

JUN 3 1931

# THE MESSENGER

VOL. VIII.

JUNE, 1920

No. 1

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY, PUBLISHED MONTHLY. EDITED BY GRACE BOUGHTON VOCE, KROTONA, HOLLYWOOD, LOS ANGELES, CALIFORNIA. ENTERED AS SECOND-CLASS MATTER AT THE POSTOFFICE AT LOS ANGELES UNDER THE ACT OF CONGRESS OF MARCH 3, 1879. ACCEPTED FOR MAILING AT SPECIAL RATE OF POSTAGE PROVIDED FOR IN SECTION 1103, ACT OF OCTOBER 3, 1917. AUTHORIZED NOVEMBER 11, 1918. SUBSCRIPTION PRICE \$1 A YEAR. CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY. WE CANNOT BE RESPONSIBLE FOR LOST COPIES. WRITERS OF PUBLISHED ARTICLES ARE ALONE RESPONSIBLE FOR OPINIONS STATED THEREIN.

## NEUTRALITY IN THE THEOSOPHICAL SOCIETY

By Annie Besant, P. T. S.

[The President has not had an opportunity of revising this lecture, which was delivered before the London Federation, Oct. 18, 1919.]

By MRS. BESANT: Friends: You will have seen on the notice papers the subject on which I am to open the discussion this afternoon. The subject as there given is "Neutrality in the Theosophical Society". There has been a good deal of discussion, not only lately, but almost throughout the existence of the Theosophical Society, as to how far it should abstain from the advocacy of any particular teaching, of any particular line of action that might be prejudicial.

I think, especially if you remember the discussion that took place here with regard to the reorganization of the Society at your annual meeting, that we should look a little into this subject, and see what differences may exist upon it amongst yourselves here in this Federation. We must start, I think, with our first object as the basis: that the Society forms the nucleus of a Universal Brotherhood. Now, taking that as the very basis of the Society, the position that I shall put to you will be that if any teaching,

or any line of action, controverts that Universal Brotherhood, the Society, as a whole, ought not to commit itself either to that teaching, or to any line of action.

With regard to teaching, I can easily see there may be difficulties in the minds of many members. Just because there may be difficulties, it is desirable we should discuss this matter. Taking as the ground-work entire neutrality with regard to every subject, every teaching, every line of action, that does not controvert that basis of the Society, the very first thing that must inevitably be raised is the question: while your Society exists for the promulgation of certain doctrines, if that is so, can it be said that the Society is neutral as far as regards those particular doctrines? Let me take as an illustration the teaching of reincarnation—can it be said that the Society is neutral as regards that teaching? I have taken the one which is one of the teachings which we exist as an organization to promulgate to the world.

Now, my view personally is that we have no right to commit the Society to that particular teaching, so I am putting

to you what may be called a very radical view of neutrality. I hold that view with regard to every great truth, that, however strongly any individual amongst us may hold it, however great may be the majority in the Society that supports it, however necessary any of us may believe it to be for the further evolution of mankind, we ought not, as a matter of principle, to commit the Society as a whole to that teaching. That brings us, of course, to a very fundamental point in our discussion. I do not suppose there is one among you who feels more strongly the truth of reincarnation than I do,—that is not to me a matter of belief at all but a matter of knowledge. I cannot doubt the truth of that doctrine. Why, then, should I not be willing that the Society should commit itself to the teaching of a thing as to the truth of which I feel certain? My reason is based on the relationship that exists between the presentation of a truth, and the acceptance of that truth by any individual. If a thing is true, it cannot need to be enforced by any kind of organization. It is of the essence of truth that when it is stated, everyone who is able to understand it, and has reached the point of evolution from which that truth becomes possible, every such person cannot help accepting it; that is to say, I believe the recognition of truth depends on the evolution of the individual who is confronting the truth, either he cannot see it to be true, or he can. If he cannot see it to be true, he does not need to have it made into a creed, which he accepts; if he cannot see it to be true, then it appears to him that to put it forward as a creed is unfair to the seeker after truth, and tends to make him accept it before he really understands it, because he is not in a position, himself, personally, to see it to be true.

Now, I do not believe that truth is a thing to be forced in that way on anybody. Truth to me is a luminous thing, and seeing the truth depends on the eye that looks at it. If you cannot see it by its own light, it means there is a prejudice in your mind, a bias in your mind which prevents you from seeing clearly. If there is no bias in the mind, intellectual or inimical, then if you cannot see it,

when it is presented, it means that you have not reached a particular point in your evolution which enables you to see it. It is below your mental horizon, and nothing is gained by making it a kind of duty to believe it, or making it an attraction to believe it, putting anything in the way which would lead you to believe it, before it has become to you self-luminous. And this is a point which I want to submit to you for consideration: do you think we ought to look at the relationship between the human being and truth? You may say would not that be against teaching the truth, or arguing for truth? It seems to me it would not, because argument appeals to the intellect, it may clear away difficulties which are in the way, may tend to destroy prejudices, or bias in the mind; but anything which tends to dominate the mind, to push it, as it were, towards acceptance, that in my opinion is unfair to the person, who is not yet able to see the particular truth, and, therefore, to accept it.

Now, if for a moment you look at your own mental constitution, I think you will find on careful examination of it that the mind in you sees all the nature of truth. That really means that your intellect is so planned that when the note of truth is struck, your intellect responds to it; if a falsehood be stated, your intellect rejects it, not by a process of argument, but by accord or discord. It is like the striking of a key, a musical key, the note which is in tune with it will be given out and make harmony, whereas the note which jars, which is too flat or too sharp, makes discord. I think it is because I so thoroughly realize that the nature of intellect is truth that I feel rather strongly on this point, and I desire so intensely to avoid any sort of the lightest pressure on the individual, which would lead him to accept truth before it is in perfect accord with his own nature. Now, intellect in us is that aspect of divinity which shows out that nature of truth. It is no part of the transient personality, as we call it, but it is of the very essence of the individual. It is really the reproduction of that aspect of the monad, joined to an atom of the mental plane, not a reflection, as sometimes we used to say, but rather

a reproduction; it is monad and an atom of the mental plane attached to it which is intellect. Hence, it cannot be deceived by a falsehood the moment it is evolved enough to apprehend the difference of that relation between truth and falsity.

Now, if you do not take that view of the relationship between the individual and truth, you very likely might object to the position I take up with regard to the neutrality of the Society. To me, the great value of the Society lies in the fact that the people who come to it are people who are in search for truth, who are dissatisfied with the conceptions of truth in which they may have been brought up, who are looking for something, some teaching, fuller than the doctrines which they have been taught in the outer world by authority, and are expected to accept. The searcher after truth does not need that somebody else shall try to press it upon him. He has to think it out for himself, and no one else can find truth for him. Others may help him by clearing away obstacles, but no one can help in the realization. It is a matter of internal growth, internal unfolding, and there no one, however wise, however great, can really convince one of truth so that we assimilate and make it part of our own nature. That must always be the action of the God within. It is the truth within recognizing the truth without. And if you try to hasten that process by some external pressure, if you bring to that enquiry any sort of set desire of agreement with others, sympathy with others, the wish to be in accord with those around you who are in strongest sympathy with you, you close the precious fount of truth, you bring in secondary motives which will touch the purity of that intellectual vision, and in touching its purity, they are likely to delay its unfolding.

Many of us in the past have suffered very, very much in breaking with the faith in which we were born, in which we were particularly educated, and those of us, who have gone through that, faced that tremendous wrench, know what it means; the very heart of your life to be torn out, to be driven out by the force of your reason. Naturally, anyone who has gone

through that does not wish to hand a legacy of similar suffering to those who come after him. Rather they would leave the mind and intellect entirely free, letting truth itself appear to them; just as it is not necessary to tell a person to see the light—he is bound to see it, if he be not blind, so with truth—he cannot help seeing it, if it be within the compass of his vision. And this is the point of view that primarily I want to put to you for discussion and not acceptance, because I should be entirely wrong, if I desired to do anything more than to put to you the matter as I myself see it, and leave it to you to judge whether it appeals to you or not.

Now, in the light of this suffering that many of us have undergone in the past, there is one view of one's present grasp of truth that appeals very strongly to one in view of this neutrality of the Society, and that is: however much we think we know, we only know fragments; the relationship of these fragments to each other will be very much modified by the larger view of truth which in the future we shall be able by extension of our consciousness to attain. Any one of us who has passed through the experience of divine expansion of consciousness will be aware that the world after that expansion looks very different from the world as it looked before, not because the actual truth you may have known is changed—you find it there in your new world—but its relationship has changed to others and to other truths, so that instead of seeing it as a fragment, you see it as part of the whole to some extent. And the relationship to other truths, or really to other parts of the same truth, changes the values of the truth as you know it. It is very, very much the same as if you looked at a picture through a hole—if your picture were covered, say, by a sheet and a hole were made in the sheet, you would see the part of the truth which is under the hole. Now looking at that, it might simply be a patch of blue. When your picture was unveiled, you might find that your blue was either a part where there were flowers, or it might be a piece of sky, and your view of the patch of blue after the sheet was removed would be



changed by the fact,—whatever it represented. This you naturally found out from the other parts of the picture which had been hidden by the sheet. It is very much what happens with an expansion of consciousness. Your blue is not changed, but it has changed its relationship. It is a part of something. When you saw it before, it was isolated; now, it is not; hence your view of it becomes very, very different. You have not found it out to be untrue in itself, but you will find your outlook is profoundly altered.

I do think that is true of reincarnation. It makes all the difference in the world whether you see it as an intellectual proposition from the standpoint of the personality, or whether you look at it as a truth you know from the standpoint of the individuality. If you look at a thing from the centre or from the circumference, the aspect is very, very different. You see truth change as you have an expansion of consciousness. That does not only happen once; it may occur several times in your life. If it occurs even once, it makes you very, very wary of criticising the view of anyone, because you have realized how truly inadequate your view of truth has been. I do not know whether that view tends to a certain sense of uncertainty, but it does combine a certain modesty with your views and a realization of how vast an amount you did not know. There is, therefore, a great readiness to listen to anything that seems to be connected with the thing you think you know, in order that you may have the opinions of people who are looking at it from other angles of vision. So far as you may assimilate from their views, it makes you assume the attitude and position of a listener rather than a teacher, though you may know more than they do, because you may obtain from them what no one else can give you, something that before you had not possessed. And the whole result of this attitude towards truth, and towards all people, who are searching for it, and, therefore, inevitably finding some of it—the whole result of that attitude makes you very anxious not to force a view, which may not happen to be congruous with a person's whole mental equipment, and may

therefore rather tend to put that which is incongruous with their vision, for our mental eyes are different, like our physical eyes. We all look through spectacles, and it does not follow that the spectacles which suit me may suit another person, or that their spectacles will suit me. Hence one realizes that one ought to remain in a position of what I will call *unstable equilibrium*. You will have your equilibrium, but you can very easily modify it a little, alter it a little by the addition of some new truth, and that bit of truth tends to make you less fixed. It seems at first to force you into a reconstruction of your attitude. That is really the way we grow.

Now, looking at that, one hesitates to build up a new orthodoxy, however sure may be one's grasp of a particular truth, for one realizes that that great change of values that I spoke about may be a change that comes to anyone whose mind has been growing along lines different from that on which one's own has been developing; and one realizes that it is not so much a grasp of isolated truth as a development of the power of the unfolding spirit by unfolding itself, and so becoming capable of grasping more and more truth. It is really a matter of evolution. The things you can learn from another person are comparatively of small value in evolution, or rather in the unfolding of the intellect. When we seek to unfold faculty rather than to accumulate masses of fact, then we begin to realize that any struggle with truth which enables us to unfold a little more of the unerring power of intellect to assimilate truth is of far more value in evolution than the achievement of a large amount of second-hand knowledge. When one realizes that our grand-children will know as a matter of course many of the things we have learned by struggle, by continuous and strenuous effort, and that they will go further than we can, then we desire to leave the plan as clear as possible for them to work in for themselves, not cumbered by the views that we may have held in our own lifetime. To some extent it is selfish of us: we have to come back again in the future and we do not want to have the yoke of our past, that has been, put



around our necks. Well we know that we prefer to have truths laid before us, coming back with higher faculties to apprehend them, not to have to drag about yokes before we can be free to pursue our search after truth from the standpoint of the individual.

