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TRUTH OR FALSITY?

By A. P. WARRINGTON

WHICH is easier to believe, truth or falsity?

The newspapers know and trade on the knowledge; politicians know and advance their selfish ends thereby; gossips know and get a crude enjoyment in spreading their veiled allusions; one's adversaries know and use the knowledge with deadly effect at times. Have you ever realized how eagerly most of us absorb statements of unworthiness concerning our fellow-men and how annoyed we get when someone comes along and disturbs our judgments by showing us what the truth really is?

Perhaps it is easier to believe falsity because it lies so carelessly and abundantly all about us. Truth on the other hand has to be struggled for patiently, persistently, dispassionately. Recall how the truths of science have been struggled for; how those brought out even in an ordinary trial at law yield themselves up only after great cost of legal talent and judicial mechanism.

It is never difficult to hear the raucous voices of falsehood, but to catch the clear

notes of the voice of truth one must make the sacrifice of honest effort. Some years ago I heard Mrs. Besant say that perfect accuracy was a virtue that embodies the possibilities of all the other virtues and would bring one straight to the Master.

She has also said that when one has meditated upon Truth long enough he comes to know Truth instinctively. But that stage, alas! is far in advance of the masses of our humanity as yet. The allurements of Maya are still more attractive to most of us.

FLOATING RUMORS

I recently asked the National Secretary to inform me of remarks made by correspondents who were antagonistic to the Liberal Catholic Church.

Some of the remarks are so wide of the truth that it seems almost unnecessary to notice them, for people who are appealed to by such obvious absurdities would hardly be interested in the truth. Any T. S. member, for example, who can believe the diligently propagated falsehoods that the

T. S. is being used by the Liberal Catholic Church for its own ends; that there is some underlying motive, not made known, which members later will have to acquiesce in; that T. S. officials are concealing information about the situation; that the Church has stopped the circulation of THE MESSENGER; that the Society is tending toward Catholicism (meaning Roman Catholicism); that the Liberal Catholic Church is attempting to establish an organic union with the T. S.; that the Church is a humbug;—such members have come into the Society too soon. They still are too easily deceived by the propaganda of the ever active falsifier. There is not one of the absurdities mentioned that does not openly carry its own denial, for there is not a scintilla of truth in any of them.

A further complaint is that it has been impossible to get definite information either in THE MESSENGER or from officials as to just what the connection was between the Liberal Catholic movement and the T. S. But the fallacy of this is shown in one article alone written by myself and appearing on p. 519 of THE MESSENGER for September, 1917. Therein I tried to make it clear that the Society and the Church are two separate and distinct things; that each has a work of its own; that the work of each in no way overlaps the work of the other, and that the relation of the Society to this Church is the same as between the Society and any other movement that it can help.

Moreover, both the New York and the Krotona Conventions passed resolutions that officially settled the question beyond all doubt.

In the first it was

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

(See THE MESSENGER for November, 1917, page 573.)

In the second it was

Resolved, That the American Section of the Theosophical Society in Convention assembled, in view of misconceptions which have arisen,

again disclaims any official association with any and all divisions of the Christian Church, or with any other religious organizations, and reasserts its firm adherence to the First Object of the Society, i. e., to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, caste or color, and its sympathetic interest in the spiritual work of all religions alike.

(See THE MESSENGER for September, 1918, p. 108.)

In addition to these official references there have been sundry articles in THE MESSENGER by various Theosophical writers outlining the facts as they are.

I admit, however, that as claimed, there are priests of the Liberal Catholic Church "living and working at Krotona", but I deny that this constitutes a "rank violation of the ideals upon which the Society was founded". Imagine if you can the Theosophist who could "excommunicate" any member who was "living and working at Krotona" because he was a priest of the Liberal Catholic Church—banishing an earnest, genuine altruist, dedicated both to Theosophy and the liberal idealism of the Liberal Catholic Church because of his post in a Christian Church. The fanatical bigotry, the anti-brotherliness of such a performance in the name of Theosophy is inconceivable.

I also admit that "sanction and encouragement" has been given to the Liberal Catholic Church by Mrs. Besant and Mr. Leadbeater, but I deny that "sanction and encouragement" has been given to the Church by the T. S. This same kind of sanction and encouragement was given to Buddhism by H. P. B., Col. Olcott and Mr. Leadbeater, and to Hinduisim by Mrs. Besant in the early days of our Society, a precedent well known to the older students.

And why not? It is the duty of Theosophists to find out if there *are* any religions or religious systems in the world worth giving "sanction and encouragement" to, and on finding such to help them in full measure. H. P. B. found Rome unworthy of it, and said so. Mrs. Besant and Mr. Leadbeater have found the Liberal Catholic Church worthy and have said so. But it is for the members to help or not, as they see fit. It is an opportunity, not a requirement. To show that H. P. B. was right,

see what Rome now has to say concerning "Theosophical doctrines . . . Theosophical societies . . . (and) their publications" in the following, which recently appeared in one of the New York papers:

Rome, Aug. 4.—(Delayed)—A decree prohibiting Catholics from participating in the world conference for unification of Christian churches was published today in the official organ of the Vatican.

In the same organ were decrees condemning theosophical doctrines and prohibiting Catholics from belonging to theosophical societies or reading their publications.

That ought to settle the matter of the utter disconnection of the Liberal Catholic Church from the Roman Catholic Church for those who still nurse any doubts about it, for while Rome is issuing decrees "condemning Theosophical doctrines", the Liberal Catholic Church is exalting Theosophical doctrines; while Rome is prohibiting her adherents from "belonging to Theosophical societies or reading their publications" the Liberal Catholic clergy and the communicants consist almost wholly of Theosophists and the church is already bringing new members into the T. S. and is urging its adherents to read our publications. This alone should be sufficient to satisfy any reasonable doubter who really wants the truth.

RADICAL PRINCIPLES

In looking over the pages of the *Statement of Principles* of the Church which has recently come to hand, my eye is caught by certain high lights, which clarify many doubts that have been entertained by those who did not have the facts—among them the statement that the Old Catholic Church although formerly Roman Catholic, is now, and has been "for two hundred years independent of Papal authority"; that it "permits its members the widest measure of liberty in the interpretation of Scripture, Creeds and Liturgy"; that Christianity (Roman of course) "has been grievously misrepresented by its official exponents throughout the ages;" that "the knowledge of Eastern religions and psychology . . . has thrown a great flood of light on the interpretation of Christian doctrine"; that

"auricular confession is entirely optional", and that its "frequent and systematic practice is not encouraged as tending to defeat the true value of the Sacrament"; that absolution (about which so many false statements have been made by the Church's traducers) "is not to be regarded as enabling a man to escape the consequences of his wrong-doing, but rather as . . . a restoration of that inner harmony of nature which has been disturbed by his wrong-doing"; that the Church makes no claim to spiritual or temporal domination over those who adhere to its rite", and that "the clergy claim no authority over the individual conscience". And this particularly has caught my attention, viz.: "Yet another special feature of the work of this movement is to bring into alliance with the worship of the Church all that is true and good in the modern renaissance of thought, which is finding expression in the newer 'borderland' science, mysticism, Theosophy, New Thought, physical research, and other kindred movements".

These and the many other statements of principles mark the greatest departure of which I have any knowledge in the entire Christian world from the narrow dogmatism that has ruled Christianity since the extinction of the Gnostic teachers. In fact it appears to me that this Church has the opportunity to become the very instrumentality so long needed to restore to Christianity the ancient Gnosis or wisdom. Its official approval of Theosophic study alone is the most radical and unheard of step in Christian circles.

MY ATTITUDE

I do not set myself up as an apologist or defender of the Liberal Catholic Church as such. I am not a member of that Church and have no present intention of ever becoming so. It does not seem to be my dharma. I simply should like to proceed as faithfully as I may in some measure to defend that which I know to be unjustly attacked, as H. P. B. has so beautifully enjoined in words that we know. I made no objection when the Acting Editor of THE MESSENGER published Mr. Martyn's article in THE MESSENGER for January, 1919, some

expressions of which I afterwards found proved offensive to the clergy of this and other churches. In fact I then thought and still do that THE MESSENGER was wise to follow the general policy of our illustrious President by permitting more than one side to be heard, and especially when the writer was one of Mr. Martyn's standing in the Society. I do not care in the least as to how the ritual of the Church is built up or conducted. That is their business. Perhaps the more gorgeous and rich in beauty it becomes, if it does, the greater may be its usefulness among the masses who have so little of beauty in their lives. And Theosophists know how great is the value of beauty as a spiritualizing force when rightly used.

I do, however, feel that in the matter of the business of the Church a great blunder may be made either now or in the future, unless that side of its activities be committed in large measure to its laity. I hope it is true, as I have reason to believe, that steps have already been taken to bring this about, and that the hopes of those will be realized who would see all practical economic features made proof against the objectionable methods of Rome, or any other church for that matter. Indeed I understand that the Liberal Catholic Church is now preparing its new constitution to take the place of the Old Catholic Church constitution published in 1916 and since withdrawn. If this is correct, no one is in a position to speak of the Church's constitution until the new document is known. It may be made as non-autocratic as democratic principles can make it, or it may not. We cannot assume to know.

THE IDEAL CHURCH

The ideal church—and I suppose the non-Theosophical masses will continue to need a church of some kind for a long time to come—would consist according to my view of an organization teaching pure Theosophy in such graded forms as could be grasped by the various types of intelligence and presenting a rite exquisite in loveliness, embracing beauty of architecture, of color, music, and dramatic power, and in which the priesthood remained normal human beings. The old scheme of dehumanizing

the clergy into an ecclesiastical caste curiously set apart from human life and marked out by their cant, sanctimoniousness, eccentric modes of dress, a general effeminacy and air of holiness is a relic of the dark ages. That status would have to go, and with it all the autocratic power that such an ecclesiastical caste has ruthlessly wielded in the days gone by. One would not wish to see any lack of dignity given to the office bearers of an ideal church, whatever their post might be; quite the contrary; but one could not escape feeling repelled by a continuation of the self-assumed role of exclusive righteousness which unfortunately has been the pose of such people during the many centuries of their misguided activities.

I am not one of those, however, who would discard all designations such as priest, bishop, etc. As to what the church should call her functionaries is her business. She has the same right to retain well recognized titles as the army has to call officers captains, colonels, and generals, in the service or out of it. That is a non-essential.

Neither am I one to rant over the claims made either for or against the Apostolic Succession theory, and for the simple reason that all I can see in this theory is that the Founder of the church possibly established some such plan for excluding from the list of celebrants those who had not been properly trained, spiritually or otherwise, to perform the required rites. If so in this sense there is an apostolic succession in Masonry, in the medical profession and in all other orders or professions wherein a certificate or diploma or rite of qualification is needed to give protection from the unworthy practitioner. What more could it be? It is to be expected that a dominant and self seeking priesthood should have taken a more exaggerated view of the matter. Until comparatively modern times they had everything their own way, but since then they have been checked up by scientific discovery and some sound common sense, and so clearer views are now possible.

The ideal church, I believe, would also provide for some wisely democratic mode of management and direction of its af-

fairs. It would never again leave the door open for its own defilement by placing too much power in the hands of a priesthood sadly afflicted with the faults that human flesh is heir to. If autocratic power has proved a danger in the State, it has proved a double danger in the church. No honest church can preach democracy and practice autocracy. I believe there is a large mass of intelligent and influential people who are as afraid of an entrenched priesthood as of entrenched militarism.

Perhaps the Church will approach some such ideal. I don't know. But I cannot believe that Mrs. Besant would have given it her personal support and Mr. Leadbeater almost his entire time if it were not to become an affair acting sincerely along Theosophical ideals, for mark you, this Liberal Catholic branch, since it became separate from the rest of the Old Catholic secession, seems to have entered a stage of radical reconstruction and is now a secession of a secession, if I may so characterize it, and is wholly in Theosophical hands. After it got into British hands it Anglicized its ritual, cut out un-Theosophical parts, added Theosophical parts, and in general has made for itself a new liturgy rebuilt and checked up by the clairvoyant observation or how each effect is produced. A further step one cannot but wish they would take—to cut out the seemingly unessential Catholic and to go forward simply as the Liberal Church.

I do not believe, however, that any departure would be made from the ancient fundamentals of procedure.

THE T. S. AND THE CHURCH

Well, one may say, what has all this to do with the T. S.? Frankly nothing, directly. The Society's business is to look after its three Objects and to keep its own house clean. But it has something indirectly to do with it, for the individual rights of its members are therein concerned.

The Society is made up of human beings who have a free and inalienable right to work for the good of humanity in any way that appeals to their hearts. These people come into the Society because of its objects and its tolerance and freedom from bonds;

they become imbued with its wonderful teachings and later turn outwardly to the non-Theosophical world to give the message of Theosophy to their own particular interests. Some take it into religion, some into sociology, some into fraternities—each adapting the message to the various outer circumstances as they exist.

Now, if a T. S. leader or member sees that a good piece of Theosophical work can be carried out by joining an organization for that purpose, or even forming or reforming one, it is that person's duty and privilege to say so. But no one needs to take up the suggestion unless he wants to. Many such cases have arisen in our ranks, and the Liberal Catholic Church is only one. I myself consider it a great privilege to have an advanced Theosophist like Mrs. Besant to tell me where humanity may be usefully served with Theosophy, and how anybody can be so muddled as to see in this a compromise of the T. S. is hard to realize, unless such people have lost sight of the fact that *the T. S. exists to serve humanity and not solely to build itself up as an organization.*

The failure of the Roman Catholic Church as a towering spiritual force in the world came when her priesthood transferred the emphasis of her work from her spiritual to her material side. They lost sight of the fundamental truth that the church existed for humanity first and for itself second. When the good of the Church took precedence, the good of humanity suffered. Let us as a Society not repeat this fatal mistake. If we serve humanity faithfully with our Theosophy in any useful way, religious or otherwise, we can rest assured that the Society will never suffer, but will be honored by our efforts.

