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GETTING ON IN THEOSOPHY

By C. W. Leadbeater

You who are joining the Theosophical Society should, I think, understand that you do so not for yourselves but for others. There have been members who have joined the Theosophical Society with the idea of gaining from it much additional teaching. Many members (I, myself, for example) undoubtedly have gained a great deal from their membership in the Society; but all the theosophical teaching is given in the theosophical books and anyone, member or not, can buy those books and learn most of what we have to tell. There is a vast amount of information available in the theosophical books, more especially in Madame Blavatsky's *Secret Doctrine*; I suppose there is little we can teach you which is not either directly stated or inferred in its pages.

But the state of mind which I like to see in those who join us is not only the desire for further information but still more the desire to help to give to others the information which they already have. I think a member ought to feel something like this: "Here is a body of teaching which has done me a great deal of good, which has solved for me various problems

the answers to which I did not previously see. I have found it most useful to me in many ways; therefore I desire to share it with other people. I should like to spread these ideas; how can I most effectively do so?"

No doubt everyone in his private sphere has his own way of influencing his friends, and through those friends others may be reached by drawing-room meetings, by lending books, and so on. But here is a Society which is working before the world for the special object of spreading the knowledge of the truth. A body of men and women thus banded together can achieve much more than the same people could by working singly. Therefore, obviously, if a man feels that Theosophy has done him good, if he feels grateful, the thing for him to do is to join the Society which exists for the very object of proclaiming it to the world.

You help even by paying your dues to the Society; but that is a very small part of the work; it is your aid, your brains, that are wanted. We want our new members to suggest ideas to us, to help us in the work of promulgating this teaching.

Our Society exists to try to spread it as widely as possible, but not at all from the point of view of the Christian missionary. I have been in many lands, and I know a good many varieties of the missionary. Some of them are fine and noble men, but I have not always approved of their methods. They start on the theory that they are going to save the world, and that the people who refuse to be saved by them will have an unpleasant time hereafter. We are under no such delusion as that. We know perfectly well that all mankind is progressing towards a definite end and that everybody, whether he believes as we do or not, will finally reach the goal. So we put it differently: Theosophy has done us a great deal of good; we have learned more from it than from any other system of teaching, therefore we offer it to you. If you do not like to take it, that is your affair. Our duty is done when we have put it before you and tried to explain it.

I should like to see such a state of affairs that in all this great city of Sydney there should not be one person who does not know what Theosophy means. You have no idea how many people there are who have not the least idea of what Theosophy really is. They, perhaps, have a vague idea that it is something connected with Spiritualism or New Thought, but no more than that. That is a condition of affairs which we ought to try to alter. We do not want to force our ideas upon people, but we do want everyone to know what they are, so that when they want solutions of difficulties, when they want information about the states after death, they will come to us. With that object we deliver public lectures, and we try to circulate books in order to get the teaching before people.

That is one thing you ought to have in your minds when you join us—that you will try to spread the ideas, cautiously and tactfully. We do not want the methods of the Salvation Army, or of those people who come up to you in the street and want to know whether you are saved, and if you have found Jesus. That seems to me to savor of impertinence. We have a very definite gospel to give to anybody who is willing to take it; but we must be

wise and gentlemanly in our presentation of it.

I have already mentioned that you should put your knowledge and your intellect at the disposal of your lodge, in order to think of better ways in which people can be informed of theosophical truth. Anything that you can suggest or that you yourself can do in the way of popularizing the ideas, in the way of making them more readily acceptable, will be acceptable; come and give us your advice and help.

Remember that each theosophist *represents Theosophy* to a certain circle of people. He has some friends and relations who know that he has joined the Society. All these people will watch to see what effect it has upon him. If he continues to behave just as before, they will say: "Well, I don't see that Theosophy makes much difference to a man; I am not interested in it." But if they see that he is calmer and more philosophical, if he meets difficulties better than he did before, his friends will say: "Well, this Theosophy certainly does make a difference; I should like to know a little more about it." The honor of the Theosophical Society is, to a certain extent, in the hands of each of its members; so you ought to try to live up to the ideal which Theosophy puts before you.

There is another side to this Theosophical Society besides its outer manifestation. You know that the true Heads of the Society are Those whom we call the Masters. It was They who taught us the sacred lore, who put before us the knowledge which we have. They know infinitely more than as yet They have been able to tell us; much more can be learned from Them, but it can be learned only by those who qualify themselves to come into closer touch with Them. These great Teachers are quite willing to draw men into personal relations with Them, but They will only draw those who make themselves suitable. The one and only passport to Their Presence and Their closer interest is to be good workers—channels for the force from on high, because Those whom we call adepts are absolutely devoted to the work of evolution. They are helping in the unfolding of humanity, and that is

to Them the one great ideal round which everything else turns. Anyone who is willing to work with Them in helping forward evolution They will assist and teach and train.

It has been said that They take pupils whom They teach; I think we should get nearer to the truth if we put it that They take apprentices whom They train. They do not teach, as a schoolmaster does, merely in order to impart knowledge; They take people who are willing to do the work which They are doing, and train them so that they may be efficient and can give really useful help in what has to be done. The only passport to Their presence is devotion to work, and it must be unselfish work. The man who is thinking of himself, and of what he can gain, is little likely to find himself in closer touch with these Masters; but he who is willing to devote all his strength to working for others is a man who is likely to attract Their attention, because through him They can work. They take the capable man anywhere and everywhere, not caring whether his skin is white or brown, nor what his religion is. They take promising children, too. Some who have become Their pupils, some who have made magnificent progress, are what you would call mere children. Especially is that the case just now, when we are approaching the time of the coming of the World-Teacher. For you in Australasia it is in another and an additional way, a special time, in that the sixth sub-race is just beginning among you; so that young people have a most unusually good chance just now. Not a chance of getting anything without deserving it—that never happens. You can receive only what you deserve to receive, for that is the inviolable law; but they have an opportunity of pushing forward rapidly, if they choose to take advantage of the special opportunities and do the additional work.

That, to me and to a great many of our members, is much the most important side of the Theosophical Society—the fact that its real Founders are these Great Teachers, and that (by working up through it) it is possible to reach these Great Ones, and thereby to become capable of far better work than we can do in any other

way. Remember, the power that They can pour through you is a thousand times greater than any strength of your own. So to come near to Them and to be used by Them, to be Their helpers and fellow-workers, is regarded by us as the very greatest privilege. It has come to a number of us already. It will come to more of us as time goes on. I hope that some of you who are new members may be among those who will thus be drawn closer.

LIFE

By F. W. Mettler

Darkness, silence, death: To those who weep,

These are the ghoulish goblins of despair,

That haunt the graveyard of their hopes, and keep

By day and night their ghostly vigil there.

Darkness, silence, death.

There is no darkness: E'en the gloomiest night,

Its blackness unrelieved by one faint ray,

Had we but eyes to see, is filled with light More radiant and brilliant than the day.

There is no darkness.

There is no silence: What may so appear, With melody mysterious softly rings.

The Universe, had we but ears to hear, With harmony celestial sweetly sings.

There is no silence.

There is no death: That which we call its portal,

To those who hear and see and think aright,

Is but the gate to radiant realms immortal,

Where there is naught but Love and Life and Light.

There is no death.

BY THE NATIONAL PRESIDENT

BACK TO SIMPLICITY

One thing that is amiss with the American Section is that it is topheavy with too much machinery. The remedy is to get back to the old-time simplicity. We have built up a machine that is clumsy and have created offices that are superfluous. We have too many titles. As matters now stand at Headquarters the total office force has been reduced to five people on full time, with about one-third time from another. When the new system goes into effect there must be a still further reduction. If we do not eliminate some of our titles we will soon be in the predicament of having to give one to each clerk, and then not having clerks enough to absorb all the titles! The simple truth is that when reduced to business terms the managing of T. S. Headquarters is a fairly simple matter. Here is the problem: To keep a record of about 7,500 members, collect dues once a year from them, answer the correspondence, get out a very small monthly magazine, and push theosophical publicity in divers ways. About thirty years ago it was my fortune to serve as editor of an official magazine in a much larger organization. There the problem was this: To keep a record of 23,500 members, collect dues *monthly* instead of annually, answer the correspondence and get out an illustrated monthly magazine of one hundred pages with a large advertising patronage. Exactly five of us did the work, and we worked only as people ordinarily do. The total annual receipts of the American Section have been averaging only about \$16,000. In the organization I have mentioned they were over \$560,000. Yet five of us did all of the work.

Let us discard the useless machinery.

LOOKING FORWARD

What is ahead of us in theosophical work in the United States for the immediate future?

If we manage wisely there is great growth just beyond the present time.

Probably no theosophical field in the world is more promising than our own and we should go about the work with statesman-like vision and with the energy that will win success. It does not seem necessary to make any apologies for the past. It was a pioneer period. When we consider what we have to contend with we need not blush for the record as it stands today. Mrs. Besant has called attention to the fact that in its first forty years our philosophy has made very much greater headway than the Christian religion did in its first forty years, while the United States census shows our *percentage* gain for ten years to be enormously greater than that of the most successful Christian denomination. Only those who are ill-informed will express disappointment over past progress.

To compare the progress of Theosophy with that of New Thought or Christian Science would be manifestly unfair. It must be remembered that Theosophy is offering no material gain to its adherents. It is, on the contrary, asking them to sacrifice the material life for the spiritual. To assure a person of material prosperity and to offer to save his doctor's bills is one thing; to ask him to stop thinking about his personal welfare and work for humanity is quite another thing. Necessarily the former appeals to much larger numbers of people than the latter. The percentage of any population that can respond to so exalted an appeal as Theosophy makes is naturally small. When we consider that fact, and also the tremendous prejudice against which we must win our way, it is not at all strange we do not grow with greater rapidity.

For these reasons those who look for any sudden phenomenal growth in the theosophical movement will undoubtedly be disappointed. But the spreading of theosophical truths can be greatly facilitated by systematic work through which we shall reach the, as yet, untouched portions of America. There is still a lot of

territory to be organized and we must increase and drill our band of lecturers. Our publicity department is capable of much greater service than the good work it has done in the past. We can utilize the newspapers for occasional short articles with excellent results. But the greatest single opportunity we have is, of course, that of reaching the entire reading public of America by supplying our literature through the book stores of the nation. We shall then begin to reach thousands of thoughtful people who have not yet heard of Theosophy at all, or, having heard of it, have received an altogether wrong impression about it. That is the direction in which we have most signally failed in the past. We have done reasonably well in organizing lodges and in presenting our philosophy through public lectures, but we have done nearly nothing at all toward the wide circulation of our literature. The demand for occult literature has enormously increased in the last few years and book dealers are eager to meet it, but we have made hardly any attempt to supply them with books. The field for propaganda work in that direction is almost boundless. Every one of our lecturers should be an agent for theosophical books and it should be a regular part of his work to visit the book stores wherever he goes and take orders for our literature. But such work cannot be done until we are able to really supply the dealers with a stock with which they can make a display, and can promptly meet their renewal orders. It can never be done with a capital of a few thousand dollars and by primitive methods.

The response to previous announcements calling on those who wish to invest in the proposed Section-owned book business to say what amount they will offer is most encouraging. The replies are coming in splendidly, naming sums ranging from \$10 to \$1,000. There is every indication that more money will be offered than we can employ, and a gratifying feature is that it is coming about equally from all parts of the nation. When we have finished with the present turbulence and are settled down to serene work, we shall undoubtedly enter upon an era of the

most efficient and far-reaching activity the American Section has yet known.

SECTION POLITICS

Most interesting reports are reaching headquarters of the campaigning that is going on in the Section against the present administration. Lecturers are out in both the eastern and southern states spreading the gospel of discontent and, of course, giving a one-sided view of our problems. A letter from a friend says he attended one of the meetings where a member asked the speaker, who had been telling what a bad lot composes the administration, what method of procedure he proposed and he replied, "Make it so hot for them that they will resign". Further information is to the effect that the plan is to dispose of the president by the very effective method of simply electing a Board of Trustees who will overrule him. Of course, if a majority of the trustees are hostile to the president he can do nothing whatever. It would therefore be the line of least resistance to not oppose the president, and to even pretend to be friendly to him, while carefully selecting trustees who would bind and gag him the moment they were in office.

No doubt all this rather remarkable political campaigning within the Theosophical Society will astonish many of our members and some will feel like surrendering their membership in disgust, but we must remember that the Theosophical Society is open to the world and that all kinds and conditions of people enter it. In other words, we are not at all different from the rest of the world except that we have the advantage of this particular philosophy. Whoever comes into the Theosophical Society imagining that he will find only peace and serenity and charity is unsuspectingly seating himself in the wrong pew. He will find inside a considerable number who are never happy unless they are swinging the shillalah. But we must make the best of it. It is no solution to give up membership. It is just when there is trouble that you can be of the greatest service. If a member is thinking only of his own comfort, of course he will leave, but a good theosophist thinks of the cause and the service he can render to it. Don't be a sunshine soldier, It's

just when the storm comes that you are most needed.