That is why I am anxious that the Society should remain neutral. For its own sake also, because the barrier that you put in the way of a person coming into the Society may mean the loss of someone who may be of great value to it. The doctrine that has claimed you may be an obstacle preventing someone from joining us, and we want within our Society as many *thinkers* as we can possibly have. Now, the thinker is the person who has difficulties, not a person who acts on other people's thoughts. There is no particular value to the Society in a large number of people coming into it, who are only echoes repeating what has been said, quoting, instead of thinking for themselves. The people who do not think about a subject but simply accept it second-hand on the authority of someone else are not much real help to us. We want people who bring to bear on truth their power of thought. There are too few thinkers among us, and the thinkers outside will be repelled by any truth imposed on them, instead of letting them scrutinize the details until the unerring force of the intellect convinces them of its reality. We shut out most valuable recruits, if we insist on certain doctrines by authority. One is almost inclined to think that that must have been in the mind of the Lord Buddha, when He told His hearers not to accept a thing because it was a doctrine, not to accept a thing because it came on authority, *not to accept a thing He said even if I have taught it*. He, Who was wisdom, did not desire that His own disciples should accept a thing because He said it. That always remains in one's mind as the sign of the great teacher: the greater the teacher, the less he desires to force the student, because he knows that the evolution of the intellect can never be forced.

Suppose that we should authoritatively as a Society teach reincarnation, we should get plenty of people coming in

without any effort in the East, because they already believe it; we should turn back large numbers of people in the West, who almost always reject it the first time they hear it. They do not like it. We do not want to keep these out; we want them to come in to study it, to argue about it, to judge it. That seems to me a far greater ideal than the ideal of a Society raised by the acceptance of certain doctrines.

Now, how far does this neutrality go? Clearly it does not mean that members of the Society are to be neutral, for the individual must be left free to press any point that he believes to be valuable, to express any truth that he thinks he has found, to contradict anything that he believes to be erroneous. You cannot limit the freedom of the individual theosophist, his intellect, or his field of action.

What about a lodge of the Theosophical Society? Ought that to be neutral or not? That, I think, is a matter for the lodge to decide for itself. Personally, I think it a healthy lodge where you get people of different views who argue things out, discuss them—but I know of nothing in our constitution which would prevent a number of theosophists, who think along similar lines, joining together to pursue a certain line of study, for which there is a certain basis of common acceptance. That has been done sometimes with very good results. Take, for instance, Ceylon in the time of Colonel Olcott, who there formed a large number of Buddhist lodges. Most of the lodges there now are Buddhist lodges. You have to judge whether you are most likely to spread thought, whether it is useful to form a lodge for a particular type of person and so affect a larger number of people, but there is nothing in the constitution of the Society which prevents the formation of lodges having any particular truths or doctrines as the basis of admission to the lodge. You can have, for instance, a Christian lodge, if you like, where you would take a certain basis as accepted, and you would start from that platform, working out, perhaps, the detailed meanings of certain truths, accepting certain views as shared by everybody in the lodge, and, therefore, taking them for granted.

In India, we have had Islamic lodges, lodges to which only Mohammedans, Muslims could be admitted, and I can see nothing in that if they wish to do it as a lodge. The lodge is autonomous and can make its own rules, and provided there are plenty of lodges into which admission is free, there seems to be no reason why persons of similar views should not join together and made a lodge, taking for granted a certain basis. I do not know how you look on that, but, personally, I do not think it touches the neutrality of the Society. But if the Society is to be neutral, really neutral, it must not as a whole commit itself to a particular line. That is why I, who take very strong views on certain lines of thought and action, always insist that the Society is not committed to any views I hold.

Now, views on education, on technical religion, on social reforms, on political reforms—all these are clearly subjects on which we must remain neutral as a Society. We cannot commit ourselves to any one religion, shutting out the people of other religions from the Society; we cannot commit ourselves to any particular educational views, shutting out those who may be different from the majority; we cannot commit ourselves to any line of social reform—many might be against many lines of social reform and yet be exceedingly good students and very helpful members of the Society; nor can we commit ourselves to any particular parliament because there are many political schools of thought, and there is nothing in any one of these schools which would disqualify a person for membership of the Society. Those seem to me the broad lines which one ought to accept, and that is personally what I mean by the neutrality of the Society. We must not commit ourselves as a Society. That is why I do not agree with the people who wish for reconstruction of the objects of the Society, who took part in the discussion at your annual conference, that is, I do not think that belief in the existence of the Masters should be made a condition for coming into the Society; and if one does not think that They, Who are the very heart really of the whole movement, should be made into a doctrine,

then certainly, one would not be willing to have anything less made into a doctrine. That is a very great protection in some ways. I do not doubt for a moment but that you would get impetus. A dogma does make for a certain kind of strength. You get more enthusiasm for a dogma than for a neutral platform.

But if the Society is what we think it is, a Society to endure through generations to come, which will acquire in the future members, who see much further than we see, whose minds are wider, greater, and deeper than our own, then just in order that the Society may live on into the future, and remain that wisdom-religion which is the root of every religion, which embraces all and repels none, for the sake of that I think we shall support the neutrality of the Theosophical Society.

#### LODGE RESOLUTIONS

A Pittsburg letter gives news of the lodge activities and only touches sectional affairs in the last paragraph, as follows: "A vote taken recently concerning the transfer of Krotona was unanimously in favor of the proposed change. The high esteem in which Mr. A. P. Warrington stood in this section of the country found its expression at the news of his resignation, but with the choice of his successor we have every reason to look into the future full of hope and confidence."

From Little Rock Lodge comes resolutions of appreciation of Mr. Warrington. They express entire confidence in him and tender him best wishes for "a year of restful growth; and for his safe return with new strength for the great work that awaits him as President of the American Section, T. S."

Atlanta Lodge also sends identical resolutions, but with the interesting variation of donating "the sum of one hundred dollars toward the Warrington fund."

The New York Lodge sends resolutions regretting the resignation of Mr. A. P. Warrington, and expressing appreciation for his work at Krotona and his power as a channel for spiritual forces. They send "good wishes for his future welfare and happiness."

From Houston Lodge comes resolutions of confidence and a hope that he will be the President for the 1921-1924 term. They tender him best wishes for a restful year and safe return, and donate one hundred dollars "towards the Warrington fund as slight, but grateful, recognition of his loving service." They unanimously favor the transfer of Krotona to the Section.

Madison Lodge sends resolutions expressing confidence in Mr. Warrington and regret at his retirement, with best wishes for a pleasant sojourn abroad.

# THE AUSTRALIAN CONVENTION

REPORT BY MAY S. ROGERS

The Theosophical event of the year has come and gone. The Australian T. S. Convention assembled April 2, and its various sessions covered a period of five days. It was preceded by a fete at the Morven Garden School on March 31 and April 1, and a reception of delegates and visitors held by the Sydney Lodge. These two enjoyable functions gave an opportunity for members to renew old friendships and meet fellow theosophists from many countries in an informal and delightful way.

The first session assembled at 11 A. M., April 2. Bishop Leadbeater made the opening address. When he stepped to the platform the audience rose and there was a thrill throughout the room which everyone felt. He said he was very glad indeed to have this opportunity of meeting the members. When he spoke at the last convention, two years ago, he thought that that would probably be the last time he would meet them in this way; "however," he continued, "the time has apparently been extended for some reason." At that time he had emphasized the idea of efficiency in everything that was done. He still maintained that that was a necessity. He intimated that "theosophists do seem to have a tendency to work on higher planes, let us say," and more or less neglect the plain business of life! This ought not to be. "For the sake of Theosophy it is our business to be business men and women when there is business to be done." This side of the convention ought, for example, to be done carefully, precisely and accurately, as work done for the Masters.

This year he suggested that the idea of co-operation was the one he wanted to emphasize. He thought this quality a little lacking over here where the tendency was to be distinctly and intensely individualistic. This is also true of America, though in a less exaggerated form. The

individualistic idea is good but we must guard against extremes. He remarked that this was felt in the great war—each soldier wanted to go ahead and take the whole field. He thought we had better get over this in the Theosophical Society and learn team work; learn to submerge our own ideas of glory and success to the good of the team; to think in terms of the team—not *I* but *we*. "Let us be just as efficient, but add to that co-operation."

He spoke of the many characteristics that are needed in the work; all sorts of qualities require to be called forth in man. He said that our President gives us the greatest living example of the power of speech. One realizes in her what the power of the tongue really is. It is noteworthy that this power has been possessed by those who have greatly influenced the world.

He expressed the hope that the deliberations of the convention should be crowned with success, but most important of all, that they should be carried on in harmony and real brotherly feeling. His last thought was: Let us show that we are worthy to be called theosophists; it is a glorious name—"live up to it!"

Mr. Jinarajadasa was unanimously and enthusiastically elected chairman. In taking the chair he expressed his appreciation of the honor and then in a few words summed up the purpose of a theosophical convention. He said we were met together primarily to discuss the matter of giving the Wisdom to people in the way in which they were asking for it. We convene ourselves to meet this need, therefore let the business routine be done as expeditiously as possible. The main concern is how to organize the work to meet the public need. "Let us hold the thought that we are met here today to serve our Elder Brothers and let Their wisdom speak through us."

Throughout all the sessions the utmost harmony in feeling prevailed. There were



some intellectual differences over ways and means in connection with publicity, but one felt that there was no wish on the part of any one to break the spirit of brotherhood. (It was a *theosophical* convention and only Theosophy and the Society's activities were mentioned.)

The most happy and outstanding event was the presentation of one thousand pounds to Bishop Leadbeater to be used by him in his work. With this gift, the love and trust and gratitude of those represented in it were poured out and one felt that this tremendous force behind the gift was of far more value than the money. Yet when one knows the enormous expense involved in the publication of books alone—and this is only part of his work—it is clear enough that the hard cash aspect is not a negligible quantity, by any means. In this gift New Zealand and Australia were both represented—I cannot but wish that America could have known in time to have made it two thousand pounds instead of one. But, it is not too late yet, the list is still open.

When the subject of the Theosophical Educational movement was being discussed and Mr. Martyn had spoken of the Morven Garden School—with which American theosophists are acquainted—Bishop Leadbeater came forward to speak on behalf of this institution. He said he had spent many years in studying the inner side of education, and that his habit leads him always to judge everything of this sort by the inner side—the aura. And in this respect this school is very unusual. The average school is mixed and has a feeling of discomfort about it—a combination of fear and a sense of being penned up, a touch of the feeling of a prison. This is a great shame, as the effect on the future of the children is not good. They would far better know less and *feel free*. Morven Garden is the antithesis of all that; the children always seem happy, it has an open air atmosphere. He felt that anything that had that effect on the younger generation was worth supporting, for it is far more important that the children should be happy than that they should be crammed. Bishop Leadbeater is himself a true example of the ideals he sets before teachers: perfect sympathy and

understanding of the child's nature and its point of view.

The Great Man was in wonderful form. He spoke at practically all the meetings and in an amazing way brought new power into everything he contacted. These included a Sunday special meeting of the Round Table at 4:15 P. M. He also consecrated the new Co-Masonic Temple on Saturday evening, April 3, and presided at a Liberal Catholic Church Conference on Wednesday evening, April 7.

I regret that I cannot share with you more adequately the value that was crowded into this week and bring you more of what, especially, Bishop Leadbeater and Mr. Jinarajadasa gave us. The greatest part of it all, it is impossible to express; it is the new life, the enthusiasm, the *esprit de corps* that each delegate took back with him to his own field.

#### SUGGESTIONS FROM THE SOUTH

Following are extracts from a letter from one of the southern states:

Each lodge should annually elect a delegate and send him fully instructed how to vote his lodge proxies on all important issues. No proxy should be voted by anyone but a duly elected delegate and he should not receive more than fifty proxies besides his lodge proxies. This, of course, would have to be provided for in by-laws of each lodge. I feel that they would gladly do so if the matter were explained to them.

This would distribute and equalize the vote. We could then hold a convention that would insure constitutional rights to the membership and enable them to pass legislation, elect officers and trustees by direct vote, and be really self-determined. \* \* \*

The lodges will deal with *live* issues. We will have nothing to do with *dead* issues, viz., register an objection after a measure has been passed, as we have been asked often to do in pages of *The Messenger*. It puts us in the false light of objectors rather than in the proper attitude of legislators.

All important issues could be saved up for convention, the Board of Trustees acting only on the less important measures in the interim. ~ \* ~

I think the Section would be highly pleased to own its own Book Concern. I know for one I am heartily in favor of it. For the Section to be obliged to operate under *three* separate charters is a fatal policy, it seems to me.

The hour seems to have struck for some radical changes and I have thorough confidence in both your ability and courage to undertake the same. If I can be of the slightest assistance to you in any way, please command my services.—L. S. W.

## BY THE NATIONAL PRESIDENT

### TOO BUSY FOR DEFENSE

I am informed that a regular campaign of circularization is to be carried on against the new administration. It is quite impossible for me to meet circular with circular and charges with explanations. In the reorganization of the Headquarters offices and other Section matters, involving a saving of many thousands of dollars a year to the T. S., my hands are too full to permit me to meet each individual attack. I can only ask those who believe in fair play to withhold decisions until the Convention meets, when I will have a share in the conversation. But even if I had time to reply I doubt if I should do so. The criticisms, so far as I have seen them, are so extravagant that thoughtful people are sure to see that something is wrong with them. No man of common sense could possibly take the course I am alleged to have followed. The majority of the members know me fairly well and if my fifteen years of work among them has not won a reputation that will stand this test, then nothing I could write will help the situation. I pen this only to warn my friends that I am not talking—not yet. I will have something to say when the time comes—and nobody will have any difficulty in understanding it.

