

JUN 3 1931

THE MESSENGER

VOL. VI

SEPTEMBER, 1918

No. 4

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY MAY S. ROGERS, [ACTING EDITOR ANTOINETTE DE C. PHILLIPS], KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POST-OFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. SUBSCRIPTION PRICE 75 CENTS A YEAR. FOREIGN \$1.00. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES. PLEASE SEND YOUR ORDER DIRECT TO MESSENGER.

THE NATIONAL PRESIDENT'S ADDRESS

Chairman Wardall: The thought was brought forcibly to my attention that Krotona was one of those day-dreams, just as it stood in the picture suggested by Mr. Warrington. I think that we all agree that his work—his day-dream, has come out far beyond even his own expectation. And today we stand united as a society, looking upon him as our President, brother and friend, and we want him to know and feel that he has our united co-operation in a larger degree than I believe has ever existed before during his reign as our National President. (Continued applause.)

Friends, I very deeply appreciate the expression of your true warm-heartedness and I thank the Chairman for his most kindly remarks. I can only say here that the work of individual movements, and of the Theosophical Society succeeds because of the blessing of our great leaders and those who stand behind them, and without that aid Krotona could never have come into existence. I welcome you, my friends, to Krotona, and I do it with a full heart.

I think it is good that Theosophical conventions should be held here now and again. This is the first time that a gen-

eral convention has been held at National Headquarters since the Headquarters was in Chicago. It is good, I think, especially that the convention should be held in the center which is so fully devoted and consecrated to the Master's work as Krotona is. When I say that, of course you will realize that I am taking no meed of praise to the workers who labor here for the Society. I speak of Krotona in those terms less as an actual physical fact and more as an ideal. Krotona as an ideal perhaps can never be reached, but we can always strive toward it; and when we speak in praise of that ideal Krotona, we

who live here can do it with the same degree of enthusiasm as those who live away because we can do it from the standpoint of what we hope it will be some day.

It is fitting, my friends, that at this time I should give you some account of my stewardship as your President during the past year, and on behalf of the Board of Trustees.

Statistics

The mass of technical details of the actual progress of the Society and in financial matters, you have already heard as it was given you by the National Secretary who has charge of such matters. You will have noticed in his report that the results in figures are not up to the very high standard of the next previous year. I believe this is partly due to the war, and partly due to the fact that some of our National Lecturers had to withdraw from the lecture field. In spite of that fact, however, the showing is most excellent.

In the field we had only three of our five National Lecturers; we did not have our International Lecturer in the field this year. Miss Holbrook worked throughout the year, Mr. Knudsen was in the field part of the year, and Mr. Rogers as usual, but we had not the active energies of Lieutenant Wardall (perhaps of higher rank now), nor have we had the excellent efforts of Mr. Irving Cooper. But we have had many, in fact most of our Divisional Lecturers; Mr. Munson, Mrs. Bartlett, Mr. Hanchett, Mrs. Patterson, Dr. Strong, Mr. Shepard and Dr. Barnard have all done excellent work.

Liberty Bonds

At the last Convention some matters were laid as duties upon the Board of Trustees. One was the buying of Liberty Bonds to the extent of \$2000.00. This as you know has been done, and since that time another bond in the next drive was contracted for on the installment plan, and therefore does not appear in the report at this time—this was for \$500.00. We are more than happy that the finances

of the Society made it possible to proceed in a prompt, patriotic manner.

B. C. Transfer

Another duty required of the Trustees was to carry out the transfer of the Book Concern assets to the Theosophical Publishing House as they might deem to be for the best interests of all concerned. In the course of the investigation it was deemed advisable to acquire some additional information first from Adyar, and until that information is in hand this duty will be postponed temporarily.

Krotona Appropriation

The next was that a certain sum should be given to Krotona in a lump and also one-quarter of the dues. It was found by the officers of the Society that this most generous action could not be carried out, and the move was made by Krotona itself declining to accept the generosity of the American Section. However, an appeal was made to lodges to rise and fulfill the need that existed. In the report of the affairs of Krotona which will appear later you will find that there is a deficit at the end of each year, and this is caused by the fact that we are in the initial stages of our growth and we have not had the capital to enable us to build houses and so obtain the income we should have. Since this center is deemed to be the finest propaganda agency in the whole Section, and since it exists entirely for the good of the Society, it is really essential that it should receive support of some kind from the Society, and I think it is a beautiful thing that so many lodges voluntarily declared their will to co-operate by remitting monthly sums. In this way \$102.12 was pledged. If each lodge were to respond at the monthly rate of one dollar per lodge, that would mean \$180.00 per month, which I am sure would cover the necessities of the situation.

The By-Laws

Another duty imposed was that the by-laws of the Section should be revised as nearly as possible upon the Adyar model, the reason being, as stated, that according to Mr. Shutts it was the desire of Adyar that the proxy system be eliminated if

possible. We strove to follow this model very nearly, but when we came up against legal obstacles we found there was no way to reconcile all the conditions, save in the way that has been done as shown in the published draft of the by-laws. And while lawyers like doctors, differ in their opinions, I finally cut the Gordian knot, so far as the question of proxies was concerned, and wrote to the Attorney-General of the State of Illinois, under which we are incorporated, for a ruling, and he has written to me that the proxy system is a matter or right under the laws of the State, and cannot be abolished by any by-law that may be adopted by any organization existing under a charter given by that State.

In order to meet the situation as nearly as possible we have made the presidential office one to be voted for by the members generally throughout the Society, and now beginning next spring or late in the winter your next president will have to be ballotted for by the entire membership; and although this system will introduce a most lamentable element, I fear, of politics in lodges, nevertheless if the features which are criticised are to be eliminated this is the only method of which we now have any knowledge.

I may say in passing that the authority given to the office of the General Secretary, known in this country as the National President, comes from Adyar itself and may be found in the fundamental by-laws of the whole society. This authority is very nearly word for word quoted in one of the by-laws—since 1915 explicit in our by-laws. But it is rather amusing to me that is the one clause in the by-laws oftenest challenged as being undemocratic. So now the duties of the General Secretary or National President have been divided up to a greater extent than the duties of any other General Secretary in the entire world, and perhaps 99% of that has been done at the suggestion of the present President.

The War Department

During the year of the war we have established the work of a department that

is in charge of one of our members—a very active and enthusiastic one living at Houston, Mrs. Laura S. Wood. We knew it would be more or less experimental, none of us felt capable of deciding how we could most efficiently approach the problem of helping the soldiers with the knowledge that would be useful to them in the trenches, and on the other side of death if they died in the exercise of their noble duties. But Mrs. Wood had experimented and had come to a certain conclusion and we are gambling on that, so to say, still uncertain as to whether it represents the most efficient scheme. After sending a questionnaire to many of our members in the camps we have received responses that indicate that this is not the best system, but we are not in position to decide, and for the time being we must help this forward by standing behind it and doing what we can until a better system is inaugurated, if there should be one at all.

It has been a matter of gratification to our officers that the members have responded so readily to the call of patriotism; they have engaged in Red Cross work and in the selling of Liberty Bonds. Money has been turned into patriotic centres for this purpose and it shows that when the emergency comes we are equal to it. We not alone are following the magnificent ideals of our Society's illustrious President, but we are following those that are being held up before the whole world today by the great President of the United States.

The Saturday Evening Post Article

During the year an article appeared in one of the most widely circulated journals of the world which is undoubtedly of moment from the Theosophical standpoint. This article purports to give true knowledge concerning the problem of Home Rule in India, and concerning our President's part therein. In the respect that it shows our President to be a dominant figure and the spiritual guide of 320,000,000 of people; in the respect that it shows her to be a magnificent figure to be dealt with by the governments of the world I

think it is good. But in the respect that it shows her followers to be subject to anything she may indicate; in the respect that it shows her to be a woman who has no regard for her pledged word to governments, it has spread false thought, it has told that which is not true, and has done harm both to that magnificent world figure and to the Society which she represents.

You will have known through the columns of THE MESSENGER that it will be our aim to lay our defense before the public, and in this I wish to acknowledge the able assistance of Mr. and Mrs. Hotchener; but I shall not refer to it more than to say that in inducing that magazine to give to the public the truth concerning Mrs. Besant and her work, we cannot give up until the last effort that can be made is made.

Krotona

My next item is Krotona. I want it to be realized that we here consider Krotona to be in spirit a part of the organization of the American Section of the Theosophical Society, that it does vitally appear in the American Section's work, that it exists for useful purpose—a purpose which highly serves the American Section, and so I deem that in these annual conventions it is fit and proper that some accounting should be made of Krotona's stewardship in aiding the work of the American Section of the Theosophical Society.

In glancing over the annual report the total actual assets of Krotona now are:

Total assets	\$150,178.56
After charging for depreciation....	9,668.11
Leaving a balance of.....	\$140,510.45
Liabilities:	
Broenniman mortgage (original tract)	\$15,875.00
Hollywood National Bank (Ternary)	15,000.00
Sundry	12,066.20
Total liabilities.....	\$ 42,941.20
Leaving a net worth when deducted	
April, 1918	97,569.35
Last year (1917) the net worth was.	78,401.53

The difference lies in the gift of the Ternary property. The Krotona Mortgage-Raising Bureau gathered in \$2450.00. The losses of the next previous year amounted to \$2000.00; this year they have doubled to \$4000.00. This is due to the fact that the dry rot got in our Court, a disease that has been discovered in many houses in Los Angeles, and this had to be repaired at considerable expense. Then again we had to pay out a considerable sum as our share of the storm drain that runs along the east side of our property.

Krotona bids fair to go on strongly with its work as the focal point of Theosophy in the United States and Canada. There is a doubling of vitality and the feeling of unity. This is a power that is put out far greater than we have ever known before—it is that of love and strength and idealism. We are drawing into this centre men and women of substance and strength, and I record here my great joy and happiness in acknowledging the devotion to our movement and to our centre, of these children of the Master who have had large responsibilities in the past and who have come here to lay their talents, their energies and their substance at the feet of the Master, in this, one of the largest and greatest Sections of the world.

The Light of Asia

One of the most signal events that has happened at Krotona has been going on almost every night for the past three weeks, and has been described by those who have no connection with Krotona whatsoever, as one of the most beautiful and notable events in the history of the American stage—I refer to the most lovely play, "The Light of Asia." "The Light of Asia" is the outcome of a dream, as Krotona is. When we first came to Krotona one of the first ideals of what was then to be our future was the making of a pan-religious centre, where the ideals of the great religions of the world could be presented in such form as the Christian world could understand and assimilate.

While it was yet a dream Mrs. Georgina Jones Walton came to visit Krotona, and

she was one of the first to whom that was mentioned. Later came Mrs. William Yorke Stevenson, and when those two got together and compared the ideal, with their respective capacities to bring it into being, "The Light of Asia" resulted as the first step. It is always a delight to one who sows seeds to see the development. The seeds had sprouted in fertile ground, and they have grown and produced nurturing fruit during these evenings we have spent in the stadium.

I feel now that the American Section of the Theosophical Society has endorsed it, Krotona may now go on with it with the full assurance that it is in harmony with the Theosophical idealism which animates our Society. This sympathy gives the strength to go on and enlarge this particular line of useful work. We now feel that it is a work that will help the world of Theosophy and the world in general; we feel that this is one of the movements that will be known widely and to which people will come from all parts of the world. One particularly beautiful instance in connection with this play is this: That in addition to meeting all expenses incidental to the play, whether there be losses or not, Mrs. Stevenson has offered to pay off \$15,000.00 of the Broenniman mortgage when it fall due in the latter part of this year. And so whether the play be a financial success or not, Krotona has no loss to meet, but on the other hand will gain in finances \$15,000.00.

Now I am sure I shall be especially re-proved by Mrs. Stevenson, but I feel that a person who has rendered such a signal service to Krotona and to the world should be known of you all.

Mrs. Stevenson, will you come forward?

Mrs. Stevenson: It has been a great pleasure to me to be here, and I feel I am doing very little in return for what I have received from the Theosophical Society.

(Applause.)

(Mrs. Walton! Mrs. Walton!)

Mrs. Walton: I really have not any breath, but I want to tell you how much I thank you for your spirit of co-operation. I feel particularly that this play belongs to us all. I thank you.

And now friends, it would be a mistake if our thanks were not similarly expressed to those other workers who are not specifically mentioned, or to Krotona residents who have given their services day and night in giving meals, in doing a multitude of things, including taking part in the play. The spirit of co-operation and fellowship has been brought out through this play as nothing yet at Krotona has done, and I feel it has left a thought-form that will be of great value to the work in the future. (Continued applause.) For all those who have done so much to make this a success—a rising vote of thanks.

Mrs. Stevenson: I propose a vote of thanks to Mr. Walter Hampden for his devoted services rendered in the presentation of this play.

Mr. Hampden was once a member of our Society and at that time he knew Mr. Jinarajadasa, who thinks very highly of him. The little book entitled *IN HIS NAME*, by C. J. is dedicated to "W. H." and you can guess who "W. H." is. I know Mr. Hampden did come here at some considerable sacrifice to his prospects.

And now that you have heard a bit of the past I hope you realize the strength of the present. The thing that now confronts us is the future. What are we going to do about it? To what extent have we raised our ideals in order to be able to tackle immediate conditions of the future? If we are going to do what some Theosophists think ought to be done, hold the Society to the precise ideals of the first decade of the Society, the important question would arise,—how can we meet the conditions of the new age?

I feel that we have confronting us some very serious problems of organic technique, or methods of presenting our truths to the new world, so I would fain present to you some thoughts for your serious consideration. I do not state them as my final conclusions—I offer them as suggestions for your discussion, hoping that out of your Hollywood memories something may emerge that will be for the greater good of our organization, and of course the suggestions are for the whole Society and not merely our Section. I

originally wrote this under the title of *Progressivism in the Theosophical Society*, intending to send it to Mrs. Besant at Adyar with the suggestion that she should publish it if she thought fit. But when I found Convention was coming on, it occurred to me that the best place to present the idea was right here.

