

Topic for next month (December) is *Service*.

QUESTIONS ANSWERED

Q. What is meant by the expression "The Master only speaks once?"

A. The Master has no time to constantly repeat the same advice, and if the pupil does not take it, it is not as a rule repeated. Disciples like Mrs. Besant constantly repeat, over and over again the same old lessons. Cases have been known where a Master has repeated a thing two or three times, where it was very important for the work. At the present time of stress and tumult many of us could open up definite relations with a leader if we went the right way about it. The Christ Himself does not receive pupils but one could be lead to one of His pupils or still more likely to one of His pupil's pupils. We must learn to sink our own temperaments and help others—try to be as many sided as we can. G. S. A.

Q. What karma are the poor people of Armenia paying for, that such awful things should happen to them, in fact, what is the reason for people being born in certain countries?

A. "In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters." Those who do not know are selfish. Those who do know become unselfish, either by reason of their knowledge directly, or through the suffering that comes through being careless and regardless of what they know.

In the reaping of karma only principles count, and yet many times it is best that like should be paid in kind in order to make the realization a profound one, that is: if a man has been terribly cruel, then cruelty done to him is most suited to make him know how awful it is.

The return to birth is managed by mighty dignitaries called Devarajas, whose oversight of our evolution is sufficient to show Them just where we can learn the lessons we need most. Therefore, we gravitate to just the conditions

of nation, family, sex, etc., that will bring us the needed realizations. Probably the most certain thing that we can sense is that this is a world of logic.

We can logically reason out in principle, all the phenomena that we observe. So we may assume that anything as striking as the relentless persecution of the Armenians, came upon them because they were previous offenders still having the possibilities of outrage in them, but who through this suffering will hereafter have a horror of inflicting cruelty upon any living thing. They were congregated in a nation to be subjugated and apparently mistreated by agents of karma who are still less developed, and who are unfeeling enough to take that part. In turn, they too, will sometime come to realize the enormity of cruelty in any form. But because the punishment is just, it is not our part to be indifferent to suffering. We who know something of life as a whole, have the responsibility of making the world better. C. D. S.

Q. Are there any alternate states in Devachan corresponding to our sleeping and waking?

A. No; the only waking in Devachan is the slow dawning of its wonderful bliss upon the mind sense as the man enters upon his life on that plane, and the only sleeping is the equally gradual sinking into happy unconsciousness when the long term of that life comes to an end. Devachan was once described to us in the beginning as a sort of prolongation of all the happiest hours of a man's life magnified a hundredfold in bliss; and although that definition leaves much to be desired (as indeed, all physical plane definitions must), it still comes far nearer to the truth than the questioner's idea of day and night. There is, indeed, what seems an infinity of variety in the happiness of Devachan; but the changes of sleeping and waking form no part of its plan. C. W. L.

—FROM THEOSOPHY IN AUSTRALASIA

AMONG THE MAGAZINES

MISCELLANEOUS

How is the aftermath of hatred against Germany and in the soul of Germany to be overcome? If the German people revolt against their leaders, by that act acknowledging themselves to have been but hapless tools, will not the sustaining hands of their former enemies be extended toward them and the deepest wound of conflict be healed? How, O how shall the wall of hypernationalism be breached when its lines are being so bitterly laid in all hearts?

Not at home but in the trenches may lie the answers to these questions. When troops turn home they will bring an internationalism born of their contact with their foes. It is true that by their "frightfulness" the Germans have gone far toward destroying the Knighthood of the Field and hardening the hearts of their adversaries, but even so the spark of brotherhood is kept alight by common sacrifice and suffering.

This is poignantly brought out in an article by Stephen Stapleton on *The Relations Between the Trenches*, appearing in *THE OVERLAND MONTHLY* for October. After citing the fine sense of chivalry that animated the fighting men in the wars of old between England and France, he tells us of incidents which have taken place in the trenches and in "No Man's Land" in this greatest of all wars. He claims that in spite of British fury against the Germans in mass British soldiers have no rancor against the individual Germans. This seems to be especially true of the Irish, with whom the author was associated.