### WHETTING ITS KNIFE

That amiable organization known as the "Towards Democracy League" has done me the honor of placing me on its list of victims and cheerfully announcing that its work has just begun! It must strike T. S. members that the League is a bit hard to please. It found the old administration impossible, and it seems to think that the new one is worse. Perhaps it has not occurred to the League that the membership may think it rather strange that although the millennium was supposed to have arrived because the old administration had come to an end, nevertheless the

new one had not been going a month until it was also put in the pillory! Is it just possible that the League is in the position of the one juror who was astonished at "the stubbornness" of the eleven who did not accept his view? Is there not some danger that the T. S. members will begin to ask themselves, "What is the matter with Krotona? If neither Warrington nor Rogers can live there in peace who can we find that could?" Will the American Section have to go on somehow headless before the League will be happy? I hope I may be pardoned for not taking it too seriously. The League seems to me to be one of the best jokes of the season. In one of the bulletins I am informed that at the bottom of my policies is the "separative instinct". Coming from the League, that strikes me as being high-class wit. Nobody is so truly amusing as the unconscious humorist.

### GOOD NEWS!

In the May number of *The Messenger* I called attention to the action of the 1919 Convention in placing dues at \$3 a year. The resolution became a law at a later date and was to go into operation in the payment of dues on July 1. But after introducing certain economies at Headquarters, including the reduction of the clerical force in the office of the National Secretary by nearly one-half, it is quite clear that dues of \$2 per annum will give us the necessary revenue in spite of the greatly increased prices. That means that the sum total which the membership will pay in on July 1 as annual dues will be nearly \$7,000 less than they expected to pay. This has not been accomplished by the introduction of some magic time-saving system, but by putting things at Headquarters in business-like condition. We shall continue to run under the old system until the end of the fiscal year on June 30, but an entirely new system is being prepared. On July 1

we will inaugurate the new system, which will make still further reductions in operating expenses.

### SHALL WE DIVIDE AUTHORITY?

As time passes some of the issues to be fought out at the coming Convention are becoming more clearly defined. One proposed amendment to the By-laws, the text of which appears elsewhere in this number of *The Messenger*, shows the reader at once that two ideas must come into conflict at Chicago. Let us all get these two theories of governing the Section more clearly in mind.

By all methods of government the supreme authority must be entrusted to somebody when the Society is not assembled in convention. We all agree to that, but there are different ways in which it can be accomplished. One way is to vest the authority in a President and Board of Trustees, giving them full authority to act so long as they act well, but having always in the hands of the membership the power to promptly deprive them of all authority in case they do not please the members. The other way is to have the authority given to a larger number than a President and Board of Trustees. The tendency of that theory is always towards a larger number of trustees and officers. The theory is that by having the power in the hands of many instead of a few there is greater safety—less liability of its abuse. But when we multiply offices and distribute power we always lose in efficiency. There is an old saying that "too many cooks spoil the broth," and every cook knows the truth of that better than those who have never cooked. A kitchen full of cooks retards instead of helps. Too many officers means precisely the same thing. A small committee invariably accomplishes more than a large one. Multiplicity of counsel leads nowhere.

Onepointedness and efficiency always go together. We will lose, not gain, by multiplying officers, by dividing authority and making room for disputes and conflicts. "But," the opposition may argue, "our plan will be a check on the tendency to use power autocratically." What better check can anybody ask than the recall?

It requires that but one member in ten shall think the officer is becoming autocratic in order to bring the matter to a vote of the Section. One trouble is that people get frightened at shadows. They create alarm where no cause for alarm exists. The position taken by the late officers who have been superseded at Headquarters is very clearly that somebody must protect the Society from its President! The whole theory of those who are opposed to the administration is that the President does not know his business and there must be somebody to guard the welfare of the Society from his follies. If that is so, it seems a pity that fate did not put one of the critics in my place. But in any case, the recall is both a simpler and safer remedy than division of authority.

There seems to be some strange ideas about what really constitutes autocratic use of power. In my opinion it is not a violation of the principles of democracy to refuse to keep an employee on the pay-roll when there is no work for him to do, nor to dismiss an official who is avowedly hostile to the policies of the administration, or is incompetent, or is both disloyal and incompetent. If the confusion about what democracy really is can be cleared away we will be able to legislate more satisfactorily at Chicago.

### SOME UNITY LEFT

A fact that should be clearly understood is that in the midst of all the turmoil at Headquarters there is harmony in the administration and cordial relationship between the old and the new administrations. While I have been actively at work in the American Section for fifteen years I have been so almost constantly in the lecture field that I have seen very little of Krotona and I knew next to nothing about it. When I came here to take charge of the executive office I had no idea what would be the attitude of the officers and trustees, most of the former and some of the latter being strangers to me, or nearly so. I found the trustees in an apparently expectant but neutral attitude of mind with resignations ready to hand to me so that, as one of them expressed it, I "could be free to have the assistance of others who might be better



known" to me. I declined the resignations and waited. It soon became evident that the trustees were deeply interested in the work and always ready to put aside their personal affairs to attend to the Society's business. All of them have stood staunchly by me in the trying work that had to be done here and, while we do not always agree upon every detail, we have been a unit in all matters that have come before us for action.

#### EDITOR PLUS ASSISTANT EDITOR

Only those who know how very little work there really is on *The Messenger* will be able to appreciate the joke of having an assistant editor, as proposed by the new By-law offered on another page. If in the old days when I was in the publishing business somebody had brought in a new job the size of *The Messenger* and I had called a man to take charge of it and he had said that he could not begin with it Monday morning and finish the work by Saturday, including all proof reading and the make-up, I would surely have discharged him for incompetence. That is supposing, of course, that he had nothing else to do. But editors of *The Messenger* often have had much else to do that has kept them very busy and they have seldom been people of experience in the work, which makes a world of difference. But by no possibility could one person put in the whole of the time on *The Messenger*. It does not occupy one-half the time of the present editor. Will somebody please find out, then, what an assistant editor would do? Perhaps he could keep busy drawing his salary!

#### IMPROVED METHODS

Among the improvements which the new administration will introduce is a change of the system long used in the office of the National Secretary for keeping the records and collecting the dues. The old system will be continued only until the close of the fiscal year, June 30th. The only change in local lodges which this will necessitate is the addition of an officer to be known as the financial agent. He will be the representative of the headquarters at the local lodge and his chief if not exclusive duty will be to collect and remit dues, fees and applications, and to

keep a record of them. For that uniform, specially printed record books will be used in all lodges. The office will be an appointive one like the divisional representatives that Mr. Warrington instituted but which will not be continued under the new system. The appointment of the nearly two hundred financial agents will be the first definite step in local lodges toward the business efficiency of which we are so much in need.

#### OUR NEW BOOK ENTERPRISE

In the last number of *The Messenger* there appeared a brief outline of the proposed theosophical book business to be owned and managed by the American Section, T. S. The vital points are a publishing business of which the American Section shall be sole owner and a capitalization of \$100,000 so that publishing can be done on a scale that will rapidly place theosophical and occult literature before the American people by stocking up book stores throughout the country; and the financing of the business by loans from members at six per cent interest. It should be clearly understood that the money will not be donated but will be loaned and that the bonds issued to secure it will be redeemed as the profits accrue. You can invest as little or as much as you please, but regardless the amount invested your money will earn no less than six per cent and, no matter how prosperous the business may become, it can bring you no more than six per cent.

Here is an unusual opportunity for many members to help in the spreading of theosophical knowledge. Often there are members who long to help but as they cannot speak or write, or find any other theosophical activity which their busy lives will permit they feel that, quite against their will, they are out of the work. But the publishing business will open a new door for them. Do not, however, send in any money. We are not yet ready for that. Merely write to the National President, or National Secretary, saying what amount you would like to invest when we are ready and what part of it you will be willing to pay in on the 14th day of July. That is as far as we can go in the matter now.

### CLINGING TO MRS. BESANT'S SKIRTS

I often wonder if Mrs. Besant does not become exceedingly weary of having disputes and differences of opinion referred to her. Notwithstanding the fact that we are here to evolve our judgment and learn how to shape a course for ourselves, there seems to be a disposition, at least among American theosophists, to rush to Mrs. Besant with everything about which we fail to agree. It is not an uncommon thing for those who have some difference of opinion to write to Mrs. Besant, and sometimes to Mr. Leadbeater, long accounts of their grievances, each side detailing the wrong doings of the other side. This sort of thing has been going on actually for years and this free information bureau is just now at the very zenith of a long and painful career. It reminds me of nothing so much as a crowd of children at play. When they disagree about whether they should build toy sand hills or make mud pies, or when the boisterousness of some of them intrudes upon the repose of others, a delegation rushes off with the announcement that they are "going to tell mama." And just so are some of our T. S. members always busy "telling mama" what a bad lot others are. I do not know how the President feels about it, but I do know that I would feel like giving them a hearty kick and telling them to go back to work.

Isn't it about time that we learned to be self-reliant men and women and stop referring everything to overburdened Mrs. Besant? She is already carrying a load of responsibility that few people would dare undertake. Besides her duties as P. T. S. she is engaged in political work that absorbs much energy in writing and speaking. Both theosophically and politically she is dealing with the big things of our modern civilization. How inconsiderate it is of us to run to her with small problems and demand that she give time and attention to them! Why should we not, like ordinary people of the world, decide for ourselves all matters that we can and should decide and, having done our best with them, get on with the work? To claim her time and energy for our little plans and personal bickerings is much like expecting the general superintendent of the

public school system to listen to the woes of some pupil in a far away primary class. To keep our affairs to ourselves would no doubt give Mrs. Besant relief that she must often have sighed for. Running to her with our troubles is no evidence of our appreciation of her. We can have real love and reverence for a person and still not insist that he shall decide whether we should wear red ties or blue ones!

### BY-LAW SUGGESTIONS

The May number of *The Messenger* contained the suggestions made by a committee of three members in the matter of revising the By-Laws. The report says that the idea is to arouse thought and start discussion rather than to reach conclusions. Apparently the committee was not of one opinion and various ideas were presented but very little in the way of arguments advanced. It is difficult to see what would be gained by the first suggestion—that a convention of lodge presidents be substituted for the present method of legislation. Suggestion number two, that instead of lodge presidents there be one delegate from each lodge and that membership-at-large be abolished, seems equally purposeless. Membership-at-large has often served a useful purpose. Suggestion number three proposes a membership of fifteen on the Board of Trustees to be selected from all over the Section. It is very doubtful indeed if that would work out satisfactorily. At present one trustee lives in the extreme eastern part of the nation and is therefore little more than a name on the roster. Events cannot wait until he is informed about them and his vote returned. Therefore he can take no active part in the proceedings. Only at convention time has he any voice in Sectional affairs. Another suggestion calls for nine trustees—a little better but still too large for getting things well done.

Perhaps the most sweeping change proposed is to take legislative power entirely away from the annual convention and place it with nine trustees elected by direct vote. But as things work out in practice we find that the trustees go to any reasonable length to avoid exercising the legislative powers they now have. Under the present By-Laws they have the

right, when the convention is not in session, to legislate in its place if some emergency arises that requires immediate action. Twice in the brief time that I have been in office such cases of minor importance have developed but the Board preferred not to exercise the power with which it is invested. Of course, if the matters had been vitally important, it would have done so. The reason given against both the present proxy system and representation by delegates—that those who have money and leisure make up the convention—does not seem to be in accordance with past history. I believe that an analysis of previous conventions would show that they are pretty fairly representative and contain all classes of members. The final suggestion—that there shall be a competent business manager for the Krotona estate and that separate accounts from those of the Section shall be kept and published monthly—is so sound and sensible that there is likely to be no difference of opinion on that point.

#### THE UNIVERSITY PLAN

In this number of *The Messenger* an ardent advocate of a theosophical university is to present his ideas. Several prominent theosophists are greatly interested and, I hear, are assisting to prepare an outline. The one doubt in my mind is whether we are ready for it now. Unquestionably such a school must come sooner or later. It is true that all things must have a beginning and some of our great universities had a very feeble infancy, but there is this point to be taken into account: they had a large population to draw upon. They were not confined, as we now are, to a few thousand people. It may be that a theosophical school can be so skillfully managed that its anti-orthodox character will not repel the public. The successful school at Sydney, Australia, has more "outsiders" than it has theosophists, but unless the theosophical principles are the attraction such a school comes into competition with ordinary schools for students. Can it do that successfully? It may be well worth trying, for success means very great usefulness, but it ought to go without saying that great caution should be used. The

practical side should have more thought than any other side. A dream is useless unless it can be practically applied. Every air castle needs a material foundation. I have observed that many theosophical schemes consist of about ninety-eight per cent enthusiasm and two per cent work! But that need not be at all so in this instance. Some very earnest and capable people are interested. It will be a fine thing if Krotona can grow steadily from a modest start into a great educational center, and the proper course seems to me to be for those who believe in it and who feel that it is their line of work to get together and devise ways and means of bringing it about. I do not feel that it is my work, but if others think it is theirs, then the rest of us can do no less than wish them Godspeed in the enterprise.

