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LETTER TO THE T. S. ON THE LIBERAL CATHOLIC CHURCH

By Annie Besant, P. T. S.

As President of the Theosophical Society, I desire to write to my fellow-members in English-speaking countries on a question on which sharp differences of opinion have arisen, chiefly due, apparently, to misconceptions and misunderstandings.

All members of the Theosophical Society are bound by the First Object of the Society to recognize Brotherhood without distinction of creed. This is often called "neutrality," but is far more than neutrality. Neutrality might only mean a cold aloofness, an indifference. Brotherhood without distinction of creed means a loving recognition of each creed as one of the roads by which the Highest may be reached. It implies a readiness to serve all, and an actual service of the one or more with which the Theosophist may come into contact. His attitude is not that of folded arms, but of eagerly stretched-out helping hands. One of the great religions may be more natural to him than another because of his past, but that will not prevent his taking a vivid interest in each. Personally, my past makes the root-religion of the Aryan race, Hinduism, my *natural* expression, as Buddhism was

that of my predecessor, Colonel Olcott; but I can sympathise profoundly in the presentations of the same truths in Zoroastrianism, Hebraism, Buddhism, Christianity, and Islam, with their sub-divisions, and can teach the same ideas to the members of any one of them in its own special language. The ceremonies of each interest me profoundly, and I have studied them all with keen pleasure, and can take part in any of them with full earnestness and sympathy. That must be the case with every Occultist.

So much for generalities. To come to particulars.

The Old Catholic Church is an interesting historical movement, which kept to the Catholicism of the Roman Obedience without some modern addenda, and preserved the Apostolical Succession, as did the Anglican Church when it tore itself away from obedience to the Roman See. The entry into it of many Christian Theosophists has liberalised it without touching its Catholic character, and the English-speaking members prefer the name of Liberal Catholic. The Liberal Catholic Church is a sub-division of the Church Catholic, and undoubt-

edly has a great future before it. The accession to it of our loved Theosophical teacher, C. W. Leadbeater, who was a High Church Anglican Priest when he joined the Theosophical Society, and who has since been consecrated Bishop of the Liberal Catholic Church, has naturally strengthened it; he has brought to it the knowledge of the unseen world that the early Bishops possessed, and the great Christian ritual purged of later accretions, now shines out in its true beauty and inspiring power. To the Christians in our Society this presentment of the Christian faith, in its highest and truest form, is invaluable.

That our Christian brethren have caused some friction in Great Britain, Australasia and America is not the fault of the Church but of the unwise zeal, "not according to knowledge," of some of its members. I found in Britain that, in the Lodges, there was sometimes shown a disposition to regard non-Christian members, or even Christian members holding to the Protestant tradition, in whose very blood ran a dislike of ceremonial and a distinct dislike of Roman Catholicism and of Catholicism in general, as less good Theosophists than those who joined the Liberal Catholic Church, and the Lodges were made less congenial to them because of their dissidence, so that some even left the T. S., as having become sectarian. In Scotland where Puritanism fought and died to break the Papal yoke and win religious freedom the anti-Catholic feeling is strong, and the idea that the Liberal Catholic Church was the Theosophical Church had become a barrier keeping out the ordinary public, and prejudicing them against Theosophy. The only sense in which the term is true is that in reverting to "the faith once delivered to the saints," free from Roman additions and Puritan retrenchments, it necessarily approximates to Theosophy, the root of all great religions. Christian Theosophists naturally welcomed it and thronged into it, but its mission is primarily, as Bishop Wedgwood said, to reach the Christian people who are not Theosophists, and to restore to them the precious jewels which Christianity, as taught by Roman and Puritan, had overlaid or lost. In that sense, it

is Christianity theosophised, *i. e.*, Christianity restored to its great and rich heritage. So have Theosophists, who have entered Masonry, begun to theosophise them, to give them back, or implant in them, spiritual ideals. The world cannot be christianised for Christianity is only one of its many religions, but it can be theosophised, by bringing back to all religions the truths given to each by its Founder, deepening each for its own adherents.

In America, so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T. S., in order to inflict on Liberal Catholic priests a special disability, forbidding them to hold office in the American T. S. I then stated that if the resolution were passed I should disallow it, as contrary to the constitution. American feeling runs high, because of certain Roman Catholic attempts to dominate American politics and thus to undermine the Republic. Unthinking people regard the word "Catholic" as equivalent to Papalism, and as indicating the Roman Obedience only, forgetting that the Anglican Church is also Catholic, as is shown by its creeds. Hence the very name of "Old Catholic" or "Liberal Catholic" aroused angry antagonism among the ignorant. The fact that I have not myself joined that Church has, I fear, been unfairly used against it by some; I do not belong to any religious denomination, for the only one which, by my past, is my natural expression is closed against me by my birth in the West. But I regard the Liberal Catholic Church with the same loving and reverent sympathy as that with which I regard all sub-divisions of the great religions. Others claim that I "approve" it. I have not the impertinence to "approve" any branch of a great religion. The Jagat-Guru, the Guardian of all religions, blesses all of them; who am I, that I should "approve" that which He has blessed? I seek to serve them all equally, since He is the Sustainer of them all and His Life flows into them all. I study them all, and feel the keenest interest in the ceremonies of all, if so be that I may learn from any of them something which I do not know.

I regret that my name should be used by both sides in the controversy, and that words should be put into my mouth, or my

spoken words misapplied, to strengthen the views of the speaker. Perhaps the above statement may make my position clear.

Theosophical Lodges ought obviously not to be used as fields for propaganda of any special religion with a view to make proselytes. Lectures expository of any faith may be, and have been, freely delivered in Theosophical Lodges. But no attempt should be made to win adherents for one form of religion or another. Hindu, Buddhist, Christian ceremonies ought not to be performed in a Theosophical Lodge, unless the Lodge habitually lets out its hall for any public purpose; in that case, it would not be identified in the public mind with any particular form and thus exclude others. A member must never be made to feel that the Lodge is an inappropriate place for him. Lectures on religions come within our Second Object; proselytism breeds antagonism and is against our principles. The public has grown out of the idea that all Theosophists are Buddhists; we must not let it grow into the idea that all Theosophists are Liberal Catholic Christians.

Two minor points may here be noted: if Liberal Catholics are invited to lecture, the same courtesy should be extended to them as to lecturers of other denominations; they should bear their proper titles—Rev., Rt. Rev., Bishop, Canon, etc. We cannot stoop to the rudeness which sometimes refuses his title to a Roman Catholic Bishop or Archbishop. We did not say that "Mr. Vivekananda" would lecture, but "Swami Vivekananda"; so with men of other faiths. To refuse to Liberal Catholics alone any titular dignity, bestowed upon them by the ecclesiastical system to which they belong, is certainly not to be without distinction of creed.

Lodges may, by their bye-laws, restrict their membership to members of a particular religion. We have had Buddhist Lodges, Islamic Lodges, Ladies' Lodges, each with its own limitations. So we could have Christian Lodges or Zoroastrian Lodges. These are, or would be, specially dedicated to one kind of study and may have their use, but their members need to be careful not to grow narrow, and they lose the advantage of free discussion from various points of view.

My honoured colleague, Bishop Lead-

beater, in a private letter, says as to this subject:

"I have told the people here over and over and over again that they are not in the least expected to join themselves to the Church or to Co-Masonry, if they do not feel that those are useful lines of activity for them; but I have sometimes added that while we did not ask in any way for the assistance of our Theosophical friends in these works, we did feel that we had the right to expect from them a kindly tolerance. I think they might say: 'I do not myself feel in the least attracted towards Co-Masonry or towards ecclesiastical ceremonies; but at the same time I realise that these are ways in which other people of different temperament can be helped; and so I refrain from attacking them, and give my good wishes to those who feel inclined to follow those lines.' I have always impressed upon them that the Theosophical Society, with its intellectual presentation of the truths, was still going on, and intended to go on, as strongly as ever; but these others were merely different methods of presenting Theosophical truths, suitable for certain persons, but not for all."

With this, I cordially agree, as I do with all the statements made by Bishop Leadbeater on these matters. We are entirely at one.

Those among us who believe that the Jagat-Guru, the World-Teacher, will soon be among us, will see easily enough that, among the many movements in which members of the Theosophical Society take part, there are three which stand out as peculiarly methods of preparation for that Coming, in addition, of course, to the Order of the Star. In the world as a whole the fifth sub-race predominates in power, and its religion, Christianity, largely influences both the older and the younger faiths; hence the need of recalling Christianity to its deeper spiritual principles, and the Liberal Catholic Church, bringing back prominently the more occult teachings, giving back the key of knowledge taken away by the priesthood of Rome, is obviously a movement intended to prepare the way in Christendom. Masonry, with its Theosophical proclamation of Brotherhood, but weakened by its exclusive masculinity, needed also to be recalled to the ancient way, and, strangely enough,

free-thinking France was the one who threw back to the Ancient Mysteries, without distinction of sex, and created La Maçonnerie mixte, Co-Masonry, as we in English-speaking countries call it. That again, bringing back the occult use of ceremonial, is to many non-religious people a veritable religion, and prepares them to understand the value of ceremonies, a preparation, as every Occultist will see, for the coming changes, which will link the visible and invisible worlds together as in ancient days. That again is a movement obviously in preparation for the Coming. A third world-wide preparatory movement is Education, whether of the children, who are to be the builders of the New Civilisation, or of the adults, who must prepare the world for it by assimilating and spreading the Theosophical ideas which will recreate the character, will change the Social Order into Brotherhood, and will remould the political fabrics of the Nations into true Democracy. The Theosophical Society itself is a nucleus from which radiate the regenerative forces; it supplies the life, the energy to all. In these three great movements there is room enough for all, and none need be jealous of any other, nor grudge to any its share of the inexhaustible Life. Each has its place, each has its work, and if neither of the two first-mentioned attract, surely in the many varieties of the wide-spreading educational movement, each worthy member might find some field in which to labour for mankind. At any rate, all may follow the way of Peace, of Harmony, of Concord, and if any do not, may I not address to them the old pleading of the Israelite leader: "Sirs, ye are brethren; why do ye wrong one to another?"

ANNIE BESANT, P.T.S.

(I append the following from the pen of Mr. C. Jinarajadasa, written upon the refusal of the Sydney Lodge, Australia, to allow a member of the Liberal Catholic Church to be announced on its lecture list with his ecclesiastical title. This was a clear breach of the neutrality of the T.S., and I agree with Mr. Jinarajadasa's statement of the case.—A.B.)

It might interest you to know how I, as a member of the General Council of the Theosophical Society, would look at the matter which has come up before the Sydney Lodge. Those of us who are on the General Council naturally see a local matter

from a different perspective, and the way it would appear, I feel sure, to several of us on the Council is as follows:

I gather that should an Anglican dignitary or some one of the Roman Catholic Church be accepted for a lecture, the Sydney Lodge would take him at his own terms, and give him whatever was the title which was considered by him the proper thing. If the Archbishop of Sydney accepted an invitation he would, I presume, be announced as the "Rt. Rev.," so that there is no principle involved as such about titles; for I gather it is not desired to exclude all titles of an ecclesiastical nature from the lecturers who may accept an invitation from the Lodges. If some Indian holy man came to Australia he would be given whatever was the usual title. For instance, several heads of Indian monasteries have certain Sanskrit titles, but in English papers in India these titles are translated as "His Holiness," a title which in the Christian world is reserved only for the Pope. But if one of these Indian Sannyasis were to come and lecture, I presume the Lodge would announce him with this title which has been accepted for him by the public in India, though Roman Catholics might object to its use.

But I gather that it is considered in some way not desirable that priests of the Liberal Catholic Church should be given their titles. The reasons for such a proceeding would to me, as a part of the General Council, be of no particular importance, save that the denial of the title practically means that, to the Sydney Lodge, there is something less genuine about the Liberal Catholic Church than about the Roman Catholic Church. At least I feel sure that this is the way that the public at large would construe such a discrimination against the priests of the Liberal Catholic Church. Now such an action by the Lodge lays down a decision as to the validity of Holy Orders and pronounces on the matter of the Apostolic Succession. For this is what finally it amounts to. I presume that most of the members do not realise that, looked at from outside, this in fact would be the result of any action on their part discriminating against the Church. I do not think I am mistaken in saying that people who are not specially involved in the internal affairs of the Sydney Lodge would come to this conclusion.

Now it has been the policy of the Theosophical Society definitely not to identify itself with any doctrinal or theological issue of any religion or church. We have gone so far as definitely to refuse to make a belief even in the Masters in any way a part of the Constitution of the Society, and this issue was finally settled after the controversy about Mr. Judge. Therefore any pronouncements of the Lodge which, even indirectly, appear as casting doubt on the credentials of a religious organisation are definitely limiting that broad platform of our Theosophical movement which we especially cherish, and of which the General

Council of the T. S. is the custodian. The main interest I have in the controversy is that the broad platform of the Theosophical Society must be kept, and we should take the greatest care not to lay down any rules as to the standing of any religious body.

I shall be much obliged to my colleagues, the General Secretaries of English-speaking National Societies in Christendom, if they will kindly reprint the above in their Sectional Magazines. Of course any can reprint, but the question has not caused trouble, so far as I know, outside the English-speaking Christian countries, and may not interest others.—A. B.

THE LADDER OF LIVES

Unto every mortal who comes to earth
A ladder is given by God, at birth,
And up this ladder the Soul must go
Step by step, from the valley below.
Step by step, to the center of space
On this ladder of lives to the starting place.

In time departed, (which yet endures)
I shaped my ladder, and you shaped yours.
Whatever they are, they are what we made,
A ladder of light or a ladder of shade,
A ladder of love, or a hateful thing,
A ladder of strength, or a wavering string,
A ladder of Gold, or a ladder of straw,
Each is a ladder of righteous law.

We flung them away at the call of death,
We took them again at the next life breath,
For the keeper stands, at the great birth gates;
As each soul passes, its ladder waits.
Though mine be narrow and yours be broad,
On my ladder alone, can I climb to God.
On your ladder alone, can your feet ascend
For none may borrow and none may lend.

If toil and trouble and pain are found,
Twisted and corded, to form each round,
If rusted iron, or mouldering wood
Is the fragile frame, you must make it good.
You must build it over, and fashion it strong
Though the task be hard, as your life is long;
For up this ladder the pathway leads
To earthly pleasures and Spirit needs
And all that may come in another way
Shall be but illusion and will not stay.
In unseen effort then waste no time;
Rebuild your ladder and climb, and climb.

—Anonymous.

THE SCIENCE OF THE SACRAMENTS

BY C. W. LEADBEATER

I am asked to make an epitome of the book upon which I have been engaged for the last two years. Its object is to suggest to the student a new point of view with regard to the sacraments of the Christian Church; a point of view which is new to us in the present day only because it is so old that it has been entirely forgotten. The definition of a sacrament in the Catechism of the Church of England is "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself as a means whereby we receive the same and a pledge to assure us thereof." This is admirable as describing Baptism or Confirmation, but leaves much to be added when we come to speak of the Holy Eucharist.

That greatest of all sacraments is undoubtedly a means of grace, as well as the highest act of worship and a wondrous and most beautiful symbol; but, with all possible reverence, I wish to show in this book that it is also very much more than that. It is an admirable and splendidly successful plan for hastening the evolution of the world by the frequent outpouring of floods of spiritual force; and it offers us an unequalled opportunity of becoming, as St. Paul puts it, labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

This, then, is the postulate that I put before my readers—that the celebration of the Holy Eucharist is the culmination of all Christian service, because in it we not only worship God but actually at our infinitely lower level co-operate with Him and use such powers as we have to help in that development of the human race which is His plan for mankind.

And now perhaps I had better explain how I know this. I was ordained priest in the Church of England in the seventies of the last century, but although I was always profoundly impressed by the Eucharistic Service, I did not know then what I know now. A few years later there came in my way an unique opportunity of taking a course of lessons in psychic development,

and I at once seized it. For readers unacquainted with this science, let me explain that through our ordinary physical senses we contact only a very small part of the phenomena of the world in which we live; we are all the time surrounded by beings, by objects, by influences, by streams of force of all kinds which we are quite unable to perceive. There are dormant within every man spiritual faculties by the unfolding of which man can learn to see all these things which are out of the range of physical vision. I happen to be one of those who, after many years of harder work than most people would care to undertake, succeeded in acquiring those higher senses; and it is by means of them that I have been enabled to conduct the series of investigations and experiments the result of which is embodied in this volume.

I am, of course, aware that among people who are ignorant on the subject of psychic research there are many who are incredulous as to the existence of the powers of the spiritual body; but this is not the place to try to instruct those who are so hopelessly behind the times; I must refer them to the publications of the Psychical Research Society, and other equally well-known works. I am not here concerned to argue about the possibility of faculties the possession of which has been part of my own daily experience for many years; I am simply noting, for the benefit of those interested in the Services of the Church, certain facts in connection with those services which have become known to me through oft-repeated personal observation.

Each celebration of the Holy Eucharist is the occasion of a truly tremendous outpouring of Divine Power. At the risk of being considered materialistic and irreverent I must insist on the absolute reality of this spiritual force which men call the grace of God. Many who believe in it because they have experienced it are nevertheless horrified to hear that its action can be seen and measured, much as is that of electricity, although it works in a finer grade of matter. Its distribution takes place under precisely the same divine laws as does a radiation on

our lower level, allowing for certain differences caused by the more rapid vibrations of matter in a higher state.

When a man awakens within himself the senses of the soul, every aspect of life at once becomes for him far fuller and more interesting, for he sees the whole of it instead of only a small and comparatively unimportant part. In the case of the services of the Church, this means that he can see the result of the action in higher matter of the thought and feelings of devotion and love poured forth by the congregation, and of the stupendous influx of divine power which comes as a response to it. A thought or feeling is a very definite and real thing, and in the finer matter of the subtler worlds it shows itself in color and form. The seer is thus able to observe in detail how the services work, and in what way we can make that working more effective; for it is obvious that the way in which we do our part must be a point of some importance. There are various liturgies, and there are different methods of rendering each of them; the inner vision will show us which of all these is most suitable for the end in view.

Repeated observation teaches us that the ritual of the Holy Eucharist, as it comes down to us from past ages, is a complicated and elaborate ceremony, admirably adapted to the ends which it is intended to achieve, but requiring the nicely-adjusted simultaneous action of several factors. Its purpose can be, and daily is, attained by those who have no knowledge of this inner working, but only clumsily and with much waste; whereas men who understand what they are doing gain a far greater result by the expenditure of the same amount of force.

That force comes from above, from altogether higher worlds, and in order that it may be effective in this lower life of ours it must be condensed, compressed, transmuted. To do that work a vessel is necessary and that vessel is constructed for us during the service by the angel of the Lord whose help we invoke. This Angel of the Eucharist erects for us what is called a thought-form of subtle matter, inside which the divine force can be stored, can accumulate until it can be directed and used, just as steam accumulates in the condenser of a distilling apparatus and is transformed into water.

That he may build this form, the Angel

must have a field already purified from worldly thought, and this the priest makes for him by the prayer of the Asperges and by the effort of his will. Also the Angel must have material for his structure, and we provide that for him by our outpouring of love and devotion during the service. So the great Eucharistic thought-edifice is gradually built by the Angel, and inside that edifice the priest makes a kind of insulated chamber or casket round the sacred elements. Beginning from within that innermost casket, a tube is formed which holds the actual channel for the force, and inside that tube takes place the wonderful change at the moment of consecration.

The Christ Himself pours out the power. In order that He may do that easily and (if we may say so with all reverence) with the least exertion, so as to leave the greatest possible amount of the force to be used for its real purpose, the Angel of the Presence by the actual transubstantiation makes the line of fire along which the Christ can pour it. The priest, by pushing up his tube and so preparing a channel, has made it possible for the Angel to do that. There are many electrical experiments which must be performed in a vacuum, and when that is so, it is, of course, necessary to make the vacuum first. So in this case the tube must be made before that especial line of communication can be inserted in it. But the priest could not make that tube by his thought and aspiration unless he had first constructed a properly isolated casket from which to push the tube upwards; and so he had to perform the isolation and magnetization of the elements. The people assist the priest, and supply the material for the thought-edifice through which the force is distributed after it has been poured down. Thus we see that all take their due part in the somewhat complicated process by which is produced so magnificent a result.

Every celebration of the Holy Eucharist, then, not only strengthens and helps those who take part in it, but also floods the entire neighborhood with spiritual power and blessing. To what extent this blessing can be assimilated by the souls upon whom it falls depends upon the attitude and the degree of development of those souls; but assuredly it must produce some effect even upon the most careless.