The Liberal Catholic Church people are as fully aware of Rome's failures as we are, and their activities are now in the formative stage that enables them in the future to avoid every ill from which Rome has suffered if they will.

If we have friendly counsel to offer, let us give it to those at the helm in a friendly way and not rush into print with our opinions before an audience that cannot act.

Therefore I say let us leave the Liberal Catholic Church to those who feel called to

serve humanity in that particular organism. If we cannot help them, let us not hurt and hinder them. They are our own brethren sincerely trying to serve humanity in a chosen way. Let us rather mind our own business in our own chosen way and not get involved in their discussions. We shall be better Theosophists for it and the Society will wield the power of our increased spirituality.

But, some are urging, if Liberal Catholic priests are permitted to hold T. S. office will they not sometime, because of their oath of obedience to their Church use their T. S. position to advance the interests of the Church to the disadvantage of the T. S.? Moreover, is it not true that many have come into the Society to get away from priests and churches and will resent having churchly officers over them in T. S. positions? Therefore will not priestly officials afflict the T. S. with the very ecclesiastical spirit which drove such people from their churches?

To bar Liberal Catholic priests or any other priests from T. S. offices would mean the penalizing of every T. S. member who sought to widen his sphere of service in the work of his church. In effect, the Society would say to such members: "Even if it should be true that you can reach large numbers of people with Theosophical influence by becoming a priest, you must resign your T. S. office first, and you must not expect to serve the T. S. again, so long as you remain in the priesthood." If the Liberal Catholic priesthood should constitute a disqualification, to be logical all other religious priesthoods should be disqualified also, and if all religious priesthoods, why not the officers of secular religions—Masons, Odd Fellows and other

fraternities. Surely these require their functionaries to take obligations too. It may be that professional men might also have to be barred. Who knows but that they too might use the Society for their several interests. A doctor, e. g., of the American Medical Association might neutralize Theosophical efforts against Vivisection.

Then it would never do to leave the matter to just a diplomatic understanding. The embargo would have to be written into the By-Laws of the Society or Section. Just how such a by-law could be drafted with all its major and minor challenge to the spirit of freedom, tolerance, liberality, brotherhood and wide-spread human service would be a difficult problem. It would be a curiously interesting mind that could square the big Theosophical idealism with religious antagonisms. Of course the whole problem is whether the good of the Theosophical Society as an organism comes first, or the good of Theosophy as a world ideal. Hard is the path of wisdom to tread as the edge of a razor. Too much thought for the form chokes out the spirit; too much emphasis on the spirit neglects its essential form. What the true philosopher seeks is the wise balance. Therefore we must try to keep our heads level and not run off on tangents either way. Remember that in any emergency that may arise in the Section, the members have the remedies all in their own hands. They elect their President by free and open popular ballot; they qualify their representatives in convention by free and open proxy appointments, and the initiative, referendum and recall is at their disposal at any and all times. How, therefore, can we narrow down our broad principles by unnecessary and stultifying exclusions?

THE ENGLISH CONVENTION AND T. S. RECONSTRUCTION

(Note: The following, a reprint from the July Vahan, is a report of the discussion on Mr. Arundale's article *Why Not Reconstruction in the T. S.*, which took place during the convention of the English Section held in London, June, 1919. In view of the widespread interest which Mr. Arundale's suggestions aroused in America, we are delighted to be able to give this month the opinions of our English co-workers and also of some of the most prominent leaders of our world movement.—EDITOR.)

Discussion on Mr. Arundale's article in THE THEOSOPHIST March 1919, on *Why Not Reconstruction in the T. S.*?

Mrs. Besant in the Chair.

The discussion was opened after a *resume* of the article had been given by Mr. Hare, by Mr. A. P. Sinnett, who said that there was a fundamental absurdity in the fact that we should make no reference, in addressing the world concerning our work, to the mainspring of the whole undertaking; that we, who live by virtue of the Great White Lodge, should go on pretending that we know nothing about it. He, however, wished to remind them that the Objects of the Society were framed not to express the knowledge that was in the possession of those who framed those forms, but to draw in as many as possible from the outer world; therefore, on the face of things when that statement of the Objects of the Society was first framed, it had to be as colourless as it could be.

Mr. Arundale felt that we ought to embody in our Objects some reference to what is the main fact in our consciousness, *viz.*, the influence of the Masters in the world. The T. S. was at the beginning of a great work which Those who control or guide, as far as They can, the very restive team of Humanity, are looking forward to; therefore we had to be exceedingly careful not to alter our Statement of Objects in a way to ward off enquirers, people who may shrink from acquiescing in anything in a direct way; people had to come in the future in numbers compared to which the crowd in that hall was nothing. We had to be careful not to intimidate the feeling of the world at large by any definite statement that could not be a living truth to people in the outer world; therefore, in his opinion, we could not do what Mr. Arundale would like to do, namely, embody in

our objects some reference to the Great White Lodge. If we did, we ran the danger of becoming a dogmatic body.

About the middle period of the Atlantean race, some million years ago, a great movement was set on foot in which he (Mr. Sinnett) had a humble part in an incarnation of that time; it was analogous in many ways to the Theosophical Movement of our day. Its purpose was altogether right and dignified and it began very well; it lasted some time and did a great deal of good. But some of them were so impatient that they insisted on making a statement embodying in the Objects of that Society a definite recognition of profound and beautiful truths, which constituted a dogmatic statement. The Society, therefore, turned gradually into a sect, and, as a definite sect, it became bigoted, intolerant, inclined to persecute, and so forth, until at last that beautiful movement became a tool, not of the Great White Lodge, but of the Black Powers.

What he (Mr. Sinnett) wanted to see done was this. He wanted to see a small, compact carefully selected committee appointed in their National Society to consider the problem of the Objects, to go into the matter thoroughly and to see what could be done to meet the requirements of keeping ourselves absolutely free from sectarian dogmatism and of who wanted to improve the Objects. He proposed to bring the matter before the authorities of the Section at some more convenient opportunity. He felt that real good would be done by such a Committee. He would like to suggest a phrase, which he did not want to impress on anybody as his (Mr. Sinnett's) recommendation, but simply to show how they might aim at some loftier knowledge of the whole process of evolution, without binding themselves in any way. Supposing they had for example, in-

stead of the form proposed by Mr. Arundale, words to the effect that the Third Object was *to investigate the laws governing human evolution and its ultimate prospects*. Such a form of words would do a great deal to reconcile the differences of opinion as to an alteration of the Society's Objects.

He was therefore glad that the article had been written, whether the proposals had been accepted or not.

Mr. B. P. Wadia (India) said that the discussion brought to his mind the same topic that was privately discussed by him as far back as the year 1905 with their great President-Founder, Col. Olcott. He was somewhat new to Theosophy then, and he came with a full conviction of the existence of the Masters and the Laws of Reincarnation and Karma. Brotherhood was somewhat of a new idea to him, though he knew that he had it in the back of his mind. When Col. Olcott was in Bombay on the occasion to which he had referred, he (Mr. Wadia) talked over with him one evening this subject of formulating once again a new set of Objects for the T. S. without going to a law court. With the experience that he now had, he was altogether averse to making any change whatsoever in those Objects. It was said that, in the reconstruction of the world, why should we not have reconstruction in the T. S. Why? Had we not always heard that we had something definite in the shape of a message to give the world; that we had a mission to fulfill, and, in his view, before we began to discuss a change in the Objects of the T. S. we might quite well raise the question as to whether we had given that message, had fulfilled that mission. In the reconstruction of the world, had we not any schemes to put before the world out of the simple truths that we possessed? He was watching to see which Section came out first with some philosophy or theories to give to a Conference such as the Peace Conference. Could we not formulate a scheme or plan which could be laid before President Wilson?

Then there was a reference to checking the spread of democratic ideas by intro-

ducing a little bit of autocracy. He did not think the world would ever take to autocracy for a few centuries yet to come; and the autocracy that might come later on would be an autocracy of a very different kind, and we should have to find a different name for it. The right to control other peoples minds and souls was a thing of the past, and he claimed that to try to introduce such a principle would be a very fatal mistake; it would be making the T. S. not a body of pioneers, but a body of dogmatists and that is the last thing we want. We wanted fresh air always in the T. S.; we did not want other people to say how we should act in our private concerns or in our public activities. His idea was that we had not studied enough the Theosophical literature of the past forty-three years. If we had studied all that H. P. B. gave us and all that Mrs. Besant had given us, we had enough material there to go on with for another twenty-five years, and, when we had done that, we might discuss perhaps once again this matter; he was quite sure that a quarter of a century hence they would come to the same conclusion about a change of Objects.

It was he (Mr. Wadia) who had asked Mr. Arundale to write the article for the Theosophist and had, in the absence of Mrs. Besant from Adyar, and being short of copy, inserted this particular article, though with some doubt of the wisdom of publishing it. The article had, however, been most successful in arousing interest, and he would write and ask Mr. Arundale to write something fresh for the Theosophist.

Mr. Loftus Hare said that he intended to confine his remarks to a consideration of the proposals connected with the Second Object. Mr. Arundale proposed to add an assertion as to the common origin of all great religions, but he, (Mr. Hare) wished to say quite frankly that he did not think we had studied the religions of the past and present nearly enough. His personal experience was that it was very hard indeed to get members of the Society to study religions closely; to get them to understand the essence of the great religions was not by any means easy.

The discussion was continued by Mr. van Der Leeuw (Holland), Lady Emily Lutyens, Mr. Suffen (New York, U. S. A.) and others and by Mr. Gregson, who said that he thought that we sometimes stifled ourselves under our own neutrality. We lived in a country where we could see the denial of Brotherhood in every possible way, and, as a Society, we did not seem to be doing anything to relieve it. If we believed in Brotherhood, he thought we could by concerted action, try to change these conditions. He felt that there was too much of the "dead hand" in the T. S.; it seemed to him that the expression of truth for one generation may become insufficient for a later generation. He believed in the continuity of inspiration. It was not beyond the resources of our intelligence and of the inspirers of the Society to give them of the late generation a better expression of the same old truths. He suggested that the lodges should meet and consider the subject and send in resolutions to the Committee which it had been proposed should be set up, with a view to reporting to the next Convention. For his part he would like to suggest a Fourth Object, *viz*: "We believe that it is incumbent upon all who have seen the Light to follow it."

Mrs. Besant in closing the discussion, said that she did not propose to give any opinion upon the matter, as the only result would be the stopping of any discussion. She only wished to put to them what were the real points that they ought to consider. One Section obviously could not change the Objects of the Society. If a Committee brought up a report next year, it would have to be referred to all Sections for consideration. Until lately there was no difficulty in changing the Objects. In the early days of the Society there was a plan adopted which was something like that adopted by Mr. Warrington, of America, where the members were grouped to work under one or other of the three Objects. Those Objects themselves had been changed several times. As to whether they could be changed now was a matter mainly for the lawyers.

When you have an incorporated society which owns property, and where the property is given to it for certain Objects, you cannot help the "dead hand" and that was a point they must consider. It was a perfectly possible thing that they might lose all their property if they changed those Objects. They must consider their legal position as well as other matters which she assumed were far more important.

Discussion on the subject could do nothing but good.

It seemed to her the debate had been exceedingly interesting, but they should bear in mind that they must consult every other National Society and consult the lawyers, and also remember that there was nothing to prevent any group of members forming themselves into a body for special work. They could not therefore commit the T. S. to any particular reforms, because all countries had different customs; but there was nothing to prevent them from carrying out in practice any scheme that they thought was a valuable scheme, provided they did not commit the whole Society to it. Their was nothing to prevent their having Lodges, if they wished to have them, for special purposes, and to make admission to those lodges subject to acceptance of particular Objects, but they could not commit the whole Society to any of those. It was important to remember that they were left free. There was no reason why they should not have a group in this Society which would put forward a belief in the existence of the Masters as a condition of admission. All these things were within their reach: it might be well to discuss the subject during the coming year, considering what powers they had already before deciding to recommend any alteration in the Objects of the Society. It was the freedom they had already, the desirability of changes, the conditions under which those changes, might or might not, be made, that she suggested they should take into consideration in the coming year, otherwise they might waste a large amount of valuable time in considering the possibility of changing things which they had no power to change. The matter was really more one for the coming generation than for

themselves; they should take the advice of the younger members in the matter as it was the younger amongst them who would have to carry on the work. If there were a large body of opinions that desired a

change, then it was the business of the officers of the Society to suggest the best way of carrying out the will of the Society in those particular matters. — From *The VAHAN* for July.