#### THE NEW OFFICERS

The new editor of *The Messenger*, Mrs. Grace Boughton Voce, has lived at Krotona since 1913. For over fifteen years she held a responsible position in the office of the Adjutant General of the state of New York. Nearly a dozen years ago when I was publishing *The American Theosophist* at Albany and was getting a theosophical book business under way, Mrs. Voce, then Miss Boughton, was selected for manager. I was almost constantly in the field lecturing and she conducted the business with admirable skill and success. There can be no doubt that she will be equally painstaking and useful as editor of *The Messenger*.

Mrs. Betsey Jewett, the new National Secretary, hails from Boston, where she was for several years president of the Boston lodge and where, for over fourteen years, she was conspicuous in theosophical activities. Mrs. Jewett is not merely one of our oldest theosophists, but is a thoroughly competent business woman with many years of practical experience in office work, and there can be no question about her success in her new position.

#### ON TIME AGAIN

The May *Messenger* was very late. Among several causes was the insertion of the pink proxy page. That came into conflict with the ideas of propriety of the local postal authorities and caused a delay of several days after mailing, and *The*



*Messenger* was finally released only after a deposit of \$125 was made to guarantee a special rate of postage if the department rules against us. There was really no need of taking any risk in the matter for the convention notice and proxy form could as well have been printed as it is in this issue. The pink idea was probably to make sure that it would be seen. But if the members can't find it without a color guide its time to begin their education. In this issue the proxy blank is at the bottom of the last page and may be torn out along the perforated line without destroying any reading matter in *The Messenger*. Please do not be late in mailing your proxy to the National Secretary as that unnecessarily delays her work of tabulation.

#### OUR PUBLICITY DEPARTMENT

The reorganization that is going on at Headquarters will in no way affect the work of the publicity department except to increase its efficiency. Those who are happily finding in that line of activity the opportunity to serve by making their money work for them and carry the message of theosophy to thousands may rest assured that the same careful supervision that is being given to the other departments applies equally to the publicity activities, and every dollar will be made to do a full dollar's worth in the work. The work we can do, the number of people we can reach, and the thoroughness with which we can put theosophy before them depends upon the amount of money that is sent in.

#### CLOSE TO REINCARNATION

The extent to which theosophical ideas are permeating the religious and intellectual world may be seen in the tendency of many ministers to incorporate them in their sermons. Somebody has sent in a marked copy of the *Portland Oregonian* which reports a sermon by the Rev. Robert Murray Pratt, of the Plymouth Congregational Church, in which, among other things, he says:

"Coming into our present state in the blush of morning, we grow into the noontide as we accumulate experience. The evening of life, though often postponed, surely comes, and then—the night; and again—the morning.

"The greatest truth is that which can be tested by the common experience. What is

the message of the morning of any day? Am I not, when I arise, very much the same kind of a man I was the night before? The agility of the quick-change artist is not the quality of character. We are not Mr. Hyde at night and Dr. Jekyll in the morning. The matter of character, the thing with which religion is most concerned, is the growing immortality of life's continuity."

#### A PLUCKY LODGE

The sharp rise in rents all over the nation is working considerable hardship to theosophical lodges. In various ways they are meeting it, some retiring to smaller quarters and others bravely determining that theosophy shall be kept well before the public whatever betide. A plucky example of the latter attitude is the little lodge at Paterson, N. J. An extract from a letter there reads:

"We have moved into our new lodge room with rent at \$50 per month. We had to do it or lose all of our work done here for ten years. When we get it fixed up we will have a larger room than any lodge around here. We will be able to seat over two hundred. Our first expense has been \$115, with more to follow."

It is that sort of spirit in a town where it is very difficult to get more than a small audience under any circumstances that guarantees the future success of the theosophical movement in America.

#### DON'T OVERLOOK THE PROXY PAGE

Last month a pink insert with convention notice and proxy was placed in the *The Messenger*. There was some difficulty with the post office about it on account of a technical point and to avoid a similar difficulty this month which might delay *The Messenger* again for several days in the post office pending decisions about the matter, the convention notice and proxy form will be printed on the last two pages of this number of *The Messenger*. In order to use the proxy simply tear it out along the perforated line. It is so placed that it will not destroy any reading matter in case you are preserving *The Messenger*.

#### WHY NOT PEACE?

The Editor tells me that no letters on the League's side of the controversy were received this month. That being the case, may I suggest to all others that further letters are unnecessary? Let's call the incident closed.

L. W. ROGERS,  
National President.

# THE ANNUAL CONVENTION

## CONVENTION ARRANGEMENTS

The following from a letter by the secretary of the Chicago Theosophical Association gives definite information about hotel arrangements for the convention in that city. Those wishing hotel reservations should write immediately as directed below. Applicants for rooms should give the committee an idea of just what they want. Remember that the attendance will probably be unusually large and that the earlier you register the better is the chance of securing what you want. The letter reads:

Arrangements similar to those we had last year have been made with the Edgewater Beach Hotel for our Convention Headquarters, July 12.

This hotel is beautifully located on the north side of the city—5349 Sheridan Road, convenient to Northwestern Elevated (Evanston Branch) and Broadway Surface line.

In view of the fact that many conventions are scheduled for Chicago in July, we have been exceedingly fortunate to secure as desirable a place for our convention activities. However, they can accommodate only a very few guests. The rate per person for six in sun room is \$4.00, not including meals.

There are a number of desirable hotels in the vicinity and if those wishing reservations will write immediately to the Chicago Theosophical Association, 1623 Kimball Building, Chicago, Ill., we will make the best possible arrangements. The following hotels are within easy walking distance of the Edgewater Beach:

Sheridan Manor House, 4738 Sheridan Road, \$2.50 and up.

Eastwood Hotel, 4644 Sheridan Road, \$2.00 and up.

Grasmere Hotel, 4639 Sheridan Road, \$3.00 and up.

Auditorium, Stratford and all downtown hotels easily reached by the carlines above mentioned.

A reception for members has been planned for Saturday evening, July 10th, preceding the opening of the convention on Monday. This reception will be held in Besant Hall, the rooms of the Chicago Theosophical Association.

## CONVENTION DETAILS

The National President and those having charge of preliminary arrangements will arrive in Chicago on Friday, July 9th. The convention program will then be completed. In rough outline it can now be said that there will be the usual day meetings on Sunday, with a public lecture Sunday night. At 10 o'clock sharp Monday, the 12th, the business session of the convention will be opened. As the committees appointed will require considerable time for their work before being able to report, it may be quite possible to have an hour or more of the morning session devoted to any general subjects which may be brought forward. The usual two days will be allotted for the business sessions but arrangements will be made by which there may be a continuance on Wednesday if necessary. After the opening session at 10 o'clock Monday all sessions will begin at 9 A. M. sharp and 2 P. M. exactly. This will be a business convention with close attention to business practice and members who wish to be in attendance at the entire session will do well to arrange to be present at exactly the time advertised. Forums will be arranged to occupy all of the time not given to business sessions, and arrangements will be made for the subsidiary activities as usual. The final session will be on Thursday afternoon unless necessity compels an extension of the time, and the final evening will be assigned to a lecture for the Star of the East. There will be public lectures also Monday and Tuesday nights and a banquet will probably be arranged for 6 P. M. Wednesday.

# THE THEOSOPHICAL UNIVERSITY; HOW AND WHEN TO BEGIN

BY W. A. S. COLTER

The dream of a Theosophical University has long been cherished by theosophists of far-seeing visions and abiding faith. It is safe to predict that the proposition, viewed as an ideal, will meet with the hearty approval of all the Section; furthermore, few members, if any, will question its ultimate feasibility. The longer one's mind dwells upon this subject, the vaster becomes the significance of such an educational plan.

The question arises, how can the University be launched? One prominent theosophist said: "The idea is splendid, but of course theosophists cannot attempt anything as big as that; why \$1,000,000 would be required to start the University." As a similar opinion may be prevalent, we may as well dispel it at once before proceeding to discuss more serious problems. Indeed, since many policies must be determined only after test and experiment, the Committee recommends that we should begin in a small way and build along tried and proven lines.

Proof that a beginning of the University may be made inexpensively and at once, is present in indisputable form, namely—IT HAS BEGUN. Four departments, eight classes, a faculty of eight teachers organized and a number of students enrolled, are a decisive answer to the claim that without a vast sum of money the University cannot be founded. These classes will open June 1st and will be conducted on behalf of the proposed University by the University Organization Committee, with Dr. Frederick Finch Strong as Dean of the Faculty. The correspondence work of the Extension Department, as outlined in the enclosed schedule, pays its own way through a tuition fee of \$10.00 for a course of twelve lessons. Thirty students are enrolled at the present time. A system of credits is

being devised for work accomplished by the students in all classes. Credits will lead to a diploma and later, it is hoped, to a degree. It is the intention to honor these credits if the student desires to specialize in one of the numerous departments of study after having received the general ground work in Theosophy. That is one of the strong arguments in favor of the Theosophical University. It will develop a system of instruction in theosophy both in its theoretical or abstract form and as applied to all other forms of human knowledge and practice. It will equip men and women to go forth as teachers of theosophy. Equally important, it will send forth workers who have specialized in one or more subjects and whose specialty has received the inestimable advantage of the theosophical touch. These people will form the bridge or link between modern science and current intellectual concepts on the one hand, and theosophy in its abstract form on the other hand. At this point looms the greatest difficulty in the founding of the University, namely, the dearth of capable teachers.

Lack of teachers constitutes the greatest indictment that could be leveled against our past theosophical methods, and constitutes at the same time incontrovertible evidence of the need of just such an institution. The Theosophical Society has been established forty-five years, and today trained teachers of *applied* theosophy are almost negligible. Assuredly we must amend our methods; truly no one can doubt the utter impossibility of performing our mission in the world without an educational institution of university status. There a thorough ground work of theosophy may be obtained systematically and real research may be carried on both the occult and physical planes. Workers may be educated also in the applied aspect of theosophy—applied in its rela-



tions to arts, science, philosophy, religion and all branches of these subjects.

The Section contains many potential teachers so far as a knowledge of theoretical or straight theosophy is concerned though most well-studied theosophists are not trained in the art of teaching. Nevertheless, a few will develop into good university faculty talent and we must commence with the material that is immediately available. Thanks to the spirit of service which is ingrained in the hearts of all true theosophists, many of these teachers are available without pay, thereby facilitating the founding of the University. But it is in the second category of teachers that there is a real serious obstacle. Very few theosophists are capable of forming the links with the world's idea; or meeting the sciences and arts on common ground; of dealing with academic subjects as they are taught in contemporary institutions of learning. Not many are capable of teaching academic subjects from the standpoint of current acceptance and never losing for a moment the light of theosophy. This phase of our work is so vital that if our University did nothing more than to discover and develop workers of this kind, it would more than justify its existence. These links must be formed. The gulf between abstract theosophy and the working world must be bridged. Theosophy must cross this chasm and merge into and elevate all phases of human knowledge, so that at no point shall there be a discernable line of demarcation between theosophical principles and a single human concept. That magnificent evolutionary ideal is our goal. We must meet scientists, educators and the practical world builders upon their own ground; we must train people to approach the problems of life from the other man's viewpoint as well as from that of the theosophist. If we do not succeed in bringing about such a blending as this, there will have transpired that most-to-be-dreaded of all calamities, the accretion of the Sacred Science into an iron-bound system of creed and dogma, regarded in the eyes of the world as merely a denomination or a sect, one more contestant in the field. Such a state is the very antithesis of the theosophical purpose in life.

We must completely and absolutely blend theosophical principles with human thought, so that these principles cannot be traced and no signs of their presence exist except in the ennobled and advanced consciousness of the race. Thus may creedism be avoided. The need for teachers for this branch of the theosophical mission presents a peculiar situation—the teachers are needed to begin our University and, opposed to that, the University must be begun before we can develop these teachers. It is distressing to think of the talent that hitherto has not been able to express itself adequately owing to want of such facilities as the University will provide:

For the present, few, if any, teachers can be paid, and this condition may unfortunately obtain for a considerable period. But funds will certainly flow in from tuition, endowments and other sources in increasing volume, so that in time we shall have funds to pay our faculty and to employ educators of the highest type, possibly men and women of national repute in educational circles. This is especially desirable when the presidency of the University is considered. Such a high and important office can be filled successfully only by a man of broad-gauged administrative capacity, with high ideals, who is well grounded in the principles of theosophy (whether formerly an avowed theosophist or not), and whose motive in life is to place service for humanity ahead of personal consideration. These qualifications, if coupled with an eminent standing as an educator in the broadest meaning of that word, and combined in the president of the Theosophical University, will attract the attention of educators over the whole world and win an immediate place of esteem for our beloved theosophy. A recognized university will draw many writers, scientists and others of advanced learning who would not be interested in lodge-room proceedings. Men of this type have a great influence in the world through station and affiliations; it is our bounded duty to convince them of the soundness and adaptability of theosophical concepts, which is a primary function of the University.