I know that the ritual of the various liturgies has grown up gradually, and I am not for a moment supposing that all the writers and compilers have understood the science of the sacrament. But I hold that the Living Christ stands ever in the background keeping watch over His Church; not interfering with its freedom of action, not driving it along this line or that, but always ready to guide those of its members who earnestly seek such guidance, using a gentle but persistent influence in the right direction. And I think it may well be due to that influence that the essential parts of this greatest of Christian rituals have been preserved intact through all the manifold changes which passing centuries have brought.

I have not sought in this volume to proclaim the particular doctrine with regard to the sacraments which I myself hold, though it is probable that I shall endeavor to do that in a later book of the same series. But glimpses of that doctrine inevitably show themselves sometimes as one describes the action of the sacraments; and even in such an epitome as this it is perhaps wiser to state clearly that I do not take the attitude that any of them are "necessary to salvation." I hold the faith expressed in our Liturgy in the Office of Prime:

"I believe that God is Love, and Power and Truth and Light; that perfect justice rules the world; that all His sons shall one day reach His feet, however far they stray. I hold the Fatherhood of God, the brotherhood of man; I know that we do serve Him best when best we serve our brother man. So shall His blessings rest on us, and peace for evermore."

There is therefore nothing from which any man needs saving but his own error and ignorance. He needs only to understand the glorious plan of God; it is so wonderful, so beautiful that when he once sees it he can do no other than throw his whole heart and strength into co-operation with it.

I regard all religions as paths intended to lead men to God. They differ, because men differ, both in temperament and in the stage of evolution which they have reached. They all teach men to cultivate the same virtues, to avoid the same vices (see Mrs. Besant's *Universal Textbook of Religion and Morals*). Each has its own plan of aiding its devotees on their upward path by offering to them such helps as seem suitable

to them; and in the case of the Christian religion these helps are called sacraments. Some people are so constituted as to be able to assimilate the divine power poured out through them, and these are greatly assisted and uplifted by them; others disdain such help, and consider them as valueless, or perhaps as unhealthy stimulants or crutches for the weak. Each man is fully entitled to hold his own opinion but he is not entitled to abuse, slander and persecute those who differ from him.

The sacraments, then, are not necessities; but they are most valuable boons offered by the Christ to those who are ready to avail themselves of them. Christ's priests are those who have undertaken, and been duly prepared for, the work of the distribution of these boons to His people. In no case whatever must they exact any fee for such dispensation of His grace; it is His free gift to His children, and blessed indeed are they through whom it can be given.

It will be seen that this theory of the sacraments at once removes all fear that a priest can ever exercise any sort of compulsion over his congregation. The Romanist has a terrible hold—a strangle-hold, indeed—upon those who have been taught to believe that escape from an everlasting hell depends upon their receiving a sacrament which he will give them only after they have been absolved by him. He can then threaten to withhold his absolution until they have complied with whatever may happen to be the demands of the church; and so he possesses an engine of coercion of the most ghastly and soul-destroying character. But when we know that all will finally attain, that sacraments are not "necessary to salvation," though they are unquestionably great helps to progress, and that in any case they are free to all who are willing reverently to receive them, all possibility of ecclesiastical tyranny has already disappeared.

The Science of the Sacraments has for its main thesis the meaning and method of the Holy Eucharist, but it deals also with the effect of Baptism and Confirmation, and explains how that effect is produced. It discusses the question of Confession and Absolution, showing that the vulgar theory of the forgiveness of sin is based upon a misconception, but that there is nevertheless an entanglement and distortion produced by

wrongdoing which can be set right by certain prescribed methods far more rapidly than by the slow processes of Nature. It takes up the sacrament of Holy Orders, and endeavors to indicate exactly the changes which are made and the powers which are thereby conferred. It points out to those who are about to marry the advantage of having their union blessed by the Church, rather than merely recorded by a registrar; it touches also upon the other services of the Church, explaining the results which each is meant to produce.

In the course of all these expositions, it has been necessary to deal in some degree with a large number of subsidiary questions which, it is hoped, will be found of interest to the student of comparative religion. For example, there is the consideration of the extent to which (and the manner in which) members of that higher evolution which we call angelic are ready to assist us in our services; of the meaning and value of incense, of the lighting of candles, of the use of different vestments for different services, of the various signs and words of power, of relics and of holy water. Some light is thrown on the much-disputed doctrine of transubstantiation and the Real Presence, on the complicated study of the Seven Rays, and on the origin and real meaning of the mystic word *Amen*; and the reason for the change of colour in altar-frontals and vestments at different periods of the year.

A feature of the book which I trust will be of value is the attempt to illustrate by a plentiful supply of plates and diagrams the various processes described. The whole

subject is so novel that we assuredly need any help that we can get in our effort to make the mechanics of a higher plane comprehensible on the physical level; and though some people are impatient of diagrams in connection with spiritual things, other minds undoubtedly find much assistance in such supplementing of the written word. A great deal of time and trouble has been devoted to the preparation of these illustrations, and I owe hearty thanks to the patient artists who have tried so hard to depict that which can never be fully represented on the physical plane.

The preparation of this book has been a labour of love, but it embodies the result of a vast amount of hard work, and of a long series of investigations and experiments. Much of the matter unearthed was entirely new to me, and I therefore imagine that it will probably be new to many of my readers. I can only trust that the good which the book may do shall be commensurate with the loving care expended upon its production, and the tireless efforts which have been made to secure such accuracy in statement as it has been humanly possible to attain.

Very shortly I hope to publish as a second volume of this series an explanation of the meaning and symbolism of the arrangement of the festivals of the Church's year. I had originally intended this to form part of the present book, but I found that there was so much to say upon the subject that it clearly needed a volume to itself. A third volume dealing with the interpretation of Christian beliefs will follow later.

A MESSAGE FOR THOSE WHO KNOW

You must learn to accept with patience the circumstances of your life. It is not for you to attempt to alter them but to accept them quietly and bring out of them all the good possible for yourself and others. The circumstances really do not matter since in any of them we can accomplish our destiny. You must not be overborne by discouragement that arises when results are sought for. Results are not your affair. People are like circumstances, you cannot make them over. Accept them. The only way in which you can hope to influence them is by what you are. Do not regret what you are. Accept that also. In other words disregard all these things as having to do with two factors which do not concern you; circumstances and results. Then work ceaselessly, zealously, with endless love and sympathy for all the good you can see.

Remember, moreover, that only to those who are deaf is life a cry. It is a song and if this be true of life in general it is also true of life in particular of your life and theirs. We are brought to the heart of things when we are happy, when in spite of trials and adversities a fountain of joy and gladness springs up in the heart. The trials are ephemeral and will pass. The joy is immortal and divine and will endure forever and when I say "accept" I never mean a passive condition, but rather what St. Paul implied when he said, "Let us lay aside every weight and press towards the mark."

FROM THE NEW PRESIDENT

SOME OF OUR TROUBLES

The American Section of the Theosophical Society has known various stormy periods but never before has an executive officer taken charge of its affairs with so many difficult problems to face. The chaos in the outer world brought about by the war is not greater than that within the Society. A Joint Conference of the Krotona Trustees and of the trustees and officers of the American Section has been in session at Krotona since the latter part of January, holding many meetings as the weeks have passed, and debating the various problems that press for a solution. One outcome is that I now find myself in an office that I have steadily declared I would never accept unless it became clear that it was a theosophical duty not to be denied. But why the Joint Conference so long in session, and what are the troublesome problems? These are questions that thousands of members must be asking, for only those at Krotona know, and apparently only a few of them understand very fully about it.

Krotona has been ailing for a long time, and steadily growing worse. But, as often happens, the doctors do not agree upon exactly what is the matter with the patient; and, as also often happens, a part of the doctors think the real trouble is due to the rest of the doctors! In other words Krotona is divided against itself. That is one of the symptoms that can not be ignored if we are to get back eventually to sound health. It is quite possible that some readers may think the statement a bit too candid. But I believe that in perfect frankness lies our safety; that nothing can be gained by keeping full knowledge from the members; that half truths are dangerous and that, while nobody can ever state all the truth, the better understanding the members have of the situation the greater will be the probability of wise decisions at the coming Convention. Unless there is a candid statement the members will imagine things to be worse than they really are.

"What is it all about?" is a most natural inquiry. Has somebody embezzled funds? Nobody has committed crimes or misdemeanors. Apparently, the officers are only guilty of hard work and small pay, or none at all. But the seriousness of the situation may be seen from some of the statements in the March Messenger. There the Krotona Trustees ask the members if they are in favor of Krotona continuing as at present and, if so, to explain how they "propose to finance Krotona in view of the statement made that the members of the Section will not extend further financial support." It will also be observed that the mortgage debt is forty thousand dollars. This amount of indebtedness is not readily understood until we learn that it is, in part, the result of a refunding loan made to absorb the losses in the operating expenses. And there we come to the crux of the trouble, so far as the financial difficulties are concerned. Getting away from commercial terms and putting it in plain language Krotona has for years been living beyond its income and is still doing so. Every thirty days the expenses exceed the receipts by several hundred dollars and the consequent losses have been met by increasing the mortgage. This is none of the business of the American Section because we do not own Krotona. However, there is scarcely a doubt that we soon shall own it and that is why we must know the facts. But the foregoing statement should not be unduly alarming. By a reorganization the losses can probably be stopped.

Krotona simply cannot go on as it is, because it is headed straight toward bankruptcy. That is one reason why the Joint Conference unanimously decided to ask Mrs. Besant to transfer it, and that is why the Trustees of the American Section unanimously agreed to recommend the coming Convention to accept it. Nobody but the Section can save the estate.

But there are troubles here that are not financial. Ambitions, dissensions, enmities, jealousies, etc., exist at Krotona precisely

as elsewhere and with the same results. There seems to be a strange belief out through the Section that Krotona is inhabited by a lot of semi-angels, who think nothing but pure and beautiful thoughts and live only to make other people happy! But they are the same kind of people that live elsewhere—neither better nor worse—just the average sort of human beings. They have to live together in close community life and they probably “get on each others’ nerves” a bit more than people out in the world do. In a small community, as everybody who has lived in a village knows, there is a tendency to drift into factions. People do not think alike. They have decided differences of opinion. That does not matter much out in the world. You have your opinion and go about your business. But in a village every one knows the opinions of everybody else and all the opinions expressed about other peoples’ opinions are repeated and get back to them distorted, and distrust and suspicion spring up. It requires a godly character, indeed, to maintain perfect serenity under such circumstances.

WHOSE FAULT IS IT?

A human trait that seems to be as common as it is unfortunate is to find fault with people and things. When something goes amiss the tendency is to focus attention upon the query, Who is to blame? quite as much as upon a remedy for existing evils. Whether it is in war or peace that things go wrong the first instinct of humanity seems to be to search for a “goat”! Of course that instinct has its uses but it is exceedingly easy to misuse it.

Looking at the purely financial side of the matter who is at fault in the Krotona affair in which we have lost more than twenty three thousand dollars in seven years and are still losing by the same ratio? My reply would be that directly, or indirectly, we are all responsible and must all shoulder the blame and make the best of the situation. The originators of the scheme were full of enthusiasm for the plan and there is not a doubt that all of them did the very best they were capable of doing. If the result had been financial success we should have accepted it quite as a matter of course. We should have profited by their good judg-

ment and accurate calculations. When, then, it turns out disastrously what shall be our attitude? Truly enough, it is unfortunate that we did not know the facts earlier. But now that the figures have been published (see *March Messenger*) what can we say but that while our agents are responsible, we are responsible for our agents?

It is all too complex a matter to be fully understood in the two weeks that I have been upon the ground (at the date of this writing) but my impression thus far is that the present situation came about, at least partly, because of miscalculations of various sorts that necessitated change after change in the plans, and things finally turned out quite differently from what was expected. We are suddenly confronted with a trying and serious situation. Shall we therefore fall to quarreling about it and, in denouncing what are thought to be the personal characteristics, or the lack of them, which brought it all about, get into a general row that will do more harm in a month than Krotona has done good in the whole of its existence? The “for” and “against” that is now on at Krotona will do just that if we do not take a philosophical view of the matter.

The first thing we have to do, then, is to keep cool and to remember that we all make mistakes (and plenty of them!) and that the only good we can get from a mistake is to see to it that it shall not be repeated. The second thing is to decide what shall be done with Krotona. And here we come to a pretty big problem. No two people that I have talked to fully agree upon just what should be done if, and when, it is legally transferred to the American Section. There are many ideas, running all the way from shaping it into a theosophical university to placing it in the hands of a real estate trust to be sold off in lots as rapidly as it can be accomplished. It is too early to advance an opinion of my own. Only when all the facts are well in hand can a sound plan be formulated. Meantime the Operating Committee is in charge of Krotona, as in the past. The American Section has, as yet, no authority and this must continue as it is until the Convention meets in Chicago in July.

OFFICIAL CIRCULAR COMING

There is much in relation to the sudden changes in three offices at Headquarters that can not appropriately be published in *The Messenger*, which reaches hundreds of subscribers who are non-members. Personally, I regret that the By-Laws require the publication of the proceedings of the Board of Trustees in the official organ. That compels the appearance of matter in this issue which could much better be sent to the lodges in an official circular. That method will be followed as far as the present form of the By-Laws permit and an official statement of recent Board of Trustees proceedings will soon be sent to the secretaries of the local lodges of the American Section. Meantime it should be remembered that hasty judgments are always unwise. We should not leap to conclusions, no matter how startling events may be, but remember that there must be causes and reasons back of them. Whether those causes required prompt action by the President, unanimously sustained by the Trustees, is a matter that each member must judge for himself when the official circular reaches the local lodges.

A SECTION PUBLISHING BUSINESS

We are beginning an era of big things in theosophical work in America, and the one enterprise that is perhaps the most important of them all is the extensive circulation of our literature. Up to this date we have really not scratched the surface of possibility in that field of activity. Here and there a single dealer in some city carries a very small stock of our books that you could tuck under one arm. But probably ninety-nine in a hundred of them have not a theosophical book of any sort on their shelves, and very few of them know where they can be obtained. Outside the Society our literature is practically unknown.

Mr. C. W. Leadbeater, at a Pacific Coast Convention in 1905, urged attention to that part of the work and in the course of his remarks said, "We can have no better missionaries than our books." This is so obvious that it needs no supporting argument. Books go where lecturers can not go. Many a person who, for various reasons, does not desire to attend theosophical lectures will eagerly read the literature at home.

Through the dealers our literature can find its way into the hands of people in hundreds of cities and towns where our lectures are not given, and in the cities where they are given, into the homes of thousands of people who are eager for such knowledge but who prefer not to be seen at a theosophical lecture. Just the display of our books in a high-class store is an invaluable advertisement for theosophy and is likely to finally lead a great many people into the Society. Apparently the war has enormously stimulated the demand for books that can give the reasonable explanation of life and death which the people are seeking and that dealers are now eager to put in a stock of theosophical books is proved by the fact that Mr. George Hall sold to them in a three months' trip across the country 5,708 books, totaling more than four thousand dollars. He says that he could easily have sold more had the stocks been large enough to fill the orders. Over five thousand "missionaries" put out in three months!

It is not a theory, then, but a demonstrated fact that here is a new field of tremendous possibilities. But no such book stocks as we have ever been accustomed to can enable us to utilize this splendid opportunity. We must undertake the enterprise on a scale consistent with the really big work to be done.

I brought the subject to the attention of the Board of Trustees and was requested to draft a plan that would put the matter in tangible form. Following is the document offered in compliance with the request:

"I believe that the interest of the public in occult literature has never been so keen; that actual very recent experience has shown that the public demand has become such that dealers, who, three years ago, would not buy theosophical books because there was no call for them are now giving large orders for stock when they learn where the books can be purchased; that this public demand for our literature, if promptly and adequately met, will greatly increase the growth of Theosophy in the United States; that to accomplish this, large capital and thorough organization is necessary, and that this work can best be done through ownership and management by the American Section.

"The more thought I give to the matter in the light of experience with Theosophical literature, the more fully am I convinced that the work of Theosophical publishing can be made to be an even greater force for propaganda than our public lecturing. I believe that we are upon the threshold of a much greater era in the growth of Theosophy in America than

we have ever known and that by vigorously pushing the publishing work we shall achieve results that will be most gratifying. But we should do it on a scale that is consistent with the magnitude of the possibilities before us, and on business principles as sound as the altruism is lofty. I believe the opportunity before us can be fully utilized only by the organization of a publishing business with a capital of one hundred thousand dollars, but that not a single dollar should be raised by donations. I do not believe there will be the least difficulty in having that sum promptly oversubscribed if we wisely combine business with altruism. I can think of no better method than the successful Australian plan, with slight modifications, perhaps, by which they own a headquarters building valued at \$250,000.00 and a Theosophical school at about \$75,000.00. I suggest that at the coming convention in Chicago we consider the plan of an incorporation with \$100,000.00 capitalization, with a bond issue in denominations of \$10.00, \$50.00 and \$100.00, bearing 6% interest, but bringing no other profit to the investor. The main office should be located near the center of national population, in a city with large publishing and shipping facilities. It should be governed by a board of directors, elected by the annual convention, and be operated by a manager employed by them. Books should be published in large editions, to obtain lowest prices, and traveling representatives should be sent out. Wages and salaries should be paid on a commercial basis. The profits should be used, first for extensive advertising of Theosophical literature throughout the country and systematic extension of the business; second, for the Section's general propaganda work and for such other purposes as the annual convention may determine. Retail prices should be made as low as may prove to be consistent with attractive discounts to dealers.

"In forming such an incorporation the magnitude of the work should be kept in mind. We are not building merely for the present but for future years. New writers will be coming to the front. An illustration of this is the work of Mr. Claude Bragdon, who has a reputation in literature as well as in architecture, and who, for the lack of such an enterprise as we are outlining, has published a number of Theosophical works on his own account. Our activities should not be confined chiefly to books for students but we should make a special effort to reach the outsiders. Many books now published in foreign countries could be translated. A most important volume on Theosophy by an almost unknown Russian author is Mr. Bragdon's latest contribution to the publishing work in America. While the books by Mrs. Annie Besant and Mr. C. W. Leadbeater and Mme. Blavatsky are foundation stones in the structure of Theosophical literature, they no longer constitute the bulk of it and the near future will unquestionably bring increasing supply from new writers, in the many Theosophical Sections of the world. Even now our field is great and it will grow with every passing year. Theosophical publishing on a large scale is undoubtedly our greatest single opportunity."

The Board adopted the plan as presented.

This matter will, consequently, come before the Convention in July as one of the most important of several vital things which will engage attention. It will, indeed, be a notable convention.

ONE HUNDRED THOUSAND DOLLARS

Above is given an outline of the proposed new publishing business to be owned by the American Section. In my judgment it is a more important step than was even the founding of Krotona, because it will put into operation a powerful engine for propaganda activity. Read the statement again and you will see that it is all business and no charity. There is nothing to prevent a generous member giving money to it if he wishes to do so, but it is not necessary. I confidently predict that this new enterprise will move swiftly forward to phenomenal success. I believe that the large capital required will be oversubscribed and that we shall quickly get to work. Of course all of the money will not be called in at once, but will be gradually absorbed as the business develops. We must not plunge into the purchase of a printing plant and send out several traveling men. Successful businesses are those that are built up step by step, carefully extending each actual accomplishment into a larger one. Not timid, but very careful methods should be followed. Any publisher of the business world would be delighted with the opportunities for success that lie before us. In addition to everything he has at his command we have a growing organization of 7,500 people whose united good-will and influence is a tremendous asset in business. Then, also, it has been practically demonstrated that the field is ripe and that the dealers are waiting for our books. We should set to work promptly. We need only capital and common-sense management to put out a flood of theosophical literature that will cover the nation from boundary to boundary, and capital will come promptly. The first man who read the statement, fresh from the typewriter, laid the paper thoughtfully down and said, "Put me down for one thousand dollars." The second man said, "I want to put five hundred dollars into those bonds." Neither had been asked to do anything. The bonds will, of course, be retired as fast as surplus profits accumulate. Gradually the entire original capital

will be returned to the lenders, plus six per cent interest.

When shall we begin? Now! Write to the National President and say what amount you wish to invest, and what portion of it you wish to pay in on July 14, 1920. Your offer will be, of course, tentative. If the Convention acts favorably on the project, we shall organize while it is in session and get to work as soon as it adjourns.

Whether the T. P. H. will continue its branch here as a separate business or leave the field entirely to the new American publishing house is a matter that will naturally be left to the decision of Mrs. Besant, or her representatives.

The following letter, which explains itself, was handed to me by Mr. Wadia:

To the President of The American Section,
T. S.
Dear Sir:

With reference to the conversation I had with you on the subject of the book business in America, I write to state that it will give me great pleasure to cooperate with you as Manager of Mrs. Besant's T. P. H. If the American Convention, to be held in Chicago next July, accepts your plan for a new concern with capital of \$100,000, it will be a pleasure for me, on behalf of Mrs. Besant, to offer the T. P. H. to the American Section on equitable terms.

