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REPORT OF CONVENTION PROCEEDINGS

THURSDAY MORNING SESSION

The meeting was called to order at 10:00 A. M., President A. P. Warrington presiding.

THE PRESIDENT: Once again we are gathered together in Convention as a representative body of one of the sections of that great Theosophical Society which was founded at the instance of two of the elder Brothers of the Great White Brotherhood in 1875.

It is fitting before we open our proceedings that we should have a word from those Masters of The Wisdom, and what better can we do than read those words that we find in the Secret Doctrine that some of us feel must have emanated from their lips through the instrumentality of their messenger to the world, our foundress, H. P. Blavatsky: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principal, a valiant defense of those who are unjustly attacked and a constant eye to the ideal of human progress and perfection which the Sacred Science depicts: these are the golden stairs up the steps of which the learner may climb to the temple of Divine Wisdom."

We are all here as learners endeavoring to climb to the temple of divine wisdom, and it

is our duty so to officer and conduct the physical organism in the world as to attract as many others as possible to this Divine Wisdom, that they, too, may climb. Let us, therefore, for a few moments meditate; go into the silence and think of those elder Brothers of humanity who live for us and us alone, who stand at the foundation of this Society. Think also of that one uniting, universal principle—universal brotherhood which should unite us and inspire us and stimulate us in all our activities. Just a few moments of silence.

[Silence.]

The first in order will be the election of a secretary for this meeting.

MR. C. F. HOLLAND: We have one with us whose long interest in the service of the Society justifies our confidence in her. I nominate Miss Julia K. Sommer.

THE PRESIDENT: Miss Julia K. Sommer has been nominated as the secretary.

[Secunded.]

THE PRESIDENT: All in favor of Miss Julia K. Sommer as the secretary of this meeting please say "Aye." Opposed, "No."

[Carried.]

THE PRESIDENT: Miss Sommer will please take the secretary's desk.

[Miss Sommer takes secretary's desk.]

THE PRESIDENT: The next in order is to have the report of the Credentials Committee. This year the work of our Credentials Committee has been lighter than usual. The retiring National Secretary has given a great deal of time to the classifications of the list so the matter has been comparatively simple.

Dr. Sheppard, president of the Portland Lodge, who has recently been elected Publicity Director for the National Section, will now give his report.

MR. CHAIRMAN AND FELLOW MEMBERS:

All members in active standing on June 30th, 1919, and after that date are entitled to vote in convention or be represented by proxy, the number of votes or proxies required by our By-Laws to hold the Convention is 15% of the total membership as of record June 30th, 1919. The membership at that date was 7,048, making 1,057 qualified votes and proxies necessary to conduct business.

The verified proxy list received from the National Secretary contained 1,079 names, to which has been added 95 names by the credentials committee, making a total of 1,174 legal votes present.

WOODRUFF SHEPPARD,

Chairman Credentials Committee.

THE PRESIDENT: Have you a list of those assembled? That list will have to be obtained also.

The chief thing to know is whether we are qualified to go on as a legal body. It appears that we are. All further proxies that may be in the hands of members, kindly hand in to the Chairman of the Credentials Committee and when we come to take a vote on any question, every proxy, of course, will have its full value.

DR. SHEPPARD: I would ask that every proxy be turned in by tonight so we can have a certified list by morning. That is essential. The voting takes place in the morning and it is humanly impossible to go beyond a certain limit. If too many proxies are turned in tomorrow morning it will be impossible to vouch for them.

THE PRESIDENT: The next item of business usually is to state that we are qualified to attend to business and the reading of the minutes of the previous meeting is in order. Usually that is deemed to be unessential in these gatherings but it will have to be done unless there is a motion to the contrary.

DR. JAMES C. MITCHELL: I move that the minutes already published be accepted.

THE PRESIDENT: The motion is before you that the minutes already published be accepted. [Carried.]

THE PRESIDENT: The next in order is the report of the Board of Trustees and Officers. As the officer representing the Board of Trustees, I beg now the privilege of reading to you my annual report. Following that, it will be for you to decide if you also wish the annual report of the National Secretary and the Assistant Publicity Director read. They are at present in the form of the Theosophical MESSENGER which you now hold in your hands,

but this isn't. I haven't yet read this, myself, since it was put in type.

[The President read his address. (See October MESSENGER, 1919)]

THE PRESIDENT: There are some telegrams that have been received and I will ask the Secretary to read them.

THE SECRETARY: First is a cablegram from Sydney to Mr. Warrington, Edgewater Beach Hotel, as follows:

Society and church absolutely independent; counsel, common-sense, general policy, church clergy, spiritualities, laity, temporalities.

WEDGWOOD LEADBEATER COOPER.

[Applause.]

THE PRESIDENT: I shall explain to the gathering that that cablegram was evoked by one from myself. Those of you who read my article in THE MESSENGER will realize that my position in such matters is that the temporal side of such an organization should be in the hands of the laity and I inquired if that was the policy of those forming the new constitution of the Liberal Catholic Church. This is an answer to my inquiry, that the clergy has charge of the spirituality and the laity the temporalities under the new constitution. I thought you were entitled to such precise facts as I could obtain for you.

THE SECRETARY: The next is to Mr. Warrington and is from the President of the Seattle Lodge:

Seattle Lodge passed resolution urging 1920 Convention here, Northwest Conference unanimously recommended same action without dissenting vote.

Northwest Conference in convention assembled, August 26, passed the following resolution:

WHEREAS, a number of members of the Theosophical Society have not been able to obtain a proper understanding of the place which the Theosophical educational movement, comasonry and the Liberal Catholic Church are to play in the regeneration of the world's activities and,

WHEREAS, the misapprehensions have led them at a late date to circulate petitions which are contrary to the advice given concerning said movements by our revered leaders.

THEREFORE, be it hereby resolved, that this Conference of the Northwest Division of the Theosophical Lodges of the American Section in Convention assembled at Southworth, Washington, does hereby express its firm conviction that these movements in no way mitigate against the successful and continued progress of the Theosophical Society.

AND FURTHERMORE, be it resolved that it hereby expresses its confidence in the plans recommended by the leaders and officers of the Theosophical Society and urges complete tolerance and co-operation everywhere with said plans.

ADELAIDE LANG, *President Seattle Lodge.*

[Applause.]

This is from A. J. Baker of Berkeley, California, the President of the Lodge there, no doubt, and is addressed to the Convention:

Industrial democracy and economic betterment is the cry of the masses. Have we no constructive plan or message of sympathy in this hour of trial? Who can better lead the way to industrial brotherhood, the co-operative state, than we Theosophists? Greetings from the University of California, Theosophical Club.

[Applause.]

This is from the San Antonio Lodge, Dr. Julia H. Bass, Vice-President:

San Antonio Lodge sends warmest greetings, best wishes, harmonious Convention.

This is from Oakland, California, to Mr. Warrington:

Oakland Lodge sends hearty greetings to you and the Convention.

CORA G. OWEN, Secretary.

[Applause.]

THE PRESIDENT: Now, may I call on Mrs. Wood, if she is present, to briefly state the net results, the summation of her work as the War Secretary.

MRS. LAURA SLAVENS WOOD: Ladies and Gentlemen, or I should say, Friends: I am going to ask your indulgence in making this report, as I have been for three and a half months on the road and I have been too busy doing the war work to write about the war work.

I think the most interesting thing right now is just this summary that the total receipts have been \$10,815.62. The disbursements have been \$9,234.21. The balance is \$1,581.41. An itemized statement by a Public Accountant is expected by any mail and will be handed in as soon as it comes.

The endeavor has been to make the report complete up to September 1st, but there are a number of outstanding checks yet to be accounted for and the report is made to cover the full period of the War Work's activities—a little more than one year. You remember the campaign for War Work was started on May 26, 1918 and was just in full swing when the armistice was signed. The impetus gathered has carried it a long way, its activities having become far reaching and involved with correlated activities.

Theosophy has been carried well nigh around the world through the activities of this department. Thousands of people have heard Theosophy for the first time, new territory has been entered at home, nine new Lodges have been organized, and many members added to the Section. The general fund has been increased through these memberships, \$1,316.00 added to the sales of the Book Department, \$110.00 added to the sales of the T. B. A. for the Blind, and the Publicity Department has been greatly stimulated.

We desire to express our hearty appreciation of the phenomenal response of the members of the American Section. Within a few weeks after the call was made, nearly all of the \$50,000.00 was pledged and cash payments were coming in to the amount of several hundred dollars per day. Our opportunity came, and had we had the vision, "A World Aflame" would have read Theosophy in the light of its own conflagration and millions of agonized hearts would have received a healing message.

When the Lord of Compassion was spending

so much of His time in the trenches, could we not have afforded to concentrate our efforts upon his work? And I have been told by many soldiers that He was there, ministering to them in person.

While the work was prevented from reaching its full fruition, it is the largest yet achieved by the Section both as to the size of the voluntary contribution and the number of members contributing.

\$10,815.62 was given by over 5,000 members.

As the War Secretary and Pioneer Servers received no salary and little help was hired, the fund has been raised and administered at very small expense.

The statement attached covers the entire receipts and expenditures up to date and has been audited by a certified public accountant.

CAMP ACTIVITIES

From Houston to Hoboken recreation halls have been established, and work attempted on a smaller scale, in the following Camp Cities: Rockford, Illinois; Louisville, Kentucky; Atlanta, Georgia; Baltimore, Maryland; Chillicothe, Ohio; New Orleans, Louisiana; Little Rock, Arkansas; Waco, Texas; New Haven, Connecticut; and Pittsburgh, Pennsylvania.

From 1,500 to 3,000 men per month have passed through the larger halls. This estimate is based on the actual calculations of War Camp Community Officials. In addition to this a large number of girls and ladies attended these halls and came into contact with Theosophy.

We have failed to get a detailed report from the Chairman of the War Committee of New York City. Many hundreds of dollars were subscribed there that do not appear upon our books.

CIRCULATION OF LITERATURE

A total of 240,700 pieces of literature were distributed. The subjects of the leaflets were: "What Theosophy Will Do for You.", "Inner Side of the Great War", "Why Camouflage", "How to Overcome Fear" and "How We Go Over the Top." Leaflets and Bulletins reaching camps and thousands of home in every State of the Union and the trenches in France.

Free stationery was furnished the boys and letterheads and envelopes were mailed broadcast over the country.

TEN THOUSAND COPIES OF "AT THE FEET OF THE MASTER" GIVEN TO THE SOLDIERS

10,000 miniature editions are now being distributed at the various army hospitals.

STIMULATION OF BOOK SALES

Approximately 4,500 books have been bought from the Theosophical Publishing House amounting to \$1,316.00 and Circulating Libraries have been placed in the following cities: Jacksonville, Florida; Harrisburg,

Pennsylvania; Columbia, South Carolina; Lexington, Kentucky; Augusta, Georgia; Richmond, Virginia; Wilkesbarre, Pennsylvania; Annapolis, Maryland; Mobile, Alabama; Little Rock, Arkansas; Rockford, Illinois; South Bend, Indiana; Waco, Tex; Bay City, Texas; Louisville, Kentucky; Atlanta, Georgia; Baltimore, Maryland; Chillicothe, Ohio; New Orleans, Louisiana; Brownsville, Texas; Goose Creek, Texas and Galveston, Texas.

PIONEER LIBRARY

A Pioneer Library is being formed at Houston to loan books free of charge to interested people over the Section, especially in the new territory. They are so grateful to get a book without paying any rent on it.

BOOKS FOR THE BLIND

A copy of "At the Feet of the Master" in revised Braille has been provided for each of the blinded soldiers in the army. These books were ordered from the Theosophical Braille Association at Krotona at a cost of \$65.00. Twenty copies of "Invisible Helpers," two volumes each in Braille, were purchased for the Library at the Hospital for the Blind in Baltimore, at a cost of \$45.00. This work is being looked after by the Maryland Lodge.

HOSPITAL WORK

While the work at the recreation halls has decreased on account of demobilization, the work at the Army Hospitals has greatly increased, where large numbers of wounded and sick overseas men are being cared for.

The War Secretary had visited most of the hospitals in the South, entrance being easily secured and an official escort provided. At the hospital for the Southeastern Division at Fort McPherson, a tour was made through all departments and permission given for the distribution of literature. Boys in every form of mutilation, the gassed and the shell-shocked are here.

At Camp Chickamagua every ward was visited. Some had been upon beds of pain for over a year and were longing to die. I want to tell you, you know nothing until you have seen in person what these boys suffer. I have gone down those long wards handing out literature to these boys, some who have lain for a year. One boy had been for seven months on his face because he couldn't lie on his spine. Another for that length of time had never been able to hold a thing in his stomach on account of being gassed. As I passed out of those wards and glanced back at the multitude of "Little Blue Books" in so many hands it was the most thrilling sight I have ever witnessed. How eagerly the poor hands went out for the "Little Blue Book"!

I want to speak of the co-operation of the camp authorities. I thought it would be the most difficult thing but no difficulty came from that source. It seemed to melt away. Every

time I have gone to the Commanding Officer, the reception I have had has really overwhelmed me, always a high-rate officer has been detailed to show me over every part of the camp I wished to go. Every courtesy has been extended. They said: "Any time you want to send literature, it shall be distributed in your absence and in the great Southeastern Hospitals we have a Committee of ladies distributing."

Over at Camp Chickamagua, when I visited a camp there, I received a wonderful reception. The Commanding Officer, a returned General from France, came fifteen miles to hear our Theosophical lecture, and he remained to question me. He asked three questions, and he asked the privilege of taking my name and address, so that he might correspond with me about Theosophy. He said, "I am going to join a little later on." A Commanding General of the camp! It has been wonderful how these army men have returned from France with a new view of life.

This is our great opportunity still, because while the soldier work, the recreation work, has fallen off, the work with the wounded overseas' men has vastly increased and we are not doing the hospital work we should do. I get letters from Theosophical mothers whose boys are in the New York Hospital, and they say, "There is nothing being done for my boy who is in this hospital. No Theosophical work is being done at this time."

ORGANIZING TOUR—

On June 6th we started through the South on a mid-summer organizing tour. If the red hills of Georgia could speak they would tell you that they saw us during the "dog days," days of tropical rains and scorching heat, days of closed activities and fleeing inhabitants. This was called an impossible undertaking by many, but the astonishing record is that in every city visited a lodge was organized; namely, Mobile, Macon, Chattanooga, Columbia and Jacksonville.

Prior to this two short trips had been made, one to Waco and one to Little Rock, at both of which places a lodge was organized under the auspices of the War Work. Lodges have been organized at Rockford, Ill., and Weehawken, N. J., making nine lodges within the last eight months, and several more are about to be organized.

The expenses of the organizing tour has averaged about \$100.00 per lodge, which includes paying for all of the things usually furnished by the lodges, doing all of the work alone and breaking into new territory. The average cost to the lodges of a well-advertised series of lectures is well around \$200.00; multiply this by the number of lodges and we get \$40,000, as a rough estimate of the annual cost of the work being done by the lodges, but as it is mainly in old territory, few new lodges are the result.

The attendance at the lectures has run from 34 to 152, averaging 80 to 90. The press has

been generous, invariably giving top of page positions, good headings and from one-half to three-quarter page articles. Reporters have attended the lectures and arranged interviews at the hotels. Their reports have often been amusing, but always correct in the main, showing a remarkable grasp of a new subject.

I was invited once to speak to the Young Women's Business League on the subject of Theosophy, and I was given the entire time. That was at Chattanooga, and they were all interested and expressed a desire to have a book, and they got a book.

RECOMMENDATIONS—

For years there has been a widespread recognition in the section of the great need of some provision for pioneer work. The Southern States and other new territory have remained practically neglected from the reluctance of organizers to attempt to work on their own resources, unaided by the general fund. The first organized attempt to do this work in the new territory has arisen in connection with the Camp Work. The response from the new territory has been most gratifying and the work of organizing has been a marked success, especially when we consider the difficulties of the situation.

A large part of the War Secretary's time was taken up with the strenuous task of raising a big sum without assistance and without equipment. The winter months were largely occupied with the first object; namely, taking Theosophy to the soldiers through the establishment of recreation halls, thousands of men and women coming in contact with Theosophy through this method.

Attention could not be concentrated upon the second object, the organizing of lodges, until late in the season. Most of the organizing has been done during the mid-summer months. The organizing tour through new Southern territory during the "dog days" has been a supreme test of the pioneer work, but its success has demonstrated the feasibility of the plan. Nine new lodges have been added to the Section through the activity of the War Work. If the entire year could have been given to the work, unhampered by the raising of the fund and the many difficulties that had to be surmounted, the number could easily have been doubled.

It is recommended that this part of the War Work be specially featured during the coming year in connection with some work at the regular army camps and that the name of this department be changed from that of War Work to that of Pioneer Work. It is hoped that the demonstrated success of this work will cause it to be made a permanent part of the Section's activities. (Applause.)

THE PRESIDENT: I think we will all agree, friends, that for Theosophists to enter into War Work was a new thing. The work has never been done before, and I know of no one who could have taken it up with the same de-

gree of fervor and put into it as much devotion and unremittent energy as has been done by Mrs. Wood.

It has been most interesting, indeed, to hear the results of her activities as the War Secretary.

There may be some question which can be discussed tomorrow, perhaps, as to whether work of this character now might best continue as an arm of the present Publicity Department, because there are those among us who don't believe in war, you know. However, that is only a suggestion. It may be quite all right as it is now.

I have a communication from our brother, Mr. A. E. Smythe, one of the oldest Theosophists of the American Section, who undoubtedly will be the General Secretary of the forthcoming Canadian Section, which will be a branch-off from ours. Perhaps I am more familiar than the Secretary with my brother's handwriting. He is a newspaper editor of considerable prominence in Canada, so I shall read it to you:

Monday, 1st September, 1919.

My dear BROTHER WARRINGTON:

I take the opportunity of the visit of Mrs. Webster and Mrs. Pease to Chicago to convey to you and to the Convention on behalf of our Toronto Society and myself our earnest and hearty greetings. It has been a great disappointment to me that the exigencies of newspaper work at this time make it impossible for me to carry out the intention I had of being present at the Convention.

Now, that we are contemplating the erection of a Canadian Section, it would have been especially desirable that we should have made clear the fraternal relations that exist between us, and which will be not diminished, but, I believe, enhanced by the more mature development which the new Section promises.

In these days we feel here particularly the need of renewed stress on the essentials and fundamentals of Theosophy, pure and simple, devoid of artificial settings, the practical realization of Theosophy being, as H. P. B. reminded us in 1891 the only thing that can save us from selfishness and luxurious materialism.

Commending you to the realization of those ideals which have been so magnificently set before us by the Great Ones through the whole cycle of our eclipse.

I am fraternally yours,
ALBERT E. SMYTHE,
President, Toronto T. S.

[Applause.]

If we have members present from other National Societies I should be very happy if they would present their greetings.

MISS NEFF: I bring greetings from the Indian Section of the Theosophical Society.

MR. H. R. GILLESPIE: I feel it would be wrong if I allowed this opportunity to pass and did not bring you the greetings of the England and Wales Section. It is some three months, I think, since I left there. I just missed Mrs. Besant, for which I was sorry, because I would have liked to have taken part in that discussion which she inaugurated on the reconstruction of the Theosophical Society. It is most important.

I had rather an opportunity of knowing London because I was National Lecturer to the

T. S., England and Wales, also member of London Federation T. S., member of London Propaganda Sub-Committee (Federation), President of the Hampstead Lodge and Secretary and Founder of Hampstead Garden Suburb Lodge. I feel I am doing the right thing in bringing to you the hearty greetings of the England and Wales Section.

THE PRESIDENT: It is very delightful to get these greetings from the Sister Sections.

MRS. HAZEL B. GARSIDES (St. Thomas, Ontario): We bring greetings from the St. Thomas Lodge, St. Thomas, Ontario.

MRS. CORNELIA B. THORNTON (Nashville Lodge): I was asked to bring the greetings of the Nashville Lodge. We have a small membership but are very earnest. We regretted very much that more of us could not be here. We have three members here.

MRS. A. C. JORNS (Cleveland Lodge): I bring greetings from the Cleveland Lodge.

MRS. JULIA M. TOLE (Dallas Lodge, Dallas, Texas): Greetings of Dallas Lodge, Dallas, Texas.

MISS M. J. LAPP (Brotherhood Lodge): I bring greetings from Detroit's Lodge.

MRS. EMMA L. MURRAY (Indianapolis Lotus): I bring greetings from the Indianapolis Lodge.

MR. WM. S. TAYLOR (St. Paul Lodge): I bring greetings from the St. Paul Lodge.

MRS. M. R. WILSON (Paducah Lodge): I bring greetings from the Paducah Lodge.

THE PRESIDENT: Look at these friends as they rise, because then you will recognize and get acquainted with them.

MISS M. L. BAKER (Columbus Lodge): I bring greetings from the Columbus (Ohio) Lodge.

MR. H. C. STOWE (Brooklyn Lodge): I bring hearty greetings from Brooklyn Lodge.

MR. A. ROSS READ (Akron Lodge): I bring greetings from the Akron Lodge with a new member for every month in the past year.

(Applause.)

MISS JANE KOSTER (Grand Rapids Lodge): I bring greetings from the Grand Rapids Lodge.

MISS ADA L. KERSHAW (Linden Lodge): I bring greetings from the Linden Lodge of Maryland.

MRS. L. F. MCCOOL (Chicago Brotherhood Lodge): I bring greetings from the Chicago Brotherhood Lodge of Rockford, one of the little new War Work Lodges in Rockford, Ill.

MISS C. L. HURXTHAL (St. Louis Lodge): St. Louis brings greetings from the St. Louis Lodge and wants you all to come again real soon.

MRS. G. S. COFFMAN (Kansas City Lodge): I bring greetings from the Kansas City Lodge and also as President of the Annie Besant Study Club I wish to announce a very successful year.