In time, tuition will be charged in all

departments in the University. By charging reasonable tuition, which is just and customary, the theosophical branches of study will enjoy an enhanced standing in the eyes of the world and will attract more, and a higher type of the general public.

#### OWNERSHIP OF ESTATE AT HEAD-QUARTERS

In connection with the financial side we shall now take up the subject of Krotona ownership. It would seem certain that Krotona will become the property of the American Section and there is no justification for the Section to own land (except that which is necessary for its headquarters and the E. S.) for other purposes save that of education. The Theosophical University being the official educational center of the Section, should use the land of the Section in one of the two ways hereinafter set forth. At headquarters there are approximately 24 acres of land, which forms a site of surpassing beauty, backed by the foothills of the Santa Monica range of mountains and overlooking a magnificent expanse of city and ocean. It is close to Hollywood and Los Angeles, which is important, since it affords facilities for self-support to the students of the University. On April 5th the following resolution was passed at the joint conference of Krotona Board and the Board of Trustees of the American Section:

Mr. Walton's resolution: "RESOLVED, That it is the present sense of this conference that Krotona should be retained always as a theosophical center and should not be sold." Unanimously carried.

Page 49, Joint Conference Report, Monday, March 29th:

"RESOLVED, That the Joint Conference composed of Krotona Trustees and the officials of

the T. S. respectfully recommend to Mrs. Besant that Krotona be transferred to the American Section T. S. regardless of debt, as soon as she shall notify the Section of her consent."

Krotona Lodge approved the transfer to the Section unanimously, and sentiment throughout the Section seems to be overwhelmingly in favor of that plan for disposal of the land.

There are two courses open for dealing with this estate in connection with the University: (a) ownership vested in the American Section, the University corporation leasing the ground at a nominal rental for as long a term as is permitted by law; (b) the University corporation assuming ownership of the estate, less such portions of it as is required for T. S. headquarters and the E. S. Either plan would seem to offer a satisfactory solution, and the respective needs of the T. S. Headquarters, the E. S. and the University appear to be fully provided for. The University fundamentally, theoretically and practically is a part of the American Section, not a branch or an adjunct of the American Section, but part and parcel of its very substance, in fact, bearing the same relation to theosophy that the Society itself bears to it. Such a pre-eminent position in theosophical affairs entitles the University to the most painstaking attention and loyal support from theosophists everywhere.

Herein is given a synopsis of the proposed Articles of Incorporation and By-laws of the University. These have been framed to represent the most democratic form of government: the Board of Regents being elected by a direct vote of the lodges, no proxies being permitted; the Board of Regents of the University thus will be directly responsible to the members of the American Section.

The Theosophical University must come some time; life and fresh impulse are now pouring into the Society; new construction abounds on all sides and these stirring days seem peculiarly fitted to launch this movement that promises such decided advancement to theosophy, and a blessing for the world.

## A SONG OF TRIUMPH

They shall not keep me child and knave,  
Holding me down when I would rise,  
Loos'ning my fingers when I clasp,  
Smiting me when I lift mine eyes.  
I shall from all her chains be free:  
I will be what I will to be!

What tho' the body cry and crave,  
What tho' the senses lie and steal,  
Fate shall not keep me in her grasp,  
They shall the master's power feel.  
I am no slave in their control—  
I am a Rider towards a Goal!

And if my steed fall down to rest  
Ere I have reached the Goal of men,  
I shall continue on my Quest,  
For I shall ride, *and ride again!*  
I know the Way. I know the Tree.  
I will be what I will to be!

Fate, thou art but the ancient chains  
Forged in the furnace of desire;  
Truth is the fruitage of thy pains,  
Love springs supernal from the fire.  
God of my soul, by Thy decree  
I will be what I will to be!

J. HENRY ORME.

## MRS. BESANT AND THE L. C. C.

A member sends in for publication a part of the report of a talk to English members by Mrs. Annie Besant which throws light upon a particular point that has been misunderstood in this country also—the mistaken impression that any member is under the slightest obligation to join the church. It is not probable that Mrs. Besant has revised the report of the speech or has even seen it, and by its brevity it is probably only part of what was said. Nevertheless, it throws light upon the subject from a little different angle than anything else we have seen in print and therefore is very valuable. It runs as follows:

"To some the great truths of their religion are bound up in the form in which that religion is clothed, and the truth to them cannot be separated from the form. That is so in Hinduism very often, as well as in other religions, and the people believe through the form which is familiar to them. It is the duty of Theosophists to stimulate the faith of those they are working with.

"That has a very important bearing on the question of the Old Catholic Church which disturbs the Society just now. You have there not Christianity as a whole, but one form of it. The Society should not be identified with that particular form because some Theosophists help it, any more than it should be iden-

tified with any other division, such as Baptist or Methodist. There is a certain danger with members in Christian countries that they think they ought to attach themselves to that particular form because a Great One in the Great Hierarchy is reported to have spoken of it approvingly. As a matter of fact, the same Great One is also the Head of all great Faiths. He inspires them all. He does not want a number of people to suddenly rush into one particular form. I have been astonished to find that in some of our lodges people are looked upon askance because they have not joined the Old Catholic Church. That is absurd, and you might as well insist that all should become Hindus as that they should become Old—or is it Liberal?—Catholics.

"This movement, as are so many others in which some of our members as individuals take interest, is entirely apart and separate from our Society. Our members are entirely free either to aid it or to leave it alone, yet for some reason people have got into the way of associating this particular movement with the Theosophical Society so that there is even a danger that some may think the Society is identified with the Old Catholic Church. So I ask you very earnestly not to encourage that particular work for yourself if it is not in your line. I do not belong to it myself, and do not intend to; I have no inclination to take up Christian symbology, and its ceremonial does not interest me.

"I put all that quite frankly because I know that some have similar feelings to myself and yet think they ought to become Old Catholics."

### AN APPEAL FROM AUSTRIA

The following appeal for help from an Austrian F. T. S. has reached Krotona:

Innsbruck, April 4th (Easter), 1920.

Mr. A. P. Warrington, Esq.,

General Secretary T. S.

We are suffering from hunger. Please help us. Every American bank will sell you requisitions for foodstuff. Kindly inquire at your bank and send me a few of these official requisitions for our members here. Or if you do not care to do this, please send us some eatables, such as flour, rice, dried or canned fruit, olive oil in tin cans, Crisco, Quaker oats, nuts, almonds, sugar, maple sugar, chocolate, cacao, condensed milk, pepper, cinnamon, cheese, canned tomatoes, other canned food, soap, etc. If you prefer to do so, send these parcels to my brother-in-law, Mr. Ludwig Stephan, Imperial Bakery, 922 Front St., Boise, Idaho. By brother-in-law is willing to send

on the food parcels. He has forwarded several shipments to me recently, also underwear. We should be very grateful to receive woolen underwear, woolen shirts, drawers, socks and stockings and knitting wool.

Kindly circulate this letter among your American members, so that they may help us.

With kindest regards,

(Signed) RUDOLF SCHNEIDER, F. T. S.

Richard Wagner Strasse, No. 9, third floor, Innsbruck, Tyrol, Austria.

### A CORRECTION

Editor of Messenger:—

Mrs. Ethel A. Gillespie, wife of Mr. Hugh R. Gillespie, notifies me that Mr. Gillespie is the treasurer of the "Towards Democracy League" and not its vice-president, as I had mentioned in the May *Messenger*. Mrs. Gillespie is herself, it seems, its vice-president. I thank her for calling my attention to this.

ROBERT KELSEY WALTON.



## PUBLICITY DEPARTMENT

### MORE ABOUT SUMMER ACTIVITIES

One of the essentials for successful publicity is to *remain* before the eye of the public. It is consecutive, un-interrupted publicity that produces results. Even casual reading of the advertising columns in our newspapers will prove this fully.

The theosophical lodges in a measure constitute advertising agencies through which the attention of the public is to be drawn to the teachings of the Ancient Wisdom. Experience has shown that those lodges which, through systematic publicity, remind the public of their existence and their mission, are the growing lodges. The secret of their growth is continuity of publicity.

For this reason it is very important that the lodges should "keep the home fires burning" during the summer months. As has been suggested on page 394 of the *May Messenger*, lodges may have to develop special methods particularly suitable for the continuation of the work during the summer months. One method which has been found successful is that of the "Open Forum," instead of the customary Sunday Night lecture activities.

These "Open Forum" meetings or question-meetings would serve a double purpose; they will provide the much needed change of duties or vacation to those who during the past season have devoted themselves to the Sunday Night lecture activities. Other members could take charge of the arrangements for the "Open Forums." In fact, they would have an opportunity to gain valuable experience in handling the public and matters connected with the "Open Forum." On the other hand, the nature of the "Open Forum" meetings would at least afford a fundamental change to the present workers, in case no substitutes could be found. Also these Forums could be conducted by fewer members at a time and their personal effort would not be as great as if they were called upon to lecture. The forums could be devoted to social, economic, political,

educational and religious problems of the day in the light of theosophy. Outside speakers whose opinions are proven to be in harmony with the theosophical viewpoint could be invited as has been done very successfully by many churches. The development of the Forums along topical lines would entirely depend on the material available. Naturally, neither the lodge, nor the T. S. or individual members would be committed to the views expressed; while on the other hand, considerable discrimination and care would have to be used on the part of the committee in charge and by the Chair regarding the choice of outside speakers and the trend which the questions and answers would tend to take.

In this manner the theosophical lodge could become an educational institution in a general sense. It would fulfill a civic duty and by making these meetings an event of general interest could probably command a comparatively liberal amount of publicity. The meetings should be advertised in the same way as the lectures had been. The expenses could be defrayed by a silver-collection, half of which might have to be turned over to the speaker, if he is a prominent man whose standing in the outside world would draw an audience. We know from first-hand sources that these Open Forum meetings can even become a means of revenue to the lodge. This, however, should only be a minor motive.

One of the main lessons in favor of it should be that the Open Forum meetings would continue to bring non-members to the lodge rooms, or wherever the meetings would be held. Very likely, people who would feel less inclined to attend a straight theosophical lecture might be attracted by the change of topic. With members being present and participating in asking questions, or by the chair answering questions from the theosophical viewpoint, much applied theosophy could be conveyed to the public.

The public would gradually learn to know that week after week, fifty-two times in the year, on a certain day, they would find an "open door" at the theosophical rooms. Thus the theosophical lodge would attain the rank of a public institution for general upliftment in the nature of a civic center, dedicated to the service of mankind, and be considered more readily by the public in that light.

Not only would these summer activities keep the Lodge machinery in motion and save the loss of energy and time needed for a new start in the autumn, not only would they gain the lodge the distinction of a civic center, resulting in greater publicity and attracting of new people, but they would increase the usefulness of the regular lectures to be given again in the fall.

There is an occult significance to be attached to sustained regularity of events which may be particularly applied to theosophical activities. A certain channel and automatic reaction have been established on the higher planes which lead to a steady and increased outpouring in the measure as these gatherings take place regularly and for the same purpose. These Open Forums and question-meetings during the summer months will keep the channel open on the inner side, keep the force flowing and thus lead over in a very hopeful way to the renewal of the customary lecture schedules in the coming season.

We shall continue to receive, as we continue to give. As it is for us theosophists to give, we may as well practice the principle of:

" . . . the door shall not be shut at all."

\* \* \*

#### PROPAGANDA THROUGH PUBLIC LIBRARIES

Next to theosophical newspaper propaganda comes propaganda through the "universities of the people," i.e., the public libraries. Untold numbers of truth-seekers can be reached through the public libraries. Theosophists will do well to avail themselves of this publicity medium. It is a publicity method which is equally open to small as well as to bigger lodges, while members-at-large can also participate.

We would suggest various methods:

To begin with, it will be necessary to find out what theosophical books, if any, are on the shelves.

Individual members then could request the chief librarian or his selecting board to purchase certain theosophical books. As every resident of a city is eligible to make such requests it would be better if such actions were taken individually and not by a lodge-committee in official action. The aspect of "propaganda" will have to be avoided to get the results—theosophical books on the shelves.

A piece of propaganda-work well worth while, and which every lodge can afford, is to subscribe to *The Theosophist*, the international theosophical monthly, and to place it in the magazine room of the public library. It will be necessary to obtain the permission of the chief librarian, who, in most cases, will consent to accept the subscription as a donation. The subscription could be sent by the lodge to the American branch of the Theosophical Publishing House at Krotóna, while the copies of the magazine should be sent directly to the library. *The Theosophist* is the most representative theosophical magazine and would do much good work. As the subscription year of *The Theosophist* begins with October, subscriptions should be sent in soon to reach Adyar in good time.