At a critical juncture in the history of the book business in America, at the urgent and pressing request of the Section Trustees I obtained the consent of my beloved Chief, Mrs. Besant, to open a T. P. H. Agency in America. If the American Section decides to start a book concern of their own it will equally be my duty to gain Mrs. Besant's consent to turn over her agency to the Section. This I shall endeavor to do.

I beg to remain,

Your faithful servant,

(Signed) B. P. WADIA.

ADMINISTRATION POLICIES

A number of inquirers ask what will be the policies of the new Administration and urge the necessity of early statements on the subject. In the somewhat chaotic condition of Sectional affairs it is not possible to go very much further at this date in outlining policies than to say that they will be cautiously progressive and energetically constructive. Some new enterprises will be developed gradually as circumstances permit and the basic principle of the Administration's policy will be *to regard the local lodges as the foundation upon which the*

future theosophical movement in the Section is to be built. Therefore, much time, thought and energy will be given to the lodges. National Headquarters accomplishes something in the way of a general advertisement for the movement, but its chief function is to serve as a part of the mechanism that gets Theosophy before the world. It is through the lodges that we are reaching the public in nearly two hundred cities, and we should direct our energies largely through them and extend their field of usefulness. I hope to see in the very near future the beginning of an era in which our local lodges will have their own halls over the country. That is no impossible dream. We shall probably see its inception within a year or two through the adoption of a lodge building and loan plan of national scope. Of course we shall not then immediately see a lot of beautiful temples for theosophical work spring up, but we shall see one center after another getting a permanent and desirable local lodge headquarters with sufficient seating capacity to accommodate our increasing audiences. Permanency is a valuable asset. It will be of great importance to the work to have a local headquarters that is a fixture and that is consequently known to the people of that city.

The organization of the field work is another matter that is much in need of attention and that can be begun almost immediately. Our force of itinerant lecturers is but little better now than a go-as-you-please crowd on the catch-as-you-can plan. Some parts of the country almost never see a lecturer and other parts have them tramping on each other's heels. There should be a system by which all of them can work all of the time they are willing to work and by which their co-ordinated activities will count for the most possible in getting Theosophy before the public. Every lecturer can greatly increase his usefulness when we get the publishing business well established by calling on the book dealers in the cities he visits and looking a little after the book supply.

A project that we should get to in time is the publishing of a real magazine—a journal for the dissemination of theosophical knowledge throughout the nation. It should be a handsome monthly magazine and be

sold everywhere on the news stands. It should be in charge of a professional editor of long experience and known ability, and should be on a subscription basis like other magazines. *The Messenger* could then become merely an official bulletin and news medium for the members. Such a magazine would not only be of almost incalculable value in spreading Theosophy, but it would also work beautifully with the publishing business and be extremely useful in advertising our literature. But this enterprise should be deferred until after the publishing business is running successfully.

That is about as much of the Administration policies as time and space will permit for in this issue of *The Messenger*. The publishing business, discussed in detail in another article, is the only one of these matters that will come before the Convention in July.

THE LIBERAL CATHOLIC CHURCH

The agitation caused at the last Convention by the church discussion has subsided, with the exception of a few ripples here and there, and it is to be hoped that nothing will revive it. It seems so simple a matter when one comes to analyze it that it is not easy to understand why there should be any trouble about it, and if all of us, whether members of that church or not, will practice the broad tolerance that is of the very essence of Theosophy there can be no future trouble. It goes without saying that every member of the Theosophical Society has the full liberty of joining any church he may choose; and it is equally true that he may stay out of all of them and be just as good a theosophist. In most of our Lodges I have spoken on the subject and have always taken the ground that those of us who are not members of the Liberal Catholic Church should not put a straw in the way of others who would join it while the church people must be equally tolerant of those who will have none of it. While I do not personally know anything about it, not being a member of any church whatever myself, I have imagined that its work probably lies chiefly outside the Theosophical Society; that it may possibly be designed to attract that large number of people who have grown be-

yond the old style of denominational orthodoxy but still long for the teachings of the Christian religion in a form that does not offend their reason. There must be millions of them and if large numbers can be reached by the Liberal Catholic Church it is easy to see that it could give the old teaching of reincarnation to many people who will never come into the Theosophical Society. But whether or not its field is mainly outside the Society there is clearly a portion of our members for whom it meets a real need. They are of the devotional type and I have often heard them say that in the Theosophical Society they miss something that the Methodist, or Episcopal, or some other church, used to give them. They have outgrown the orthodoxy of the church, but with the orthodoxy they also lost something else, which the Liberal Catholic Church seems to enable them to regain. Probably it does for them much what Masonry does for others. I have occasionally heard a member say that the Theosophical Society is enough for anybody and should satisfy anybody. But that seems a narrow and intolerant view. Every member must have the right to say for himself whether or not it is enough for him, and that is undoubtedly the viewpoint of almost the entire membership. Where, then, it may be asked, is there any ground for apprehension and why did trouble arise? My study of the case leads me to think that it was because of the belief that the public was getting the impression that *the Liberal Catholic Church was a part of the Theosophical Society*, sponsored by it. However it may be in other parts of the world there is in the United States a very large number of our members who do not feel the need of any church and who hotly resent any association whatever between the Theosophical Society and any church. They feel that for the two organizations to be coupled together in the public mind would be fatal to the future of theosophical work. In the earlier days of the Liberal Catholic Church there undoubtedly was ground for public misunderstanding. But those conditions have passed and we may reasonably hope that the Theosophical Society and the Liberal Catholic Church will pursue their useful but separate work peacefully in the future.

THE PROXY SYSTEM

At various times in the conventions of the past the subject of proxy voting has come up for discussion but nothing definite has been done about it. Those of us who do not like it have contented ourselves with mild protests against it, because we were always reminded by the legal minds present that it was nearly impossible to change it. We were assured by our opponents that while the proxy system had faults so have all other methods. But would it not be worth while to even go to the trouble of reincorporating if that would enable us to discard a system of representation that is a perennial source of trouble. And does the proxy system really give us a representative vote? As things now stand a member who cannot attend the conventions may select for his representative that member in whose judgment he has the most confidence. He may instruct his proxy, if he wishes to, and in that way he can get exact representation. In that we see the legitimate use and value of the system. But in practice it works out differently. Naturally enough the average member, in making out his proxy, thinks of some popular person in the Society and names him. The inevitable result is that at the Convention a very few prominent members may hold a majority of the votes. Very seldom does a member give any instruction to his proxy; and that is perhaps fortunate for the proxy, for if a person holding a hundred votes had instructions regarding all of them he would be driven near to insanity in apportioning them on each question before the convention.

It has always seemed to me that the proxy system is practically applicable only to small bodies, like boards of directors. How can it be suitable to conventions that are supposed to derive their value from the exchange of opinions in the discussions that take place? Of what use are discussions if just a few people hold the power to determine the result? If it should happen that that small number wished to take a course contrary to the desires of an overwhelming majority of the convention they could smilingly say: "Don't waste your breath in arguments. Let's simply take a vote!"

Probably nothing very serious will happen to the Theosophical Society under any

system but there seems to be no insurmountable obstacle in getting away from proxies. Why could not each lodge be represented by a delegation, the size of which would be determined by the number of members that lodge had in good standing at the close of the fiscal year? It would require a different legal organization from what we now have, but if the matter were turned over to the lawyers of the Judiciary Committee they ought to be able to work the problem out.

BUSINESS EFFICIENCY

Some theosophists seem to have a curious belief that crisp, clean-cut business methods are rather out of place in Theosophical affairs; that the Theosophical Society is not a commercial organization, but rather an ethical association in which rigid business rules should play a very minor role. But what after all is business except getting things done in a sane and effective fashion? A good business man is merely one who has a true sense of proportion, a quick perception of relative values and a clear grasp of details, with the vigor of mind and body that enables him to translate his ideas into action. It is said by some of those who have personal knowledge of the Masters that they are excellent business men. I cannot conceive of anything more important in Theosophy than getting things done on the physical plane. There are altogether too many of us floating around in rosy clouds of amiability and letting it go at that! Again and again I have heard the expression, "We are holding thoughts of success for your coming lectures here." I suppose one should gratefully accept all favors but for my part I would rather have one man on the street distributing programs than to have a hundred in a lodge room hoping there will be an audience!

We have some very efficient lodges, indeed, but there are many more that are much in need of hard drilling before their work will be effective. As soon as the more pressing things are out of the way at Headquarters, and the central machine is running smoothly, attention will be turned to the local lodges with the hope of making them efficient parts of a national mechanism for putting Theosophy systematically before the public. We are not even half-way organized in America and a large part of

such organization as we have it is not fifty per cent efficient. With the hearty co-operation of lodge officers an enormous improvement can be made in the near future.

DUES TO BE THREE DOLLARS

The last Convention authorized the Board of Trustees to advance membership dues from \$2.00 per annum to \$3.00, but it was decided to postpone the change until the end of the fiscal year. The necessity for the change becomes more apparent as time passes. Three dollars will scarcely purchase now what two dollars used to buy. The paper used in *The Messenger* formerly cost 7 cents a pound. The market price is now 18 cents. One thousand letterheads and envelopes of first quality now cost \$14. The price used to be about \$8. Membership dues in the United States have always been lower than in other countries. Years before the war in England and Australia the annual dues for membership were one pound, or nearly \$5.00.

FREE DISCUSSION

Ordinarily I would not encourage discussion in the Society's official organ, but these are extraordinary times. Probably few things are more harmful and less edifying than controversies in print, which usually have a tendency to degenerate into unpleasantness and which, while intensely interesting to a few, only bore and repel the many. As a rule the limited space of *The Messenger* should be used for general constructive theosophical work, and as little as possible to discuss our domestic affairs. But there are exceptions to all rules and we are now in an exceptional period. The largest affairs with which we have ever dealt as a Section are now before us and it is most desirable to know what opinions are held in widely separated parts of the country on such subjects as the proper location of the Section's Headquarters, just what is to be done with Krotina if it comes into Section ownership, what course should be taken toward the theosophical university that some members are proposing to start, etc., etc. But it must be remembered that letters enough can be received in one month to fill *The Messenger* for a year. Hence brevity is very important. At the best many writers must be disappointed for there is not the space for all. I am myself using several

pages of this issue and am still obliged to leave untouched extremely important matters for future numbers.

MRS. BESANT'S RULING

In this number of *The Messenger* will be found a letter from Mrs. Annie Besant to members of the Theosophical Society on the Liberal Catholic Church. It arrived after my article on that subject had been put into type and was sent at once to the printer so there was no opportunity to study it, or comment upon it. The universal respect for her wisdom and insight, together with the fact that as P. T. S., she is the highest authority in the theosophical world, ought to give her utterances such weight that all parties to the controversy will be profoundly impressed by her opinion.

STRAIGHT THEOSOPHY

There is an enormous amount of practical work to be done in the American Section and we need all the workers who are willing to serve. There is a dearth of both lecturers and class teachers. But the work that we most need is the teaching of the elementary things. It is said that one of the Masters once mentioned reincarnation, karma and life after death as the most necessary teaching for our Occidental civilization. It is clear that they are fundamental things in our philosophy and that until a lecturer is thoroughly grounded in them and can teach them well he has little warrant for going beyond them. As long as we stick to the simple things the public will understand and largely approve. But when a lecturer gets into the far-fetched and fantastic the value of his work is almost nothing. Of course the three subjects mentioned do not cover all the fundamentals. They are merely suggested as the most important. There is so much to do along such practical lines that there seems to be no reason for giving time to anything that is of questionable utility.

NEW LECTURERS

Mr. Henry Orme and Mr. Hugh R. Gillespie have announced their intention of going at once on lecture tours. The policy of the new administration is to give to those who wish to work every opportunity to prove their fitness for it. Every lecturer must win his way and the Lodges alone must

be the judges of their competence. It has always been the rule that our lecturers must make their own engagements with the Lodges and it is for the Lodge to say what lecturers it wants. Having heard the lectures the members will best know whether they want to hear the lecturer again. Personally, I hope that all the troubles and differences of opinions of the past may be forgotten; that all who can do acceptable work shall get at it and keep at it; that faction lines shall disappear, and that unitedly we shall go forward in a year of great accomplishment.

WHAT IS DEMOCRACY?

We hear much these days about democracy but probably few of us have carefully analyzed the various methods by which it is sought to put the will of the people into effect. The question is important to the Theosophical Society as certainly it is important to a nation, and because we shall be revising our By-Laws in the future the matter should be better understood.

Many plans have been worked out in the hope of finding a perfect form of national government, but it has not been found. Of all the forms now in existence probably the nearest approach to a government that reflects the will of a majority of the people is that of Great Britain. While by name it is a kingdom it is in practice much nearer a democracy than our own government. Here we elect a President for four years and if we find after one year that we do not like him we simply have to make the best of it. In Britain they do not have to wait four years, nor even four days, to change the government. The moment the majority of the representatives of the people in Parliament vote against the policies of the Premier the government goes out of power and another election is held. That seems to be the nearest approach to democracy that we have yet put into successful practice. It gives the government chosen by the people the fullest freedom in determining policies. If the people think the policies wrong they can at once terminate the government, but observe that while the Premier remains the head of the government his power to shape affairs is unrestricted; for it is evident that if he were not given a free hand he could accomplish nothing. We constantly hear critics of the governments of nations and of

lesser groups in the human family railing against "one-man power." But can one-man power really be avoided and success be attained? Business experience certainly indicates that it cannot. All companies and corporations have a Board of Directors and a President whose dictum is final. All power resides with the people but as they cannot be frequently in session they delegate it to a few who can be. Those few must necessarily have an official head through which to act and when he acts he is said by the critics to be exercising one-man power. The statement is not quite accurate but it comes fairly near to the fact because it may literally be three-man power, for the President with two Trustees can make a decision. The question I wish to raise is whether it is desirable to avoid that, and if so how can it be practically carried out?

It has been, and is, the custom in the Theosophical Society conventions to have a nominating committee appointed by the National President who is the chairman of the convention. Of course they report the names of four Trustees known to be friendly to the President and these are usually elected by acclamation. This is sometimes denounced as gross political manipulation. It is perfectly clear that in effect the President names the Trustees and the convention endorses his nomination by electing them. Is that right or wrong? To me it looks right in essence but possibly wrong in form. Several years ago I said to our Chicago convention that if we wished the chief executive to name the Trustees we should frankly say so and not pretend that the convention is electing them. The chief executive of all forms of government, including this republic and the democracy of Great Britain, chooses his cabinet. The justice and common sense of surrounding himself with assistants who are thoroughly friendly and who believe in his policies is universally recognized. He is clearly entitled to that privilege if he is to be held responsible for results. In our own Society an unfriendly Board of Trustees could upset the plans of the President and nullify all his efforts. If compelled to work with a hostile Board he would be President in name only for a majority of them could overrule anything and everything he tried to do. What sense would there be in giving a

person the power of chief executive and then electing a Board of Trustees who would not permit him to use it? Clearly they *must* be friendly or the whole system fails. It is probably because of an instinctive recognition of that fact that it has become the established custom to permit the executive to indirectly, but none the less certainly, exercise so powerful an influence in the choice of the Board with which he is to work. If the Board were called a cabinet, which it essentially is, nobody would think of objecting to the mode of selecting them. By the plan now in use we are at least sure of a unified working force at Headquarters. "But," it may be argued by the critics, "if the President and Trustees are a unit of agreement how is the Society to be protected if some time we shall unfortunately put a renegade crew into power?" Perfect safety lies in the recall provided by By-Law XI. On the petition of only ten per cent of the membership the Section must vote on the recall of any officer, and a simple majority of all the votes cast will put him instantly out of office. It seems clear then that the system under which we are now working is about as close to real democracy as anybody has found a way to get; that it is actually not so near to one-man power as the premiership of a great democracy; that to adopt any plan which would permit the selection of Trustees hostile to the President would be to nullify his authority, and that by virtue of the protective device of the recall he can be given a free hand with perfect safety to the Society.

THE CANADIAN SECTION

The first number of *The Canadian Theosophist*, official organ of the new Canadian Section, T. S., has just come to my desk. This latest addition to the theosophical magazine family is a neat monthly edited with professional skill and is typographically pleasing to the eye. Nineteen lodges make up the Canadian roster and mention is made of two others in process of formation. The magazine is edited by Mr. Albert E. S. Smythe, the General Secretary. Our Canadian brothers are conspicuous for doing things well. I have always felt that the theosophical movement there has an unusual percentage of successful business and professional men and women. Their

lodges are not only increasing in number but are growing in membership. The past history of the Society there guarantees a most successful future and the infant Section assuredly has the heartiest good wishes of the American members.

WHO WILL BE YOUR PROXY?

To whom do you intend to give your proxy? *Every* member should give it to somebody. If you are at convention the proxy you have given becomes invalid and it is as though you had not issued one at all. If you are not there, then it is in force. But who shall you select as your proxy in case you are not there? That is a very important matter and your decision may turn the scale at the coming convention one way or another. What is the sensible thing to do? Obviously to name as your proxy some member of the T. S. whom you have known for a long time and in whom you have confidence. Be sure that it is some one who is certain to attend the convention. If there is no member of your own lodge that you can select there are still so many in the Society who have become known to you in one way or another that nobody should be at a loss to find a proxy in whom he has confidence. But it should be confidence in his *good judgment* as well as in his good intentions. Do not send the proxy to the person you name. It must be sent to the National Secretary, while the person you name as your proxy can merely be notified by card or letter that you have selected him to represent you.

THE MESSENGER

Marked changes for the improvement of our official organ are contemplated but they cannot be made immediately. So much space must necessarily be given to the matters to be determined by the Convention in July that it does not so much matter, and probably the present style and characteristics of *The Messenger* will remain until August or September.

CONGRATULATIONS

As it is difficult in these busy times to personally reply to the many expressions of friendship and loyalty that have been arriving by mail and wire from members and Lodges this note must serve as a grateful acknowledgement of all the congratulations sent in since I took charge of the office.

L. W. ROGERS,
National President.

FROM MR. WARRINGTON

Dear Associates of the
American Section T. S.

In severing my connection from the official activities of the American Section T. S., I hope none of the members may erroneously conclude that I am also detaching myself from a sincere interest in the welfare of the Section; quite the contrary. Furthermore, in remaining silent in the presence of attacks, I feel sure that the members are sufficiently well trained in spiritual modes to realize that this silence is far from an admission that there is no defence—even an abundant defence. I feel that I can do the Section members no greater service than to ask them to reserve their judgments and both to continue to trust their officials of the past and in a very special sense to give their confidence to the officials now in power.

Your new National President, Mr. L. W. Rogers, was my own choice for the Vice-Presidency, very carefully chosen before last Convention because of the fact that due to my bodily fatigue I foresaw that it would soon be necessary for me to lay aside all

official duties for a year or more. He therefore not only was then my choice as my successor to the office of National President, but he also now enjoys my unreserved confidence, and it will be my pleasure to give to him my warmest support in the days that lie ahead.

I hope that friends who in the past have given to Miss Poutz and myself, in convention and elsewhere such generous support, may feel that they can readily share our confidence in Mr. Rogers and give to him now their hearty support so that he may be enabled strongly to guide the Section through a period that may be one of considerably difficulty and stress because of the peculiar conditions of the world at this time. We shall both of us give to him our unlimited proxies for convention, as we expect to be abroad when the convention comes off, and any proxies that may be sent to us will be promptly assigned to him as our substitute.

Ever fraternally,
A. P. WARRINGTON.

CHINESE PROVERBS

Only as the Divine Spirit animates you, do you see the Divine qualities in others.

The fire of suffering can only be put out by the waters of wisdom.

Man decorates his heroes by pinning gold on their breasts. Nature by illuminating their souls with greater life, light, truth, love, will and wisdom.

Do we know, can we ever know, how much effort to do the right was made when the wrong was committed.

Just as we have no right to pass counterfeit coins, so then we have no right to pass sickly or gloomy thoughts about.

What you see in others is not what they are, but what may be seen at the level of the mood that is animating you at the time.

Unhappiness is not the result of conditions, but of their interpretation.

Each soul in the world is God's personal ambassador. Let us treat each other as such and await the delivery of the Divine message each of us has to give.

Deal with the faults of others as gently as with your own.

With coarse rice to eat, with water to drink, and with my bended arm for a pillow, I still have a joy in the midst of these things.

--Confucius.

MAETERLINCK ON GOSSIP

Suppress gossip and you will suppress three-fourths of our conversation, and an unbearable silence will hover over all gatherings. Gossip, or calumny—it is difficult to distinguish between the two sisters, and seeing how much less we know of others than of ourselves, all gossip is half calumny—gossip that promotes all disunion among men, and poisons their intercourse, is nevertheless the principal object which brings them together, and enables them to taste the delights of society.