At Ginchy the magnanimity of the Irish was commented upon by all the correspondents. It was especially noticeable because the enemy had shown themselves rarely vindictive and despicable. The Irish had jumped into the German trenches, mad with the desire for revenge but had turned their bayonets aside at the sight of the foe on their knees with up-raised hands. Said one of the privates of the Dublin Fusiliers:

As I came near to the trenches I picked a man out for myself—straight in front of me he was, leaning out of the trench, and he with a rifle firing away at us as if we were rabbits. I made for him with my bayonet ready, determined to give him what he deserved—when what do you think—didn't he notice me and what I was up to! Dropping his rifle he raised himself up in the trench and stretched out his hands towards me. What could you do in that case but what I did? Sure you wouldn't have the heart to strike him down even if he were to kill you. I caught sight of his eyes and there was such a frightened and pleading look in them that I at once lowered my rifle and took him by the hand saying, "You're my prisoner!" He clung to me crying "*kamerad, kamerad!*" I was more glad than ever that I hadn't the blood of him on my soul. 'Tis a queer thing to say, maybe, of a man who acted like that, but all the same he looked like a decent boy every bit of him. I suppose the truth of it is this: we soldiers on both sides have to go

through such terrific experiences that there is no accounting for how we may behave. We might be devils, all out, in the morning, and saints, no less in the evening.

A more humorous episode was that of a fat, elderly German who was reflected in a mirror stuck up on the earth elevation to the rear of the Irish trench. The Irish took a liking to him and instead of shooting him, which they could easily have done, they decided to make a pet of him. Whenever his reflection appeared pottering about, they would call out "Good man, Alleyman" (a corruption of the French "*allemand*," German). He came to know the greeting and would smile and nod toward the British lines. One day he did not appear and for fear that "some bla'guard of a sniper in another part of the lines had shot the dacent man" a cry was raised for him and to the great relief of the Irish and to the accompaniment of cheers from both sides, he appeared on the top of the parapet and bowed to his friends—the enemy.

Then there are accounts of truces for the sake of mending the barbed wire entanglements and even a hammer borrowed from the Germans; of a five minute's armistice brought about through the mediation of a neutral dog, by means of which a wounded man who had been crying for hours, "Will no one come to me," was rescued by his comrades while both sides cheered; of a German prisoner being carried by on a stretcher sobbing as if his heart would break because he had just heard of the death of a Dublin Fusilier who had staunch the hemorrhage in the German's shattered leg by means of the dressing on his own. When the stretcher-bearers arrived the Irishman was dead.

May not such seeds as these watered with blood and tears, be borne home in the hearts of returning troops to Fatherlands and Motherlands, so that in the future there may spring from them the blessed flower of a common humanity. We pray for this in the Name of Him Who Loves the World.

An article that makes for thought is Stephen Berrien Stanton's *The Dangers of Democracy* in *THE BOOKMAN* for September. He brings us face to face with the perils that beset the United States, perils that were unforeseen and therefore unprovided for by the founders of the Republic.

When the masses of England gained the right of suffrage a great Englishman said: "We must educate our masters." That is our problem today—to educate the masses that are the masters of the country. Direct education is practically impossible owing to the resentment of the uneducated majority against counsel offered by the more enlightened few. We believe that Mr. Stanton says a very wise thing when he remarks that:

proportion to population shown in the United States of the criminals, imbeciles and delinquents of all kinds, during the past fifty years.

His suggested remedies are: stringent limitation of immigration; "a raised, expanded and enforced educational standard"; "an equality of opportunity for all" in order that there may be "a leveling up" instead of "a leveling down"; and finally supervision and control of population, which may be most normally brought about by education and the raising of the standards of life, since there is "a distinct and positive relation between civic undesignability and high fertility," and conversely "it is education, sobriety and some degree of well being which lead to the control of the size of families." In other words, an advance in self-control.

It is well for us Theosophists to remember that often national and race prejudices as well as activities springing from fear or self-defense are used by the Mannu to protect certain civilizations. This great democratic experiment, however, will never, we believe, be worked out satisfactorily till we recognize the eternal paradox and follow the One King in Whose Service is Perfect Freedom.