Progressivism In the T. S.

As every well conducted business at stated periods takes stock of its affairs; as students taking training under occult teachers are expected at certain periods to review their past acts, thoughts and deeds, and to improve thereon, so at certain cyclic periods in nations and even groups of nations, there are days of reckoning. Races and Sub-Races have their rise and fall, and critical periods roll around when changes usher in a new order of things.

The ghastly war that is drenching the world with blood marks one of those critical stages in the world's history, when a severe and searching stock-taking on a stupendously wide scale transpires, when organized evil is conquered for the time being, and the good is separated for development and expansion into the higher conditions of the new age.

In looking around at the various departments of life, it is striking to note the large number of affairs that are favorably affected by the war and are taking radical steps to revise their modes of procedure. Everything is in such a state of flux, change, that nobody's foreseeing seems to be safe along the old lines. To use an expression that one often hears, everything seems up in the air. The old moorings are all gone, and no one knows what to expect.

Through all this welter of change it would seem natural to expect that those movements or schemes of thought and action that are based upon eternal foundations would not undergo the changes which the other departments of life are sustaining. In the latter case, the changes are taking place because the institutions were not built upon fundamentals. In

the former, it is presumed that their foundations are well laid upon eternal verities. Just here we should expect to find the Theosophical Society. This movement is based upon the broadest of all principles. Nothing can be more fundamental than the truth of Universal Brotherhood. The institutions that are crumbling today are falling because they are not based upon Universal Brotherhood; they are rather based upon the great heresy of separateness and selfishness. Taking this viewpoint, therefore, one feels a secure sense of permanence and strength in the foundations of our movement, and a very great confidence in its steadiness and future persistence and influence.

I am not sure, however, if the members of our Society should remain correspondingly fixed and unchanging in their interpretations of Theosophy and their conduct of the Theosophical Society, but that we would fail to go on with the progress of the world and should fall backward, not because of the truths we have, but because of inflexible methods used in presenting them. It is indeed a very serious matter for the consideration of Theosophists, that they too should take stock of themselves, not alone as individuals, but as responsible officers, and ascertain whether the methods in vogue throughout the Society for presenting Theosophy to the world, are the most vital and useful methods for reaching a changing world.

I believe that the time has come when it is important that the Theosophical Society should seriously consider revising its methods of meeting the public. First, its literature should be re-written and re-written until it is more effectively specialized; books should be written on the various phases of our Objects, one at a time. Each time one Object is considered the other two Objects should appear only vaguely in the general treatment. This would enable a person interested heartily and wholly in one single Object of our Society to develop his interest without being called on to consider the other two, any one of which might arouse

more or less prejudice in his mind, especially certain phases of the Third Object.

Then, our methods of presenting Theosophy from the lodgerooms might likewise be divided on the basis of the Three Objects. Indeed it might be seriously considered as to whether or not there might not be created with advantage three types of membership; one devoted to the activities of the First Object, another to the Second, and the Third to the last. These three stages of membership, divided definitely and distinctly, could become highly specialized and would draw to themselves those members of human society who happen to be especially interested in any one particular phase of the work. An activity could be inaugurated in turn, which would synthesize these three activities in some practical or social way, very much as is done in the Masonic Order. By this arrangement, the Society and its work would mean something more definite to the mind of the outsider.

The situation as it is now is confusing and vague to the average inquirer. The Society's activities cover such an exceedingly wide scale that the very bigness of it spells vagueness and indefiniteness in the minds of the inquirers. And I do not mean the casual, unenlightened inquirer either; I refer to men of fine minds and altruistic motives, who are accustomed to thinking in definite terms and who inevitably see in our work a confusing vagueness.

Now let us look in at a lodge; we shall say that it is meeting in one of our American cities; the registered membership consists of 70 or 80 members; the average attendance at lodge meetings is 15 or 20, and on special occasions probably 30 or 35. A man with a good education, fine mind, successful in his profession or business, possessing strong altruistic tendencies, out of sympathy with the religion of his race, but zealous in his desire to work along the line of human betterment, reads some Theosophical books and is then made to feel that at last he has discovered the movement which satisfies his longings. He meets the President of the local lodge,

and joins. He comes to its first meeting; unless the case be exceptional, he will find that the lodgerooms consist of a fairly-sized room in some inexpensive building upstairs. The place has no atmosphere; it shows every indication of the slightest possible expenditure in every way. The members gathered there are mostly women and a few men of limited experience. The meeting may or may not be opened with music; if with music, nine chances to ten it will be atrociously rendered. Then perhaps there may be a few moments of meditation, and the meeting opens for business.

I will leave out what our new member may encounter at this point, should there be transactions of lodge business. He being himself a carefully trained business or professional man would naturally look for the most beautiful expression of Brotherhood in this activity as an ideal to the world. But unfortunately it is best that we pass over this stage and come to the thing that he is expectantly looking forward to, the discussion—the wise, keen and intelligent discussion of the high Theosophical themes which have so charmed him in our literature. This man, all filled with the spirit of human service, eager to learn more of the means whereby the higher activities on behalf of human brotherhood may be so conducted as to inspire all the departments of life to readjust themselves to a high standard, soon becomes aware of the fact, in the course of this meeting, that neither the question of Brotherhood, nor any of its aspects, which was uppermost in his mind, is in any sense to be under serious consideration in the meeting. Just as likely as not, some obscure problem in occultism arises, and many of the good lady members may jump up and regale their psychic experiences, or offer opinions and indulge in discussions which the trained mind could only look upon as childish. Our new member goes away disappointed; he has not found what he looked for; he is still interested in Theosophy; he has found the depths of it more or less in the literature, but he feels that the mode of presenting it in the

Theosophic lodge of which he is a member has failed. He is probably a modest person and does not feel that he can jump into the arena with his coat off and fight for the bigger things in the lodge. He is an exceedingly busy man and feeling that the organization ought to know what it is about, or that the officers probably are carrying out instructions, he does not pause to go into the organization in detail, and so the result is he just drops out and confines his altruistic efforts to those personal lines of activity which he can carry on in accordance with his ideals. The Society has lost a useful and promising worker, one with the capacity to do strong and effective work and to organize others like-minded to join with him to push forward important human movements.

Now where does the fault lie? To me it lies just here. There is a large interested population among the near-Theosophists, who at heart are devoted to the ideals of Brotherhood. They have lost their vital religious connection, if they ever had any, and they are earnestly and honestly are looking for a new religion; they desire greatly to work in a new field, a field where Brotherhood is recognized and its activities are developed in effective and efficient modern ways. They are not especially interested in studious things; they are perfectly willing to take it for granted that there is a Brotherhood of Religions, Philosophies and Sciences, as well as a Brotherhood of Man; they may even be somewhat jarred by phases of the Occult; but so far as the First Object of our Society is concerned, they find in that the promise of fulfilling their hopes. Now if we had a department of our Society's work devoted to the First Object in a one-pointed way, and not actively connected with the department covered by the other two Objects, then our altruist coming into the Brotherhood department, *would know that when he came to the meetings of that department he was coming for the purpose that actuated him in taking membership.* He would know that he was not coming to hear perhaps a lot of psychic non-

sense, mixed in, no doubt, with psychic knowledge useful to types different from him; he would know also that he was not to be put to sleep by learned discussions about the various Rounds and Races, and many recondite and abstruse things, which may be interesting and valuable enough to the student, but not essential to the activities of the active worker in Brotherhood fields. *As it is now, no member who is vitally interested in one of the Objects of the Society, can in the least be protected, so to say, from the dominant activities of those interested in the other Objects.* And that is where the trouble lies.

Now, if the Society's outer activities could be divided into three grades or degrees, as is the case in Freemasonry, our Three Objects would make a very rational and effective division. Our First Object would be the Brotherhood Degree; our Second the Philosophical Degree, and the Third the Occult Science Degree. A member joining the Society would obviously join the Brotherhood Degree. The normal meetings of the lodge should take place in that degree. The Second, or Philosophical Degree, would correspond more or less with our present Study Class. Members of the First, or Brotherhood Degree, could join the Second at any time they liked, in order to increase their knowledge of how to make the work of the First Degree effective in the world, or for any other reason. Then there would be a few who would desire to pass on into the Third, or Occult Science Degree. These would have their own separate meetings which need not in the least disturb the world worker in the First, who would find his chief interest in meeting exclusively in his own degree. By this method the interest of the various members would be properly and wisely classified. It is believed the power of the Society might be increased a hundred fold by the adoption of some such plan, especially if some kind of a definite service or ceremonial were adopted that was aimed toward linking all three of these phases of the movement into one common activity at certain

stated periods, so that their unity might be rightly preserved.

I can hear someone say at this point, "Oh, the theosophic lodge must not have a form, it must be very, very simple, else we shall get dogmatic and crystallized." The person raising this objection does not see that this statement itself represents a crystallization of his idea for the conduct of a lodge. As it is now we have no definite form and the most of the lodges have fallen into a perfectly commonplace and banal method of conducting their meetings. Theirs is almost as persistent and uniform a method as that would be which was dictated by some central authority. To this extent, therefore, we already have a carelessly crystallized method of holding our meetings. Now if we are going to crystallize anyhow, why not do so in some beautiful, stately, attractive, and yet simple form, which would tend to unite the members in some common activity, not addressed so much to the mind as to the sense of the beautiful and the social sense of true human fellowship. This I know can be done and has been done. At Krotone we adopted in 1911 a ritualistic service in which Mr. Leadbeater had been good enough to take a deep interest and to pronounce beautiful and useful. This service is really a pan-religious ceremonial, with the usual prayers and genuflexions left out; it includes lovely music from one of the world's greatest of Masters; the officiants are simply, though beautifully arrayed; the service proceeds step by step to a dramatic climax, and the spirit of it is the spirit that recognizes and unites the beauties of all the religions together, thus presenting to the public a synthetic religious viewpoint made up of elements of the principal world religions. The power of the meeting is great, and the impression made upon the public in attendance is always most gratifying. No one can attend it without feeling the wonderful liberalizing scope of Theosophy. One is not made to come to that conclusion by hard thinking and study; he sees it and feels it all at once in observing the service. In addition to that, I believe that the vibrations sent out are of such a

broadening and liberalizing nature as to affect the finer bodies of the residents in the neighborhood who do not attend.

In this we have something definite and one-pointed; an outsider inquiring about our activities sees in this service something that he can comprehend; something that he can take hold of, understand, participate in, and make use of. It satisfies his longing for a religious, brotherhood activity, one that is beautiful and inspiring, and is a thing to which he can invite his friends and comrades with a sense of security and confidence. If, as his interest deepens he cares to pass into the Second Degree, that of the student stage, or the Third Degree, so well and good; these are not the stages for the mass of the Theosophical population; they are rather steps upward into more specialized departments, and naturally will contain each in turn fewer numbers than the primary degree. The definiteness and progressiveness of the arrangement appeals to thinking and practically experienced minds. But the vagueness of our present arrangement, *with one never knowing what he is going to encounter*, is sure to give dissatisfaction to the abler people whom the war is preparing to accept our philosophy, and who cannot be contented with the mediocre methods which are at present to be found in our lodges. One way to limit any society to attracting chiefly mediocre people is to force upon the membership mediocre methods; as soon as we adapt our methods to the advancing procession of the abler people—the people who are going to make over this torn and distressed world in the near future—we shall draw into our Society the hundreds and thousands of worthy near-Theosophists who are looking for just this that we have to give.

Obviously, I have not attempted to argue this question exhaustively; I have touched the merest fringe of it in any of the aspects which I have dealt with here. I do not claim that I have altogether solved the problem in the suggestion that I have tentatively offered. I do feel, however, that our Society must come to re-

alize that it must adapt its methods to the changing conditions, just as any other society, order, or governmental institution. We have an opportunity to play a big part in the future civilization; we shall fail if we proceed along monastic or exclusive lines. Let us confine our monastic activities and tendencies to an inner, or Esoteric degree, but let us work the three exoteric degrees in close harmony with those methods which spell success in the other activities of the world. Then shall we no longer be regarded as queer, bizarre, fanatical, and without definite methods of practical management.

We shall make our methods worthy of the wonderful truths we bear. The disparity between our ideals and our methods is today hurting our cause. Think what the karma will be of possessing such a precious message and yet "queering" it before the world because of inept technique.

If I should now succeed in doing no more than to promote a free and interested discussion of this problem, I should feel that some good had been done toward the final adjustments which I feel must come, in time, if we are to do our full duty.

A. P. WARRINGTON

REPORT OF CONVENTION

The Thirty-Second Annual Meeting of the American Section of the Theosophical Society convened at Krotona, Hollywood, City of Los Angeles, State of California, on Monday, the 22nd day of July, 1918, at 9:30 o'clock a. m., in the Stadium.

The Convention opened with meditation, the National President presiding. The Credentials Committee having reported that 1385 proxies qualified to vote were present, this number being more than 15 per cent of the Section's active membership at the date of the meeting, a quorum was duly declared present and the meeting proceeded to business.

Mr. Ray Wardall was elected Permanent Chairman, and Mr. Craig P. Garman Permanent Secretary.

Mr. Wardall took the chair with a few gracefully expressed remarks.

Messages of cordial greetings were read from Myra S. Cox, President of the Ottawa, Ontario, Lodge; Linden Lodge in Maryland; A. H. de Lisle, President of the Pacific Lodge of San Francisco, and Lieut. Max Wardall and Mrs. Grace Shaw Duff. A letter of greetings was also read from the Theosophical Study Class in the Prison at Represo, California. A greeting was also afterwards received from the India Home Rule League.