There is little need to paint a picture of the ravages which gossip creates all about us; they are too well known and so often only too evident. Let us observe the evil which gossip does to the person who is addicted to it. It habituates a person to see only the littleness in persons and in things; bit by bit it covers over the big outlines, the grand totals, the heights and the depths, where are to be found the only realities which count and persist.

The evil we see in others, and which we criticise, is in truth in our own selves; from ourselves we draw it out, and on ourselves it falls back again. We see clearly only those faults which we already possess, or which we are about to acquire. The evil flame, whose glow we see casting its light on others, is in our own selves. Each but picks out of his environment for gossip that vice or failing which an astute observer can see is enslaving him. No confession could

be so intimate or so frank, for indeed there is no better way of probing into our own character than to ask, "What is the fault which above all others I attribute to my neighbour?" Be assured that it is what you are nearest to doing, and that you observe clearest what is happening in those depths into which you are about to fall. Who speaks evil of another is after all maligning himself; for, at bottom, slander is the history, after the event or anticipating it, of our own fall.

We surround ourselves with all the evil which we attribute to the victims of our gossiping. As it is born, the evil depletes us, and it lives and feeds on the best of our nature. It piles up round us, and peoples and encumbers our atmosphere with phantoms which in the beginning are droll, incongruous, tractable, timorous and ephemeral, but which little by little assert and reassert themselves, and grow huge and vociferous, and become beings who are very real and soon imperious, and who do not delay in giving orders and taking charge of the direction of most of our thoughts and deeds. We become less and less masters in our own house; we feel our character crumbling. And one day we find ourselves surrounded by a magic chain almost impossible to break through. Thus encircled, we no longer know if we are maligning our brothers because we ourselves are becoming evil like them, or we are becoming evil because we are maligning them.

LOOKING TOWARD FREEDOM

Your most excellent favor received, and in reply desire to assure you that nothing could possibly please me more than to visit you at Krotona.

In fact, if I am given a parole in July of the current year, my intentions are to seek employment in Los Angeles or its suburbs. For that will enable me to come to Krotona once in awhile just to look upon its beautiful grounds and its splendid buildings, and to meditate upon all that it represents and means for humanity in the ages to come.

The only friends I have in the world are Theosophists. They, through their goodness of heart, and through their understanding of the Divine Teachings of Theosophy, were instrumental in

bringing me to the realization that the most of us are merely children, growing up, and have so much to learn. I began an investigation on my own account of these teachings and the result has been remarkable. My ideas, my aspirations, and my entire outlook upon life has changed so completely that I sometimes wonder how it has all come about.

Therefore, it is only natural that I should reason that if it could so change my own personality, and my individuality, then it can undoubtedly do likewise for others in like environments. Yet, it is principally up to the individual himself. He will not change or be changed until he has reached the age of susceptibility.

Most cordially,
(Signed) W. C.

PUBLICITY DEPARTMENT

SUMMER ACTIVITIES

In last month's article "A Lodge in Action" we touched the activity aspect of lodge life, and now that we are approaching the time of the year when many lodges enter Pralaya for a period, it is well to discuss this question and consider its advisability or its reverse, and the effects that flow from a discontinuance of active lodge-life even for a short period.

In the first place: What constitutes a *live* lodge? It is a lodge possessing a number of members carrying on the various activities whereby we open our establishments to the world in an endeavor to bring the power and beauty of Theosophy into the life of ever-increasing numbers of men. Therefore a live lodge is a lodge which is continuously in action. Five hundred members might belong to one lodge, but deeply learned mentally in Theosophical literature and theory and yet not make any effort to carry the Message of Theosophy to those beyond the lodge. Such a lodge could not be considered a *live* lodge from the Theosophical point of view. The only reason that Theosophy was given to the world was to train workers for the work in the world and there is no other reason for the existence of the Theosophical Society.

This Society is essentially a Society of Helpers. Therefore a live lodge is one that is regularly and continuously doing the work that alone justifies its existence. To live, a lodge must grow. And to grow it must vitally contact the soil from which it draws the material for its membership. During the ten months of the year that all lodges are open, conducting study classes, giving lectures, holding members' meetings and meditation groups, there is a very strong influence developed that by the very power of unbroken continuity tends to draw those seeking the Light to the place where Light may be obtained. Then, as the accumulation of this constantly applied force lends its wonderful momentum to the movement it makes the work easier, increases its scope, and at this point the summer vacation

time arrives, activities cease with a consequent loss of that which has been built up during the preceding ten months. When fall comes as a season of renewed activity the workers find that in spite of their renewed energy there is a lethargy to be overcome and that the unity of action built into the classes and other activities must be reconstructed. The atmosphere so to speak is "Gone." It would be fallacious to assume from the above that a change and rest is not beneficial to the individual, it is; but in a live lodge there are sufficient workers to relieve each other. Give to each the needed change and still keep the rooms open with a season of summer activities which retain the advantages of the cumulative force of past constructive work.

Meetings can be shortened where it seems advisable and the dryer, heavier topics avoided during this season. One interesting form of meetings for the summer months with which to replace the public lectures is the Question Meeting, another is the Open Forum. In the first, questions are answered from the Chair, and the short fixed period allowed for discussion should be strictly observed as to time and kept to the point of the discussion, while in the Open Forum the privilege of discussion is much broader, and many times is an expression of views without any particular bearing on the subject in hand.

In calling in outside speakers for Forum work it is necessary to use extreme care and discrimination in your selections, otherwise the Theosophical cause for which you stand will suffer rather than be benefitted. In this connection it would be well to re-read the article in the February *Messenger*, under the heading "A Vital Factor."

We welcome suggestions bearing on this phase of lodge activity for consideration in next month's *Messenger*.

FROM MR. EUGENE W. MUNSON

A brief report from Mr. Munson speaks of his visits to Kalamazoo, Chicago, Milwaukee, St. Paul, Minneapolis, Superior and Fargo.

Kalamazoo is a new lodge with some old material in it and promises well to become a valuable center and channel for the forces of the Great Ones.

Only one lecture was given in Chicago but this one drew a capacity house.

Milwaukee is gaining in strength slowly but steadily.

The members at St. Paul made a special effort this year, securing a larger hall. Unfortunately the weather rather interfered with the success of the lectures from the viewpoint of attendance. However, a very fine type of people attended.

In Minneapolis we started off with a full-fledged spring blizzard. Nevertheless the audiences increased each night until the Unitarian Church was almost crowded.

The new lodge at Superior, Wisconsin, possesses very good material, but the size of the audiences was most discouraging, being smaller even on the first night than the membership, but increasing afterwards. The members take much interest in the work and cannot fail, therefore, to arouse a growing sympathy for our teachings on the part of the public.

Fargo achieved a remarkable success with a minimum expense of \$5 for the hall and \$10 only for advertising; drawing an attendance of 275 people and turning away a fair number. This is the better if one con-

siders that Fargo has barely 21,000 inhabitants. The secret of it is that the members have done a good deal of individual work all the year round so that they were able to attract a maximum audience with a minimum expense. They realise that "steady and individual publicity pays in every respect."

DONATION LIST

Period from March 11 to April 10, 1920.

Seattle T. S.	\$ 10.00
J. Takahashi, San Francisco	3.00
Dayton T. C.	1.00
Miss M. Embertson, Parkers Prairie, Minn.	2.00
Mrs. Bessie Smith, Krotone	2.00
Miss H. A., La.	.25
Anaconda T. S.	2.75
Propaganda Dept., London, England	4.00
Mrs. Weatherhead, Krotone	1.00
Genesee T. S., Rochester	6.00
Colorado Springs T. S.	2.00
Washington T. S.	33.65
Mrs. B. F. Fairless, Madelon, Ohio	1.00
Mrs. L. Blackmore, Hartford, Ct.	1.00
Alice E. Colson, Boston, Mass.	1.00
Unity T. S., Detroit	2.00
Mrs. Grace Weiler, Bloomington, Ill.	1.06
H. H. Parker, Portland, Ore.	.50
Atlanta T. S.	25.00
Miss Grace B. Staples, Wonder, Nev.	1.00
Mrs. Laura S. Hunt, Los Angeles	10.00
Des Moines T. S.	5.00
Miss M. Embertson, Parkers Prairie, Minn.	2.00
Genesee Lodge, Rochester, N. Y.	6.00
Reno T. S., Nevada	3.00
Mrs. A. F. A., T., Wyo.	.25
Mrs. Hazel Patterson Stuart, Pasadena	5.00
Fargo T. S., N. D.	2.00
Walter McLee, Brooklyn, N. Y.	1.00
Mrs. Cameron, Krotone Mathilde	5.80

\$140.20

W. S.

FIELD SERVICE

(Formerly Order of Field Servers: name changed subject to ratification by Convention, by the Trustees of the Order of Field Servers at a meeting, held at Krotone, April 16th, 1920; the status and purpose of the Order remaining unchanged.)

At the same meeting the title National Organizer was changed to National Director.)

The development of workers for field service comes very close to the heart of our Theosophical mission in the world, for the measure of success which the Society attains will be governed wholly by the number and capability of those who express, either directly or indirectly, the principles and doctrines which underlie the Theosophical movement.

The function of the Department of National Field Service falls naturally into two parts, viz:

First:

DIRECT TEACHING OF THEOSOPHY

1. Training of T. S. members for public work;

Normal Courses at Krotone; Correspondence Courses; Public Speaking, etc.

2. Lodge efficiency; providing teachers for follow-up classes after National lecturers.
3. New territory; delegating to "Parent Lodges" the forming of study classes and new lodges in adjacent towns and cities.

Second:

INDIRECT THEOSOPHY WORLD SERVICE IN GENERAL

1. Committee on Science, Dr. Frederick Finch Strong, Chairman.
2. Committee on Comparative Religion and Esoteric Christianity, Dr. Frank Riley, Chairman.
3. Committee on Psychology, Augustus Knudsen, Dean of Krotone Institute, Chairman.

4. Committee on Comparative Philosophy, George Marion Kyle, Chairman.
5. Committee on Sociology, Business and Politics, W. A. S. Colter, Temporary Chairman.

A large share of Theosophical propaganda does not consist of the direct teaching of Theosophy, but rather in the indirect promulgation of Theosophical principles, avoiding for the sake of expediency, the direct advocacy of specific doctrines. The duty of the foregoing committees shall be to gather data, and to devise ways and means of introducing Theosophical principles into various lines of human thought and activity.

Each of these committees shall be composed of from five to twenty members, selected by reason of their acquaintance with the respective subjects, the National Director being an ex-officio member of all committees. Committees will meet frequently and, in case the members are widely scattered throughout the country, shall keep in touch with the chairmen by correspondence. The findings and recommendations shall be submitted directly to this Department.

No effort will be made to confine the personnel of these committees to members of the T. S., but the contrary will be encouraged. These committees will be composed in part of men and women who, though not members of the Theosophical Society, are engaged in various forms of altruistic service in the world. If, by this means, we can gain the co-operation of broad-minded and liberal leaders in other departments of human affairs we shall have moved forward a great distance in the accomplishment of our Theosophical mission.

FINANCES

This comprehensive program cannot be carried out successfully with a niggardly scheme of financing. Our constructive work will be sadly hampered unless the members of the Society, and possibly non-members as well, support this movement generously. A definite program will be submitted at a later date, proposing to the Section the financing of this Department in accordance with the following general plan:

- (a) Lodge pledges;
- (b) Sustaining memberships;
- (c) Miscellaneous contributions.

All money raised by lodge pledges will

be used in the local territory of the lodges making such pledges. This fund may be increased, when it is deemed advisable, by appropriation from the general funds of the National Field Service Department.

HOW WORKERS WILL BE SUSTAINED

One of the most flagrant defects in our present system of Theosophical propaganda is the hit-or-miss method of sustaining field workers, inevitably resulting in the neglect of new territory, and permitting many established Lodges to languish. Our entire field force, including class teachers and national and divisional lecturers, has faced a well nigh hopeless situation in attempting to do successful work in new and unproductive territory, when depending solely upon collections and contributions.

The Department of National Field Service proposes to correct this system by sending out workers who have been specially trained for the task, who have proved themselves by past service, or who evidence prominently those qualities which are likely to develop efficient Theosophical material, paying these workers, if they have not adequate means of their own, a nominal salary and expenses while in the field. All collections, donations and proceeds from every source, shall be turned over by them to the general fund of this Department.

Under this method all territory will be served, weak and prosperous alike, and the natural result will be the introduction of Theosophy into districts which hitherto have been found prohibitive owing to our faulty system of sustaining lecturers and teachers. The acceptance of this plan of remuneration is, of course, optional, any lecturer continuing, if he so desires, to sustain himself as heretofore. The funds raised by local lodges as a lodge pledge will be used, so far as they go, to sustain a worker in those lodges, and adjacent territory as the need appears. Therefore, the more liberal the funds raised by a local lodge, the more extensive will be the field service in and around that center. There are several vigorous and flourishing centers which have taken in charge study classes and small centers in nearby towns. These have been termed "Parent Lodges," and it is only by developing many such sturdy and dependable Parent Lodges that Theosophy will become established in every community.

THE CORRESPONDENCE COURSES

(1) In compiling these lessons we have quoted freely from Theosophical text books when it best served our purpose. We hereby give credit for all quotations, partial or complete, whether otherwise credited or not, and we assume responsibility for errors. Following is a list of books used:

- (2) The Secret Doctrine, H. B. Blavatsky.
The Ancient Wisdom, Annie Besant.
A Study in Consciousness, Annie Besant.
The Hidden Side of Things, C. W. Leadbeater.
The Inner Life, C. W. Leadbeater.
Esoteric Buddhism, Sinnett.
Text Book of Theosophy, C. W. Leadbeater.
Man, Whence, How and Whither, A.B. & C.W.L.
Theosophy, Annie Besant.
Christian Creed, C. W. Leadbeater.
Study in Karma, Annie Besant.
Evolution of Life and Form, Annie Besant.

(3) On enrolling, pupils are assigned to a teacher. The first lesson is sent; it is to be studied, the questions answered and sent in. The second lesson follows the first in one month, or two as the case may be.

(4) The instruction of any pupil will not be continued beyond one year, in connection with the one-year course, or two years in connection with the two-year course, except by special arrangement for tuition, and any extension of time is optional with the directors of the National Field Service.

(5) Pupils finding one month insufficient for the work may change from one to the two-year course, or vice versa.

(6) This course of study is in part deeply

metaphysical and requires one-pointed application to get the contained truths and concepts. It has been simplified as much as possible, and the endeavor has been to use clear expression to aid students in their search.

(7) You, who take up the study of Theosophy, are a lover of the metaphysical, or you would not be attracted to its abundant stores of knowledge. Therefore, do not feel in the least discouraged, if, at first, things come slowly; *persist*, never waiver nor miss a period of study each day. You can do what you *will* in the course of time, and persistent application along this line unlocks the door leading to the real treasures of life.

(8) To those who desire to acquire real knowledge, and become efficient servers, we call attention to the fact that the greatest limitation to progress is petty thinking, dealing in trivialities and non-essentials. Try to keep in the background of the mind at all times some problem or point of interest so that when the mind is not occupied these can be brought forward for reflection.

(9) Study is for the purpose of developing the power of independent, logical thinking, of stimulating the mind to greater and greater effort, increasing its capacity and scope of action, and he who applies himself one-pointedly to the task of gaining knowledge and vision, develops cognition rapidly, as he is following the law of harmony

W. A. S. COLTER,
National Director.

EDUCATIONAL

SEX EDUCATION OF YOUNG CHILDREN

Theosophists and others who believe that the process of becoming "perfect" is made possible by reincarnation in physical bodies of both sexes lose much of the feeling of distinctive masculinity or extreme femininity that characterizes many individuals who believe themselves by Divine dispensation to belong for once and all to one or the other sex. The equal suffrage movement and the social purity movements, for instance, take on entirely new aspects when one reflects that he or she has lived and learned first in a body or succession of bodies in one sex and then in the other. With the advance of knowledge, too, in all branches, and particularly with the growth of the scientific attitude, much of the false modesty of past generations in respect to sex questions is disappearing in favor of a saner disposition to face *facts* squarely and use them to the best advantage possible to

make a cleaner, safer world for the children of both sexes in the future.

This is the present problem emphasized by the Theosophical Fraternity in Education in its latest bulletin entitled, "Sex Education of Young Children," by Mrs. Emogene S. Simons. The article is addressed particularly to parents and teachers. It first calls attention to the three functions essential to biological life—breathing, feeding and reproduction,—and then outlines briefly some of the lessons to be taught the child through each of these functions, dwelling more at length on explaining by comparison with plants and animals the "father-mother" idea that is the basic pattern of all organic life. Thus the growing curiosity of the child regarding sex functions finally finds normal, natural satisfaction in the explanation of the "father-mother" origin of his own physical body. The article concludes with a brief plea that the single standard of morality for both

sexes be taught, that the divinity of the body-temple be emphasized, and that the truth always be told to children regarding sex processes. A useful bibliography on the subject is also included.

It is to be hoped that readers of *The Messenger* will see that the pamphlet is given wide circulation among parents and teachers, both within and without the Theosophical Society. Copies may be obtained from Miss Katherine Seidell, Secretary of the Theosophical Fraternity in Education, 1623 Kimball Building, Chicago, Illinois, at the rate of fifteen for twenty-five cents.

THOUGHTS FOR THE MOTHER'S THOUGHT GUILD

This is an organization to promote better character building and an auxiliary organization of the Theosophical Fraternity in Education.

A child's education should begin at his birth, and the preparation of his educators should begin long before. The Mother's Thought Guild aims to help in the preparation of that very important of educators, the mother.

The daily affirmation of the Guild: "I am a mother, therefore I must be loving, patient, and gentle, so that I may make my home happy and train my children wisely," tends to suggest a continual question, How? The answer to that question is as varied as the many daily problems that arise in connection with every child that breathes, but a few broad, general principles can be suggested that may act as helpful hints and guide-posts along the way.

If we think of the purpose of life as being evolution, growth, development, of the individual as having a three-fold instrument, at his disposal, adapted to action, feeling and thinking, then quite obviously we need to train our children to develop control of hand, emotions, and mind. We need to obtain just as early as possible his co-operation. If a child sees that to be useful, happy, executive, he needs to acquire skill in action, constructive feeling, creative thinking; character building will proceed definitely.

Then there is the necessity of realization of the individual's relationship to his fellows. Individual development is important; but it must be a development that makes for

harmonious units, contributing to the good of the whole.

The solidarity of humanity is the basis for the necessity of real, practical living of the principles of the Brotherhood of Man.

Very helpfully, in a message to Boy Scouts, has Gen. L. T. Stewart of Chicago, put the idea of character building:

"Our business is the business of life," he says, and its object is success and development of character.

"The firm is you and I, the Man and his fellow.

"The stock is his faculties, capacities and powers.

"The manager is his self-control.

"The office is the method, the records are balance whereby he keeps check upon himself and directs his effort in intelligently-thought-out channels.

"The credit of the firm is his reputation.

"The auditor is his self-criticism.

"The files are his memory.

"The sales are his service.

"The product is his efficiency and character."

To be efficient in the education of our children, along these lines, we must be striving to educate ourselves in the same way. For no one I take it has accomplished all that can be accomplished in the training and control of body, emotions and mind.

A few of the many helpful books that give suggestion and guidance along these lines are:

"Principles of Education."—Dr. Weller Van Hook.

"Education of Children."—Dr. Rudolph Steiner.

"Education in the Light of Theosophy."—Annie Besant. (Pamphlet.)

"The Influence of Joy;" also "How to Learn Easily."—By George Van Ness Dearborn.

"The Kingdom of the Child."—Alice Minnie Herts Heniger. (A plea for the dramatic instinct in children.)

"Nerve control and how to gain it."—Addington Bune.

"Self-Reliance" and "The Montessori Mother."—By Dorothy Canfield Fisher.

These and many others that you will contact will stimulate thought and effort and help to answer the question, "How can I make my home happy and train my children wisely, and help them to develop fully body, emotions and mind."

EDITH B. ALLEN, PRES. M. T. G.,
1723 Central Street, Evanston, Ill.

SOCIAL RECONSTRUCTION

Under this title the Theosophical Publishing House has issued a little volume, consisting of four lectures by Mrs. Besant, which should be in the hands of every Theosophist. The second lecture, dealing with Social Reconstruction, is of exceptional interest, giving, as it does, our great leader's personal views regarding the important problems that confront us. The Bureau of Social Reconstruction is mentioned "as a definite movement in favor of a reconstruction which shall be based on the great principle of Brotherhood." Then follows a brief review of the history of the Aryan race. In speaking of the plan of the Indian village as it formerly existed we are told that: "The village land as a whole was the common property, the village property. There were no very rich people; but there were none miserably poor, there were none who wanted food, there were none who had not some property in the land as members of that village community." "The modern English look on land as private property, but that was not the way of their Saxon forefathers, nor the Indian way: it never has been."