THE PRESIDENT: I wish to say I hope as many of you as possible will meet Mrs. Coffman of

the Annie Besant Study Club and get her plan. It is a fine thing. It is a Theosophical Club which has an affiliated relationship to the Woman's Club system which, as you know, is one of great influence. It is something that you ought to have also in your home town, if you can.

MR. A. KUENZEL (St. Louis Lodge): I extend the greetings of the St. Louis Lodge and invite you to visit St. Louis on your return home.

MISS M. J. MAYER (Ft. Wayne Lodge): I extend greetings from the Ft. Wayne Lodge.

MRS. F. E. SCHOPFLOCHER (Montreal Lodge): I extend greetings from the Montreal Lodge.

MRS. FRED W. HESS (Hermes Lodge, Philadelphia): I bring greetings from the Hermes Lodge.

MRS. BERTHA DONALDSON (Oakland Lodge, Boston): I bring greetings from the Oakland Lodge in Boston, Mass.

MRS. C. L. COOVER (Delta Lodge, Lincoln): I bring greetings from the Delta Lodge in Lincoln.

MR. CHAS. W. RESSEGGER (Genesee Lodge, Rochester): Greetings from the Genesee Lodge of Rochester, N. Y.—a very aggressive, energetic Lodge.

MRS. S. W. SCHOFIELD (Pittsburgh Lodge): I bring greetings from Pittsburgh and extend to you a very urgent invitation to hold the 1920 Convention at Pittsburgh.

MR. D. F. STILLMAN (Milwaukee Lodge): I bring greetings from the Milwaukee Lodge.

DR. G. H. WRIGHT (Washington, D. C., Lodge): I bring greetings from the Washington Lodge and an increase of about 30 per cent under the tutelage of Mrs. Isabel Holbrook, whom we have had the privilege of having with us all the past year. (Applause.)

MISS CHRISTINE EKLUND (Omaha Lodge): Greetings from the Omaha Lodge.

MISS ANNE RUSTEN (Yggdrasil Lodge): Greetings from the Minneapolis Lodge.

MR. J. C. NORMAN (Birmingham Lodge): Greetings from the Birmingham Lodge.

MR. THURE WALLER (Ft. Worth Lodge): Greetings from the Ft. Worth Lodge.

MR. THOS. D. DAWKINS (Boston and Austin): I was especially delegated to bring greetings from the Boston Lodge.

DR. JAMES C. MITCHELL (Louisville Lodge): If anyone passes through Louisville, the latch-key is on the outside. Open the door and come in.

DR. WOODRUFF SHEPPARD (Portland Lodge): I want to report from the Northwest and, my Brothers, I bring you a message of good cheer. Portland Lodge and Seattle have each established a building fund—a building fund! (Applause.)

THE PRESIDENT: A live wire Lodge, as you will judge.

MR. J. I. HAGLUND (Seattle Lodge): I think I have the right to bring greetings from the

Seattle Lodge. I was not appointed to do so, but I am sure they wish it.

MR. JACOB N. MEYER (Yggdrasil Lodge, St. Paul, Minn.): Greetings from the Lodge in St. Paul.

MRS. GRACE Y. JOHNSON (West Side Lodge, Buffalo): I bring greetings from the West Side Lodge in Buffalo.

MR. A. D. CAMPBELL (Winnipeg, Canada, Lodge): Greetings from the Winnipeg Lodge.

MR. H. R. GILLESPIE: I have personal greetings for you from Eleanor Ray Broenniman:

To the Members of the American Section in Convention.

Dear friends:

Since I joined the Society I have never missed an opportunity to meet with you all at Convention and I had my ticket to Chicago ready but this time I feel I can serve you best by remaining at my post.

The tie-up of the railroads will cause congestion in the Publishing House, so that my work is there. The annual report of the Publishing House, American Branch, was printed in the September, 1919, MESSENGER and should have been in your hands before this, but the MESSENGER was officially held up after the Acting Manager, Mrs. Antoinette Phillips, who O. K.'d the issue, and the Los Angeles County numbers had been mailed out.

With greetings to this Convention, I am, happy in service to you and the Society.

Yours truly,

ELEANOR RAY BROENNIMAN.

MRS. L. M. GOODRELL (Des Moines Lodge): Greetings from Des Moines, Iowa.

MR. R. I. DRAKE (Madison Lodge, Mendota, Wis.): Greetings from the Madison Lodge.

MR. C. F. HOLLAND (Los Angeles Lodge): I wish to extend greetings of the Los Angeles Lodge. We have always felt we were, in a way, the Mother of Krotona Lodge, but our child has grown so that we can hardly recognize it any more. We are part of the same family. (Applause.)

THE PRESIDENT: It seems to me we might have a greeting from the School of the Golden Gate.

MRS. MARY GRAY (Krotona): I am glad to bring greetings from the School of the Open Gate.

THE PRESIDENT: Well, friends, we have very little time now and we shall devote that to the handing in of the resolutions.

It is customary for us to read the resolutions from the floor; hand them in to the Resolutions Committee and that Committee will notify the Convention before it rises where it will meet and when and you can meet the Committee and discuss your resolutions with the Committee and so enable the Committee to bring its report into the Convention tomorrow morning.

The object of the Committee is to enable the people to discuss the pros and cons of the resolutions in public, but in a smaller gathering, enabling the rest of the Convention to go on in orderly progress.

You have the privilege to accept the Com-

mittee's resolutions or reject them. It is only a means which most Conventions adopt to save time. It has very often been found when resolutions have been presented, when there are differences of opinion, those can be reconciled in the Committee and all people be happy with the results.

MEMBER: Can a resolution be brought upon the floor that has been turned down by them, and can a resolution be offered on the floor that hasn't been offered by the Resolutions Committee?

THE PRESIDENT: I believe it can, but it would delay the Convention. The idea of a Committee is to save time, so that if you have resolutions and can present them to your Committee it might facilitate the orderly movement of the Convention.

MR. GILLESPIE: Might I appeal for your assistance? I have here a resolution, or a series of resolutions, and I have close upon 700 signatures to it. Of course, I am anxious to work in harmony with the regulations and assist the Convention, and I would like to know what you advise me to do with it. Should I read it to you now or take it before the Resolutions Committee and bring it back?

THE PRESIDENTS The orderly progress is for you to read it here. Read it when the resolutions start. Read your resolution and then it goes to the Resolutions Committee and it is then for you to go into the Committee and stand for your resolution.

I should like to appoint the Resolutions and Nominations Committees. Mr. George H. Hall, Mr. Hanchett and Mrs. Mary Gray to serve on the Resolutions Committee. Mr. F. D. Dawkins, Mrs. Read and Mrs. Beckwith to serve on the Nominations Committee.

Meet in Room 515. That is a parlor, and I will see that the door is kept open. Mr. Hall is Chairman of the Resolutions Committee.

MR. HALL: I would like to talk to the members of the Committee and find out what time would be most convenient.

THE PRESIDENT: This afternoon the program is this: At 2 o'clock a Forum and, by the way, these Forums are intended as places where all members can come and bring their questions and initiate discussions; bring out the ideas the members have about the work, especially, of course, about the topic that is chosen for the particular Forum that they come to.

We have four such Forums this year. The one this afternoon will be presided over by Mr. Robert Walton, who has presided over such gatherings for a number of years for us.

I should think, Mr. Hall, perhaps after the Forum is over—as it is meeting early—2 o'clock—would be a good time for you to meet. Suppose we say, 4 o'clock this afternoon the Resolutions Committee will sit in Room 515, and as the resolutions are now presented they will all be handed to you, Mr. Hall, and will you, as they are read, kindly receive them here and be their proper custodian?

Resolutions were here offered by various members and turned over to Resolutions Committee, to be presented by them, discussed and adopted or rejected by the Convention. (See report of the Resolutions Committee further below.)

THE PRESIDENT: Will the Resolutions Committee meet Mr. Hall at once?

I presume it will be fitting probably on the final rising of this Convention tomorrow to resolve as to where our next Convention will be held. I think that can as well be presented then, or if not, will someone present a resolution now. I want to suggest to you, if I may, that I think it would be a nice thing if we held our next Convention in Seattle. I just offer it as a suggestion and a resolution can be handed in to the Resolutions Committee. In fact, a resolution for any location.

I think Seattle would be a happy idea. They have just had a very large and nice Convention there, and I believe Mr. Rogers says it is one of the most active Lodges in the whole Section. By the bye, I would like to say how much, I am sure, we all regret Mr. Rogers isn't with us

today. He has been with us so many years and has done so much for this Section. He has distinguished himself recently in Australia and he has gone into Alaska and broken the ground for Theosophy and now he is on the road again with no time to come to the Convention. More things of importance, that is, the telling of Theosophy. Perhaps in the near future we shall have to loan him to the British Section, but when you come to think of the possible nominations for Vice-President of this Order, I know of no one that could be more suitable to you than Mr. L. W. Rogers. (Applause.)

However, under the new by-laws, the election of the Vice-President takes place as in most of the corporations I know, by the Board of Directors, and while I can't speak for the Board of Trustees here as to what they will do, I do hope they will remember Mr. Rogers. I think he is entitled to the office and will grace it very much to the credit of all of us.

If I hear no further remark or interruption the meeting will stand adjourned until tomorrow morning at 9:30. Remember the Forum this afternoon at 2 o'clock.

ADJOURNMENT.

FRIDAY MORNING SESSION

The meeting was called to order at 10 a. m., President A. P. Warrington presiding.

THE CHAIRMAN: During the music I will ask that the members repeat their meditation of yesterday on this ideal of ours, the Great Hierarchy, the Great White Lodge, whom we are endeavoring to represent as best we can as a channel of their influence, with an aspiration that we may be a congenial, fitting, useful, spiritual channel today and hereafter, always, for that Majestic, Divine Organization whom we have the inestimable privilege to partially represent, at least, in the world. Let us confine our hearts and thoughts to that spiritual ideal and aspiration during the music this morning.

(A few minutes were given to silence.)

THE CHAIRMAN: Friends, I am going to ask you, this morning, to excuse me from the further duties of the chair and to elect a chairman of your own choice.

MRS. GRAY: I nominate Mr. C. F. Holland of Los Angeles as chairman.

The nomination was seconded and carried and Mr. C. F. Holland took the chair.

MR. WARRINGTON: In retiring from the chair, let me say that it has been my great privilege and honor to occupy this chair for many years. I think the first time, perhaps, was in 1907, when we had very stormy times.

We have been through a number of storms, but we have come out serene and happy, and we have gone on with the work. As I look back over all of these activities within Convention I see that they are due to a very gen-

uine difference of opinion on the part of very genuine people, all of them devoted to Theosophy and endeavoring the best they know how to do that which is best for Theosophy and this movement, and I think it is one of the great privileges that we have that we can belong to a society wherein we may differ mentally, but wherein the intense obligation rests upon us never to differ in our hearts, and so, so long as our discussions are on points purely of principle and the personalities do not enter, it is absolutely legitimate that we should discuss these differences, thresh them out in our Conventions and reach conclusions which seem to be wise.

We all realize that this morning we shall have discussions in which there is an honest difference of opinion on certain points, and I think we are today, perhaps, dealing with almost the most fundamental difference of opinion that we have ever encountered in our Conventions of the past. I say "almost" because I don't want to speak with exactitude or in a comparative sense. I am not able to do it, but certainly it is true that the point of difference this morning on one of the major problems to come before the Convention is fundamental.

It is fundamental because there is a difference of opinion upon the application of the first object of our society, and I hope, therefore, when we come to consider these questions and when they are discussed freely and openly here in this Forum of the American Section we will realize that as we vote today we shall decide a fundamental problem,

and the American Section will be looked upon and judged by its decision today as standing for the universal principles or weakening them. We are on our test today before the eyes of the entire Theosophical world.

Our great President and her great co-worker are watching. She has taken one step, even, and given us a word of counsel. Is it worth anything to us, or is it worthless? *That*, we must decide today when the problem comes before us. Everybody will have his chance to discuss it, and I am only speaking to you these last words as your retiring chairman to counsel moderation and caution that we shall not act unless we know that we have given these matters plenty of time to thoroughly see the truth in them. We must see to it that we have gone into both sides and thoroughly seen the truth all around before we act, because there is never any harm in waiting until we are sure. I thank you. (Applause.)

THE CHAIRMAN: I want to thank you for your confidence in electing me as your chairman, but while you have trusted me with the gavel this morning after reading my interview in the paper yesterday, I am afraid you won't want to trust me with the Publicity Department.

The first order of business on the program is the report of the Credentials Committee. I will ask the Chairman of that Committee to make his report.

MR. CHAIRMAN AND FELLOW MEMBERS:

The corrected list of qualified votes in the hands of the Credentials Committee as proxies are 1,350. The names of the proxy holders with their assigned proxies are as follows:

(The names were then read to the convention.)

WOODRUFF SHEPPARD,
Chairman Credentials Committee.

THE CHAIRMAN: Are there any present who have given in their proxies who want to withdraw them? The total proxies are 1,350.

(There were so many members who arose to withdraw their proxies that the Chair ruled it had assumed such proportions that someone would be appointed to take care of the situation and the members should give the names of the proxies they wished withdrawn to this person.)

MR. DRAKE (Madison Lodge): I would like to ask the Credentials Committee whether the proxies were taken from the front or the back. There are a good many names given that are not present at the Convention and they are being credited to the proxy.

THE CHAIRMAN: They were taken where the proxies were assigned and the absentees' names put in.

MR. GILLESPIE: I was the bearer of a written order of Mrs. Broenniman, assigning all her proxies to Mr. C. P. Garman. Those were all assigned under Mrs. Broenniman's hand to Mr. C. P. Garman.

MR. GARMAN: As I understand it, a member has to sign over each proxy separately. Is that true?

THE CHAIRMAN: I don't think so. A blanket proxy would be all right.

MR. GARMAN: I have that paper in my grip. I didn't turn it over. I want to make that clearly understood. Mrs. Broenniman had eleven. The previous ruling was that blanket proxies were not permitted. I did not turn the paper in.

THE CHAIRMAN: Subject to the little changes which may be made by those present who wish to withdraw their proxies, the report of the Committee is before you and if each one of you will make out a little card stating that you wish to withdraw your proxy, stating to whom you have given it, and send it up to the Committee, the name will be changed so that it can be arranged before we have any voting by the use of the proxies.

MRS. REED (Akron): I would like to ask what becomes of the proxies delegated to people not here?

THE CHAIRMAN: The proxies that are not here have no vote.

MR. J. B. HOWARD: Several of these proxies reported as holding from one to twenty or more proxies are not present. The report of this Committee should show who is to vote in each case. The report shows some 1,350 proxies, and there are the holders of two or three hundred proxies not here.

THE CHAIRMAN: We are only concerned in having enough here to make a quorum, but, of course, if the proxy is not here there will be no one to cast the vote.

Those in favor of accepting the report of the Committee please say "aye."

(The report was accepted.)

THE CHAIRMAN: I declare the convention now fully in order to transact business and while they are fixing up the report I wish just to read a portion of a very long letter which was received by our President. It is too long to read the entire letter to you, but I will read enough to show you the contents and the brotherly affection that comes from our Latin Brothers.

The letter is from Manuel A. Cruzat:

How sorry I am not to have been able to attend the annual convention of our Society, but I will be very happy if this message reaches all the members of the Society and especially all the delegates. It is a message from a South American brother in this new world in which we live today. In the first place, may I not wish to the delegates and members of the T. S. my most hearty greetings and hope that effort be made on this occasion to accomplish a great deal for the good of humanity during convention?

This convention is just the first after the great war in which millions of men have sacrificed to satisfy the aspirations of the imperialist countries of the world such as England, France, Italy and Japan.

Then he goes on about politics, Socialism and a few other things. There is one little sentence I wish to repeat:

We must have only one flag, the flag of humanity.

In ending the letter, he says:

We Theosophists must go to peaceful war without killing a single human being; without starving and oppressing a single man, woman or child, with the aim to make the whole world safe for Theosophy. Brothers, are you willing to do this? If so, then you are the true Theosophists.

Before I finish this message, I want to send my hearty greetings from all your brothers in South America. I am speaking from the members of the Latin Section of the Theosophical Society—the Mayflower Lodge in the City of New York. We are doing a good work, taking especially the present problems of the day among the Spanish and American people. We give lectures in Spanish and English, tea and concerts from time to time.

Again, I wish you all the greatest success and hope that all become true Theosophists.

Here are a couple of telegrams, also, which I will read. They are addressed to Mr. Warrington:

As official international lecturer and member of the American Section, I send hearty greetings to members in convention and Mr. Hotchner joins me in best wishes for happy, successful, harmonious deliberations and results.

MARIE RUSSAK HOTCHENER.

The other telegram:

Greetings to convention. Exceedingly sorry I cannot be present.

MRS. E. GRANT GARNSEY.

The next in order will be the Resolutions Committee. I will ask that Committee to make its report. I will call on Mr. Hall, the Chairman of the Committee.

MR. HALL: The first resolution that was read on the floor yesterday was handed in to the Committee and the gentleman who presented the resolution appeared before the Committee and asked us to insert a clause in the resolution so that it would be the same as read on the floor. It is printed in the form in which it was signed by some seven hundred members, but this gentleman changed it a little in reading it. This change would prevent us from accepting the signatures, because the signatures were to the resolution without the change. Therefore, the gentleman who presented the resolution requested us to present to the convention the resolution just as it was signed by these various members of the Society rather than as with the clause which he added. The resolution was read in Convention as though the clause were there and then we were asked to write it there.

MR. GILLESPIE: On a point of order. Mr. Hall has not quite correctly stated it. If you remember, when I read the resolution, for the further clearing up of the thing, I told you I would add a little amendment. The Committee, however, told me that would not be acceptable and so I withdrew that amendment and the resolution will appear as Mr. Hall is going to read it.

MR. HALL: My only desire was to make it clear so the Convention would understand the matter. This is the resolution as the Committee has acted upon it:

WHEREAS, Believing that every possible means should be used to maintain the neutrality and autonomy of the American Section Theosophical

Society and to discourage dominating influences of extraneous organizations; and

WHEREAS, By the terms of the existing Constitution of the Liberal Catholic Church, canonical obedience to the presiding Bishop or head of the Church, is demanded of, and pledged by, the priesthood of that organization, and consequently their allegiance to the Liberal Catholic Church is paramount to that which they owe the Theosophical Society and its interests; and

WHEREAS, There is the grave danger that a predominance of such pledged priests in official positions in the T. S. could result in the complete dominance of the T. S. by the head of the L. C. C.; and

WHEREAS, The interests of the Liberal Catholic Church and the Theosophical Society are not identical and may at any time be discovered actually to conflict; and

WHEREAS, In the April, 1919, issue of THE MESSENGER (see page 338) the National President, in an article entitled "The O. C. C." has said, "these laterals of the central Theosophical impulse are intended to reach out into the world—all of them. Therefore they should actually go out and make their own way. So only will they wax strong and accomplish their true purpose," and

WHEREAS, Endorsing the above opinion, it is the judgment of the undersigned that the interests of both the Theosophical Society and the Liberal Catholic Church will be best served by the complete separation of the two organizations; therefore be it

RESOLVED, (A) That this Convention refrain from electing and instruct its Trustees to refrain from electing or appointing to the National or Divisional offices of the American Section T. S., any ordained priest of the Liberal Catholic Church, so long as the obedience of such priests is required and given to the head of the Church.

(B) That all priests of the Liberal Catholic Church at present holding offices or positions of trust in the American Section T. S. be asked to resign such offices regardless of any future changes that may take place in connection with the Constitution of the church, in order that the T. S. may preserve its impartiality toward all religions and religious sects.

In reporting this resolution to the Convention, I wish not to be interrupted until I have finished. We have four other resolutions bearing on this subject, and we wish to report all the resolutions at one time. The Committee unanimously recommends the rejection of that resolution.

Resolution No. 2:

WHEREAS, Certain pamphlets and a petition relative to the relation of the Liberal Catholic Church to the T. S. have been circulated through the American Section; and

WHEREAS, It is of importance to the welfare of the American Section that some action be taken which will clarify the attitude of its members and establish the position of the Section in this matter: Now, therefore, be it

RESOLVED: I. That it is the desire of this Convention to restate its fidelity to its Three Objects, namely:

First: To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

Second: To encourage the study of comparative religion, philosophy and science.

Third: To investigate the unexplained laws of nature and the powers latent in man,

and that any action which may be hereby taken is an effort to uphold and strengthen these principles;

II. That this Convention considers that not only is the moral and spiritual force of its members a sufficient protection from all ecclesiastical interference or influence from any other organization or influence, but that the broad basis of its democratic organization, including the election of its

president by popular vote, and the appointment of proxy representatives in Convention by free and open methods, and the use of the initiative, referendum and recall, to retire any official who may not act on the best interests of the Society as set forth in its by-laws, effectually preclude any effective interference of that character.

This was offered by Francis G. Hanchett, and the Committee recommends the adoption of this resolution as a substitute for the first one. (Prolonged applause.)

THE CHAIRMAN: You have heard the first resolution, and the second resolution has been offered as a substitute for the first. The vote will be upon whether or not the report of the Committee will be accepted and the second resolution substituted in favor of the first resolution.

MR. HALL: The Committee has called my attention to the fact that I was instructed to move the adoption of this second resolution as a substitute for the first. I, therefore, move that the second resolution be adopted as a substitute for the first resolution.

(Secended.)

THE CHAIRMAN: The Chair will recognize anyone who wishes to discuss the matter. The first resolution was offered and the second resolution was offered as a substitute for the first resolution. Your vote should be on whether the second resolution should be substituted in place of the first resolution, not as to whether the resolution shall be adopted, but as to whether the second resolution shall be substituted in place of the first.