Greetings from the following lodges were presented by members in person: Annie Besant Lodge, San Diego, Brooklyn Lodge, New York Lodge, Springfield Lodge, Delta Lodge, Lincoln Lodge, Berkeley Lodge, Kansas City Lodge, St. Paul Lodge, Pasadena Lodge, Portland Lodge, Los Angeles Lodge, Hollywood Lodge, Long Beach Lodge, Central Lodge of New York.

The Secretary was requested to answer the Represo communication. Mr. Ricardo Ros brought greetings from the General Secretary and members of the Cuban Section, and Miss

Rice from the Honolulu Lodge. The Hon. Sheridan Bickers of the Irish Section presented greetings and an informal vote of thanks was given to him for his services in the newspaper work that he had been doing for the Society and the Convention. The National Secretary read his annual report and also the report of the Manager of the Theosophical Publishing House, American Branch. As the latter was received too late to be inserted in the Year Book, it is included herewith:

July 20, 1918.

PRESIDENT OF THE BOARD OF TRUSTEES
AMERICAN SECTION THEOSOPHICAL SOCIETY
KROTONA, HOLLYWOOD, CALIFORNIA.

Dear Sir:

Though technically the Theosophical Book Concern has been inactive during the fiscal year just ended, its assets which have formed the main part of the working capital of the American Branch of the Theosophical Publishing House, have helped to spread our literature whereby thousands have come in touch with our philosophy and ideals.

By trusting the assets of the Book Concern in the hands of the Manager of the Publishing House in America the Board of Trustees has recognized the similarity of interests and functions between the two.

The Manager, therefore, deems it advisable to set aside the difference in organization and takes pleasure in submitting the following report of the American Branch Theosophical Publishing House for the year July 1, 1917, to June 30, 1918, as has been customary for the Theosophical Book Concern.

Sincerely yours,

THEOSOPHICAL PUBLISHING HOUSE,
AMERICAN BRANCH.

By (Signed) E. R. Broennlman, Manager.

Krotona, Hollywood, Calif.
July 1, 1918.

AUDITOR'S REPORT

Compiled upon closing the books of the Theosophical Publishing House, American Branch, covering the period July 1, 1917, to June 30, 1918.

FINANCIAL STATEMENT

Trading Account

Period July 1, 1917, to June 30, 1918

Inventory at July 1, 1917.....	\$ 9083.28	
Purchases during period.....	14275.09	
Express and postage.....	1429.26	
	<u>24787.63</u>	
DEDUCT: Inventory at June 30, 1918	11225.19	
Cost of Books sold during period	13062.44	
These books were sold for.....	<u>20414.97</u>	
Realizing a gross profit of.....	7352.53	
The commission on Subscriptions was	<u>151.95</u>	
Total gross profit for the period		\$ 7504.48
The cost of selling was:		
Office expenses	59.31	
Rent	501.00	
Salaries	2240.42	
Advertising	232.65	
Proportion of Insurance.....	57.00	3090.38
Net profit on trading.....		<u>\$ 4414.10</u>

Profit and Loss Account

Period July 1, 1917, to June 30, 1918

Net profit from Trading Account	\$ 4414.10	
Interest and Exchange.....	3.02	\$ 4417.12
DEDUCT:		
Provision for bad debts.....	21.98	
Depreciation on Furniture and Fixtures	<u>96.15</u>	<u>118.13</u>
Net profit transferred to Capital		<u>\$ 4298.99</u>

Balance Sheet, June 30, 1918

Assets			
Cash Balance	\$ 447.57		
Petty Cash	25.00		
Inventories:			
Books	11725.19		
Printing Plates	1598.15		
Furniture and Fixtures	<u>\$ 961.55</u>		
Less 10% Depreciation	<u>96.15</u>	865.40	
Accounts Receivable..	2512.81		
Less provision for bad debts	21.98	2490.83	
Insurance, unexpired ..		132.23	
Rent for July, prepaid		<u>48.02</u>	<u>\$17332.39</u>
Liabilities			
Theosophical Book Concern	\$10714.91		
Accounts Payable	1597.55		
Capital Account	682.24		
Balance from Profit and Loss	4298.99		
Profit and Loss Account	<u>16.72</u>	4315.71	
Provision for bad debts	21.98	<u>\$17332.39</u>	

Remarks

The healthy condition of the Book business is illustrated by the steady increase in sales. During the year ending 1916, the total sales amounted to \$13477.66; in 1917 to \$16630.68, and during the year just ended to \$20414.97.

The stock has been increased from \$9083.28 last year to \$11725.19; this valuation is based, with the exception of a few titles which have been depreciated in proportion to a necessary reduction in their sales price, on the actual cost of books delivered at Krotoma. The value of the old Book Concern stock is carried on the books as a liability and amounts to \$10714.91. Furniture, books and other stock are protected by insurance amounting to \$12,000.00.

The effect of the war on foreign shipping has been to produce very trying conditions and to place great difficulties in the way of our work. Adyar and London, the two chief sources of supply of Theosophical books, are separated from America by fields of vigorous submarine activity. As communication with distant countries is slow and difficult (i. e., it takes over five months to communicate with Adyar), it is impossible at this time to know how many shipments have been lost, but the result of these conditions is loss of time and money, discontented customers and additional work, uncertainty and anxiety for the workers. The policy of our government in discouraging foreign commerce for the purpose of setting ships free for war service has the tendency to increase even more the expense and delay. There has been much disappointment and financial loss over placing subscriptions for Adyar publications. During the preceding year these have been handled without profit, as the small commission received from the publishers only just covers the extremely high exchange on India. As a result of the activities of the German submarines and the English censors in a number of cases only one copy has succeeded in reaching the subscribers out of a whole year's subscription. In view of the great value of these publications to the Theosophical work, the members of the American Section are urged to continue placing subscriptions for The Theosophist, the Adyar Pamphlets and the Adyar Bulletin, as otherwise they will be forced to discontinue for lack of financial support.

In spite of the great financial sacrifices our people are making for the cause of freedom and world liberation, the demand for Theosophical literature is constantly increasing. The growing demand on one side, with the great difficulties and uncertainty connected with importation on the other, has made it necessary to attempt to produce here at home a number of the books that previously have been imported. For the sake of economy and efficiency, the printing of these books has been done through printing establishments in Los Angeles. A bindery has been started at Krotoma. It has successfully passed through the experimental stage and is now established as an important part of the Publishing House activity. More than 10,000 volumes are under work or have been completed during the last four months. This expansion of the activities overtaxed the capacity of the old quarters and made it necessary to move to a conveniently located building adjoining the Krotoma grounds, where the T. P. H. is now comfortably located.

It is the policy of the manager to stimulate the display and sale of Theosophical literature by allowing liberal trade discounts wherever possible, thereby making it profitable for dealers to carry our publications. We cannot, however, depend upon the so-called commercial houses to spread our literature, so greater effort is being made to establish more complete book concerns in the lodges, thus providing in every city where a lodge is located a center from which our literature may be distributed in ever-increasing volume.

Report submitted by

OLOF FOLDEN, Acting Auditor.

Of the thirteen resolutions adopted the tenth after some discussion was placed upon its immediate passage and adopted without reference

to the Resolutions Committee. Its final passage includes a slight amendment.

Proposals for the future Convention came from Krotona, Chicago, Denver, Colorado Springs, Cleveland.

The following Committees were appointed:

On Resolutions: Mr. Robert Walton, Miss M. Miklau, Mr. Henry Hotchener.

On Nominations: Mrs. Mildred Kyle, Mr. Frederick Henkel, Mr. Thos. H. Talbot.

On Auditing: Dr. J. C. Mitchell, Mrs. Carrie L. Coover, Mr. C. O. Scudder.

The business session adjourned to meet at 9:30 the following morning, in the Temple.

Monday Afternoon

The members assembled at 2 o'clock Monday afternoon, in the Temple, and the meeting was opened with meditation and music.

The Chairman announced the National President, who then delivered his annual report, which appears elsewhere in this issue.

Tuesday Morning

July 23rd

The Business Session of the Convention resumed its sitting at 9:30 A. M. in the Temple.

After the usual meditation and music, the Chairman called for the report of the Resolutions Committee. The Chairman of the Committee moved the adoption of the following resolutions numbered from 1 to 13 inclusive, which being seconded, were duly adopted.

No. 1. Proposed by Charles Hampton of Krotona:

Resolved, That the American Section of the Theosophical Society in Convention assembled, in view of misconceptions which have arisen, again disclaims any official association with any and all divisions of the Christian Church, or with any other religious organizations, and reasserts its firm adherence to the First Object of the Society, i. e., to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color, and its sympathetic interest in the spiritual work of all religions alike. Adopted.

No. 2. By Mr. W. A. S. Colter:

Whereas, The columns of the Los Angeles newspapers, and those of other cities, have contained many complete and accurate articles touching upon the activities of this Convention, and have carried news stories involving the truths expounded by the Theosophical Society; now, therefore, be it

Resolved, That the cordial thanks of this Convention be extended to the Press for thus aiding in the dissemination of spiritual truths which will tend to purify the psychology of the world and make for a better and happier humanity. (Adopted.)

No. 3. By Mr. Scudder:

Resolved, That in case present world conditions prevail during the coming year, this Convention authorizes its Board of Trustees to suspend such By-Law or By-Laws ordering the annual meeting, and to postpone such meeting for the coming year, should conditions seem to warrant such action, and should the laws controlling such matters permit such action. (Adopted.)

No. 4. By Mrs. Marie Russak Hotchener:

Resolved, That this Convention voices its absolute confidence in the work of its President and spiritual leader, Mrs. Annie Besant; sends her its devoted love, and hereby records its conviction that her political work in India is motivated by the great ideal of international brotherhood. (Adopted.)

No. 5. By Mr. Henry Hotchener:

Resolved, That this convention sends its love and greetings to Mr. Leadbeater, Mr. Jinarajadasa, Mr. Krishnamurti, Mr. Arundale, Mr. Wadia, and to all the American Section's workers now in foreign lands, as well as to all its members now serving in the Allied armies in the cause of world liberty. (Adopted.)

No. 6. By Miss Lucy V. Parker:

Resolved, That the warm thanks of the Convention be extended to the Convention Committee for the excellent arrangements perfected for the convenience and comfort of the visitors to Convention. It is obvious that these arrangements have cost much thought and activity on the part of the committee and all the Krotona workers, the deep appreciation of which is hereby recorded. (Adopted.)

No. 7. By Mrs. H. F. Miklau:

Resolved, That the suggestions included in the annual address of the General Secretary for the more definite organization of the work of the Theosophical Society, be referred to Mrs. Annie Besant, the Society's President, with the recommendation that she give to them such consideration as she may deem wise. (Adopted.)

No. 8. By Mr. Scudder:

Be it Resolved, By the Theosophical Society in this, their annual Convention, that it views with hearty appreciation and thanks, the work of its National President and many assistants during the past year, and it extends its thanks to all its devoted workers throughout the section. (Adopted.)

No. 9. By Mrs. Frances Adney:

Whereas, It is necessary for both legal and spiritual reasons, that a Convention of the American Section be held every year; and,
Whereas, The expense of traveling will be

prohibitive to many members if the war continues; and,

Whereas, The people who are absolutely indispensable to carry on the official business of the Section at Convention are the President and other officers and principal workers of the Society; and,

Whereas, Almost all of these officers and workers live at Krotona, and it is highly important to save to the Society, directly or indirectly, the large sum of money which would be necessary to pay for their railway and other expenses; now, therefore, be it

Resolved, That the next Convention be held at Krotona, at a time to be fixed by the Trustees, unless it should appear to the Trustees for very cogent reasons that it should be held elsewhere; be it further

Resolved, That this Convention extends its thanks to all the centers that have graciously offered their hospitality. (Adopted.)

No. 10. By C. F. Holland, the previous day:

Whereas, It has been one of the ideals of its founders to make of Krotona a pilgrimage center for a Pan-Religious Ceremonial in the form of a series of Passion Plays of the various religions; and,

Whereas, Mrs. Georgina Jones Walton and Mrs. William Yorke Stevenson devotedly offered to take the first step in this ideal and now have developed it into a superbly beautiful dramatic production, "The Light of Asia," which has commanded the admiration and enthusiastic approbation of artists and laymen alike; and,

Whereas, Practically all who have taken part in the production have made sacrifices in order to render this service, thus giving it a spiritual dignity that otherwise it could not have had; and,

Whereas, The American Section of the Theosophical Society, voiced by its members in Convention assembled, recognizes the very great value of the spirit of religious tolerance to a warring and intolerant world, and believes that there is no better way to establish this tolerance than by the removal of the ignorance of one religion concerning another through true understanding; now, therefore, be it

Resolved, That the American Section of the Theosophical Society, without associating itself with any religious order in the world whatsoever, hereby records its gratification at the production of this most beautiful play at Krotona, and expresses its gratitude to all who have taken part in it and made possible its very great success. So high a message as that this drama bears is a fit vehicle for the genius of Walter Hampden, Ruth St. Denis, William Sauter and others outside of the Society, whose talents have been so beautifully brought out by the idealism of the play. May it be true that Krotona shall from now onwards be a place of annual pilgrimage for the presentation of some production lying within the ideal

of a Pan-Religious Passion Play fraught with true Theosophical teachings, for such can be made a powerful factor in the establishment of a stable peace throughout the world at the end of the war, and therefore in the permanent up-building of the kingdom of the Brotherhood of Man. (Adopted as amended.)

No. 11. By Mrs. Mary T. Dunbar:

Resolved, That the resolution of the 1917 Convention providing that one-quarter of the dues of the American Section, and \$2000.00 additional be paid to Krotona Institute, be rescinded, and that the Section's appreciation be expressed to Krotona Institute for having waived all claim to these donations when it was learned that to pay them would hamper the work of the American Section. (Adopted.)