UNKNOWN AMERICA

BY L. W. ROGERS

IT would not be quite accurate to say that any part of America is unknown but it is accurate to say that Alaska is practically unknown to the majority of Americans; and such lack of knowledge of our own country should not be. Most of us have as vague ideas of Alaska as we have of Madagascar. We think of it as a vast, wild country of perpetual fridity, that is useful chiefly because of its mineral deposits; a wild world where adventuresome men go to prospect for gold, and take an even chance of returning with a fortune or of leaving their bones to be buried by the snows that sweep over bleak mountain wastes. We have heard of Alaska chiefly through stories of adventure in which novelists have drawn freely on their imaginations to weave thrilling dramas about meager facts; and that phase of perilous adventure has been so emphasized that it will not be easy for the average reader to think of Alaska as a country not remarkably different from the extreme northwestern part of the States, as to topography, nor from the extreme northeastern part, as to climate. The latter point—climate—is the one most firmly fixed in the popular imagination. Alaska typifies all that is bleak and frigid. Temperatures of 60 and 70 degrees below zero and mountains that are never free from snow give an impression of perpetual and terrible winter. Such impressions make it difficult to state the facts, for to many people they will seem more incredulous than the wildest extravagances of the romances. To tell the average magazine reader that overcoats are not so common in the Klondike as in California, and that more people freeze to death in Dakota than in all Alaska, would be to challenge his faith in one's veracity; but both statements are nevertheless true.

There are enormous differences in Alaska climates. The Japan current gives Southeastern Alaska a climate very like that of western Washington and Oregon, with much rain. When the sun is not shining at Juneau a coal fire is necessary in midsummer. But when the sun does shine the temperature runs up to sometimes 80 or 90 degrees. Less than a hundred miles north of Juneau the rainbelt suddenly ends and the sunshine is as constant as in California. In the rainbelt country the thermometer very seldom goes down to zero. It is in the interior where the mercury drops to 70 degrees below zero. But it must be remembered that that is exceedingly rare and that ordinary winter weather is perhaps 40 degrees below. Dakota, Minnesota and the New England states often have that temperature and not all of them have the dry Alaskan air that makes forty degrees of frost more endurable than ten in a humid atmosphere: A man in charge of a dog team, making the journey of six hundred miles from the coast to Dawson, and sleeping out at nights, wears no overcoat. His costume consists of ordinary underwear, shirt, trousers, woolen socks, woolen sweater, and a cloak made only of bedticking, with a hood. A sleepingbag completes his outfit. An old-timer told me that in two years at Dawson he had not heard of a single death in the Klondike by freezing.

In the near future this little known territory will be the State of Alaska, its towns will become cities and among its other "infant industries" theosophy will flourish, for it belongs to this kind of a country as blossoms belong to a fruit tree. I used to be puzzled because people who had returned to the States from this frontier life desired to go back to it, raved about it, and longed

to again exchange the luxuries of civilization for the inconveniences of the border. I could not understand how anybody could be satisfied with a country where no mail except letters—not even a pamphlet or newspaper—could be received between September and June; where even letter mails were far apart, brought in over trails on which a dog team can average no better than thirty miles a day. But it's just *because* of the solitude that they like it. There is an indescribable something in the untrammelled freedom, in the solemn stillness of a vast wilderness, in the majestic reach of the mountains, that touches the inner senses. One gets nearer to oneself and to reality. The spirit of nature rules earth and air. The trivialities of life disappear and existence takes upon itself a characteristic akin to the tranquility of the stars. When the Alaskan goes into the states he suffocates with that subtle effluvia of civilization to which we are so accustomed that we have ceased to notice its nausea. He is like an eagle in a cage and longs for the breadth and bigness of the open, where mountains attain an altitude that dwarfs the famous peaks of the Rockies, and lift their mighty masses of snow twenty thousand feet into the dazzling sunlight. It's an atmosphere in which the soul more easily dominates the body.

But for all that Alaska is not a country to rush into. The current number of a popular magazine has an article booming the country as deserving the serious consideration of agriculturists. The writer of that article admits that he does not write from Alaska, but about it, and he obviously bases his arguments on books of statistics and the statements of travelers. It is fairly likely to lead some impulsive people on a wild-goose chase. Perhaps some day farming adapted to the very brief summer may be developed but agriculture in Alaska must necessarily be very limited and classified as a specialty. The fisheries are the greatest source of wealth thus far developed. The fur industry, with its incidental catching of animals in steel traps—possibly the cruellest of all our atrocities to the animal kingdom—produces about one-seventh as much revenue as the gold output. The lumber industry is beginning to

receive a little attention. The coal fields cover the enormous area of more than twelve thousand square miles and the Government's geologists estimate the minimum deposits at the inconceivable figure of one hundred and fifty billion tons. They say that its quality, from lignite to anthracite, is equal to that of the coal of the eastern states. The new Government railway connects one part of the coal field with the coast. The resources in gold, lead, copper, silver, iron, etc., are, of course, as yet unknown and are merely designated as "abundant." There have been some new discoveries this summer that caused considerable local excitement, and a new Klondike may be found at any time in the future. It will be seen, then, that aside from any agricultural possibilities Alaska has the basis for extensive industries and for many times its present population in the near future. The advantage of having some theosophical centers established in this remote region is clear. The little city of Juneau is not only the capital but the distributing center and the focus through which the life stream from the states flows into Alaska. Its new theosophical center is an important link in the list of Lodges.

While Alaska is a far country it is well and uniquely connected with the States. From the city of Tacoma, south of Seattle, northward the coast indentation is remarkable. An inland waterway, almost as placid as a river, stretches northwestward for more than a thousand miles. The entire route to Skagway, the nearest port for the interior, is protected from the ocean, not by a mere reef, but by mountain chains. At only one point do you catch a fleeting glimpse of the open sea. As the great natural waterway winds about through the mountains it sometimes widens to several miles and again becomes so narrow, and so abrupt in its turnings, that the foghorn roars a warning signal to any opposing vessel that might possibly be approaching. It is a thousand-mile journey on a narrow lake from which rise the pine-clad and snow-capped mountains. It will sometime become a world-famous yachting course, but its economic value is beyond calculation for the transportation of commodities to and from Alaska. It is a commercial corridor connecting that country with the world.

FRANCIS BACON, BARON VERULAM, VISCOUNT ST. ALBAN

By ERNEST FRANCIS UDNY

(Continued from July Number)

IF the conjecture here put forward—that THE MEMOIRS OF A. CAVALIER and A JOURNAL OF THE PLAGUE YEAR were written by Francis Rakoczi—is correct, and if sufficient cause has been shown for regarding the conjecture as not unreasonable, it may be hoped that others will carry the investigation further, and that, as in the case of the Shakespeare writings, and numerous others which he published under other names than his own in the Bacon incarnation 100 years before, patient research will gradually accumulate a mass of small facts, all tending in the same direction, which will leave little room for doubt in the mind of the unprejudiced student. The conjecture, assuming its correctness, is of two-fold value—firstly as offering a valuable clue to some of the doings of Francis St. Alban during the long period of 42 years between his supposed death in 1626 and his real death in 1668; and secondly (inasmuch as these books appeared in London in 1720 and 1722) as establishing the fact of Rakoczi's having come to London when he left his native land, and thus affording a reasonable ground for supposing he must have written a good deal else between that year and 1735 when he passed through a feigned death in Redosto, Turkey, and probably recovered from the Emperor of Austria his sequestered estates, thus obtaining the handsome income which the "Count St. Germain" undoubtedly possessed, but which was a source of mystery to those who knew him.

At first blush one might be inclined to guess that, as a practical occultist, he manufactured gold for his own use by transmutation of metals; but we may be sure that one who had attained such knowledge by the aid of the Great White Brotherhood would never use it for personal advantage. The saying attributed in the Gospels to those who mocked and derided the Christ—"He saved others, himself he cannot save"—is true of every servant of the Holy Ones.

Regarding the two books in question as carefully disguised diaries which, though not published till nearly a century later, had been written at the time of the events described, we can distinguish at any rate three broad facts—that he must have joined Gustavus Adolphus of Sweden about 1630, remaining with him until the death of that "glorious monarch" in the following year, and perhaps with his army a year or two longer. Secondly that he made up his mind (born aristocrat that he was) to fight for King Charles on the outbreak of the Civil War in 1641, and remained with the Cavalier forces till the bulk of them were captured in Cornwall in 1645, and the King gave up the struggle. Thirdly that he was living in London at the time of the Great Plague in 1665, and was an eye witness of the whole thing, insofar as one man could be. He was even appointed an Examiner or Visitor of houses, as he tells us (Page 194 of the reprint)

I had about this time a little hardship put upon me, which I was at first greatly afflicted at, and very much disturbed about, though, as it proved, it did not expose me to any disaster; and this was being appointed by the Alderman of Portsoken Ward one of the Examiners of the houses in the precinct where I lived.

He lived in Whitechapel, "Between Aldgate Church and Whitechapel Bars, on the north side of the street." As to his appointment as Examiner, he continues thus—

We had a large parish and no less than 18 examiners, the people called us visitors. I endeavored with all my might to be excused, and used many arguments. . . . but all the abatement I could get was only that whereas the officer was appointed by my Lord Mayor to continue two months, I should be obliged to hold it but for three weeks, on condition nevertheless that I could then get some other sufficient housekeeper to serve the rest of the time for me, which was in short but a very small favour, it being difficult to get any man to accept such an employment, that was fit to be entrusted with it. . . . I got myself discharged of the

dangerous office I was in, as soon as I could get another admitted, which I had obtained for a little money to accept of it; and so instead of serving the two months, I was not above three weeks in it."

He does not mention that among "the many arguments" which he used, he pleaded his advanced age. Having been born in 1661, he was then about 105 years of age.

Some deep students of the subject have satisfied themselves not only that St. Alban published a vast amount of writings under other names than his own, but also that he occasionally resorted to the further device of ante-dating, i. e. putting on the page a date a good many years earlier than the actual date of publication. A notable instance of this seems to have occurred in the case of the "Shakespeare" Sonnets. The first edition bears on the page the date 1609, and yet six of them almost obviously refer to the curious relations between King James I and himself over his so-called disgrace, which did not occur until 1621. The Sonnets in question are Nos. 34, 58, 88, 90, 121, and 125. The real meaning of these is pointed out by an American writer, Judge J. E. Roe, of South Lima, N. Y., in an interesting and very suggestive book entitled *SIR FRANCIS BACON'S OWN STORY*. The Judge does not refer to the seeming difficulty involved in the fact of these sonnets being included in an edition which professed to have been published 12 years before the "disgrace" occurred; but if the 1609 date was false, the difficulty vanishes. Let us look a little more closely into this.

That St. Alban would not hesitate, at a pinch, to resort to dissimulation, may be gathered from one of the Bacon essays which is entitled *Simulation and Dissimulation*. He there extols the virtues of secrecy, adding that

He that will be secret must be a dissembler in some degree, for men are too cunning to suffer a man to keep an indifferent (i.e. impartial) carriage between both, and to be secret without swaying the balance on either side. They will so hext a man with questions that, without an absurd silence, he must show an inclination one way; or if he do not, they will gather as much by his silence as by his speech. . . . so that no man can be secret except he give himself a little scope of dissimulation, which is as it were, but the skirts or train of secrecy.

Can anyone suppose that the man who penned those lines would stick at ante-dating a book, if it would prevent the public from discovering the meaning of something in it which he meant to remain secret? And he had excellent reasons for keeping secret the references to King James, as has already been pointed out in this article (see *MESSENGER* for October, 1918). His real reason for not attempting to defend himself against "the detested blot of murderous subornation" had been a most generous willingness to screen the King, who had evidently been in great fear of attacks upon himself and the discovery of delinquencies, unless a sop was thrown to the growing discontent of the Commons, which culminated 20 years later in the Civil War.

The King had apparently promised to utterly annul any sentence which might be passed upon him—a promise which, when the time came, he meanly neglected to fulfil. Even when the King had thus betrayed him, St. Alban never thought of "going back on" his generous sacrifice. All that he permitted himself to do was to pour out his sore heart on paper, even then without naming a soul, and probably never thinking, at the time, of giving his effusions to the public eye—any more than he did when penning that beautiful psalm (quoted in full in the same *MESSENGER*) which must have also been written after his "disgrace" and which was found among his papers and published after his supposed death a few years later. It was as easy, perhaps even more natural, for the supreme poet and master of the English tongue to ease a very sore heart in verse as in prose. It was not for nothing that he had wooed the Muses in many lives. As he said of himself, in his next birth (over the signature of Alexander Pope, who was one of his many masks) "I lisped in numbers and the numbers came."

That there really had been a 1609 edition of the Sonnets seems clear because there is an entry in the Stationer's Registry of that date, and because the actor Edward Alleyn records in his diary that he bought a copy in that year; but on the other hand there was nothing to prevent

St. Alban from reprinting the Sonnets in say 1623, with the old title page and date, and with the additional six Sonnets inserted. In spite of the fact that no names were given in these Sonnets, the fact about the King referred to in them must have been known to others besides himself, and there must have been friends of his who well knew that he was the real Shakespeare and others probably who suspected it, so that it would have been by no means safe merely to put out these sonnets as Shakespeare's, though with the additional protection of the false date, he was, as events have proved, safe from discovery.

To conclude, no other explanation of the meaning of the six sonnets has—so far as the writer is aware—ever been suggested. The explanation, of course, implies that the only copies of the Sonnets still extant belong to the later and false-dated edition; but that is not very surprising for there are extremely few copies in existence. The well known Shakespearean, Sir Sydney Lee, has succeeded in tracing but six. There is in John Ryland's library at Manchester, England, a copy of the Sonnets dated 1609 bearing at the top of the title-page a manuscript note "5d"; and it has been conjectured that this is the particular copy which Edward Alleyn, the Founder of Dulwich College, says in his diary he bought for 5d in 1609.