SETTLE IT THOROUGHLY

It is a bit trying to remain silent under attack when the Section is being flooded with circulars of outrageous misrepresentation by would-be martyrs who have a grievance against the administration because it is not able to find competency and cooperation where none exists. However, there is a time coming when the public prints will no longer be necessary for expressing our ideas, and it is not far away. I can only ardently hope that all the grievance nursers will be there in person on the convention floor. If I have anything to say about it, they shall have every possible opportunity to unfold their tale of woe and exhibit their sore toes to the pitying gaze of heaven!

The convention should give full opportunity to the complainants to present their case. In one of the various pamphlets sent out by them Mr. Bailey kindly informs us that he was a lawyer with "a lucrative practice" before coming to Krotona. A lucrative practice comes only as a result of legal ability. He will therefore present the case in a way that will get out of it everything that can possibly be said for it. Very well. After that let the convention give its verdict in such clear and unmistakable terms that nobody can misunderstand it. There can be no such thing as a compromise on the principles involved. The administration wants no favors of any sort. If its case is not secure in its justice and common sense, then let it perish! But if the evidence proves that its course has been sound, then it is entitled to a verdict that will leave no doubt of that fact in the minds of the members.

BROTHERHOOD

If more of our people would remember that to form a nucleus of the universal brotherhood of humanity is the first principle of the T. S. there would be less trouble in the Society. But that seems to be the one thing that is most frequently forgotten. Of course the practice of brotherhood does not mean that we should condone wrong doing, but it assuredly does mean that we must not lay emphasis on the mistakes of others and capitalize them

either for our vengeance or for our political profit. When real mistakes have been made they should be set right with as little ado as possible, and with no unnecessary heralding of the weaknesses that caused them. When a mistake has been made, the most important point involved is the motive. If that was good no true theosophist will wish to do more than see the error set right and then forget the matter. When a person has acted from good motives and also unselfishly, there is certainly very little that can honestly be said against him. A mistake in judgment is the least serious of all mistakes—and fortunately so, for there are such a lot of us continually making them!

What is the theosophical thing to do when a brother has made a mistake of judgment? Certainly not to advertise his trouble, not to misrepresent him, not to travel about telling what a bad person he is; and if it were a serious moral blunder, even if one had actually committed a felony, the principle of brotherhood should restrain every good theosophist from kicking him when he is down. It is a striking fact that the best people are the most charitable, the purest are the most tolerant. Among those who stand at the very crest of theosophical attainment you will hear no unreserved condemnation of others. Charity is an attribute of wisdom. Persecution belongs only to the small mind. It is always those who have many faults and frailties of their own who are most intolerant of the mistakes of others and who most frequently forget the brotherhood that every theosophist should daily live.

"BY THEIR FRUITS YE SHALL KNOW THEM"

There is no fairer way to judge a person or a league than by contrasting what is promised with what is afterward done.

It is not strange that letters from T. S. members are reaching this office showing that they joined the T. D. League under the impression that it was something quite different from what it has proved to be. Nobody can be blamed for joining it after reading the announcement it put out, but, in the light of what the League has since done, that announcement now sounds like some sinister joke. Probably never in the

history of Theosophy in all countries has anybody or any organization been responsible for so much discord, inharmony and general destructiveness in so short a time as the League has accomplished. Lest we forget the fair promise with which it was launched, and which naturally led many earnest theosophists into it, let us read again its original declaration to the world. After referring to the importance of carrying out the ideas of the founders of the T. S., it says:

"To this end, a band of harmonious and constructively inclined F. T. S. at Krotona are endeavoring to promote that brotherly tolerance which expresses itself through a spiritually democratic form of government, and for this purpose have founded a League, particulars of which are appended."

Now what has the League actually done? It has given out a mass of absolute misinformation. It has attacked the present administration without the slightest effort to first ascertain the facts. It became the champion of three dismissed officials, accepted their tale of personal grievance and published their version without making a single inquiry of any member of the administration, or attempting to verify anything told them by the offended trio. It has published no corrections or apologies, and it therefore stands today as the champion of insurrectionists who defy constitutional methods, for the procedure of the Board of Trustees was strictly according to the laws of the Section. They are charged in the By-laws with the duty of appointing and removing the officials in question. Had they been elective officers the case would be wholly different. Their removal then, had it been possible by some technicality, would have been an abuse of power indeed. But as it is, the Trustees merely discharged a duty imposed upon them by law. If, in their judgment, the people appointed to do certain work are not doing it as they should, they have no other course open than to remove them, and they would be derelict in their duty if they failed to act as the By-laws prescribe they shall act. The case is analagous to that of a business manager who discharges the clerks he has selected. Such clerks often have a grievance and think the manager knows less about how to run the

business than they do, but they usually do not have a League to help them make a row about it.

No wonder members are explaining that they did not know what the League really was when they joined it. Who could possibly have known? But now that we do know, nobody will longer be deceived by this "*band of harmonious and constructively inclined F. T. S. at Krotona*," (!) who "*are endeavoring to promote brotherly tolerance*" (!) of the kind "*which expresses itself through a spiritually democratic form of government*"! A little more of the "brotherly tolerance" that publishes the false insinuation that the late president of the T. S. resigned to avoid exposure, a little more of the "spiritually democratic" style of procedure and the "band of harmonious and constructively inclined F. T. S. at Krotona" will get a reaction from the membership that will bury them so deep that nobody will ever be able to find the remains.

HEADQUARTERS LOCATION

Whatever is done by the July convention about the ownership of Krotona, it seems likely that it will continue to be the E. S. and educational headquarters for the American Section. But the separation of the two offices of Section President and American head of the E. S., so long held by Mr. Warrington, gives the opportunity for a more advantageous location of the business office than in this far-off corner of the United States. In the past it has been the custom to let the incoming executive choose the location of the office. When Mr. Fullerton held the position the office was in New York because he lived there. When Dr. Van Hook came into office Chicago became the location because that was his home. When Mr. Warrington succeeded him the business office went to Los Angeles because Mr. Warrington came here to live. If precedent were to govern in the matter the new executive would have the right to name the location of the Section's office. But should precedent govern? To my mind it should not. The one consideration should be the welfare of the theosophical work. Personally, I would rather live in Los Angeles than in any other spot I have yet seen on the earth. But

we are not here in incarnation to find a pleasant place in which to live! If the dedication of our lives to Theosophy is to be anything more than a hypocritical pretense we must be willing to put the welfare of the work above everything else and become soldiers of the cause in the highest sense of the term. We must be willing to go anywhere and do anything at the call of theosophical duty.

Where should the business office of an organization having members in every part of the nation be located? Common sense at once answers "as centrally as possible". What is a business office for? What indeed but to do business with the members as expeditiously as may be. They are entitled to the promptest service that can be given in supplying *The Messenger*, in acknowledging receipt of the remittances and in answering inquiries. A remote business office is a handicap and an abomination in any kind of work. A medium of communication like *The Messenger* loses in value in the proportion that it is slow. As matters now stand, the date for placing copy in the printers' hands is the 10th of the month preceding the month of publication. That means that if there is news of a new lodge forming, or other interesting occurrences in Pennsylvania or Kentucky, let us say, and if it leaves there the 6th or 7th of January for Krotona it would not appear until the March number reached the members in the eastern states. News that just misses the date of going to press is pretty much ancient history when finally given to the readers. But even more demoralizing to the spirit of good business is the slowness of correspondence. The shorter the time between the eager inquiry and the response to it, the better. Everybody who has traveled over the Section knows of the many complaints about slow correspondence with Headquarters. At the best it is a matter of two weeks for the eastern country, and when there are points to look up before a reply can be made it may be three weeks or a month. At Headquarters I find the complaint that the local secretaries are often exasperatingly slow with correspondence. The great distance naturally breeds that sort of procrastination. The only way of getting all the secretaries

into the habit of prompt attention to correspondence is to have the business office located where one can get at them with rapid-fire correspondence. An indifferent secretary is pretty safe when there is no way to push things on account of the distance.

In the matter of literature a central location is simply indispensable, and that is true both of our free propaganda literature and the kind which is sold to the reading public. When a person desires a book he doesn't want to wait for it until his enthusiasm has vanished. He wants it immediately. But even if the matter of promptness were not so important, the item of transportation represents a money loss that is an impossible handicap in getting theosophical literature into circulation. Think of the absolute stupidity of shipping paper from the eastern states to the Pacific Coast, at the present cost of transportation, working it up into books and sending them back again at 12c per pound! It is paralleled only by the economic folly of shipping books from London to Los Angeles and then back again to the middle and eastern states, for that is where nine-tenths of them are finally sold. The simple truth of the whole matter is that the American Section is not doing business in a business-like way, and it's quite time to begin it.

The right location for a business office is as near the center of the population it serves as strictly first-class mail and shipping facilities will permit. There is not a single large city east of the Rocky Mountains from Denver to Boston that would not be a better location for our business office than Los Angeles is. But among them all probably Chicago is unexcelled for two reasons—its nearness to the center of population and its main lines of railway to every part of the nation. From Chicago letters and books would reach a large majority of the American cities in twenty-four hours, and in thirty-six hours would reach nearly every point in the nation except the sparsely settled portion west of the Rocky Mountains. From such a center we could accomplish a great deal more in spreading Theosophy than would be possible from Los Angeles.

For E. S. headquarters and for a theo-

sophical educational center Southern California probably could not be excelled. Such activities are not vitally concerned with the rapid transit of mail and express matter. Here in this semi-tropical climate where the temperature rarely falls to the freezing point and excessive heat is almost unknown, where flowers bloom and gardens grow every month in the year, where storms never rage, where snow is never seen and thunder is never heard, where mountains and sea combine to give a bracing quality to a climate which without them would be enervating, is perhaps as nearly the ideal location for study as the world contains.

LIGHT ON ANOTHER CRIME

In some of the many pamphlets issued by the now famous trio who are engaged in the great work of saving the Section from its president, there appeared two hints of a possible heinous offense that might be committed. The awful crime consisted of daring to suggest a change in the location of Headquarters. It was known that the matter had been under discussion. The news that a majority of the Section trustees are in accord with my views on that subject as expressed elsewhere in these columns will now doubtless be hailed as evidence both of the perfidy of the Section officers and of the insight of the self-appointed guardians of our welfare. It will be surprising if this announcement about Headquarters is not the cause of another pamphlet or bulletin in which all members will be advised that the removal of the business office to the center of the nation is a treacherous and dastardly blow to Krotona. As a matter of fact the fate of Krotona, whatever it may be, does not depend upon the business office. If the convention approves the decision to make Chicago the center for our business activities it will take from Krotona exactly five people, if the entire office force should decide to go. But they probably will not all desire to go. In fact, not one of them may wish to go. In that case there would be absolutely no visible change at Krotona. Letters about Section business would simply be addressed to Chicago instead of coming here. The postman would bring

less mail, and that is all. *The Messenger* is not now published at Krotona, but seven miles away in a Los Angeles printing house. All the other activities and those of the Krotona Institute would proceed as usual. The three offices in the administration building (which is an old residence) now occupied by the Section would be rented to other tenants who are eagerly awaiting a place to live in, and the building would again become exclusively a residence. But all these facts will doubtless be brushed aside as trivial and the true awfulness of the proposition will be pointed out. It's such a lovely chance to make a row!

WHAT IS BACK OF IT

After all, isn't it a bit difficult to say what all the fuss and fuming in the Section is about? When one comes to carefully analyze it there seems to be a rather small foundation for trouble and when at the convention the prosecution faces an expectant audience I believe that they will have much more difficulty in giving a satisfactory reason for their course than they imagine. To justify themselves for all that has been done will be no easy matter. They must give a reason for attacking a brother, bitterly arraigning him and sending out the printed intimation that he resigned to avoid exposure. They must explain why they constituted themselves private detectives, probed into the personal affairs of officers they wished to see deprived of authority, pushed themselves into family quarrels and sought to re-open old contentions that had subsided. They must show why, as they passed through the country, they peddled gossip that was based on suspicion instead of on fact. They must justify themselves for magnifying molehills into mountains and so distorting the truth that it is unrecognizable.

When the twisted facts are straightened out, when imagination is eliminated and exaggerated statements are deflated, it will be found that the whole matter simmers down to this: That Krotona has not been financially successful and that a number of people have personal grievances and can't forget them. That is in reality the whole matter. Out of that a case has been built up by suspicion, by

exaggeration, by placing false emphasis on details and by magnifying the trifling into the tragic. On the first count—the financial situation—it is perfectly proper that something be done to set things right. As to the other things—injury to personal sensibilities—the wise course is to forget them.