MR. HALL: I beg your pardon, but you misunderstood. My motion is that the second resolution be adopted as read, as the substitute for the first resolution, the intention being, if it is carried, that it disposes of the matter finally.

THE CHAIRMAN: I don't quite see the parliamentary effect. The regular order would be to offer the first resolution and then an amendment for substitution. If the second is substituted, then it is adopted.

MR. HALL: If my motion is not correct I am willing to modify it. The only thing is, I wanted to make my intention clear. If it is not technically correct, I am willing to modify it.

THE CHAIRMAN: We had better consider, then, that the first resolution has been offered and the second resolution as an amendment to the first. The question now before the house is shall we substitute a second resolution for the first one.

MR. GILLESPIE: I am afraid I must protest. I think Mr. Hall's first suggestion was in accordance with the instructions of the Committee. Do you, sir, allow him to modify and alter his motion?

THE CHAIRMAN: He is making a report of the Committee.

MR. GILLESPIE: On his personal initiation, he has altered the report. The Committee recommended that you substitute this for the first. That is quite clear, sir, but if you alter

that, it will not be the report of the Committee. I think you will agree with me, Mr. Holland.

THE CHAIRMAN: No, I dont.

DR. KIRKLAND (Grand Rapids): Do we sufficiently understand the difference between these two resolutions to vote intelligently upon them? Would it be in order for the Chairman of the Committee to indicate the difference so we may know what we are voting upon.

THE CHAIRMAN: That probably will be brought out in the discussion.

MRS. REED: It seems to me in the interest of free speech, that everybody should have a chance to express his opinion and get this clarified and cleared up in our minds. I believe that we should hear both of these resolutions and should vote on both and then we will know exactly what we are voting on. Both resolutions should be discussed and voted upon. (Applause.)

MR. GILLESPIE: You can move that as an amendment to the motion.

MRS. REED: I move that as an amendment to the motion.

(Secended by Mr. Wright.)

THE CHAIRMAN: There is a motion before the house that is that the second resolution be offered as a substitute for the first, and now you ask to amend in the nature of a substitute. If there is no objection, I will allow such an amendment.

THE SECRETARY: There was only one motion before the house.

THE CHAIRMAN: The Chairman of the Committee offered the motion to substitute the second resolution for the first. That is the only motion before the house. Mrs. Reed gives her substitute in place of that.

We will consider the amendment to the motion to substitute. Will you give it again, Mrs. Reed?

MRS. REED: I don't know that I can state it clearly in the form of a motion, but my idea is that both resolutions shall be discussed before the house and that we shall vote on each separately. That is what I was trying to get at, if somebody will put it in shape.

MR. GILLESPIE: I will respond to the appeal for assistance if you will accept that assistance?

THE CHAIRMAN: You may respond.

MR. GILLESPIE: My suggestion is that in order to get a clear conception of the ethical and the moral value of both these resolutions both should be discussed and the Convention should have an opportunity to vote upon and discuss both resolutions. (Applause.)

THE SECRETARY: I believe it would expedite matters if the Chairman of the Resolutions Committee would withdraw his motion and allow Mrs. Reed's motion to prevail; that is to act upon each one of these two resolutions, the first one first and then the second. (Applause.)

MR. HALL: I have just consulted the Committee and I have their permission to withdraw my motion and to make a new motion in its place. I submit the first resolution as submitted to the Convention, and the Resolutions Committee unanimously recommends that it be rejected.

THE CHAIRMAN: The motion to substitute has been withdrawn and the report of the Committee is that the first resolution offered be rejected. Are you ready for the question?

MRS. GRAY: He did not make that in the form of a motion, but as a recommendation.

MR. HALL: Mr. Chairman, I supposed I had made that as a motion. I am afraid I was a little rattled. The resolution was first presented to the Convention by Mr. Gillespie and later by the Chairman of the Resolutions Committee with the recommendation of the Committee that it be rejected, and I move, Mr. Chairman that such resolution be rejected.

(Seconded by Mr. Crawford.)

THE CHAIRMAN: The Chair will recognize anyone who wishes to discuss this resolution.

MR. GILLESPIE: I wish to place before the Convention all the arguments that are in favor of this resolution in order that the Convention may have an opportunity to judge as to the ethical and moral value and necessity of bringing such a resolution forward.

THE CHAIRMAN: One moment before we take this up. Is there anyone who wishes to limit this debate to any length of time?

(Cries of "No! No!")

THE CHAIRMAN: Very well, then, the speaker will be allowed such time as he desires to give.

MR. GILLESPIE: Mr. Chairman, Ladies and Gentlemen: Before I endeavor to place before you all the facts in connection with this resolution I should like to say that the resolution was sent forward without the slightest idea of any personal animosity whatsoever. There was no attempt to attack any person. The whole idea originated in the fear that the Theosophical Society would be injured in its mission to humanity if any particular sect were allowed to monopolize its offices, and especially if that particular sect possessed a priesthood which was compelled to take the vow of canonical obedience.

That vow of canonical obedience is insisted upon by absolutely every section of the Catholic Church, and the vow of canonical obedience means that every priest and every official of that particular church or sect shall consider and so act that every duty of life shall be subordinate to his duty to his church or his sect. Is that perfectly clear? That is canonical obedience. That is the vow of canonical obedience as it is explained in every Catholic glossary you come in contact with.

Personally speaking, I have every feeling of friendship to Mr. Warrington. If he were close to me here, I would offer him my hand. I have every feeling of personal friendship to Mr. Walton. If he were near me, I would

give him my hand to show you that I have no personal animosity whatsoever. That is one reason why I was selected to bring this resolution before the Convention.

I arrived at Krotona after four and a half years in the war area, where I served for a short time in the Royal Flying Corps and afterward in Government service. (Applause.) We have been under the bombs there in London for over four and a half years, and my wife and I felt the need for a little rest and quiet. Then I landed in Krotona and I go right into this, so you can see that I did not ask for the work. I haven't the slightest doubt, although I do not wish to make that affirmation here, but what I am, like everyone of us here, being used as an instrument by those who wish some purpose to be performed. That is the reason every signatory of this resolution has signed it. They have not said the opponents were liars, hypocrites or murderers. We believe that every person on the opposite side is animated by a perfectly praiseworthy and honest motive. What we deal with and what we object to is their action in putting that motive into effect.

Perhaps the best way to deal with it will be to indicate to you the possible lines on which such jeopardy would arise for the Theosophical Society, assuming that vow of canonical obedience is accepted by the priesthood of the Liberal Catholic Church, and assuming that in order that the wishes of the head of the Liberal Catholic Church might be carried into effect, that the head of that church issued instructions to its priesthood and instructed its priesthood by every means in its power to obtain office, to obtain positions of importance in various sections of the Theosophical Society.

Supposing that the head of the church said to any member of the Theosophical Society who was an ardent supporter of the Liberal Catholic Church, "We wish you would, instead of going into the outer world to preach Theosophy, instead of going to the outer world to deal with the masses there, what we consider you ought to do is to build up a great center of force, a great center of Catholic Church interest in Krotona." That would be an indication that the head of that church had some such object in view. Now I am giving you there the gist of a passage in a letter written by the head of the Liberal Catholic Church to a resident of Krotona. I am only giving you the gist of it.

MEMBER: May we have the letter?

MR. GILLESPIE: No, I am only giving you the gist of it. You are at liberty to reject it.

Supposing the head of the church wished to get into this power; supposing that they did get into positions of importance in, say two of the sections, or three of the sections of the English-speaking branches of the society? You can see at once that with that vow of canonical obedience, it would not matter a snap of the finger who was the President of the Theosophical Society, your T. S. vows would be

absolutely non est. They wouldn't be worth that (snapping his fingers), because these priests who had joined the Catholic Church and accepted that vow of canonical obedience, if they are honorable men, they must of necessity carry out that vow in its entirety. I should never ask the priest of any church to go back on his vow, because although he has set himself up and apart from the citizens, he has done it because he considers he has a spiritual mission and in order to carry it out he must subordinate all the duties of his temporal life to the duties of his so-called spiritual life. Therefore, we would not be justified to ask him to put aside that vow, because they would be bound to carry it into effect if they were honorable men.

Over in Adyar, where I spent three hard and weary years working for the Society, and I am glad I had the privilege of doing it, we have Mr. George Arundale, who was the President-elect of the Society. Supposing he came into the position when Mrs. Besant decides to drop the reins; supposing he came into the position and found that in the English Section of the Society there was a power greater than his; that whatever instruction he issued, whatever request he made, it could not be carried out because there was somebody there more powerful who would press the button. That is what would take place. You have only to read history to discover that. The priesthood in the past will show you that these things have occurred, and every now and then you find these tendencies coming to the surface again.

You will perhaps say this could not take place in this enlightened twentieth century. What if I tell you that it is taking place? You know as well as I do that the Jesuits are at work as hard now as ever they were. You wouldn't admit a Jesuit to occupy one of your responsible positions. A Jesuit must first be a priest. A member of the College of Jesus must first have been a priest of the Catholic Church, so if you admit a priest, you admit somebody who may possibly be a Jesuit later on. I have suggested that these things are actually taking place and they have taken place in many districts. I have been up against this Catholic Church movement in various guises. I know Bishop Wedgewood very well. The first time I met him was at Adyar, and there he went about for a short time around his bungalow attired in all his canonicals of various colors at various times of the day. On one occasion he went to Mrs. Besant and asked her bluntly if she would join the church. She refused. She approved of the Old Catholic Church. The Old was a totally different organization to this organization. The Old Catholic Church was a branch off of the Old Roman Church. It branched out and existed in various countries for a considerable time. That was the form she approved, and even that form Mrs. Besant said, and said distinctly and plainly, should be

kept a separate and distinct organization. All you who belong to the E. S. know perfectly well you have had that brought before you time and time again; that Mrs. Besant had approved these organizations—these three. That is true, she did, but don't forget that you were to keep them separate and distinct organizations.

What was the reason? The reason is quite plain and that is the reason why in this resolution we deal only with the one sect or the one body, because there is only one sect of the great Catholic Church that is endeavoring to worm its way into an organization in order to get command of it at the present time. The others have any amount of work outside, and they are outside doing it. The Salvation Army is out in the great world striving to help humanity. The Anglican Church is out in the world striving to uplift humanity. Where is the Liberal Catholic Church? Bear in mind, I have a few friends in the Liberal Catholic Church, and I have seen nothing wrong with them; they are personal friends of mine. Bishop Wedgewood, himself, asked me if I would not like to be ordained a priest. This is the only church that is endeavoring to come in. Naturally, the obvious thing for us to do is to push at the section coming in. At the same time this resolution would extend, it would include every member of the great Roman Catholic Church; it would extend and include every member of the Episcopal Anglican Church because that is absolutely necessary. I wonder if you know it?

I wonder if you know that your American Constitution here precludes the possibility of any Catholic occupying the office of President? Your American Constitution will not allow a Catholic to hold the position of President. I believe that to be true, but I am not certain.

(Cries of "No!" from the members.)

THE CHAIRMAN: I want to make this suggestion. It is now half past 11. I hope that the debate will be so confined by each one that we might get through shortly after 12, with this resolution, at least, because the afternoon is taken up with the Forum, and we have a large number of other resolutions. It is not your desire to limit this debate, but I ask those who expect to speak to take their points as simply as possible, in order to give others an opportunity to present their part.

MR. GILLESPIE: I am giving you the reasons why you should not accept the motion before you, and I will endeavor, sir, to obey your suggestion. However, I believe that the man offering the resolution should have a more liberal allowance than the other speakers. This resolution is sufficiently important to warrant your taking it over as the subject of a forum.

I have suggested to you that you might not think it possible for this sort of thing to happen. Now I will indicate to you how it has actually happened, and I believe in all honesty, in Krotona.

When I arrived in Krotona I expected to find an entire Theosophic atmosphere there. When I arrived in Krotona, the first thing I came in contact with was a notice board of the Liberal Catholic Church in the corridor. On the notice board I found this: "Services are held in the Krotona Temple at stated periods" and afterwards those services would be transferred.

Some weeks ago the arrangements and appointments made by Mr. Warrington resulted as follows: Acting National President, The Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Vice-President American Section, Bishop Irving Cooper, L. C. C.; Member Board of Trustees, The Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; National Treasurer, Reverend H. H. Shutts, L. C. C.; National Lecturer, Bishop Irving Cooper, L. C. C.; National Publicity Director, Reverend Ray Wardall, L. C. C., and Editor of Messenger, Mrs. Rogers.

Analysis of offices held by some of the foregoing show that the "safeguard" which Mr. Warrington said was around T. S. officials seems rather to have been monopolized by L. C. C. officials. Just listen: Priest in charge of L. C. C. on Krotona land. Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Member Krotona Board of Trustees (Institute), Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; General Manager Krotona Institute Corporation, Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Head of Bureau of Social Reconstruction, Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Trustee, School of Open Gate, Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Member of Executive Board, School of Open Gate, Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.; Acting National President, American Section, Very Reverend Robert Walton, L. L. B., Vicar General, L. C. C.

I may mention that neither the School of the Open Gate nor the twenty-four acres of land and buildings belong to the American Section, though both have been subsidized by the Section Krotona to the amount of \$174,990.

I contend that is an indication, those officials, of the danger. There were 713 of us who signed this petition and the signatures are coming in every day. I believe if we had had another month we should have had 5,000 signatures to this petition.

THE CHAIRMAN: I will have to ask that the speaker confine his remarks to the subject, to the question before the house.

MR. CRAWFORD: I think this is humbug. I want it cut out. I didn't come a thousand miles to hear such nonsense as that. (Applause.)

THE CHAIRMAN: As I just said, I will have to ask that the speaker confine his remarks to the question before the house. The title of Krotona is not involved.

MR. GILLESPIE: My object in citing that is

to prove there was a danger of Krotona being subordinated to the priests of the Catholic Church.

(Somebody moved that the matter be tabled indefinitely, and it was seconded, but no action taken on it because out of order.)

MEMBER: I move the debate be limited to five minutes longer.

(Seconded.)

THE CHAIRMAN: There is a motion before the house to limit the speaker to five minutes longer.

MR. WARRINGTON: I don't want to speak to the motion, but I want to make a suggestion. The forum on Saturday morning has not been very distinctly defined. I think that this session this morning could very well adjourn over until Saturday morning and complete this discussion. This is a very fundamental problem. I, myself, personally should be very happy to see Mr. Gillespie say the last word he wants to say. (Applause.) Not only Mr. Gillespie, but anybody else supporting Mr. Gillespie. We are here to settle a problem, and however it is settled, we must settle it with a clear conscience that everybody has had a chance to say his say. I do not wish that we shall go into official session Saturday morning, but if we do we must meet at 9:30, and we will finish the business up on Saturday morning. Therefore, I hope there may not be any further interruption of the speaker and that the meeting may adjourn at 12 o'clock in the normal course of the fulfillment of our program as printed.

MR. WALTON: I am having a very good time and I would like to second Mr. Warrington's suggestion. I would like to hear a little more.

MR. HANCHETT: I want to suggest that we go on this afternoon and have the educational forum Saturday.

MR. KOFFMAN: I would like to quote Mrs. Besant, "The brother has a right to be heard."

THE CHAIRMAN: There is a question before the house that the time of the speaker be limited to five minutes.

MEMBER: You are not practicing the brotherhood of Theosophy if you do not let the brother have the last word.

MR. GILLESPIE: On a point of order; you cannot limit a speaker in the midst of his first speech.

THE CHAIRMAN: The Chair will rule that the motion is out of order at this time, as the speaker has the floor. There is nothing before the house.

MR. GILLESPIE: I have here in my hand a letter which has been sent to you all, given to you by Mr. Warrington. I think if I dealt with the arguments put forward in that I would deal with the questions arising in your mind and I may say I would simply give you the history of this particular letter.

Not very long ago, a little over a week ago, at Krotona, the acting editor of THE MESSENGER met me and told me that she had just come from the printers and heard that a sup-

plement to the last MESSENGER was being printed and that, apparently, without her knowledge.

THE CHAIRMAN: I will have to ask the speaker to confine his remarks to the question. The question as to the officers of Krotona and things that do not involve the merits of this question are not before the house and I hope the speaker will confine his remarks to whether or not the resolution should be passed.

MISS KERSHAW: I think we all have a right to know exactly what is back of all this movement. I think everyone of us here is very eager to know, and, personally, I want to know all there is to be told. A moment ago somebody said it was humbug. I can't see how anything is humbug that attaches to the thing in which we are all represented. Please let us know all these details.

THE CHAIRMAN: I don't see how the constitution of Krotona and the editor of the magazine has anything to do with the question.

MR. GILLESPIE: You don't allow me to explain. If you will, I will show you. In the beginning I said I was going to give you the basis, the reasons why this resolution was brought forward in order to show why the resolution should be adopted. I am showing you the actions that moved us to send forward this resolution.

To resume the portion I was dealing with, when the editor of THE MESSENGER told me this was taking place, she asked my advice. I said, "Who is doing it?"

"Well," she said, "the National Secretary. Lieutenant Bailey is down there now dealing with the matter."

"On whose instructions?" I asked.

She said, "On the instructions of Mr. Warrington," so Mr. Warrington was dealing with this letter and he had held up THE MESSENGER for a considerable time. It was held up for a number of days in order that this supplement might be included in THE MESSENGER.

Mrs. Antoinette Phillips asked me what I would advise and I said that for the honor of the Society she was bound to see that the letter did not go out if it did not have her sanction.

She went straight to the printer, saw Lieutenant Bailey there and afterwards, I believe, threatened to take out an injunction if Mr. Warrington persisted in pushing this letter through in THE MESSENGER.

A couple of days later Mrs. Phillips asked me if I would act as a witness in case she did take out an injunction, and I told her I would. The Board asked her to resign and she refused, on my advice, but was expelled. I mention these things to show you that we have reasons for our action in sending this resolution broadcast.

Now as a proof that that is so, I hold here Mr. Warrington's first proof and his first proof has a good many allegations which are not in the second proof. That is so because

when Mrs. Phillips attended she generously pointed out a number of inaccuracies which Mr. Warrington accepted in my presence and expunged from the article. I have his first proof here.

To deal with the clauses in this letter, I will not read it all, but I will only take portions of the letter. When we come back again after luncheon, if you will bring the letter with you so I can deal with it I will show you why these are reasons we should insist on the Convention discussing this work.

I have no axe to grind. No member of the Board that is dealing with this has an axe to grind. About the pamphlets, most of this was arranged on the steps of Mr. Warrington's own veranda. On one occasion I passed the table and overheard Mr. Warrington tell two persons he was entirely in agreement with the pamphlets, that the only thing he objected to was the fact that you were not acquainted with the matter in the pamphlets.

There are no less than eight assertions of falsity in one paragraph of Mr. Warrington's article on "Truth or Falsity." I haven't the slightest doubt but what they were unintentional and I am sure Mr. Warrington will withdraw and apologize.

Mr. Warrington says in his letter, "As I have been officially called on by members in the Section to state my views of these papers, I will say that all of them were issued without my knowledge." So far as I know, the pamphlets and this resolution were issued without Mr. Warrington's knowledge. We saw no necessity for consulting him. In the first place, he held an official position and we did not wish to place him in opposition to any member of the Catholic Church, which position he would have had to take had we insisted on his taking part. He was the President of the organization representing all the conflicting elements in the Society. Naturally, we did not tell everybody what we were going to do. It was discussed on the grounds of Krotona for over a fortnight before it was issued.

"As to the pamphlets, I do not feel called on to deal with their subject matter here, but I shall leave it to the membership to judge for themselves whether controversial, ecclesiastical discussions are withheld from the official journal in the interests of the T. S., or 'in the interest of the Liberal Catholic Church,' as the note of the 'Editor' of one of them mistakenly asserts—a note in which I am sure Mr. Martyn had no part."

One of those pamphlets, as a matter of fact, was withheld from THE MESSENGER on the express order of Mr. Warrington as the mouth-piece of the Board.

I have here a sworn affidavit from Mrs. Antoinette Phillips and a witness who was with here that Mr. Warrington ordered her not to insert that article in THE MESSENGER. Mr. Warrington quite naturally disapproves of this resolution, and he disapproves of it not in the interest of the Catholic Church, but in the

interest of Theosophy and the Society; whereas, we are trying our best to separate the Catholic Church to carry out Mrs. Besant's request. We want it to get out and get on with its work and we will help it, but not inside. We don't want it inside the Theosophical constitution—anything that denies these three objects.

Now because I am pointing out the fact that the British constitution does not allow a Catholic clergyman to occupy any post in the British Government, that does not mean there is any injustice to the Catholic clergyman or that the British constitution is narrow, because every great principle has its limitations. Every great principle in its application must be limited, so we would not be limiting, in the least degree, our first object if we said that while members of the Old Catholic, New Catholic or any other church are quite eligible for membership here, we will not allow a priest who has taken the canonical vows to hold a responsible position. They know there is nothing at all unjust in it. I have never heard any priest of the Catholic Church of Great Britain inveigh against the constitution of Great Britain. If you know a certain rule exists when you join a certain organization, there is no injustice whatsoever, so the resolution is not an attempt to modify the first object. It is an attempt to clarify it. It is an attempt to not admit persons who might be enemies to the Theosophical Society. It does not establish distinction of creed; it establishes distinction of office. We are not endeavoring to ostracize any religion, as I pointed out before; we are only dealing with the particular sect that is wanting to get in.

Mr. Martyn refers to the Catholic Church as a Cuckoo. Do you know what a Cuckoo is? It is a bird that lays its eggs in the nest of another bird and when the young are hatched the young Cuckoo shouldered out the little fledglings and remains in the nest and absorbs all the sustenance. That is what Mr. Martyn meant when he said that. The possibility is that they may also do it in Krotona when that also is held by the Liberal Catholic priests. It may not be, but it is possible.