In this connection, the Department wishes to offer a limited number of Leadbeater's *Textbook of Theosophy* (cloth-bound) for library purposes. If members will make proper investigations and give us the addresses of libraries which do not possess this volume we will get into communication with the librarian and try to place the book with him.

In conclusion, we wish to remind the lodges of the important function their own libraries can fulfill, if well kept and brought to the attention of the public.

#### WANTED

*Suggestions* for propaganda work. (From members who will not be disappointed if we cannot utilize them.)

*Criticisms*, for we cannot be "at both ends of the line". Write to us.

P. S.: This is your Publicity Department.

### LODGE NEWS

Boston Lodge acted as sponsor for Harendranath Maitra, noted Hindu educator and author. Three lectures were given, free to the public, with silver offering. The Boston Lodge had issued an attractive program on that occasion.

\* \* \*

Colorado Lodge, Denver, held a very successful bazaar. Other entertainments are planned to raise funds for theosophical propaganda.

\* \* \*

Members of Sacramento Lodge, California, are lecturing regularly before a theosophical class at Folsom prison.

\* \* \*

Krotona Lodge is starting study classes for outsiders and for new members.

\* \* \*

Reno Lodge, Nevada, after ten years' continuous efforts, finally received permission to place from fifty to one hundred books on the shelves of the Carnegie Public Library. Reno Lodge is prepared to utilize all the available space with theosophical books, which will bring the number of volumes close to the one hundred mark.

### FROM OUR LECTURERS

MRS. HARRIET TUTTLE BARTLETT reports favorably from Louisville, Ky. The attendance at the lectures was good in spite of the fact that Mrs. Ethel Patterson started a course of lectures the same day. Mrs. Tuttle-Bartlett wishes to announce that her permanent address will be: Care Mrs. Maud N. Couch, P. O. Box 1218, Atlanta, Georgia. Lodge secretaries should address her there to assure themselves of a quick reply.

MR. FRANCIS G. HANCHETT advises us by wire of successful lectures at San Diego, San Francisco, Santa Rosa, Berkeley, Salt Lake City, Denver, Kansas City and Lincoln, Nebr. At the latter place and at Salt Lake City the size of the audience was particularly gratifying. Mr. Hanchett's eastern address is: 2537 Michigan Ave., Chicago, Ill.

\* \* \*

MR. EUGENE W. MUNSON is touring the Northwest, part of the time working in new territory. He will be in Portland, Ore., during the latter part of June and then return to the Chicago district. His Chicago address is: 135 North Harvey Ave., Oak Park, Ill.

### DONATION LIST

Period from April 11 to May 10, 1920

Yggdrasil Lodge, Minneapolis, Minn.....	\$ 22.50
Columbia Lodge, Columbia, S. C.....	5.00
Dr. A. C.....	.25
Santa Rosa Lodge, Santa Rosa, Calif.....	2.58
Anaconda Lodge, Anaconda, Mont.....	2.75
Brotherhood Lodge, Detroit, Mich.....	4.00
Springfield Lodge, Springfield, Mass.....	10.00
Spokane Lodge, Spokane, Wash.....	2.00
Seattle Lodge, Seattle, Wash.....	10.00
R. E. Westbrook, Chicago, Ill.....	1.00
New Haven Lodge, New Haven, Conn.....	2.00
O. M. Carpenter, Derby Line, Vt.....	1.00
J. H. Mason, Portland, Ore.....	1.50
Tacoma Lodge, Tacoma, Wash.....	5.00
Emma S. Lee, Crooked Lake, Fla.....	2.00
Mathilde Cameron, Hollywood, Calif.....	5.00
Portland Lodge, Portland, Ore.....	24.00
Edward Drayton, Hastings, Barbados,	
B. W. I.....	1.00
Lucy N. Robinson, Middletown.....	25.00
Laura S. Hunt, Los Angeles.....	10.00

\$136.58

BRUNO DAVID USSHER,  
Acting National Publicity Director.

### PARIS CONFERENCE CANCELLED

To the Editor:

Mrs. Besant has cabled that she cannot leave India, and Capt. Blech, General Secretary of the French Section, cables that the Paris International Conference has been definitely cancelled.

For the information of friends who expected Miss Poutz and myself to sail for

the Conference, let me say that owing to the change in Mrs. Besant's plans and the cancellation of the Conference, I shall delay my departure for India perhaps by some months, and may now take the Pacific route. Miss Poutz's departure for India may be delayed somewhat longer than mine.

Fraternally,  
A. P. WARRINGTON.



## LETTERS

### CAPT. JONES WANTS PEACE

Krotona has now got to the mature age and size of a boy who has arrived at the stage of life when he has to choose for himself a serious occupation. If the University project can be given sufficient support by the Section so that it materializes here, a serious purpose will have been allotted to Krotona, which cannot be looked upon as having justified the labor and sacrifices of its founders until some such enterprise is in full swing here and every acre of its splendid natural facilities is being used to the utmost in the work of popularizing theosophy throughout the country.

But what of Krotona's future? Let none of us fail to bear in mind the very serious effect of every disturbance which emanates from this center upon the people throughout the Section, upon whose good will and confidence towards us here we are ever dependent if we are to see the mortgage of \$40,000 raised and the University successfully started. Confidence and financial support can be expected from the members only if we make this a center of both harmony and efficiency. It seems that in all the doings of the League of this so-called Democracy nothing stands out more conspicuously than their complete indifference to this one most gravely important factor.

To everyone having the interests of the Section thoroughly at heart, the coming into office of the new National President is being grasped as a rare opportunity for the settlement of all the disturbances and misunderstandings which had arisen throughout the Section, as well as serving to restore in the minds of us all the strongest confidence in the capable management of our affairs. But the utterly irresponsible and unhesitating manner in which a band of disgruntled enthusiasts are eagerly making use of every trifling pretext to stir up the pond of discord is thoroughly unjustifiable, as becomes evident by a mere glance at the matter contained in their publications. If this is democracy (certainly the first I ever heard of it)—well, then let's have none of it.

Already the original and only justifiable cause for disturbance, which commenced here last year—the presence of the Liberal Catholic Church—has been entirely removed from Krotona, so that not a trace of it exists—for the accomplishment of which results several people, including myself, backed by many hundreds throughout the Section, took decided action at Convention last year. But that is now a thing of the past. Now what's the trouble? Is it the proxy system? This Mr. Rogers has expressed himself clearly in favor of altering in the May "Messenger." As to the possible advantages of a new and larger Book Concern, owned and directed from these shores,

and the matter of the recent changes in the offices of the Section, such are affairs which can be discussed and probed at Convention, and are matters which in the meantime, if we are to have a National President worthy of the name, and any peace and unity in addition, must be left entirely in his hands and those of the Trustees.

So, then, what is the cause for trouble? There is no cause for trouble. No justification whatever for this campaign of ceaseless agitation being kept up by this so-called Democracy League. That is what I should like to get into the heads of the many people in the Section.

R. L. JONES.

### WANTS CONFIRMATION

Dear Democracy League:

Will you permit me to take a fall out of you? I am aching to do it. I have read all your bulletins and I am getting madder and madder, and I've just got to have the floor. You can't put anything over on me because I live so near that I can watch the game and see all the moves. You say you are giving out "verifiable information." All right. I want a few of your points in Bulletin No. 4 verified. You say it was the custom to dismiss anybody from office for disagreeing with the administration and that it still is the custom. You say that recently three officers were made to walk the plank for the only reason that their opinions were against the president's and that inability to do good work had nothing to do with it, and you put that point in capital letters. That's putting it pretty strong, I'll say, and I think you will admit that a man should be pretty sure of his facts before accusing a fellow theosophist of such an offense as firing him only because he can't hold the same opinion. You agree? All right. Now come to the show-down. Did you go to Mr. Rogers and ask if you had all the facts before you made that sweeping statement? You did not, because I have inquired and he says not one of you asked anything or came near him. You just took the story of the ones who were discharged. Do you call it a square deal to get out a circular like that and not even try to get the other side when you see him every day?

Listen, Mr. Democracy League, till I tell you something. There are facts right under your nose that squarely contradict your false statement. You have only to walk over to the administration building to see for yourself. Here they are. In the secretary's office Mr. Bailey had five clerks besides himself. The new secretary has two besides herself and a little help from another. So about three people are doing what it used to take six to do, and they are looking pleasant and seem to be doing it easily. Yet you state in capital letters

that there was nothing to it but not agreeing with the president's opinion. Well, I guess his opinion was that a clerk ought to do a day's work and if the secretary couldn't manage the office he ought to quit.

Now, Mr. League, if you are so keen about printing some facts, there are a few lying around here that would interest your readers. Why don't you tell them that as soon as the trio got fired you people started out with three sympathy papers to get signers and the plan was to bring it before Krotona Lodge and pass the sympathy resolution? Well, what happened? You got a few names on them and then you didn't have the nerve to put it before the lodge. When your leaders saw that Mr. Rogers was there to defend himself they hadn't the courage to open the fight. That made one of the men who circulated one paper so mad that he publicly repudiated you and denounced you for a pack of cowards.

Then tell this in your bulletin, that a New York man sent a letter to Krotona Lodge grilling your League. When it was read a lot of you jeered and moved that it be answered. Then somebody with sense moved to lay your motion on the table. You all kicked and bucked against that motion like bronchos, but you had to come to a showdown by a standing vote. And then what happened? Why, sonny, you got beat. You got licked to a frazzle in your own stronghold! You got snowed under by nearly two votes to one. Just put that in your little bulletin. It will please most of your readers!

Yours to a finish,

KROTONIAN.

#### AGAINST DISSENSION IN THE CAMP

As a member of the Theosophical Society I feel that I have a voice and must use it, to speak of this division in the camp, for so it seems to be, called, "Toward Democracy League," which name itself is an indignity. From the vantage point of distance it looks serious. It would seem to be schism, and a supreme disregard of the high and lofty principles upon which the Theosophical Society was founded, and upon which principles it has up to now maintained its power and influence, which was fast becoming such a help to all mankind. A rock of foundation, as it were, upon which so many were building a life of usefulness and helpfulness. Now comes this break of oneness in thought and action among the members, mostly residents about Krotona, and hence a serious loss of influence in the outer world, where so much assistance is needed. It would seem to one interested, and from the outside, merely a means by which some might obtain a more important official position in the management of the affairs of the Society, and of Krotona. After all, what does office amount to? Is it not the privilege of service which we all seek, and do we really care so much if our light is hid under a bushel? For do we not all earnestly believe that "Our Father who seeth in secret shall reward us openly," and if working for the advancement

of His purpose do we care if we are ever rewarded? I think not—and all will agree with this. When did our Lord Christ ever angle for power, or obtain anything except through His power to love? and do we not all strive to emulate our beloved Master Jesus Christ?

If only those with the interest of the Society at heart, and doing the Master's work, would sit quietly apart and listen "in quietness and in confidence" to that inner voice, which never fails the searcher after truth, and then act as the voice dictates, toward bettering that which we already have, instead of lessening its power by dissension, and following truly the great principles to which we are subscribed, would we not build up a still greater power for the use of the Masters? When did any Master of Wisdom ever offer dissension, or weakness of brotherly love, as a weapon for His use? Oh, members, be tolerant, be long-suffering, be charitable, and be content with the part given you to play in this great drama of the evolution of life, and remember that the strength of the Master is in the willing co-operation of His chosen servers, and loyal, obedient adherence to the principles we have accepted as His law. "He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy GOD."

HELEN H. BRUCE,

Altadena, California.

#### RE "BULLETIN NO. 3"—THEOSOPHICAL TOWARDS DEMOCRACY LEAGUE

To the Editor of the Messenger:

Since the Section is being circularized with publications from the Theosophical Towards Democracy League on the ground that these publications are giving much-needed information, I would like to call attention to certain inaccuracies in the League's Bulletin No. 3.

On page one, the statement is made that Mr. Warrington resigned from his position as National President of the T. S. as the result of a series of conferences between Section and Krotona officials. This can hardly be the fact, since Mr. Warrington announced his forthcoming resignation at the first of these conferences, which extended over a period of several weeks, and had done so privately to a few people long before.

The Editor of the Bulletin—whose name is not given—proclaims in the name of the League its gratification at Mr. Warrington's approval of the League and its objects, as shown by the fact that he printed its first Bulletin in the Messenger. It is not my understanding that the printing of a news item necessarily indicates approval of its subject matter, and it would seem that the opinions expressed in the Messenger are so diverse that one person could scarcely agree with them all. This appears to be an attempt to gain favor for the League among those who respect Mr. Warrington's opinion, by claiming his approval.