Speaking of wages, she says:

"What is wage? It is the price of labour sold in the open market, and the price becomes lower and lower as the competition of the labourers with each other becomes more bitter. The labourer has nothing but himself to sell. He owns his body, he owns nothing else; his stomach, his hands, his legs are his; that stomach of his is too often empty. What can he do then but sell his hands? 'Sell or starve!' says the capitalist. The men starved, and then sold their hands. They were helpless—single labourers who starved. If a man is not employed, what power has he against the landlord who owns the mill? Even if he is willing to die himself, his wife is starving, his children are starving—wage-slaves we called them in England, for verily they were slaves."

The true note of social reconstruction as it affects individuals and the State is very clearly sounded when she says:

"For many years now, it has been realized that the State ought to be nothing more than the people acting collectively, not as a Government over against the people, but as a Government that is merely the Executive of the Nation and controlled by it. You may well hesitate to put power into the hands of a Government which is over against

you, and which you do not control. But if you put power into the hands of a Government which is your creature, which you create and which you can break if you do not like it, how can such a Government tyrannise over you?"

"So people are beginning to realise that the true note of social reconstruction, as it affects individuals and the State, is that the State ought to be responsible to the Nation as its Government, as its Executive organ, that Government ought to do whatever is better done collectively than can be done individually. That seems to me the true note. If you can do things better united, do them united. If you can do them better individually, do them individually. Everybody wants railways, and they should be controlled by the Government. Mines of coal, iron and other minerals are necessary for wealth. Let the Government control them, and supply the capital wanted for large enterprises, let the Government control and appoint its men for management, but let the profits go to the people and not to the individual. That is the idea which is gradually growing up in England, and more and more that will be the rule of Social Reconstruction."

The question of underfed children, which is so important in our own cities at this time (see figures published in various Bulletins), is also touched upon and our duty is clearly outlined.

"There ought to be no hungry child in a Nation, unless the whole Nation is starving. That is one rule that you will have to adopt. Hunger is a National crime, where general misery does not exist. If everybody is poor, then some may be hungry, but if there is too much for one man and there is one hungry child, the surplusage of the man who has too much, must feed the hungry child. That is the Law of Brotherhood. If those children were your children, would you be willing to be fed while they were starving? They are as much your children as though they were born of your bodies."

The existence of great numbers of starving people within the nation constitute a clearly recognized menace:

"There is a time when the misery of living is more terrible than the risk of dying, and then revolution comes. The people are patient; they never revolt until the misery in the revolt is less than the misery in going on as they are. People do not want to go out and fight soldiers armed with bayonets and machine-guns. They only do it when they are driven to despair by the scourge of hunger and by the gnawing tooth of want. Then they go mad."

She also says:

"In the weak lies the danger of every nation—the hungry child, the over-worked, miserable man,

the half-starving woman—those are the dangers. Take care of them as your brothers and sisters, and the foundation of Social Reconstruction is sure."

Her final plea for work along these lines is worthy of the most careful consideration by every Theosophist:

"I plead for Social Reconstruction on the basis of the family, and that is that the weakest shall be most cared for, that the baby shall have the least toil and the most amusement. It was put into a splendid sentence by a French Socialist: 'From every man according to his ability, to every man according to his needs.' This is the true rule of human society."

A man cannot speak but he judges himself. With his will or against his will he draws his portrait to the eye of his companions by every word.

—Emerson.

"We should no longer build on the vast mass of human misery that we trample into the dirt because it is not able to resist. Such preaching of the Law of Brotherhood means social justice. A Nation cannot prosper where the masses of its people are miserably poor."

"I will ask you, in looking at this large area that I have imperfectly striven to cover today, to bring out the great principles of Social Reconstruction, to try to apply them in your own country for your own people, remembering the happiness of the people and the good of the people. That is the object of all good men. So shall we serve our time and generation well, and leave a better world for our children."

W. SCOTT LEWIS,

Director.

KROTONA NOTES

FAREWELL TO OUR INDIAN BROTHER

Krotona Lodge meeting of April 13th will be a pleasant memory of Mr. Wadia and his service here. The opening violin music for the meditation brought a sense of harmony and unity which struck the keynote of the evening.

Six members were admitted by Mr. Wadia who gave his usual inspiring talk to new members, ending with the ancient pass words, signs and grip, used by H. P. B. in the early days of the Society. After this short ceremony the Lodge closed with music, and a delightful reception for Mr. Wadia followed.

Mr. J. Henry Orme sang two 'charming pieces and Mr. William Kuphal followed with two violin selections.

In a few words Mr. Henry Hotchener said that when some of the large boats were leaving the harbor the passengers often had paper streamers which they held to link them with those on shore and as the boats left their moorings these unwound, at last breaking. So there are mystic bonds from heart to heart which will stretch out to any distance and cannot be broken which will enable us to carry out Mr. Wadia's teachings and help us to realize the hope and surety for our great movement in the future. Mr. Hotchener then presented Mr.

Wadia with a gift of seven hundred dollars from the members.

Mr. Orme, on behalf of the members, then presented Mr. Wadia with a little memento of our love, a portfolio for his manuscripts.

The most beautiful tribute of our gratitude came from Miss May Kyle, who read a letter to Mrs. Besant expressing our appreciation of Mr. Wadia's devoted services to the Section, and our gratitude to her for the sacrifice she had made in sparing him to us. All present were asked to sign it.

Mr. Wadia then expressed his thanks, saying that whatever successes had come, it was due to the loving and faithful cooperation of all. The success and ability to harmonize different points of view, taking out those things which are inharmonious and unbrotherly, and putting in others of harmony, were due to the help and cooperation of Mrs. Besant. If any mistakes have been made they have been due to our shortcomings and ignorance, but pure motive will bring all to high achievement.

He said that if Mrs. Besant wanted him to come back he would go wherever she bid him go.

The fullest service and joy of high endeavor comes without caring for the fruits of action, all being laid at the feet of the Masters. We should study the teachings of

H. P. B. and seek to give these reverently and humbly as a solace for humanity's ills. If we have found peace and contentment out of these teachings, why should one be thanked for giving them expression, for it is a privilege to serve the Masters of the Wisdom Who have been serving century after century. We should go on and on serving Them in joy and unity of purpose.

Theosophists cannot be divided as all are united in one service of humanity. There should be room for all in the T. S. to work, carrying out different programs having different opinions and all offering their efforts at Their Lotus Feet. We have not yet attained perfection but with unselfishness of nature, holding the flawless image of unity of purpose, we shall see one point of view—TRUTH. As the Master K. H. said, "When you have done your best you have done enough for Us."

If those of us who have benefitted by Mr. Wadia's stay here can utilize to the greatest possible extent the help which he has given in showing us a grander conception of brotherhood, the living of the real theosophic life; the study of the deeper truths revealed in *The Secret Doctrine* and the practical application of these in world service; then we may be worthy to have him return when Mrs. Besant can spare him. For this purpose a fund of thirteen hundred dollars has been started and may it grow in proportion as we live up to the privileges of these last three months of Mr. Wadia's stay here.

We all wish him a loving bon voyage.

A ROYAL ADIEU AND WELCOME

One of the events in the life of Krotona was the hearty reception given in the Temple to Mr. Warrington, upon his departure for India, together with a royal welcome to Mr. Rogers, his successor in office.

Upon the dais was a large floral decoration in the form of the Theosophical seal suspended in the center of a lacy curtain of rose-geraniums; above this, stood out the portrait of Mrs. Besant. A luminous blue light from the background shone through the curtain, giving a wonderful color effect. Seven large garlands of yellow acacia were suspended from the dais-ceiling to the back of the Temple; pepper and palm branches decorated the sides and rear walls.

On the platform were the guests of the evening, Mr. Warrington, Mr. Rogers, Mr. Wadia.

After the opening music by the orchestra, Mrs. Shillard Smith welcomed the guests, after which Mr. Knudsen introduced the speakers from the local lodges of Los Angeles, Long Beach, Pasadena, the two Hollywood Lodges and lastly, Krotona Lodge.

Many were the words of love and appreciation for the work of Mr. Warrington, whose task of building Krotona will ever be a monument of devotion to the Masters and Theosophy. With these were coupled pledges of loyalty and co-operation from the different National Departments to the incoming National President, Mr. Rogers, which gave him the assurance of a band of workers that will stand behind him in his big task.

Mr. Warrington then expressed his heartfelt gratitude for the appreciation offered to him, which, in his usual way, he turned to the devoted workers whose co-operation had made Krotona possible. Briefly, he spoke of the first seven years which had just closed, marking the pioneer period and the opening of a new era of great possibilities for Theosophy in the Section; and of the possible future which has opened to it of being an educational center whose influence will be felt throughout America. His warm praise of Mr. Rogers, his trusted and tried co-worker in the propaganda field for many years, showed the confidence he had in Mr. Rogers' ability to fill the office he now so willingly lays down.

Our "international guest," Mr. Wadia, was introduced and in his usual forceful way spoke of the many opportunities which were to open for Mr. Warrington in India, of seeing the big side of our international organization in Adyar, Benares and in other places which would, upon his return to the American Section, increase his already useful experience.

Mr. Wadia said that from the view-point of one coming from outside the Section, he saw great possibilities in America to spread Theosophy which could be carried into all lines of world activities. He hoped that the American Section would make such splendid use of these opportunities, that it would necessitate a visit from Mrs. Besant in the near future, at which all applauded heartily.

Mr. Rogers said, that if you want to know what other people think of you just be a candidate for office; but if you want to hear all the nice things which you do not deserve, just accept the nomination for office. He showed his grateful appreciation for all the splendid feeling and pledges of co-operation offered to him in his new office, and as a good solution for the many difficulties which had arisen in the past and which possibly might arise in the future, that of "work, more work, and then more work."

To our late leader, Mr. Warrington, we are not saying good-bye, for he will still be in the hearts of those that love him. He is the idealist such as is always drawn into pioneer work; one who, seeing the vision, is able to bring it down on to the physical plane. He has laid the foundation stones of Krotóna and, as he sees the beautiful structure now being erected upon these stones, his heart may rejoice that others, whom he leaves to carry on the work, have also seen the vision as he has seen it and will also give of their selfless devotion and service as he has to bring it to fruition.

May his well earned visit to the Mother-Center which is the glowing heart from which flows the Master's life, bring to him great opportunities.

This our God-speed to him: "May the Great Ones bless with full fruition his life!"

M. S.

OUR KROTONA LOTUS CIRCLE

An open session of our Lotus Circle was held Easter evening in the Temple, with the following programme:

1. Song, "Catch the Sunshine" by the entire circle.
2. Prayer, as given in report of the Lotus Circle in January *Messenger*.
3. Reports, read by Sec. Robert White and Treas. John Devereux.
4. Golden Chain, by the wee tots.
5. The Jewel, by the intermediate class.
6. Song "Daisies and Roses."
7. Our emblems, by Evelyn Clark.
8. Song, "Do It With Thy Might."
9. Symbol of the Lotus Lily, by Margaret Devereux.

10. Swastika Drill.

11. Golden Chain prayer.

Robert White, the secretary, reported an enrollment of 39 children and 4 teachers. John Devereux, as treasurer, reported that the penny collections amounted to \$15.86 which was turned over to Mr. Wadia for the Indian children. He also stated that the children were remembering their birthdays by putting into a box as many pennies as they were years old. The song, "Daisies and Roses" was most effective as each child held lovely bouquets of white daisies and pink roses. Miss Edith Boss, the principal, has worked out a beautiful design, hexagon in shape and 10x16 inches, which is built up by the children, who, as they place their coloured portion, explain in their own words, the meaning of the qualification they represent. Paul Holland told of the lessons taken from the little book, *At the Feet of the Master*, naming the qualification. One of them, good conduct, is called in ancient Scriptures "the jewel," and consists of six points. This jewel of colours was then built by the children. Paul placed in his section the colour yellow, the colour for thought, his section standing for self-control of mind. Dorothy White, self-control in action, then built in orange, whilst Genevieve Doolittle explained tolerance, her colour being lavender, or love for humanity. Eleanor Gerdine gave her ideas on cheerfulness, and fitted in a green section, standing for adaptability. Dorothy Evans explained one-pointedness, and built in light blue, the colour symbol for devotion to an ideal. Christine Smith explained confidence or perfect trust, represented by violet, the colour for spirituality. Then Ellis Todd explained that in the unfolding of character love plays the most important part and he placed a border of rosy pink about the beautiful jewel to typify that blending binding characteristic. The audience was an appreciative one and enjoyed the children's enthusiasm. Miss Boss has done good and valuable work in this connection.

A settlement is always hard to avoid when the parties can be brought face to face. I can differ from a man much more radically when he is not in the room than I can when he is in the room, because then the awkward thing is, he can come back at me and answer what I say. It is always dangerous for a man to have the floor entirely to himself. Therefore, we must insist in every instance that the parties come into each other's presence and there discuss the issues between them and not separately in places which have no communication with each other.

—WOODROW WILSON. Buffalo speech, 1918.

LETTERS

MR. VAN VLIET ANSWERS CRITICS

Dear Editor:

The three letters in your issue for April, attacking our "Toward Democracy" League, include so many points that we cannot hope to reply adequately to them in the space at our disposal. With your permission, therefore, we will confine our attention to the more important general aspects and deal with the criticisms more fully at the first opportunity in our own Bulletin.

It is interesting, however, to note that each of our critics, while objecting to the League, practically recapitulates the reasons which brought it into existence.

The immediate function of the League is to supply reliable information to the members of the Amer. Sec., on all matters appertaining thereto, and the necessity for this is proved by the fact that each of the letters contain statements which show the writers to be sadly lacking in accurate knowledge of the affairs of the Section and of Krotona.

It has been the policy of the Administration, for a long time, to withhold from *The Messenger*, information that would have been of interest and service to the members of the Section, and that condition would still have existed but for the present Editor insisting on the pages being thrown open to a full and free discussion of all Sectional problems.

It is suggested in the letters that the government of the Amer. Sec., is "democratic in form and fact." This is utterly wrong. The By-Laws under which the Amer. Sec. is run, place practically autocratic power in the hands of the National President and the Board of Trustees and these By-Laws were brought into existence by these very officials who, as Mr. Baber states, were "elected as much for their spiritual qualifications as for their executive ability."

We agree with the suggestions of your three correspondents, that the By-Laws, in spite of their being "democratic in form and fact," should be the subject of immediate revision, which question should be "publicly stated at our Annual Convention," and we also wish to give all members an open and "ample opportunity to discuss and examine the changes required," and to decide them in due order."

We do not want the question to be decided at Convention by the undemocratic proxy vote, which enables some 300 ill-informed and ill-prepared persons to decide for 7,000.

The Administration is not, as "M. S." suggests, "democratising the By-Laws." The Board of Trustees of the Amer. Sec. has condescended to consider a few modifications, of an insignificant character, which, if adopted, would leave things as undemocratic as before.

"Neutrality of the T. S."

By this we mean to imply that our League will do all in its power to defend the T. S., against the incursions of any sectarian body, by whomsoever it is sponsored; and further, that we will fight to the last against responsible positions in the T. S. being held by those who are pledged to "canonical obedience" in any form.

On this point we are "positive," and the actions of those who formed the League have been more than justified by the removal of all L. C. C. paraphernalia from Krotona and Seattle Lodge. The decision also, of Mr. Robert K. Walton, to confine his attention to his clerical duties in the future, has been come to largely as a result of our propaganda.

In the matter of Krotona, the League has done a great deal to help in forcing the issue. But we want the Section to know—and realize:

(1) That the money that was paid for Krotona was obtained from the Section mainly on the pretense that Krotona was to be the Sectional Headquarters.

(2) That the members have been allowed to remain under the wrong impression, for almost eight years, that Krotona was the property of the Section.

(3) That at the same time, Mrs. Besant believed that the property was hers, which belief must have been based on information sent to her by officials here.

(4) That the name of our revered President was used to induce the Section members to subscribe to Krotona.

(5) That when Krotona Institute was founded as a corporation, Mr. A. P. Warrington was made virtual dictator, exacting from each member of his Board a signed and undated resignation before being allowed to assume office.

(6) That the Trustees, some holding office in both Krotona and the Sectional Administrations, allowed and encouraged a sectarian body to establish itself on T. S. premises in both Krotona and Seattle.

(7) That any persons who had the temerity to question these or other acts of the two Administrations, or who opposed or refused to support the L. C. C. have, on more than one occasion, been discharged, or forced to resign their positions at Krotona. Upwards of thirty devoted workers have been thus treated. The above mentioned officials have thus shown themselves to be unworthy of the trust reposed in them, and should not be re-elected.

To the charge that the League was started and is run in an undemocratic manner, we reply, that a few conscientious persons got together and formed the League and then threw it open to all F. T. S. We simply followed the example of

H. P. B. and Col. Olcott when they formed the T. S. and made sure that the early steps should be guided in the right direction by the founders.

Those who trusted us became members or assisted in other ways. Those who distrusted us availed themselves of their liberty to remain out.

We have neither campaign nor campaign fund, nor campaign manager, and seven-eighths of the money subscribed for our work has come from those immediately in touch with the Council.

Neither do the members of the Council desire office, though several tentative offers have been made to, and refused by more than one member.

All our financial receipts and disbursements will be open to the inspection of our members and subscribers, and need not therefore, be a matter for the attention of our critics.

We presume that the somewhat discourteous reference to "Jones and Zemlock" refers in one case to Captain Russell Jones, the generous Australian F. T. S., who donated Besant Park; and also some 1,000 volumes to Krotana Library and who acts as Advance Agent to Mr. L. W. Rogers.

In the second case we assume the writer to mean Miss Cora Zemlock, recently Assistant Publicity Director, and for a short time Advance Agent for Mr. B. P. Wadia.

Neither Miss Cora Zemlock, nor Captain Russell Jones are members of the League, nor have they ever subscribed to our funds.

It is to be hoped that the purpose of the League is now more clear. In any case we shall remain steadfast to what we consider our duty to the T. S.; but while we recognize that our first duty is to the Amer. Sec., we are not oblivious to the dangers that menace the T. S. as a whole, and are in constant correspondence with our sympathizers in other lands.

The T. S. is now approaching its fiftieth year. H. P. B. has uttered a solemn warning in "The Key to Theosophy," where she predicts that about this time strong efforts will be made to capture the T. S. for sectarian purposes. There is every indication that the prediction is being verified, and the League considers it a sacred duty to keep watch, and ward and defeat any such attempt.

None of our actions are either "personal" or "political." The League is a truly Theosophical organization and will do nothing to dishonor the symbol, which we have as much right to use as the United Lodge or Point Loma.

We hope, in conclusion, that our critics, after reading this, will at least give us credit for decent motives even if they cannot extend to us their support.

Yours on behalf of the

Theosophical "Toward Democracy" League,
C. J. VAN VLIET,
Secretary.

THE MOCK IN THE LEAGUE FOR DEMOCRACY

Editor of *The Messenger*:

The Liberal Catholic Church has maintained silence during these past two years of attack and vilification. Nor have I personally sought to defend myself in your columns. Not even at the Chicago Convention did I personally, or for the Church, make any reply to Mr. Gillespie's

assertions, full of glaring errors as they were. The Church was not on trial. It was the American Section T. S. that was on trial before the bar of Tolerance, Brotherhood and Common Sense. And right nobly (thanks chiefly to Mr. Warrington) did that Convention acquit itself of the stain sought to be imposed upon its honor. Nor does the Church, nor do I, now break our silence in our own defense.

But the "Toward Democracy League," having done us the honor of boasting gratuitously in their monthly effusion of their marvelous accomplishments concerning us, I accept the offer of the Editor to reply, and propose to say a few mild words concerning this Heaven-born gift of God to the American Section, the "Toward Democracy League."

They lay, I noted some days ago, the flattering unction to their souls that Mr. Warrington approves of the League, because he, with his characteristic generosity, permitted their prospectus to be published in *The Messenger* a few months back. And he did this although it was probable as summer sun that the League would prove to be a wolf in sheep's clothing, and that their pretension of being formed to circulate Mrs. Besant's writings was only a blind calculated to gain members and a specious entrance to the ear of the membership generally. So now in the above letter the mask is thrown off and all may see the deception and be warned thereby. Also righteously, though good-humoredly indignant. And we may now leap forward to defend one, or rather two, who have been unjustly attacked by this chameleon League, now showing its true, ugly colors.

The two are Mr. Warrington and Mr. Rogers, for some of the League's members make no secret of the fact that they "are through with Rogers" and seek his undoing to the end that he too may be driven from Krotana.