"Now in taking the attitude I do, I have but one motive and that to uphold the high traditions of Theosophy as I understand them. So far as the Liberal Catholic Church is concerned, it can take care of itself." It wants to make a comfortable home for itself, but I want to see it get out into the world and get on with its work, and I, for one, will help it when it does get out.

To come to the conclusion of this portion of it, Mr. Warrington sent, it seems to me, a rather "scare" cable to Mrs. Besant. Mrs. Besant is at work there, busily engaged in political affairs, and when you receive a cable from the highest official in America saying, "Strong anti-administration movement developing, etc., etc. Please wire counsel and write me Convention, Chicago," it is apt to make her physical side imagine some great danger

is threatening the Theosophical Society, while in reality, we are endeavoring to do away with any possibility of danger. We are endeavoring to clear away the thorns from the path.

No Hindoo priest will attempt to come into the Society. Those of you who remember know that was attempted, and the priests caused no trouble there. Mrs. Besant knew what she was doing at Adyar when she said, "I will have no trouble with the Old Catholic Church. It must be kept a separate and distinct organ."

To that cable Mrs. Besant sent the following reply:

"Disapprove any disabilities imposed on religious grounds."

That is simply our attitude. We don't want any disabilities imposed on religious grounds. We are not here to go up against the administration. We are not against the administration; we are against the actions of certain officials which are suggested by certain other officials of another body that ought to be outside and we want to make it clear that in the future such things will not happen. In London we had this trouble, also. We had this with the Old Catholic Church. They came into a house next door to the Theosophical Society and they started parading around there in their various dresses, with the result that people used to point to them and say, "Those are the priests of the Theosophical Church." If you have that going on in connection with the Society in Krotona, it is natural for the people to say that. You tell the people that Theosophy is not a church, not a religion, not a sect, and then they see this particular church running about and obviously holding a considerable number of the most responsible offices.

Now, sir, I don't see that it really is necessary for me to say anything more on that particular subject, but I will just finish by pointing out that so acute were these differences of opinion on the Catholic Church in Krotona that a considerable number of the officials there resigned. In addition to that, people who have taken part in this movement have already been victimized.

Mrs. Broenniman, two hours after departing from us, was handed a letter signed A. P. Warrington, acquainting her that she has been expelled from her office on the Krotona Board and also from her membership in the General Council and also as Secretary.

THE SECRETARY: General Council of what?

MR. GILLESPIE: I presume it would mean the General Council of the Krotona Board. I have a telegram which reads:

Sunday, eleven A. M., National Secretary delivered to Mrs. Broenniman a letter signed A. P. Warrington announcing that she was no longer trustee of Krotona Institute of Theosophy, nor member and Secretary of General Council.

That was two hours after she parted from us at the station. What that means is this: By her removal from the Krotona Board, all her resident members are in accordance with the Church.

The telegram reads as follows:

By Mr. Warrington's removing me from Krotona Board, all resident members are strong for the church and in accord with Wedgwood's message to Mrs. Taffinder to make Krotona a strong Liberal Catholic Center. Garman fund has been started to enable him to carry out original plans for lodges collaborating with publishing house work. Two hundred and ten pledged. Exclusive fund raised by Zemlock, donations to be forwarded to Wignall, care of publishing house.

This is another indication:

Krotona Lodge unanimously passed resolution asking return of \$100 donated to publicity department under Cora Zemlock, Assistant Director, for special purpose of financing Craig P. Garman's trip, because administration would not endorse his going into the field and Krotona Lodge expresses its full confidence in Mr. Garman's fitness for the work, recognizing his devotion to the cause of Theosophy and his unselfish service in the best interests of the American Section of the Theosophical Society.

If anyone wishes to see the letters of resignation from persons at Krotona, I have copies of them. Those were tendered because of the way things were done and because of the actions of the people occupying these responsible positions.

MRS. REED: Read the names of those resignations.

MR. GILLESPIE: Miss Wignall was one. Miss Zemlock was another and she resigned because of the most insulting way in which the matter was dealt with. I was there when the National Secretary brought in the resolutions which had been carried by the Board of Trustees saying that these various offices had been altered, that Dr. Sheppard had been appointed Publicity Director and handing her the checks drawn by Miss Zemlock financing Mr. Garman's trip, ready to be handed to him and instructing her those checks were not to be handed to Mr. Garman. Dr. Sheppard immediately countermanded all the orders that were given to the printer without consulting her in the slightest. These things do not happen without a cause, and let us work together and get rid of this cause, whatever it is.

MISS ZEMLOCK: I wish to make a correction; that I am not aware that the orders have been

countermanded. I was merely informed that the checks were not to be handed to him, but to the new head of the department, and that all printing was henceforth to be subject to his order and not to mine.

MR. GILLESPIE: These officials were victimized because of their action in connection with the Liberal Catholic Church. I don't wish to introduce a personal element, but this is a lease (Exhibiting lease) I was about to sign for the East Wing of the Ternary at the beginning of the month and this is a letter from the National Secretary and the Secretary of the Housing Committee, or rather a printed order on the 30th of the month, acquainting me with the fact that the lease would not be issued to me. This is the letter:

Since the return of Mrs. Shillard Smith (who is a member of the Krotona Operating Committee) the question of the Ternary as a renting proposition has been taken up by us, and it has been decided in the future not to lease any of the property there, but to keep it on the same basis of a monthly rental as the remainder of the houses at Krotona. Mrs. Kyle has no lease and it is felt better by all of us to keep all of the suites on the same basis. This would, therefore, mean that you would be required to rent the east suite by the month.

FOSTER BAILEY, *Secretary.*
Krotona Operating Committee.

That would mean those who were obnoxious could be removed quickly, quietly and expeditiously.

Now, Mr. Chairman, I don't think it will be necessary for me to resume this discussion after re-adjournment, but I will, sir, claim the right as a mover of the resolution, to reply to any statements I care to. I would like to have the opportunity to answer any questions.

I wish to thank the members here for the patient way in which they have listened to me. It is not a task that I would ask and I thank you very heartily for the patient way in which you have heard me. (Applause.)

MR. HANCHETT: I move that we adjourn until half-past one and then proceed with the discussion.

Seconded and carried.

ADJOURNMENT.

FRIDAY AFTERNOON SESSION

The meeting was called to order at 2:00 P. M., Mr. C. F. Holland presiding.

THE CHAIRMAN: The meeting is now open for discussion on the resolution. The question is whether or not we shall adopt it.

MRS. REBECCA L. FINCH (Oklahoma City): I wish to correct a misstatement that was made by Mr. Gillespie in his address concerning Miss Wignall, who is a member of the Oklahoma City Lodge. She went to Krotona the early part of July for a temporary sojourn. She isn't in an official capacity in any way whatsoever at Krotona. She is only helping out temporarily. Mr. Gillespie's statement was to the effect that a number of resignations from the officials had been tendered, and he named Miss Wignall first.

It seems to me that we must hew exactly to the line. Since she has not been holding an official position, that in itself seems to me a misstatement. I wish that corrected.

MR. GILLESPIE: Do you want me to reply as the questions arise?

THE CHAIRMAN: We will hear somebody else now and you may have your turn later.

MR. WARRINGTON: All points made on the side of Mr. Gillespie should be made now. The case closes for the time being for this side; then get the opposite view. Don't see-saw back and forth.

THE CHAIRMAN: I will recognize the affirmative side at the present time if there is no objection. Are there any opposed to the motion or in

favor of the resolution who wish to speak further? If so, I will be glad to recognize them.

MR. SHIRLEY M. K. GANDELL (Chicago): I am not quite clear as to just what the position of this resolution is. In substance, it seems to be a motion for the ejection of the Liberal Catholic Church officials from any official position in the Theosophical Society.

THE CHAIRMAN: The adoption of the resolution would mean that it is the sense of this meeting that no further offices be held by priests of the Church. A vote in favor of it would leave us at liberty to elect any one we choose.

MR. GILLESPIE: I am afraid that you didn't understand the question. I think the gentleman's meaning was: If the resolution were passed, would it decide the resolution about which we are discussing? As a matter of fact, the resolution before the house is as to whether or not we will discuss the resolution.

THE CHAIRMAN: We are discussing the resolution at this time. The adoption of the resolution fixes the intention of the Society to exclude members or officers of the Church.

MR. GILLESPIE: I understood that this was tabled by the Credentials Committee in order to prevent the discussion of the resolution.

THE SECRETARY: My records say that after some discussion as to the best method of procedure, the first resolution was recommended for rejection and Dr. Crawford seconded it.

THE CHAIRMAN: If the resolution is rejected, then we do not bind ourselves.

Mr. Gillespie said that the version as it stood was: Could we consider automatically to extend to and include priests of other denominations? That seems to me the substance of what the matter is that we are going to determine.

Mr. Warrington drew a very proper distinction, I think, in saying that if you included the Liberal Catholic Church alone, you were guilty of an illiberal act. The point emphasized is, that anybody who is a priest is subject to the laws of a superior—an improper person to hold office in the Theosophical Society.

MR. GANDELL: What I wanted to know is whether the resolution as it stands doesn't apply automatically to all priests under canonical obedience, and, if not, whether it is impossible to modify it in a sense as far as that is concerned, because that rule brings the matter to a head.

MR. HALL: The resolution which the Committee recommended should be rejected reads as follows regarding this point:

That this convention refrain from electing and instruct its Trustees to refrain from electing or appointing to the National or Divisional offices of the American Section T. S., any ordained priest of the Liberal Catholic Church so long as the obedience of such priests is required and given to the head of the Church.

There is no other Church or denomination or persons mentioned whatever except the priests of the Liberal Catholic Church.

The Committee was requested to change this

resolution to include others, which we refused to do because this resolution as printed was the way it was signed.

MR. GANDELL: Under the Constitution of the Liberal Catholic Church, isn't the head of that Church subject to the head of the Roman Catholic Church, and doesn't this resolution do away with direct lines?

MR. HALLS: I don't know whether any one is in position to answer that, because of the fact that the Constitution of the Liberal Catholic Church hasn't been completed.

MR. GANDELL: I want to know whether the Constitution of the Liberal Catholic Church as it at present stands doesn't hold that the head of that Order is in a state of canonical obedience to the superior ecclesiastical authority, and if that is the case, whether this resolution wouldn't, therefore, cover certain cases that do not seem immediately to come under it. Do I make myself clear?

THE CHAIRMAN: Any one having the knowledge is invited to answer that. I will be glad to hear from them on that point.

MR. WALTER G. GREENLEAF: I ask that Mr. Walton be requested to answer that question.

MR. WALTON: I was waiting to hear some one else answer it. I am learning so many things today about this Church from those who know all about it, that I feel that I myself know very little. I would like to hear Mr. Gillespie answer that question first.

MR. GILLESPIE: After you.

MR. WALTON: Well, you seem to know all about it.

MR. GILLESPIE: I would be glad if I did.

MR. WALTON: That can be answered in very brief form, I think. There are two phases of it, however. The first is concerning the Constitution. The question assumes that there is an existing Constitution, which the gentleman has read. As far as I know, there is no Constitution in force at all today. I have never submitted myself to any Constitution that I know of. I never saw one before I was ordained. I never saw any rules for the clergy, and I am not acting under any of these things that have been circulated as far as I know.

I do know that there is in process of preparation by the Bishops a Constitution for this Church—the Liberal Catholic Church—and that they will get to it as soon as they can in the order of important things that they are doing. That, in a way, disposes of the question.

However, I would like to answer the question categorically. The head of the Liberal Catholic Church isn't in any way whatsoever directly or indirectly subject to any ecclesiastical obedience—subject to any ecclesiastic or any office or any official, (I am seeking to make this as broad as possible) or any person of any kind whatsoever of any other organization than the Liberal Catholic Church, and certainly not of the Roman Catholic Church, and never has been. (Applause.) Do you get that?—and *never has been!* Neither has any one else as far as I

know who is in authority in the Church. I have never heard of any one; certainly no one is now.

Does that answer your question, sir?

MR. GANDELL: Why, yes. It is a categorical denial of certain things that have been printed, and I take it as stated only with this reservation: That I fail to see how the first Bishop of the Liberal Catholic Church was able to secure his consecration as Bishop unless he took those vows of canonical obedience. (Applause.)

MR. WALTON: That is a matter that involves, of course, some history, but I think it can also be answered categorically. The head of the Church, of course, is Bishop James Wedgwood. He wasn't consecrated by any one who was a member of the Roman Catholic Church. The Bishop who consecrated him had come through the Anglican Church, the Church of England, and never at any time, so far as I know, (although I know nothing of history during the past few years) has been a member of the Roman Church.

Those tales are like many others. They are not founded on fact. That answers your question. (Applause.)

MR. GILLESPIE: You have allowed Mr. Walton to answer a question which was also put to me.

THE CHAIRMAN: You will be allowed time later.

MR. HAGLUND: When I received this literature from Mr. Martyn I went to a man whom I consider one of the keenest men I know in the world. I asked him, "Ray, are you, as Mr. Martyn stated, sworn to absolute canonical obedience of the old Catholic Church?" He said, "No."

MRS. SIEGEL: Are we right in considering any question of this sort or any so-called body if they are without a constitution? Do they hold any legal standing and should they have any such recognition? (Applause.)

THE CHAIRMAN: That reminds me of the story of the windmills, but we would be glad to hear from somebody else now.

MR. HALL: Mr. Chairman, might I suggest that if there is anyone else who wants to speak in favor of this resolution that they please take advantage of this opportunity, so we can get to the other side of the question.

THE CHAIRMAN: If there is no further argument in favor of this resolution, we will hear from the other side.

MR. WARRINGTON: I rise to give my support to the motion put by the Chairman of the Committee that this resolution be rejected. I believe that it should be rejected, friends, for the only reason that has any standing in this gathering.

As I have said in my circular, I do not speak in the interest of any organization on the face of the earth in connection with this, except this one. It has been very difficult for some of our friends to see that it was possible for me to take this stand unless I took it solely in the interest of the Liberal Catholic Church, and it

is upon that point that I wish to stress my statement as far as it is possible to do.

This problem of the Liberal Catholic Church could never be legally or justly introduced into this gathering. (Applause.) Whose business is it what this church does? Whose business is it how it organizes itself or what kind of a constitution it has, or what it calls its priests or bishops or other officers?

Our Society is a broad, an expanded and liberal organization that is perfectly willing to accept organizations existing in the world at their own value and accept them as they are for what they are worth, not in any sense officially recognizing them or tying up with them by any official law, but simply using them for anything that may be possible in the way of extending Theosophy throughout the world through them as a channel.

As I have said here in my letter, this church has caught our interest in this respect—that it is the one church existing in the world that offers to take Theosophy into the world to the masses of people who need it and who must have it. (Applause.)

You know, friends, that we are considered—what shall I say—perhaps a little peculiar by the organizations existing in the world. Go back to the early days of our history. Look at our great foundress, one of the mightiest human beings that ever came on this planet. I am speaking of the great dynamic power she brought with her, the wonderful capacity to grasp the great cosmic problems and place them before us in understandable form and to fight for what she thought was right; to stem the tide of narrowness, bigotry and all the other evils that the world was suffering from at that time. She put herself before the very current of all those thought forms that had been built up by narrowness, darkness and ignorance for ages of time, and then defied them all, in view of which the people must have looked upon her as a rather peculiar and strange person. So she was. She was a mighty meteor breaking upon the firmament of our lives and bringing a light which the world had never had since the Man of Galilee came 2,000 years ago.

That mighty figure had it in her heart that some day she would tear the veil aside from a church organization then regnant in Europe and partly in America and would show, not the evils of the tender pulsing heart that was there and put there by the Christ, Himself, but the evils of all this superstructure of churchianity and organized priesthood and all the rest of it. When that veil was torn aside she would reveal by that that she was ready with all her constructive idealism to bring back into the Christian world the divine wisdom that belongs to Christianity, that belonged once to that church and was blotted out.

That great woman longed for the time when some church should recognize that message and offer itself as a channel for disseminating that which belongs to Christianity and is to come back to Christianity if it is to realize its duty to the world.

Here at last we have an organization—a tiny little organization—formed of devoted Theosophists, formed of men and women who have no ideal of life outside of carrying the message of Theosophy to the world.

I asked Mr. Wedgewood on one occasion, "What is your attitude now toward Theosophy?" He answered me with great quickness and fervor, "Warrington, Theosophy comes first in my life and other things afterwards." He said, "The only use I have for this church is the use I can make of it in carrying Theosophy in a diluted form to the world that needs it in that form." (Applause.)

I know the heart of one of the greatest men the world has ever known. I know the heart of Mr. Charles W. Leadbeater, a man who has come to us with one of the greatest messages that the world has ever had—this message of common sense and brotherhood and sound, practical judgment, this message of bringing forward all the wonderful teachings of other times into this age with scientific precision. I know the heart of that man who has rendered Theosophy his best. The names of Socrates and Plato will not rank with Charles W. Leadbeater in the times that lie ahead of us in my estimation. (Applause.)

I believe that I can say I know the heart of that man, and I know that he would have nothing to do with any organization to which he had been giving the strength of his power, his time, his wisdom and his love, if that organization threatened injury to his beloved Theosophical Society.

His idea is that through this instrument the message of Theosophy that our Society bears to the world may be carried out into wider circles. I stand here proclaiming my belief in his judgment in this matter and the honesty of his heart. (Applause.)

If a thing like this petition could go through, it would be one of the most damnable indictments against one of the world's greatest souls and to whom we owe an obligation that we cannot repay. (Applause.)

I think I know, too, the heart of that great one who stands at the head of our movement, Mrs. Annie Besant. I have sat here and heard her words tampered with today, no doubt with the best intentions, no doubt with the intention of making an argument effective in which the proponent wished to succeed and no doubt doing so with honest convictions; on that point I raise no questions. Yet in these matters when they are hastily discussed men can sometimes twist words to mean many things. I will not defend the words of Mrs. Besant as she has pronounced them when she says she disapproves of any disabilities on religious grounds. It means what it says and in the opinion of the people here, it means just that and nothing else—*any* disabilities, whether it be a disability of being in the priesthood, of being a woman, or of being a suffragette, or any other disabilities.

I think I know the heart of that great woman, and if she knew the American Section,

which already has inflicted some sad blows upon the heart of the Theosophical Society—one in 1896 and some others following that—could seriously at this time place itself upon record as approving a resolution of that nature, stamping upon the fair escutcheon of this Society the stamp of intolerance, of bigotry, I believe that heart would beat sadly for the American Section and that heart would sorrow that such thing could be possible in this land of idealists, in this land of the new age, in this land where we are endeavoring to draw people together in the spirit of human brotherhood.

Oh, friends, we have come together here in these Conventions, year after year, and we have never yet realized the true principle of brotherhood; the high spirit we should be living for has not yet been practiced by us. We come here and get caught in some net of wrangling discussion; some person gets into the Society with an idea of his own and goes to work through various methods of politics and buttonholing and employing the issuance of circulars and other methods that are so very unfair, in order to put his idea across.

Here am I, today, accused of a number of things that have nothing to do with the Old Catholic or Liberal Catholic Church, things which are absolutely estranged from our purpose and business, and I have to come and make some explanations. Is that fair? Is that the right thing to do? Is it best that the American members should continue this practice of immediately before Conventions sending out circulars on some question, not giving those whom it affects time to answer, advertising the thing with exquisite precision so that it may come up in a one-sided way? I say, is it right and proper? Is that Theosophic? Is that the spirit the Masters would like to see us expressing here, doing that political thing year after year, endeavoring to "put over" some question or some point in which we feel we must resort to through unfair methods to get over, otherwise we would not be able to get it over? Is it right? Is it subservient to the great principle of brotherhood?

Rather, shouldn't we learn to trust one another? If we differ on points of ethics, of ideals, shouldn't we have these questions argued out in lesser bodies? You can see that in my article "Truth or Falsity" nobody was intended to be accused. The statement was made that it is exceedingly difficult in this world of multiplicity to have facts at one's finger tips. Before we take these drastic positions, we must search for the truth with great caution, because it is difficult to get all the facts that we must obtain, it is difficult to get the precise status of conditions, before we act.

We hereafter, if we are going to act as brothers, should not be like a lot of children, fearing this and fearing that, afraid of this officer, afraid of that officer, picking up a piece of gossip, putting it in the form of a pamphlet and sending it out and bringing it here in the Convention in order to destroy one of the most

precious things we could establish in the life of our Section.

This is the occasion, if we believe what we talk, when the great Masters of The Wisdom who founded this Society should at least have the opportunity of coming here and using this gathering as a brotherly, loving, trustful organization of their children, gathered together in the form of a channel through which they might be able to send forth into the world that needs influence from them, God knows, the good influence they can give to help the world at large. (Applause.)

What do you suppose it means to the world outside if pure atomic force can be poured into an instrument like this and carried out, with all this lobbying, with all this distrust, with all this bigotry and emotion that have been displayed here, to be vitalized and used in other organizations.

As I have said over and over again, brothers, this is a spiritual organization. We don't seem to realize that enough, and we don't seem to realize that we are not here to perpetuate the Theosophical Society as such, but we are here to perpetuate its principles; we are not here merely to sustain this Society at any cost. The minute we attempt to go against the highest ethics of Theosophy in order to do something for the organization, just that minute we destroy its purpose and lower its ideals and become merely political actors. (Applause.)

Friends, Theosophy is in the world today. You are not the people who have it exclusively; you are not the only people who have it. It has come here to stay, and it is going to find a rootage in this world in some organization or some society that will be the noble bearer of it down the ages of the future, and to be that noble bearer our organization must be conducted in a loving, brotherly, trustful, noble manner, else it takes its place with all the other political and similar organizations in the world, acting according to the ways of the world and all their political methods.

If Theosophy cannot be put into every office and activity, especially in this Convention, in its purest, highest, noblest form, then we stand as a Society hypocritical to the highest degree before the world. It must either be a spiritual Society carrying a spiritual message of the Great White Lodge in pure, tender, brotherly ways, or it must cease speaking these high ideals and endeavoring to get other people to carry them out.