No. 12. By Mr. W. Scott Lewis:

Whereas, This Convention recognizes the tremendous opportunities for spreading Theosophy at this critical time, and the great need for a widespread dissemination of our literature to all classes of people; and,

Whereas, The only funds that it has been or will be possible for the Board of Trustees to appropriate for this vital publicity work are entirely inadequate to effectuate the comprehensive plans of the National Publicity Department; now, therefore, be it

Resolved, That this Convention calls upon the members of the Section to rise to this great opportunity to spread the ancient wisdom by voluntarily initiating a system of large and generous financial support to the National Publicity Department, and thus relieve the department of the onus of constantly soliciting for funds; and be it further

Resolved, That this Convention expresses its hearty approbation of the efficient work done by the National Publicity Department, including its new subsidiary activity, the War Publicity Department, and it recommends the complete correlation, by the National Publicity Director, of this and all other publicity work.

There was some discussion upon Resolution No. 12 which aroused such a degree of enthusiasm for the work of the Publicity Department that many members expressed the desire to give their individual support and that of their lodge to this work.

The following members pledged the sum of one dollar per year, per member, on behalf of their respective lodges, to be paid into the Publicity Department for its important work during the year:

Dr. Shephard, Portland Lodge; Miss Sommer, Chicago Lodge, one dollar per member per year additional; Miss Rice, Honolulu Lodge; Mrs. Stowe, Brooklyn Lodge; Mrs. Rakestraw, Toledo Lodge; Mrs. Gray, Blatatsky Lodge of San Diego; Mr. Holland, Los Angeles Lodge; Mr. Stanward, Pacific Grove Lodge; Mr. Ray Wardall, Seattle Lodge; Mr. Frisbie, Fresno

Lodge; Miss Le Fevre, Tacoma Lodge; Miss Sommer, Chicago Brotherhood Lodge; Miss Miklau, Pacific Lodge of San Francisco; Mrs. Stone, Annie Besant Lodge of San Diego; Mr. Warrington, Krotona Lodge, double the amount; Mrs. Colville, Pasadena Lodge; Miss Cora Zemlock, Milwaukee Lodge; Mrs. Metcalf, Vancouver, personal, \$5; Mr. Thos. H. Talbot, Oakland Lodge; Mrs. Grover, Boston Lodge, New York Lodge, Santa Barbara Lodge; Mr. Munson, London Lodge, Ontario, Canada; Mr. Edgar, Kansas City Lodge; Miss Haynes, Newark Lodge; Mrs. Lucy Woods, Berkeley Lodge.

Mr. Colter, representing the Publicity Department, made the following remarks:

"It has been my privilege to work for a month or two in the Publicity Department, and if those who have so generously made these pledges here now could see the crying need for publicity in the world they would glow with even a greater happiness than I see on their faces now. The point was brought up of the geographical boundaries. I say we will include the world as a field. We are receiving correspondence from South America; we are receiving requests for information from China, from the Argentine Republic, asking us how to go about forming a lodge. The money that you are pledging will take this message into every country. This will indicate what the needs are for disseminating the truths of Theosophy."

Then further donations were pledged as follows:

Mrs. Kyle, \$25; Miss Rice, \$25; Mrs. Herman, \$10; Dr. John Ingleman, \$50; Mrs. Sheffield, \$5; Mr. and Mrs. Harley, \$12; Mr. Sheridan Bickers, \$5; Mr. Melvin O. Stone, serving in France, \$5; Mr. F. E. Donaldson, \$5; Mrs. Lucy Woods, \$5; Mrs. Clough, \$5; Dr. Pajunan, \$50; Mr. Frisbie, \$25; Mrs. A. H. Taffinder, \$10; Miss Marion Grant, \$25; Miss B. C. Hunt, \$250; Mrs. Hammond, \$5; Mr. and Mrs. Henry Hotchener, \$10; Miss Effie Moore, \$5; Mrs. Georgina Jones Walton, \$25; Miss Woods of San Diego, \$5; Miss B. C. Hunt, \$10; Miss Hawley, \$5; Miss Miklau, \$5; Leavenworth Lodge, Washington, \$10; Miss Sommer, \$10; Mrs. Harriet T. Bartlett, \$1; Miss Charlotte E. Mills, \$5.

No. 13. By Mr. Charles James:

Whereas, The World War and its resultant suffering have increased the needs of the masses both on the material and spiritual plane enormously; and,

Whereas, The principle of Brotherhood demands that aid should be extended wherever needed on every plane; be it

Resolved, that the American Section of the Theosophical Society continue to devote its future efforts to popular forms of propaganda and give special attention to the social and

economic problems of the hour, such propaganda to embrace appropriate literature, and open air meetings by qualified speakers, as far as practicable. (Adopted.)

A discussion took place with regard to resolution No. 10. Miss Marjorie Tuttle objected to the last clause, on the ground that the Society had no right to vote for an action to be taken by another organization—referring to Krotona. The point was overruled by the assembly, as the clause only expressed a hope.

Mrs. Tuttle spoke of what she supposed to be the commercial aspect of the Play.

Mrs. Tuttle: There are some of us who have to some extent opposed not the spiritual part of the play, not the merit of this play which has so justly been commented upon, but the fact that the method of its production has seemed to tend to commercialism rather than the high spiritual quality. At Adyar there has been a revival of dramatic art, but it has not tended in any way toward commercialism, and I understand that the productions given there have been without charge except as a voluntary offering from those who wished to contribute toward it. If it were not a commercial affair in any way I hardly believe there would be anyone who would have the slightest objection to it. I represent the opinion of several in stating this.

Mr. James: Far from being a commercial enterprise this play has involved the sacrifice of a large amount of money and labor, voluntarily given, and the return so far has not begun to equal the expense involved, in spite of the fact that the services have been given practically free. Let me say further, if I am not mistaken, this play marks the beginning of an effort to bring the drama back to the sacred origin of which we find a sample at Adyar, where the commercial element will be entirely eliminated, at least the proceeds will be completely devoted in service to this high and holy cause. And if this is carried out at Krotona then we will have started here a movement which will undoubtedly tend to revolutionize not only the dramatic art but every one of its associate arts, which have been degraded by commercialism. This is the nucleus and commencement of a new era, at least so far as we are concerned here at Krotona, and I believe in the Theosophical Society it will have a tendency to dis-associate art from commercialism. I trust this will not influence you to vote in such a manner as to discourage efforts, because "the best is yet to come."

Mrs. Walton: I want to make a statement against the charge of commercialism that was brought against the Brotherhood Players. It is all very well to talk about giving your services, but if you are to make a thing stable it has got to be put on that ground of exchange of commodities, and I consider that

for the person who is unable to live without getting a return for services rendered, it is quite as commendable to accept a return as for those people who do something for nothing because their fathers or mothers through commercialism have provided them with the means. About this performance, I know that the utmost sacrifices have been made, not only by those who are doing the work but also other people who are from the outside, who have come in here and get just enough that they may live. Just yet we are not ethereal, we cannot get our clothes from the atmosphere and food from the ether. I think we won't be doing any good to present-day problems if we expect everybody to give; what we must do is to give a fair exchange. Commercialism is grabbing, but those who have done the work have a perfect right to receive for services given. If we followed this idea we should accept no salaries in the Theosophical Society, no compensation for services rendered, and we should expect everybody to give everything. Even the Book Concern would have to give away its books.

REPORT OF THE AUDITING COMMITTEE

Krotona, July 23, 1918.

The Auditing Committee have gone over the report of the Auditor and desire to offer it as our report, and also desire to commend its clearness and comprehensiveness.

J. C. MITCHELL, Chairman
C. O. SCUDDER
MRS. F. G. COOVER

New Business

Under the head of "New Business," the following resolution proposed by Mr. Garman and duly seconded, was unanimously carried: "That this Convention appropriates \$500.00 exclusively for propaganda purposes by the Publicity Department."

Report of Nominations Committee

The Nominations Committee reported the following nominees, who were afterwards duly elected:

President—Mr. A. P. Warrington.
Vice-President—Mr. Irving S. Cooper.
Treasurer—Mr. C. J. van Vliet.
Trustees—Mrs. Mary A. King, Victoria, B. C.; Mr. H. C. Stowe, Brooklyn, N. Y.; Mr. Robert K. Walton, Krotona; Mr. C. F. Holland, Los Angeles.

Judiciary Committee—Mr. Y. Blum, Leavenworth, Kansas.

Other nominations were presented from the floor, as follows:

For Vice-President—A. F. Knudsen.
For the Board of Trustees—A. E. Thomas, Dr. Mary Weeks Burnett, Mrs. E. R. Broenniman, Mr. J. Henry Orme.

For Judiciary Committee—Judge Morrison.
The meeting adjourned to 1:30 P. M., at the same place.

TUESDAY AFTERNOON, 1:30 O'CLOCK

The Election

After the usual formalities of opening, the Credentials Committee reported the following itemized list of proxies held by the individuals present:

Miss Marie Poutz, 506; Craig P. Garman, 161; Ray M. Wardall, 109; E. W. Munson, 96; A. P. Warrington, 88; Mrs. Mary C. McFarland, 44; Mrs. E. R. Broenniman, 42; A. G. Frisbie, 34; Julia K. Sommer, 32; Dr. Frederick F. Strong, 29; Mrs. Mildred Kyle, 27; Dr. Mary Weeks Burnett, 20; Mr. H. C. Stowe, 20; Mrs. Mary T. Dunbar, 21; Miss Cora E. Memlock, 18; Mr. Robert Walton, 16; Mrs. A. de C. Phillips, 18; Mrs. Marie Hotchener, 16; Mrs. Eehel Patterson, 14; Mrs. Adella H. Taffinder, 13; Miss Marjorie Tuttle, 11; Miss Annie Peake, 10; Mr. Charles Hampton, 10; Mr. A. E. Thomas, 10; Mrs. H. C. Stowe, 8; Mrs. Vida Reed Stone, 9; Mr. Ole V. Dahl, 8; Mr. Henry Hotchener, 8; Miss M. Miklau, 6; W. Scott Lewis, 7; Mr. C. F. Holland, 6; Mrs. Adelle M. Tuttle, 5; J. Henry Orme, 4; Frederick Henkel, 4; Mr. Maurice Dukes, 4; Mr. C. J. van Vliet, 4; Miss Marion Spooner, 3; Mrs. Florence S. Gray, 3; Mrs. Mattie Munson, 2; Mrs. Emily Shutts, 4; Mrs. C. O. Scudder, 4; Raymond F. Goudey, 3; Dr. J. C. Mitchell, 3; Mrs. C. Cuthbertson, 4; Mrs. F. G. Hanchett, 2; Mrs. Van Brunt, 1; Mrs. Etta Chamberlin, 1; Mr. John Forssell, 3; Mrs. Jennie Smith, 1; Mrs. Helen M. Stark, 1; Mrs. Frances Adney, 4; Mrs. Lorna Schuhmann, 2; Mrs. Fannie M. Cohenour, 1; Mrs. Betty Hampton, 1; Mrs. Anna Parks, 1; Mrs. Della Colville, 1; Mrs. Georgina Walton, 1; Olaf Folden, 1; Mrs. Esther Talbot, 1; Mrs. Harriet T. Bartlett, 1; Mr. Thore Netland, 1; Mr. Cornett T. Etark, 1; Mrs. Dora Rosner, 1.

Clara N. Rakestraw, 12; Cladys M. White, 4; D. L. Sherburne, 4; Miss Clara Ficken, 3; Mrs. A. Ross Read, 3; Mrs. Inez Perry, 2; Mrs. Lillian Davy, 2; Mrs. Mary King, 2; Wm. H. Griffith, 2; Mrs. Sarah Penfield, 2; Chas. E. Edgar, 2; Helen J. Swain, 2; F. H. Smith, 1; Frace M. Tingley, 1; Mrs. Fannie Perry, 1; Mrs. Laura S. Wood, 2; Mrs. Lucy H. Wood, 1; Mrs. A. M. Cox, 1; Miss C. M. Menzies, 1; Mr. W. P. Pease, 1; W. Duckering, 1; Judge C. A. Davis, 1; Mr. A. M. Kerr, 1; Mrs. Nelle Eberhart, 1; Dr. E. B. Beckwith, 1; W. J. Walters, 1; Mrs. Patience Thompson, 1; Mrs. Clara Kochersperger, 1; Mr. Chas. Lazenby, 1; Dr. C. Shuddemagen, 1; Dr. T. P. C. Barnard, 1; Mrs. V. H. Hill, 1; Florence Hurd, 1; L. W. Rogers, 125; A. F. Knudsen, 32; Mrs. Grace Shaw Duff, 7; proxies not qualified, 45; Miss Isabel Holbrook, 4; proxies irregular, 4; Max Wardall, 1.

Messrs. Munson, Holland, Talbot, and the Misses Ferretti and Miller were appointed tellers. Upon the conclusion of the balloting, the votes stood as follows:

For Vice-President—Mr. Cooper, 1338; Mr. Knudsen, 250. Mr. Cooper declared elected.

For Members of the Board of Trustees—Mr. Holland, 1408; Mr. Walton, 1319; Mr. Stowe, 1208; Mrs. King, 1180; Mr. Orme, 153; Mr. Thomas, 150; Dr. Burnett, 275; Mrs. Broenniman, 196. Elected—Mr. Holland, Mr. Walton, Mr. Stowe and Mrs. King.

For Judiciary Committee—Mr. E. Y. Blum, 1233; Judge Morison, 297. Mr. E. Y. Blum of Leavenworth, Kansas, elected.

Discussion

During the period when the Credentials Committee were preparing the detailed lists of proxies, and the tellers were counting the ballots, there were discussions.