If that conjecture were correct, the Sonnets could not, of course, have been written in 1621, because they are in this volume; but on this subject the Librarian writes as follows:

With further reference to the Sonnets, I beg to say there are no further manuscript dates in the volume, and nothing to connect it with Alleyn, except the M.S. note 5d.

So the conjecture that this copy was the one bought in 1609 is without foundation.

After considering these curious circumstances, we shall not be so much surprised at finding a short poem which almost obviously refers to St. Alban and his feigned death in 1626, printed as a poem by Caxton, the inventor of printing, who belonged to the 15th and not even to the 16th century, much less the 17th, when in fact the lines must have been written in a very valuable series of reprints of old literature, entitled the ENGLISH GARNER SERIES, published by Arthur Constable in 1903, the lines are given (15th volume of the series, called A VOLUME OF 15TH CENTURY PROSE AND VERSE) under the heading "Certain Prefaces and Epilogues by Wm. Caxton (1475-1490)" as follows:

The board's head in hands I bring
With garlands gay and birds singing;
I pray you all to help me sing
Qui estis in convivio (i.e. who are privileged to share in our knowledge and rejoicing about him).

The boar's head, I understand
Is chief service in this land
Whereso'er it may be found.
Servitur cum sinapio (i.e. it is served with a grain of mustard).

The boar's head, I dare well say
Anon after the twelfth day
He taketh his leave and goeth away.
Exit tunc de patria (i.e. he quitted then his native land).

By "the twelfth day" here is probably meant the 12th April 1626. The date of his supposed death was Easter Day the 9th April. It is curious that the date which he chose for his next feigned death—the supposed death of Francis Racoczi II of Hungary in 1735—was almost identical, being the 8th April. Can that too have been Easter Day, and chosen, like the former, on that account as symbolically suitable, being the day of "Resurrection" from the supposed grave?

I SLEEP, I eat and drink, I read and meditate, I walk in my neighbor's pleasant fields, and see the varieties of natural beauties; delight in all that in which God delights—that is, in virtue and wisdom, in the whole creation and in God Himself. And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness who loses all these pleasures and chooses to sit down upon his little handful of thorns.

Jeremy Taylor.

FROM THE NATIONAL PRESIDENT

MRS. BESANT JOINS LABOR PARTY

The following clipping from THE DAILY HERALD of London will be read with keen interest by all Theosophists:

To the Editor of the DAILY HERALD.

Sir,—Since I reached England after an absence of five years, I have been re-knitting some old Labour and Socialist ties, made with Labour since 1874 and with Socialism since 1884. So I have rejoined the Fabian Society, and since the Labour Party now admits brain as well as manual workers, I have also joined that through the Fabian Society, and have become a member of the Westminster Labour Party, which has the Rt. Hon. Arthur Henderson as its President, as the Home Rule for India League and my London flat are in Westminster.

Party With Great Ideals

In doing this, I am not merely seeking the pleasure of renewing old ties, but have in view the necessity that Indian Home Rule should have representation in Parliament. The Irish Home Rule Party had a strong body of Irish representatives, who held the balance between the other parties in Parliament. As India cannot have that, she must obtain representatives by alliance, so that her grievances may be brought to the notice of Parliament by questions or resolutions, and a vigilant care exercised over her needs. The Labour Party last year adopted her demand for Home Rule, and its members champion her cause in the House of Commons. It is a party with great ideals, which "knows what it fights for, and loves what it knows," and it embodies the principles which have been mine since I entered public life, and seeks to realise my favourite motto: "That every child born into a civilised country shall be surrounded by conditions which shall enable him to develop every capacity that he has brought into the world."

What the Worker Needs

As a Theosophist, I realise that the Socialism of Love and Service is the fullest expression yet attainable of the Law of Universal Brotherhood, and that it will be the foundation of the New Era. I hold with the Hindu that those who are less developed mentally and are employed in labour of a mechanical and deadening character are those who need most for their development the abundance of material things, while the artist has the joy in his labour of creation and emotional satisfaction, and the thinker the reward of power, and hence they need less of material gain.

I hope to serve India better by this adhesion to the Party that best embodies my lifelong

ideals, and to serve Britain by standing fast by her traditions of Freedom, thus drawing the two nations into closer union by Love and Justice.—Yours, etc.,

ANNIE BESANT,

President of the National Home Rule League, India.

1, Robert-street, Adelphi, W.C.2, June 19.

BRITISH LABOR AND INDIA

In this connection the following extract from a recent editorial in the *Los Angeles Examiner* will also prove interesting.

Robert Williams, Robert Smillie and George Lansbury are among the most influential and best known men in Great Britain. Our readers will recall that Robert Smillie is the head of the great miners' union. He is the man who recently put English noblemen upon the witness stand in a controversy before an investigating committee and cross examined them concerning their titles to coal land, and in that cross examination created such a sensation in the thoughtful world.

Smillie is one of the most powerful men in political influence and inherent character which the British world possesses today. George Lansbury is the editor of the Daily London Herald. Lansbury's influence is greater than that of his paper, great as it is.

These men represent a very large body of liberal opinions. They have signed an appeal to men and women throughout the British Empire against the oppression now being practiced by the British Government upon 315 million white people in India. They have called attention of the world to the violation by the British Government of the right of self determination in India. We print this letter:

"We, the undersigned, appeal to our fellow countrymen and women to give thought and attention to the condition of affairs in India.

"That country, which contains 315 millions of human beings, is at present ruled by a handful of officials whose gross incompetence and ignorance have brought these peaceful, law abiding people to the verge of open, undisguised revolution.

"Indians ask the same rights, the same duties, the same recognition as Siberia, Poland and other small European peoples. The bureaucrats of India reply with a coercion act which robs Indians of all freedom of speech, freedom of press, freedom of public meeting.

"Indians are unarmed, yet they are bombed from aeroplanes and shot down with machine guns.

"We cannot believe our countrymen and women understand these things; neither do we think they realize that these autocratic methods place in jeopardy the lives of thousands of British men, women and children.

"We therefore ask you to join us in our protest against the bombing and shooting of unarmed men and women, and in our demand for a public inquiry into these outrages, the complete withdrawal of the coercion bills, and the immediate introduction of self

government, giving to the millions of Indians the same rights as now enjoyed by Canada, Australia and Africa."

The whole body of Liberals in England and Scotland are joining in this protest against the British treatment of her colonies in Egypt and India. These men speak for an element of the British population which is as distinct from the British Tory as white is from black.

The problem of Britain in India is one wherein the principal of Universal Brotherhood is involved. As long as there are immense problems existing in the world, in which the principal of Universal Brotherhood is being violated, just so long will the Theosophists find themselves struggling to aid the solution of those problems whether they be religious, political, domestic or social. If Universal Brotherhood be a fact in nature no true Theosophist can remain silent so long as vast numbers of his brothers in any part of the world have vital problems which need to be solved. Ere the Indians shall be able to make the progress in evolution which is their just due, they must be relieved of the political, social and economic thrall that now controls them.

One hopes that the American labor leaders will join hands with their British brothers in struggling for justice for India.

Someone has said Britain only acts when she is forced, and then awakens and says, "Why I ought to have done that before." That shows that she is at heart both cautious and conscientious.

THE THEATRE ARTS ALLIANCE

One of the happy outcomes of the production of "THE LIGHT OF ASIA" at Krotana, has been the organization of The Theatre Arts Alliance. This is a non-profit co-operative corporation created for the purpose of buying a beautiful site and establishing an artists' colony, and especially for the giving of such productions as THE LIGHT OF ASIA and the other world mystery dramas which we at Krotana have had under contemplation to follow THE LIGHT OF ASIA.

My thought had been some years ago to initiate the production of seven plays like THE LIGHT OF ASIA; one to typify the

religious aspiration of Vyasa; one of Hermes, Thrice Greatest; another of Zarathustra; another of Orpheus; then the Buddha, and finally Krishna and the Christ. These were to be presented as Mystery Dramas, and the ideal was to build here a pan-religious Oberammergau. This was set forth in our little Krotana pamphlet, which many have seen. Some friends of this ideal, but not Theosophists, have gathered around Mrs. Stevenson and myself and offered to finance and carry the proposal, as far as it could be wrought out, provided of course other plays and dramatic performances could be given that would equally help to elevate the dramatic arts from other angles. The whole idea has been discussed and has met with a crystallization in the form of The Theatre Arts Alliance. The organization has upon its Board and as charter members some of the most prominent names among the artists in America.

An option has been taken on 65 acres within a mile of Krotana, constituting one of the most valuable and beautifully located properties in California. Here they have a natural amphitheatre that will seat 30,000 people, the acoustic properties of which have been tested out and, as I myself know, are most extraordinary. Prominent Los Angeles people are helping to establish the organization, and I sincerely hope that it may have the greatest possible success. If so, its existence will mean to the world of art what the Theosophical Society does to the world of religion and philosophy. If the movement attains the success that it should do and reaches out as far as the needs of the hour demand, it ought to become a world-wide affair. The present effort is really the welding together of my original thought here of a Pan-Religious Mystery drama, and Mrs. Stevenson's ideal of an Art Alliance such as she has established in Philadelphia. Mrs. Stevenson's zeal to bring the Theosophical idealism into the world of art as a living force constitutes the moving power of the movement. In this she is enthusiastically reinforced by Dr. Gerson, Mr. Ellis Reed and other associates outside the T. S.

FOR THE SOLDIERS AND SAILORS

Senator Wadsworth has introduced in the U. S. Senate a Bill to create a Commission on Rural and Urban Home Settlement, which has been read twice and referred to the Committee on Agriculture and Forestry. The object of this Bill is to place within reach of our returned soldiers opportunity to secure suitable homes under advantageous conditions. The first work of the Commission would be devoted to the welfare of the soldiers, but it also would be maintained as a permanent administrative agency to enlist local enterprise in the furtherance of organized urban and rural settlement as a vital future necessity; as a means of elevating the standard of the average American home, and of improving its whole environment. It would tend to develop the great possibilities of organized co-operative enterprise in housing.

Too much cannot be done for the returned soldiers and sailors in every Allied land; they have turned the whole tide of civilization and our country could even well afford to sustain ours for the rest of their days in some comfortable way. It would be a small expression of gratitude. But this is not asked or expected by those splendid men of sacrifice. The most that they ask is that the opportunity be provided them whereby they may maintain themselves and their families in comfort, and that all degree of uncertainty be removed in this regard.

It is to be hoped that the movement thus inaugurated will tend strongly in the direction of the establishment of garden cities where families may become self-sustaining along lines of natural production, and away from the psychologically over-heated centres of population that we call modern civilized cities.

THE TWO FORCES

It may seem strange to say it of a movement that is so deeply dedicated to the principle of Universal Brotherhood as is the T. S., yet it is true nevertheless that the pairs of opposites or the forces of unity and diversity war with one another quite continuously, though subtly, in our So-

ciety's organization. This is true indeed of all organizations, for the forces of integration and disintegration are constantly paired off all through the processes of nature. Yet in the T. S., because the Society is so intimately associated with the deeper forces of occultism, this operation of the opposites is far keener, subtler and is more ready to bring sudden disaster or splendid triumph than elsewhere. Hence it is difficult to maintain a Theosophical organization unless there is present a preponderance of excellent discrimination, courage, good business judgement, and a very real spirit of fraternity. If, however, running through the excellent characteristics of the members forming the organization there were a "hot headedness," one would fear for the steadiness of the organization, unless the required virtues mentioned were present in some strength.

NEW NATIONAL LECTURER

Dr. Frank L. Riley, who for the past three years has been lecturing regularly at Krotone on Sunday afternoons, and in the summer and winter Institute, has been appointed National Lecturer of the American Section, and will be present at the forthcoming Convention.

Dr. Riley offers his services to the lodges of the American Section, and will be ready to start out on a general lecturing tour at the conclusion of the Convention.

Dr. Riley has been a student of Theosophy and Occultism for about twenty years, and during that period has made an exhaustive study of the Bibles of the world and Comparative Mythology. He is the author of *SPIRITUAL HEALING* and *BIBLICAL ALLEGORIES*. Latterly he has given considerable thought to psycho-analysis and psycho-therapy.

In his public work at Krotone Dr. Riley has always drawn large audiences, and we shall very greatly miss him here when he goes forth into the Section to reach a wider public. Dr. Riley is the ablest exponent of the principles of the Second Object of our Society that I know of in the American Section. I hope the lodges will make ample use of his talents during the next few months.

FROM THE NATIONAL SECRETARY

July 10, 1919.

A. P. Warrington, Pres. Board Trustees,
American Section Theosophical Society,
Krotona, Los Angeles, California.

Dear Mr. Warrington:

I beg to submit the annual report for the fiscal year ending June 30, 1919, which indicates that conditions in the American Section of the Theosophical Society are similar in many respects to those of the preceding year; although several additional points are presented herewith for the serious consideration of the Board.

An analysis of the annual financial statement shows the income from Fees and Dues and the general expenditures to total approximately the same as the previous year; the Fees and Dues being \$246.90 larger and the general expense \$308.17 more than during the previous year.

Although the income is shown to be \$17,886.55 this year, as compared to \$16,640.17 the previous year, this increase is due mainly to the large contributions received from donations for the publicity department, and used by that department entirely for publicity purposes.

The assets of U. S. Liberty Bonds \$2500 are offset to the extent of the \$1500 bank note shown under liabilities, the amount borrowed from the Hollywood National Bank to meet current expenses for the year.