With perfect confidence in the outcome, I say in advance that when the whole matter is laid bare to the gaze of the delegates, as it must be and as it cannot be except in the privacy of the convention hall, the members will be amazed that such a row could be built upon such a slender foundation. I do not mean to say that some things might not have been better done, but I do unqualifiedly say that there is absolutely nothing that justifies the bitter assaults that have been made. When the matter is carefully examined it will be found that back of it there is much of wounded vanity and a feeling of revenge.

SOME POWER

"Convention has all power. It can do anything. IT CAN."—T. D. L. Bulletin.

That's glorious news. Let it tackle the job of giving the T. D. L. a little common sense.

PUNCTUALITY

The first session of the convention will open at 10 o'clock a. m., Monday, July 12th, but afterward the sessions will probably be from 9 to 12 and from 2 to 5 o'clock, and they will begin *exactly* on time. As there are few things more annoying than to have delegates straggling in for a half hour after a session begins, it is to be hoped that all who attend will arrive in Chicago with a firm determination to always be in their seats when the gavel falls. In midsummer 9 o'clock is a long time after sunrise. Moreover, you do not want to miss any part of the show! All indications point to one of the most interesting ones ever staged.

CAN YOU HELP?

There will be a lot of work at the convention this month. One kind of help that will be particularly valuable is stenography and typewriting. Those who are rapid and accurate in both may find a chance to render a little valuable service if so inclined. Of course, stenographers,

like the rest of us, get pretty weary of the thing they must do daily and may feel that at convention they are entitled to a rest. But we all feel the same way. If you answer the description of "rapid" and are willing to give a few hours of your time, let it be known on your arrival in Chicago. The Headquarters stenographer will be at the convention, but she will need help and we prefer to have only members in the work.

CONVENTION LECTURES

Last month it was announced that there would probably be a public lecture Sunday night, July 11th, and perhaps also on the other evenings, but further information and consideration have shown that it is not practicable. This probably is well enough. The weather is likely to be hot and it goes without saying that the sessions of the convention will be strenuous. There will necessarily be a lot of speaking this year without any public lectures. Under all the circumstances it seems like a good idea to leave everybody free in the evenings to rest and enjoy themselves in their own way.

MORE CAUTION NEEDED

If the T. D. League is not more cautious about its admissions of the truth it is liable to get into a wilderness of contradictory positions. In effusion No. 6 it says that the new administration "has already saved each member one dollar a year through finding it unnecessary to raise the dues to \$3".

Quite so. And the T. D. L. should kindly make a note of the fact that a considerable portion of the saving is because the clerical force has been reduced to exactly 57 per cent of what it was under the management of the recent National Secretary, for the removal of whom the T. D. L. very nearly had an epileptic fit.

WORKING PLANS

Some letters are arriving expressing regret that presidential duties will take me away from field work, but it will not be so. I believe that the place for a National President is not in an office but out in the field. After three months have been given to headquarters the office force should be so well organized and the machine should be running so smoothly that nine-tenths of my time and attention can be given to

field work and constructive activities. It is my intention to visit every local lodge of the American Section without exception as soon as circumstances permit.

ADMISSION TO CONVENTION

All members of the Theosophical Society in good standing are entitled to admission to the convention. But the door committees will probably insist on evidence of membership. Therefore, take with you your membership card. No member should travel without it. On the back of it is the information that it admits you to all closed members' meetings and serves as valid credentials at convention. All who have paid dues for 1920 will have the new card.

"PROTECTING" THE SOCIETY

A certain group of our members is very much in fear that the Society will not be "protected" and "kept informed" unless we shall so change the By-laws that some device will prevent the executive using "autocratic" power.

The autocratic power complained of is the same kind of power that every employer uses when he puts a competent clerk in the place of an incompetent one. And just what is the Society to be protected from? Most assuredly nobody will ever be elected to the office of president unless the members have much confidence in him. Is it common sense to select somebody for that trustworthy place and then set a watch over him, giving the guardian equal authority?—for any less authority would be useless. May we not reasonably assume that any person whose course makes it possible for him to attain such an office is quite as likely to act for the welfare of the Society as somebody elected to watch him? The simple truth is that the theory that we need one set of officers in the T. S. to watch another set is the veriest nonsense. What on earth is there to be guarded against? What could an executive possibly do to imperil the Society? He handles no money and could easily give a bond if he did. He can use the official organ only to carry on the work of the Section, and that should be a necessary part of his duties. Let the critics get down to details and point out what the Society is to be protected from. No other Section among the more than

twenty nations in the theosophical list has found it necessary to divide authority at Headquarters. In all of them the chief executive is also the editor of the official organ. Can anybody recall a single case in nearly half a century of the T. S. history where a chief executive has done anything as injurious to the welfare of the Section as the row that can be raised by a group of irresponsible critics in a few weeks?

THE SECTION HEARD FROM

From all parts of the country has come a flood of mail in response to the presidential letter to members and lodges under the date of May 15th heartily commending the course taken by the administration. Two or three are so brief and characteristic that they were worth printing. One from a national lecturer consisted of a single line:

"Your printed letter received. AMEN!"

One from an F. T. S. who is a major in the United States army reads:

"Bully for you! Nail the bloomin' flag to the mast and make 'em salute it!"

Another with a delicious sense of humor says:

"May the peace that passeth understanding be yours. You won't get much of the other kind!"

If one may judge by the mail that is coming in, the whole Section has been aroused as few incidents have stirred it and the effect of the attack on the administration, that was met at Headquarters with such a sudden and unexpected blow, is precisely the reverse of what the attacking party was hoping for. Among the local lodges sending resolutions sustaining the administration is the Portland (Ore.) Lodge of which Dr. Sheppard, recently National Publicity Director, was and now is the president. Later a letter from a member of that lodge states that the resolutions endorsing the administration were adopted without a single dissenting vote.

A storm, small or large, has a beneficent as well as a destructive side and out of this little squall will come the evidence that deep down in the American Section is an abiding foundation of common sense that no sophistry can shake and an unwavering loyalty to the principles of

brotherhood that will carry the Society safely through any disruptive period.

SWEARING TO IT

The length to which some people will go to make a case against those they are determined to discredit is rather surprising. A thirty-two page pamphlet was recently issued by three people who have now become so well known through pamphleteering that it is not even necessary to name them. The remarkable document is concluded with an affidavit in which the trio cheerfully swear that every statement in the pamphlet is true. Considering all the statements that have gone before it, I can see why they thought it necessary to swear to this one! But notwithstanding the affidavit made before a notary public, a single one of the many documents they printed in that pamphlet—the resolutions—contains no less than five absolute misstatements of fact. The documentary evidence of this will be presented to the convention. Our friends will then probably swear some more, but they will not need a notary public to help them.

THEOSOPHICAL FEDERATIONS

In England the theosophical federations seem to be very successful. There are five of these federations in England and Wales. They have been in existence for a great many years and appear to be producing excellent results. In the United States some attempts have been made in that direction, but all of them have failed. In 1905 a Pacific Coast Federation was formed and held one successful convention in San Francisco in 1906. A few years ago a similar movement started in Ohio and was quite active for a time, but soon died out. Two different attempts have been made in the eastern states, but they failed completely.

One distinct advantage that England has is the compactness of the country. A day's journey will take one anywhere. Here the great distance that separates our lodges is an almost insuperable barrier. If we make the federation small in territory the lodges are too few. If we include lodges enough to make it interesting the distance is too great. The Pacific Coast Federation had lodges enough but the territory they covered was only about one

hundred miles wide and fifteen hundred miles long! England is just about the size of the state of Illinois and yet has more than half as many members as the American Section. Such compactness almost eliminates the problem of transportation. I once met one of their lecturers who held railways in contempt. He was walking from one city to another lecturing nightly, and he assured me he was doing it very comfortably.

The federation question is likely to be brought forward at the coming convention and some thought about it in advance is desirable. The time will, of course, come when federations will be organized in America. It might be quite feasible now in one or two sections. An eastern federation could include everything east of Ohio and north of North Carolina, while a central federation could include all lodges north of Tennessee and westward from Pennsylvania to the Missouri River. But it is useless to establish federations until there is a fairly general desire on the part of the lodges to become active in the matter of cooperation with other lodges in their territory in establishing new centers of Theosophy.

LAST CALL!

Remember that no convention can be legally held if the necessary quorum of members and proxies are not present. That has never yet happened, but once or twice we came uncomfortably close to it. Every member should take the small amount of trouble necessary to fill in the proxy blank which will be found on the last page of this number of *The Messenger*, tear it out and mail it to the National Secretary. If you cannot attend, then naming somebody as your proxy is something each one can do to help at the convention. According to the laws under which we are incorporated as a Society the legal percentage of members in the Society must be represented either in person or by proxy before the convention can proceed to business. After July 1 do not send proxies to Krotona, but to *Credential Committee, Theosophical Society, Edgewater Beach Hotel, Chicago*.

THE CRITICISING MANIA

Criticism has a legitimate place in our affairs, but perhaps few of us realize how

easily it passes from usefulness to harmfulness and know how great is the responsibility for its reckless use. A critic to be justified in his role must first be sure that he has the facts and must then take great care to make such a balanced presentation of them that Truth is not betrayed by her own children; for while a fact is the offspring of the truth, a partial presentation of the facts may be as misleading as a downright lie. To lie is to mislead another, to give him a wrong impression about anything, and it may be done by words, or looks, or acts, or by criticisms that convey a portion of the truth.

Occasional criticism is a thing to be expected as a matter of course, but continuous, persistent, systematic criticism is quite another matter. Criticism can easily degenerate into a habit, as gossip does. The scold is the best example of chronic criticism and everybody knows what a tiresome nuisance a scold is.

To criticise is about the easiest way in which one can use destructive force. Anybody can find fault. It is a thousand times easier to object to a plan than to construct a better one. An individual or an organization that deliberately sets out to live a life of perpetual criticism will never be at a loss for material with which to work. There is nobody in the Theosophical Society from Mrs. Besant down who cannot be constantly criticised and with a great show of reason. Even if the Supermen lived *incognito* out in the world of men they would probably be sharply criticised.

There are those among us who feel that they are born critics and who boast that their mission in life is to destroy. Having learned from the study of Oriental philosophy that there are among the Elder Brothers of the race those whose mission is that of destroying angels, they fain would try that role in the little personality, forgetting that it is divine wisdom alone that qualifies Supermen for their work. Theosophists of all people should think twice before criticising once and be very sure of their ground. If we were intending to elect an official criticiser for the Section I think a necessary qualification for the office should be that

he has done much constructive work for Theosophy. There would then be some chance that in making suggestions he would know what he is talking about.

A SAVING GRACE

We have often heard of the saving grace of humor. It is a very valuable thing. If you have a sense of humor, bring it along with you to the convention. We shall need smiles instead of frowns. There will be enough of the disagreeable at the very best we can do, but in the general cleaning up at Chicago let us have as little of it as possible. We can't avoid some unpleasantness because a few members have been naughty boys, throwing mud balls at people's Sunday clothes. They may have to be spanked a little before they desist, but whatever has to be done should be done without anger. If we must fight for what we believe to be sound principle and correct procedure, let us at least fight with a smile on the lips and with good will in the heart.

MR. VAN VLIET'S LETTER

The letter by Mr. Van Vliet in this issue of *The Messenger* raises a point that should be noticed. His complaint is that press etiquette was violated in offering Mr. Walton "the privilege of seeing the manuscript" of a letter by Mr. Van Vliet which appeared in the May number and then in the following month failing to submit letters opposed to the League to them so that a reply could be made in the same issue. But such was not the case. As usual, the League is not in possession of all the facts. No manuscript was submitted to Mr. Walton. No such rule is being followed under the present management, nor will it be. At a business meeting in my office when the editor was present, Mr. Walton saw the printed proofs of the League's letter. Somebody remarked that it deserved a reply and Mr. Walton said he would make one if there was space. Space was offered and the letter was printed. Thus far Mr. Van Vliet would make no objection, but perhaps he would hold that the incident established a precedent which should have become the rule. To me it does not seem so. To my mind it is absurd for an editor to run about submitting letters from opponents to each

other—a thing that would be possible at all only when the writers happen to both live at Krotona. As that is not the policy of the present management, the only point is whether Mr. Walton should have been required to wait until the following month before replying. What could have been gained by that and what harm was done because Mr. Van Vliet did not see the letters that appeared in the June number before they were printed? Certainly none at all, because he himself says that he declines to reply to them.