So then what is this League, the Theosophical Towards Democracy League? What a mockery this title is. M. S., in his or her letter, accuses the League of being run by a handful of autocrats, subject to no control by the dues-paying "members."

Their attempted answer is sophistical. They confess to the domination by the few. And yet they parade under their sonorous patronymic, Democracy. A mock name. Seemingly they are the people who put the "mockery" into "Democracy."

And yet they utterly fail to observe the very first and most fundamental principle of Democracy, which is that the minority must yield their views to the majority, and acquiesce for a reasonable time in decisions once made. And the minority must let the work go on under the officers and policies of the majority and perhaps even aid. But what do we find? Does the League so acquiesce? No. Do these vociferous few who were overwhelmingly outvoted in the 1919 Convention acquiesce? No. They now declare: "On this point we are positive," i. e. "It (the League) will fight to the last against responsible positions in the T. S. being held by those who are pledged to 'canonical obedience' in

any form." So there the sheepskin comes off the wolf, and there becomes visible the intolerance which masquerades under the sacred name of Democracy. The very same intolerance it is, mark you, that did its best to foist the L. C. C. resolution upon the 1919 Convention. And the same intolerance which flooded the Section with false statements against the Liberal Catholic Church and actually obtained hundreds of signatures by skillfully giving the false impression that this supremely liberal and harmless church is under the control of Roman Catholic Hierarchy, which was about to absorb Krotona and paralyze the American Section.

On the floor of the Convention Mr. Hugh Gillespie of Australia, the now Vice-President of the Towards Demockracy League was courteously permitted by the Convention to indulge in a prolonged attack upon Mr. Warrington and upon the Liberal Catholic Church. He did this in the effort to pass the resolution of intolerance which would bar all ordained in the Liberal Catholic Church (for instance Bishop C. W. Leadbeater, if he should come to this country) from T. S. positions and from T. S. platforms, while at the same time permitting clergy of any other faith in the world (for instance the Roman Catholic or Greek Catholic) to hold office in the T. S. And Mr. Gillespie in his perfervid diatribe permitted his bigotry so to color his "facts" that he has been busy every since, agilely trying to elude the refutations of these "facts" which have arrived from all parts of the world. For example, the letter of Mr. Baillie-Weaver, General Secretary for England and Wales, denying that Mr. Gillespie was a "National Lecturer" in England, and for another example the letter of Bishop Wedgwood denying that he had ever seriously suggested to Mr. Gillespie that the latter become a priest in the Church. In the January, 1920, *Messenger*, on page 236, in Mrs. Besant's name Mr. Gillespie's Chicago Convention statement is declared to contain "glaring inaccuracies" which are "so outstandingly misleading" that Mrs. Besant took the trouble to have Major D. Graham Pole, General Secretary of the Scottish Section, write to the American Section denying them on her behalf.

Not profiting apparently by this experience, Mr. Gillespie's Towards Demockracy League in its last Bulletin No. 3 scurrilously tries to make it appear that Mr. Warrington was forced to resign the Presidency of the American Section because of alleged revelation to his discredit laid before the Joint Conference by Mr. B. P. Wadia, with Mr. Henry Hotchener's zealous assistance. Their reference is grossly unjust, untrue and misleading, and I believe would be actionable in the law courts. Mr. Warrington told Mr. Rogers four months previously to prepare to assume the Presidency, as he was going to resign to go to India. And yet they prate of "accuracy." "The immediate function of the League," they inform you sweetly, "is to supply reliable information (italics mine) to the members of the American Section . . ." Their Vice-President is now beginning a ten weeks' tour among the lodges closest to Chicago, the Convention city, to spread "reliable in-

formation." Of course he will not have any suggestions to make to the members about proxies, one is quite sure of that!

The League seems unfortunate in its choice of the accomplishments of which to boast.

First, it felicitates itself that it is responsible for "the removal of all L. C. C. paraphernalia from Krotona and Seattle Lodge." One wonders how that could be since the lovely little chapel on an infrequented spot on the Krotona grounds was surrendered by the church in the middle of November, and that the Seattle rooms were vacated shortly afterward. The League's joyous birth was not heard of until along in January of this year.

Second, that my decision printed in last month's *Messenger* not to be a candidate for election to a sixth term as National Trustee of the T. S. "has been come to largely as a result of our propaganda."

My printed phrase was "Such a lamentable amount of misinformation about the Church has found its way throughout the Section, that," etc. So the members of the Demockracy League claim the honor of having circulated that "misinformation." Very well. The coat fits. I agree. The guilt is theirs. And they are still at it. And all in the name of Theosophy and of "Brotherhood," a word that is constantly on their lips.

Is this Theosophy? Heaven forbid. Is this Brotherhood? Mrs. Besant clearly shows it is not. In her article in this *Messenger* about the Church she declares against their persecution in no uncertain terms. Note well Mrs. Besant's drastic and almost unprecedented words:

"In America so much unrest has been caused that at the last Convention it was actually proposed to over-ride the Constitution of the T. S. in order to inflict on Liberal Catholic priests a special disability forbidding them to hold office in the American T. S. I then stated that if the resolution were passed I should disallow it as contrary to the Constitution."

And she later shows that the L. C. C. is a movement which those who look for a World Teacher "will see easily enough" is one of those "which stand out as peculiarly methods of preparation for the Coming."

And the Demockracy boast of their persecution of this movement of preparation and their somewhat successful persecution of the Theosophists who have answered the call of great need for service in this direction. For they inevitably gain some seeming, but really illusory, success in their campaign. Any campaign of vilification always deceives some. A tasty false report never is fully overtaken by its more prosaic denial, especially where as in this case the Church, which is not yet really launched, has no journal or medium of communication, to meet the "reliable information" of the League for Demockracy. And in any case some of the oral slanders circulated are so personal and vile that their denial in print would be, if not against the law of the land, certainly against the laws of good taste and culture. And yet human beings are so constituted that a vile insinuation against a brother makes

a wound and a scar that never can be quite eradicated from the sensitive memory and consciousness of the hearer. Not hastily did the Master declare "gossip" to be one of three great sins.

And so some "success" attends their efforts. The pity is that they boast about it. And in the name of Brotherhood!

One must believe that their motives are good. I so believe. But alas, their judgment! Alas their sense of justice! Where is that "accuracy," where tolerance, where gratitude? Their treatment of Mr. Warrington in *League Bulletin No. 3* is one of the most adder-like stings of ingratitude that ever came to my notice. After the heart's blood that the Founder of Krotona has put into this Master's Land, for them to refer to him as they did is ingratitude so base that it is to be hoped they will never themselves have equally from it so to suffer.

ROBERT KELSEY WALTON.

MR. WARRINGTON ANSWERS MR. HOTCHENER

To the Editor of *The Messenger*:

I am advised that the members should be reminded of the facts concerning the Ternary property which Mr. Hotchener in his letter published in *The Messenger* for April, 1920, pages 360-361, has only partially mentioned.

To one who knows the facts, Mr. Hotchener's letter is fundamentally defective.

In order to see this, the readers need only to scan carefully the terms of the offer and the Trustees' reply thereto, fully published in *The Messenger* for May, 1917, pages 365-371, and to learn that after the Section Trustees had been obliged to decline the Ternary property with its many impossible restrictions, this property was offered by Mr. and Mrs. Hotchener to Mrs. Besant in person, with none but the financial restrictions imposed, and was then offered by Mrs. Besant to Krotona as their intermediary. That is the reason why Krotona accepted the property. The reader may rest assured that if the property had been offered to Krotona by Mr. Hotchener with the same restrictions as he placed upon it when he offered it to the T. S. it would have had to be likewise declined for the same necessary reasons.

The Board's comments on these restrictions were substantially that—

1. The Section would have to obligate itself to furnish at its own cost an unascertained quantity of water to Mr. Hotchener's adjoining lands called "Temple Park Addition," consisting of lots which he owns for sale, and to do so for an indefinite period, and also to keep the public road in repair skirting his lands at T.S. expense;

2. The Section would have to obligate itself to use a part of the property for the sole purpose of the Three Objects of the T. S. "and no other uses, purposes or intents whatsoever." If Mr. Hotchener could at any time show that it was being technically used for something that did not serve the three T. S. Objects he might have the right to get the property back;

3. The Section would have to obligate itself

to keep its headquarters here and nowhere else, otherwise it might forfeit the property and all that it might put into it if it found that headquarters somewhere else would serve the Section better;

4. The Section might not be free to surrender its present charter if need be, and get one in another State without nullifying the title to the property;

5. The title to the property might be in jeopardy if the T. S. should ever change or modify its Three Objects;

6. Even if the Section could be proved to have ceased in part to carry out the Three Objects the title might be made void;

7. The Section might also lose the property if it ever used it for "secular" purposes. And who can say what "secular" means in a Society that tries to break down the barriers between "secular" and "profane";

8. Mr. Hotchener retained a part of the front garden but obligated the Section to pay taxes on it and to keep the shrubbery in good condition for an undetermined time.

In addition to these points the Section would have the financial obligation of \$17,000.00 and an annual fixed charge of not less than \$3000.00, besides the handicap of not being equipped to administer the details of an estate as Krotona was equipped to do.

The following was the letter that moved Krotona to accept this property.

"April 13, 1917. I am willing to act as the intermediary in handing over Mr. and Mrs. Hotchener's share of the Ternary to the Krotona Trustees, the Trustees, with Mr. Shutts, having then the right to sell enough of the property to clear the debt of \$15,000.00. I can, of course, accept neither proprietary management or any liability, living out here. If the Trustees do not accept the gift, then Mr. Shutts, as Mr. Hotchener's representative, will sell the property. If they accept, I would like it to be used as the Trustees decide until the Brothers of Service develop in America and they might then occupy it as their headquarters. (Signed) Annie Besant."

In a subsequent letter Mrs. Besant wrote:

"My note on the Ternary speaks for itself. The Trustees were given full power to accept or reject and my suggestion—and 'I should like' etc., was not a condition, but a suggestion only. It in no way fettered the discretion and power of the Trustees."

Mr. Hotchener knows best why he placed such drastic restriction upon the property when he offered it to the T. S. and none at all but the necessary financial one when he offered it to Mrs. Besant as "intermediary" for Krotona. Krotona already felt itself to be land poor, and did not seek this or any other additional property and even in the face of Mrs. Besant's letter I did not decide to advise the Trustees to take the Ternary property until an associate had agreed to do certain things.

The above facts undermine the fundamentals of Mr. Hotchener's letter, and the rest of it naturally crumbles.

There is one point, however, that I might make

clear. Mr. Hotchner has found it desirable to comment on Krotona's annual deficit.

When this property was about to be obtained the Trustees faced the fact that there necessarily would be a deficit for many years. Even big business runs for the first few years with a deficit and experienced people know it. But we knew that the future increase in the value of the property would very much more than make up for this deficit. And in this our judgment was good for that is just what has occurred already. Even if it hadn't the propaganda value of this property to the good name and ideals of Theosophy as an exhibit of a beautiful and useful Theosophical executive and training center could not be measured even in finances at anything like the few thousands of dollars it has thus cost. A center like this is priceless so long as petty politics, personal ambition and untheosophical antagonisms are kept out. But these we now find we unfortunately have not been able successfully to exclude.

I can with great assurance state for myself and the members of the Board who had to take action in the matter that there was not the slightest intention or wish to be "unkind" in declining the property which we knew represented so much of time and every intelligent energy given to its upbuilding by Mr. Hotchner and his associates, and certainly I am not aware of any "misleading, inaccurate, and incomplete" statements couched within our official action.

A. P. WARRINGTON.

WANTS HEADQUARTERS IN NEW YORK

In *The Messenger* for February, our Editor, in her article, "A Vision of Krotona's Future," on page 259, says: "Just as the physical body is useless when the Ego withdraws, and the heart ceases to function, so will the T. S. fail and die if the Great Ones withdraw their life and interest and cease to work through that minor center, the E. S., the heart of the body exoteric."

Is it not equally true that "the heart" would cease to work physically without "the body exoteric?" Is it not also equally true that both the heart and body would fail to fulfill their functions if the Masters withdrew Their life from either or both?

I understand the Editor to imply that the E. S. T. is more important than the T. S. I do not get that impression at all from the writings of our leaders and also eminent members of the T. S., and the E. S. T. that I am fortunate enough to call my friends—yes more than friends. Personally I fail to distinguish where one is so great and the other so small. Why not admit that all three—"The White Lodge," "The E. S. T." and the T. S. are "one in Trinity and Trinity in Unity," neither confounding the organizations, nor dividing them? This expresses the "Eternal Oneness, and its threefold aspect."

The T. S. was founded Nov. 17, 1875. The E. S., Oct. 9, 1888. Nearly thirteen years after the T. S. surely one cannot believe that the T. S. was dead or did not function all this time. Why did Col. H. S. Olcott, our beloved world President,

and one of the T. S. founders, never join the Esoteric Section?

I will quote from an article: "A Lodge of the Theosophical Society," by our present beloved world President, Mrs. Annie Besant, published in the *Theosophical Review*: January, 1902. When speaking about the T. S. she says in part. "It was designated, conceived and started by some of the Superhuman Men who are the Spiritual guardians of the Human race. To us the Society stands as a vehicle for spiritual life, poured out from the inner planes of being, into the society, as into a reservoir, whence that life, that living water is conducted over all the world, by the channel we call Lodges, or branches for the quenching of the thirst of men. Such to us, is the high function of the Theosophical Society, this is its object and its *raison d'être*."

Again when speaking about T. S. members in the same article, she says: "They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life, at this period of the world's history."

Note that she is speaking about "A Lodge of the T. S." and says that its members are "the main channel of the higher life at this period of the world's history."

Another Article. Address for the Admission of Members to the T. S. by Mrs. Besant. *Adyar Bulletin*: March, 1910. In speaking of the T. S. she says: "It consists of three sections: The first is the Masters themselves; the second is composed of graded esoteric students, the highest grade being of disciples who know the Masters face to face; the third is the outer Society. Here she states very plainly that the three sections mentioned above make the Theosophical Society."

Mr. Leadbeater says, in "The Hidden Side of Things," Vol. 11, Adyar Edition, Page 266: This is the real and greatest function of a Lodge of the Theosophical Society—to furnish a channel for the distribution of Divine Life.

I could furnish evidence of this kind to fill pages, but why take your time. It is plainly stated by two of our world leaders. Meditate upon it and vote as your conscience dictates.

As far as I am concerned I would like to see the American Section T. S. National Headquarters, under T. S. control, adopting the same plan that is used at our World Headquarters, Adyar, Madras, India. I am strongly in favor of having the Headquarters located in New York City. There are many reasons for this, but one good one will suffice. I know of no spot on American Continents and I think this means the world, where so many people live in a given area, therefore more easily and quickly reached with our propaganda.

New York City is now the largest city in the world, according to our daily papers. Its population is given as 7,500,000 about the population of metropolitan London, and metropolitan New York is given as 8,500,000 or 1,000,000 more than metropolitan London.

Suppose we make a circle using New York City as the center and the western boundary of Pennsylvania as its circumference, a matter of only a

few hours travel by rail from New York City. This would include all the population of the States of:

New Hampshire	448,274
Vermont	367,439
Massachusetts	3,832,607
Connecticut	1,307,163
Rhode Island	648,964
New York	10,833,795
Pennsylvania	8,936,091
New Jersey	3,146,547
Delaware	218,722
Maryland	1,395,405
District of Columbia	379,886

31,514,893

As the population of the United States is 106,871,294, the above is 29½ of the population of the United States. This circle also includes about ½ of Virginia, West Virginia and Maine, as well as some of North Carolina, Ohio and some large cities of Canada, such as Toronto, Ottawa, Montreal, etc.

The above statistics are taken from the New York World Almanac and Encyclopedia for 1920.

The largest majority of this 31,514,893 is within four hours' ride of New York by rail and over one-half of it is within two hours' ride. I will also add that forty-eight of the one hundred largest cities in the United States come within this small circle, and many of the others are only a few miles from its circumference.

Consult any map of the United States and remember that Washington, D. C. is only five hours' travel south from New York City and Boston only six hours' travel north. It would take 5½ days to go from Los Angeles to New York City, just 5½ times as long as it would take to go from New York City to the limits of any State within the circle. You can draw your own conclusion from what I have said.

Yours for the spread of Theosophy—regardless of where the headquarters are located or who owns the buildings.

"May the Masters bless our efforts."

Very fraternally yours

G. C.

LEADERSHIP AND DEMOCRACY

The article by C. M. H. in the January Messenger suggests several things that rightly viewed, will be of value to all in the American Section. On every hand we find members objecting to "One-man-itis" and insisting upon democracy in all phases of lodge and section activities and government, without, I am sorry to say, in most instances comprehending what democracy means. The cry "Make the World Safe for Democracy" during the late war has clouded the subject greatly so that many think that a democracy is the final and most perfect form of human government, without understanding what such a democracy must be. Ninety-five percent of our people think that we live in a democracy, little realizing that our government is not a true democracy at all, but a republican, or representative form of government requiring leaders and statesmen to carry it on. It is a matter of great interest to know that no true democracy in the long history of the world has been successful. Our forefathers "built better than they knew" when they established in our country the only form of

government that has to any successful or measurable degree served the true function of a government, of, by and for the people. In the opinion of Plato and many of the world's greatest thinkers since his time, a true democracy, i. e., a government by the direct voice of the demos, the people, would be the very worst form of government and the experience of Russia, if we are to accept the reports in the popular press, tend most strikingly to substantiate this viewpoint. We are told that the Master R is there experimenting with a new form of government.

Now as to the applicability of this to our lodge and section activities. As I said above, we hear a great deal about "One man lodges" and the inference almost always drawn is that such are wholly wrong. While such may be true in exceptional cases, vastly more often we will find some wholly devoted, unselfish and true theosophist, often with years of training, a wide education, keen sympathy and broad experience endeavoring to guide and lead the lodge activities and inspire the luke-warm and even indifferent members with an intense realization of the wonderful vitalizing power and comprehensiveness of the Divine Wisdom, and to point them to the Path of Attainment, only to be met by ignorant, unjust and even malicious criticism and blind opposition. Thus often nullifying all the benefits of trained and wise leadership and stifling the life of the lodge. Leadership is necessary in all lines of human endeavor and nowhere is it more necessary than in a theosophical lodge or study class. The T. S. itself nor the Am. Section could not exist at all without it. Theosophy is not a mass of blind beliefs, emotional-religion, hysterics, psychic manifestations or advanced thought sophistries, but a widening, growing system of knowledge of the essential nature of God and Man and the manifested universe and of the process by which mankind, individually and collectively, comes into realization of himself, his powers and capacities and of conscious union with his Creator, and as such requires careful and trained teachers and leaders. It will therefore be of value to all, if each member of the T. S. will endeavor to develop discrimination, learn to measure things aright, place true values on lodge and section activities, recognize leadership where it exists and learn true co-operation. But how far most are from the idea of true co-operation. Always ready to co-operate in the way and manner they want to, but seldom or never in a well worked out, comprehensive plan of lodge development or even individual training and study if they are not the originators of it. The better way would be for those who today are not the "one man" leaders to develop and train themselves so that when the "Lords of Karma" place such opportunities and responsibilities before them they will be ready to assume and measure up to them, in the meanwhile co-operating whole heartedly and sincerely with all efforts to advance theosophical interests in the community where they are placed.

Trusting this will start some of our hypercritical members on the right line of effort, I am,

Very truly,

S. V. E.

BOARD OF TRUSTEES

MINUTES OF MEETING

HELD APRIL 1, 1920

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society, set for this date at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California, was convened with Mr. Rogers in the chair and Messrs. Holland, Hardy and Walton present. The following business was unanimously transacted:

The minutes of the meeting of March 29, 1920, were read and approved.

The lectures and expense account of Mr. B. P. Wadia up to April 1, 1920, showing total receipts of \$2467.38 and total disbursements of \$1581.49, leaving a credit balance in favor of Mr. Wadia of \$905.89, was approved on motion of Mr. Hardy.

On motion of Mr. Walton the total disbursements of the American Section, T. S., as shown by the books of the National Secretary, from July 1, 1919, to March 31, 1920, inclusive, totalling \$15,199.00, were approved as follows:

General Expense	\$ 678.28
Convention Expense	914.25
Adyar Percentage	1,313.03
Rent and Light	460.00
Salaries	5,724.09
Postage and Mailing	891.26
T. S. Printing	445.75
National President's Expense	1,025.72
Furniture and Fixtures	142.45
Stationery and Supplies	987.89
Insurance	57.50
Telephone and Telegrams	171.82
Messenger Paper	1,021.06
Messenger Printing	1,365.90
Total	\$15,199.00

*Section business, not personal, including \$795.26 on account of B. P. Wadia. The National Secretary was instructed to secure an audit, by a certified Public Accountant, of the books for the first nine months of the fiscal year.