G. J. W.

THEOSOPHICAL

The Trade Union Congress described by Mr. John Scurry, has an important part to play in the labor movement. It endeavors to assist in the amalgamation of trade unions, of which too many now exist, and it will help to solve the problem as to what type of union is most useful and worthy of being perpetuated.

The Organization of Women, a highly interesting article by Miss Margaret Bondfield, is well worth study as it gives a clear idea of the work being done by women trade unions in Great Britain.

All who love Mrs. Besant will read with pleasure Mr. James H. Cousins' Biographical Fragment entitled *Threescore Years and Ten*. With masterly hand is narrated some of the details of the journey to, and Mrs. Besant's reception at, Calicut. As one reads one feels the enthusiasm of the crowds and almost hears the shouts of welcome to her whom the Indians call "Mother." At the same time the vivid description of traveling in India, gives an idea of what is so cheerfully undergone by her in the many journeys through the length and breadth of her adopted land, to aid in the uplift of her brothers. The grandeur and immensity of the work done by the noble President of the T. S. impresses the reader of these graphic touches given by one who reverences and appreciates her greatness.

In a short but forceful article, Mr. E. J.

The fatal fecundity of humanity, especially among the illiterates, the degraded and the feeble-minded, bring about an ever-fecund economic struggle; the tremendous immigrant inflow beyond the point of assimilation; the unrestricted marriage of the imbecile and the unfit; the change in immigration from kindred or allied races to those of an alien type and from the higher levels of humanity to those from the political sinks of Europe, are among the dangers that now ominously confront us and which we must meet and overcome if the world is to be made safe for democracy. The author points out the enormous increase in

Indirectly education is still possible through the development, training, broadening, uplifting of the popular mind, so that thereafter the people will be qualified to pass correct judgment on questions as they arise. Efforts to this end are outside the field of politics and must be exerted through the deeper lying influences that affect the consciousness of the people. The real control of the nation's destiny is to be exercised through those humanities that mould public opinion, elevate sentiment, and spread ideals—the schools, the press, the pulpit, the home, literature, art, all these become the true arena for the reformer. Through activities that stimulate the higher life of the communities rather than in a political career is the opportunity for leadership found. Official politics deal with the will rather than with the welfare of the people.

The major portion of the Herald of the Star for September is devoted to the special feature of Trade Unions, an introduction to which subject is furnished by the instructive article of Mr. G. D. H. Cole on *The Varying Types of Trade Unions*. The necessity for these unions lies in the fact that the workman is not regarded as a human being with a will of his own, but merely as a "hand" to be guided and controlled by the employer. Trade unionism aims to overthrow the existing industrial order. The writer describes the cleavage running through the trade union movement between craft unionism and industrial unionism, and explains why the latter is far ahead of the former as being more capable of supplanting capitalism. Besides which industrial unionism unites all workers, and rests upon the brotherhood of all, whereas craft unionism divides them, and is based upon selfishness.

Mr. George Barker contributes an article on *the Miners' Federation of Great Britain*, founded in 1889, which is now numerically the largest single industry organization in the world. This union has caused many laws, in favor of miners, to be passed. The purpose is to emancipate the workers from the coils of capitalism and to make the mines state-owned, but controlled by the Miners' Federation.

Smith warns against the danger of the military caste being superseded by the commercial caste at the end of the war. The future policy must be shaped on the "eternal principles of righteousness," which means a fair field and no favors, for all nations.

Self-discipline and Self-government, by Bertram Russell is the sixth article on the topic of educational reconstruction. He discusses the topic of the right kind of education to develop the child. He aptly applies the Golden Rule—"Educate others as you would wish to have been educated yourself." He contends that the true source of discipline is hope inspired by strong desire and intelligence, in no sense should it be competition. There must also be belief in the value to the children, of what they are to learn.

Mrs. C. M. Ruthley recounts in a sympathetic and charming manner the story of the Play Centers "Where children play" in London, who have hitherto known no playground but the foul streets, and no toys but a few marbles. Mrs. Humphrey Ward started a Recreation School in 1897 and eight years later founded the evening Play Centers. Here the children come and choose the occupation which appeals to them, quiet games, dancing, painting, needlework or story-telling. G. I. W.