The point that we “published some very abusive letters” which “very truly give an idea of the type of persons opposed to the League” does not seem to be well founded. Two of the letters were very vigorous in expression, but the language used was not unparliamentary. Capt. Jones characterized the League as “irresponsible” and referred to it as containing “a band of disgruntled enthusiasts.” The second letter was still more vigorous, but while he spoke in the vernacular, “Krotonian” did not use a single epithet—not even “disgruntled.” Undoubtedly the thing that cut deep and really offended was that he exposed to the public gaze the fact that the League had not made the slightest effort to get any of the facts from the administration before publishing its biased and disproportioned story, although it could have done so with the greatest ease. Where, then, is the language that leads Mr. Van Vliet to say that “villification is not a refutation of facts”?—a remark that would be convulsingly funny in the light of the campaign of villification against Mr. Warrington that the League’s official representatives are conducting throughout the country at this moment if it were not so grave a menace to the peace of the Section.

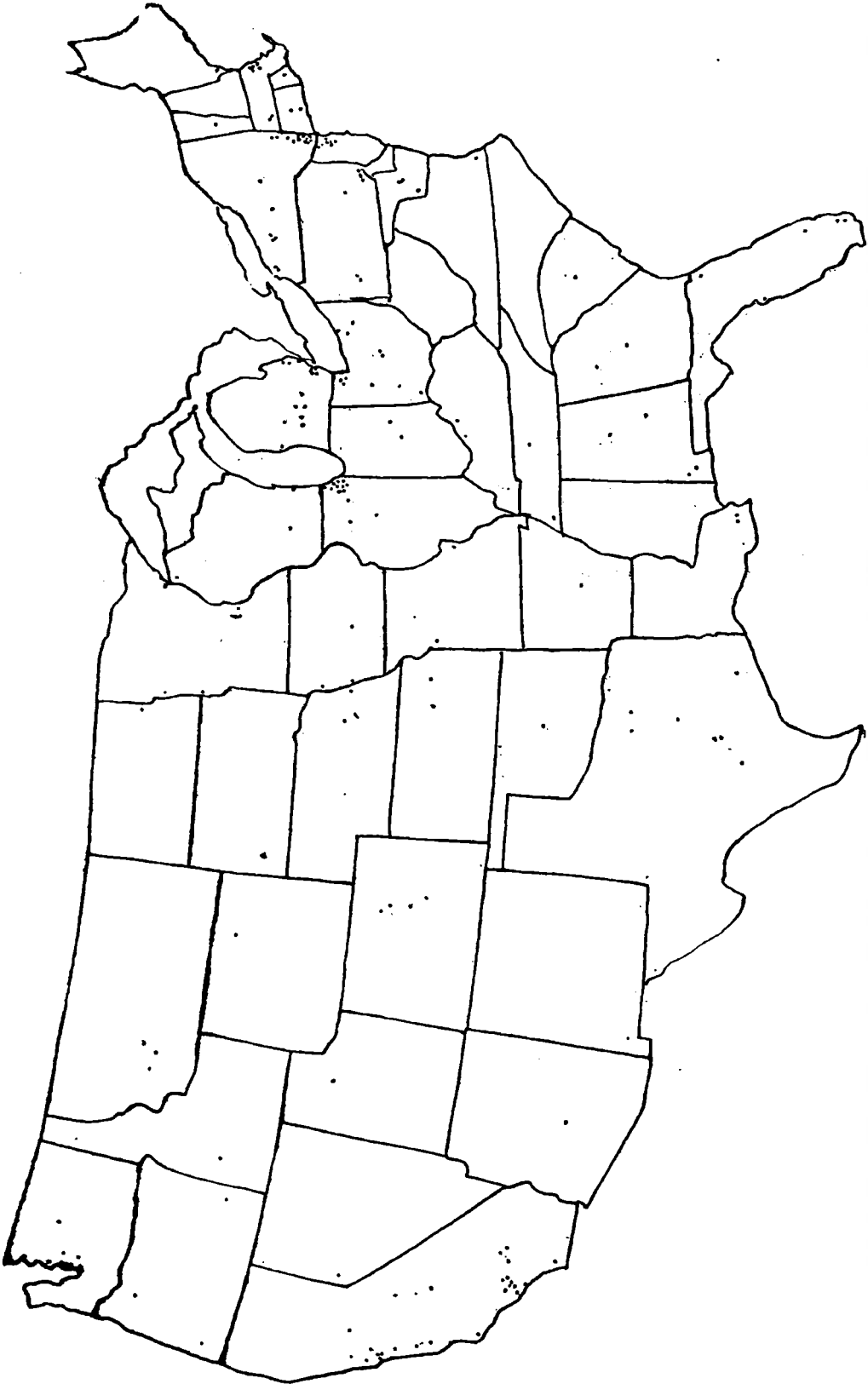
As to “the type of persons opposed to the League,” Mr. Van Vliet does not seem to be well informed, or else to be determinedly blind, or he surely would not have mentioned the matter. As one of the League’s most vigorous opponents, Capt. Jones has a reputation that the League’s leaders might do well to emulate. In Besant Gardens he gave, I believe, the largest of all donations to Krotona. In addition, he

has contributed heavily to the library and its furnishings and is still constantly doing things of a benevolent sort in so quiet a way that few people know anything about it. The fact that he volunteered at the very beginning of the war and served as a captain of British Artillery at the hell of Gallipoli is enough said as to his character as a man. Mrs. Hall, Mrs. Bruce, Mr. Walton, Mrs. Shepherd and other writers against the League are all members of the highest standing and intelligence. If Mr. Van Vliet will read some of the letters coming to this office against the League—and any of its members who wish to have a miserable half hour are welcome to the reading—he will change his mind about “the type of persons” who oppose that pretentious organization. I must protest against Mr. Van Vliet’s protest. The administration has tried to be very fair to the League and just because it is an opponent pains have been taken to print everything it has offered. Absolutely *not one letter* has come to *The Messenger* in favor of the League except those by Mr. Van Vliet and they have been given the position of greatest prominence at the head of the page.

There is one point on which Mr. Van Vliet should be heartily congratulated—the declared intention to write no more! I most ardently hope that both sides will feel disposed to “rest the case” where it is and that nothing further on the subject *from anybody* will be sent to *The Messenger*. The Chicago convention will be heard on the subject now, and after that the name of the League should never appear again in *The Messenger* nor should any reference to it. It richly deserves the fate of being buried in oblivion and forgotten.

L. W. ROGERS,
National President.

To learn how to bear the burden of others, learn first how not to add to their burden. See to it that no act of yours adds to the sum total of pain in the world. Let harmlessness in thought and word and deed be ever your longing as you go your daily way. Then through innocency of hands shall you come to integrity of heart, and find therewith such strength as shall enable you to endure patiently what your evil Karma brings you of pain.
C. J.



Here is a rough map but it is drawn to scale. The dots show the number and location of T. S. lodges. This is an easy way to get an idea of the relative value of locations for business purposes. Measure with the eye the distance of Los Angeles from the center of T. S. population. West of the Rocky Mountains we have only about 2240 members. East of them we have about 5350 members and over ninety per cent of them are within twenty-four hours of Chicago. As for the non-theosophical population yet to be reached there are more people in a single city of the eastern states than the total population west of the Rocky Mountains.

ANNUAL REPORT OF THE NATIONAL PUBLICITY DEPARTMENT

PRESIDENT THE BOARD OF TRUSTEES,
AMERICAN SECTION, T. S.

Dear Sir:

A review of the activities carried on by the National Publicity Department for the past year shows that a successful endeavor has been made to continue along the proven lines of effective publicity heretofore inaugurated, at the same time increasing the scope of the Department. To all extent this policy has been appropriate owing to the generally unsettled conditions that accompany the present transition period of reconstruction in the country generally and in the T. S. In "picking up the threads" that will eventually weave the theosophical thought into the consciousness of our American people, efforts made before by the Department have been utilized, which represented a distinct saving of material and energy. With a prevailing dearth of lecturers, the activities of those few in the field being limited in addition through epidemics and shortage of fuel that resulted in the discontinuance of public meetings, this attitude of caution practiced by the Department in adjusting the publicity efforts to the conditions existing, seemed justified. Publicity is a matter of much discrimination and unless the output by this Department can be actually assimilated by the T. S. lodges, individual members and correspondents everything beyond that is waste. The coming year seemingly will bring a change of conditions towards adjustment so that the seeds of Theosophy probably could be sown in greater abundance and with a larger spiritual harvest in view.

FINANCES

In keeping with the policy outlined as above, no demands have been made, either concerted or individually, during the past year, to speed up the influx of voluntary donations on which the National Publicity Department is entirely dependent for its output of free literature and the defraying of related expenses such as postage, stationery, office material, etc. Under the circumstances the sum of \$2,566.74 as received in the past year is a touching proof of the spirit of loyalty given by our members, especially as no move has been made to produce the "begging bowl". * It will be necessary, however, to remind our members that the possibilities for theosophical publicity are limited only by the degree of their willingness to help. The financial results show at the same time that our members are ready to acquire the beautiful "habit of giving". To those who have awakened this faith in us during the past year we wish to extend our cordial thanks.

*The figure here given represents the amount received during the period from June 30, 1919, until May 31, 1920, while a complete statement of receipts and disbursements covering the period of the entire fiscal year, closing June 30, 1920, will be found in the National Secretary's report to be published in the August 1920 "Messenger".

THE LECTURE PLATFORM

Reports from several of the National and Divisional Lecturers have appeared fairly regularly in the departmental columns every month, indicating that much good work has been accomplished in spite of the adverse conditions mentioned in the opening paragraph.

Several lodges have carried out successful extension work by sending speakers and workers into nearby cities, with the results that not only new lodges have been established firmly but weaker centers have been strengthened. There is a fruitful field for many of our stronger lodges which ought to be tilled soon.

LITERATURE CIRCULATION

Three varieties of literature have been distributed free of charge to lodges, members and outsiders: Four-page leaflets, eight-page folders and sixteen-page booklets. The first two kinds were used for general distribution, mainly through lodges. The booklets, except a small number, were mailed periodically to individuals. The four and eight-page leaflets and folders seem more suitable for an initial contact of Theosophy with non-members, while the sixteen-page booklets were sent to persons who were decidedly interested in Theosophy.

The last-mentioned booklets form what may be considered a miniature reading course in Theosophy widely known and liked as the "Krotona Series." They had been devised in 1918 and continued ever since with growing popularity and effect by the various officers in charge of the Department. The constant increase of the "Krotona Series" mailing list is gratifying to note. Over one thousand names are on the mailing list at present, with total mailings of 2,500 to 3,000 booklets per month. Two hundred and six new names were recently received in one day, with others coming in every mail. It consists of ten attractively bound booklets, affording the reader a complete survey of our theosophical teachings under the headings:

1. Theosophy and the Mission of the Theosophical Society.
2. There Are No Dead.
3. Reincarnation.
4. Karma.
5. The Occult Side of Christianity.
6. The Power and Use of Thought.
7. The Brotherhood of Religions.
8. Man's Invisible Bodies.

9 Scientific Evidence that the Dead Still Live.

10. Masters and Supermen. The Coming of the Christ.

A new edition of this miniature reading course will soon be necessary. Both members and non-members are eligible to send in names and addresses for the "Krotona Series" mailing list. No charge is made for this series, nor for any literature distributed by the National Publicity Department.

The following table will give a list of the leaflets distributed and their number:

Set of 12 four-page leaflets, chiefly sent to Lodges:

- "Theosophy"
- "Theosophy—A Religious Philosophy"
- "Theosophy as a Science"
- "Reincarnation and Karma"
- "The Facts About Death"
- "Memory of Past Lives"
- "The Masters"
- "The Aura and the Soul"
- "Dreams of the Dead"
- "How to Control Destiny"
- "Occult Side of the Great War"
- "Universal Brotherhood"

Total of leaflets..... 46,800

These were retired and replaced by six four-page leaflets, forming a set as it were. (The purpose was to include the principal theosophical teachings in one set.)

Set of 6 four-page leaflets, chiefly sent to Lodges:

- "Theosophy"
- "Reincarnation"
- "The Law of Justice—Karma"
- "Death—The Great Liberator"
- "The Human Trinity"
- "Occult Science Versus Orthodox Science"

Total 96,000

Number of eight-page folders distributed:

- "Herald of the Coming"..... 7,100
- "Brotherhood in Action"..... 1,100
- "Riddle of Love and Hate"..... 3,000
- "Stepping Stones to Happiness"
- "Man, the Maker of His Destiny"
- "Riddle of Love and Hate" (Reprint)

Total of above three..... 1,800

"Krotona Series" booklets, mailed singly in one-cent envelopes to private addresses..... 34,500

Total distribution—

- Four-page leaflets..... 142,800
- Eight-page folders..... 13,000
- "Krotona Series"..... 34,500

GRAND TOTAL..... 190,300

Hereto might be added advertising leaflets of which 125,000 were printed and distributed through this Department containing a sketch of B. P. Wadia, besides a statement of the T. S. objects with brief data about the American Section, T. S., and membership.