MESSINGER subscriptions amounted to a total of \$247.68, which represents more than 300 MESSENGER subscribers who are not T. S. members.

An effort was made to reduce overhead **expenses** and keep general expenses down so as not to exceed those of the previous year, in spite of the continually advancing price of materials, which was successful.

A general survey of the field shows that the American Section has been maintaining its usual standard as viewed from the total number of its individual members; but that it is not so strong and virile from a lodge standpoint.

Two main reasons, in my opinion, may be given as causing this condition by which the lodges are diverting their force away from the regular lodge channels, although there are doubtless more subtle reasons that are not now apparent.

First, the war with its many demands on our members has focused the attention of our workers on social and humanitarian forms of labor thereby taking away the energy that would otherwise build stronger lodges; and,

Second, the feeling of uncertainty and change, doubtless unconscious in many instances, caused by the entry of such movements as the Liberal Catholic Church into the Theosophic field, and, the tentative turning of our leaders toward educational, political, religious and social lines of activity.

In other words, there appears to be a pause in the work. The workers, or members, appear to be looking to the immediate future with expectancy and hope, rather than bending their efforts to fulfilling the needs of the present.

The number of members who became inactive at June 30, 1919, was very large. More than one-eighth of our total membership dropped out automatically because of the non-payment of dues. This falling away of so large a percentage of our membership is abnormal, and the cause should be sought diligently, and if possible, eradicated.

The tendency for members to turn to individual work and effort as single units rather than through the lodge organization has created a situation that reflects on the efficiency of the lodges, although the sum total of individual accomplishment is probably more, not less. Out of our nearly 200 lodges, 20 lodges in the Section are such in

name only; 19 lodges are practically dead or dying while 11 lodges are weak and in trouble of one kind or another: this makes a total of 50 lodges, or one-fourth of the lodges in the Section, that are known to be in need of help. Many other small and struggling lodges are not included in this list.

I would recommend that the Board of Trustees should consider ways and means by which the lodges can be given the assistance needed so badly, and, if possible at no expense to the lodges themselves.

I would further recommend that a number of the lodges be dissolved if after a reasonable effort they cannot be revived.

The following table will furnish figures to allow for a comparison covering a period of three years past, that may prove of value in planning for the future.

<i>At June 30th</i>	<i>Year 1917</i>	<i>Year 1918</i>	<i>Year 1919</i>
New members during year.....	1927	1393	1373
Average per month.....	160	116	114
Reinstatements	88	140	169
Transfers from other Sections.....	1	7	10
Transfers to other Sections.....	0	4	3
Deaths	66	62	83
Resignations	94	94	66
Became Inactive at June 30.....	511	890	1107
Total active membership.....	6407	6835	7048
Total number of lodges.....	188	186	197
New Lodges organized during year.....	30	11	19
Lodges dissolved during year.....	2	13	8

The lodge secretaries and treasurers who have corresponded with the office of the National Secretary have proven a most efficient corps of workers, for the most part, and have performed their duties well.

Our more than 400 Members-at-large, working independently and isolated, are responsive and alert to their opportunities, and reflect credit to the Society.

In view of the exceptional possibilities that attend a period of transition such as is now at hand, a greater effort should be made to bring to bear the influence of the Ancient Wisdom upon changing world ideals. Reincarnation, the key to evolution, should be made a household word, at least intellectually grasped by our citizenry.

In conclusion, I would offer the suggestion that the individual responsibility of our membership might be awakened to a fuller degree, and our lodges and Society reinvigorated and given new life, if those great and fundamental principles of freedom and democracy, upon which the Society is based, are sounded anew as an ideal to be achieved. Peculiarly in this age the spirit of democracy stimulates and arouses as no other force is doing.

Respectfully submitted,

(Signed) CRAIG P. GARMAN,
National Secretary.

AUDITOR'S REPORT

To the members of the American Section of the Theosophical Society:

Following instructions from your Secretary, I have made an audit of the books of your Society for the year ending June 30, 1919.

I hereby certify that I have examined the books and accounts of the American Section of the Theosophical Society for the year ending June 30, 1919 and this statement is true to the best of my knowledge and belief.

Subscribed and sworn to before me this 26th day of July, 1919.

(Signed)

G. R. DEXTER.

Notary Public In and for the County of Los Angeles, State of California.

My Commission Expires, March 18, 1923.

BALANCE SHEET, JUNE 30, 1919

ASSETS		
Inventory		
Furniture and Fixtures.....	\$2,937.23	
Stationery	606.02	
Library	250.00	
Lantern Slides	65.00	
Engravings	19.00	
Members' Booklets	11.50	
Stamps	81.50	
Publicity, Furniture and Fixtures.....	26.90	\$4,471.55
Balance in Bank.....		4,199.81
Balance Cash on Hand.....		132.25
United States Liberty Bonds.....		2,550.00
		\$11,353.61

LIABILITIES		
Investment Account	\$5,967.81	
Reserve Fund—Fees and Dues, 1919-1920.....	\$2,597.87	
Less Sundry Disbursements 1920.....	24.75	2,573.12
Hollywood National Bank Note.....		1,500.00
Discretionary Fund		28.63
Folsom Fund		9.69
War Relief Fund.....		25.00
Publicity Donations		510.34
Balance, Credit of Income and Expense.....	\$ 739.02	\$11,353.61

STATEMENT OF INCOME AND EXPENDITURES FOR YEAR ENDING JUNE 30, 1919

INCOME		
Fees and Dues, 1919.....	\$14,120.66	
Appreciation, Publicity, Furniture and Fixtures.....	15.40	
Donations Section	145.76	
Donations Publicity	3,134.12	
Messenger Subscriptions	247.68	
Interest, Discount and Exchange.....	222.93	\$17,886.55

EXPENDITURES		
Expense	\$ 140.15	
Cartage	5.53	
National President Expense.....	520.00	
Convention Expense	709.45	
Adyar Percentage	1,236.09	
Salaries	3,690.25	
Stationery and Supplies.....	134.21	
Rent and Light.....	470.00	
Postage	421.76	
Incidentals	196.79	
Telephones and Telegraph.....	272.83	
Taxes	36.92	
Members' Booklets	103.50	
Year Book	120.00	
National President Election Expenses.....	66.75	
Suspense	11.42	
Sundry Disbursements, 1918-1919.....	285.10	
Printing	145.00	\$ 8,835.75

Messenger		
Printing	1,208.75	
Paper	32.78	
Salaries	759.25	
Postage	297.50	
Incidentals	223.67	
Rent	59.18	
Stationery	762.55	
Cartage	5.35	3,349.03
Publicity	200.00	

Field Work		
Special Advertising	72.72	
Salaries	1,460.36	
Literature	1,279.36	
Postage	459.35	
Stationery	342.98	
Advertising	52.50	
Cartage	1.89	
Printing	481.92	
Rent	168.27	
Telephones and Telegraph.....	9.69	
Incidentals	433.82	\$4,762.75
Balance, being gain for the year.....		\$17,147.53

739.02

\$17,886.55

Respectfully

(Signed) C. J. DEXTER.

FINANCIAL STATEMENT FOR JULY, 1919
RECEIPTS

Legacy Charles Thurston.....	\$ 1,575.17
Fees and Dues.....	4,666.19
Interest, Discount and Exchange.....	13.42
Krotana Special Operating Fund.....	57.00
Messenger Subscriptions.....	9.50
Publicity Donations.....	228.72
Miscellaneous Fund.....	77.97
	<hr/>
Cash on Hand July 1, 1919.....	\$ 6,627.97
	4,199.81
	<hr/>
	\$10,827.78

\$10,827.78

DISBURSEMENTS

Salaries.....	\$ 465.00
Postage.....	139.80
Printing.....	2.50
Fees and Dues.....	18.33
Telephones and Telegraph.....	25.17
Incidentals.....	19.72
Miscellaneous Fund.....	57.50
Loan on Note.....	1,500.00
Interest and Discount.....	12.32
	<hr/>
	\$2,240.34
Messenger Department Disbursements:	
Salaries.....	\$ 112.50
Printing.....	150.75
Postage.....	44.00
Incidentals.....	13.75
	<hr/>
	\$ 321.00
Publicity Department Disbursements:	
Salaries.....	\$ 150.00
Incidentals.....	1.00
	<hr/>
	\$ 151.00
Total Expenditures.....	\$ 2,712.34
Balance Cash on Hand August 1, 1919.....	8,115.44
	<hr/>
	\$10,827.78

\$10,827.78

\$10,827.78

MONTHLY LODGE AND MEMBERSHIP RECORD

July, 1919

Total number of Lodges.....197

Lodges chartered.....	1	Lodges dissolved.....	1
New Members.....	125	Deceased.....	4
Reinstated.....	11	Resigned.....	11
Transfer from other Sections.....	0	Transfer to other Sections.....	1
Total Active Membership.....	7168	Transfer to Inactive Membership.....	0

EDUCATION FOR INDIA

The Editor of the MESSENGER—Dear Sir:

June 26, 1919.

I shall be very much obliged if you will express to the American T. S. members and other friends of work in India the very hearty thanks of this Society for the support they have given to the National Education work through Miss Neff. Over Rs. 3,000 have come to our hands, and this substantial assistance is both timely and generous.

As you have seen the report of the work of this Society in its first year, you will yourself be able to assure the donors how vast is the need of just such a movement in India, which, curiously enough, is almost precisely identical in objects—though immensely dissimilar in application—to the newly formed Organization for the Encouragement of Progressive Education in America, of which Dr. Charles W. Eliot is the President. It might be said of India that Education and Irrigation will make the Nation,

as she is now on the fair way to political Freedom, thanks very much to our great Chief's labours in that field, and the next step will be Education and the improvement of the farming classes which form almost the whole population of India.

We shall be very pleased indeed to hear from American friends who are desirous of obtaining information with regard to the work, and above all we should rejoice to know of capable educators who could assist in forwarding educational work in India. The Society cannot offer lucrative positions, but livings are frequently available for those whose health, age and abilities would make them fitted for the rather strenuous philanthropy which is involved in the work.

Yours sincerely,

F. KUNZ,
Asst. Secretary.

NATIONAL PUBLICITY DEPARTMENT

RAY M. WARDALL, *Director* CORA E. ZEMLOCK, *Assistant Director*

July 26, 1919.

President of the Board of Trustees,
American Section, Theosophical Society,
Krotona, Hollywood, California.

Dear Sir:

The financial details of the report of the National Publicity Department for the past year are incorporated in the Auditor's statement. The receipts represent voluntary contributions from lodges, members and others, and amounted this year to \$3644.46, compared with \$1903.99 last year.

This increase is largely due to a campaign for funds which was initiated last July at Convention. At that time individual pledges were made, and members, representing their lodges, pledged donations of \$1.00 per year per member. Other pledges were made subsequently. The results have enabled the Department to circulate more literature than hitherto. The figures which follow show a total of 142,000 folders sent out for distribution, and in addition to this 32,500 Krotona booklets were mailed. We desire to express our hearty appreciation of the financial assistance and kindly co-operation which the membership has given to the Department, and look forward to its continuation and enhancement, to enable us to improve this showing next year.

The Lecture Platform

The reports of the National and Divisional Lecturers have appeared in THE MESSENGER each month, and indicate a variety of accomplishment for which much credit is due them. The epidemic of influenza interfered considerably with lecture tours this year, owing to the cessation of public meetings over a long period, but despite this handicap the Section has been well covered, with good results.

Circulation of Literature

The literature provided by the Department falls into two classifications: folders

which are supplied for distribution in quantities; and booklets which are mailed by the Department to interested persons.

The folders distributed were as follows:

<i>Why We Go Over the Top</i> —8 page	23,000
<i>What Happens After Death</i> —8 page	10,000
<i>Many Lives on Earth</i> —8 page	10,000
<i>Four-Page Folders</i> —12 titles	73,200
<i>The Herald of the Coming</i> —8 page	12,000
<i>Brotherhood in Action</i> —8 page	3,800
<i>The Riddle of Love and Hate</i> —8 page	10,000

Total 142,000

The first three titles have been discontinued because the subject matter was out of date after the close of the war.

The set of ten Krotona booklets for the mailing list was compiled and the first edition printed by Mr. W. A. S. Colter, former Acting Director. The titles indicate a fair range of subjects, and the booklets are numbered and appear in variegated covers, making an attractive series, well linked together. The subjects are as follows:

1. *Theosophy and the Mission of the Theosophical Society.*
2. *There Are No Dead.*
3. *Reincarnation.*
4. *Karma.*
5. *The Occult Side of Christianity.*
6. *The Power and Use of Thought.*
7. *The Brotherhood of Religions.*
8. *Man's Invisible Bodies.*
9. *Scientific Evidence that the Dead Still Live.*
10. *Masters and Supermen. The Coming of the Christ.*

The method used with these booklets is to send No. 1 with a letter explaining the purpose of the series. No. 2 is sent two weeks later. No. 3 follows in another two weeks, and with it goes a return postcard bearing the titles of the remaining numbers. If the recipient desires the complete set, he fills out and mails the card to us, whereupon the last seven numbers follow serially. Upon completion of the series, a letter is sent, enclosing a catalogue and recommending that study be continued; also an application blank,

should the interest aroused prompt the person to join the Society. This is not urged, but he is invited to continue his correspondence with us.