I had hoped we could confine ourselves to these high principles. I had hoped this question could rest merely on its own constitutionality. As a matter of fact, that is where it does rest.

If this resolution that has been offered here is contrary to the constitutional principles of our Society, then nothing that the American Section could do would affect that constitution. We would simply place ourselves as an American Section against the entire Society. It would be a branch endeavoring to break itself off from the parent stem, disregarding the

constitutional principle of our three objects and especially the first.

I give to you as my opinion that this resolution is unconstitutional and, therefore, is a proceeding that it is utterly impossible for the American Section legally to enact.

As I said, I had hoped it could be kept where it belongs, resting upon its own constitutionality and our speaker did give me encouragement to think that would be so in the first of his remarks, but I found before he had proceeded to those statements which concluded his subject that a great many personalities had been inducted into the thing. I am sorry that it seemed necessary to him to bring up certain personal problems about Krotona and our activities there. I have no doubt all of you who have had any duties to perform as Lodge Presidents or Lodge Secretaries realize how difficult your duties have been. They are very difficult. Those offices are exacting and require persons to fill them who are very dynamic, very strong in the expression of their opinions, and to be an officer of a lodge is to be—well, a crucified person at times. I am sure some of you realize that.

We have some 190 odd lodges in the Section and our sectional president is a focal point for many of such things. I believe those Lodge problems could be added up and that there are times when you could truly say that your Section President has 190 times more friction, more trouble and hurt feelings to deal with and to modify and get properly placed than the Lodge Presidents. I tell you, my friends, it is no delight, from a mere material standpoint, to be the President of your Section. It is no joy to have to come here and meet the personalities indulged in here; it is a poor service to render to the man who has given up all his life, all his prospects, even his family, to do his utmost without pay and without reward, to put his time, his service and his energies and to some extent his finances into a movement, for you to attack him without any notice in the way in which he has been attacked and for you to subject him to what I have had to be subjected to here today, and that by a foreigner.

MR. GILLESPIE: I am a member of the Section, a member of the Krotona Lodge.

A DELEGATE: Foster Bailey sent me this: "There has been no transfer from the British Section for reason of which no diplomas have been issued."

MR. GILLESPIE: Transfer is not necessary when you join the Krotona Lodge.

MR. WARRINGTON: The point I wish to emphasize is simply this: The American Section is going to stand stamped for this action one way or the other. We as Americans will get criticism one way or the other. In a Theosophical sense, it is the problem of all Sections, but we find ourselves confronted here with at least three strong foreign personalities, who have precipitated and sustained this question in the American Section. It matters not whether they were members of the Australian

or British, or what Section; they were members of the Society and have a right to a voice and a right to discussion on a point that concerns the whole of the Society.

The point I want to make here especially, however, is that in spite of the fact that (I believe Mr. Gillespie has not been transferred from the Section of which he is a member to this one) the Krotona Lodge has received him, he has no technical right on this floor to vote—I repeat even if the Krotona Lodge has received him as an associate.

MR. GILLESPIE: As a full member.

MR. WARRINGTON: Very well, they have no authority to change the by-laws of the Section or do anything to affect the laws of the International Society which indicate how the membership in the whole Society shall be sustained. I know that the Adyar by-laws say that a member living within the jurisdiction of a Section of the National Society must be a member of that Section, or something to that effect. Since this membership has not been transferred, I deem that Mr. Gillespie is not a member of the Section, but I have been willing for him to talk on this floor. I have wanted him to vote if no objection was raised by anyone else. I did not want to raise any personal points, but I want you to see that there has been a point introduced here which has come into the American Section from the outside within the last few months.

I honor Mr. Martyn. I think he is one of the world's noblemen. (Applause.) I only had the pleasure of meeting him for a very brief time, and then I was deeply impressed with his personality. He is a grand man in many ways, and I am sure he enjoys in his own Section and in this Section wherever he has been met a rare privilege of affection and respect from everyone.

I don't wish to say, therefore, anything to reflect upon Mr. Martyn or his nobility.

I want to refer to his work in a minute when I get to a point where I can place it a little more logically, but so far as his pamphlets are concerned I do want to say that while we cannot escape the fact that the existence of those data precipitated this question, but precipitated it in the form of encouraging others who are willing to do all the work and get them out, yet Mr. Martyn stands excused, to my mind, in the references to personalities introduced here.

I feel that if he were here today he would feel sad over the things that have been done and said, and I hope no one in this Section will hold Mr. Martyn for these things.

I am stating the facts as I know them at this time, and I am glad to do it.

There is also a boy whom I have loved dearly, a man who made the great sacrifice in volunteering to enter the mighty world conflict, an Australian, who has been behind this movement. He is noble and sincere. I have an affection for that dear boy which will never grow cold. I want to speak of his honesty of purpose and nobility of character.

We don't like to get into these personalities, and I wanted to leave things just there, but when it comes to going into all of these details of the editorship and the sending out of the magazine and all those things that come into the life of an administration and must be executed, then I must do it. I owe you the duty, as your chief officer, of answering that charge about me in holding up *The Messenger*. I will not, however, do so in my own language. Here I have a letter signed by Lieutenant Foster Bailey, another nobleman who offered himself in the great service and who came to Krotona to recuperate from an accident occurring in this country in the flying service, a man who has now the office of your National Secretary. He was one of the chief factors concerned in this matter, and I will read the letter addressed by him to the retiring editor.

Krotona Institute,
Hollywood,
Los Angeles.
Sept. 28, 1919.

MRS. A. DE C. PHILLIPS,
Krotona Institute,
Hollywood.

My dear Mrs. Phillips.

Inasmuch as you have been somewhat disturbed because of the fact that I have given certain orders to the Citizen's Print Shop relative to the September issue of *THE MESSENGER*, it occurs to me it may be of mutual benefit if I give you a statement of the exact situation in writing, in order that you may be definitely informed.

On the morning of Tuesday, September 26th, after consultation with Mr. Warrington, it was decided advisable to hold the mailing of the September *MESSENGER* until more definite information could be obtained with regard to the strike situation on the railroads, and its effect upon the attendance at our coming convention, and for other reasons. At the close of the discussion I was instructed by Mr. Warrington to at once communicate with the Citizen's Print Shop to that effect. As I was leaving his office I said, "Of course I should notify Mrs. Phillips of this action." Mr. Warrington replied, "Certainly, everything must be done with Mrs. Phillips' knowledge, and nothing should be hidden at any time."

I thereupon at once telephoned to the Citizen's Print Shop and within fifteen minutes thereafter I took occasion to come to your office, where I informed you of the action taken.

On the afternoon of the same day I called at the Citizen's Print Shop on other business, and to verify my telephone conversation.

I found you there talking with Mr. Brown when I came in. Mr. Brown stated that the *MESSENGERS* for Los Angeles County had been mailed the night previous, but that the others had been held up in accordance with my instructions. I then inquired of him as to the possibility of adding a supplement to the *MESSENGER*, and was informed that it would be necessary to have at least four pages under the title of supplement. I then explained to him that if it became necessary to postpone our convention at Chicago we wished to use the supplement for this purpose, and turning to you I said, "We will have to fill up the rest of the space with something." To this you made no reply. After a few casual remarks you left the office, without making any objections to the course of procedure up to that point.

On the evening of the 27th, after office hours, Mr. Warrington handed me a postscript to his article on "Truth and Falsehood," which was already printed in the September *MESSENGER*, with instructions to get it to the printers at the earliest possible moment, so that he might see the page proof before leaving for convention. The following

morning I left Krotona before the cafeteria was open, in order to reach the printers at the earliest possible moment, stopping at my office on the way down, and finding your office empty. It occurred to me at the time that Mr. Warrington would expect me to see you, and I considered waiting for breakfast at Krotona for that purpose, but concluding that it would waste time and that I could notify you later in the day, and considering that such notice was a matter of courtesy merely, I proceeded at once to the city, and delivered the copy to the printer. Mr. Brown informed me that if I called at noon he would have a galley proof ready for me to take to Krotona.

After doing several errands in town I returned to the office at 12 o'clock, meeting you at the door. At that time you expressed indignation and surprise for the first time as to my conduct, informed me that you had taken possession of the proof and copy, and had given orders to the print shop that they should take no action without authority from you. I informed you at that time that you would have seen the proof before publication, and that I was acting under Mr. Warrington's instructions, and asked you for the papers you held in your hand. Upon your refusal to give them to me, I asked you if you would give them to Mr. Warrington, and you replied, "I will give them to him when I see fit. I am the editor, and am under the authority of the trustees, and I do not look to Mr. Warrington for orders." You further informed me that you were going at once to a lawyer to find out what you could do, and immediately left. I thereupon entered the print shop, secured another proof and proceeded to Krotona, and after Mr. Warrington had made the necessary corrections, I returned to the city about five o'clock, and requested a page proof for the following day. At this time I told Mr. Brown that I should not expect him to issue either the MESSENGER or the supplement until he was presented with proper written authority to so act.

From the above accurate and detailed statement it very clearly appears that if there were any lack of courtesy with regard to yourself it was entirely my fault, and arose out of the necessity for quick action.

Mr. Warrington specifically told me to keep you informed, and you would have been so informed by myself if you had not gone to the print shop and taken possession of the papers yourself. If I had met you in the morning there would have been no difficulty in this matter, as up to that time you had made absolutely no objection to what had been done. The securing of a proof was a preliminary step which could be recalled at any moment, and I therefore considered that seeing you at that particular moment was unnecessary. If in so acting I have caused you any discomfort I trust you will accept my assurance that no slight was intended.

I take the liberty of giving Mr. Warrington a copy of this letter, and trust that this communication will be the means of clarifying the situation.

Sincerely yours,

FOSTER BAILEY.

You can see there was no intention on my part or on the part of this dear man who was trying to act quickly. All this was dished up for the purpose of discrediting me and making me appear as not fully performing the duties you have placed upon my shoulders and to make it appear, among other things, that I am working, not in the interest of the Theosophical Society, but in the interest of the Liberal Catholic Church. A statement has been made to the effect that I withheld from *The Messenger* a certain article in the interest of the Liberal Catholic Church. I don't need to argue that I am not a member of the Liberal Catholic Church. I am not a church man by nature. I

was raised an anti-Catholic. My mother and father were Presbyterians. There came into our family when I was a little boy a Presbyterian Journal, and in it there was a series of articles of Father Chineaguy to Cardinal McClosky bearing hard on the priestcraft of the Roman Church. I was impregnated with that. I have grown up to distrust the Roman Church and its hierarchy, and, therefore, it is a very unjust stretch of imagination for anyone to make me appear as catering to anything that would run in the direction of the Roman Catholic Church.

I have taken my position in these matters for the Theosophical Society. So far as the Catholic Church is concerned, I am convinced that the Liberal Catholic Church has no more connection with the Church of Rome than any fraternity has with the Theosophical Society, and that is why I stand here to see justice done for this little Church, not because it has the name "Catholic" in it. I wish to God it didn't have it in it, but it is there. (Applause.) It is supported by some of the best men and women I have ever known in my life.

Friends, I cannot be drawn into the discussion in that way. I think it is one of the most unfair things in all the world to make it appear that this little Church is Roman. That is a false assumption. All through this proceeding there has been assumption after assumption. There have been no facts, as there should have been. We are not in position to take any hasty action here. Where is the great danger? What is the terrible thing that is going to happen to us? Why are we asked to precipitate a hasty action? If truth is what we are after, why don't we take a year, two years, or even more, to find it, and while we have our ballots we can put into office anybody we want to. Why should these people have railroaded this thing into this Section by circularization and why should this Section be stamped with the mark of intolerance and bigotry in the eyes of the Theosophists throughout the whole world? (Applause.)

If these men and women are right, if their position is right, I want to be with them; I want time enough to see whether I ought to be with them or not. (Applause.) If they are not right, as I believe they are not, then, my friends, no harm is coming from a thorough and open discussion of this great question.

Mr. Gillespie has made a lot of erroneous statements and perhaps it is only natural that he should. None of us is infallible, and in the heat of debate he might very well have made some misstatements. I don't call your attention to this in order to characterize him as a falsifier—not in the least, but simply to correct some errors he has made, because I don't want you to retain those errors in your minds.

He speaks of the appointment of Mr. Walton as Acting President. Mr. Walton, have you ever received such an appointment? Have you ever acted as President?

Mr. WALTON: Not that I ever heard of.

MR. WARRINGTON: He has said that he overheard me say that I agree with the pamphlets.

MR. GILLESPIE: I only heard a few words, but I got the conversation from the two persons to whom you talked.

MR. WARRINGTON: He overheard it and also he heard gossip. I think there is a great deal in Mr. Martyn's viewpoint. When I say "a great deal," I am going to explain exactly what I mean. Don't misunderstand me. We are now discussing something outside the Theosophical Society and that is as to how this Church shall be built up. That is not my business, but since it has been thrust upon me, as an individual I will express my opinion as to what I believe should be done in what is working out now in the incarnation of cosmic plans into the physical plane.

They are making a sort of struggle to get the plan down to the physical plane and to get it concretely before the people. I believe that Mr. Wedgewood has had placed in his hands by the powers of the White Lodge, if you please, a mighty task, a task to make the nucleus of a religious movement that will embrace Theosophy and help to theosophize the world; but Mr. Wedgewood is a limited man, as you and I are limited, and he must have co-operation. I believe he has been guided to two men in order to get a certain co-operation in building up this organization. One of these is the illustrious Charles W. Leadbeater. There in the presence of Mr. Leadbeater all the forms have been tried out one after another and have been tried out accurately and in an exacting manner. He has watched with his wonderful clairvoyant vision; he has told how the invisible edifice that is always constructed by a ritual appears to him as the liturgy proceeds. When there is a defect in it he sees it and speaks of it; he seeks to correct it, and so patient endeavor has been given by that great man to the gradual building up, as well as he is able to do it with his marvelous vision, of the inner side of this Church. That is the spiritual side of it.

Then in Australia, right in the same household, was another man who, I think, had another message to give Mr. Wedgewood for this Church. He was Mr. T. H. Martyn. Mr. Martyn is a business man, a very successful business man and a very—well, I won't say fanatical—but a very strong Democrat, strong in the sense of desiring everything democratized and put on a popular basis, and he comes with his message to Mr. Wedgewood. The most of it, I feel, has been given in this country in the form of those pamphlets, but there is something in Mr. Martyn's message that would be of value to this Church on the temporal side and in the business organization. This deals perhaps with how the corporation should be chartered and how it should be officered and all those things. That, I think, is the message from Mr. Martyn to Mr. Wedgewood. So far as I know, Mr. Wedgewood may accept it. I know nothing final to the contrary.

It has been reported to me that Mr. Leadbeater is in favor of the laity having a strong hand on what is called the temporalities of the Church.

You have had here in this Convention a cablegram from Messrs. Wedgewood, Cooper and Leadbeater stating distinctly the disconnection of these two organizations and stating that the spiritualities reside in the clergy and the temporalities in the laity. There you get the latest evidence that what Mr. Martyn is striving to have done, namely, those temporalities put under the management of the laity has been favorably considered.

Further than what I have stated to you I have no information on this subject. I simply call your attention to the record.

Is there, therefore, any fairness in our coming here and endeavoring to decide this question while it is practically impossible to do so? Can we come here and claim that the Liberal Catholic Church stands for any particular constitution when we know by these reports coming from Australia that the old constitution has been annulled or withdrawn and the new one is now being built up? Can we not wait until the next Convention and see what kind of a constitution has been built up by this Liberal Catholic Church, for if they do the thing we want them to do, if that thing is accomplished, then our troubles are over; we will have had all this little tempest for nothing. We shall have followed the foreign leaders certainly if we don't do that. We might at least say, "Well, let's communicate with Sydney first before we go off the handle and find out what is going to be done."

If we stand for anything in this Theosophical Society we must stand for fairness and not impetuosity.

Now you see what there is in those pamphlets with which I agree. I don't agree at all with the method that some of our members have adopted in circulating them nor in the construction that some of our members have put upon them.

Another question has come up, friends, that I did not want to mention at all and that has reference to resignations. It has been made to appear that because of my supposed commitment in some way to the interests of the Liberal Catholic Church I am discharging people wholesale. Friends, that is false. I have taken no action absolutely; I have taken no action in the interests of the Liberal Catholic Church or any other church organization in this world as coming first or before the interests of the Theosophical Society, for there is no organization which comes before the Theosophical Society in my life.

If I have asked anybody to leave an office, or if a board of which I am a member has passed a resolution for vacating an office, it has been solely and exclusively in the interest of the Theosophical Society and to protect the Theosophical Society from things that I, as an officer, deemed to be wrong. If certain things going on in Krotona could continue I should

have to offer my resignation, as I have never, in the business world, where I have served for years, had to submit to what I have had to submit to in this brotherhood.

If I had acted in this as I acted when I was traffic manager of a railroad many people, who have stayed on at Krotona and whom I have had to endure month after month and year after year would not have remained ten minutes after some of their actions, but I have tried not only to be your executive; I have tried also to be your high priest, so to say.

I have tried to hold these people in whom I found valuable assets, and for the sake of those valuable assets, I have considered them as precious to the Society and believed that it was my duty to endure all the other things for the sake of those worthy qualities which they were able to contribute so fully and which they were so willing to contribute as they could. When I say "valuable assets" I mean talents, mental ability, energy, devotion, willingness to work. It is for this that I have endured non-co-operation, little treacherous acts, false reports, all these years.

We have come to the end of the cycle, friends—the end of our seven years at Krotona. The end came last April, and I have had a vision. My vision is that the work of this Society now is going to be so powerful, the Masters are so ready to force power into it, to make it a grand and wonderful organization, an organization that can attract the finest minds and hearts in America, and the prospects before us are so wonderful that we can no longer administer the affairs of this Society on a basis of sloppy sentimentality. (Applause.)

If an officer or a servitor at Krotona is hereafter deemed by me to be acting in such a way as not to be in the best interests of the 7,000 people who are in this Section, that person goes. (Applause.)

It is not fair that I should endanger your interests for the sake of one or two persons, and I don't propose to do it. Let them get their spiritual growth and understanding about these matters in some other way. The day of the nursery and the kindergarten is gone. We have to handle this Society now as a grown-up Society, as a Society of men and women who know what they are about, who employ efficient co-operation in their activities, and I tell you, friends, this must be injected into your Lodges, also.

If you have difficulties in your Lodges and you want to decide them, give every opportunity for everybody to be heard. That is the most wholesome thing that can happen. If people go wrong, let them thus vent themselves and their emotions. If they are right, give them credit for being right. That is the platform on which we must always stand. If we are going to make this an efficient organization we must work according to the best laws of life that make other organizations efficient. It is going to be done if I am to continue as President. I reserve the right to remove anybody who is acting as I believe they should not act.

Insubordination, running to other people about things they should bring to me is not co-operating with me. Their first duty is to co-operate with me.

Now, friends, time is passing and I have taken a great deal of your time. So many of the errors, I am sure, you must have corrected for yourselves. For instance, our brother has told us what the English Government has done in the way of excluding church officers from the Government. You all remember the instance of Henry VIII. You remember the application of Catholic exclusion extended to all Catholics and not to priests alone. Later, I believe, it applied only to the officers of the church. You know America is different. We have not yet been Europeanized like that. (Applause.) Friends, we don't want to be.

As to the transactions of Miss Zemlock, I think Miss Zemlock is a very fine woman and she has her own reason for putting in her resignation. That is her business, not mine.

But I want to say one thing about the directorship: When that was given to Mr. Ray Wardall he said, "Whenever you find the right man to take this job, please let me out." A few weeks before the appointment was made I found the right man. There is the man right there (pointing to Dr. Sheppard). In the last meeting that we held of the Board before coming here, I thought it fitting that we should appoint him to the head of the Publicity Department and induce him to come here as the publicity director to enable you to get in touch with him. Miss Zemlock could very easily have remained there as the assistant. I mean to say, so far as any action on my part or the Board's part was concerned, she could have remained there and continued to be his assistant as she was Mr. Wardell's.

I am not afraid to have anything investigated that I have done in Krotona, and I want you to have an Investigating Board whenever you wish it that will look into things and that you will not allow the spreading of slanderous statements about your officers. Whenever there is anything wrong you should go into it in a business-like way.

Friends, the key is all shown in the one word which Mr. Gillespie emphasized in the beginning of his talk. He said that we *fear*. When did fear become one of the cardinal principles of the Theosophical Society? All through this it has been fear, fear! I foreshadowed this disease a long time ago when I published a little sketch on "O. C. Phobia." You know that means the disease of fear turned in the direction of the Old Catholic Church. Then there are a lot of personal things that enter into it. Among the personal things is the removal of Mrs. Broenniman. I did not want to bring her name into this because she isn't here, but as she has empowered Mr. Gillespie to speak for her and as she has thus made certain statements saying that I held up the magazine and yet didn't explain that there were no trains going out of Los Angeles at that time, I feel I must bring that subject up.

MR. GILLESPIE: Oh, yes, there were.

MR. WARRINGTON: I believe that to be incorrect. I was informed the magazine went out on the first train that left Los Angeles. Since Mrs. Broenniman's name has been brought out here, I will state that that letter which she received from me which affected her standing and detached her from the Board at Krotona represented an action that has been in my mind for a year. It has no more to do with the Liberal Catholic Church than it has with the precession of the equinoxes. Mrs. Broenniman has rendered at Krotona devoted service from time to time. I don't believe there is a member of the Society who has given more energy and devotion than has Mrs. Broenniman.

CAPT. JONES: Then why is she being removed?

MR. WARRINGTON: I am sorry she is not here to speak for herself. These questions ought not to come up, but since they have, you have a right to charge me with answering them. Mrs. Broenniman has not co-operated with the administration in a hearty way for a long time. I do not know what her objections are to co-operation, but I do know that I have had difficulty after difficulty. She has opposed the constructive things we have wanted to do there. You don't know what we had to do to stem the tide of Mrs. Broenniman's opposition to the "Light of Asia." That is only one case.