(Since this report is being written nearly one month before the end of the fiscal year, fully 5,000 pieces of literature will go out during the remaining time, which number should be added to the above total.)

READY TO DELIVER LECTURES

There has been little demand for these lectures, which has been met with the aid of the stock on hand, although no new lecture-manuscripts have been issued since October, 1918. The active re-establishment of this feature might prove of much help to smaller lodges, with the purpose of encouraging lecture-work in these younger centers.

"FOLLOW-UP" CORRESPONDENCE

"Follow-Up" correspondence with enquirers has been given increasing attention as the routine work permitted. This part of theosophical propaganda deserves much cultivation. In many instances the names and addresses of these inquirers have been forwarded to lodge secretaries to be placed on the lodge mailing lists.

For similar "follow-up" purposes the names and addresses of all who have received the complete set of the "Krotona Series" (10 booklets) are kept on file, sifted geographically so that lecturers entering new territories can readily be furnished with the names of those who have been in touch with Theosophy. They, in turn, can be notified of the pending visit of a lecturer in their town, which has been of distinct advantage at the formation of new centers.

WADIA PUBLICITY

The National Publicity Department has acted as publicity agent for Mr. B. P. Wadia for the period from November 28, 1919, until May 10, 1920. This auxiliary work involved the arrangement and part management of more than thirty lectures and speaking engagements in this vicinity, to which are to be added also bookings, general publicity and advance work in twenty-nine cities. Among the numerous bookings four paid-admission lectures were given in Los Angeles. More than 125,000 leaflets and about 2,000 window-cards (not included in the grand total of 190,300 pieces of literature above mentioned) were handled from this office. Through this arrangement the expense of a travelling advance agent had been avoided.

MAGAZINE ADVERTISING

Offers of free theosophical literature (Krotona Series) have been inserted in leading magazines of national circulation such as *Colliers*, *Nautilus*, *Cosmopolitan*, and *Physical Culture*, which brought good returns in the form of applications for our pamphlets.

LIBRARY WORK

The Department has a small stock of Leadbeater's "Textbook of Theosophy" on hand, which is being gradually placed in public libraries.

OTHER SECTIONS

It has been the privilege of the National Publicity Department to serve lodges and sections other than the United States. Literature in quantities has been sent to Canada, Australia, South Africa, China, Argentine, Chile, etc., while the correspondence files and mailing lists touch many other countries.

RECOMMENDATIONS

Past experiences made a systematic routing and booking of our lecturers very necessary. The object is to cover the country systematically, in such manner as to avoid conflict of dates, with entire sections of the country being left almost unvisited for long periods.

The formation of theosophical associations in cities where more than one lodge exists should be encouraged. This would lead to greater theosophical publicity efforts. Much duplication of theosophical energy could be avoided, while a pooling of resources would result in increased activities. This centralization, accompanied by the organization of proper subcommittees, would eventually produce many efficient theosophical workers, so that more could be achieved by this one organization than by all the separate lodge units together. This centralization need not interfere with suburban group meetings.

DONATION LIST

Period from May 11th to June 10th, 1920	
Mr. K. R. Thomsen, San Francisco.....	\$ 2.00
Mr. Hilmer Herold, St. Louis, Mo.....	1.00
Mrs. Dan V. Stephens, Fremont, Nebr.....	5.00
Vancouver Lodge	5.00
Mrs. A. F. A., T., Wyo.....	.48
Mrs. Hazel Patterson Stuart, South Pasadena	5.00
Mrs. Ora Bailey McCutchen, Yuma, Ariz....	5.00
Seattle Lodge	10.00
Mrs. L. M. Patterson, Jacksonville, Fla.....	10.00
Anaconda Lodge	3.50
Mr. Muller, Anaconda.....	1.00
Mr. McIntyre, Anaconda.....	1.00
Pacific Lodge, San Francisco.....	5.00
Mr. T. H. R. Clarke, Washington, D. C.....	1.00
Mr. B. R. L., St. Louis, Mo.....	.25
Mr. T. W. Sherk, Jacksonville, Fla.....	5.00
R. L. J., Krotana.....	100.00
Mrs. M. B. Cameron, Krotana.....	5.00
Santa Rosa T. S.....	1.00
Patterson Lodge	10.00
John Serell, Pendleton, Ore.....	10.00
Salt Lake City Lodge.....	5.00
Refund	2.00
San Francisco Lodge.....	1.00
Mrs. Laura S. Hunt, Los Angeles.....	10.00
Mrs. Elizabeth Sanford, Honolulu.....	100.00

\$304.23

Respectfully submitted,
BRUNO DAVID USSHER,
 Acting National Publicity Director.

REGARDING THE LATE DR. SIMONS

Dr. Fred B. Simons, charter member of Albany and Harmony Lodges and founder of Schenectady Lodge, passed to the astral plane on February 5, 1920. Although but thirty-eight years old, Dr. Simons was a marvel of versatility. To his work-a-day occupations and a wide scientific knowledge, he added the avocations of writing, painting, music, and last but not least, lecturing on theosophy. In fact, at the time his health definitely failed he was planning to devote himself entirely to the theosophical lecture field. One of his most dominant characteristics, however, was his whole-hearted interest in "just folks." A person in trouble never failed to touch his sympathy and to receive help. The following lines by Dr. Simons were read by Mr. Munson at the funeral services, as expressive of the character of the writer:

CHARITY

Do you ever stop to ponder, as through life you
 gaily wander,
 Of the time you waste and squander when you
 might be doing good?
 Oh, the burdens you might lighten and the
 lives your smile might brighten!
 This you could do if you would.

Do you ever stop to wonder what mistake or
 what blunder
 That has made your brothers wander from
 the narrow beaten path?
 Prints of shame and prints of sorrow they
 will carry yet tomorrow,
 Spite of hollow mirthless laugh.

Who may know the great temptation or the
 cunning subornation,
 What has been the close relation, karmic ties
 unto the past,
 That has overcome their valor, clothed their
 cheeks with deathlike pallor,
 Which has come perhaps to last?

Let us stop and do some thinking, face the
 fact with eyes unblinking,
 Of the souls around us sinking with decreas-
 ing rarity;
 Give them now a helping hand, aid them now
 to make the stand—
 This you know, is Charity.

Only a few weeks before passing on, in
 writing a letter to cheer another in deep
 trouble, Dr. Simons penned the follow-
 ing lines:

Keep up your courage, and hold on fast;
 The gloomy days can't always last.
 When the warm days come so bright and fair,
 You'll laugh at your troubles, be glad of the
 care,
 For we wouldn't appreciate the sun in the sky
 Without the cold days to judge him by.

WHAT SHALL WE DO WITH KROTONA?

BY L. W. ROGERS

The coming convention will have to make some sort of pronouncement about Krotona, but the final decision will doubtless rest with the membership and be reached by a general ballot. I have no pet schemes of my own to advocate and it is the purpose of this article to merely put before the members a clear understanding of the situation so that intelligent action may be taken. For three months I have been studying Krotona from various angles and feel now that I can speak with some definiteness about it.

Krotona consists of a trifle less than twenty-four acres in the northwestern portion of Los Angeles, a city with a population of about 575,000. A very small part of the land is low lying. The remainder rises gradually in a series of beautiful hills fronting the mountains and commanding a magnificent view of the city below, the mountains to the north and the sea to the southwest. The buildings consist of the Court and Temple, pictures of which most members have seen, several residences of two stories, a number of small very cheap cottages, and "The Ternary" residence toward the summit. There is much difference of opinion on the actual value of Krotona. The bookkeeper's exhibit on March 31, 1920, gives the net present worth as \$157,132.29, which allows a depreciation reserve of \$16,641.76. The figures seem to me to be reasonable and conservative.

One of the vitally interesting points in the problem is, of course, the cash income and outgo of Krotona. The total expenditure for the year closing March 31st was \$20,319.37 and the total income \$15,206.33. Consequently the loss was \$5,112.99 for the twelve months. As everybody knows, the mortgage is \$40,000. The interest charge for the year was \$1,851.11. Therefore the difficulty does not lie wholly in the mortgage. Had Krotona been entirely free from debt the loss for the year would have been \$3,261.88.

There is no question about the soundness of the title to the property. Banks do not loan \$40,000 without knowing absolutely that the security is good. Our

problem does not lie in that direction at all. The big question is, why do we want Krotona and what will we do with it if the Section gets it? But the problem seems to be too complicated for any instant solution. The first thing that must be done is to ascertain the desire of the membership. Mrs. Besant will doubtless do what the members wish to have done if she knows what it is.

Here are some of the questions we must think over and be able to answer: What will we do with Krotona ultimately if we get it? What will we do with it immediately if the final adjustment is some months or years ahead? Is it desirable, and if so is it possible, to raise \$40,000 to clear the indebtedness? Can the increasing annual loss of over \$5,000 as the property now stands, and over \$3000 if the mortgage were paid off, be stopped? Just how can it be stopped? Is the difference between an annual loss of over \$5,000 and over \$3,000 enough to justify a begging campaign to raise \$40,000? If the Section takes over the estate, how shall the losses be met? If the Section does not take over the estate what will become of the more than \$150,000 the members have invested in it?

We must not forget that as things now stand the Section has absolutely nothing to say about Krotona and nothing whatever to do with its management. The Section can only indicate whether it is willing to accept the property and tentatively discuss the program that would be followed after the passing of the title. As President of the Section my position is that for the present I must merely protect what might be called the fair equity of the Section because of the contributions of its members. Clearly it would be folly to refuse to accept title to the property because it has a mortgage of possibly one-fifth or one-fourth of its net worth or because it is losing annually possibly three per cent of its actual value. If the Section should decline to accept it because it is losing money we would imperil all that has been invested. It must be remembered that no clear line of division can be drawn

between the two memberships, and that in essence the property is, and always has been, held in trust for the members of the American Society as a whole. In the final analysis then, accepting or rejecting the property is really a matter of saying whether the American Section shall manage it and decide its future. To decline to accept that responsibility would simply be to refuse to give attention to our own property or to have anything to say about it. That would not stop the losses and unless they are stopped they will in time consume the principal. It would therefore be folly to reject the estate. It cannot go on under the present management as it

exists because Mr. Warrington is going soon to India. If the American Section does not accept Krotona it will be then in charge of some of our members who are on the Board of Krotona Trustees. If we do accept it, it will be in charge of some of our members who are responsible to the American Section because chosen by it. The first step then, and the only one that *can* be taken now, is to notify Mrs. Besant that the American Section will accept Krotona. The transfer will at the very least require some months. Meantime we should all think much about the questions propounded above and try to find sensible answers to them.

NOTES

A cablegram from Mrs. May S. Rogers, who has spent the past two years assisting Mr. Leadbeater with his work at Sydney, Australia, brings the pleasant news that she and her little sons are returning on the steamer *Sonoma*, which is due in San Francisco July 5th. If there is no unexpected delay in the three weeks' voyage she will join Mr. Rogers there enroute to Chicago, and may very possibly have some message from Mr. Leadbeater to the convention.

The American Co-Mason, official organ of The American Federation of Human Rights, has been removed from Pennsylvania, and is now being published at Larkspur, Colorado.

Mines and Methods is a magazine, the name of which would scarcely lead one to look inside its covers for theosophical matter, but the February number devotes several pages to an illustrated article on Occult Chemistry, by Wentworth Rice. Among the illustrations are some fine drawings of the atom.

RECOLLECTIONS BY ANY KROTONIAN

A million years ago—or more
Or less—I cannot quite recall—
An Atlantean form I wore,
And with my friends and clansmen all
Dwelt in that village aureate,
The City of the Golden Gate.

Did we in peace and concord dwell?
Sometimes we did, and sometimes not.
My brother liked my airship well,
And borrowed her too oft, I wot.
Once he forgot to turn off gas,
And smashed her flat—the silly ass!

My cousin used to snoop around
And watch my plants 'neath colored glass,
Then by my toll he grew renowned—
My grapefruit blue, my crimson "grass"
He put them on the market first,
And stole my fame—the thief accursed!

The second cousin of my wife
Contrived to seize my place at court.
Her sire sponged on me all his life;
Her brother drank more than he ought.
Of mine own household were my foes—
Heavy they trod upon my toes.

Ten million years ago we dwelt
Where now the Indian Ocean rolls.
Of inky blackness was the pelt
That veiled our half-developed souls.
E'en in Lemuria, friends and foes,
We trod upon each others' toes.