The names of persons known to be interested in Theosophy are requested for this series. Over a period of six months, the list of new names aggregates 3440, an average of 573 new names per month. Three pamphlets are sent each, making 1720 mailings per month. About one-third of those who receive three booklets request the remainder. The number of those who have received the full set since the series has been available (from October) is 954, and 762 persons are receiving them at present. On the new names and regular mailing list the mailings are 3244 per month, to which is added 500 per month to selected names on experimental propaganda, a total of 3744 per month.

Lodges report that the mailing of this series has been an important factor in increasing their membership. The series has been reprinted and we are prepared to greatly increase the number of mailings, with the co-operation of the Lodges, members and interested non-members. During the current year, we hope to mail 100,000 booklets into the Section. Each of these contains a recommended list of reading on the back, and the whole should greatly stimulate the circulation of books throughout the country, and consequently give a marked impetus to the entire Theosophical movement.

Ready-to-Deliver Lectures

The preparation and mailing to Lodges of ready-to-deliver lectures was discontinued in October at the request of the War Industries Board to conserve paper. So few requests for the reinstatement of the service were received when this was permissible, that it was thought best to allow the matter to rest temporarily in view of the fact that there was an ample supply of the prepared lectures on hand to meet calls. If the need warrants, the preparation of lectures and press reports will be taken up once more with the coming season.

Advertising

A new line of work initiated this year by the Department is that of advertising to supply free booklets to interested persons on application. Various experimental ads brought good returns, most of the applicants being located in parts of the country where Theosophical propaganda has been nil. Through these persons we are getting into touch with others interested, and some have already expressed their intention to join. Part of the value of these advertisements lies in making the existence of Theosophy better known, aside from the direct results noticeable through replies.

This work has been done with funds donated specially for the purpose by interested members, which is also the case with the books given to Public Libraries, a report of which follows, so that the risk of experiment was not borne by the Department.

Public Libraries

The work was started with a list of 1,844 public and society libraries reporting 5000 volumes and over in 1913. A copy of A TEXTBOOK OF THEOSOPHY, by C. W. Leadbeater, is offered the libraries in all cities where there is no resident member, if they will accept and catalogue it. A copy of the T. P. H. catalogue and a leaflet on Theosophy are included with the letter. Many of the libraries which accept the book write us they have had no books on Theosophy, although they have had frequent calls for them. Certain libraries purchase no books which are considered of a sectarian nature. We frequently have opportunities to refer correspondents who cannot buy books to the TEXTBOOK in their local library, and they help to circulate it.

Miscellaneous Propaganda

A systematic mailing of folders and booklets to names selected from WHO'S WHO IN AMERICA has also been instituted. The names chosen are mostly those of authors, lecturers, editors, newspapermen, educators, lawyers, physicians and clergymen. Appropriate literature is sent them,

and a card is enclosed offering to supply the set of booklets on request. The aim in selecting these names is to place the literature in the hands of those who may make the ideas current by including them in their writings and talks.

Post War Work

The War Work has been continued as before in the hands of Mrs. Laura S. Wood, War Secretary, who will make a detailed report on her work separately.

The Order of Field Servers

A new order formed to work under the National Publicity Department is the Order of Field Servers, which was organized Dec. 17, 1918, President Mrs. Adelia H. Taffinder. It is designed to provide thoroughly competent field workers to help build up weak lodges and form centers in new territory. A membership fee of \$5.00 per year brings in revenue to maintain servers in the field, supplemented by voluntary contributions. The present number of members is 105. The hearty support of the T. S. membership will enable this Order to extend its services greatly.

An Educational Department under the charge of Mrs. Ethel E. Patterson gave correspondence courses in Elements of Theosophy, the Ancient Wisdom and Christian Theosophy, together with Normal Training conducted at Krotona in connection with the Institute. The normal training covered platform etiquette, voice placement, homiletics, newspaper work, parliamentary law, efficiency and class leadership. Actual work in the field was a feature of the training. Two normal training classes were conducted and a number of well-qualified pupils completed the course.

Recommendations

There has been seen to be a real need for a travelling representative of the Department in the field who can give personal instruction in publicity work of all types to the lodges and workers. His duties will include the establishment of book departments and libraries, and the demon-

stration of their uses; and the training of the officers in details of the work and in the conduct of lodge and public meetings. The aim is to generally strengthen the existing channels and ties of the Section, and increase the points of contact with the public. In pursuance of this aim, support by individual contributions of a Publicity Organizing Fund for the purpose of maintaining such a worker is solicited, with the hope that a year's trial of this service to the Section may so demonstrate its peculiar value that the Board of Trustees may consider it expedient to place it on a permanent basis.

Respectfully submitted,

CORA E. ZEMLOCK,
Assistant Director.

ITINERARY, L. W. ROGERS

Wallace	Aug. 31-Sept. 1, 2
Spokane	Sept. 3, 4, 5 (6)
Calgary	Sept. 7, 8, 9 (10)
Medicine Hat	Sept. 11, 12, 13
Regina	Sept. 14, 15, 16, 17 (18)
Winnipeg	Sept. 19, 20, 21, 22 (23)
St. Paul	Sept. 24, 25, 26 (27)
Minneapolis	Sept. 28, 29, 30-Oct. 1
Sioux City	Oct. 2, 3 (4)
Chicago	Oct. 5, 6, 7
Peoria	Oct. 8, 9, 10 (11)
Detroit	Oct. 12, 13, 14
Toledo	Oct. 15, 16, 17 (18)
Cleveland	Oct. 19, 20, 21
Rochester	Oct. 22, 23, 24 (25)
Buffalo	Oct. 26, 27, 28
London	Oct. 29, 30, 31 (Nov. 1)

PUBLICITY RECEIPTS TO AUGUST 10, 1919

Jessie Waite Wright, Takoma Park, D. C.	\$ 2.00
Messrs. Muller and McIntire, Anaconda, Mont.	1.00
Anaconda Lodge	1.75
Thomas B. Clayton, Kenora, Ont.	3.00
John H. Mason, Portland, Ore.	2.50
Fred Haymond, Indianapolis, Indiana.	5.00
Mrs. Elizabeth Delvine King, Los Angeles, Cal.	1.00
St. Louis Lodge	5.00
Mrs. J. Spriggs, Helena, Montana	1.00
Wm. J. Pareygis, Lents, Oregon	5.00
E. Rook, Boulder, Colo.	1.06
Hamilton, Ontario, Lodge	1.00
Charles Hinke, Ancon, Canal Zone70
Seattle Lodge	10.00
Mrs. Laura S. Hunt, Los Angeles, Calif.	10.00
C. D. Garwood, Bennettsville, S. C.25
Oakland Lodge, Oakland, Calif.26
F. T. S. Chicago, Illinois	1.00
Thomas B. Clayton, Kenora, Ontario75
Mrs. J. Kelley Adams, Krotona66
P. Johnson, Richmond, Calif.	2.00
Mrs. Hazel Patterson Stuart, S. Pasadena, Cal.	5.00
Colorado Springs Lodge	2.00
Total	\$61.93

A BROTHERHOOD MOVEMENT

By CHAS. B. MAGENNIS

A good many people have asked, "Will the world be better, will the old antagonisms, jealousies and prejudices disappear after the death struggle through which the world is passing is over; or will things drop back into the old channels?" And the answer is never twice the same.

The real answer to the above question rests with the people. It is not a handful of influential men who must decide the destiny of the world, but all humanity, each individual unit or person doing his or her part. General society can no longer shift the responsibility for conditions onto the shoulders of a few individuals, especially in democratic America.

One of the old, outworn, dark-age abuses which must go into the discard, if the world is to be consistent in its betterment, is the death penalty, or capital punishment of criminals.

Thought is the father of action, just as action is the parent of result. It is thought, then, by which we must be guided in predicting results; and thought, or sentiment, has been growing by leaps and bounds in opposition to the death penalty. At odd times, there have sprung up reform societies, usually of but local scope and influence, and because of their radicalism, unreasonableness and intolerance have promptly died and been forgotten. But the American League for the Prevention of Legalized Crime (with National headquarters at 66 Connecticut St., Buffalo, N. Y.), is not of this class—it is, in fact, in a distinctive class by itself, and is achieving wonderful results in molding thought in the right direction, not only through its official organ, *HIGHER HUMANITY*, but through newspaper articles written and distributed by the National Press department of the league, statistical articles by the head of the National Intelligence department, as well as articles written by members and state officers. The newspapers have been very generous in allow-

ing space for articles discussing capital punishment.

The American League for the Prevention of Legalized Crime is comparatively a young organization. Yet it has spread until today there are branches of the league in thirty-five states, with thousands of members, and the work of the league is so sane and reasonable, so appealing in its humanness, that each month the list of new members shows a substantial increase over preceding months. But, what has been the result of the league's educational publicity work? The results show the power of thought directed in the right channels, and that sentiment against capital punishment is growing more powerful as the result of this new thought cannot be denied.

Capital punishment never was discussed and considered so much by public officials as during the last few months. As a direct result of the work of the American League, bills to abolish capital punishment have been offered in the legislatures of several states, including New York, Idaho, Iowa, Arkansas; and made live issues in Oklahoma, Colorado, Missouri, Tennessee and other states. It could not be expected that all these states would abolish a law which has always been on their statute books at the first attempt. It has been made a live issue, and as the death penalty will not stand the close scrutiny of society, when once the attention of society is directed toward it, the time of its demise is not far distant.

Not only is the American League opposed to capital punishment, but to gross, cruel and inhuman prison systems and abuses, as well. The March issue of *HIGHER HUMANITY* contains, for instance, a strong protest against the shameful condition of the Oregon Penitentiary; and jumps way down to Texas and discusses the Penal farms there.

One feature and accomplishment of the

League which promises great results is the fact that newspaper editors are beginning to take a live interest in capital punishment and prison abuses. In a wonderful editorial, discussing the blind, unreasonableness of our "reform" methods as practiced in criminal courts and prisons, the Birmingham News recently said, in part: . . . "When we pigeonhole one of these boys in noisome corridors we are not even attempting to keep alive the good that is in him. . . . We are shutting the gates between him and society not because we *want to destroy* him, but because we are not advanced enough to know that *we are destroying* him." Prisons and reformato-

ries should make men better; instead, the great majority are so conducted that they only make confirmed criminals. All this must be changed, in the New World, and it is this great work to which the American League is dedicated.

The officers of this league work entirely without compensation except the satisfaction and joy of bettering conditions for brother men.

The League is doing a wonderful work in educating the public to right thinking. It is here to stay, and deserves, and heartily welcomes, the sympathetic co-operation of every lover of humanity and a square deal.

BELGIAN RELIEF

In the columns of the July MESSENGER appeared a letter from the General Secretary of the Belgian Section showing the precarious state of affairs in which this Section finds itself after the four years of German ignominy and despoilation.

Another letter followed in the form of an appeal for funds from our always generous American friends. Theosophy must be, and will be, the great healer and redeemer in that unfortunate Nation, but the T. S. finds itself so impoverished that immediate succor must be provided if it is to keep its Headquarters and continue its work.

The following list gives the names of those who have already responded to this appeal, and we thank them for their promptness and generosity, but we need further assistance. We realize that during the summer many members were absent and may consequently not have had an opportunity for service in this direction. All

contributions will be gratefully accepted and will be acknowledged in the columns of THE MESSENGER. Kindly make checks payable to the Belgian Fund and mail them to

MRS. CELESTINE BAEKLAND,
Central Lodge, Hotel Marie Antoinette,
Broadway and 6th St., New York.

Receipts to July 28th, 1919

A Friend	\$25.00
Mrs. Katherine Ogle, New York	20.00
A. B., Toronto	2.00
Mrs. J. M. Wright, Takoma Park, D. C.	5.00
C. W. Stephenson, Schuyler Lake	1.00
A Friend, St. Petersburg, Fla.	5.00
J. Harry Carnes, Washington, D. C.	5.00
Mr. Fred Hammond, Indianapolis, Ind.	10.00
Edna F. Cunningham, Hollywood	2.00
Mrs. M. K. Fowler, New York	25.00
Mrs. P. Etchells, Patterson, N. J.	5.00
Mrs. Charles Bowers, Flushing, N. Y.	5.00
Mrs. S. F. Illig, Milwaukee, Wis.	1.00
A Friend	2.00
Mr. Victor Russell, Washington, D. C.	5.00
A Canadian Friend, Victoria, B. C.	1.00
Mr. George Vignets, Lexington, Ky.	5.00
Mr. Charles A. Williams, Los Angeles, Cal.	5.00
Mr. John H. Mason, Portland, Ore.	2.50
Miss Edna C. Cunningham, Krotona	2.00
C. L., New York	5.00

AMONG THE MAGAZINES

MISCELLANEOUS

The World's Work for August offers to its readers an article on the *Influence and Tendencies of Mohammedanism* under the heading of *The World As It Is* that may bring to some of us something of a surprise. Says the author, Lothrop Stoddard:

Many persons think of the Moslem World as sunk in decadence, sloth, and slumber. Such persons are about a century behind the times. A hundred years ago, to be sure, the state of Islam seemed a pretty hopeless one. Yet, at that very moment, a voice was crying from out the vast Arabian desert, the cradle of Islam, calling the Faithful to better things, this puritan reformer was the celebrated Abd-el-Wahab, and his followers, known as "Wahabites," spread the length and breadth of the Mohammedan world. Thus began the movement known as the "Revival." With many vicissitudes, it has persisted ever since, and was never more active than at the present day. It has assumed a multitude of forms, and is as much political as religious in character. Its political aims are summed up in the term "Pan-Islamism," the reunion of all the Faithful in a restored Caliphate under the leadership of a true "Khalifa" or Successor of Mahomet, the "Shadow of God on Earth." Since Islam was in its inception an aggressive, proselytizing religion, spreading its gospel of the sword, Pan-Islamism has always struck a warlike note and this warlike tendency has been inflamed by an external factor—Christendom's aggression against the realm of Islam. For during the very century that Islam was gathering itself together and renewing its vitality, the Christian Powers were pressing upon Islam with a violence unknown since the Crusades. One by one the Moslem states fell under Christian rule, till in 1914 only the Turkish Empire and remote, mountain-girt Afghanistan retained genuine independence. The rest of the Moslem world had been partitioned between Europe's far-flung colonial empires. Thanks to Europe's superiority in arms, the partitioning of the Moslem world was affected with comparatively little fighting. The Moslems, however, realized their plight, and their hearts were full of bitterness. Everywhere the hope of vengeance and freedom played, mirage-like, before their imagination, when, on some great day, Islam should rise in the legendary "Jihadd" or "Holy War" and should sweep the arrogant infidels from the face of the earth.