Three things happened in July that made me absolutely decide that I could not any longer go on and fulfill my duties with Mrs. Broenniman on that Board. I wrote to the President of the Krotona Institute of Theosophy, Mrs. Besant, and told her that Mrs. Broenniman would no longer be a member of the Board after September. When September came, I chose my time to send a letter also to her. I don't want to go into a number of details. There is just one thing that happened immediately before this Liberal Catholic Church business came up that hurt some of us—to think that one of the big things that we have in view for Krotona, the establishment of something there that is going to mean so much for the work of that center and for Theosophy in this country was balked by Mrs. Broenniman, for the time being, for lack of co-operation. I decided then that there would be no hesitation any longer as to what my action should be. This has no relation whatsoever to the Liberal Catholic Church.

I asked Miss Poutz today, "How long has it been since the matter of having to ask Mrs. Broenniman to retire has been a critical question?" She said, "A year." I then asked, "How long has it been a tentative question?" She said, "Three or four years." I have been reproved by some of my associates for sloppy sentimentality in retaining her and obstructing the wheels of progress.

When I founded Krotona I went to her and asked her to go out and help me. Her answer was, "I will go" without a question, and for two years she co-operated with me in the most

wonderful way. She rendered services that gratefully tied me to her. But during the subsequent four or five years I have endured and put up with other things in order to be true to what she did in the early years. I have been told that I was wrong, but when I have friends I recognize them and hold to them, and I am afraid sometimes to the injury of an organization, as may have occurred in these cases.

Now, friends, I think I have taken all the time I need to take, and I thank you for your patience.

Oh, may I say one little thing more about this canonical obedience thing? That is what is sticking most in your minds.

I understand your viewpoint. I understand your fears. We are together in so much of this, but our methods of tackling the problem are radically different. On the one hand, in order to satisfy yourselves as to your fears, unconsciously you are going to stab the Theosophical Society in the back. I, on the other hand, in order to gain the same safety, am trying to show you that by the present organization we have every protection. We have a wonderful spiritual protection in this, that this is not our Society, but the Society of the Masters of Wisdom. They started it. We are only Their agents.

Are They so weak that They cannot protect Their Society? Do we help when we stamp something unworthy on its escutcheon that brands it for all time?

CAPT. JONES: How about the loss of membership?

MR. WARRINGTON: In 1896 a great principle had to be upheld, and we lost nearly every member in the American Section, but the remaining little nucleus gathered itself together and stood for that great principle and thus the present American Section arose and grew strong.

What do we care about losing membership? (Applause.) We are not here to accumulate members and build up an organization. We are here to stand for the principles of Theosophy and at the same time to show that we can face a sacrifice for the sake of our principles. We did that in the Leadbeater case and we will do it in this case. Those members who cannot go on with us on the road of brotherhood and fellowship had better get out. (Applause.)

Then the rest of the world that is waiting to see a Society that is going to stand for brotherhood and sacrifice for brotherhood will come in in hordes because that is what they are looking for. (Applause.)

This canonical obedience subject—what do you know about that? Here you are tacking the sins of Rome on to this poor little church, a church founded by Theosophists who live for the sake of doing something radically different from those unworthy things which Rome has done. You have been seized by mob panic. You don't know these things to be true.

Let us look at this canonical obedience in

another way. Look at it as men of business in connection with your organizations. You hire somebody to come in and be your secretary or treasurer and you say, "Here are the by-laws of this organization. We expect you to run your office according to those by-laws." Canonical obedience, if you please—that is what it is! That secretary or that treasurer has to obey those laws or get out of that corporation.

Now, friends, that is all there is to it as I understand it. When the priests come in they have to perform the ritual in the right way. Otherwise they don't come in, you see.

You have this O. C. phobia and scare about nothing! I don't see why it should be. Let us wait until something really happens to arouse fear. Then we can get up and give vent to our righteous indignation when we have something to talk about that merits indignation. Then we can go down in history as heroes. Our names can be inscribed on the scroll of time and we will be immortalized. We can do that ourselves, too, friends. We don't have to send abroad for helpers to do it. (Applause.)

MISS KERSHAW: May I ask Mr. Warrington to withdraw that word "foreigner?"

MR. WARRINGTON: It is a technical point that is very important. We have a number of Sections. Those Sections are distinct entities and they should work as distinct entities. I was using "foreigner" in that sense. As a matter of fact, the Australian Section or the British Section or the Indian Section is foreign to the American Section, and if we work as an American Section we must not have the induction of ideals and plans from other Sections into ours. They are all right in those Sections. In the case of late arrivals who do not understand all of the struggles of our Section, is it not a thing that takes a long time to explain? I did not mean the word "foreigner" in an invidious sense.

MISS KERSHAW: You mentioned the word in your very first sentence, I believe. Later you used it several times, I think. I just wanted to ask you to take that from your statements.

MR. WARRINGTON: I think my explanation is satisfactory.

MR. GARMAN: I would like to say to my personal knowledge Mr. Gillespie and Captain Jones are both members of the American Section and on the same standing that many of our other members are on. I got this ruling from Irving S. Cooper, whom we all love, who took it up with the Secretary of the British Section while he was working in that office, because it affected his own membership and he said they found nothing in the international by-laws that would prevent a man from belonging to two Sections or three at the same time, if he so wished. I personally saw Mr. and Mrs. Gillespie's and Captain Jones' applications, so I know they are duly qualified to speak in this Convention.

MISS MARY NEFF: I should like to give my personal experience in that matter. I was a

member of the American Section. I went to India several years ago and during that seven years Mrs. Besant's re-election occurred. I was still a member of the American Section; therefore, I had to vote through the American Section.

I found it a difficult matter. It required so much time to carry on correspondence that I nearly lost my vote. I decided then that I should transfer my membership to the Indian Section. I went to the General Secretary at Adyar and explained that I wished to become a member of the Indian Section. He explained to me that in order to do that I must withdraw my membership from the American Section first, withdraw as a member of the American Section and after that become a member of the Indian Section. That was the ruling in Adyar.

MISS POUTZ: Friends, I want only to say a very few words and those I will say only because a number of the members present have asked me to state my own opinion in the matter. Therefore, I feel that I owe it to them to give a categorical explanation to this Convention assembled. That expression is to this effect: that I fully, completely, agree, heart, soul and spirit, with every word Mr. Warrington has uttered and I want to go on record for having made this statement. (Applause.)

MISS NEFF: I should like to go on record before the Convention to say that for one year I was privileged to work with Mr. Leadbeater as his secretary, and it isn't in my mind that it is possible for Mr. Leadbeater to commit himself to any movement, any church or any organization of any kind which would take away from an individual his rights, that would give to that organization the powers that the Roman clergy would possess.

I cannot allow such a statement to go by. Mr. Leadbeater could not be at the foundation and work for a church which had any such idea.

MR. DAWKINS: As a good many of you, I received certain circulars that I read. Other members of one of the Boston Lodges and others, I suppose, received them through the officials of the Lodge.

My first reading of the resolution—because that was the first thing I did read—that was to be presented here at the Convention, made me think, "I wonder what is back of this. What is all this hurry about? What is the idea of springing this just before Convention, before both sides can be heard?"

That grew out of my experience in a matter that has been referred to here that caused us to lose many members, the last shake the Society had. That was precipitated with a one-sided statement of facts.

In my service, now more than twenty years: in the investigation of complaints in the Post-office Department, I find statements of facts that are so illy supported by real truth that they become almost a statement the other way. A partial truth is a great deal worse than a

real, downright something else, so I reserve judgment. Then the last sentence:

This Convention is supposed to order certain things regardless of what somebody else does in the future.

My next thought was, "Well, where will they end?" You Masons, male and female, get out of the T. S. You have taken an obligation and you won't tell us what it is, you E. S. members. I don't need to say anything more. You call it unconstitutional. This is a society for the universal brotherhood of humanity, and I see Mr. Warrington is using some of my thoughts.

We have a good many lawyers who should be kicked out of the Society because they have an organization of their own. Doctors, we don't need you fellows. But here is the thing that stuck in me probably worse. From our study we know there are people of a scientific turn of mind. There are others who have a devotional turn of mind and the different types of mind.

Suppose that I should desire to pursue my studies, my development along the devotional line. Must I be penalized and kicked out of the Society because I want to go forward? I don't think so. My thoughts in this matter have been expressed very clearly; that all of this hubbub is about personal things—what I want for myself or my friends. It isn't what somebody wants for the T. S. Don't ever get that in your head. It isn't that unselfish, and I think the brother has, along toward the end of his speech, indicated just where the thorn in his side is. A number of the people saw the same thing. He didn't get the room he wanted to live in. (Laughter.)

A MEMBERS In order to prove our loyalty to Mr. Leadbeater, and all the rest, I move that the resolution be accepted.

THE CHAIRMAN: The motion is already before the house, but that doesn't close debate.

MR. HALL: If I may be allowed one minute, there are two or three points I would like to bring before the Convention before the previous question is moved, because they haven't been touched upon, and I think the error should be corrected.

In the statement that was made in support of this resolution it was stated that the members of the Board of Krotona Trustees, the fifteen members of this Board, were members of the Liberal Catholic Church or were in favor or connected with it. We can get that from the stenographer.

I want to state that there are only six members out of the fifteen that are members of the Liberal Catholic Church. I am a member of that Board and I am not a member of the Liberal Catholic Church and I resent and deny any allegation to that effect.

This other point with regard to the membership, the legal status: There is no necessity for arguing that because those who are against this resolution have waived that point. They are willing that these people should have this vote whether they are entitled to it or not.

With regard to a statement made about Mr. Walton in the speech made here this morning, Mr. Walton was held up for ridicule. I won't say it that way. His name was mentioned a number of times and caused laughter. (Laughter.)

MR. WALTON: In which I join. (Laughter.)

MR. HALL: Mr. Walton is a personal friend of mine. He is a man I have known for a long time. I have known him in a number of ways, and I stand here to say I do not know a single member of the American Section more honorable, trustworthy and more to be relied on in any way and who couldn't, by any possible consideration, do the things of which he is accused. I don't think such a thing is possible. I say it as a friend, as a man who has known him intimately for a long time.

MISS CORA ZEMLOCK: Mr. Chairman, I would like to ask whether you were correctly quoted as having said to Mrs. Phillips, the editor of THE MESSENGER, that this motion or this resolution wasn't unconstitutional, and that members of the Society were perfectly within their rights in circulating the resolution and in bringing matter such as is contained in those pamphlets before the members of the Section?

THE CHAIRMAN: I have no recollection of stating that the resolution was constitutional. My opinion is if I did make such a statement it was because I hadn't examined the resolution. My present legal opinion is that it is contrary to the constitution of the International Society and also the constitution of the American Society, that it is against the principles of brotherhood as announced in the first section of our purposes.

MRS. MACKEN: Friends, I have been deeply interested in the arguments presented to us this morning and this afternoon. The thing that impressed me most was the deep sincerity on both sides of this question. The thing next was the deep loyalty that was shown. We are told that in the very near future, we have been told for some years that in the very near future, there would come before this Society, or within it, a question that would almost disrupt it, a real upheaval.

Now, how could that come? The forces that would bring that in would take that very thing that impressed me so deeply, that intense loyalty, the loyalty of the devotional type who are so anxious to help on in the work of the blessed Lord when he comes and the loyalty of those deeply intellectual persons who feel they must defend what they see is right in our beloved Theosophical Association.

Don't you see what has come before us? The thing is here. Now we, every one of us, are in it. One side is needed just as much as the other side. We can't get along without them. If either side of this comes to a vote this afternoon, there will be one side that will naturally what they call "win out." We are governed by our feelings. We have forgotten that almost

every one of us has taken almost every day of the year, this:

"I will live in a sanctuary of love. I will not offend against the law of love. I have read that I am not to ask love, but to give love, that I will give myself to the service of the world."

Friends, what does that mean? Are we doing it? Are we trying to do right? There isn't a one who has spoken on this floor that has come to this Convention but what has tried to. My heart goes out in sympathy to everyone here.

Now, we have let the personal element come in. We haven't meant to, but we feel very deeply. I feel, too, I am sorry to say, and I am going to ask that we give just a few minutes in meditation and ask the blessed Masters who are guiding us and whom we have shut out during this day to help us. We have shut out the vibrations they have anxiously waited to give us and they ask the consideration of every member here to delay voting on either the amendment to the resolution or its substitutes. Just now isn't quite the time to do it, and I believe we can wait until some future time.

Let's ask the Masters' directions and blessing as to the method we should take.

I believe in our earnestness both sides have made mistakes. We haven't seen quite clearly, in our intense loyalty, the way we ought to do, and the experiences we have gained here today will surely help us in the future to do the blessed work we are trying to do. (Applause.)

MISS POUTZ: Friends, the words we have just heard certainly appeal to my heart. I know many of you know me and you can very well imagine how this appeal to love really finds its way to my own heart. I also invoke love, good understanding, fair judgment of those who do not agree with us, but I cannot agree with this motion to postpone this question. We still have much to do during this present Convention and I believe that we should dispose of this, once and for all, so as to go on in our own theosophical way and I don't see why we cannot take a vote just now, dispassionately, in all fairness, so I rise to ask that this Convention do not postpone the sentiment of this question.

We have all heard all sorts of arguments for and against, and I believe the wisest thing to do is to cast our votes now and be done with it. (Applause.)

MR. GREENLEAF: Friends, I hadn't intended to say a word in this matter, but twelve years ago, with many others of my confreres in the work of the Theosophical Society, I made a mistake. For seven years I wandered and after that I formulated in my own mind a conclusion upon which I acted, and I requested Mrs. Besant to readmit me to the Society and to her school.

It is, therefore, after all those years of consideration and after the experiences which I have had since I returned, quite inconceivable to me that in any way whatever, either our

great head or that splendidly scientific and logical mind from whom we have learned so much, would lend any countenance whatever to a disruptive force.

Before that 1907 catastrophe, as we thought it then, came on I was warned that it was coming and was urged to stand fast. I pass on that warning to all of you now, that with dispassion and with a careful consideration of all the factors involved, you cast your vote upon this resolution, recognizing one thing that I can't fail myself to recognize; that is, that we are justified in having confidence in those two leaders, the loyalty of whom some of us mistook in the early days, which has been reflected and by whom we hope, as far as in us lies, to stand; for the helping of the work which they are doing; under the guidance and direction of those before whom we bow in love and reverence, and with the endeavor to sink all personal predilections for the sake of that which is best for all the world. (Applause.)

CAPT. JONES: I want to say, Mr. Gillespie and myself have been actuated only by loyalty to Theosophy, and I don't think it a square deal in speaking of us as foreigners. We don't use the word "foreign" unless we mean Chinese or something of that sort. We all fought together in the war, and I might say that if we were to use that word in our country we would not get much of an applause.

Our only motive here is that we have seen something that must be rectified, and we think we are best serving the true cause of Theosophy by bringing this to your notice. If I had the chance to do it over again, I would do it simply and solely in my interest and love for Theosophy. (Applause.)

MR. HANCHETT: It seems to me this is a very important hour in the history of the American Section of the Theosophical Society, and I am very glad, indeed, that in the closing moments of this momentous discussion such words of wise counsel have been heard as that deliberation of love of brotherhood.

Above all else, first of all, I think, as Theosophists, we should stop and think. We are all trying to develop the power of thought. We should meditate and think carefully and not be carried away by emotion, not be carried away at this important time by fear, as was well said by Mr. Warrington.

Fear is something that should not govern the deliberations of a Theosophical Convention. Another thing that we as Theosophists are attempting to develop is intuition and I am glad that Mr. Greenleaf and others who called attention to the fact that Mrs. Besant has said expressly that those Theosophists who have the intuition to help three movements, one of which is the Liberal Catholic Church, are doing splendid work and I think it really is, as some of the speakers have said here today, really ridiculous for us as thinking Theosophists to fear this little innocent spiritual church that is just beginning at the beginning of this new age.

Let us in our deliberations and in our decisions today make no mistakes. Let us not decide this thing from fear. (Applause.)

MR. GARMAN: I am like Mr. Greenleaf in that I did not expect to say anything in this Convention. I am not prepared to make a speech, but I want to say a few words. First of all, I want to say that it is perhaps the sorriest day of my life when I am compelled to stand up in Convention and make statements that perhaps might be contrary to those of others, but I feel that one or two things I should say are true, and I hope they will prove useful.

During the time I was the National Secretary, for two and a half years, I did not send out anything that was against the present administration and even after my resignation I showed my friends my attitude toward the administration by being willing to go out under the Publicity Department under certain conditions so that from the standpoint of the time I was connected officially, you can see there has been no antagonism from the standpoint at least of the officials in my official position.

Now, I want to read a quotation. I want to say this first, that with all these ideals that Mr. Warrington has expressed, with all of the ideals of Theosophy and with the three objects I am in hearty accord, and I believe those who have signed this petition are likewise in full agreement. That is the point upon which we fully agree, there is no question, and it seems to me that if we are to have freedom of thought and freedom of speech, as our noble H. P. B. and Colonel Olcott has said was at the very basis of our Society, then it seems to me that we ought to be able as a Convention of representative Theosophists to stand up here quietly and coolly and discuss the points in question and not make attacks upon personalities.

What I mean by that is, if men have taken action, that action, of course, may be discussed without reference to, perhaps, the motive, without reference to the personality, but at least the action of every member of our Society affects the Society as a whole and, therefore, I contend that a man's action is open for discussion if it is connected with the Theosophical Society.

Now, I have a quotation here. I can't tell you the source, but it is supposed to be from one of the Messengers. An article came in from a member in New York and I happened to see it on the editor's desk. This is the quotation that started the article. You can take it for what it is worth. I don't take it as coming from the Master, because I don't know its source, but it sounds to me that it does.

What we want of you is to depend upon your own strong mind. You must learn that only you yourself must decide whatever the personality must do or not do, and in what way. Seriously, then, be sure that you are right to the best of your own self-knowledge, and then do that even if it is against our express wishes, for even your faith in us may not interfere with your whole inherent power.

Now we have 700 names there of people who have expressed an opinion. Every one of those people approve this movement. As a member of the Liberal Catholic Church, I can speak from that body. I can't speak with the spiritual side of it because that is not given to the laity. I can only speak of the temporal side and so far as I am concerned, being a Theosophist, I am willing to have my own spiritual religion and do my own thinking along those lines and, of course, I am willing to allow the laity to have full jurisdiction regarding the spiritual teachings of the church, but the thing we are discussing is the form, and that is what Mr. Martyn in those two pamphlets of his has taken up, the form of the Liberal Catholic Church, and I believe those of you who have read those and are in touch with the democratic spirit of our times must know that a church that is modeled along the lines of the Roman Catholic Church cannot succeed.

Now, they have, as I understand it, a constitution that has been drawn up and upon which Mr. Wedgwood had agreed to change the constitution and had made this agreement with Mr. Leadbeater, according to Mr. Martyn, and they had failed to do so. Mr. Martyn further stated that Mr. Leadbeater is interested in the cosmic plane. His consciousness is so focussed there that it rather annoys him, so to speak, to be bothered to any great extent with the form of things and when he found out Mr. Wedgwood had the preference he simply deferred to Mr. Wedgwood as the head of that church, which was the only thing he could do.

I have spoken on these things simply from this standpoint, according to this statement, if it be true, that we ought to do our own thinking along these lines and to think of that which we think should be done and then if we make a mistake, it is our fault. If we go ahead blindly as the members—I do not speak for the E. S.—and simply do what other people tell us to do, like sheep, we will have an organization that is nothing but a sheepfold.

I want to say just a few words with reference to the ideals that have been held up and I have already said we agree with all of these ideals. There is not one member of the signers that I have met, and I have met a number, that are opposing the church or opposing the ideal or opposing the object. I want that understood. I think that if there is any member here who signed the petition and disagrees, I am willing to be corrected. None of them disagree to the form of the church, except—I speak now with reference to the general welfare of the church—that all wish it well and all want to help it. Those are the ideals that we have listened to and as I say, we are in for them. However, there are one or two facts that we can't get around.

Now, with reference to Mr. Walton being the Acting Vice-President, Mr. Walton, of course, wasn't appointed in that office, but I know to my own knowledge and have been told by Mr. Warrington that while he was out of the city

on his vacation of two or three weeks at different times, the affairs of the Theosophical Society were left in the hands of Vicar-General Walton, L. C. C.

Further than that, Mr. Warrington has been planning a trip for six months or possibly a year and during that time he has stated—I heard him state it—that he expected to leave his office in charge—well, I heard him say, of Mr. Walton. I heard, through gossip, that he expected to extend his vacation to a year and would leave the Society in the hands of Bishop Cooper or Vicar-General Walton, both of whom he trusted and whom we all trust.

Now, there is one other point that is very significant. In one way I hesitate to present it, but still I think my idea is that members have a right to know what is going on in their Society and if the acts of an official, myself or anybody else, are wrong they should be righted. If they are right, people will know about it and all will be well, but at least I feel Theosophists are not children, and in view of the fact that we are linked together so closely, we ought to know one and each of us what is going on in the Society and how.

Now, about two or three weeks ago, I don't remember just how long exactly, early one morning two men went into the Administration Building. One of them was a Vicar-General, the other a national officer. They went into the T. S. Administration Building and there performed, before any of the workers arrived, a Liberal Catholic ceremony to purify the room of whatever was in it.

I don't know what was there to purify, but at least I had just gotten out. (Laughter.)

In that room there was a plaster cast of H. P. B., and I am not sure whether it broke to pieces or not, but there was a Liberal Catholic ceremony performed in that room that morning, and what the occult intent was I don't know, but we will say it was to purify the room.