And now, upon Krotona's height,
The Theosophic clan has met
In fifth and sixth race bodies dight;
For the old play the stage is set,
And, as of yore, both friends and foes,
We trample on each other's toes.

FLORA S. GIFFORD.

RESOLUTIONS

WARRINGTON RESOLUTIONS

So many lodges have sent resolutions of appreciation of Mr. Warrington that they have been classified according to the most prominent idea expressed.

The following lodges desire "to express complete confidence in the ability and wisdom of Mr. A. P. Warrington and his co-workers on the Krotona Board in the management of Krotona". They also desire "to express hearty appreciation of the progress and growth of Krotona since its establishment in 1912": Birmingham, Columbus, Columbia, and Chicago Association of Lodges; Dallas, Delta, Fort Wayne, Genesee, Harmony, Herakles, Hermes, Honolulu, La Grange, Linden, Newark, Paterson, Sheridan, Spokane, Superior North Star, White Lotus, Youngstown. Birmingham further states "The American Section sustains a great loss in this resignation".

Lodges expressing confidence and appreciation are: Duluth, Indianapolis, Memphis, Oakland, Port Huron, San Diego and Truthseekers. Indianapolis further states: "We have always looked upon you as the very personification of what the leader of Theosophy should be and you have had the sympathy of the entire lodge during the various controversies that have lately arisen."

Lodges expressing appreciation of the devotion and unselfish tireless work given to the Section are: Akron, Colorado, Saginaw, Seattle, and Washington.

Those particularly expressing love and confidence are Lima, Nashville, Oklahoma City.

Greetings and Godspeed are sent by Crescent Bay and Grand Rapids.

Detroit Brotherhood, Sampo and Detroit Unity express "profound appreciation of the untiring and selfless services of the late National President, Mr. A. P. Warrington, and strong disapproval of the many uncalled-for and unjust attacks recently made upon him".

As a "token of deep respect" Duluth sends \$50 with the resolution, and with "love and good wishes" Oakland sends \$82.

OTHER RESOLUTIONS

The Portland (Oregon) Lodge, under date of May 26, sends the following resolutions:

"WHEREAS, The Portland Lodge, T. S., exists for the purpose of promoting Theosophy through the organic instrument, The American Section of the Theosophical Society; and

"WHEREAS, It is evident that the responsible officers of the American Section have been and are now dealing with an internal condition containing possibilities dangerous to the success of our common efforts; therefore, be it

"RESOLVED, That the Portland Lodge assures the National President, and other Executive Officers, of our hearty sympathy and support in this very difficult situation; and be it

"RESOLVED, That these resolutions be spread upon the books of the Lodge, and that the Secretary be directed to forward a copy to the President of the American Section at Krotona."

Oakland Lodge sends resolutions under date of May 25, the gist of which is "support of Mr. Rogers and the administration in their conduct of the business of the American Section" and expressing its desire to cooperate in every possible way.

St. Paul Lodge on May 28 adopted resolutions unanimously expressing endorsement "of the action taken by our President in dismissing three members of his staff" and declaring that it meets with its hearty approval.

Jacksonville Lodge, under date of May 24, sends notice that resolutions were adopted "approving the action of the National President as set forth in the letter to lodges and members under date of May 15".

Tulsa Lodge forwards copy of resolutions adopted endorsing the "policies instituted and changes brought about by Mr. Rogers since he assumed the position of President of the American Section".

Colorado Lodge, Denver, sends notice that by a standing vote it has offered "wholehearted allegiance and cooperation to the President of the American Section".

By an error in the June *Messenger* it was said that Des Moines Lodge reconsidered its former vote that Krotona ownership remain as it is. The word "reconsidered" should have been "reaffirmed". The lodge did not intend to change anything, but merely to emphasize the previous action taken.

Herakles Lodge wishes the management of Krotona to be administered by the President and Board of Trustees, title to be vested in Mrs. Besant. Akron Lodge expresses a similar desire.

NOTICE TO MEMBERS-AT-LARGE

Members-at-Large who wish copies of the lodge directory will please make the request to the National Secretary for them.

LIBRARY NOTICE

Krotona Library is in need of the August number, 1918, of the *Adyar Theosophist*; the August to December inclusive numbers, 1916, of the *Adyar Bulletin*, and June, 1918, *Adyar Bulletin*. The librarian would appreciate it if some member would help her to complete her files.

ANENT CRITICISM

Most theosophists are familiar with a letter from a Master which was published in *Lucifer* some years ago under the title "Some Words on Daily Life." The following are extracts from it:

"The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a diety of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning those weaker than themselves. What does it matter then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you, so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish overthrown, and followed in turn by another idol. Your Western society can no more live without its Khalif of an hour, than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image which it has created by its own foul fancy and endowed with its own vices that society dethrones and breaks. * * * Theosophy can only find objective expression in an all embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. * * * *As an Association* it has not only the right but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed words of its journals and publications—making its accusations, however, as impersonal as possible. But its fellows, or members, have individually

no such right. * * * No theosophist should blame a brother, whether within or outside the Association; neither may he throw a slur upon another's actions nor denounce him, lest he himself lose the right to be considered a theosophist."

LEADBEATER WISDOM

From the report of an Easter convention held at Melbourne, Australia, we reprint the following words of wisdom in Mr. Leadbeater's address to the delegates:

"There are two functions which a convention has. The first is the business side, and upon the deliberations will depend, to a large extent, the success of next year's work. Members should bring their best thought and most loyal cooperation to the work that is to be done. It is not a time to boggle over trifles. The point is to stand by the great theosophical principles and see that they are carried out. Let all beware of a spirit of carping criticism. Never, under any circumstances, yield to that. It is a great danger because we belong to the fifth sub-race in which the lower mind is discriminative. It knows the difference between things and sets them against one another. As a result it looks for points of difference and attaches undue importance to them."

SHOULD LIVE THEOSOPHY

If the American Section is not careful it will become like so many societies—in their zeal to find fault with the powers that be they lose sight entirely of the ideals of the organization. If the members would only practice more than they now do the teachings of Theosophy there would be little time left to indulge in personalities.

W. H. M.

A cablegram to Mr. Warrington from Melbourne, under date of May 24, brings the information that Mr. Jinarajadasa is going to London.

LETTERS

MR. VAN VLIET PROTESTS

To the Editor of *The Messenger*:

We write you to protest against a violation of the principles of fairness and press etiquette which has lately occurred in your magazine.

While you "offered" to Father Walton the privilege of seeing the manuscript for the May *Messenger*, so as to enable him to place an answer in the same number, you published some very abusive letters against the "Towards Democracy" League in the June number, without extending us the same courtesy which was "offered" to Father Walton. We protest against the difference in the way in which you treat different interests.

Also, it is scarcely consistent of Mr. Rogers to issue a very innocent circular letter to the members (at an extra expense to the Section) in order "to prevent such matter going to the non-theosophical public," and then to allow the publication in the official organ of letters which speak of scandal in the abstract and are of so crude a nature as to raise serious doubts in the public mind regarding the culture of the T. S. members, thus cheapening the tone of *The Messenger* and compromising the dignity of the T. S. in the opinion of all who read it.

It may be quite true, as Mr. Rogers remarks, in your June issue, that "no letters on the League's side of the controversy were received this month." The reason was that the tone and text of some of the letters printed by you against our League were such that we could not, with propriety, reply to them even to correct the false and misleading statements contained therein. Abuse is not argument; nor is vilification a refutation of facts. Most of those letters are so self-condemnatory that they are more of a help than a hindrance in the work of our League, and for that reason, also, need no reply. They very truly give an idea of the type of persons who oppose the League.

We shall not waste time answering attacks. As far as controversy of that nature is concerned, we hope, with Mr. Rogers, that the "incident is closed." Which does not mean, however, that the League has ceased to exist. The League will continue its efforts to serve the American Section, Krotona, and the cause of Theosophy.

For the theosophical "Towards Democracy" League.

C. J. VAN VLIET,
Secretary.

"Editor *The Messenger*:"

"Have just received the June *Messenger* and also the League's Bulletin No. 5. Although unfortunately a member of the League, I want to say with reference to Krotonian's letter 'me,

too'. I regret very much that I ever joined them, but, like other members of the Portland Lodge, I thought they might offer something constructive, but the whole purpose seems to be to pull down rather than build up. If the men at the head of the League represent the true teachings of Theosophy, I can only say, as a beginner in its study, I am sorry."

PORTLAND MEMBER.

WANTS BROTHERHOOD CONTROL

Editor *The Messenger*:

I have before me Bulletin No. 4 of Theosophical "Towards Democracy League". There is a paragraph as follows: "A long series of capable workers have, in course of time, been eliminated from usefulness to the T. S. in this way—by an almost never changing Board of Trustees, the members of which were elected and re-elected by proxy votes, a great majority of which were always held by one single person, who blindly followed the wishes of the administration".

As a member of the Society for a number of years and one who has been actively engaged in the work during most of that time, will say: that I wanted Mr. Warrington for President, as I believed he was the one best fitted in the American Section to hold that office, consequently I saw that my proxy went to a party whom I knew was in perfect sympathy with the administration and would not only carry out my wishes in regard to Mr. Warrington, but would also see that only those would be elected as Trustees who were in sympathy with his policy, and this is I believe the reason other members sent their proxies to a single person.

Further, after doing all that I could to see that my wishes were carried out, I stood with all my influence behind the President and the Trustees of the Society and realize that the workers whom they employed under them must be in sympathy with their management and conduct of affairs, and when they were not it was time for them to step down and out and let some one else do the work. No matter how devoted a member may think he is to Theosophy, if he is not in sympathy with those who have the conduct of the Society in charge, and cannot cooperate with them along their lines, not along what he thinks should be the policy of the Society, he is a detriment to the work and should be eliminated.

Since writing the above I have read most carefully the May *Messenger* and find Mr. Rogers' statements regarding affairs at Headquarters such as one would expect from a man worthy of holding the office of President of the American Section.

It seems to me that we are wandering in a by-path and away from the Light instead of into the Light when we lay so much stress on

the idea of "To Secure Democratic Control". The watchword of the Society is "Brotherhood" and our efforts should be directed towards evolving and putting before the world a Society governed by the principles of *Brotherhood*, which must be founded on *Trust* and *Confidence*.

By all means reorganize and re-incorporate in California if that is the best thing to do, but I would suggest to our Legal Committee that they draw up a set of by-laws which have as their central thought "Brotherhood," not "Democracy". Make them simple, eliminate a lot of red-tape, and if they are founded on Trust and Confidence, they will do more to bring about business efficiency, which is just common sense on the physical plane, than a set of by-laws designed to safeguard the property and members of the Society in what they consider their rights, and handicap the leaders and nullify their authority. By-laws of this kind would not only give us a better organization but would release spiritual force on the higher planes which would permeate through the section.

Fraternally yours,

RUTH M. SHEPHERD.

A CANDID OPINION

We are *disgusted* at the child play at Krotona where the people pose as having wisdom beyond the Section lodge members and feel sufficiently superior in knowledge to guide and teach other lodges. Very few of the Section lodges permit their astral bodies to unbalance them to such an extent as some of the Krotona people. Fraternaly,

A. B. B.

EXTRACTS FROM LETTERS

"Personally, I am in favor of the location of the headquarters at a central point in the United States where it will be most easily accessible to a majority of the members and in closest touch with the population; *but whatever the majority of the members* decide upon will suit me and command my heartiest co-operation; and that in all other matters properly submissible to them for decisions."

"It may be that a majority of the members desire to retain the headquarters at Krotona. If so, well and good. That will be an additional reason for the Section taking over the Krotona property. If, however, the headquarters should be moved to Chicago or some other central point where its business with the great public can be conducted to so much greater advantage, the Section may still see fit to take over Krotona and use it for university purposes, renting to the E. S. what space it needs."

"If there is one thing in *The Messenger* that interests me more than another, it is the prospect of a publishing house in America. I know we have a great many very capable members who would do excellent work along this line, and with competent management it should be a great success in every way."

"I think your scheme for the organization of a real business program for publishing, advertising and producing theosophical books in the regular channels of trade is the greatest scheme yet devised for the good of humanity in carrying quickly the rational and comforting message of Theosophy to the people in the shortest time."

"The direct vote through the mail by all members on any question of importance is far better than any proxy or delegate system * * * but the requirement of a petition of ten per cent of the members for starting a question or recall is in my opinion too much * * * five per cent would be more than plenty. Your plan for a theosophical publishing house is splendid * * * The lamentable lack of theosophical literature all over the country must not be allowed to continue. Every lodge ought to have as complete a supply as possible of theosophical books and pamphlets. Many more theosophical books will be written. The Divine Wisdom is not yet exhausted. If theosophical literature could be placed within the reach of the public at every town and settlement in the country it would soon create such a demand among the people for the full understanding of Theosophy that colleges and universities would have to take up the study of Theosophy in order to be able to correctly and satisfactorily explain the subject."