When the Great War broke out in 1914 it seemed that the time was ripe and Turkey entered in. Still the "Holy War" did not come off and to the Kalifa's call only a few tribesmen beyond the Turkish frontiers answered, and in the Empire zeal was shown only by the true Turks. The Author holds that the failure was due to the fact that the scheme belonged to a governing group of "Young Turks" acting for the benefit of German infidels. As he says "scarcely a call to inflame the fanaticism of pious True Believers." Another reason was that the growing spirit of Asiatic Nationalism had acted to disintegrate Islamic Unity. Within the last few decades the nationalistic philosophy which transformed Europe has passed over into Asia. The "Young Turk" and "Young Egyptian" movements, the "Nationalist" stirrings in Persia and India, and the Chinese Revolution are all unmistakable signs that Asia is in the throes of national self-consciousness. Hitherto

Asiatics have united or divided mainly along lines of religion. So it was with Europeans many centuries ago. But just as the Gospel of nationality which came to Europe with the Renaissance and Reformation disrupted the Catholic Unity of the Middle Ages and made Crusades impossible so that same gospel has been relaxing the bonds of Islamic Solidarity, transforming the True Believer into Patriot first and Moslem afterward.

One paragraph of particular interest deals with the Senussi, the great secret order founded by Seygid Mahommed ben Senussii descended from Fatima, the Prophet's daughter. The order is divided into "lodges"—all dependent on the Grand Lodge headed by a grandson of the founder. This Central Lodge is situated in the very heart of the Sahara about 500 miles from the Nile. It has been seen by only one white man and the routes to approach are known only to experienced guides, who undoubtedly carry the Master's orders to and fro.

Government is absolute, the heads of the lodges having "discretionary authority" over the community and the colonial authorities taking care not to come into open conflict. The policy of these Senussi is a far-sighted, cautious one; they have never officially joined in the fanatical uprisings and the purpose of their existence is mainly shown in their work of spiritual teaching, discipline and conversion. It is their belief that political liberation must be preceded by a profound and spiritual regeneration and this is the secret of their cautious advance. Meanwhile they are covering Africa with their lodges and schools, disciplining the people to the voice of their Mokaddems and Wekels (priests and civil governors), and converting millions of pagan negroes to the faith of Islam. It would be satisfying if there were space to go further into the details of this *The World As It Is*. Our readers will find it interesting reading particularly if an outline of the various branches of the Sub-Races of the 5th Root Race be kept at hand for reference. The section on India contains several allusions to British Government. Among them:

"Fanatical clashes indeed occur sporadically all over India between the Mohammedans and the Brahmanistic Hindus. The fires of Religious fanaticism are banked under the impartial arbitrage of British Rule, but they are not dead, and a British Evacuation of India would probably be followed by a terrific religious war. The knowledge of this and similar ominous potentialities is one great reason why the inhabitants of India acquiesce so generally in perpetuation of British Rule."

G. G.

The text of Rabindranath Tagore's letter to the Viceroy in which he asks to be released from the knighthood bestowed upon him several years ago is given in full in *YOUNG INDIA*,

the August issue. This, says the editorial, is the second return of knighthood within the last eighteen months. The action comes as a protest against the treatment meted out to the natives of the Punjab by the British government and strikes one as the generous effort of one man to voice the long-suffering but unyielding dignity of his harassed brothers. "Bravo Tagore" the editor of *YOUNG INDIA* cries, and we would likewise speak our admiration for this fine act of a great man.

In the same issue is a comment on Mrs. Besant's arrival in England, where she is to appear before the Joint Committees of the two Houses of Parliament in the proposed hearing on the Reform Bill. The Editor gives several paragraphs from accounts of interviews that Mrs. Besant has given various papers. One in particular it is desirable to quote.

The illiteracy of India—which according to The East India Company had (before the advent of the British) a school in every village—is a world-wide scandal; let us contrast with it the progress made in 20 years in Japan, or the higher condition of education in the Indian-ruled States of Baroda, Travancore, and Mysore. The frightful poverty of the Indian agricultural population has brought about a low vitality which cannot resist an epidemic; six millions died lately of influenza. It has reduced the average life of the Indians to 23.5 years, while in England it is 40 years, in New Zealand 60. Medical care is insufficient, not for want of good will of the doctors, but because there are so few. Agriculture is starved, and the land is diminished in fertility; food is exported, while its producers are starving; crops are chosen to suit the foreign, not the home market; pressure is put on the exportation of raw materials, that they may be returned as manufactured goods. But why lengthen the list? Indian unrest is patent. Our work now is to remove its causes.

How many of us in the future years will be able to look back and realize we lifted not one finger to help our Leader in her work for this country of India?

Some one has said that when we find trouble we must seek out the error within in order to rectify the error without. If the saying is as wise as it sounds then we must discover considerable error in our presentation of Theosophical teachings if we can judge by the article in the *Atlantic Monthly*, July, entitled *Religion Now* by Mr. A. Clutton-Brock, in which the author sees Theosophists as Oriental Calvinists. In the course of the discussion on the modern Religious thought he gives a page to an ill-conceived idea of Theosophy, in which he speaks of "their doctrine of transmigration of souls" and of Karma. When a careless student of Theosophy undertakes to speak on the subject it is usually this Billy Sunday type of mistake that is made. Aside from the non-comprehension of the Doctrine of Reincarnation, Mr. Clutton-Brock presents other proof of not having spent sufficient time on the subject he chose to write upon. It is fairly evident that he pursued the Doctrine of Karma to the first attractive By-path and then escaped for, presumably, he has read nowhere of the possibility of escape from the "turning wheel." Does our elementary literature prevent a picture to the casual reader of this irrevocable, never ceasing payment of debt in a "Static Universe"? When we read comments on Theosophy which seem so untrue to the conception we hold it should make us more and more careful of the teachings we give out that may give rise to such adverse opinion as this article is likely to occasion.

Certainly the article is an interesting one but not weighty with thought. It is as if a clever mind had brushed lightly over the surface of deep things. To quote a sentence from another part of the same issue, the "thinking is sublimely without thought." G. G.

THEOSOPHICAL

The *Watch-Tower* of THE THEOSOPHIST this month is written by Mr. Arundale, Mrs. Besant being in England at this time, having left Adyar on White Lotus Day. Mr. Wadia, too, has taken a much needed leave of absence from his work for a time and has gone to England. Mr. and Mrs. Jinarajadasa are also away from Adyar, visiting the Dutch Indies, on their way to Australia where they will remain for some time with Mr. Leadbeater.

The question of ordaining women for the priesthood is discussed by Mr. Arundale and the reader is referred to the correspondence pages where he will find an article on the subject by Marie Museus-Higgins. It is also suggested by Mr. Arundale that "Theosophists would do well to read very carefully the chapter in *Man, When, How and Whither*, on The Federation of Nations so that they may gain a general idea to the end toward which the statesmen of the world in Paris are unconsciously working."

Traveling lecturers, branch inspectors and

organizers of the T. S. in India have been having a series of meetings at Adyar to more thoroughly organize their work that it may be more efficiently done. We in America might perhaps do well to do likewise.

The article, *On Bad Passions*, by Bhagavan Das, is a criticism of an article which appeared in the *Cambridge Magazine*. After covering the question in close detail, psychologically and metaphysically, the writer says, "The duty of the person who has glimpsed the Unity of all Life and the Organic unity and continuity of all Nature, is to strive to the best of his little power . . . to minimize the 'bad' and maximize the 'good'!"

Theodora MacGregor shows us in *Brotherhood and Education*, that she is one of the valuable teachers of the reconstruction period. If this article could be reprinted and distributed among the teachers of our country it might open the minds of many to the valuable suggestions which she makes.

First Principles of Theosophy is an intensely

interesting chapter on reincarnation, showing the glorious light which it sheds on man's evolutionary pathway.

The Contribution of Islam to the World's Thought, is a full exposition of Mohammadan religion and teaching. It is well worth our closest attention.

Mr. Leadbeater assures us in a sermon on St. Patrick's Day that the Holy St. Patrick, the patron saint of Ireland, is a real historical personage and not merely a mythological character as many of us were taught to think.

Those students of the inner life who read the series of article on *Prayer*, by W. Wybergh will be glad to note that another has opened in this number on *Intuition and Intellect*, by the same author.

C. N. R.

As a primary object of the HERALD OF THE STAR is to furnish concise information upon movements tending to uplift humanity, it is fitting that Co-Masonry should find a place in its pages. In the July issue an able writer, and lover of the Order, Lady Emily Lutyens, treats of the little known subject of *Universal Co-Masonry*. Many, perhaps most, people, are ignorant of the fact that, since 1881, when the Co-Masonic Order was legally instituted, women can be freemasons, and well it is that this ancient and spiritual Order should once more include within its ranks that portion of mankind who are generally acknowledged to possess more intuition than men.

New schemes for Education are springing up on all sides. Capt. Valentine's experiment in a slum school appears to be eminently workable

and reasonable. Instead of running wild during their spare time, the boys are set the congenial task of surveying their district in a thorough and systematic manner, and, apart from other benefits, the boys thus obtain a "sound initial training in citizenship."

In his article, *Children's Libraries and Reading Rooms*, Mr. W. T. Beeston urges the necessity of supplying this educational impetus in the life of the child, a necessity already appreciated in this country.

Under the caption *A New Age*, Nellie Baldwin enters a vehement protest against the views on Bolshevism expressed in the Editorial Notes of the May HERALD. She is one who believes that the Soviet Republic of Russia is doing a great work.

Some of the grave conditions in England at the present time are shown by Mr. Emil Davies' article on *The Social Movement*. He speaks of the preposed nationalization of the Coal Industry and the opposition thereto of the coal-owners. The gravity of the financial outlook calls for a genius who will save his country from possible bankruptcy in the face of the enormous national debt.

G. Colmore's *Humanitarian Notes* this month record the sorrowful fact that the Dog's PROTECTION BILL has been in effect defeated in the House of Commons, which means that that faithful friend of man can still be tortured by vivisection. Interesting statistics concerning the Pasteur treatment for hydrophobia are given, showing that the mistaken chemist "created a new disease rather than destroyed an existing one."

G. I. W.

BOOK REVIEWS

"THE REAL COLONEL HOUSE," by Arthur D. Howden Smith. (George Doran Co.)

This is a book that can answer some of the questions which arise in the minds of those Theosophists who, as one of the recent contributors to the Messenger might have remarked, aim to keep up with the present day movements in North America as well as with the interesting past of Egypt and Chaldea. Many are the surmises that have been uttered by Theosophists concerning this compelling personality, of whom, as a friend and acquaintance, the author writes, and though no astounding revelations await the reader, there is plenty of information there to acquaint him with the way in which one great man has trained his personality to express the remarkable acquisitions of the past.

"Colonel E. M. House—or plain Mr. House, as he prefers to be called—of Texas," says the author, "... stands forth commandingly in a period of political turmoil and evolution, which has produced such contrasting figures as Woodrow Wilson, Theodore Roosevelt, Wilhelm II of Germany, David Lloyd George, Raymond Poincaré, and General Ludendorff. Five years ago his name was unknown to the public of this country. Today his name has become a household word throughout the world. After President

Wilson, himself, no man in public life exerts so dominant an influence upon international affairs, as this slim, quiet gentleman, who holds no office, who represents no special interest, who has no selfish ends to serve. A great deal may be said or written about Colonel House, but summed up in simple phrase his power for good or ill is based simply upon his *disinterestedness*. He holds a power never before wielded in this country by any man out of office, a power greater than that of any political boss or cabinet member. He holds this power, and he occupies this place because the President knows that he can absolutely rely upon his unselfish service. Colonel House is not in politics for himself, never has been in politics for himself and has no personal ambitions to satisfy. He plays politics because he loves politics, because he cannot resist the pleasure of directing men and policies, any more than the born artist can keep his hands off paint tubes and brushes. There is nothing mysterious about Colonel House. He is one of the frankest openest men in the world, and to those who know him one of the two or three greatest Americans of this political generation."