The item on page three in regard to the offering of the Ternary to the Section and

again to Krotona is so phrased as to give the impression that the Krotona Trustees accepted for Krotona what they as Section Trustees refused for the Section. Careful reading of Mr. Hotchener's letter in the April *Messenger* will show that even he does not say that the Ternary was offered to the Section without restrictions other than the one concerning the taking over of the mortgage. A Section Trustee tells me personally that it never was offered to the Section without those restrictions, and that Krotona was able to accept it only because those restrictions were removed when it was offered to Krotona through Mrs. Besant.

As regards the "excessive rents" charged at Krotona. Rooms in Hollywood cost from \$20 to \$50 for a single room in a private house. Single rooms in the cottages at Krotona cost \$8 to \$20. Krotona Court is run as a licensed hotel; its rates are \$1.50 a day, \$10 a week, or \$35 a month for a single person in a room; and \$2.25 a day, \$15 a week, or \$50 a month for two persons. The accommodations compare favorably with those of hotels of the same rate in the city. There has been a greater demand for the rooms of all classes during the winter, than could be filled so it would not seem that the rates are considered excessive by those who pay them.

The general tone of Bulletin No. 3 scarcely

requires any comment, as it is obviously that of destructive criticism of the most violent kind, based on half-truths and distorted facts. I have dealt with only the most patent mis-statements, as you may not wish to give space to too lengthy a letter.

GRACE S. HALL.

Mrs. Ursula Yager, a member of the San Francisco Lodge, passed away on February 3, after an illness which continued for eighteen weeks. This came as a result of a fall. Mrs. Yager joined the T. S. in 1896, and continued in active membership up to the day of her death. She was always loyal and faithful to the Society and to the Great Ones who founded it, and gave of her time, her interest and her means for its upbuilding. Just the day before the accident which caused her death, she had been in charge of the library at headquarters. Her funeral was conducted by the lodge, and the body was cremated at Cypress Lawn cemetery. She leaves a daughter, her husband, and four sisters, who will greatly miss her; but who, being imbued with the teachings of theosophy, will find much comfort therein.

#### THE KROTONA DEVELOPMENT FUND

Owing to the fact that the question of the ownership of Krotona has been raised, it seems necessary to make the following statement in regard to the Krotona Development Fund so that those who have subscribed to it may know what is being done with the fund.

The money pledged to Krotona by the Lodges visited by Mr. Hall last year (1919), and now being paid in to him monthly, is being deposited in the Hollywood Branch of the Security Trust and Savings Bank. None of it has been used or turned over to Krotona. If there should be a fundamental change in the ownership or management of Krotona, none of this money will be turned over to Krotona without the full knowledge and consent of the donors. If future developments of the present situation should unfortunately go so far as to make it necessary, the money will be returned to those who gave it.

Regardless of the final settlement of the questions now being raised about Krotona, it is very necessary for us to know before Convention what financial contributions

can be expected from our members under the different conditions. All members, therefore, who will give any money toward paying the Krotona debt and toward further improvements are urged to send a statement of what they will do, to Mr. Hall, indicating clearly under which one of the following three conditions the money is pledged.

First: It may be given unconditionally, as a gift to Krotona.

Second: It may be pledged to be given only in case Krotona remains the property of Mrs. Besant's Trustees.

Third: It may be pledged to be given only in case Krotona becomes the property of the American Section T. S.

In the second and third cases no payments need be made until the question of ownership is settled, which we hope will be done by the summer; but the statement of what you will do we hope may be sent in as soon as possible.

(Signed) GEO. H. HALL,  
Trustee Krotona Development Fund.

(Signed) A. P. WARRINGTON,  
Vice President Krotona Board of Trustees.



## KROTONA NOTES

### WHITE LOTUS DAY AT KROTONA

A very simple service in the Temple marked the "day of memories" so dear to theosophists. The pictures of our founders were placed upon an altar decorated with white flowers on the dais, and the blue light thrown from behind the curtains gave to the scene an ethereal beauty and effectiveness.

Mr. L. W. Rogers presided.

After the opening violin duet Mrs. Tuttle read from the Voice of the Silence. Then Mrs. Hotchner, who knew the Colonel, spoke of White Lotus Day at Adyar. On this occasion the people gather in the hall where stand the life-size statues of H. P. B. and Col. Olcott, which, upon this day, seemed to ask the searching question, "What have you done for theosophy?"

We should keep in touch with the old days. Mrs. Besant has said that one was not a good theosophist unless he knew the history of the early days and our founders. All should strive to get the living message of theosophy which they brought by studying the Secret Doctrine. This is the philosophical road to unity in spite of differences of opinion or service.

Mr. Rogers then gave some amusing incidents of H. P. B. and the Colonel, bringing out their human side which draws them so close to us.

Mr. Colter then spoke of the practical application of H. B. P.'s teachings which he thought that she would heartily approve of in the proposed theosophical university which would endeavor to preserve her teachings as they have come to us in the Secret Doctrine undiluted. This is much needed in the reconstruction work ahead. He spoke of the necessity which the university would meet of bridging the chasm between different lines of world activities, science, religion, philosophy, political and social science and education; that when the "theosophical touch" is given through these practical channels to the world a part of the work for which our movement was launched will be fulfilled.

M. S.

### THE NEW PRESIDENT

Although the new National President has for many years been traveling through the Section as a lecturer, there must be hundreds of members to whom he is a stranger, so a few lines in Krotona Notes may be of interest. From a sketch by Bruno Ussher I learn that Mr. Rogers was born in Iowa, May 28, 1859, and is therefore almost exactly 61 years old, though the casual observer would pass him for 50 or less. In his younger days he saw much of the rough side of life. Keen sympathy for "the under dog" seems to have led him into a turbulent career. When fresh from college he went into the labor movement by the practical method of taking a position as a freight brakeman on a railway and getting first-hand knowledge of the hardships and dangers endured by the toilers in hazardous occupations. Then through their magazines he took up the fight for safety equipment on the railways and for child labor laws in the factories, and was a co-worker with Florence Kelly and Jane Addams of Hull House fame. In one of the contests with corporate "interests" he was served with a court injunction against further publication of damaging facts and had the option of silence or imprisonment. He declared that silence meant surrender of a principle, and, refusing to yield, was sent to prison for three months for contempt of court. He made journalism a profession and was sent by the *Denver News* as special correspondent to the mining camps of the Rocky Mountains, in the era when pistols and knives were relied upon to settle arguments, and saw the last days of the old "Wild West." After many years in journalistic work, in which he filled every position from reporter to managing editor on daily newspapers, he came to Los Angeles in 1899 and a year later founded *The News*, a weekly journal which achieved instant success. While Mr. Rogers is known to theosophists as a teacher, it is on the business side that he has been most successful. Two monuments to his business ability are now to be seen in this city—*The News*, renamed *The Citizen* when he left it to take up theosophical work, and a laundry which he promoted in 1901 to get better conditions for the laundry girls. Both enterprises were remarkably successful. So prosperous was the laundry that its stock doubled in value in its first year, additional lots being purchased to permit its expansion, and it is today, after nearly twenty years, extraordinarily prosperous and is still under the original management selected at its inception. In 1903 Mr. Rogers joined the T. S. during a course of lectures by Mr. Leadbeater in Los Angeles. Within a year he severed his connections with the business world and has since been giving his attention exclusively to theosophy. One secret of his success in

business is apparently hard work and close concentration. It seems to be his custom here to get in two full hours of work before breakfast at 8 o'clock, and he is seldom seen outside his office at The Court building except at

meal times. We should like it a little better at Krotona if he were more inclined to the social life, for he is never seen at our balls and teas. But he may have his reasons.

## PROPOSED BY-LAWS CHANGES

### PROPOSED:

That the By-Laws of the American Section of the Theosophical Society be altered and amended as follows:

Sec. 2 of By-Law VI is hereby amended by inserting after the word "Editor" in the 9th line the words: "f. The Assistant Editor" so as to read:

- a. The National President, who shall be the International General Secretary for the Section.
- b. The National Vice-President.
- c. The National Secretary.
- d. The National Treasurer.
- e. The Editor.
- f. The Assistant Editor.
- g. The Publicity Director.
- h. The Manager of the Theosophical Book Concern.

i. National, Divisional and District Lecturers.

j. The Judiciary Committee.

By-Law VI is hereby further amended by inserting after Sec. 5 the following section:

Sec. 6. The Editor and the Assistant Editor of the official organ shall be elected for the term of one year at the annual meeting of members by ballot of the members in good standing June 30th preceding, either in person or by proxy, to hold office until their successors are elected and qualify. They must reside sufficiently near the Headquarters of the Section to be in daily personal touch with the same.

Sec. 6 of By-Law VI is hereby amended by striking out the word "Editor" in the third line.

The number of Sec. 6 of By-Law VI is hereby altered to read Sec. 7.

Sec. 7 of By-Law VI is hereby amended by adding the words:

"... and that of Editor, whose office, when vacant, shall be filled by the Assistant Editor until an Editor shall be duly elected.

Sec. 7 of By-Law VI is hereby altered to read Sec. 8.

Sec. 8 of By-Law VI is hereby altered to read Sec. 9.

Sec. 9 of By-Law VI is hereby altered to read Sec. 10.

Par. 3 of Sec. 1, By-Law VII is hereby amended by adding the words: "and for the publication of the official organ" so as to read:

It shall annually prepare a budget in respect to the income and expenditure of the Section and shall make suitable appropriations for the carrying on of the work of the Section and the various offices and departments thereof and for the publication of the official organ.

Par. 4 of Sec. 1, By-Law VII is hereby amended by inserting after the word National President in the third line the words: Editor, Assistant Editor, so as to read:

The board shall appoint all the officers covered by By-Law VI, Section 2, except the National President, Editor, Assistant Editor and Judiciary Committee. It shall fix . . . .

Sec. 2 of By-Law VII is hereby amended by adding the following paragraph:

The Editor of the official organ shall be allowed to be present at all meetings of the Board of Trustees and shall be notified of all special meetings by notice given in like manner as though he were a trustee.

Sec. 4 of By-Law VII is hereby amended by inserting after the words "the official magazine" in the 29th line the words: "not to exceed one-third of the whole space of any one number," so as to read:

"... of his duties. There shall be set aside for his official use space in the official magazine, in which he shall make such communications to the members as he may deem proper. Such space, together with . . . ."

Sec. 9 of By-Law VII is hereby declared void and the following Section inserted in place thereof:

"Sec. 9. DUTIES OF THE EDITOR. The Editor shall have charge of the editing and publication of the official magazine and shall be responsible to the Section, that its members be given full knowledge upon matters pertaining to the affairs of the Section. He shall publish such suggestions and statements as shall be submitted by the National President and the Board of Trustees and such suggestions and statements coming from the members as he shall find practical and good for the objects of Theosophy and the affairs of the Section and which shall not conflict with any of these By-Laws. The Editor shall set apart suitable space for the use of the National Secretary, the National Publicity Director and for the educational work of the Section and for the advertising of Theosophical Literature. The Editor shall not hold any other National Office in the Section nor permit the magazine to take any part in the political affairs of the Section except as indicated in By-Law XIV.

Sec. 13 of By-Law XI is hereby amended by striking out Par. 9. Editor of the Official Organ, so as to read:

- a. National President.
- b. National Vice-President.
- c. Unrecalled Trustee who has been longest in continuous service in that office.
- d. National Secretary.

- e. National Treasurer.
- f. Publicity Director.
- g. Manager of Sectional Book Concern.
- h. National Lecturers in the order of their last election as shown by the printed minutes of the Trustees' meeting electing them.

Sec. 8 of By-Law XII is hereby amended by adding after the word "Trustees" the words "of Editor and Assistant Editor" so as to read as follows:

Sec. 8. INTRODUCTION OF NOMINATIONS. Nominations for the offices of Trustees, of Editor and Assistant Editor and the vacancies on the Judiciary Committee, may be introduced in open meeting, the same as resolutions.

#### ARGUMENT FOR:

The last year's experiences have taught us that even Theosophists are not quite able to stand the temptation which our Theosophical Constitution puts in the way of our chosen officers. It is too easy to silence all opposition by dismissing the Editor of our official magazine; too easy to collect proxies and command the votes at the Conventions, thus perpetuating the power once gained. It is too easy to use the authority, by which one is invested, to send out lecturers asking for money, more money and still more money for the beautification and improvement of the National Headquarters, while the small lodges on the periphery are unable even to rent a small room for their meetings. It is too easy to dismiss officers, more faithful and earnest in their services of the cause and the Society than of the administration.

To those who know that the Editor a year ago was dismissed because she put up a brave fight to let the Section know that its Headquarters were slowly but surely invaded by an outside organization; to those who know that the last Editor was suddenly dismissed because she insisted that full information be given to the members regarding the scheme of a new Publishing House, unnecessarily involving further investments of money; and to those who know affairs at Krotona, it will surely seem to be high time to alter the By-Laws as above proposed.

The official magazine has hitherto been a channel through which the administration could reach the Section, but it is now necessary that it shall become an organ through which the Section may reach the administration and through which the members can reach each other. This can only be done by making the Editor an officer chosen by the Section and responsible to the same.