ANOTHER ERROR CORRECTED

Krotona, June 15th, 1920.

To the Editor of *The Messenger*:

A circular letter, signed by Mr. A. F. Knudsen, has just come to my notice, in which the following statement is made:

"Expert legal advice tells me that the title is so complicated that it would give the heirs of the Vice-President an opportunity to claim the whole on his death."

Regardless of how "expert" this legal advice may have been, it is certainly mistaken in the above statement.

The entire Krotona estate of 23.98 acres is owned by the *Krotona Institute of Theosophy*, a California corporation.

The death of any trustee of the Krotona Corporation means simply a vacancy on the Board of Trustees. That vacancy would have to be filled by the remaining trustees and the heirs of the deceased trustee would have nothing to do with the matter whatever. The Krotona Corporation has no capital stock, and the trustees have nothing in the way of an interest in the corporation which they can sell, transfer or leave to heirs on their death.

The largest bank in this city recently loaned the Krotona Corporation \$40,000.00 on a real estate mortgage, and I have secured from them a statement as to our title, which I enclose herewith.

Respectfully yours,

GEORGE H. HALL.

Mr. G. H. Hall, General Manager,
Krotona Institute of Theosophy,
Krotona, Hollywood, California.

Dear Sir:

In accordance with your request, I wish to state that this bank has made a loan of \$40,000.00 to the Krotona Institute of Theosophy, a California corporation.

The title to the property in question was examined by the Los Angeles Title Insurance & Trust Company, a corporation organized under the laws of this state for this purpose, and their certificate guarantees title to be vested in the Krotona Institute of Theosophy, a California corporation.

Yours very truly,

R. H. COMPU,
Manager, Escrow Department.

PRINTER'S "PIE"

Dear Mrs. Voce:

May I call your attention to a very unfortunate mistake in composition occurring in my poem, "A Song of Triumph," in *June Messenger*. To my dismay and distress, I find that the first line of the poem appears as the third line of the second verse, thereby destroying the sequence of ideas, spoiling the rhyme, and making the two verses senseless (to me) and

very poorly constructed. The first line is:

Fate shall not keep me in her grasp,
and the last verse refers directly to the first one. The way it is printed the whole thing is spoiled. And what on earth "her" could be supposed to refer to in the fifth line, first verse, no one could see. Sounds like a vampire—it couldn't refer to "they."

Yours very sincerely,

J. HENRY ORME.

[The unfortunate error was apparently caused by the dropping of the lines in the make-up and their transposition in replacing them.—Ed.]

A LIVE LODGE

A letter from the librarian of the St. Louis Lodge, Mr. Hilmar Herold, brings the cheerful news that St. Louis Lodge "offers to furnish a nationally known shorthand reporter to attend and report the convention sessions, furnishing a transcript of the proceedings without charge."

It also conveys the information that \$150 worth of food drafts were sent to the hungry European people by the lodge.

This most gratifying offer of stenographic assistance at the convention should not be understood to prevent others participating. The invitation appearing elsewhere in this number to rapid stenographers still stands.

NEWS FROM OTHER LANDS

The total number of members in the Section of England and Wales is given as four thousand three hundred and thirty-two.

The English Section has moved into new headquarters; their former home having been taken over by the Government during the war. The new location is at No. 23 Bedford Square.

Mrs. Besant's weekly in England, *United India*, is now in its second volume. Its purpose is apparently to acquaint the British people with the true state of affairs in India.

The news from India speaks of the very strenuous life which Mrs. Besant leads. *New India* says, "Our editor has not been in bed from the night of the 20th to the night of the 23th, and on two of the nights the sleeping hours began at 2 a. m. and 3 a. m., respectively. She writes, however, that she is well though rather tired."

A letter from six leading English scientists in the *London Times* announces a wonderful invention by that distinguished theosophist, Sir J. C. Bose, called a crescograph, which accurately records the growth of plant tissues at a magnification of from one to ten million times. All theosophists will recall his remarkable experiments which prove that the life in metals may be poisoned.

A copy of *Service* has come to our desk. It is published in London and is the official organ of the T. S. Order of Service in England and Wales. *Service* is a handsome and well-printed monthly magazine, the subscription price of

which is two shillings sixpence.

One of the most attractive publications reaching this office is *The Papyrus*, official organ of the Theosophical Society in Egypt. It is rather a surprise to find such a large and handsomely printed magazine coming from Egypt. In size, style and general appearance, it is second to no magazine in the world printed in the service of Theosophy. Half of the magazine is printed in English, and the other half in French. The local lodges seem to be chiefly in the cities of Cairo and Alexandria.

CONCERNING VIVISECTION

The California Anti-Vivisection Society is just now making an especial appeal. They, with two sister societies in the north, are making a supreme effort to get the question of the abolition of vivisection directly before the voters of the state in the next November elections. It is a tremendous undertaking, necessitating the signatures of 100,000 registered voters on the petition that is being circulated, involving an enormous amount of work and expense, as they are carrying on at the same time an active educative campaign to offset the opposition that will be aroused. There are three ways in which we can help: Sign the petition if you are a registered voter of California; send a donation, however small; or join the society, which can be done by payment of the fee of \$1.00 per year. Send donations or inquiries to *The California Anti-Vivisection Society*, 1820 Upperton Ave., Los Angeles.

OFFICIAL

Notice to Lodge Secretaries:

It has been decided to send the new members booklet, "There Is No Religion Higher Than Truth," to you to hand to your new members at the time they are admitted to your lodges. We believe this is much better than to send them direct to each new member from Headquarters and that the presentation of this literature at the initiation meeting will enhance the value of that meeting. It will also save much time, labor, postage, etc., at Headquarters. The same is true of the other literature for new members. We will send you supplies of this material and, after June 1st, will send no more of it direct to new members.

HOW TO ADDRESS LETTERS

All those whom it may concern are again reminded that only communications on general matters should be addressed to the National President at Krotona.

All dues and other T. S. moneys, all applications for membership, lodge dues, changes of address, subscriptions to the Messenger, and all general routine T. S. matters should be addressed to the National Secretary.

All matter for publication in the Messenger should be addressed to the Editor of the Messenger.

All requests for propaganda matter, free literature, information concerning inquiries about theosophy, and names of those possibly interested in theosophy should be sent to the Publicity Department.

STATUS OF ORDER OF FIELD SERVERS

The Order of Field Servers was organized by some Krotona members a year or two ago with the intention of encouraging young lecturers and workers to get started—a work which properly belongs to the regular propaganda activity but with which nothing was being done at the time. The last convention ordered the new organization to be placed under the Publicity Department. Dr. Sheppard had charge of it and started a correspondence course. He resigned and the Order placed Mr. Colter in charge. Mr. Colter has now resigned because his hands are full with the proposed educational activities. Recently the Order met and resolved to turn over to Dr. Sheppard the assets of the organization and have him discharge the Order's obligations in connection with the correspondence course already begun. That is apparently a satisfactory solution of the anomalous situation of an organization within an organization, which is what the Order of Field Servers really was. It is another instance of unnecessary machinery.

DEATHS

Mr. Thomas Hardcastle, formerly of Adyar Lodge, Chicago.
Miss Charlotte C. Jenkins, Santa Rosa Lodge.
Mrs. Elizabeth J. Jones, Louisville Lodge.
Miss Emmie Perkins, Truthseekers Lodge.

The current number of *The Messenger* cannot be sent to corrected addresses unless notice of change is in this office by the 15th of the previous month.

MEMBERSHIP REPORT FOR MAY, 1920

Total Number of Lodges.....	189
Lodges Chartered.....	1
New Members.....	132
Reinstated.....	10
Transfer from other Sections.....	0
Total Active Membership.....	7993
Lodges Dissolved.....	2
Deceased.....	3
Resigned.....	9
Transfers to Other Sections.....	4
Transfers to Inactive Membership.....	0

FINANCIAL STATEMENT FOR MAY, 1920

Receipts	
Fees and Dues.....	\$ 542.55
Krotona Fund.....	78.00
Messenger Subscriptions.....	25.57
Publicity Donations.....	136.75
A. P. W. Appreciation Fund.....	342.50
General Fund.....	23.00
A. P. Sinnett Fund.....	155.50
Miscellaneous.....	57.10
	<hr/>
	\$1,360.97
April 26—	
Cash and Bank Balance.....	3,272.65
Interest, April and May.....	15.08
	<hr/>
	\$4,648.70

Disbursements	
Salaries.....	\$ 630.00
Postage.....	114.06
Special Expense.....	94.47
General Expense.....	30.50
Telephone and Telegraph.....	11.07
Stationery and Supplies.....	30.45
Printing.....	42.50
Rent.....	40.00
Miscellaneous.....	59.82
New Lodge Organizing.....	50.00
B. P. Wadia Fund.....	451.00
	<hr/>
	\$1,553.97

Messenger Dept.	
Salaries.....	\$ 62.00
Rent.....	4.00
General Expense.....	5.55
Postage.....	139.29
	<hr/>
	210.84

Publicity Dept.	
Rent.....	\$ 13.50
Postage.....	65.00
Salaries.....	225.00
Stationery.....	27.95
General Expense.....	2.00
Furniture and Fixtures.....	165.00
	<hr/>
	498.45

	<hr/>	\$2,263.26
May 31—		
Cash and Bank Balance.....	2,385.44	
	<hr/>	\$4,648.70

BETSEY JEWETT,
National Secretary.

THE INNER SIDE OF THE WORK OF A LODGE

By L. E. Holt

The inner side of the work of a lodge, it seems to me, must begin with the individual, in making himself fit to be a unit of the lodge; for the lodge expresses the power or influence contributed to it by each member.

Let us see where we can find help. We find the same rules in many of our books, sometimes in different terminology but virtually of the same import; for what is applicable to the spirant is applicable to one who is desirous of being a fit unit of a lodge. The work of a lodge is the work of each member.

Mrs. Besant says, in *"Path of Discipleship,"* "The aspirant should welcome everything in his daily life that chips a bit off his personality, and should be grateful to all the 'unpleasant persons' who tread on his toes and jar his sensibilities, and ruff his self-love. They are his best friends, his most useful helpers, and should never be regarded with anything but gratitude for the service they render in bruising our most dangerous enemy."

So far our critics help us, but most of our work must be done from the inner side of ourselves to make better the inner side of the lodge. Self-analysis, to expose the weak spots that we may strengthen them; reading and rereading our books, particularly those dealing with ethics, as Hudson tells us, to get into the atmosphere of the author, thereby making the gist of it a part of consciousness, so it is not a thing outside of us, of which we need to be reminded, but is a part of our consciousness; by these means we live the thing, instead of trying to remember it in order to apply.

The *"Bhagavad Gita,"* in the fifth discourse, gives it from the lips of Shri Krishna to Arjuna—the "yoga of selfsubdual." Alcyone in his little book, *"At the Feet of the Master,"* is very direct, plain, and gives it in few words. Also, Mr. Arundale's invaluable *"Thoughts"* on the same book, amplifies it, and should be read and reread until it is ours by absorption, rather than by memory. Again, Mrs. Besant tells us, in *"Lawe of the Higher Life,"* that "our spirituality is judged by our effect on the world. Is the world better for our being in it? Therefore, when a person comes within our circle of life, see to it that he leaves it a better man for his contact with us. If an ignorant man, he should leave us better informed; if sorrowful, he should go away less sorrowful; if helpless, strengthened. And, remembering that if we stand today, we may fall tomorrow, we shall see that our tongues be gentle, our words loving—no harshness of speech, or suspicion of unkind motive."

And as with the world, so with a lodge. Our philosophy is judged by our actions. We cannot jump from the first rung of the ladder to the top, but must take all the steps between. Therefore, we must make the physical plane life the basis for the building of the spiritual; learning to thoroughly control our three bodies. What a lodge it would be if we should take for our daily consideration Mr. Arundale's *"Thoughts"* on Alcy-

one's little book! We know, but we forget.

Just one suggestion in closing—if there is any one who does not fully realize the greatness and dignity of our philosophy, and what it merits of our admiration, a good book to read is one not long in our library, entitled *"How I Became a Christian Theosophist."*

THE RIGHT SPIRIT

It recently became necessary for the National President to cancel his lecture tour on the Pacific Coast on account of the chaotic conditions at Headquarters which would not permit of absence for even a week. The following extract from a letter received from one of the lodges in reply to the letter of cancellation shows the sort of spirit that ought to pervade the whole Society:

"The unwelcome news in your letter of the 21st has been passed on to the lodge and we are greatly disappointed that we are not to have an opportunity of greeting our new National President next month. However, it is so comforting these stormy times to know that we have a dependable captain on the bridge that we shall not permit ourselves to complain because he feels that for the present his duty holds him there instead of sending him about the decks cheering up the passengers."—
I. D. M.