In the August VAHAN Mr. Baillie-Weaver given us in *The Outlook* a detailed account of the steps taken by the English Section in protest against Mrs. Besant's internment. Letters and cables were sent to the King, the Prime Minister and the Secretary of State of India and H. E. the Governor of Madras. Questions and answers on the floor of the House of Commons concerning the situation, make interesting reading. After many disappointments the English Section finally succeeded and the hoped-for result was attained.

Mr. A. P. Sinnett continues his interesting article on the *Objects of the Society*, and Mr. Loftus Hare's contribution on *The Age of Perfect Virtue or the Golden Age of the Chinese* is well worth reading. In *What Can the Theosophical Society Do in After-War Problems*. N. R. Sykes pleads for the application of true theosophical knowledge to the world's problems. Theosophy must point the way to the understanding of man in his spiritual aspect. *As a Man Thinks*, by E. A. contains some useful hints upon creating an ideal first before attempting social reforms.

Some interesting accounts of "Weeks" and Festivals, held in different parts of England show great enthusiasm and good results.

C. C.

REINCARNATION (September and October should be read by those who are seeking the causes which underlie the world's confusion. The Editors, Weller Van Hook, M. D., and C. Shud-

demagen in concise articles indicate how each nation is entitled to project its special influence into the great harmony of the world's life.

The article *Signs of the Times* explains that among the reasons for the war is that of principle, not for material gain or worldly power, but a waging of war for ideals. Shall the destiny of nations in the coming centuries be guided by irresponsible autocracies or by responsible representatives of the popular electorate? Shall there be recognized throughout the world that international law is to be a real organic principle with binding authority or merely a convenient arbitrary figment of imagination? *Lessons on the Draft*, by I. I. Nelson bring to notice that the methods of the Selective Draft Act of May, 1917, are unusually democratic, calling every man between the ages of 21 and 31 without distinction of "race, creed, caste or color." Every man is deprived of the insignia of his rank, each being an American citizen on an equal footing with all other American citizens. The idea is advanced that one of the greatest benefits to be derived from the mustering of our young men is the chance every one has of doing something not directly selfishly profitable to the personality. S. C. explains the meaning and value of "liberty," such as every true democrat should understand. A. H. T.

ESOTERIC CHRISTIANITY for October teems from cover to cover with thoughts and words of service. Service to the coming generation is told of in the account of the Boys' Club and its benevolent supporters. America's service of the future, Belgium's service in the past, and the Y. M. C. A.'s service among our soldier boys in the present are treated of in the editorials.

Billie, with its heart appeal, bids us pause to think whether we are fulfilling our duty of service to our brothers who have not even half a chance to keep out of prison. *Ye Are the Light of the World* by Reverend J. A. Powell, pointing to the service rendered by the Great Lights in the past, bids us keep our lights ever shining.

Everymaid, the charmingly feminine one of the two longer poetic selections, tells of the service done by preparing the inner Shrine for Christ, while *Freemen* proclaims in virile notes the triumph of the soul thus set free. W. G. Shepard's article *New Stones in the Temple of Faith* is continued. In *Wonderful Prophecies* we find some of the biblical dreams and signs interpreted.

In *The International Sunday School Lessons* Jean Stovel sets forth service to God by character building, worship, prayer and communion. In her page on prayer, Grace Shaw Duff in her usual sweet and graceful way, fires us with the desire to "make our bodies clean as temples for Thy Service." M. M.

THE WAVE

By Algernon Blackwood. (E. P. Dutton, New York, N. Y. Price \$1.50 net.)

Another volume comes to us from the exquisite and mystical mind of Algernon Blackwood. Here in a glamorous tale he lifts for us the veil which hides the fact of Destiny and shows her at her work, as weaving the strands of life, she re-sets with finer thread the old pattern of a long incarnate past upon the woof of mortal passions.

A boy from early years is haunted in his dreams by a wave, not of water, which seems to hold within it his destiny of past pain and joy, and of coming ordeals. Through it, he visions two pair of eyes, those of a woman loving and tender, those of a man, hostile and cold. The first he recognizes as soon as they meet as boy and girl. The second he knows at last.