THURE WALLER,  
F. T. S., Fort Worth, Texas.

#### NOTICE OF CHANGE OF BY-LAWS Editor, The Messenger:

I desire to give notice that I shall at the coming convention offer an amendment to Section 11, By-law XII, that will permit the location of Section headquarters at a less remote city than Los Angeles, but I will not take up your space with an argument.

GEORGE CARR.

#### PROPOSED AMENDMENT OF THE BY-LAWS OF THE AMERICAN SECTION, T. S.

Submitted for Publication in the Official Organ  
Under Authority of By-law XIV

Sec. 2 of By-law VI is hereby amended by striking out the words: "g. The Manager of the Theosophical Book Concern," and by relettering item "h" to "g" and item "i" to "h".

Sec. 5 of By-law VI is hereby amended by striking out the following words: "Manager of the Book Concern".

By-law VII is hereby amended by striking out Sec. 10 and by renumbering Sec. 11 to read Sec. 10, and Sec. 12 to read Sec. 11.

Sec. 13 of By-law XI is hereby amended by striking out the following: "h. Manager of Section Book Concern," and by relettering item "i" to read item "h".

By-law XIII is hereby amended by striking out the following words: "and the Manager of the Book Concern".

#### ARGUMENT FOR:

The Book Concern has not been operating since some time in 1918.

The T. P. H. is the property of Mrs. Besant, and is a part of the big International movement which supports her world humanitarian work. It would be a great injustice to compete with such a concern or to force Mrs. Besant to sell to us after asking her to bring her business here. The old Book Concern, if re-established, would have to buy from the T. P. H. in foreign markets, as they have exclusive publishing rights on most of our standard literature. We would have to raise about eighty thousand dollars to buy out the stock and other property and would then not have the publishing right or the plates for printing many of the books we could publish.

The American branch of T. P. H. has just bought new headquarters, secured new working capital, reorganized for larger work and has started extensive publishing in this country. The T. P. H. came here at our request and is ready and equipped to meet our demands for rapid expansion.

Why cripple Mrs. Besant's plans, upset an international movement and drive her out? Why spend our force and strength and put our money into work which is already organized and equipped to serve us? If we want more publishing why not help the T. P. H. instead of driving it out or duplicating its work?

Let us keep faith with Mrs. Besant and complete the transfer of the Book Concern stock to the T. P. H. as agreed.

FOSTER BAILEY.

#### ARGUMENT AGAINST:

Mr. Bailey, recently National Secretary, is apparently now trying by an amendment to the By-laws to accomplish what he could not otherwise bring about. His determination to kill the Section's Book Concern here takes the form of striking its name from the By-laws. The arguments are mostly based on assumptions



with no foundation in fact. Mr. Bailey presumes to speak for Mr. Wadia, who has already stated that if the Chicago convention accepts the plan of a capitalization of \$100,000 for our Book Concern he will offer the T. P. H. stock here to the American Section on equitable terms. (See page 386, May Messenger.) Of course, we would not think of anything less; or we could act simply as agent for the T. P. H. while vigorously pushing our book business. The "great injustice to Mrs. Besant" which Mr. Bailey refers to exists only as campaign material. The assertion that we would have to raise about \$80,000 to buy out "stock and other property" is too absurd for serious consideration. The T. P. H. investment in America is between \$4,000 and \$5,000 in a small building at Krotona and a small stock that was purchased exclusively with the profits of the business made here. The exploitation of Mrs. Besant's name to make political ammunition will hardly be kindly received by the Amer-

ican members. A cause that must resort to that is surely a weak one. Mrs. Besant will undoubtedly be the first to heartily endorse any enterprise that will greatly increase the sale of theosophical books in America, and no successful business man can doubt for a moment that ownership and management by the American Section will naturally accomplish that much better than could be done by management at a distance of ten thousand miles, no matter how capable might be the manager who chanced to be in charge there for the moment. Mr. Wadia, who happens to be the manager just now, is on record as being willing either to have our Book Concern act as agent for the T. P. H. or to transfer its assets to us on equitable terms. That ought to settle the matter. Why should Mr. Bailey doubt Mr. Wadia's written word? The proposed extermination of our Book Concern is absurd.

L. W. ROGERS.

## OFFICIAL

### NEW LODGE DIRECTORY

A new issue of the Lodge Directory is now available, and will be sent to any member who applies for it. Copies have been sent to all Lodge Secretaries, for use in the Lodge Rooms.

### DEATHS

The following members have passed to work on the higher planes:

- Dr. F. H. Colter, Oklahoma City Lodge.
  - Mrs. Miriam R. d'Orville, Brotherhood (Detroit) Lodge.
  - S. B. Everson, Seattle Lodge.
  - Sanford K. Goldsmith, Boston Lodge.
  - Mrs. Mary E. Sanborn, Portland (Maine) Lodge.
  - Mrs. Emma Timmerman, Minneapolis Lodge.
  - Mrs. Olive Wood, Pacific Grove Lodge.
  - Mrs. Ursula B. Yager, San Francisco Lodge.
  - Mrs. Baskerville, St. Paul Lodge.
  - Mrs. Laverna C. Dwelle, Colorado Lodge.
  - Mrs. Sarah F. Gane, Chicago Brotherhood Lodge.
  - Mrs. Ethel Jones, Portland (Ore.) Lodge.
  - Mrs. Florence E. Pike, Member-at-Large.
  - Mrs. Elizabeth Savage, Member-at-Large.
  - Mrs. Edith L. Storer, Chicago Lodge.
  - Mrs. Mary A. L. Lemon, Honolulu Lodge.
  - Mrs. Nellie H. Baldwin, Brotherhood Lodge.
- Mrs. Baldwin was bookkeeper for the T. S., shortly after Krotona was started.

A telegram from the president of the Des Moines Lodge brings the information that they unanimously reversed their former action on the question of the ownership of Krotona, which now puts the lodge on record as favoring the transfer of Krotona to the American Section.

### FINANCIAL STATEMENT FOR APRIL, 1920

#### RECEIPTS

Fees and Dues .....	\$ 345.43
Krotona Fund .....	21.00
Messenger Subscriptions .....	24.66
Publicity Donations .....	300.51
Field Servers Donations .....	61.00
General Fund .....	5.00
A. P. W. Appreciation Fund .....	313.00
Miscellaneous .....	23.86
Special Expense .....	2.00

\$1,096.46

Bank Balance, April 1 ..... \$4,757.36 \$5,853.82

#### DISBURSEMENTS

Salaries .....	\$425.00
Postage .....	80.60
Telephone & Telegrams .....	45.76
Rent .....	40.00
Stationery & Supplies .....	4.62
Special Expense .....	408.02
Printing .....	7.00
Miscellaneous .....	8.89
Field Servers .....	61.00
General Expense .....	165.80
New Lodge Organizing .....	37.36

\$1,284.05

#### MESSENGER DEPARTMENT

Salaries .....	\$ 40.00
Subscription Re-fund .....	.62
Postage .....	53.75
General Expense .....	15.50
Rent .....	4.00
Printing .....	215.00
Paper .....	790.50

\$1,119.37

#### PUBLICITY DEPARTMENT

Salaries .....	\$126.25
Postage .....	36.40
Rent .....	13.50
General Expense .....	1.60

\$ 177.75

Cash and Bank Balance ..... \$2,581.17

\$3,272.65

\$5,853.82

# Writings of William Q. Judge

"W. Q. J. is the Antaskarana (the bridge) between the two Manas (es) — the American thought, and the Indian—or rather, the trans-Himalayan Esoteric Knowledge."—H. P. B.

## OCEAN OF THEOSOPHY—

A simple presentation of the teachings that is really an epitome of the Secret Doctrine; excellent for class work because its concepts are so clear, and because the student's thought is truly stimulated .....\$1.00

## ECHOES FROM THE ORIENT—

A broad outline of Theosophical doctrines, presented in a way that will arouse and hold the interest. Paper...\$ .25  
Cloth..... .50

## NOTES ON THE BHAGAVAD-GITA—

Indispensable to the Gita student, these Notes are an open door to a true understanding of that intensely occult work. The first seven chapters by Mr. Judge; the remaining chapters by a student taught by him.....\$1.25

## LETTERS THAT HAVE HELPED ME—

Letters written by "Z. L. Z.," "Greatest of the Exiles," to Jasper Niemand. To intuitional students these letters will open a door.....\$1.00

## VARIOUS AUTHORS

Episodes of an Unwritten History. By Claude Bragdon .....	\$ .50
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Principles of Occult Healing. By Dr. Mary Weeks Burnett.....	.75
Iamblicus' Life of Pythagoras. Trans. by Taylor .....	.60
CHARTS AND DIAGRAMS. 36 Blue Prints in Set .....	1.50

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Artistic Workmanship — Beautifully Designed

PINS— 7/16 inch.....	Enameled....\$4.50.	Gold....\$4.00
13/16 inch.....	Enameled.... 5.50.	Gold.... 5.00
PENDANTS—13/16 inch.....	Enameled....	5.50
RINGS—Light weight .....	Enameled or Gold....	6.50
Heavy .....	Enameled or Gold....	10.50

B. P. WADIA, International Manager

CRAIG P. GARMAN, Manager

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THEOSOPHICAL PUBLISHING HOUSE

KROTONA, HOLLYWOOD

American Branch

LOS ANGELES, CAL.

# THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY

## Notice of Thirty-Fourth Convention

The thirty-fourth annual convention of the American Section of The Theosophical Society is hereby called to convene at Chicago, State of Illinois, on Monday the 12th day of July, 1920, at 10:00 o'clock A. M., in a place to be designated by the Board of Trustees, and to be announced in subsequent issues of *The Messenger*, for the election of officers and the transaction of such other business as may properly come before it. This annual convention will adjourn from time to time until its business is finally finished, and may hold any of its subsequent meetings as it shall elect.

The present incumbents of the elective offices whose terms of office expire upon the election of their successors are: Vacancy in office of Vice-President; H. C. Stowe, Carlos S. Hardy, Robert K. Walton, C. F. Holland and L. W. Rogers, members of the Board of Trustees, J. Harry Carnes, member of the Judiciary Committee.

### IMPORTANT TO MEMBERS

Please, each of you, whether you intend to be present or not:

1. Sign the proxy on the form below, inserting therein the name of any person whom you may desire to act for you at said convention.

2. Tear off the said proxy and mail the same immediately to The National Secretary, at Krotana, Hollywood, California, with the word "Proxy" marked on the envelope. Put the proxy *alone* in the envelope

3. Notify by letter the person whom you may choose as proxy, of your action in so doing.

You are asked to comply with the above immediately, whether you expect to be present or not. This will in no way prevent your voting in person if you are present at the convention, and will insure the necessary quorum.

Fraternally,  
MRS. BETSEY JEWET, *National Secretary.*

By order of the National President.

### PROXY

KNOW ALL MEN BY THESE PRESENTS, that I, the undersigned, a member in good standing of the American Section of the Theosophical Society, hereby appoint

.....with full power of substitution in the premises, to be my proxy, to vote in my name in the thirty-fourth annual convention of the said Section to be convened in the year 1920 and in any adjournment or adjournments thereof, and to act for me in said convention as fully as I myself might do if personally present, hereby ratifying and confirming all that my said attorney and proxy may lawfully do by virtue hereof. All previous proxies are hereby revoked.

Given under my hand and seal this.....day of....., 1920.

.....(SEAL)  
(Write name plainly)

Member of.....Lodge, located at.....

(or state if member-at-large).....



# Proposed Book Business

To be Owned and Operated by the  
**AMERICAN SECTION, T. S.**

Capitalization, \$100,000.00

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The coming Chicago Convention will consider the above plan as set forth in the MAY MESSENGER. The purpose is to publish on a scale that will enable the American Section to supply book dealers throughout the nation. If you are interested write to the National Secretary, Krotona, saying what amount you will loan at 6% interest.

To many of our members it may not be known that our Book Concern purchased from Mr. Cooper, Dr. Van Hook, and others, many of the plates of popular theosophical works. It also owns copyrights to a number of theosophical works copyrighted in this country. Among the books for which it owns the plates, are:

At the Feet of the Master	The Changing World	Christ and Buddha
In His Name	Invisible Helpers	An Outline of Theosophy
Light On the Path	Theosophy and the T. S.	Second Volume of The Inner Life
The Hidden Side of Things	Man Visible and Invisible	Chicago Lectures by Mrs. Besant
The Other Side of Death	Primer of Theosophy	Some Glimpses of Occultism

In addition, it owns the plates for a number of very popular booklets, such as What Theosophy Does for Us," by C. W. Leadbeater, and "The Aura."

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SPECIAL NOTE: Do not fill in this side

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## PROXY BY SUBSTITUTION

(This side to be filled in by the holder of proxy in case he has to be absent from convention.)



I hereby appoint.....to represent  
me in 1920 convention and to exercise this vote thereat with full power of substitution.

(Signed).....  
Original Proxy.