This ceremony, or one similar in nature, was also performed in the Star Community Center and one of the rooms of Krotona was also purified in the same manner.

I tell you that to bring to a focus what it is that we are fighting for. I say we because I have had some small part in it, not a very big part. I tell you this so that you may see the danger when you mix Catholicism of any kind with Theosophical national officers.

Mr. Gillespie said this morning, and I can verify largely everything that he said, when you allow the priests of any organization, be it Liberal Catholic or orthodox church, or any other organization, when you allow the representatives of one organization to dominate the other, there is bound to be this mixture. You can't sometimes say it is right, you can't sometimes say it is wrong, but the point is, if we are going to have a Theosophical headquarters, my idea is that then we ought to have one devoted purely to Theosophy as the great big center and then with all these organizations, Co-Masonry, Liberal Catholic Church, Star of the East, etc.,

I say, kick them out into the world and let them fight for themselves and then let us run our laterals out to them and let our members go to them if they want to join them and all this discussion has ceased.

I want to say the reason these foreigners came in on this. I happened to be at a small conference of fifteen or twenty people and they were trying to find somebody brave enough and fearless enough to have his name used. None of us wanted to come to the convention and give this talk Mr. Gillespie has given, not one, and I think all of us feel rather sick that it should be necessary, and so then finally I persuaded Mr. Gillespie, almost against his will. Finally he said, "Well, if you want me to, I will."

With reference to Captain Jones, he wasn't there, but they decided that being a supporter of democracy, and being somewhat interested along this line, believing it to be right, they simply put his name down and I think later got his consent, because I didn't want my name used. Somebody had to present the petition at this convention, so we used Captain Jones' name for that purpose.

I speak of that to show you it isn't an attack planned by a foreign enemy, but these gentlemen are doing something some of the rest of us were not brave enough to do.

With reference to Mr. Martyn, I met Mr. Martyn at Krotona and I have had a number of letters from him since. I do not think Mr. Martyn had any idea when he wrote those pamphlets that they were to be used. Let me change that. I do not think Mr. Martyn had any idea that such a thing as a petition would follow. He was ignorant of that, but I do know that he felt the writing of these pamphlets would bring to a crisis in all the world, in England, in Australia and America, this Liberal Catholic situation and would force those at the head of the Liberal Catholic Church to play their hands out on the table.

Now, as I understand it, they have a constitution and it is being revised and has been in the process of revision for over two years. Just what it will be, I do not know, but in the meantime, with a representative of that church occupying the national president's office, should he have gone away on his trip, it would hardly seem the best of good business judgment to be so brotherly kindly that we would wait for a year or two to see what they were going to do and we only had two or three weeks to get out these pamphlets in order to bring it before this convention, because we knew Mr. Warrington had been supporting it. Well, what shall I say? Shall I say that he had been very favorable to the extent of allowing the Vicar-General of a Liberal Catholic Church to occupy his office, not officially, but in reality? From that standpoint, it seems to me there was a great danger and a sufficient cause for our taking this step.

Now, I want to add this: I believe in freedom of speech, freedom of thought and freedom of action. I believe in all those things and I want to say this, that the resignation and the firing of these people at Krotona, which have been

said to be a coincidence, and I do not doubt that at all, may have been considered for two or three years, but I have noticed that, well, quite often when people think for themselves and disagree with the administration, that there is another coincidence.

Now, I regret very much that these things have to come up at the convention. A convention should be a spiritual channel through which the Master's force could flow. That is what it should be; but, friends, I want to say this, that if there are festering sores under the surface and if things are not right under the surface, then the Master's power cannot pour through this convention, through any of our lodges, or anything else, because we are told that harmony is the great keynote, and I would suggest that if we want to have harmonious conventions of this kind, then we must start at the cause of things and get our causes straightened out, and then, and then only, will we have what we are looking for. (Applause.)

MRS. STORER: It seems to me in all this discussion that the convention has not read the ritual of the Liberal Catholic Church. I have in my possession at home an American Episcopal prayer book, revised from the English prayer book in 1898, that we are now using. There is no Roman Catholic about it. It has been a hard thing for years for me to get over the personal antagonism to the Roman Catholic Church and even its members, and I surely wouldn't enjoy anything that had anything to do with that connection, and I studied the ritual pro and con, before I ever joined that church, and it is the revised American Episcopalian Church.

MR. HEROLD: We have overlooked something that was said this morning, as the lady this afternoon suggested that we remain in silence and wait. Mr. Warrington this morning said, "There is never harm in waiting until sure"—you will find that in the record this morning—and I think the only way—we have heard both sides—it to wait until we can see more clearly. These are the exact words.

MR. STOWE: I am not a member of the Liberal Catholic Church and I do not look upon it with any particular favor, but I am not afraid of it. I am afraid that we shall do something here which will conflict with the broad principle of toleration on which our Society is founded. I think the remedy in your hands is to scrutinize the officers that you are going to elect and be sure that you have confidence in them.

Taking the present Board of Trustees, of which I happen to be a member, there are how many members of the Liberal Catholic Church on the present Board of Trustees? You know that the President, Mr. Warrington, is not a member, and of the other four, there seems to be only one poor unfortunate, and that is Mr. Robert Walton; so how can you expect that one member of the five will be able to exercise a preponderance of influence?

I have had the pleasure of working with Mr. Walton for a good many years, and I have

always found him earnest and active in Theosophical work, and the fact that he is in so many minor offices in Krotona is to his credit. (Applause). It proves that he does things well and that he is sincere and earnest, and we are glad to have him work for us.

Now, it is my belief that we cannot do better than put him back in office as trustee in spite of his connection with the Liberal Catholic Church, because I believe Theosophy is his first interest and that he will see that our interests are protected. If he doesn't, you have your remedy in your own hands, because you have the recall and you can take him out of that office inside of three months.

MRS. WOOD: I want to say personally that I for one know nothing about this subject, and I would like very much to have more time to look at and into it. I don't want to see us do anything hasty. I don't see why it should take a year. Why couldn't it be postponed and all the Sections given a chance for a few weeks or a few months of careful consideration through the method used through THE MESSENGER, and give everybody a chance. I have noticed everyone here is earnest and they want to be brotherly and loving. We hear a faint murmur, but it has never come near us in Houston Lodge, and I know nothing but war work and pioneer work. I wouldn't want to vote on either side. I would like to have more time. It is a question of time to reflect. I believe in hospitality. I am a suffragette and I know if these officers do not do their duty, it will be put into the hands of the more efficient ones and they will thin out of their own accord.

Let us give this thing a little more time to be settled in a graceful, loving way.

A MEMBER: We have heard a good deal of talk, especially this morning, about sticking to our Theosophical principles. In those principles, I think there is a belief in certain laws of nature, and I think we have heard it expressed many times that if we have a moment's start in the Theosophical work that isn't right, that isn't based upon the right action, and right desires and right motives, it is going to die, because it won't have power behind it. I think we are acting as children here in becoming afraid of something.

Who in this country could force me to join this Church? I am protected by the laws of America. Why should I fear these people? If we are going to elect them on the Board of Trustees, we do not have to vote for them. We have a democracy. Why don't we have a little faith in the principles we all depend upon and profess to believe in?

Request from house that debate discontinue.

MRS. REED: Mrs. Johnson has been on her feet for a long time. I ask a hearing of her.

THE CHAIRMAN: I want to say I can't cut off the debate so long as anyone asks to speak.

MRS. JOHNSON: I will be brief. I am a member of the Buffalo Lodge and have been for twenty-two years. The question has been on the loss of membership in the Theosophical Society

in our section, and I believe from the literature I have received for the last six or eight years that I know why we lose.

We have had these pamphlets sent to us constantly. I wonder that the Theosophical Society has as many members as it has. If we don't take a vote now, we leave this propaganda to go on for another year to destroy our Society. (Applause.)

MR. GREENLEAF: I move the previous question.

MRS. BARRINGTON: You promised me yesterday an opportunity to tell my story.

MR. STOWE: I ask the unanimous consent of the convention to hear the lady's remarks. Is there any objection? If not, will it be all right for her to go on?

THE CHAIRMAN: Yes.

MRS. BARRINGTON: I am excited a little because of the strenuous desire to tell this little story. It is about Mr. Leadbeater, and it means a great deal to me. When I was a mother sixteen years ago, my boy was then six months old, and I was nursing him at the time, reading Mrs. Besant's book on Christianity.

Now I lost the first boy a few years before, and when Mr. Leadbeater came the second time and I had this other six-months-old boy, I thought it would be a fine thing, after reading that chapter on Sacraments, to have Mr. Leadbeater baptize my boy.

I went to him and asked him to do it, and he, in his beautiful way, hesitated and then he said, "But what about the other children?" I had four others. I, of course, thought this baby was a very special one and needed special helping, so he waited a moment and then Mrs. Helen Dennis came past the table where he was sitting, and he said, "Here is Mrs. Dennis; she is a very common-sensible person. Let's ask her what she thinks about it."

He asked Mrs. Dennis and she said, "Oh," in a very offhand manner, "it is only a matter of time until all these things come back into the Society."

I didn't realize when I wanted my boy baptized what the ceremonial really meant in the outer world, that all the preparations had to be gone through. I didn't know that because I was not an Episcopalian nor a Roman Catholic, but his idea, "What about the other children?" struck me, gave me one little hint. Someone said that the human race is composed of two kinds of people, those who do things and those who sit back and say, "Why wasn't it done this way?"

So this is all I have to present. I had to say this because of something a lady said to me yesterday. I don't know anything about this church, but I, being the mother of several children, and realizing the benefit of the right start for children, of the wonderful power of the ceremonial, joined the church because it taught them Theosophy. That is what I wanted. I couldn't take my children to another church, because I was a Theosophist. I knew the ministers hadn't much knowledge of what they were

doing, so why shouldn't I have my children baptized by a man like Mr. Leadbeater? You all have so much to thank him for. I personally came into very close contact with him, and I know whereof I speak, and I know he would not approve of anything that was going to injure anyone, as his whole life is for the helping of humanity. (Applause.)

THE CHAIRMAN: The previous question is called for.

MR. GILLESPIE: Have I the right of reply?

THE CHAIRMAN: You demanded it, but I did not give you the permission.

MR. GILLESPIE: I will still demand it. I have a point to ask with regard to the vote. I hold here 726 proxies. Therefore, I demand that every name that appears here shall be taken from the list of proxies that are going to vote on this question for this reason, that if the proxies sent in are in the hands of the members voting against this, it will stultify the members who signed this.

THE CHAIRMAN: In other words, if a man has given his proxy and signed the petition, the proxy is nullified. The Chair rules against the point of order. The proxies as given are in force until withdrawn by the person who gave them.

DR. MITCHELL: I rise to a point of order. The proxies were sent to different people. I think that those people who received the proxies would be very glad to have the sentiment of the signers of that petition so they could know how to vote according to the people who gave the proxies.

THE CHAIRMAN: That is up to them. If they wish to educate themselves as to the intention of the parties who gave the proxies and vote according to their wishes, they can do so. There may be some instructed proxies, and if there are, I hope they will vote according to their instructions.

Shall the previous question be put?

The previous question is that we close the debate. Those in favor of closing the debate will vote in favor of the previous question. When the previous question is moved, it means no further debate will be had on the question before the house, and we will thereafter vote on the other motion. If you want to shut off debate, please rise.

This means you are going to vote on whether you will debate the question further or call for a vote on the resolution itself. This is only a question of cutting off the debate. If you stand up, you vote in the affirmative to close the debate.

(The previous question prevailed, that there would be no further debate.)

Now, let's understand what is before the house, so you may vote intelligently.

DOCTOR KIRK: I move an amendment to the motion about to be acted on, that this whole matter be laid on the table for one year. (Seconded.)

(Cries of "No" from the house.)

THE CHAIRMAN: The amendment is out of order until after the previous question has been exhausted. No motion can be made between the time of calling for the previous question and voting upon the motion.

MR. HALL: Mr. Chairman, I would like to ask for information. Is it possible under the rules of order to allow Mr. Gillespie five minutes in debate? Personally, I am sick and tired of any further discussion and I think we have gone into it and taken up all the details, yet I don't think it wise to stop without giving Mr. Gillespie a chance for his rebuttal. I don't know that I am in order. Is it possible for us to allow him five minutes?

MR. GILLESPIE: I will waive the right, Mr. Chairman. I am perfectly satisfied.

DOCTOR KIRK: I will change that motion to three weeks.

(Cries of "No" from the house.)

THE CHAIRMAN: I wish to explain to you what we are about to vote upon so that you may understand it. The Resolutions Committee, or Mr. Hall, its Chairman, has moved that the resolution which is before you be rejected. Your vote in the affirmative rejects the resolution. Your vote in the negative passes the resolution, adopts it, so now when the motion is called for, you will be asked to vote first in the affirmative in favor, not for the resolution, but in favor of rejecting it, because it is a negative fragment, as it were.

I will now put the motion. Those in favor of rejecting the resolution, please rise. I will ask the Secretary to count.

DR. MITCHELL: Mr. Chairman, is this proxy vote, or what kind of a vote is this?

THE CHAIRMAN: This is a rising vote.

DR. MITCHELL: But some people have several hundred votes and some one.

THE CHAIRMAN: After the vote is taken, if you have any doubt, you have a right to call for a division or a proxy vote. This may be only a preliminary test.

(The vote was taken and count made.)

THE CHAIRMAN: I declare that the resolution is rejected. One hundred sixty-seven present stood for the motion made by the Resolutions Committee, not counting the proxies each one represents,* and one hundred seven against the motion, including members present and the proxies they held.

MR. GARMAN: I would like to have it appear on the record, as I have 98 proxies, that I voted against this resolution for the simple reason that I believe it was not constitutional, that is, I believe that it would have interfered with the first object from a long-distance view, but that I do favor the actual taking place and putting into effect of all of those suggestions that are contained in the resolution, and I suggest that from the floor a resolution be shaped that would not infringe on the first object of the Society that would cover this case.

*[These aggregated about 1,000.—Ed.]

THE CHAIRMAN: Now that you have passed the resolution, I did not quite see from the legal standpoint how you could have a universal brotherhood without respect to creed, and object to officers and members of a church having a universal membership.

MRS. FINCH: I protest against Mr. Garman's assertion that he has 98 proxies. I know of several that have been reclaimed that should be subtracted from the 98. I am one of them.

THE CHAIRMAN: If there is no motion to adjourn, we will ask for the next resolution.

MR. GARMAN: I want to say to the lady who spoke that the proxy was subtracted, and later two other proxies were handed in.

THE CHAIRMAN: I am informed that the photographer is here to take a picture. Is there any desire to adjourn and take the picture at this time?

(Cries of "No" from the house.)

THE CHAIRMAN: We will ask for a further report of the Resolutions Committee.

MR. HALL: The second resolution presented on the floor is as follows:

Mr. Hall re-read Resolution No. 22. See page 38.)

That is the resolution and the Resolutions Committee unanimously recommended the adoption of this resolution and I, therefore, move, Mr. Chairman, that the convention adopt this resolution. (Seconded.)

(The resolution was unanimously adopted.) —(Applause.)

THE CHAIRMAN: I think the atmosphere is getting very clear. We are learning all the time.

MR. HALL: The third resolution to be presented is as follows:

TO THE RESOLUTION COMMITTEE AND THE TWENTY-THIRD ANNUAL CONVENTION OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY SITTING IN THE CITY OF CHICAGO IN THE STATE OF ILLINOIS, SEPTEMBER, NINETEEN HUNDRED NINETEEN.

WHEREAS, at the regular monthly meeting of the Board of Trustees of the American Section of the Theosophical Society held at Krotona, December 29, 1917, a resolution was passed creating the office of War Secretary of the Publicity Department and appointing Mrs. Laura Slavens Wood of Houston, Texas, to the post with power to organize the work at the discretion of the incumbent; and

WHEREAS, by letter of December 31, 1917, the President of the Board of Trustees of the Theosophical Society gave the War Secretary, "free hand to proceed and organize the War Work along practical and useful lines"; and

WHEREAS, Mrs. Wood as War Secretary under such authority assessed each Lodge its quota, and through tireless efforts managed to collect from Lodges all over the country the sum of Ten Thousand Eight Hundred Fifteen Dollars and Sixty-two Cents (\$10,815.62), established Recreation Work in ten camp cities, organized nine (9) Lodges in new territory, installed libraries in 26 different cities, distributed 10,000 "At the Feet of the Master"—had copies of same made in Braille for each of the blind soldiers, distributed 240,000 pieces of literature; and

WHEREAS, Mrs. Wood as War Secretary raised this fund of \$10,815.62 at the remarkably small cost of two cents on the dollar, and administered it to the great advantage of Theosophy and the American Section; and,

WHEREAS, all of these things have been initiated by the War Work Secretary, and the value of same demonstrated by over a year's work; and

WHEREAS, the whole idea and plan of the Pioneer Servers was first thought out and conceived by Mrs. Laura S. Wood, and its organization begun and prosecuted with the purpose of enlisting the support of various volunteer Pioneer Servers, who were to enter new fields and create new Lodges and strengthen old ones, and who actually so did with the astonishing results above enumerated to the everlasting benefit and growth of the Theosophical Society; now, therefore be it

RESOLVED, that the small balance now remaining on hand of the original War Work fund be used by Mrs. Wood as a Pioneer Fund for the purpose of establishing Theosophical Lodges in new territory as provided for in the original plan and ratified by the Board.

RESOLVED, that the Pioneer Work be established on a permanent basis and voluntary contributions be solicited for its support, and that Mrs. Wood have general supervision over the work, under the direction of the Board of Trustees, and be continued as formerly.

RESOLVED, that as a token of appreciation for the tireless and beneficent work of Mrs. Laura Slavens Wood in originating the plan of Pioneer Service and getting its operation well under way, and as one being thoroughly experienced in the work and capable of handling the same, that she be appointed Custodian of the Pioneer Fund.

Respectfully submitted,
(Signed) ELSIE M. WALTER.

MR. HALL: The Committee recommends that this resolution be rejected for the reason that the resolution immediately following it is favored by the Committee and covers the same subject.

THE CHAIRMAN: Read the next resolution.

MR. HALL: This resolution is offered by Miss Sommer of Chicago. This is favored by the Committee and will be recommended for adoption in place of the one just read.

Inasmuch as the War Work was organized for a definite purpose, which purpose has been so ably carried out by Laura Slavens Wood and her assistants, and

Inasmuch as the War is now over and the peculiar need for the War Work Department is passed, and

Inasmuch as, if the War Work Department were continued upon any other basis, it would be confusing to members of lodges to have appeals come to them for financial aid from several departments similar in scope, and

Believing that the aim in the spread of Theosophy should be toward greater unity in co-operation, therefore, be it

RESOLVED, that this convention recommends to the Board of Trustees that members be released from further payment of unfilled war pledges; that it recommends that the funds now remaining in the War Work treasury be used as originally intended; and that it further

Recommends, in consideration of the splendid work done by Mrs. L. S. Wood, the Board of Trustees take under consideration the advisability of retaining her services, if she so desire, as a regular lecturer or field worker of the Publicity Department in Pioneer Work.

THE CHAIRMAN: You heard the first resolution proposed by Miss Walter of Houston.

Mr. Hall made a motion that the resolution be rejected, that is, the first resolution.

MRS. GRAY: I rise to a point of information. Is it possible to make that second motion a substitute motion and save the necessity of voting on both?

THE CHAIRMAN: I think you can move that the second be substituted for the first.

MR. HALL: I attempted to do that on the first case and it was refused, but if there is no objection, I would be willing to modify my motion to that effect.

CHAIRMAN: Does the second withdraw?

(The second refused, and asked that the motion be voted upon.)

MR. HANCHETT: I make the motion that the second resolution be substituted and passed in place of the first resolution.

(Seconded.)

THE CHAIRMAN: There is now a motion to reject the resolution offered by Elsie M. Walter in relation to the War Work. It is moved and seconded that the resolution offered by Miss Julia K. Sommer be substituted in place of the resolution offered by Miss Walter. Are you ready for the question? You may discuss it.

MR. S. WOOD: I want to make an explanation of an entire misunderstanding.

There were three objects. I am legally bound to carry out the three. There were three objects specified in the plan drawn up and ratified by the Board and by two-thirds of the members of this American Section, and it was also on the subscription cards that this fund should be used for three purposes:

First, to teach Theosophy to the soldiers through the means of recreation halls.

Second, at the same time to organize. Theosophical lodges in the camp cities, and

Third, to furnish books and literature for that purpose.

While that first object has diminished greatly, the second object has wonderfully increased. There are some twenty places where a great deal of work has been done towards organizing lodges. I am pledged to five hundred members of the American Section that that work shall be done and it is a written contract. I was told by two of the best lawyers in the city of Houston that if I should fail to comply with that without having it submitted to those five hundred members, that I would be subject to a misappropriation of funds.

I have had a short conference with the president of the Board of Trustees and also with the new Publicity Director, and they didn't understand about that second object; they didn't even know it was there. It was in THE MESSENGER a number of times. All of these contributors know it, and I feel that there are a great many of the others of you who do not know that I am legally obliged to use that fund for the second and third objects as well as for the first.

I want it clearly understood that it cannot be done as has been proposed, and I have cooperated in every way with the decision of the Board and of the members in this plan. I submitted a plan to them three or four different times and asked for their criticism on it, their suggestions. No changes were made. It was sent back and forth a time or two. It was sent to all of the officers, the Publicity Director, the national officers, all of them. It was submitted

to a vote of the American Section and it was released on the same day to all of them, May 22, so it could be legally done, and two-thirds of these members ratified it, and that binds me to the three objects.

All that was asked in that resolution was that this work be continued and I fulfill my legal obligation, and the work is so great along the line of organizing in this new territory, because this is the only Pioneer fund that has been raised and the only Pioneer Work that has been organized in a systemized way. It has been going on before whenever a national lecturer could afford to do it in a personal way. He would do it if he could.