As within a jeweled cup, strangely wrought whose draft may poison or sustain, we find the story proffered us from Egypt. A master workman is Mr. Blackwood, for he offers not merely the wine of adventures of men and women, but the essence of human souls.

Yet withal the great value lies in the emphasis on spiritual values. Mortal pain and mortal joy have a hidden meaning. Only one who is great enough to bear the threefold crown of love, of pain, and of renunciation may see them truly as stepping-stones in the soul's celestial journey.

M. G.

THE SOUL OF GERMANY

By Thos. F. A. Smith. (Geo. H. Doran Co., New York, N. Y. pp. 350. Price \$1.25 net.)

Probably most people in looking out upon their surroundings, take it as granted that the same environment would appear the same to anyone else. Such similarity of appearance is not necessarily the case, difficult as it may be to demonstrate. Racial and national standards in thought, and attitude toward life, still further accentuate personal differences in perception and valuation until as in the case of the English *versus* German peoples the consequent mutual distaste is very marked and disagreeable. Competent authorities in Germany have "exposed" the British, and as in the case under review, a thoroughly qualified writer has shown the active principles in German thought to be contemptible when compared with ideas of honor and decency as we understand them in English-speaking countries.

The author taught school in Erlangen five months of each year, and traveled during the other seven, from 1902 until the outbreak of the war. He became familiar with all parts of the empire, and his personal acquaintances in all classes of people there ran up to many thousands, therefore these excerpts from his book may be taken as of some importance in considering the composite of German susceptibilities.

Perhaps the most disagreeable surprise which the year of fate, 1914, prepared for the world, was the unmasking of German character . . . Three years ago (1912) Dr. Julius Binder, then Vice-Chancellor of Erlangen University, declaimed in full congregation that the State is perfectly free to ride over any and every right in asserting its will. . . . Character, both national and individual, has always been of the brutal type in the Fatherland; the success of Treitschke and his school is due to the fact that their teachings were acceptable to the nation—in short, the seed fell upon good ground. . . . These seventy million human beings have not long since shaken off feudal fetters, and since that time they have been like clay in the hands of the potter. A strong autocratic government has moulded them for its ends. They have been drilled and intellectualized, but neither freed or regenerated. . . . Officialdom, militarism, and intellectualism, as well as financial prosperity, have all done their part in restraining the growth or in obliterating the finer feelings. . . . Militarism is to the German mind a great heroic science; the consummation of human greatness. . . . For over eight months the world has seen Germany's vast military mechanism in motion. So far as a mere civilian can judge, the machine has developed all the efficiency expected of it. The brutal methods and atrocities have surprised only those who did not know Germany and the Germans. . . . Germany's remarkable achievements in the domain of spying should cause no astonishment to those who know Germany and the German character. . . . In German internal affairs, in schools and universities, in her Church and army, in the counting-house and the court, indeed everywhere, spying and tale-telling form just as essential a part of the great system as they do in her relations with other lands. . . .

Our author quotes many German authorities on these points. From DER EINZELNE UND SEIN EIGENTHUM by Stirner, for example:

Justice is a crack-brained idea, invented and foisted on the world by a phantom. It is of no importance to me whether an action is just or unjust. If I am powerful enough to perform any deed whatsoever, then *eo ipso* I am justified in doing it. I am empowered by myself and require no other authorization or justification. Power! that am I alone. I am the mighty one, the possessor of power. Might and force exist only in me—the strong and mighty one.

Reverting to the author's estimate:

The German is above all, a cynic who will employ another's sentiment to his own advantage—but afterwards ridicule the weakness. . . . In summing up, Germans are characterized by unbounded vanity, love of secrecy, morbid sensitiveness, envy, absence of consideration for others, a strong tendency to revert to the ape and tiger; Germans lack true sentiment and affection, but have a remarkable inclination to reckless, brutal self-assertion.

The general condition described seems to be materialism carried well toward its logical conclusion—that terrible selfishness which overwhelmed Atlantis, and which threatens the modern civilizations so devoid of spiritual enlightenment. Tolstoy's vision of "commercialism" shows the *zeitgeist* not only of Prussianic Germany, but of every land where "success" instead of kind consideration, is the ideal of the social body. Insincerity is today the curse of the world.

C. T. S.

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