In describing the meeting between President Wilson and Colonel House, Mr. Smith gives Colonel House's own words:

"We talked and talked. We knew each other for congenial souls at the very beginning. I don't remember just what we said, but I know we hit the high spots—we talked in generalities, you know. We exchanged our ideas about the democracies of the world, contrasted the European Democracies with

the United States, discussed where they differed, which was best in some respects and which in others. I remember we were very urbane. Each gave the other every chance to have his say. He would say what he thought and then wait and let me say what I thought. . . . that was a wonderful talk. The hour flew away. It seemed no time at all when it was over." And, speaking of a subsequent meeting, I said, "Governor, isn't it strange that two men who never knew each other before should think so much alike?" He answered, "My dear fellow, we have known each other all our lives."

Of Colonel House the President remarked to two newspaper men before his inauguration, "He can hold a subject away from him and examine it and analyze it as if he had nothing to do with it better than any man I ever knew."

It was a member of one of Colonel House's own committees who threw this really illuminating and interesting light on the way Colonel House works:

"He would come into an office and say a few words quietly, and after he had gone you would suddenly become seized by a good idea. You would suggest that idea to your friends or superiors, and be congratulated for it, it would work first rate, beyond your wildest dreams. You might forget it. But some time as sure as shooting in cogitating proudly over it you would come to an abrupt realization that that idea had been oozed into your brain by Colonel House in the course of conversation. You didn't know it at the time because the Colonel did not want you to know it; he is never anxious to gain credit by his ideas, any one who can make them work is welcome to them."

And here is a statement or two of the Colonel himself which reveal something of the substance of the man, who is known as a harmonizer of conflicting wills.

"I have found that if you allow yourself to become enthusiastic about a man you don't know, when you do come to know him he will seem disappointing. And that is your fault as much as his."

Having had a glimpse at the mental makeup of this great man perhaps a personal description will be welcomed and, quoting from the New York Times and Leslie's Weekly, Mr. Smith has given us a very comprehensive one.

"In manner he is quiet, almost deferential. He is compact in build and slim, moving with an agility unusual at his age. He is about the middle height and not at all remarkable in appearance if it were not for his eyes." "It is a kind face, bright, eager, and gentle, that goes with manners that never injured stranger or friend. As one looked at the whole man the blue eyes are the center of attention. Outside of these luminous eyes there is no external feature that commands attention. It is perhaps not so much an object that confronts one as a presence, an atmosphere created by expression and by manner."

To sum up this brief attempt at portrayal Mr. Smith tells us that Colonel House is entirely free from prejudices of color, race and creed. All are on the same footing with him; the negro is as free to come to him as the white, the Jew as the Roman Catholic, and the men of all nations as the citizens of the United States. He has no bias against labor or capital; he is particularly open to "the voices of the vast mass of women workers who are gradually assuming shape as the most potential political force of the future." The book is to be found now in most public libraries and we feel sure contains valuable reading for all Colonel House's Theosophical friends.

ARCHITECTURE AND DEMOCRACY, by Claude Bragdon. (Alfred A. Knopf, N. Y. Pub. pp. 213, 1918).

Readers of Mr. Bragdon's earlier books will be happy to find in this the same charm of knowledge clothed in forms of beauty. Seven essays make up the volume which takes its name from the first. Following it we find; Ornament from Mathematics; Harnessing the Rainbow, a discussion of color in relation to music, Louis Sullivan, Prophet of Democracy. Color And Ceramics, Symbols and Sacraments, Self Education.

In the preface Mr. Bragdon says; "Our only hope of understanding the welter of life in which we are immersed, as in a swift and muddy river, is in ascending as near to its pure source as we can. That source is in consciousness and consciousness is in ourselves." "Architecture is the concrete presentation in space of the soul of a people. If the soul be petty and sordid—stirred like a child by little things—no great architecture is possible because great architecture can image only greatness." "That spirituality and not materiality distills the precious attar of great art is permanently true and perennially applicable, for laws of this order do not change from age to age, however, various their manifestation.

Reading this book we realize anew the great illumination that will come into the Arts through a knowledge of the Ancient Wisdom.

H. M. S.

ESSENTIALS OF DIETETIC FEEDING

By DORA C. C. L. ROPER, D. D.

ESSENTIALS OF DIETETICS by Dora C. C. L. Roper, D. O., author of Scientific Feeding, is a collection of helpful dietetic suggestions to be followed in various emergencies and in daily living. The balanced menus while built mostly on the non-meat plan, in some instances treat of the diet requirements for the "near vegetarian", which is a matter of interest to the many young theosophists who desire to adopt the vegetarian system of feeding without the discomforts attending a sudden or an ill-advised change. The pages given to harmony between various foods is especially to be recommended since so many people after giving up meat seek to satisfy the inner man with as much vegetable food as can be ingested. The Diet or Diet and Treatment, according to the School of Osteopathy, of several disorders such as Appendicitis, Gastric Ulcer, Lung and Throat diseases, Obesity and Diabetes etcetera, ought to interest the many theosophists who reject the teachings of modern Allopathy. To others the common sense of the diets will be apparent, though it might be thought the giving of a hot water bottle in a case of appendicitis with temperature up to 103 degrees a doubtful practise, as also permitting the sufferer food in the first four days of the attack.

G. G.

AUDITOR'S REPORT T. P. H.

Compiled upon closing of the books of the Theosophical Publishing House, American Branch, covering the period July 1, 1918, to June 30, 1919.

FINANCIAL STATEMENT Trading Account

Period July 1, 1918, to June 30, 1919.	
Inventory at July 1, 1918.....	\$11,725.19
Purchases during period.....	16,788.88
Express and Postage.....	1,850.22
	<u>\$30,364.29</u>
DEDUCT: Inventory at June 30, 1919.....	13,778.91
Cost of books sold during period.....	16,585.38
These books were sold for.....	27,091.65
Realizing a gross profit of.....	\$10,506.27
The cost of selling was:	
Office Expenses.....	\$ 174.47
Rent.....	988.44
Salaries.....	2,885.00
Advertising.....	134.00
Proportion of Insurance.....	57.00
	<u>4,238.91</u>
Net Profit on Trading.....	\$ 6,267.36

Profit and Loss Account

Period July 1, 1918, to June 30, 1919	
Net Profit from Trading Account.....	\$ 6,267.36
Interest and Exchange.....	44.10
	<u>\$ 6,311.46</u>
DEDUCT:	
Depreciation on Furniture and Fixtures.....	96.15
Auditing.....	15.00
	<u>111.15</u>
Net Profit transferred to Capital Account.....	\$ 6,200.31

Balance Sheet, June 30, 1919

Assets	
Cash Balance.....	\$ 143.56
Petty Cash.....	25.00
Inventories:	
Books.....	13,570.75
Plates.....	1,598.15
Office Supplies.....	208.16
Furniture and Fixtures.....	\$ 961.55
Less Depreciation Reserve.....	132.80
	<u>828.75</u>
Accounts Receivable.....	5,817.25
Less Provision for Bad Debts.....	32.50
	<u>5,784.75</u>
Insurance Unexpired.....	72.78
	<u>22,231.90</u>
Liabilities	
Theosophical Book Concern.....	\$10,714.91
Accounts Payable.....	125.87
Capital Account.....	5,019.93
Balance from Profit and Loss Account.....	6,200.31
Subscriptions not forwarded to Publisher.....	170.88
	<u>\$22,231.90</u>

REMARKS

The following statistics will help to illustrate the rapid growth and healthy development of the American Branch of the Theosophical Publishing House:

Sale of Books

During year ending June 30, 1916.....	\$13,477.66
During year ending June 30, 1917.....	16,630.68
During year ending June 30, 1918.....	20,440.97
During year ending June 30, 1919.....	27,091.65

This shows that the book sales based upon the price for which they were sold by the T. P. H. this last year amounted to nearly \$7000.00 more than

the previous year and more than twice that of 1916. (If we consider the retail value of the books, most of them are sold less the discount, we find a still greater increase, as that of the year just ended amounts to more than 1916 and 1917 together).

Book Stock on Hand

Year ending June 30, 1917.....	\$ 9,083.28
Year ending June 30, 1918.....	11,725.19
Year ending June 30, 1919.....	13,570.75

An effort is made by the Manager to carry as full and complete a stock as circumstances will allow. The above valuation is based on the actual cost of the books delivered at Krotona, whether imported or manufactured here, and includes all finished stock ready for the market, but not the printed sheets or that in process of binding.

The account of the Theosophical Book Concern is carried unchanged from last year, a liability of \$10,714.91. It forms part of the capital stock and comprises the stock of the American Section as shown by appraisal statement at the time the Book Concern was merged with the Publishing House.

The Trustees of the American Section entered into a verbal agreement with the Manager of the Theosophical Publishing House, American Branch, to the effect that the property (book stock and office equipment) of the Book Concern of the American Section should stand (at appraised value of \$10,714.91) as a vested interest in the T. P. H., American Branch, free of interest charges on condition that the American Branch keeps stock to that said amount available to supply the demands of the American public. Said agreement to hold until such time as the Manager of the T. P. H., Advyar, should make a more formal agreement.

The war, now brought to a successful conclusion, and the resulting economic changes throughout the world have produced new conditions offering new opportunities to the publishing house in America. Today this country offers the best distributing field in the world for Theosophical books in the English language; it produces all the materials used in book production, and now since the item of "cheap European labor" has been removed by the enormous increase in wages during and after the war in England, this country should, for the sake of economy, efficiency and common sense, be not only the chief distributing center but also the manufacturing center of the standard Theosophical books. This is and has been the policy of the Manager of the American Branch, T. P. H. Its execution is limited only by the lack of working capital.

The Krotona Bindery is becoming a very important part of the Publishing House activity; an average of six or more workers are regularly occupied there, and it has placed between thirty and forty thousand completed volumes on the shelves since it started work a little over a year ago. The rapidly increasing demand for our books calls for expansion in this department which in turn requires more floor space, more buildings, more workers, more capital.

In last year's report the point was made that we could not depend upon the commercial book stores for the spreading of our literature. While this is still largely true, a change has come and is still coming about. The book stores are beginning to stock our Theosophical books more and more liberally. This is a great step forward and the T. P. H. intends to make the very best of it. Arrangements have already been completed with one prominent member to solicit orders from book stores in the larger cities, and others are considering taking it up. If this proves a success, and we feel certain it will, it will mean an increase in our sales, the size of which it is not easy to predict.

We owe a debt of gratitude to the London Branch of the T. P. H.. It was on them we in the years gone by had to depend for our main book supply. The conditions in this changing world have now placed us in a position where we are able in a small way to return the service by filling orders from London for steadily increasing amounts. It is the intention of the management of the American Branch to spare no effort in paying prompt and careful attention to the needs and wishes of our British and Indian brothers.

OLOF FOLDEN, Auditor.

BOOKS FOR STUDY

Textbook of Theosophy—C. W. Leadbeater\$0.50 and \$0.75	Duties of the Theosophist—Annie Besant. Cl.....	.75
The Ancient Wisdom—Annie Besant. Cl.....	Path of Discipleship—Annie Besant. Cl.....	.75
Thought-Power—Annie Besant. Cl.....	In the Outer Court—Annie Besant. Cl.....	.75
Esoteric Christianity—Annie Besant. Indian Ed., board, \$0.75. Am. Ed., Cl.....	Dharma—Annie Besant. Paper.....	.45
Study in Consciousness—Annie Besant. Cl. 2.00	Laws of the Higher Life—This is a new print. Annie Besant. Paper.....	.45
Inner Life—C. W. Leadbeater. Vols. 1 and 2. Cl., each.....	Golden Verses of Pythagoras—New Edition. Cl.....	.60
Theosophy and the New Psychology—Annie Besant. Cl.....	Life of Pythagoras—Iamblichus-Taylor. Cl.	.60
Science of Social Organization—Bhagavan Das. Cl.....	Theosophy and Modern Thought—C. Jinara- jadasa. Cl.....	.80
Dictionary of Some Theosophical Terms— Powis Hault. Cl.....	Karma—Paper, \$0.35. Cl.....	.50
	Study in Karma—Annie Besant. Paper, 0.35. Cl.....	.50

BOOKS WHICH WERE OUT OF PRINT

Irving S. Cooper THEOSOPHY SIMPLIFIED Price, Paper	C. W. Leadbeater THE DEVACHANIC PLANE Paper Bound Edition, \$0.35. Cl.....	\$0.50	
J. K. Adams OCCULT METHODS OF HEALING No. 1 of the "Krotona Lectures." Offers much valuable material. Paper.....	New Binding THE BHAGAVAD GITA Indian Vest Pocket Edition of Mrs. Besant's translation. In cloth binding.....	\$0.10	\$0.50
No. 2 of this popular series is "The Brother- hood of Religions as Portrayed by Symbols," by M. C. Thomas. Also.....	George S. Arundale THE WAY OF SERVICE New Reprint. Paper.....	\$0.10	\$0.20

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This popular edition appears now in cloth binding also. In keeping with the teachings of Theosophy, the American Branch of the T. P. H. has dispensed with the use of leather for books bound on the local premises.

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In the Next World.....		1.00	(How "Light on the Path" was obtained)	
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Esoteric Buddhism		1.50	Fragments of Thought and Life.....	
Unseen Aspects of the War.....		.30	Illusions	
Expanded Theosophical Knowledge.....		.30	Through the Gates of Gold.....	
Supernatural Science30	The Builders	
(The last three titles are Mr. Sinnett's latest contributions.)			One Life, One Law.....	

NOTE: Owing to the general advance in cost of book-production and of imports, prices for publications by these two authors have increased materially.

Above prices hold when cash accompanies the order.

THEOSOPHICAL PUBLISHING HOUSE

KROTONA, HOLLYWOOD

American Branch

LOS ANGELES, CAL.