Miss Sommer: I rise in order to say that the nominee for this office (the vice-Presidency) last year was forced to resign. Mr. Walton resigned because it was intimated to him that had it been known that he was a Priest of the Old Catholic Church he would not have been nominated. Mr. Cooper has become a Priest of the Old Catholic Church, if you vote for him you do so with that knowledge in your mind. I think this Society should be broad enough, tolerant enough to accept this. I for one shall vote for Mr. Cooper, but I hope you will understand if you vote for him that you are voting for a Priest of the Old Catholic Church.

Mr. Walton: As this has gone into the record I wish to say in regard to the amount of pressure put on my resignation, there was only one such message brought to me; of course there might have been others who felt that way but it only came from one person.

Mr. Charles James spoke at some length of the case of Thomas Mooney, who is condemned to death on the charge of responsibility for the explosion which took place two years ago in San Francisco in which a number of people were killed. Mr. James claimed that the conviction of Mr. Mooney had been on false evidence and that as theosophists are interested in the abolishment of capital punishment it would be an excellent thing for the American Section to go on record as opposed to the execution of this man and petition the Governor of California to grant a pardon. Mr. James then introduced the following resolution, which was duly seconded.

We, the American Section of the Theosophical Society in convention assembled, being opposed on principle to capital punishment, and believing that there is danger of a grave miscarriage of justice if the sentence against Thomas J. Mooney is carried out, respectfully petition your Honor to support the suggestion of President Wilson regarding this case.

Mr. Warrington: I am in doubt as to the wisdom of passing resolutions like this, no matter what their excellence or merit. We have been asked to pass similar resolutions

in other conventions, such as resolutions on the subject of anti-vivisection and of vegetarianism, which as individuals many of us stand for unqualifiedly. If I remember the early history of our Society the idea then was that the Society should stand solely upon the foundation of its three objects, leaving it to individual members to stand as they liked on particular problems coming under the grand scope of our three objects. There is much danger of going outside this in our discussion. I have no notion of the merits of this Mooney case, and while the laws of the land may not be perfect, yet so far as anything I know to the contrary, the law has been fulfilled, and I would not know how to vote on this. This is an important question. If a petition were given to us we could sign or not according to our individual convictions, but here we are representing a body of seven thousand members, and in a way we even stand here for the whole movement. While I am not opposed as an individual I am only opposing this as an act of the Society. I throw the question before you for proper discussion.

Mr. Chairman: Could this be changed?

Mr. Warrington: If this resolution is passed the Theosophical Society will be cited as having taken this position, and in the newspaper sense will be lined up with the socialists and people who have in some way come under the shadow of the government. The Theosophical Society should stand for principles rather than work for results. I think we should go carefully.

Mr. Walton: I think the resolution would be a dangerous precedent. I am personally convinced that Mr. Mooney was convicted on the two counts that were false, and have written to the Governor, but it is a dangerous precedent for our meeting to go on record. I am against the resolution.

Miss Tuttle thought that if the Convention could pass Resolution No 10 it could equally well pass one that might save a human life.

Mr. Charles Hampton spoke briefly against binding the Society to any particular rules or creeds.

Mr. James: I would be quite willing to accept the amendment leaving out capital punishment.

Mr. Walton: The suggestion of the President was a plea for mercy, it did not reach its passage.

Mr. Garman: I would suggest a way out of our difficulty. I think we do not realize that this convention does represent a great deal at this time. Many of us do not know the particulars of this case, and to attach the name of the Theosophical Society to the Mooney case when we do not know the details of the case is a dangerous thing. I would suggest that the Convention pass a resolution against capital punishment in general, and in this particular case that it be written up in the form of a peti-

tion and that we, assembled in convention, wish to uphold the suggestion of President Wilson, but cannot tie the Society. If you defend one man a thousand will come with just as good problems and difficulties to be helped out of. I offer the petition for Mr. Mooney and capital punishment in general.

Mr. Warrington: That would mean that we adopted creeds.

Sir James Arbuckle: I am heartily in favor of our President's position.

Mr. Scudder: That such a petition be signed individually.

Moved and seconded that the motion be laid on the table. Adopted.

Mr. James: A good deal has been said today as to the reason of the position of the Society and the precedent we are likely to set in a matter of this kind. I respect the opinion of those who are older in years and counsel than I am, and I am willing to abide by them. But something in me moves me that the time seems ripe that we did set a precedent. We have been speaking a good deal about broadening the scope of the Society—we spoke of going into the highways and byways. Now supposing I were to try to go out and preach Theosophy through the said channels. Among others where does the Society stand on the Mooney case in case Mooney were hung? Where does the Society stand in the larger movements making for social justice, not only the individual cases but the general cases? And where has it stood in particular cases which are of national and international importance? I would call to your attention the fact that one of the motives of President Wilson in urging the Governor of California to take action in this matter is because of the international aspects of the Mooney case, which actually had reached Russia and was alienating that nation from us. More people know about it in Russia than here. And if any of you are not sufficiently informed as to what this case is I would strongly suggest that you do inform yourselves: for it is second in importance only to the Dreyfus case and will be more far-reaching than that. I cannot go into the details of this matter but I would urge upon you here and now, if you are really striving to bring Theosophy to the masses whose shepherds in a sense you are—or ought to be—you should be in position to go before them and give proof positive of your interest in the cause which is closest and dearest to them, a cause of social justice in general, and a cause of individual justice to their leaders. I really wish that I could give you the high lights, but it is not the time nor the place. But this resolution—I want to refer again to its very non-committal character. I am willing, if the statement against capital punishment is a creed, to leave that out, but feeling that there is a great danger of the mis-

carriage of justice, ask you to support the suggestion of President Wilson. It is merely a suggestion that I ask you to support. Is there anything that the Society need be afraid of doing that President Wilson is not afraid of doing? We have been holding ourselves altogether too aloof from the interests of the great body of people, and this is a most important attempt along the lines which we should follow—the first of the steps which our President has pointed to us. I would like to know what she would think about it.

Mrs. Hotchener: I must take exception to anything against the woman to whom my life is pledged. Fortunately she is our President, and more than that she is our spiritual leader and has stood throughout all her career in our Society for those things which are highly spiritual, social and educational. If you place those words on the petition and leave it at the door and ask each individual to sign, I think each individual will sign it—Mrs. Besant would probably head the list. But when in India they desired there to pass resolutions in lodges, she protesting, had forbidden this or that. Individually, yes, as many as you like, but not as lodges or as a body. The same when I was her deputy and she was in Australia. I would not permit the lodge to pass on the question of vivisection. Individually we sent a strong petition throughout India that it be not allowed, and she confirmed my opinion as right. I do believe all these questions are vital to each one of our hearts and are vital to our Society, but the ideals of our Society say we should stand as a body *creedless*. Individually we stand for everything that is humanitarian, but this would be an insult to the memory of H. P. B. Bring forward your petition and see how many of us will sign it individually, but not from the Theosophical Convention as a body.

Mr. Warrington: Since the President of the United States has been quoted as having taken action in this matter and we are asked why this Convention cannot do likewise, let me tell you that the President of your Section has already sent a letter to the Governor of California asking him to spare the rope in this case. But if this Convention should do so that would be legislation corresponding with what would have been, not a Presidential, but, a Congressional action, for the convention is a legislative body.

Mr. James: After what Mrs. Hotchener and Mr. Warrington have said I will withdraw this resolution.

The Convention adjourned *sine die*.

The following is a complete program of the Convention week:

Reception Day, Saturday, July 20th

10 A. M.—Registrations. Krotina Library.
2 P. M.—Meeting of Board of Trustees. The President's office.

3 to 5 P. M.—Informal Reception in Court. Refreshments in Cafeteria.

8:15 P. M.—Public. Dramatic Production, "The Light of Asia." Stadium.

Devotional Day, Sunday, July 21st

9 A. M.—Reserved.

10 A. M.—Reserved. Temple.

11:15 A. M.—Public. Mass according to the Revised Rite of the Old Catholic Church. Rev. Robert Walton, Vicar General, Celebrant. Sermon: "The Old Catholic Church and the Theosophical Society." Temple.

1:30 P. M.—Public. Meeting, "At the Feet of the Master," conducted by Mrs. McFarland.

3 P. M.—Public. Lecture by Mrs. Marie Russak Hotchener. Subject: "Scientific Corroborations of Occult Facts." Stadium.

4:30 P. M.—The Order of the Star in the East. Temple.

7 P. M.—Public. High Mass according to the Buddhist Rite, conducted by Rev. N. Utsuki, a Japanese Abbot, assisted by Rev. K. Uchida and Rev. T. Nisoji, Japanese Priests. Temple.

8:30 P. M.—Public. The Krotona Service, a Pan-Religious Ceremonial, conducted by Group I. Temple.

First Official Day, Monday, July 22nd

9:30 A. M. to 12 M.—Convention Business. Stadium.

2 P. M.—Address by the National President. Stadium.

3:30 P. M.—Forum. Four-minute Talks on Theosophical Activities and Topics. Stadium.

5 to 6 P. M.—Reception at the new T. P. H. Quarters.

7 P. M.—Brothers of Service. Temple.

8:15 P. M.—Public. Dramatic Production, "The Light of Asia." Stadium.

Second Official Day, Tuesday, July 23rd

9:30 A. M. to 12 M.—Concluding Session of Convention Business. Stadium.

1:30 to 3 P. M.—Book Concern Conference at the T. P. H. Building.

3:30 P. M.—Forum, continued. Topics: Co-Masonry, Order of the Star in the East, Children's Education, Old Catholic Church, The Pan-Religion Passion Play, Brothers of Service. Stadium.

7 P. M.—Krotona Lodge. Stadium.

8:15 P. M.—Public. Illustrated Lecture on Science, by Dr. Frederick Finch Strong. Subject: "The Use of Occult Methods in the Scientific Laboratory." Temple.

Educational and Recreational Day, Wednesday, July 24th

9 A. M.—Trip to Manhattan Beach and Redondo.

2 P. M.—Symposium in the Pavillion at Man-

hattan Beach on Educational Subjects, under the auspices of the Theosophical Fraternity in Education. Miss Julia K. Sommer, presiding. Brief remarks by any who have ideas to contribute.

4 P. M.—Redondo Beach Bath.

8 P. M.—Public. Lecture by W. Scott Lewis on: "A United Life in Diversity of Form."

Patriotic Day, Thursday, July 25th

9 A. M.—Guild of the Mysteries of God. Temple.

10 A. M.—Public. Patriotic Meeting. Prominent Speakers. Temple.

4 P. M.—Public. Illustrated Lecture by Charles Wakefield Cadman and Mrs. Emma Porter Makinson on "Music of the American Indians." Temple.

7 P. M.—Co-Masonic Lodge. Temple.

Miscellaneous Day, Friday, July 26th

10 A. M.—Public. Lecture by Dr. Tell Berggren on "The Art of Body Building." Temple.

11 A. M.—Public. Symposium: "The Drama As a Spiritual Force. Speakers from "The Light of Asia," and others. Temple.

2 P. M.—Symposium presided over by Robert Walton, Chairman. Subject: "Bureau and League Activities." Temple.

7 P. M.—Lecturers' Conference. Temple.

8 P. M.—Public. Order of the Star in the East. Brack Shops Building, Seventh and Grand. Mr. Ray Wardall, lecturer.

Recreation Day, Saturday, July 26th

Excursion. Information at Krotona Library.

8 P. M.—Public. Three twenty-minute lectures, Blanchard Hall, Los Angeles, on "The War as Seen by Theosophists." Mrs. Marie Russak Hotchener, "After-Death Experiences of Soldiers Killed in Battle"; William A. S. Colter, "The After-War Democracy"; Dr. F. F. Strong, "Occult Science and the War."

Second Devotional Day, Sunday, July 28th

9 A. M.—Reserved.

10 A. M.—Reserved. Temple.

11:15 A. M.—Mass according to the Revised Rite of the Old Catholic Church. Rev. Charles Hampton, Celebrant. Temple. Public.

1:30 P. M.—Public. Meeting "At the Feet of the Master," led by Mrs. McFarland. Temple.

3 P. M.—Public. Lecture by A. P. Warrington, on "The Theosophist and His Duty." Temple.

4:30 P. M.—Servants of the Star. Temple.

7 P. M.—Mass according to the Buddhist Rite, conducted by Rev. N. Utsuki, a Japanese Abbot. Temple.

8:30 P. M.—Krotona Service. Group II. Temple.

THE PATH ASCENDING

BY ELLA WHEELER WILCOX

Written for THE MESSENGER

I am not alone, for ever by me,
There moves a spirit you do not see;
A spirit whose body has turned to dust,
But the soul keeps living as all souls must.
And it speeds through Ether to be at my side,
And soothe and comfort, and help and guide.

At night when in slumber my body is still,
And sleep has silenced my human will,
This spirit calls to me softly and low
And out of my body I rise and go
To visit the regions where some glad day
My soul unfettered shall go and stay.

When my soul slips back in my body at dawn,
Vague are my dreams of the night agone;
For my spirit lover has told me this—
That world is a world of such perfect bliss
I could not go back to my duties here,
If I brought back memories keen and clear.

So he gives me only memories dim,
And the courage and strength of those hours with him;
And over the Ether as over a sea,
Whenever I call him he comes to me,
And sometime, sometimes, the power is given
For wonderful messages straight from Heaven.

Spirits go oft from the earth away,
Leaving unsaid what they meant to say.
And we who love them, by prayer may reach
And softly open the door of speech.
"For nothing impossible shall be indeed
To one with the faith of a mustard seed."

"But this kind goeth howbeit not out
Save by prayer and fasting" and conquering doubt;
Ceaseless the praying and fervent the faith,
That opens the doorway closed by death.
But the door has opened and spirits free
From earthly fetters have talked with me.

The door has opened—and now I know
Much of that region to which I go.
This earth is only a transient place—
Worlds Eternal lie out in Space.
Worlds Eternal and life Unending
And the path to the grave is a path ascending.