This isn't conflicting with any other movement that we have in the Section today. That is something. There was nothing of the kind in existence in the Pioneer fund to organize these new lodges. I haven't gone outside of a camp city to do the work, and there are many camp cities waiting, and I am legally obligated to do this and I want you to understand it before you decide on something that is going to cause me trouble and is going to be wrong.

I want you to know this, and I was assured by the Publicity man that this had not been thoroughly understood and we would work in perfect harmony. Unfortunately, there have been five incumbents in a year and a half, and they said they recognized the extreme difficulty in that. In every particular I have kept faith with the plan and I am ready to stand by my contract if it costs me my very life. I have cooperated to the very last syllable.

Now, if the Board say they didn't understand it, I excuse them altogether from any intention to make me trouble or blockade the work. They said they didn't understand it and I am going to give them an opportunity to study it over, but it seems to me anything that has been submitted to so many times concerning so many people, and with such a fund of money, should be given serious and legal consideration.

I have been keeping to my part of the agreement absolutely, and I know that the Publicity Department and the Board of Trustees intend to do the same. They didn't understand how this was binding on me and that the subscription cards carried those three purposes.

I want you to understand this before the matter is put to a vote.

MEMBER: Do you mean by that that the resolution before us now, if passed, would be contradictory to the contract?

MRS. WOOD: Yes; it would cause the entire stopping of all this work I have promised to do, not only personally, but through the circulation of these subscription cards. It would be an illegal thing to do it. I have consulted good authority, and I don't think we should do these hasty things. We want to learn through thinking. I have no feeling on the matter at all. I am determined to do what is right.

MR. GILLESPIE: Do I understand you to say a certain amount of money was given you for a specified purpose?

MRS. WOOD: I said that money should not be used except for those three objects.

MR. GILLESPIE: Then it is impertinence on the Board's part to interfere with it.

MR. REED: Why was the first resolution presented?

MRS. WOOD: The only thing that was said was that the work be continued as formerly, that it be called Pioneer Work in place of War Work. That suggestion came from the Publicity Department saying it was post-War Work, and we graciously accepted their suggestion. Through the stress of circumstances, it has been placed upon the second in place of the first object. I think to call it the Pioneer Fund with the main part of the work where it is forced to be on the continuing of organizing these lodges, where there have already been twenty-six lodges placed, and where there has been a great deal of interest, classes and various things, really, I feel you should know this work has branched out until it is impossible to chop it off.

A MEMBER: If this is delegated to you by the Board of Trustees, I should think they could withdraw it.

MRS. WOOD: Not without the consent of the five hundred subscribers.

My plan was submitted to them before the two-thirds vote was taken and now these members have voted it should go this way. I have no authority to appropriate this money for anything else.

MRS. GRAY: Wouldn't this be solved by simply altering that resolution slightly and letting the money laid in your hands cover all three objects which it was originally pledged for?

MRS. WOOD: There are many who want to see this Pioneer Work go on and they see no reason why, if the Field Service asks for other money, if these different activities ask for a little more, why we couldn't do this work in the South. Part could be used in the North and part in the South. That suggestion was only put in for that reason. It seems like a sin to me to cut it off when it reaches its maximum, as it will when that fund is used up.

I have an assurance that the work will go on. There is no fund at all, and I feel sure I could raise the fund enough to keep it going without interfering with anything else. It is simply for the good of this new field and this new activity. That is the only reason that this division was put in, that the work be continued, and known as the Pioneer Work.

MR. WARRINGTON: I believe I can save you all time. Mrs. Wood doesn't understand. The Board isn't unwilling for her to use the remaining portion of this fund which she has in the way she honestly believes she is committed to use it.

There is an underlying explanation which might be interesting, but I think isn't pertinent. She has a certain sum which remains in her hands. She feels obligated to utilize it in a certain way. I am sure the Board would be happy to recognize that fact and say to her, "Go on and

complete the administration of the thousand or twelve hundred dollars in the way you have been doing," but as to the future, I am sure the Board would be unwilling that afterward the War Work should be continued in that manner, which entrenches on the plans which the Publicity Department has for its future. This resolution of Mrs. Wood's would tie the Board's hands absolutely. You would have two separate activities going on.

Mrs. Wood has been doing very praiseworthy work. All we are asking for in that resolution is that Mrs. Wood, like everybody else who is working for the Society, shall place herself under the plans and the direction of the body which is created by the by-laws to handle the affairs of the Section. You don't want to tie our hands. I am sure of that.

Let me explain it finally. The second resolution, as I understand it, enables her to go on with this fund until it is depleted. As for the work of the Pioneer fields, if she is willing to go out and work under the supervision of the Publicity Department as all of the rest do, we will be more than willing to avail ourselves of her services to the limit of possibilities.

Mrs. Wood: That is perfectly satisfactory, but it is different from the resolution offered by the lady. She has offered the resolution that it is only to be the hospital work and to cut off all of the organizing work in these cities that I have promised and I am bound to use the three of them.

If you modify that, it would be according to what I am bound.

THE SECRETARY: Mr. Chairman, I am sorry I didn't make my own resolution more clear, but the resolution was inspired by the previous one. I did not know that the Board of Trustees were of the same opinion that I was, but when I heard the previous resolution yesterday morning, I realized that a condition would prevail which has been prevailing for some time now, of appeals for propaganda work being made from two different sources and that members would be confused and donations diverted.

I have found this true in my own small lodge, and I know lodges in Chicago have found it so, that it was confusing to members to have these appeals from two sources, and it seems that if the money now in the War Secretary's treasury would be used for what we intended it would, for Theosophical work for soldiers and sailors in camps and hospitals, if a lodge is necessary nearby to establish that, that is part of the work. I intended that, the establishing of a lodge near a camp so that would be a center from which the workers would get into a camp.

Mrs. Wood: It isn't in the resolution.

THE SECRETARY: It was intended, but just the money that is now in the treasury should be used and when it is used up, the rest of the work outlined in the first resolution belongs to the Publicity Department, and I can't see how it would be good business to have two departments in scope. There are some unfilled pledges for the War Secretary, but I take it

that those unfilled pledges are like unfilled pledges of the Government.

Mrs. Wood: I want to make this statement: The Board gave me the authority to collect the funds necessary. I have gone exactly by what they have said.

MR. HALL: May I ask one question of Mrs. Wood and Miss Sommer? If this resolution is changed, with Miss Somer's consent, not to limit you to the War Work and hospital work, would that be satisfactory?

Mrs. Wood: Yes, that would be all right.

MISS SOMMER: Yes, that would be all right.

Mrs. Wood: Unless it had been changed, it would be absolutely impossible for me to comply with it.

MR. HALL: I have stricken out the words "limiting the funds to war work only," leaving Mrs. Wood to carry out the work as she intended. I think that covers it entirely.

THE CHAIRMAN: All in favor of substituting this for the first resolution read say "Aye," opposed "No."

(Carried.)

We will now vote on the resolution as substituted. Those in favor of the resolution will please say "Aye." Those opposed will say "No."

(The resolution was adopted.)

(A motion was made to adjourn.)

MR. HALL: It would be good if we could finish this. These are just routine motions.

THE CHAIRMAN: Unless the brother withdraws his motion to adjourn, it is the duty of the Chairman to put it.

(The motion was withdrawn.)

MR. HALL: The fifth resolution to be presented is as follows:

RESOLVED, That this Convention recommend to the Board of Trustees that it create a bureau of American Section of the Theosophical to be known as the Order of Field Servers, designed to cooperate with the Publicity Department, and with objects as follows:

Objects:

(a) To spread the teachings of Theosophy in any manner deemed expedient by the Executive Board of this Order, and in particular by the methods herein and after set forth.

(b) To provide means for the training and preparing class teachers, lecturers and organizers to carry out the purpose of the Order in the American Section.

(c) To assist in the promotion of new lodges and strengthening those already organized.

(d) To gather data concerning lodges throughout the Section, and in the cities and towns where no lodges exist, with a view to facilitating the efforts of the Order.

RESOLVED, FURTHER, That the head of the Order be appointed by the Publicity Director, subject to ratification by the Board of Trustees, and that such head shall report to the Publicity Director.

(Signed) W. G. SHEPPARD.

MR. HALL: This resolution is presented by Dr. Shepherd. I move it be adopted.

(The resolution was adopted.)

MR. HALL: The seventh resolution to be presented is as follows:

RESOLVED, That this Convention send its hearty greetings to our President, Mrs. Besant, Mr. C. Jin-

arajadasa, George S. Arundale and Mr. B. P. Wadia, and express the hope that they will make an extended tour of the American Section whenever possible.

RESOLVED FURTHER, That this Convention sends hearty greetings to Mr. C. W. Leadbeater and repeats to him our standing invitation to visit and reside in this Section whenever it may be possible for him to do so.

(Signed) MARIE POUTZ.

(The resolution was adopted.)

(Mr. Hall read resolution No. 8, as follows:

RESOLVED, That the Trustees are hereby instructed to amend the By-laws, increasing the annual dues of lodge members from \$2.00 to \$3.00, and increasing dues of members-at-large from \$5.00 to \$6.00, payable annually, or at the option of the members, in semi-annual installments, except that members under 21 years of age shall pay \$1.00 per year, if member of a lodge and \$3.00 if Member-at-Large, and except that in case of husband and wife, the dues shall remain as at present.

RESOLVED FURTHER, That the American Section of the Theosophical Society shall pay to the Krotona Institute of Theosophy 33 1-3 cents for every active member on its rolls, and the proper officers shall remit the same on or before August 1st of each fiscal year for the year ending June 30, preceding, the said payment to be made in lieu of rent and for the better upkeep of the national center.

"These resolutions shall not become effective if within the period of three months from passage, a majority of the members should write to headquarters objecting thereto.

(Signed) T. D. DAWKINS.

MR. HALL: I move the adoption of this resolution.

(Seconded.)

MR. GILLESPIE: I beg to move an amendment that the clause dealing with the subscription of the American Section to the Krotona Institute be eliminated.

MR. HALL: It would leave out the clause that gives 33 1-3c to the national headquarters and in lieu of rent for the use of the grounds and buildings that the Society uses for its headquarters.

MR. GARMAN: I believe that says Krotona Institute, not national headquarters.

MR. WARRINGTON: The amendment was not seconded and, therefore, the resolution is before the house.

THE CHAIRMAN: We are voting upon the resolution as read.

MR. WARRINGTON: Mr. Chairman, I would ask that it be read again.

(Mr. Hall read the resolution, without amendment, again.)

MRS. REED: I rise to ask a question that may clarify that. The 33 1-3c is to be paid out of the national treasury instead of being assessed to the members in addition to the regular dues.

MR. HALL: That would be paid in place of charging upon the books of the Society so much rent for the Secretary's office, book concern, etc. The 33 1-3c assessment would eliminate the rent question.

THE CHAIRMAN: This is an important resolution and those in favor of it please rise.

(The resolution was adopted.)

MR. GILLESPIE: What about the proxies? Are those things to be considered?

THE CHAIRMAN: There are only five against; I think one would be brave to ask the Convention to take a vote by proxies.

MR. GILLESPIE: I think the matter should be attended to. I dislike proxies.

(Mr. Hall read the next resolution, as follows:

WHEREAS, The Association of the Chamber of Commerce of Chicago has extended to the American Section of the Theosophical Society many courtesies and much valuable publicity in connection with this convention, therefore, be it

RESOLVED, That this American Section of the Theosophical Society in Convention assembled extends to the Association of Commerce its grateful appreciation and hearty thanks for the generous favors extended. (Adopted)

MR. HALL: I don't know who presented the tenth resolution. It is as follows:

BE IT RESOLVED, That a vote of thanks be offered by this Convention to the hotel management for its courteous attention and to the Theosophical lodges of Chicago for their earnest efforts and delightful hospitality. (Adopted)

MR. HALL: Here is a resolution presented by Hugh R. Gillespie:

RESOLVED, That any further contribution from the members of or from the American Section, shall from the date of this Convention carry with it a permanent title of the American Section to half the representation on the Board of Directors of the Krotona Institute Corporation, Krotona not being yet the property of the American Section.

We move the rejection of that resolution.

(Seconded.)

THE CHAIRMAN: The question before the house is, Shall this resolution be rejected?

MR. GILLESPIE: As the mover of the resolution, my object in moving it was because when I came to Krotona I was under the impression that it belonged to the American Section and I consider it to be an absolute necessity that every headquarters should be owned by the association in some form or other. Adyar, as you know, belongs to a corporation in which all the members have shares. London has a corporation in which all members can take shares, if they will, and everybody has a right to decide how the building can be utilized, and the Society has a right to say what that shall be used for.

You have a separate body there in Krotona and the case is entirely different. You have absolutely no right to interfere in the management. You can't dictate nor ask for anything. You are simply there as a tenant of the Krotona Institute.

My motion, if it were carried, would insist upon it that for the money you have put into it, \$174,000, for the money you have put into it at present and for everything you will put into it from this on, that you shall have part ownership, so to speak; that you shall share the ownership of the Krotona Institute Corporation and you shall have representatives on the Board of Directors to the extent of half the number on the Board.

That is all I have to say, and I leave it to you to go ahead and vote on it.

MR. HALL: I would like to give to you this information. This subject has been brought up, I believe, at four different conventions, carefully thrashed out by the American Section four times. The entire procedure, together with Mr. Warrington's explanation, was published in the October number of *The Messenger*, October, 1914.

MR. WARRINGTON: Mr. Gillespie has given us the information quite correctly, as far as I know, that Adyar is owned by the General Society. I think, however, I speak accurately when I say that property has been acquired somewhat in installments.

I note one instance, for example, that when Mrs. Besant felt she had a strong reason to acquire additional acreage and yet didn't want to go into debt for the T. S. she took it in her own name, bonded it in her own name, and not until that bonding or mortgage was clear did she convey all the property to the Society. As I understand it, the holdings at Adyar are without mortgage or debt.

No doubt he is correct about London and Paris. That interests me very much, because he says that London and Paris holdings are in a kind of corporation. That is interesting because Krotona Institute is a "kind of corporation," too.

And there I want to make a strong point. Those kinds of corporations in Paris and London are shown by him to be on the capitalistic, while ours is on the spiritual basis. The Krotona Institute of Theosophy is formed of fifteen trustees chartered by the State of California. Therefore, as I take it, that is a trust with fifteen trustees and we hold that property in trust to be administered for the purposes indicated in the charter, and you find those all are identical with the objects of our Society.

Mr. Hall has the charter and it can be read here, if desired.

The Krotona Institute of Theosophy is a trusteeship for you. It is a means whereby you may have a stable ownership of this property in California to be administered for this American Section, to be administered for the things it stands for, and the Masters of the Wisdom, who we hope will send their disciples there as their center.

One of the things I have aspired to see in Krotona is that when the great Master of Masters comes Himself, He will not again have to say He has nowhere to lay His head, because there in Krotona is a place dedicated to the idea of making it a home for the great ones.

You can see how it is possible by circularizing a section at the last minute, there can be a stampeding of the section on an emotional point. Supposing it were a question of property, look where our property would be. The object of this whole trusteeship is to make it stable and progressive and strong. I didn't go to Krotona in my own personal interest; I went because I was asked by Mrs. Annie Besant, the

President of the Theosophical Society, to go there and do what I have done, and I have tried to do it to the best of my ability. She is kept posted; she gets the reports. I can't speak for the administration of this property in the future. I don't know what may transpire. Maybe the successors will decide that something else is best. I have no control over this. There is the utmost freedom all down the line as to what shall transpire in the future.

If you will examine this resolution you will find that it is confusing, but I am trying to argue to the extent of allowing the status quo to remain as it is until the President of the Krotona Institute of Theosophy, until the President of this trust, says she wants it changed and put into the American Section T. S., because it is her instructions I am carrying out.

MR. SUFFERN: I simply wish to correct certain misstatements of fact which came up when this matter was before the Committee yesterday.

In regard to the London headquarters, I don't know whether or not every member may acquire a share. In fact, I presume every member would be welcome to acquire a share, but it is held by a corporation which is managed in the same way that corporations usually are; administered by a few for the benefit of the Society.

In Paris, where Mr. Gillespie said the headquarters were owned by the members of the Society, that was not the fact. The fact is that the corporation, held by a few wealthy contributors, owns the headquarters of the Society. It is administered by that corporation as such.

THE CHAIRMAN: I want to say one word by way of information. The California law is very favorable to what we call nonprofit corporations, those corporations for the establishment of colleges, universities, Chambers of Commerce, etc. The law also provides that you may specify qualifications which may be imposed upon trustees of those corporations, so under the authority of that law we specify that no one should hold the office of trustee of that corporation who did not belong to the Theosophical Society. Instead of the half representation as Mr. Gillespie asks, you are obliged to have the entire Board made up of Theosophical members of the E. S.

The motion is to reject the resolution. Those in favor of rejecting the resolution please say "Aye." Those not in favor of rejecting the resolution say "No."

(Carried.)

(Mr. Hall read the next resolution, as follows:

WHEREAS, It is a matter of discussion whether the bodies of our soldier "dead" in France be disinterred and brought home for burial; and,

WHEREAS, The French Government has prohibited the removal of its dead for a period of years because of the depression that would ensue and the unhealthfulness of the proceeding; and,

WHEREAS, Patriots such as General Pershing, the late Theodore Roosevelt and others are on record as approving leaving the bodies of the American "dead" where they fell on the field of

honor, defending civilization, their graves remaining as a reminder of the "liberty and ideals" for which they fought; therefore, be it

RESOLVED, That the Convention of the American Section of the Theosophical Society, assembled, go on record as disapproving the removal of the bodies from France for the foregoing reasons, and

WHEREAS, Theosophists regard the physical body as an aggregation of atoms serving as an instrument of the deathless spirit through a physical lifetime, to be discarded at death and disintegrate into the elements; and,

WHEREAS, Cremation of the bodies of the "dead" quickly dissolves these elements, insuring complete sanitation yet retaining with the ashes all of the fine sentiment connected with the last remains of the dead, and breaks the physical magnetism, enabling the conscious Self to more quickly proceed in evolution on the inner planes of nature; therefore, be it

FURTHER RESOLVED, That this Convention record its approval of cremation as a means of disposing of the bodies that may eventually be disinterred from their present burial place in France and brought home for reburial.

MR. HALL: The Committee recommends that this resolution be rejected, and I, therefore, move, Mr. Chairman, it be rejected for the reason that the Society doesn't go on record as for or against anything of this kind.

(The resolution was rejected.)

MR. HALL: This is the last resolution presented:

WHEREAS, Our National and Divisional lecturers are dependent upon the collections from the meetings for their traveling expenses; and

WHEREAS, For the spreading of the teachings of Theosophy lodges should be established in new territory; and,

WHEREAS, This would necessitate the expensive advance work done usually by the local lodge being borne by the lecturer;

THEREFORE BE IT RESOLVED, That this Convention recommend to the Board of Trustees that they pay the expenses incurred by the National and Divisional lecturers in the organization of lodges in new territory, provided that these expenses be not more than \$50 for any one lodge. (Adopted)

THE CHAIRMAN: We will now have the Nominating Committee's report.

MR. DAWKINS: The Nominating Committee submits the four following names for the Board of Trustees, for the ensuing year:

Robert Walton, H. C. Stowe, C. F. Holland and Carlos Hardy.

The following name is submitted by the Committee for the Judiciary Committee:

Francis G. Hanchett.

(The report of the Nominating Committee was adopted and the nominees unanimously elected.)

MR. WARRINGTON: Mr. Chairman, I want to tell you what a terrible thing has happened. You have elected on the Board of Trustees four lawyers, of whom I am one. I am very much afraid we are getting into the hands of the lawyers. Someone suggested that Mr. Stowe should not go on there, and suggested the name of a fifth lawyer, but I hope the matters will

be handled satisfactorily, and that the Society shall not be betrayed into the hands of the legal profession!

THE SECRETARY: I want to call your attention to the fact that the Board of Trustees has been monopolised by the male sex. (Applause.)

THE CHAIRMAN: We now come to the order of new business. Is there any new business?

MR. HANCHETT: I move we now adjourn.

THE CHAIRMAN: This finishes the work of the Convention. If there is anything in the way of new business to be brought before the Convention now is the time to mention it.

DR. MITCHELL: Should the place of meeting next year be decided on?

MR. WARRINGTON: Mr. Chairman, I move we hold our next Convention in Seattle.

THE CHAIRMAN: You have heard the motion that the next Convention be held at Seattle or near there.

MR. HALL: Pardon me a moment, but I think we ought not to give the impression of running these motions through without a discussion, and the Chairman should give an opportunity for people who favor other cities to have their say.

THE CHAIRMAN: We would be glad to hear from other cities.

MR. WARRINGTON: Perhaps I might explain. Mr. Chairman, we have had our Conventions in this way: I think we had our 1912 Convention here, our 1913 Convention here; then our Convention of 1914 in the City of Washington, and the one of 1915 in the City of San Francisco. The one of 1916 we had in St. Louis; the one of 1917 in New York, and 1918, Krotona. Now, we have the 1919 in the Middle West again, and it seems to me the time has come for the great Northwest. We have never had one there yet, and the activities are so flourishing and vital, it seems to me it is a recognition that is almost due them that we should go up and get acquainted with the strong lodge in Seattle.

MRS. SHANK: I simply wish to restate my invitation for the Convention at Pittsburgh, because we are flourishing, too, and we want to know what the requirements are, so we may have it in a few years.

(Question called for.)

(It was decided that the next Convention be held in Seattle or near there.)

THE CHAIRMAN: I want to thank you all for your courtesy to the Chair, and hope I haven't been too harsh in some of my rulings and if I have that you will forgive me.

MRS. REED: I move that a vote of thanks and love and appreciation be sent to the ladies at Krotona who so beautifully remembered us.

(Carried.)

ADJOURNMENT.