On motion of Mr. Hardy, the telegraphic correspondence between Seattle Lodge and the Trustees was ordered spread upon the records, and the National Secretary was instructed to express the appreciation of the Trustees to the Seattle Lodge for their very kind action in the matter of the changing of the annual convention. The following telegram was sent to Mr. Ray Wardall on

March 29, 1920, by the National Secretary on behalf of the Trustees: "On account of tremendous importance of the proposed transfer of the Krotona property to the American Section and the necessity of the fullest possible representation of the membership at the coming convention to legislate upon the vital problems involved, the Board of Trustees unanimously request Seattle to relinquish the right of having convention in favor of a central point, Seattle to have prior right to convention next year."

The following telegram was received from A. E. Nugent, chairman of the Board of Trustees of Seattle Lodge, March 30, 1920: "While regretting necessity for change in convention plans, Seattle Lodge cheerfully conforms to wishes of Board and relinquishes their right to convention."

On motion of Mr. Hardy, seconded by Mr. Holland, the 34th Annual Convention of the American Section of the Theosophical Society was set for Monday, July 12, 1920, at 10:00 A. M., at Chicago, Illinois, in a place to be designated by the Board of Trustees for the transaction of official business.

Upon motion of Mr. Holland, seconded by Mr. Hardy, the sum of \$1,000 was voted for the expense of Mr. A. P. Warrington as official representative of the American Section at the World Theosophical Conference at Paris.

A letter from the General Secretary of the Belgian Section, suggesting that the American Section loan the Belgian Section \$2,000 on mortgage for the establishing of a Belgian Headquarters in Belgium, was read to the Trustees and the Secretary was instructed to express to the Belgian Section the regrets of the American Section that it was impossible to comply with their requests at the present time.

In accordance with Resolution No. 5 passed at the last annual convention, the appointment of Mr. W. A. S. Colter as National Organizer for the Order of Field Servers by the National Publicity Director,

effective March 13, 1920, was ratified by the Board of Trustees.

On motion of Mr. Hardy, seconded by Mr. Walton, the sum of \$37.36 was voted to the Oklahoma City Lodge, being the balance of the deficit borne by that Lodge in connection with the formation of a new lodge in Tulsa, Oklahoma. This action was taken at the suggestion of Mr. Rogers in view of the special circumstances of the case.

The National Secretary was authorized to make an adjustment with the Canadian Section in connection with the payment of this year's dues.

The meeting adjourned to be continued without further notice on Tuesday, April 6th, 1920, at 7:00 P. M., at Krotona, Hollywood, Los Angeles, California.

HELD APRIL 6, 1920

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society, set for this date at 7 P. M., at Krotona, Hollywood, Los Angeles, California, was convened with Mr. Rogers in the chair and Messrs. Holland, Hardy and Walton present. The following business was unanimously transacted.

The minutes of the meeting of April 1, 1920, were read and approved.

Mr. Augustus F. Knudsen was designated by the Board as the official escort of Mr. B. P. Wadia on his trip to the Atlantic Coast, Mr. Knudsen having offered his services without cost to the Section.

On motion of Mr. Walton, seconded by Mr. Holland, this Board requests the newly elected President of the American Section T. S., to make an examination of the work of all the departments of the Section with a view to giving them proper supervision and reporting to the Board his suggestions concerning their work.

On motion of Mr. Walton the following resolution was adopted:

Resolved, that the Board deems it unwise to depend upon foreign sources for theosophical book supplies, that in the opinion of the Board the demand for theosophical literature has not been, and is not being adequately met, that the best interests of the theosophical work make necessary immediate arrangements for largely increased facilities to manufacture, publish and widely distribute theosophical books in America,

and that in our judgment this can best be accomplished by the re-establishment of the Book Concern of the American Section.

The meeting adjourned to be continued without further notice on Saturday, April 10, 1920, at 2 P. M., at Krotona, Hollywood, Los Angeles, California.

Resolved further that Mr. Rogers be requested to present the position of this Board to Mr. Wadia, explain it in detail, and get his ideas on the extensive production of Theosophical literature in America.

The meeting adjourned to be continued without further notice on Thursday, April 8, 1920, at 7 P. M., at Krotona, Hollywood, Los Angeles, California.

HELD APRIL 8, 1920

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society, set for this date at 7 P. M., at Krotona, Hollywood, Los Angeles, California, was convened with Mr. Rogers in the chair and Messrs. Holland and Walton present. The following business was unanimously transacted.

The minutes of the meeting of April 6, 1920, were read and approved.

The following resolution was unanimously passed:

Resolved, that Mr. C. F. Holland be authorized to countersign checks on behalf of the American Section, T. S., in the inability of the National Treasurer to do so.

HELD APRIL 10, 1920

The adjourned meeting of the Board of Trustees of the American Section of the Theosophical Society, set for this date at 2 P. M. at Krotona, Hollywood, Los Angeles, California, was convened with Messrs. Rogers, Holland, Hardy and Walton present. The following business was unanimously transacted:

The minutes of the meeting of April 8, 1920, were read and approved.

On motion of Mr. Walton it was resolved that the report of Mr. Rogers concerning the Theosophical book business in America be adopted by the Board.

Mr. Rogers read a prepared statement presenting a plan for a Section Publishing Business. On motion of Mr. Hardy the plan was adopted. (See National President's Department, under caption, "A Sec-

tion Publishing Business," for full text of the statement.)

The meeting adjourned to be continued without further notice on Saturday, April 17th, 1920, at 2:00 p. m. at Krotona, Hollywood, Los Angeles, California.

FOSTER BAILEY,
National Secretary.

Held April 26, 1920, at 12:30 o'clock p. m., pursuant to adjournment.

Present: L. W. Rogers, President, in the Chair, and Trustees Robert K. Walton, Carlos S. Hardy and C. F. Holland.

Absent: Harold C. Stowe.

Mr. Holland was appointed to take the minutes of the meeting.

On motion of Mr. Holland, seconded by Mr. Hardy and unanimously carried, it was

RESOLVED, that Foster Bailey be removed as National Secretary of the American Section of the Theosophical Society, and that that office be declared vacant;

That Alice A. Evans be removed from the office of Editor of the American Section of the Theosophical Society, and that that office be declared vacant;

That Woodruff G. Sheppard be removed as Publicity Director of the American Section of the Theosophical Society, and that that office be declared vacant.

The President then declared that nominations were in order to fill the vacancies in the offices of National Secretary, Editor and Publicity Director.

Mrs. Betsey Jewett was then nominated

for the office of National Secretary. No other nominations being made and a vote being taken, Mrs. Jewett was unanimously elected to the office of National Secretary of the American Section of the Theosophical Society.

Mrs. Grace B. Voce was nominated for the office of Editor. No other nominations being made and a vote being taken, Mrs. Voce was declared to be unanimously elected to the office of Editor of *The Messenger*, American Section of the Theosophical Society.

On motion of Mr. Hardy, duly seconded by Mr. Walton, it was

RESOLVED, that Mr. Bruno Ussher be appointed as Acting Publicity Director until such time as a Publicity Director may be elected.

Mrs. Evans and Mr. Bailey having requested that four weeks' salary be allowed them, on motion of Mr. Hardy, seconded by Mr. Walton, it was

RESOLVED, that allowance be made to Mrs. Evans and Mr. Bailey of four weeks' salary of their respective offices.

On motion, duly seconded, the meeting was adjourned to Wednesday, 28th day of April, 1920, at 7 p. m.

L. W. ROGERS,
President.
C. F. HOLLAND,
ROBERT K. WALTON,
CARLOS S. HARDY,
Trustees.

REPORT OF FINANCE COMMITTEE

(On the advisability of the T. S. accepting Krotona from the financial and business point of view.)

The successful financing of Krotona depends on a sound and efficient business administration that will inspire the confidence and insure the enthusiastic support of the T. S. members throughout the whole Section. The management of a business enterprise of the size and nature of Krotona, to be efficient and economical, requires business ability and experience of a high order and a certain amount of practical common sense.

We believe and recommend that if the American Section is to own and control Krotona, it should be re-incorporated in California, with an

entirely new set of by-laws, constructed on the principles of right social organization, so that we shall practice in our own organization those principles which we preach to others. The T. S. should be an example of a truly democratic government. Our form of organization should be flexible, insuring the freest and fullest expression of choice and control to our members, but not lending itself to ease of control and manipulation by officials and political cliques. Also all factions and parties within the T. S., minorities as well as majorities, should have their fair and right representation in the administrative body. Such an organization will, in our opinion from the practical standpoint, guarantee the greatest stability as well as efficiency to the American Section and its work in this country.

If such an organization can be perfected and

adopted, the T. S. need not hesitate to accept Krotona so far as management is concerned.

The other point to be considered by this Committee is the possibility of financing. We divide our report on finances into three parts: first, the period to July 1st, 1920, which is already provided for; second, the financing period of one year from July 1st, 1920, to July 1st, 1921; and third, the position of Krotona when the financing has been completed, that is, after July 1st, 1921.

Part I. The present condition and up to July 1st, 1920. A refunding loan was secured in February to finance Krotona to July 1st, 1920, as follows:

Required to take care of all debts.....	\$33,385.24
Taxes, interest and assessment for storm drain	2,349.27
Repairs to roads & bldgs., & new construction	1,800.00
Operating deficit and surplus to July 1st, 1920	2,465.49
Total.....	\$40,000.00

Part II. The financing period of one year, ending July 1st, 1921.

Present operating deficit per month is about.....\$500.00
If Krotona is offered to the T. S. we can accept the 33 1/3c per member voted in place of rent which will just about offset the interest of \$220 per month. Salary of financial agent now included in above deficit can be included in expense fund of raising the money. Subtracting these two amounts of \$220 and \$150, or total of

deficit is reduced to	\$130.00
Rent of \$70.00 per month now being paid by T. S. and E. S. will be discontinued, and so must be added	70.00
	\$200.00

Therefore, the operating deficit under these conditions for the financing period will be \$200.00 per month, or \$2400.00 for the year. We estimate that \$1600.00 will cover all cost of raising the money contemplated, including the salary of the financial agent. The latter will be expected to handle the construction program during the same year, so that his service can be dispensed with July 1st, 1921. We therefore have to raise \$44,000.00 during the financing period in order to carry Krotona to July 1st, 1921, and be free of debt at that time.

Part III. After July 1st, 1921.

On or before July 1st, 1921, we will probably have to raise Krotona wage from \$15.00 to \$17.50, which together with other increased expenses due to the contemplated expansion in construction and other activities, will increase the operating deficit to \$400.00 per month.

The increase in membership by that time will probably insure to the T. S. on the present basis of dues, an annual income of from \$25,000 to \$30,000.

Krotona can be financed after July 1st, 1921, without further endowment, at a cost of \$400.00

per month, which is an exceedingly nominal rental charge for such a headquarters property, and one which the T. S. can easily meet out of its regular income from dues.

But if it is thought more desirable that all T. S. income from dues should be available for T. S. activities other than the upkeep of the National Headquarters, an endowment sufficient to increase the income from Krotona at least \$400.00 per month, must be secured during the financing period. A reliable contractor estimates that every \$10,000 invested in cottages or bungalows will produce \$100 per month rent. We must therefore secure \$40,000 in addition to the sum of \$44,000 stated above, and expend it in new construction during the financing period, if Krotona is to be placed on a self-supporting basis by July 1st, 1921. We strongly recommend this additional construction as the best business policy and also because the increased housing facilities are so badly needed.

Conclusion.

As the campaign for funds for the development of Krotona was started before the matter of the change in ownership and management came up for definite action, it is advisable that it should be completed along the same lines it was started. These plans include not only the payment of the debt and the building of more houses to increase the income equal to the expense of upkeep, but also provided for the very great expansion of activities that should attend the Theosophical Movement in this country in the immediate future. It is only a matter of time, and perhaps a very short time, when we shall need larger offices for the T. S., the enlarging of our lecture hall or the building of a new one, the improvement of Besant Gardens into an open air theatre, enlarged cafeteria, store, laundry, and a large community living room. To provide for these future needs which are essential to the expansion of our educational plans, we should plan for \$250,000 rather than for only the immediate need of \$84,000. The latter sum should be raised within the year allowed for that purpose, but the time should be extended over another year for the additional \$166,000. If the entire sum is not secured, at least enough will be raised in addition to the minimum requirement of \$84,000 to make a start on the further improvements outlined above. It only requires \$10 per year per member for 2½ years to raise the entire quarter of a million dollars needed to carry this entire program to a successful conclusion.

G. H. HALL,
Chairman.
FOSTER BAILEY,
H. H. SHUTTS.

FINAL REPORT OF THE LEGAL COMMITTEE TO THE JOINT CONFERENCE

March 29, 1920

The following report of the legal Committee is intended to lay before the members of the Joint Conference a brief statement of the various plans that have been proposed for reorganizing the management of the American Section in such

a form as will stimulate discussion, having in mind that this report will be published in *The Messenger* for the consideration of the members of the Section. It is not the purpose of the Committee to present arguments for the various view-

points but simply to present them for discussion so that the members will have ample opportunity of forming their opinions and expressing their wishes before the matter is finally decided at the coming convention. This statement will comprise the first part of the report, the second part being the specific recommendation of the Legal Committee as such, which is not intended to include all points which must appear in the By-Laws when finally adopted but which is intended to give a general outline and to cover the fundamental principles which must be embodied in the charter and By-Laws if the new organization is to be successful. In the opinion of the Committee the results to be achieved are: First, the freest and most direct control of the affairs of the Section by the members; second, the greatest possible stability as to management and policy; third, a management of the Headquarters estate calculated to insure business efficiency. To secure these results the following plans have been suggested and are now put forward for the consideration of the members:

1. The management of the affairs of the American Section shall be vested in a legislative body composed of the presidents of all the lodges, who shall meet once a year and appoint Trustees, committees and officers as required. This gives each lodge one vote regardless of the number of members in that lodge and places the expense of sending the president to the convention on the lodge itself.

2. It has been suggested that this legislative body be made up of one delegate from each lodge elected by that lodge, and carrying one vote for every seven active members. Both of the above suggestions deprive the Members-at-Large of any representation unless special provision is made for them. In this connection it has been suggested that Membership-at-Large be abolished, the members being required to join the nearest lodge regardless of the distance.

3. A Board of fifteen Trustees is proposed selected from all over the Section, without geographical limitations, which shall meet at least once a year at convention to hear reports, adopt a budget, elect officers, appoint committees, establish policies and plan for the work of the coming year. It can be stipulated that these Trustees may elect an Executive Council to manage Krotona or a Business Manager for Krotona, and an Advisory Board to manage the Sectional affairs.

4. It has been proposed that the management of the American Section be vested in a Board of nine Trustees, the majority of whom shall reside at or near Krotona, these Trustees being elected by direct vote of the members by ballot through the mail, and that they shall be actively engaged in the management of the affairs of the Section and of Krotona.

5. It has been suggested that a list of available names for Trustees be sent to the lodges for their consideration, to which they may add and from which they will make a preliminary choice. The persons receiving the greatest number of votes being placed on the official ballot to be voted on at convention, or through the mail as the case may be. It is also proposed to have the

Trustees nominated by petition from the members, requiring a certain number of signatures. It is also proposed to have the Trustees nominate their successors, nominating a sufficient number to compel the members to make a choice.

6. It is recommended that all legislative and political activities be removed from our annual convention.

7. It is proposed to increase the importance of our convention along these lines by vesting more authority in it and stimulating discussion of the issues beforehand.

8. It is proposed to have the President, Vice-President and Trustees elected for terms of one year; and it is also proposed to elect the President and Vice-President by direct vote for one year and the Trustees for a term of three years, one-third of the Board being elected each year.

9. It is proposed to stipulate that the Headquarters estate cannot be sold and the proceeds distributed to the members, but that in case of dissolution of the Section or sale of the property the funds shall be used for objects similar to the objects of the International Society, and that no fundamental change in the use of the Headquarters estate shall be effective except on direct vote of the members in two successive annual elections or conventions.

The above proposals are submitted without argument for the purpose of stimulating the membership to a discussion of the questions involved and an expression of opinion as to how they wish their Section to be governed. It is, however, the duty of the Legal Committee to make specific recommendations to the Joint Conference and we therefore recommend as follows:

The committee reports that if the Krotona property is turned over to the American Section, T. S., it will be necessary for the Section to be reorganized, as the Illinois charter is not broad enough to permit all of the activities now being carried on at Krotona, and finds that it is entirely possible under the laws of California to secure a charter and by-laws which will give direct control to the members and at the same time guarantee that stability which is necessary.

The laws of California are favorable and satisfactory for our needs. It is natural and logical to incorporate the American Section under the laws of the state in which its greatest activities are located, and under which its property rights are almost entirely vested, and it is a well known fact that the corporate law of the State of California is of high standard. The committee therefore recommends that the American Section T. S. be reorganized and a charter secured under the laws of the State of California.

We recommend that a holding corporation, is unnecessary and undesirable, and that the legal title to Krotona should be vested in the American Section Incorporate. We recommend that a new set of by-laws be prepared along the lines hereinafter mentioned and that then the Krotona Corporation convey the property directly to the American Section.

It is the opinion of the committee that our annual conventions should be conducted along spiritual, inspirational and intellectual lines. To

that end it is proposed to free them in so far as possible from legislative and political matters. It is the opinion of the Committee that it is undemocratic to have the business of the Section transacted by the small portion of the members who have the money and the time available to attend conventions, and that the objections to the present proxy system can be very largely met by resorting to direct vote of the members by mail and by direct elections. When the convention is held at New York the majority of those present are naturally from the Atlantic coast. When the convention is held at Chicago a majority present are from the central portions of the country. When the convention is held at Krontona or Seattle the majority present are from the Pacific coast. But always those people are the most prominent who have the time and means to travel each year to convention wherever located. Therefore, the Committee recommends that the Trustees, elected by all the members by direct vote, shall be the governing body—as is the General Council for the International Society—rather than a convention which necessarily in a Section of the magnitude of the United States must be composed of a small percentage of the members. But the convention should have the duty of recommending legislation and policies to the Trustees. This gives every member a voice in the control of the policies of the Section whether he can afford to travel long distances and attend convention or not, without compelling him to use a proxy. It would also tend to transform the convention from a political arena into a spiritual and educational power and inspiration.

The Committee is opposed to the idea of a legislative body composed of delegates from the lodges because of the burden thus imposed upon small lodges located at great distance from convention centers to finance their delegates. Many small and struggling lodges would go without any representation and the people who have means and could save expenses to the lodges would inevitably be chosen in many cases and others better fitted to serve could not attend.

I. TO SECURE DEMOCRATIC CONTROL

1. The Committee recommends that the administration of the American Section be vested in a Board of nine Trustees, six of whom shall reside sufficiently near Krontona to be able to attend all meetings of the Board so that they can be always available and active, holding frequent meetings and guiding the work at close range. This is favored because of its simplicity and directness of control by the members.

2. The Trustees shall be elected by direct vote of the members by ballot through the mail. Ballots shall be sent to the lodge secretaries who shall be responsible for distributing and collecting and returning them to the National Secretary's office within fifty days.

3. The nomination of all Trustees shall be announced in the official organ of the Section at least two months prior to the election, with a properly limited statement of their qualifications for office. Trustees whose terms of office are expiring shall automatically go on the ballot for re-election. The Trustees shall place in nomination

not less than three nor more than six candidates in addition to the number to be elected. The members may nominate additional candidates by petition signed by twenty-five members presented to the National Secretary fifteen days prior to the date of publication. The fundamental object is to prevent one man control and to secure to the members the right and opportunity to elect their own Trustees and to secure for their consideration the best candidates available.

4. The quorum required to do business and the number of votes necessary to validate any transaction by the Board shall be five.

5. The official organ of the Society shall be stated to be the instrument of the members and open to their communications, subject to reasonable regulation by the Trustees.

6. The right of Initiative, Referendum and Recall shall be preserved to the members.

7. The power to adopt and amend the By-Laws shall be placed in the hands of the members by direct vote through the mail.

8. The National President and Vice-President shall be elected by direct vote of the members by mail for a term of three years in the same way that the Trustees are elected.

II. TO SECURE STABILITY

1. Three Trustees shall be elected each year for a term of three years, and two of the three persons elected must reside sufficiently near Krontona to be able to attend all meetings. This prevents the Board being completely upset at any one election.

2. Every trustee must have been a member of the American Section in good standing for at least two years prior to election.

3. All officers of the Section, except the President and Vice-President shall be elected by the Trustees, shall be responsible to them and removable by them, and shall hold office until their successors are chosen.

4. The National President and the National Vice-President, when acting as President, shall be a Trustee ex-officio and shall be the presiding officer of the Board.

5. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities, any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for that purpose, or in default thereof, by such Judge or Court of Law as may have jurisdiction in the matter.

6. No action shall be valid alienating the Headquarters estate or making a fundamental change in its use, or creating a debt greater than one-half of the actual value of the estate, except by direct vote of three-fifths of the members in two successive referendums at least six months apart.

III. TO SECURE BUSINESS EFFICIENCY

1. The Trustees shall employ a competent

Business Manager to operate the Headquarters estate.

2. Separate accounts shall be kept for the Section business and for the Headquarters estate, and separate monthly financial statements and

annual reports shall be published in the official organ of the Section.

Respectfully submitted,
FOSTER BAILEY,
F. G. HANCHETT,
GEO. H. HALL.

BOOK REVIEWS

LIFE AND DESTINY

By Leon Denis, the great spiritual philosopher, translated by Ella Wheeler Wilcox. This is the crowning work of Mr. Denis' threescore years and ten of life, the ripe fruit of more than half a century of continual study and research. Mrs. Wilcox, in the introduction, tells us that in giving this work to the English speaking world she feels that she is bestowing an inestimable favour on every intelligent mind, capable of feeling love, sorrow, aspiration, or yearning for a larger understanding of life. Mrs. Wilcox went to Tours, France, in 1918, and completed the translation of this work in four months.

The volume is divided into three parts. The first part deals with "The Problems of Life." The title of part second is "Successive Lives and the Laws of Re-incarnation," and the third, "The Powers of the Soul, the Will." This book will prove of special interest to students of Theosophy as it is always well to check up in our own minds the varied thoughts and opinions of others and especially so when the writer is a deep student and philosopher of note. He tells us that:

"The mind will never attain to reality but by lifting itself above the mirage of material facts towards the realms of cause and law," and that "Christianity should be regarded as the greatest effort attempted by the invisible world to communicate ostensibly with our humanity. The appearance of the materialised Christ after death constitutes the most powerful manifestation to which man has given testimony. It was the signal of an entry of spirits upon the world's stage. We are witnessing today a new advent of the invisible world into history."

Mr. Denis deals at length with the investigation of the Society of Psychical Research and quotes Sir William Crookes as saying, "Vibration is the natural law that regulates all psychic communications." The author cheers us onward with such words as these:

"The universe cannot fail. Its aim is beauty, its means justice and love. Let us fortify ourselves with the thought of unlimited futures; confidence in the survival of life will stimulate our efforts and render them fertile. No work done with patience and a high motive can fail of success on some tomorrow. Every time death knocks at our door in its splendid austerity it is an invitation to us to live better and to increase the worth of our lives by ceaseless effort."

He tells us that the language of the spiritual

world is the language of pictures and symbols rapid as thought. Under the Laws of Reincarnation we read that Destiny has no other rule but that of good accomplished, and that our happiness, in spite of often deceitful appearances, is always in direct rapport with our capacity, and we must learn to break the bonds that rivet us to this earth before we can take our flight to more advanced worlds, for the majority of earth spirits, still gross, would in those far spheres find themselves like the blind man in the light, or the deaf at a concert. In the chapter, "Renovation of the Memory," he tells us that Pythagoras recalled at least three of his existences and the names he bore in them and quotes Amiel as having said, "It seems to me I have lived dozens or hundreds of lives. I have been a mathematician, a musician, a monk, a mother; I have been an animal and a plant." In dealing with infant prodigies Mr. Denis declares that "genius owes much to inspiration, and inspiration is a sort of mediumship." There are many lessons in tolerance in such words as these, "God asks of no man aught that he has not acquired by slow painful labour. We have not the right to ask more. Have we not been like these unawakened souls in former lives?" The chapters on Love and "Revelation of Sorrow" are written in a lofty and helpful strain, and the book will undoubtedly bring help and illumination to all seekers after wisdom and truth.

L. T. G.

MRS. LOTHBURY'S GOSPEL, by Albert E. S. Smythe (Toronto). 36 pp. Paper cover.

This is a well written short story by one of our oldest and best informed members—the General Secretary of the Canadian Theosophical Society. The author has skillfully woven the principles of Karma, reincarnation, clairvoyance, survival of death and other Theosophical teachings into his touching little story, so full of human interest. This tiny book is just what Theosophists need to have near at hand in some numbers to mail to an inquirer or a friend who has lost a dear one by death. It is good propaganda matter.

A. P. W.

AMONG THE MAGAZINES

THEOSOPHICAL

The Watch-Tower for January gives an interesting report of Mrs. Besant's activities whilst in London, and quotes from one of her letters published in New India, in which she mentions

the Theosophical Society in Russia as a "beacon light in the darkness." A point that will interest the members of the American Section is that mention is made of the School of the Open Gate, in Hollywood, Los Angeles, Cal., where the edu-

cational work is based on Theosophic principles, and that "the experiment is being watched with much interest by prominent educators."

The continued series of excellent articles by Bhagavan Das deals this month with the spiritualisation of the Science of Politics by Brahma Vidya. In speaking of the signs of the times indicating a change of spirit he tells us that aggressive egoism brings home the old truth that we cannot get sweet fruit out of sour seed, and that we cannot build heaven, which is built with love alone, out of hate, which is the material that invariably makes hell alone. After all what we want is a reconciliation between egoism and altruism.

Captain Arthur S. John writes on Prison Reform, although he tells us that it is not so much reform he is interested in, as in how to abolish prisons, or transform them into something very different from what they now are. He suggests we change our own mental attitude regarding the superstition that we ought to punish people for crimes. He then deals with the prison officers, the prisoner's self-discipline, buildings and sites, and after-care.

Lovers of Walt Whitman will greatly enjoy the article by Frances Adney on "Whitman—Helper-on of Hope." She says:

"It is too early yet to estimate the scope of his influence even upon authors, but if he has done nothing but stimulate the production of Edward Carpenter's *Towards Democracy*, his work would have been well worth while." The writer thinks Whitman's chief value is prophetic in the deepest sense of the word. He was a natural though untrained occultist and his ultimate word was: "I swear there is nothing but Immortality."

"Psychoanalysis in the Light of Theosophy," by Chella Hankin, M. B. B. S. is a lecture given to the Blavatsky Lodge T. S. London, and contains valuable information upon a subject much discussed by theosophists just now. The writer correlates Theosophy and psychoanalysis and points out the dangers of ignorant handling of this difficult subject. The symbology of dreams is dealt with as the language of the unconscious. The writers tell us that the theosophic outlook sheds much light upon and amplifies the findings of psychoanalysis. This excellent article should be carefully read by all Theosophists.

Those interested in agricultural subjects will find the article on "Devas in Modern Life," by L. E. Girard, revealing the hidden side of nature and suggestions given for producing superior foods for "the most striking phenomenon in regard to the fairies in modern life is their agricultural influence." She adds that they "contribute to that growth a life-side which they alone can give."

"The Consciousness of Plants," by Egypt L. Huyck again leads us away from mundane affairs into the world of the flower and vegetable kingdom, and we read with fascination the common and botanical names of our old friends, together with their astral appearance and consciousness. This series of articles should stimulate others with psychic powers to experiment and be-

come better acquainted with the fairyland surrounding us.

L. T. G.

BRITAIN AND INDIA. A Monthly Magazine, edited by Josephine Ransom. Offices 7 Southampton Street, High Holborn, W. C. 1.

India has indeed given much to the West, but she has also received much from the West. Karma operates in the case of nations just as it does in the case of individuals, and the agent of Karma in this connection has undoubtedly been Mrs. Annie Besant, who has been largely responsible for the recreation of India, socially, politically and religiously.

Even Mrs. Besant could not have succeeded in her gigantic task had it not been for the devoted help that she received from many Britishers who placed principle above self.

By no means the least helpful was Mrs. Josephine Ransom, whose long residence in the family of the Maharaja of Kashmir gave her a rare opportunity of getting into close touch with the real India.

She was one of the founders and the organizing Secretary of the British and India Association and has now fittingly become the founder and editor of the new *Britain and India Magazine*.

No better choice could have been made for, joined to an intimate knowledge of things Indian, Mrs. Ransom is a clear and convincing thinker who wields an equally convincing and independent pen.

The get-up of the magazine is very creditable and we extend most hearty wishes for its success.

A very interesting feature are the interviews and the first striking personality dealt with is the Diwan V. P. Madhava Rao, who has been successively Diwan of Travancore, Prime Minister of Mysore and Diwan of Baroda.

In "Holy Places in East and West," Miss Hope Rea gives us a wonderful picture of the artistic expression of religious devotion as exemplified in the various religious edifices in East and West.

"Through the Suez Canal" by a P. & O. Officer rather aptly likens the canal and a corridor between East and West.

"The Birth of a New Day" by Optimist is in fine consonance with the name of the writer and he is right in affirming that of Britain and India "there is a fundamental community of thought and parity of growth between the two peoples" of Britain and India.

Those who wish to understand India cannot do better than subscribe for the interesting and useful magazine.

The second number, February, 1920, contains interesting remarks by the Editor from "*United India*" concerning Mrs. Besant's plans to popularise the Reform Act among the masses in India; The Khalifate and meetings of Indian Muslims in regard to the Sultan remaining in Constantinople; Towards the EAST contains important comments on Mr. Jinarajadasa's *United India* article: "The Primacy of Asia," in which a very important related point is raised in regard to "what India will do if Japan takes the lead and makes a strong

and, of course, military bid for the rule of Asia. It is a wonderful dream, but he urges that India should dream it, too, for she is really an Aryan people, with at heart our own Aryan ideals of a freely developing nation, with whom, in the name of humanity, we should weld our mutual interests in one strong, indissoluble bond." All Americans, especially those on the Pacific Coast should make an effort to read this article, and the book recommended by the editor, *"India in Transition,"* by Aga Khan.

The sympathy and justice shown in P. A. Mairet's *"England and India"* is what we have all been longing to read in many magazines and will go far in making our ideals become real to us here on earth. A permanent, celestial vision dwells in the heavens over India; itself invisible but mirrored tremblingly in the life of her many peoples, like an image in a confluence of waters." England has the power in her hands to help India bring this Celestial vision down and to give it to the whole world.

"The Hon. V. S. Srinivasa Sastri," by the Editor, gives an interesting account of Mr. Sastri meeting Gopal Krishna Gokhale and of his joining the Servants of India Society of which he is now President. The woman's problems and the future of India from Mr. Sastri's point of view are outlined here along with the following answer on the future of Britain and India:

"Britain and India will move forward together, each is very necessary to the other. It is often said that Dominions on account of blood relationship to Great Britain can never break away from her—though this is only partially true. When full autonomy was granted them, the statesmen of a past generation expected them to fall away and cease to distract the attention of British politicians. But in India the mutual interests of the two countries, both political and economical, are thoroughly well understood. Our institutions are framed on British models, British genius has guided our destiny. British capital is at the bottom of whatever economic prosperity we have attained. We cannot do without these in the immediate future. Mere self-interest, if nothing higher, must bind us for generations yet to the British Raj."

Those who are interested in Education in particular should not fail to read *"Satyagraha Ashrama,"* by J. K. Gandhi. It is as useful to the West as the East. Satya means truthfulness and Agra means insistence. To adhere to truth-

fulness at any cost in every department of life regardless of consequences, willingly undergoing the hardships.

"The Purdah System, "Animals and Empire," and many interesting reviews finish this interesting number of *Britain and India.*"

H. R. G.

"Britain and India" for March frankly admits that the last Indian National Congress which met at Amritsar was largely the sport of the Irreconcilables led by Mr. Tilak. In spite of eloquent pleas from Mrs. Besant, Mr. Jinnah and others no lead was given to the waiting millions of India and it would seem as though India's political development could only come, as it did in the West, through the clash of contending parties. India is an example of arrested political evolution for, politically, she stopped short at the folk-mote.

She, however, has done well in the time and political balance will certainly grow with the system of representative parliamentary government. The Congress, moreover, is more a political eruption than a definite political movement, and it may be that the new Reforms Act will, in its operation bring into existence that necessary evil the parliamentary political Party. "Our Point of View" in the new magazine displays great political tolerance and acumen.

"Imagery" a poem by Harindranath Chattopadhyaya is a musical arrangement of words but it might just as well have been called music or laughter. Here is an interesting interview with Dr. Tej Bahadur Sapru, which incidentally shows that in spite of appearances India is responding, both temperamentally and politically to the spirit of the age. Dr. Sapru is a strong advocate of the vote for Indian women, and admits that the "readjustments of relations between the various strata of society . . . will be the real test of (India's) strength and wisdom." It is a very informing interview with a remarkable man.

"The Letter" by Mrs. Kamala Sathianadhan is an interesting study of the psychology of the Indian husband and wife.

The Magazine has fully kept the promise of the first and second issue.

M. K.

THY DESTINY

The storm broke, and the waves of the Ocean of Life beat upon a naked Soul cowering on the shore. The Soul shrank in abject terror, as the Storm-King, riding those waves, drew nigh to him. In piteous tones he cried, "Unjust, tyrannical, merciless art thou! What am I that thou shouldst use thy power to beat me into nothingness, I who have no strength to hurl back upon thee the terrors of the storm which thou hast freed to satisfy thy wrath against mankind?"

"Thou speakest falsely," quoth the Storm-King. "Thou hast blinded thine eyes to my beauty and thine ears to the music of my voice in thy terror of my power. Thou hast not called upon the God within thee to show thee my mission,—the God whose commands I, too, must obey. Thou art immortal. I am but the creature of a day. Raise thy head, stand upright, and meet me face to face; and thou wilt find that thou art greater far than I or any demon of the underworld. Only upon thy flesh is power given unto me. Thou art a Soul, a fragment of Divinity, and thou hast power to slay me with a sword, if so it be God wills. Thou art the ruler of thine own destiny, not I."

GOOD ADVICE FROM MR. JINARAJADASA

It is inevitable that in connection with the services which you desire to render there should be so many difficulties giving you suffering. One can only comfort one's-self with the fact that the trials would not be so hard but for the fact that the Masters know that we have within us the strength to come through each trial. From another standpoint, all the difficulties which come to us, and especially all the deepest disappointments, have the purpose of making clear to us what is our *true* path and our *true* work. Following the trend and feeling of past lives, we still are unconsciously *seeking* something, and *asking* this or that other thing from life.

These things which we *ask* for may be beautiful and spiritual, like love, and the opportunities to grow into fuller realisation; but we are continually missing the mark so long as there is within us this *asking*. The sacrifices which our karma leads us to make of course give us suffering; but they are also intended to *illumine* our path, and to show that what we ask for at the

bottom of our nature is *not* that which we have been asking for, and which even when given to us did not give us the happiness which we thought would come. We have to be led to the point where we are "sufficient unto ourselves," and are able to create a strong centre of enthusiasm for service, while there is *no craving at all* in that centre.

Your work, as also the work of everyone who is seeking to enter the Path, is being arranged for you so that steadily this centre may be built in you. The Lords of Compassion are infinitely compassionate, and They are planning for you with eagerness the realising of your own true strength and beauty. Hence there is a plan behind every suffering and disappointment.

Life will surround you with friends and comrades in your work, but always you will find some disappointment in them, just because your best friend and comforter is the ideal of perfect service within you.

C. J.

OFFICIAL

Receipts

Fees and Dues.....	\$ 528.07
Krotona Fund	36.37
Messenger Subscriptions.....	37.25
Publicity donations.....	157.35
Special Expense	913.39
Sundry Sales	4.21
Discretionary Fund	43.68
Miscellaneous	47.96
Presidential Expense Refund.....	76.60
Interest	12.18

\$1,857.36

Bank balance March 1st..... 5,278.97

\$7,136.33

Disbursements

Stationery and Supplies.....	\$ 107.45
Salaries	430.00
Rent	44.00
General Expense	9.15
Telephone and Telegrams.....	8.66
Special Expense	322.98
Presidential Expense.....	230.46
Lodge Organising	163.02
Krotona Fund	92.20
Miscellaneous	29.25

\$1,437.17

Messenger

Postage and mailing.....	\$ 28.75
Salaries	40.00
Messenger Subscription.....	1.50
Stationery and Supplies.....	29.90
Printing	222.00
Paper	138.60
General Expense	2.90

463.65

Publicity Department

Rent	\$ 13.50
Salaries	435.00
Postage and Mailing.....	21.40
Stationery and Supplies.....	6.63
General Expense	1.62

478.15

Bank Balance March 31

\$2,378.97

4,757.36

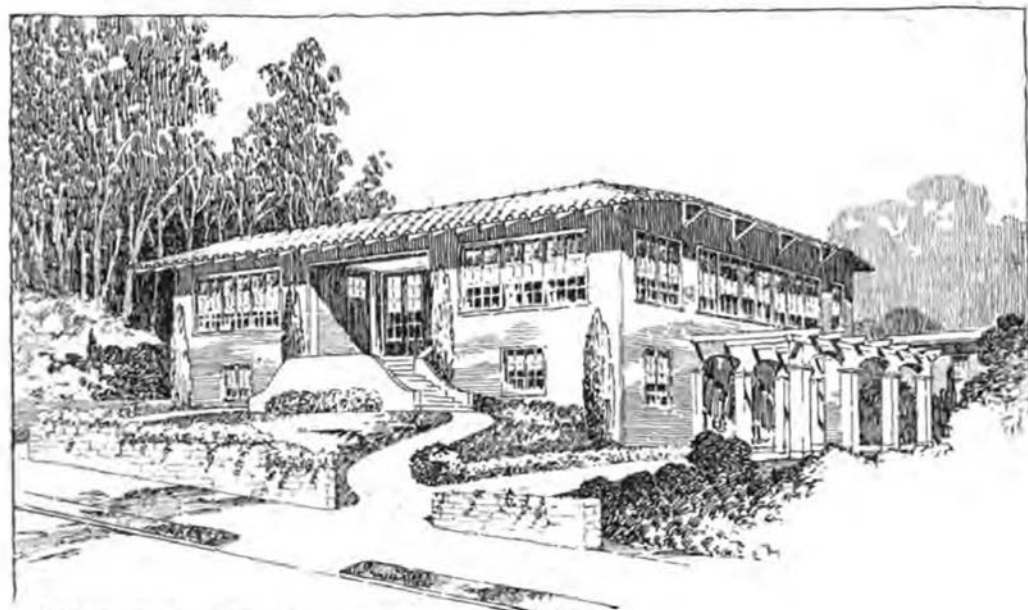
\$7,136.33

BETSEY JEWETT.
National Secretary.

MONTHLY LODGE AND MEMBERSHIP RECORD March, 1920

Total number of Lodges.....		193	
Lodges chartered	0	Lodges dissolved	0
New Members	183	Deceased	7
Reinstated	10	Resigned	0
Transfer from other Section.....	2	Transfers to other Sections.....	0
Total Active Membership.....	7691	Transfers to Inactive Membership.....	0

SPECIAL ANNOUNCEMENT



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Our New Home

It is with pleasure that we announce the purchase of the above attractive and conveniently located home for the Theosophical Publishing House, American Branch, as it will appear on completion.

Our new headquarters are situated at the main Vista Del Mar entrance to Krotona. The rapid growth of the business and its reorganization on a scale more commensurate with the ever increasing demand for theosophic literature necessitated our moving into more commodious quarters.

Mr. B. P. Wadia, International Manager of the T. P. H., who has been the guest of the American Section for the past few months, after carefully viewing the American book situation, decided that the needs of the business demanded a permanent headquarters at Krotona. The new home is large enough to meet the needs of the business for several years to come.

The conspicuous awakening of the American people to the truths of Theosophy has made apparent the necessity for publishing many Theosophical books in America. To meet this

demand, two initial steps have already been taken—an attractive home has been purchased, and the preliminary papers of incorporation of the T. P. H. filed in order to largely increase its capitalization.

It is a matter of satisfaction that Mr. Wadia has been able to secure additional capital, which places our business on a sound financial footing.

To secure the largest degree of efficiency in the T. P. H. business, an Advisory Committee consisting of prominent Theosophists with long business experience, has been appointed to confer with the Manager and Board of Directors on request, in matters pertaining to broad business policies.

Immediate Publication

Members of the American Section who realize the immeasurable importance of H. P. B.'s Secret Doctrine to the World, and the necessity for its wide distribution if the T. S. is to fulfill the sacred trust bequeathed to it by our great founders, will be glad to know that our first step will be the publication of this priceless work, in a large edition. Other much wanted Theosophical books will also be published in the near future. The International T. P. H. holds the exclusive right to publish the works of our most prominent theosophical leaders.

Plans are already under way for the establishment of an eastern or central branch for more convenient distribution of books to our eastern customers.

All members cognizant of the great opportunity for the dissemination of Theosophical literature will rejoice that the American Section is to benefit by this timely expansion of the American T. P. H.

B. P. WADIA,
International Manager.

CRAIG P. GARMAN,
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