Oh, sorrowing mourners of earth today,
Your dead are hovering near alway;
And ever they seek for a path to come
And say through the silence, "We are not dumb."

I speak of the things that I know to be—
For my spirit lover has talked with me.

A LETTER FROM MR. ROGERS

Sydney, Australia, June 20.

When Mr. Cooper went to Australia I hoped he would give us some intimate pictures of the far-away country of which the average American knows so little but which must be of great importance since it is one of the cradles of the coming Sixth Root Race. About all we knew was that it was distant and different, that Sydney, its metropolis, was vaguely rumored to be one of the most active theosophical centres in the world and that Mr. C. W. Leadbeater had found it worth while to make it his permanent residence. In common with other American Theosophists I longed for some definite information about the country and the people and wondered why Mr. Cooper did not send *THE MESSENGER* a series of articles. But when I arrived in Sydney I soon understood why. I found him out-Coopering Cooper in strenuous activity. He is not only secretary to Mr. Leadbeater, with a world of work in his hands, but he has actually given a Sunday night lecture every week since November to an audience of several hundred people. And so since I am having a half-vacation, I shall try to do what I had hoped he would do—bring Australia close to the American consciousness.

To understand any subject one needs something of a foundation—a general idea, however limited, of the environment. We learn certain things about distances and locations and climates when we are children in school but we forget them in busy adult life. I have heard Americans talking about the distance to Honolulu and varying in opinion about the sailing time required being from twenty-four hours to a week. Miles in figures mean a very different thing to miles traveled. When you have traveled twenty-two days on the fastest Pacific liner and seen the Hawaiian Islands, the Fiji Islands and New Zealand pass as way-stations, you begin to realize the distance to Australia. The vastness of the Pacific impresses itself upon you

when you learn that after New Zealand is reached you are still three and a half days from the nearest Australian port, or about half the distance from New York to London. We must have traveled about eight thousand miles on the Pacific, so Sydney is something like eleven thousand miles from New York, or substantially half way around the earth; and it is sufficiently different to be called another world. Being in the Southern Hemisphere the seasons are, of course, reversed. It seems odd to the American to find mid-winter in June, with the days the shortest of the year and the sun setting before 6 o'clock. But perhaps the most confusing difference is the apparently erratic course of the sun, which rises as usual in the east but then moves *north* instead of south. It's a bit startling to look for the sun in the middle of the afternoon and find it squarely in the northwest.

Sydney has a population of about three-quarters of a million and is a beautiful city. It covers a series of splendid hills that can make Rome's boasted seven look trivial. Its rolling hills suggest San Francisco but it has none of that city's treeless barrenness, and it is much more picturesque. Everywhere there are trees, the live oaks predominating, and the fine houses of brick and stone, with tiled roofs, make an attractive color scheme. The harbor is an exceptionally good one and differs from any of our American harbors in that it consists of a number of small bays, deep and narrow. Swift little ferries cross any one of them in a few minutes. At the Circular quay the docks impress one with the cosmopolitan character of the city. Two lines of steamers sail for European ports via the Orient and two others advertise for passengers going to the same destination but the other way around the earth. A Japanese line has docks on both sides of the bay and sails direct to Japan and North Australian ports. Germany had the most

important line coming into Australia and it was at one of her fleeing ships that the first shot of the war was fired. On the hills around the bays are grouped the residences, invariably shut in with walls of brick or stone or high board fences that afford the same privacy. The streets are picturesquely irregular. On one of these beautiful hills, looking down upon Neutral Bay, is the residence of the General Secretary of the Australian Section, T. S., and there Mr. Leadbeater lives. There are no clanging street cars to be heard and one has the impression of being in the country. Naturally Mr. Leadbeater has changed much since we last saw him in America fourteen years ago, but it is the change one would expect. He is by no means the sort of invalid some have supposed him to be. On the day we arrived he had been down in the city officiating in the celebrating of mass and he did it again the following day. He has ripened into the most cheerful, sunny expression of the human being I

have ever seen and is a living example of what Theosophy can do for a man.

The headquarters building in Sydney is undoubtedly the finest structure in the world used for such a purpose and it is owned outright by the Society. It is a seven-story modern building in the heart of the city and is the most imposing structure in its neighborhood. The main hall, on the ground floor, accommodates an audience of over seven hundred people. In front of it, just through the entrance, is a large library with the General Secretary's office adjoining. On the second floor are small halls and lavatories. The Sydney Lodge has over five hundred members in good standing. The Australian Theosophists have their activities well organized and impress one as being people who act rather than talk. They are doing things in this remote part of the world, big things, and I will tell you something about them in a future communication.

L. W. ROGERS

THE SCHOOL

The plan for the new school was presented before the convention on July 23rd, and since the last MESSENGER went into print, \$681.50 has been given in cash, \$150 in Liberty bonds, \$435 in pledges, making a total with what was already on hand of \$1776.50 for the buildings and equipment. Besides this \$110 yearly has been promised for the fund to meet the needs of special children who should be in the school and cannot pay full tuition.

Tuition is as follows:

For children seven and under, \$15 a month.

For children eight and over, \$20 a month.

(When more than one child comes from a family the tuition is reduced \$5 a month for each additional child.)

On this plan we hope to make the school in a little while self-supporting.

The ground has been cleared for the buildings to go up at once and the school will open October 6, 1918. Thirteen children have registered and we have the probability of at least seven others.

We need about \$1000 more to meet the expenses of absolutely necessary equipment. We should like more pledges of yearly support as there are children who should be in the school who need the help of the Section to place them there. We wish to thank the members for the generous response which they have already given and which has brought the school into being.

MARY GRAY

Chairman Executive Board.

EDITORIAL NOTES

THE CONVENTION

The 1918 Convention, like all other conventions of the American Section, was full of power, love and inspiration—the power of the Great Ones who find in such a gathering of theosophical workers an unusual channel for the pouring of an added force into the world; the love, a downpouring from higher planes also, manifests on the physical plane as harmony and kindly good fellowship. There is probably no other gathering on earth where there is such a spirit of sincere friendliness as at a T. S. convention. Year after year the devoted workers travel far and sacrifice much to attend this gathering and their joy in the work, and reunion with old friends is very good to see. There is an indescribably close tie between these more-than-brothers who have worked together throughout a long past under the Manu and who now under different conditions and separated widely on the physical plane are yet so truly one in life and purpose. Increasingly apparent (and it is an evidence of the advance we are making in the occult life) is this spirit of true brotherliness among F. T. S., this drawing closer of the bonds that unite us as a band, and it is at the annual meeting that this family spirit is most felt.

Inspiration was everywhere and of infinite variety. To those who have imagined an annual business meeting to be a cold and dry-as-dust affair it proves delightfully inspiring to observe the spirit of sweet reasonableness and the cheery, sparkling, forceful manner in which the business sessions of a T. S. convention progress. These meetings are interesting every minute.

Mr. Ray Wardall made a delightful Chairman; his force and understanding, reinforced by a cheery smile and ever-ready wit, carried through the order of business with harmony and efficiency.

The Forum sessions, of which there were several, brought forth many helpful ideas in Lodge work and Political and Educational Reform. The enthusiastic response to Mrs. Gray's appeal for the new school was one of the most stimulating experiences of the whole convention. Mrs. Gray did not lay emphasis on the financial needs of the school, yet a perfect wave of devotion to the children's cause manifested itself in the form of pledges and cash donations to the school fund, so that in less than ten minutes some eighteen hundred dollars had been contributed. This generous response was even more remarkable from the fact that just a few hours previous we had witnessed a similar practical demonstration of devotion to the cause of Theosophical education for adults through the medium of the Publicity Department.

This spirit of eager giving, and in a year when there have been so many demands, promises much for the progress and usefulness of the Section the coming year.

The religious services of the Order of the Star in the East, the Old Catholic Church and the Buddhist Order, furnished a splendid devotional element, though truly the spirit of devotion dominated the entire convention.

A picnic that was a relaxing and joyous affair, the production and rehearsing of the magnificent dramatic offering, *The Light of Asia*, a delightful concert by Glen Ellison, Josephine Wardall and other artists, a patriotic rally at which some very prominent Californians (not T. S. members but near-Theosophists) spoke, Mr. Cadman's afternoon of Indian music, and the brilliant lectures by Mr. W. Scott Lewis, Mrs. Russack-Hotchener, Dr. Strong and Mr. Warrington, completed the most satisfying and helpful week we have ever had together as a Theosophical family.

The Election was, of course, the great

event of the Convention. Mr. Warrington's re-election as National President, though not having the thrill of the unexpected, gave a deep and almost solemn satisfaction. Very great is the gratitude for the selfless, efficient and untiring service he has given, and deep and abiding is the love felt throughout the entire American Section for this great leader and friend. The assurance that his wisdom would guide our destiny for another year gave very real joy.

The other offices have been worthily filled, in most cases by those who have served so faithfully before.

And now convention is over and the work of a new year begins, a year that will test the courage and devotion of even the most earnest Theosophists, but difficulties were made to overcome, and overcoming gives strength and genius for greater tasks, so altogether the outlook is glorious. Our work is to progress as never before in other years if the spirit of the annual gathering is reflected, as indeed it must be, in every lodge and in the heart of every Theosophist in America.

NEWS FROM MRS. ROGERS

A letter from May S. Rogers, editor of THE MESSENGER, contains an interesting account of her work in Sydney, Australia. The particular task in which it is just now her privilege and great joy to be engaged, is that of assisting Mr. Leadbeater in the preparation of several new Theosophical text-books. Mrs. Rogers' work is the arranging and bringing into book form of a number of lectures, talks and manuscripts by Mr. Leadbeater. She is very, very busy and wonderfully happy over her great opportunity. When she returns to America it will be with renewed inspiration and increased powers for the helping of the cause of Theosophy.

MR. COOPER AND MR. ROGERS

Australia claims so many of our National workers at this time that letters and even Sectional magazines from there

read almost like family bulletins. We learn that Irving S. Cooper is occupied in assisting Mr. Leadbeater in the preparation of a most instructive and fascinating book on the Mass. This book will contain a record of Mr. Leadbeater's occult investigations of the hidden side of the Mass and will be a text-book of incalculable value. Nearly all of Mr. Cooper's time just now is taken up with matters pertaining to the Old Catholic Church, of which he is an ordained priest.

Mr. Rogers is likewise busy in Sydney, but his work is in the lecture field. Nightly large audiences gather to hear him and his message has been received with enthusiasm.

Elsewhere in this magazine appears a letter in which he gives an intimate glimpse of the T. S. in Sydney and what is even more delightful—news of Mr. Leadbeater.

AN AUSTRALIAN PUBLICITY DEPARTMENT

In THEOSOPHY IN AUSTRALIA for July we read that the Australian Section T. S. has recently organized a National Publicity Department "after the American plan." We will watch with great interest the work of this department, for there is no possible doubt that "Publicity"—the spreading of the light—is the work of the T. S. the world over at this time. If the reconstruction period already beginning is to be affected by the Theosophical teaching, it will require all the power, devotion and money we have at our disposal to spread far and wide the glorious truths which if assimilated by the public mind, will assure a foundation of spiritual brotherhood for the new civilization.

Because of abundance of convention matter it has been necessary to omit some of the departments and articles, including Mr. Udny's continued article on Francis Bacon. The October MESSENGER will contain the Francis Bacon serial and other articles of great interest.

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director*

\$100 A MINUTE!

Verily, Theosophy has entered a new era. Gone are the days of secretly exclusive study-groups composed of the elite few "who are ready for it." Bright, cheery lodge rooms, well advertised public lectures, *practical* devotion on the part of members, a valiant invasion of all fields of public service, these are the marks of the up-to-date Theosophical center.

THEOSOPHIZING AMERICA

The theosophical movement will go forward on a bigger scale than ever before. On July 23rd, the second official day of the 32nd Annual Convention, occurred a demonstration of public-spiritedness never before seen in any theosophical meeting.

National publicity received signal attention. The Convention arose en masse and pledged \$2100 in 21 minutes for National publicity work—\$100 a minute! It came in the nick of time, too, for our exchequer was in a severely depleted state. The celestial messenger sent to fill our needs looked about for a means of getting his idea across and espied Dr. Sheppard, President of the Portland (Ore.) Lodge, into whose receptive ear he poured his beneficent purpose. Dr. Sheppard arose forthwith and pledged his lodge for a *minimum* of \$1 per year per member. Instantly others caught the inspiration and pledges came so fast they could hardly be recorded. Mr. A. P. Warrington, speaking on behalf of Krotone Lodge, doubled the pledge. Many personal cash pledges of from \$5 to \$50 were made. And so the work of theosophizing America will go on. Following is the Resolution passed by the Convention regarding publicity work:

WHEREAS, This Convention recognizes the tremendous opportunities for spreading Theosophy at this critical time, and the great need for a widespread dissemination of our literature to all classes of people; and

WHEREAS, The only funds that it has been or will be possible for the Board of Trustees to appropriate for this vital publicity work, are entirely inadequate to effectuate the comprehensive plans of the National Publicity Department. Now, therefore, be it

RESOLVED, That this Convention calls upon the members of the Section to rise to this great opportunity to spread the Ancient Wisdom by voluntarily initiating a system of large and generous financial support to the National Publicity Department, and thus relieve the Department of the onus of constantly soliciting for funds; and be it further

RESOLVED, That this Convention express its hearty approbation of the efficient work done by the National Publicity Department, including its new subsidiary activity, the War Department, and it recommends the complete correlation, by the National Publicity Director, of this and all other publicity work.

ALL LODGES MAY CONTRIBUTE

In order that every lodge in the Section might have an opportunity of sharing in this Convention pledge, the following Resolution was passed unanimously:

RESOLVED, That the National Publicity Department be instructed to crystallize the offers of the delegates and representatives here into signed pledges, and to endeavor to include every lodge in the Section on the list of donors.

In pursuance of this Resolution we have written to all lodges who did not have the opportunity of making a pledge at Convention, enclosing a pledge card and contribution blanks. We earnestly desire the co-operation of every member in the Section. Eight thousand people acting in unison and focusing their efforts through one channel may accomplish wonders. Many new plans of national and local publicity will be instituted which will require the aid of all members to be fully effective. Everyone can perform some service. In a few years we expect a great World Teacher and it is our privilege to prepare for His coming. Never before in all our previous lives has such a unique opportunity come to us. It will be to our everlasting shame if we fail to make good.

WHEREAS, The World War and its resultant sufferings have increased the needs of the masses both on the material and spiritual plane enormously; and

WHEREAS, The principle of Brotherhood demands that aid be extended wherever needed on every plane; be it

RESOLVED, That the American Section of the Theosophical Society continue to devote its future efforts to popular forms of propaganda and give special attention to the social and economic problems of the hour, such propaganda to embrace appropriate literature, and open-air meetings by qualified speakers, so far as practicable.

THE MAGIC OF GIVING

One member was heard to remark at Convention that she had given more money in response to patriotic calls in recent months than ever before and still had more than the usual amount for her needs! Last year the United States raised seemingly impossible billions in loans from the country and yet, judging from bank clearings and mercantile reports, everybody has more money than ever.

The only true giving is, of course, that which is prompted by a real desire to serve, without thought of selfish return, but at the same time this increased supply is a phenomenon that is attracting widespread attention and in it students of economic conditions are catching a glimpse of the solution of many pressing human problems.

THE THEOSOPHIST AND HIS MONEY

Theosophists as a class give little attention to monetary matters. This is an admirable trait, if not carried to the point of rendering them less effective for the duties which they are expected to perform in this extraordinarily privileged incarnation. Our propaganda must be carried on in accordance with physical plane requirements, and the chief requirement is money—money in big sums. Let us suspend the habit of thinking that we have done our full duty by paying paltry lodge dues.

Membership in a lodge is not service—it is a privilege, a boon, it only opens the door to service. We should think of publicity in terms of money without becoming

mercenary; we should be business-like without becoming commercial.

REGULAR CONTRIBUTORS NOT AFFECTED BY CONVENTION PLEDGE

There are a number of devoted members and well-wishers throughout the Section who have contributed regularly to this Department and it would be a real calamity if the comparatively small Convention pledge should divert or lessen the generous support of these dependable ones. While all members are partners in our enterprise these regular donors seem particularly close to us because there have been times when our means were at a very low ebb, when there was much work to be done and no funds to do it with, and the only hope in sight was our assurance that these regular contributors would not fail.

Only those who are here day after day can appreciate the imperative need for the work which this Department performs. Everything we put out is free; literature, lectures, correspondence, etc., and we will soon inaugurate campaigns of newspaper publicity and other special publicity plans among scientists, educators, business men and other leaders of thought. These regular contributors form an especially appreciated class and we will look forward to receiving their steady support just as in the past, remitting direct to Krotona.

CONVENTION PUBLICITY

It is doubtful if at any time since the organization of the Theosophical Society by H. P. B. and Colonel Olcott has even a remote approach been made to the quantity and quality of newspaper publicity received by the Society during the week of Convention at Krotona. The Los Angeles newspapers carried daily stories and reports of Convention speeches and proceedings. Among these were many full-column articles in the most preferred front-page position. In all, 24 articles totaling about 15 full columns were printed. Associated Press dispatches also carried considerable news of the Convention to other cities. The Convention

passed a well-merited Resolution of appreciation to the Press. The closing meeting of the Convention at Blanchard Hall, Los Angeles, which accommodates 1000, was filled to capacity and a large number of people were turned away.

FREE LECTURES

We again request the lodges that desire ready-to-deliver lectures to kindly notify us at once so that we may know how many to prepare. These lectures are for the use of those who will deliver them in public meetings and are not intended for personal study. They are issued semi-monthly and include three press reports and an outline for those who wish to attempt extemporaneous speaking.

FREE LITERATURE

At this time of renewed activity in the lodges it is well to take stock of the equipment with which to carry on local activities. The word "equipment," as applied to the conduct of local lodges, covers a wide range, but we refer particularly to free propaganda literature. We originally had 360,000 leaflets printed, covering 12 topics of Theosophy; 40,000 still remain and we will gladly furnish lodges with an assortment of these leaflets for free distribution. They should be placed conspicuously in the lodge room and attention called to them from the platform at all public meetings. Some lodges have "Take One" boxes placed at advantageous points about the city, which is an excellent means of spreading theosophical literature. Other means of reaching the public with this literature will suggest themselves to lodges, having regard to the size of the city and other local conditions. Suggestions concerning successful methods of

propaganda of any kind are always welcomed by this Department.

W. A. S. C.

PLEGDED LODGES

Portland (Ore.) Lodge, Dr. Sheppard; Chicago Lodge, Miss Sommer; Honolulu Lodge, Miss Rice; Oklahoma City Lodge, Mr. Henkel; Lincoln (Neb.) Delta Lodge; Brooklyn (N. Y.) Lodge, Mrs. Stowe; Toledo (Ohio) Lodge, Mrs. Rakestraw; Blavatsky Lodge, San Diego, Mrs. Gray; Los Angeles Lodge, Mr. Holland; Pacific Grove Lodge, Mr. Stanward; Seattle Lodge, Mr. Ray Wardall; Fresno (Cal.) Lodge, Mr. Frisbie; Tacoma Lodge, Mrs. LeFevre; Chicago Brotherhood Lodge, Miss Sommer; Pacific Lodge, San Francisco, Miss Miklau; Annie Besant Lodge, San Diego, Mrs. Stone; Krotona Lodge, Mr. Warrington; Pasadena Lodge, Mrs. Colville; Oakland Lodge, Mr. Talbot; Boston Lodge, Mrs. Grover; Santa Barbara Lodge, Mr. Robt. Walton; Central (New York) Lodge, Mr. Henry Hotchener; Kansas City Lodge, Mr. Edgar; Newark (N. J.) Lodge, Mrs. Haynes; Berkeley Lodge, Mrs. Wood; Riverside (Cal.) Lodge, Mr. Schrock. Also numerous tentative pledges.

PROPAGANDA RECEIPTS

Mrs. Kyle, Portland, Ore.	\$25.00
Miss Rice, Krotona	25.00
Mrs. Harmon	10.00
Dr. Ingleman, Los Angeles	50.00
Ernest C. Stone, A. E. F., France	5.00
F. E. Donaldson	5.00
Mrs. Woods, Berkeley	5.00
Dr. Pajunen, Portland, Ore.	50.00
Mr. A. G. Frisbie, Fresno, Cal.	25.00
Mrs. Taffinder, Krotona	10.00
Jas. Arbuckle, Krotona	1.00
Mr. and Mrs. Hotchner, Krotona	10.00
Miss Woods, San Diego	5.00
Miss B. C. Hunt, Los Angeles	10.00
Lucy V. Parker, Reno	5.00
Miss M. Ferretti, Reno	5.00
Theus Doolittle, Hollywood	1.00
Miss Hawley	5.00
Mr. N. McPhee	10.00
Mrs. Bartlett, Krotona	1.00
Julia K. Sommer, Chicago	10.00
Miss Miklau, San Francisco	5.00
Ada Horton Bird, Krotona	5.00
Mrs. Laura Hunt, Los Angeles	10.00
Mrs. Frances Dunham, Lockport, N. Y.	.50
Hazel Patterson Stuart	2.50
Adelaide Cox, Santa Rosa, Cal.	2.00
Mrs. Adeline Swick, Santa Rosa	1.00
Mrs. Isabelle Rusden, Santa Rosa	5.00
Louis B. Cassell, Decatur, Ill.	2.50
Fred Haymond, Indianapolis, Ind.	2.90
Mrs. Laura S. Hunt, Los Angeles	10.00
Messrs. Muller & Carter, Anaconda, Mont.	1.00
Vandergrift, Venice, Cal.	.50
Clara D. Bartel, Venice, Cal.	.25
Riverside Lodge	14.00
Honolulu Lodge	10.00

Total\$345.15
Also numerous individual pledges as yet unpaid.

He drew a circle that shut me out—
Heretic, Rebel, a thing to flout;
But Love and I had the wit to win;
We drew a circle that took him in.

EDWIN MARKHAM

WAR WORK

LAURA SLAVENS WOOD

War Secretary, Publicity Department

The War Quota has been approved by 129 lodges and 4130 individuals; \$35,000 has been pledged and \$5157.41 cash paid in.

This means that two-thirds of the lodges and members have ratified it and two-thirds of the \$50,000 have been subscribed within six weeks of the launching of the campaign on May 26th.

The cost of raising and administering the fund has been so far only a little over 2 cents per dollar. We feel sure of raising the \$50,000.00 entirely clear.

The lodges are working as they have never worked before. They are displaying good business methods, modeled in part after the efficient methods used by Uncle Sam in his war work.

This success is due partly to the fact that the members have never had a fund of their own before and they are very much pleased with the idea, and partly to the fact that the welfare of the Soldier is first in the hearts of his countrymen.

CERTIFIED ACCOUNTANT'S REPORT

The books of the War Fund have been audited by a certified accountant, and all receipts, disbursements, and bank balances verified.

The results of the War Fund Campaign are most gratifying. Expenses for the past six months for the joint activities of the Recreation Hall, raising the \$50,000, and distributing 131,000 pieces of printed matter, average only \$99.99 per month. The number of pieces of literature distributed per month averaged 21,834, making the average cost per thousand only \$4.53.

But this represents much more than the cost of literature. It represents the maintaining of the hall, contacting of hundreds of soldiers and civilians, procuring of 200 new members, and maintaining the office of the National War Work.

The actual cost of the leaflets alone was

only \$1.63 per thousand. They were delivered free of postage. It is hard to realize what an enormous saving this is. One cent postage would be \$1310, and if we ask our members to write personal letters and enclose leaflets this would cost in postage alone \$3930.

INTELLIGENCE OF SOLDIERS

A War Correspondent now "over there" writes: I believe that when our splendid army returns triumphantly from France it will constitute the most intelligent and best educated Americans we have ever seen. I expect that they will rather revolutionize some things in the United States when they get around to it, in business, in commerce, in science, in position—and in government. No Americans ever have learned more in a year than these boys have.

"Even if the boys in the army and those outside of the army started life upon equal footing, those in the service, and especially those who are so fortunate as to serve abroad, will so far outdistance those who remain at home that there will be no comparison.

"No better guarantee of the stability of this nation can be given than through the statements that when the triumphant American army returns it will constitute the most intelligent and best educated citizenship the world has ever known."

REACHING THE BUSINESS MAN

The long arm of Uncle Sam has stretched out—and reached him! By the time this goes to press the new draft age will be effective. The young business man of from 30 to 45 will soon be in camp training for service. We can reach him with Theosophy along with the heirs of big business concerns who will control the world tomorrow.

It has taken no prophet to foresee that the business world, with all of its old con-

ditions, was soon to be a thing of the past. Business after business engaged in the manufacture and sale of nonessentials have had to close out. It was with a blush of shame that we heard at the beginning of this war the slogan, "Business as Usual!"

A misguided and selfish business world has at last awakened to the fact, in America as in England, that "There are no Industries but War Industries." The men and material used in the manufacture of luxuries MUST be released for Uncle Sam's use.

FINANCIAL STATEMENT

For July, 1918

Advent Lodge, Toledo, Ohio.....	\$ 6.00
Anaconda Lodge, Anaconda, Mont.....	
Atlanta Lodge, Atlanta, Geo.....	48.00
Berkeley Lodge, Berkeley, Cal....	11.00
Birmingham Lodge, Birmingham Ala.....	1.00
Brooklyn Lodge, Brooklyn, N. Y.....	364.46
Brotherhood Lodge, Detroit, Mich.....	40.25
Brotherhood Lodge, St. Louis, Mo.....	100.00
Butte Lodge, Butte, Mont.....	95.50
Chicago Lodge, Chicago.....	15.00
Cincinnati Lodge, Cincinnati, O.....	47.00
Cleveland Lodge, Cleveland, O.....	171.75
Colorado Lodge, Denver, Colo.....	1.00
Crookston Lodge, Crookston, Minn.....	5.00
Everett Lodge, Everett, Wash.....	2.00
Freeport Lodge, Freeport, Ill.....	2.00
Genesee Lodge, Rochester, N. Y.....	167.00
Harmony Lodge, Albany, N. Y.....	74.00
Hartford Lodge, Hartford, Conn.....	21.50
Helena Lodge, Helena, Mont.....	15.07
Herakles Lodge, Chicago, Ill.....	2.00
Houston Lodge, Houston, Tex.....	43.00
Huntington Lodge, Boston, Mass.....	25.00
Kansas City Lodge, Kansas City, Mo.....	10.00
Krotona Lodge, Krotona, Cal.....	8.00
La Grange Lodge, La Grange, Ill.....	6.00
Leavenworth Lodge, Leavenworth, Wash.....	22.50
Linden Lodge, Linden, Md.....	9.00
Los Angeles Lodge, Los Angeles, Cal.....	1.00
Milwaukee Lodge, Milwaukee, Wis.....	71.53
Mt. Vernon Lodge, Mt. Vernon, N. Y.....	25.00
Nashville Lodge, Nashville, Tenn.....	22.00

New Haven Lodge, New Haven, Conn.....	24.50
New Rochelle Lodge, New Rochelle, N. Y.....	2.50
Norfolk Lodge, Norfolk, Va.....	8.00
Oak Park Lodge, Oak Park, Ill.....	12.05
Pacific Lodge, San Francisco.....	5.00
Paterson Lodge, Paterson, N. J.....	43.60
Philadelphia Lodge, Philadelphia, Pa.....	10.00
Pioneer Lodge, Chicago, Ill.....	8.00
Portland Lodge, Portland, Ore.....	8.57
Riverside Lodge, Riverside, Cal.....	8.00
Saginaw Lodge, Saginaw, Mich.....	6.00
St. Paul Lodge, St. Paul, Minn.....	26.00
Santa Rosa Lodge, Santa Rosa, Cal. (Included, but not itemized, in June).....	78.00
Salt Lake City Lodge, Salt Lake Utah.....	23.00
San Antonio Lodge, San Antonio, Tex.....	28.00
Seattle Lodge, Seattle, Wash.....	163.20
Spokane Lodge, Spokane, Wash.....	143.00
Superior Lodge, Superior, Wis.....	4.00
Syracuse Lodge, Syracuse, N. Y.....	21.00
Truthseekers Lodge, New Orleans, La.....	116.00
Unity Lodge, Detroit, Mich.....	16.00
Vipumen Lodge, Vipumen, N. Y.....	34.40
Dallas Lodge, Dallas, Tex. (Mrs. Ada H. Bird).....	25.00
Wallace Lodge, Wallace, Ida.....	17.00
Washington Lodge, Washington, D. C.....	51.00
West Side Lodge, Buffalo, N. Y.....	12.00
Toronto Lodge, Toronto, Can.....	2.00
Victoria Lodge, Victoria, B. C.....	4.00
Member-at-Large.....	55.00
Individual Donations.....	41.35

\$2325.73

Cash on hand July 1, 1918.....\$1843.88 \$4169.60

Disbursements

Returned to Brooklyn Lodge.....	\$ 364.46
Typewriter.....	97.50
National Columnar Book.....	3.60
Books sent to Madison Barracks.....	5.45
Postage.....	8.00
Filing Cabinet.....	21.60
Salaries.....	00.00
Stationary Racks for Reading Tables.....	6.00
Hall Rent, Houston.....	25.00
	\$ 546.61
	\$3623.00

List of Assets

July 30, 1918

Cash in Banks.....	\$3623.00
Liberty Bond, Sheridan Lodge.....	50.00
Liberty Bond, Houston Lodge.....	100.00
Liberty Bond, Chicago Lodge.....	50.00
Furnishings Houston Hall Donated.....	1222.75
Books Donated.....	92.02

Total.....\$5137.77

INFLUENCE

No battle's lost that leads to braver living,
 No helping hand but strikes a chiming bell.
 Each wave flows back from tide of generous giving,
 Repeating still; live radiantly, live well.

ANNA HERBERT

AMONG THE MAGAZINES

The fire of genius never dies. Confronted with herculean tasks; surrounded with opposition, the spark Divine makes fuel of such stuff and burns the brighter.

Our revered President is such a soul. Unfavorable as have been conditions she still bears high the torch for Indian freedom in the empire.

The first installment of an article by Mrs. Besant on *What Is a Nation?* appears in the ADYAR BULLETIN for May. . . .

Intended to establish the nationalism of India, in refutation of charges made to the contrary, the arguments are divided into three parts: "What a nation really means; what is necessary to existence as a nation, and what are merely characteristics of no fundamental importance.

Lack of racial unity, as a bar to nationalism, is cleverly disposed of by the citation of English, American and Swiss cosmopolitanism of race.

Geographical area is shown as of no fundamental importance. Mrs. Besant likens the area a nation occupies to man's physical body: the loss of limbs not being fatal to existence.

The desirability of a unity of language and religion is admitted while shown to be unessential to nationalism. The patriotism of the Swiss is superlative, yet French, Italians and Germans constitute its citizenry and they have no common language.

The installment closes with a statement of the predominance of the Aryan race stock in India and the cordial relations which exist between the Hindus and Mussalmans of Kashmir, elements which build for the solidarity of a people as a nation.

The conclusion of the article doubtlessly will forge a strong additional argument for the cause of self-government for India.

Of Our Love for Children is a beautiful and intuitive exposition on the proper relationship between child and parent. The writer, L. E. Girard, seems almost to have risen into the realms of Love, itself, so sympathetically has he written.

Referring to the imposition of necessary discipline on children, he says: "But when the will is made the vehicle for Love itself, Fohat rushes down not merely into mind and brain but into feeling; and in the stream the prospective rebel is enveloped and carried along." Thus a hint is given to the director of the child life how he may avoid the deplorable use of force whether physical, astral or mental.

M. H. D.

The *Editorial Notes* in the HERALD OF THE STAR for July contain a masterly summing up of the several articles on *Reconstruction* presented in this issue.

The Roman Catholic view of *Reconstruction in the Churches* is contributed by the Rev. A. B. Sharp. It is perfectly rigid because that Church believes that she has received from Christ a revelation which for the world is final. Nothing can be added and the only readjustment permitted is "by means of a progressive reaction to environment." To the Roman Catholic, Christ cannot come again as a teacher but only to gather up the results of His teaching given two thousand years ago. With this the writer cannot agree and does not believe that such an unexpansive religion can possibly supply the need of mankind. Very different is the next article on this subject, entitled *The Workman's Standpoint*, in which Mr. J. Scurr, the writer, takes the not uncommon view that the churches have all failed mainly because they have divorced religion from life. He does not make it clear what will take their place. Under the caption *Old Wine in New Bottles* Bishop J. Wedgewood sheds light on this vital problem. He cites some directions in which the necessary expansion in the churches may operate. Further knowledge of the Truth will lead to greater spiritual development and the way to attain that Truth must be retaught to the world. Mr. J. H. Martyn presents the idea of an unpaid clergy, believing that perfect liberty of thought is necessary,

especially in the matter of creeds and the interpretation of Scripture. The Rev. L. W. Fern voices the thought of many regarding the reason for the need of reconstruction. He would do more than reconstruct. He sees the necessity for a new creation to be made through men by the Infinite Creative Spirit. Speaking for the *Ethical Church* the Rev. Stanton Coit says that "each one of the nations of the earth is an actual living Church and that nations are "spiritual groups whose God is the indwelling power of righteousness revealing itself in their history." The writers of these various articles agree on one point—that religion and life must in future go hand in hand.

From the Reconstruction of the Churches we turn to *Racial Reconstruction*. In *The Coming Ministry of Health* by Dr. C. W. Saleeby, the proposed organization is to take in hand the whole problem of the health of the nation, beginning with a national service for maternity to guard and guide the child up to young parenthood. The crying need for action is evident from the fact that England loses one thousand babies weekly.

Josephine Ransome's article on *The Hornsey County School* deals with educational reconstruction, as does *The After Care of Children* by N. C. Harlow Beer.

G. I. W.

ESOTERIC CHRISTIANITY for July is full of the spirit of the times. The true lessons of present experience are thus expressed in an editorial: "The discovery of God and Immortality by boys who are making sacrifice of their all in the trenches is the supreme spiritual fact of the war." . . . "The Nation is unconsciously drawing near to God" and "The world spirit now calls to the greatness in all men to manifest a living, vital directing force."

The monthly article on *Trench and*

Camp points out the surprising theory and practice of some American religious pacifist societies which are contrary to the manly and patriotic action of the great church leaders.

An House Not Made With Hands, an article taken from the writings of David Unger, refers to the familiar verse in Second Corinthians and relates to man and his bodies. The Spiritual body is the true man, "the Immortal, the never dying."

In *The Cavalry of Misfortune*, Mr. Shepard's stimulating imagination treats trouble, disaster and their host as championing evolutionary steeds which spur the laggards along the path of evolution teaching wisdom through discrimination, and the meaning of the soul's high adventure.

A reprint from WEEKLY UNITY advocates a daily hour of prayer for our soldiers—prayer in rhythm.

Gladys Garber contributes a pleasing story for children in *Betty's Dream*. Rev. Charles Hampton's monthly article shows the importance of *Mind Control in Religion*—control of attention in things religious develops the inner realization which makes one master of life. The *Sunday School Lessons* are helpful and appealing and the *Meditation Prayer Page* contrasts the hampering Jewish ordinances with the personal call to repentance and peace—outward righteousness with inner receptiveness of God's great gifts of love, peace and rest.

We read with much regret the announcement that owing to the restriction by the War Department of the literary activities of Army officers, the senior Editor of this magazine is obliged to withdraw from this work and it is thought best to suspend the publication of Esoteric Christianity until such time as he can return to it. Meantime the loyal support in the minds of its readers is assured.

E. E. K.

THE THEOSOPHIST

Enter your subscriptions and renewals now for:

THE THEOSOPHIST	- - -	\$3.00 plus exchange	\$.30
THE ADYAR BULLETIN	- -	.75 plus exchange	.08
THE ADYAR PAMPHLETS	- -	.65 plus exchange	.07

Through the T. P. H. Office

The extremely high exchange on remittances to India makes it necessary to remit 10% extra as shown above.

Though some of the copies may never succeed in reaching the subscribers owing to the activities of the submarines, in view of the great value of these publications to the Theosophical work the members are urged to continue placing subscriptions for the Theosophist, the Adyar Bulletin and the Adyar Pamphlets as otherwise they may be forced to discontinue for lack of financial support.

Everyone standing for fair play and brotherhood should read Our President's presentation of

THE CASE FOR INDIA - - Only 10c

TO THE MANAGERS OF THE LODGE BOOK CONCERNS

The Fall Season is at hand. Lodges are about to take up another year's work in earnest. It behooves you to see your table well stocked with the best propaganda books, the steady sellers and the new stock.

For the Propaganda books and steady sellers see list recommended in April Messenger "Ad."

That you may always have the new books put the name of your lodge on the list at the T. P. H. asking that one copy of every new book or pamphlet stocked by the T. P. H. be forwarded on receipt of same to your lodge. With this copy in hand you can inform the members of new books and take orders at once, thus keeping in close touch with the work of our leaders.

Send orders immediately for your Fall stock and re-order when copies are sold.

Send to us for an Order Book which will facilitate your work by showing a carbon copy of every order, enabling you to check and list your stock—50c.

E. R. BROENNIMAN, *Manager*

"CHRISTIANITY versus CHURCHIANITY"

was H. P. B.'s point of view. It might serve as a motto for the pioneer work of the OLD CATHOLICS, whose aims and methods for the REJUVENATION OF CHRISTIANITY are comprehensively expressed in a new book:

The Occultism of the Mass and the Old Catholic Movement

The most complete compendium on this subject. Chapters by Bishop Leadbeater, Bishop Wedgwood, Annie Besant and others, with an Appendix of official statements. An indispensable reference volume for those interested in Theology, White Magic and the Power of Rituals. Embossed cover, 102 pages 40c

GIFT BOOKS—WHILE THEY LAST

LETTERS TO LOUISE

By Jean Delaire. Letters of a temperamental, sensitive woman, who, brought up in narrow Calvinism, turns a Mystic, and after a loveless marriage finds her soul mate in Father Bertram, who, of princely lineage, devotes his life to the upliftment of slum-dwellers. A Karma and Reincarnation novel of special appeal to Non-Theosophists as well. Cloth \$1, paper.....\$.50

THE CRUCIBLE

Mabel Collins' most timely opus. Not an ordinary war-book. Makes your soldier boy a better crusader for right.... 1.00

THREE YEARS IN TIBET

By the Shramana Ekai Kawaguchi, late Rector of a Tokyo Buddhist Monastery, who lived as Hermit in Tibet, studying sacred scriptures. A highly interesting and scholarly description of his sojourn. A monumental Adyar publication. Contains 74 Japanese illustrations and photos, 719 pages. Paper \$2.50, cloth.....\$3.25

PICTURES OF BUDDHIST CEYLON

F. L. Woodward's minute and lively pen-pictures, illustrated with unusual photos, depicting Buddhist life and thought in rare intimacy. Cloth. 63 pp. .80

MEET THE SCIENTIST ON HIS OWN GROUND—SECOND EDITION

The Principles of Occult Healing

will supply you with arguments every layman can easily make his own. These are Studies by a Group of Theosophical Students, edited by Dr. Mary Weeks Burnett, "offering a working Hypothesis which includes all cures." 135 pp., cl..... 75c

BOOKS—ONCE BOUGHT—YOU WILL TREASURE ALWAYS

COMMENTARIES OF HIEROCLES

ON THE GOLDEN VERSES OF PYTHAGORAS. Revised translations of Dacier and Rowe (1707). Beautiful rendition of rare spiritual message. Cloth 132 pp.....\$1.25

ON THE VALENCY OF THE CHEMICAL ATOMS

By A. C. De Jongh. An important Adyar contribution to Occult Chemistry, with 21 illustrations showing the forms of atoms. Paper75

THE LATEST

C. JINARAJADASA

THE NATURE OF MYSTICISM

The author deals in his peculiarly concise and yet picturesque style with the mystical character of Grace, Love, Pantheism, Nature, Sacraments and Theosophy, covering an immense mental area. Cloth bound. 75pp..... .50

PHILOSOPHY OF THE GITA

By T. Subba Row. Four elucidative lectures that rise fully to the greatness of the subject. Cloth. 137 pp.....\$1.00

THE BASES OF THEOSOPHY

By James Cousins, the Adyar Poet. A versatile "study in Fundamentals Philosophical, Psychological and Practical." Cloth. 64 pp..... .60

PRONUNCIATION OF SANSKRIT

By Ransom H. Randall. Its helpfulness is evident..... .10

RE-ISSUED

J. I. WEDGWOOD

MEDITATIONS FOR BEGINNERS

The third revised and enlarged edition of a booklet that needs no longer an endorsement. Paper..... .35

VARIETIES OF PSYCHISM

By the same author, warmly recommended by Mrs. Besant as very valuable. Cloth. 109 pp..... .50

Above prices hold when cash accompanies the order

THEOSOPHICAL PUBLISHING HOUSE

American Branch

KROTONA, HOLLYWOOD

Los Angeles, Cal.