CO-MASONIC NOTICE

Members, going to Convention, who wish to attend Co-Masonic meetings or receive degrees while in Chicago, can obtain complete information by writing to

MISS ISABEL B. HOLBROOK,
Deputy Grand Commander,
4023 Ellis Ave., Chicago.

A good bit of organizing work was that done by Miss Margaret V. Sherlock at Bremerton, Washington, a town lying across the bay from Seattle. Miss Sherlock is one of our newest field workers, but already has two lodges to her credit. Seattle Lodge financed the work and Bremerton was organized April 23 with eleven charter members. That would be a creditable beginning for even a larger place than Bremerton.

Honolulu Lodge sends a letter to say that they are such a great distance away that it is difficult to form opinions, but feel confident that whatever is done at Headquarters will be all right.

A member in Passaic, N. J., writes in to say that the ownership of Krotona by the T. S. seems to be the proper thing.

From Columbus, Ohio, comes a letter from an individual member desiring that Krotona remain in the custody of Mrs. Besant.

CONVENTION INFORMATION

Convention hall is in the Edgewater Beach Hotel, 5349 Sheridan Road.

How to reach it:

Northwestern Elevated (Evanstown branch).

Broadway surface line.

Motor bus on Michigan Avenue or State Street.

The downtown center:

Besant Hall, 1623 Kimball Building, at No. 308 S. Wabash Avenue. This is the headquarters of the Chicago Theosophical Association.

Hotels near the convention hall:

Sheridan Manor House, 4738 Sheridan Road; Eastwood Hotel, 4644 Sheridan Road; Grasmere Hotel, 4639 Sheridan Road.

Some downtown hotels:

Palmer House, Morrison, Auditorium, Stratford.

Railway arrangements: No special arrangements. Since the relinquishment of the railways by the government no plan has been adopted that is practicable for a convention as small as ours.

Events:

8 P. M., Saturday, July 10th, reception at Besant Hall, Kimball Building.

Sunday, July 11th. The usual meetings in the forenoon and afternoon, hours to be announced at the reception Saturday night.

Monday, Edgewater Beach Hotel.

10 A. M. exactly, opening of convention.

Presidential address.

Greetings from visitors, etc.

Report of credentials committee.

2 P. M., first business session.

A printed program with full details will be distributed at the reception Saturday evening.

BOARD OF TRUSTEES

The adjourned meeting of the Board of the American Section, T. S., set for the date of June 15th was convened with Mr. Rogers in the chair and Messrs. Hardy, Holland and Walton present. The following business was transacted:

In view of the action of the Board of Trustees of the Krotona Institute in declining to receive the 33 1/3c per member per annum from the American Section, and of the reduction in operating expenses through the reorganization in the National Secretary's office, etc.:

Resolved, that this Board ratifies the action of the President, taken after conference and unanimous agreement, of refraining from putting into effect the raise of dues ordered by the convention of 1919 until the matter can be passed upon by the coming annual convention.

The resolution was adopted.

Mr. W. A. S. Colter, having offered his resignation as head of the Order of Field Servers, on motion duly seconded and carried the resignation was accepted.

On motion duly seconded, the meeting was adjourned to Thursday, June 17th.

University of Theosophy

THE NEXT GREAT STEP

It should be clearly understood that the proposed University plan set forth in the following pages has no official connection with the American Section. It is a plan conceived by Mr. W. A. S. Colter and is being put forward by him on his individual responsibility. Neither the Krotona Institute nor the American Section T. S. is assuming any financial or other responsibility in the matter and *The Messenger* is merely giving Mr. Colter and his Committee an opportunity to place the plans before the members.

L. W. Rogers.

UNIVERSITY of THEOSOPHY

REPORT OF THE UNIVERSITY COMMITTEE TO THE AMERICAN SECTION

The following pages contain a report of the progress made by the University Committee and a tentative outline of courses of study. A few experimental classes have already been started with most gratifying results.

The adaptation of theosophy to university class work can be successfully accomplished only after much testing and experimentation. The following classes have been organized by Dr. Marvin and the University Committee for the purpose of testing teachers, subject matter, and the students, under actual university conditions, and we hope to draw many valuable conclusions from these experimental classes for the future guidance of the University of Theosophy.

SCHEDULE OF EXPERIMENTAL CLASSES HELD AT KROTONA

Monday, June 7-14-21—7:00 p. m.—*Thought and Reality* Dr. Woodruff Sheppard
References:
Blavatsky: "The Secret Doctrine" James: "The Meaning of Truth"
Weber: "The History of Philosophy" Bowne: "Metaphysics"
Dewey: "Creative Intelligence"

Monday, June 7-14-21—8:15 p. m.—*Public Speaking* Mrs. Alice Evans

Tuesday, June 1-8-15—8:15 p. m.—*Introductory Psychology* Dr. Woodruff Sheppard
References:
Blavatsky: "The Secret Doctrine" Pillsbury: "Essentials of Psychology"
Besant: "Study in Consciousness" Phillips: "Elementary Psychology"

Wednesday, June 2-9-16—7:00 p. m.—*Comparative Religion* Dr. Frank Riley

Wednesday, June 2-9—7:45 p. m.—*University Organization* C. H. Marvin, M.A., Ph.D.

Friday, June 4-11-18—7:00 p. m.—*Problems of Philosophy* Mr. Marion Kyle
References:
Blavatsky: "The Secret Doctrine" Carr: "The Problem of Truth"
Besant: "Study in Consciousness" Russell: "The Problems of Philosophy"
Besant: "Ancient Wisdom" Weber: "History of Philosophy"

Friday, June 4-11-18—8:15 p. m.—*Hindu Philosophy* Miss Jetta Clay
References:
Blavatsky: "The Secret Doctrine" Rutt: "The Civilization of India"
Besant: "Ancient Wisdom" Muller: "Six Systems of Indian Philosophy"
Shastri: "The Doctrine of Maya in the System of Vedanta"

Saturday, June 5-12-19—7:00 p. m.—*Chemistry* Dr. Frederick Finch Strong
References:
Blavatsky: "The Secret Doctrine" Milliken: "The Electron"
Besant: "Occult Chemistry" Brownlee & Fuller: "First Principles of Chemistry"
Besant: "Study in Consciousness" Holleman & Cooper: "Inorganic Chemistry"
Marques: "Scientific Corroborations of Theosophy" Remsen: "Organic Chemistry"
Kingsland: "Physics of the Secret Doctrine"

Saturday, June 5-12—8:00 p. m.—*University Organization* Dr. C. H. Marvin

HISTORY OF THE UNIVERSITY COMMITTEE

The University Organization Committee of the Theosophical Society was given formal existence at a general meeting of T. S. members held at Krotona, April 17th, 1920. The meeting was convened by posting the following notice:

A general meeting of T. S. members will be held Saturday, April 17th, 1920, at 7:00 p. m., in the Temple at Krotona, for the purpose of electing a standing committee to formulate and submit to the Section and Mrs. Besant a plan of organization for a theosophical University.

Mr. B. P. Wadia, Mrs. Russak-Hotchener, Dr. Frederick Finch Strong, Dr. Frank Riley, Mr. Augustus F. Knudsen and others will speak briefly on this subject.

As a result of the nominations and election that took place, both in the general meeting and in the Committee meeting subsequently held the following were elected members of the University Organization Committee of the Theosophical Society. The Committee is empowered to add to its numbers and the membership will be increased from time to time, unless it should be decided to proceed immediately to incorporate the University of Theosophy under the laws of the State of California.

UNIVERSITY COMMITTEE

W. A. S. Colter, Chairman
Dr. Frederick Finch Strong, Dean of
courses of study conducted by the
Committee on behalf of the Uni-
versity.

Rena Conklin, Sec'y-Treas.
Mrs. Russak-Hotchener
Helen Jasper Swain

B. P. Wadia
Dr. Frank Riley
Russell Lloyd Jones
Foster Bailey
Dr. Woodruff Sheppard
Augustus F. Knudsen, Dean of Krotona
Institute.

C. H. Marvin, M.A., Ph.D. (Harvard) Asst-Director University of California, Southern Branch, Counselor to the Committee and Director of Faculty Organization.

THE WORK OF DR. MARVIN

The Committee was favored by securing the invaluable co-operation of C. H. Marvin, M.A., Ph.D., Asst-Director University of California, Southern Branch. Such an affiliation is of supreme importance to theosophists, important not only to make but to maintain, as we are treading a new path in attempting to introduce theosophy to the world from a university status; there are no sign posts to point the way and no precedents to consult. It is fortunate that we were able to secure the services of a leading educator at the very inception of our plan and no effort should be spared to preserve the link thus formed.

Dr. Marvin is a young man of eminent scholastic attainments, combining academic knowledge with the practical viewpoint and training of the commercial world. He won his Master's and his Doctor of Philosophy degrees at Harvard University, and later held the Thayer Scholarship which is open to world-wide competition. Afterward, he specialized in business administration in its broadest outlines and has received a number of notable assignments in that field.

Dr. Marvin is teaching in Columbia University, New York, during the summer months, and has agreed to accept the post of Director of faculty and curriculum organization for the University of Theosophy. At the same time he will retain his position as Asst-Director University of California, Los Angeles.

An interesting series of eight conferences for the training of teachers and organizing courses of study has been given by Dr. Marvin at Krotona, and he has consented to continue his faculty training work for the two semesters of thirty six weeks beginning in September, in case our University is in a position to proceed at that time. In this work he will collaborate with Dr. Frederick Finch Strong. The sum of \$20,000 has been subscribed to start the University.

UNIVERSITY PROGRAM AT CONVENTION

At the forthcoming T. S. Convention at Chicago there will be given by Dr. Marvin a lecture containing in summarized form the work he has given at Krotona for the organization of classes, faculty and curriculum. This meeting will be held on Monday evening at 7:30. All are invited.

PERTINENT POINTS ABOUT OUR UNIVERSITY

By C. H. MARVIN, M.A. Ph.D.

[Unrevised students' notes from the conferences held at Krotona by Dr. Marvin under the auspices of the University Organization Committee.]

If theosophy means anything it should strengthen the thought of the entire world. Personally I should be glad to have this experience you call theosophy, but so far I have not seen in my reading and from what you people have told me, anything to upset what I already have.

When you talk about theosophy you should assume the view-point of the stranger and give him a basis of that study in his own language.

I do not think theosophy is one thing, I think it is a sum total of all things, if I read your books correctly.

I want to impress upon you as a great school of teachers which you are and must be, if your ideas are to be kept alive, do not ever get into a language of your own but constantly bear in mind the language of the people with whom you associate. Talk to them in terms that they understand.

Nothing is ever lost in the world, hence we have life everlasting.

I am coming to your University and I should be very glad to sit in a well-organized class in theosophy because I think it would be worth while.

What you people want to do in your university life is to break down form and let your thought be as fluid as possible; with an open mind and a fluid mind you can get anything you need.

Never let this University take such a form that it cannot rid itself of it. The man that stands out in the University today tries to do something different. Many institutions are tied by custom and tradition.

I have given you the form, some of the methods, and the essential spirit of a university, and think you have this thing before you now in such a way that you can carry it on in a very definite, tangible manner.

My definition of a theosophist is, that he is a seeker after truth.

Whenever you find a strong, well-trained theosophical mind, you are going to follow that person in whatever community he or she lives, and you are going to be able to say:

"A teacher of theosophy lives in this community."

And I believe that the time is at hand for your University to prepare the people who are going to create such an environment.

The teachers in theosophy for the most part are not logical enough nor well enough informed to instruct a college man. Theosophical teachers are too platitudinous. A college man would not sit through thirty-six weeks in theosophy as customarily taught because most theosophical teachers have not amplified their studies.

A truth is proved only by its universal applicability to human experience.

The University would be a place not only where people come for higher education, but where they may receive inspiration and the attainment of the higher spiritual levels through thought, and again such a university would lead to the dissemination of knowledge through the media of periodicals, pamphlets and books.

The ultimate aim of every university is the building of man.

I am interested in any educational scheme that is going to bring life and wisdom into this world.

The hardest thing in university organization is to get together what we term a faculty.

This University will have a mission of proving or disproving a great Twilight Zone.

Our great university movements have all started with one or more persons who had a vision and who were willing to sacrifice enough to create that vision into actuality.

We are all teachers, whether or no.

The trouble with your Society is that you have never had a regular place to train your teachers. That will be the function of your University. You cannot go to the university I represent and be trained because they do not train theosophists there.

The greatest problem the world has to solve is the problem of living together.

The first work of your University should be your teacher-training classes.

If you are going to organize a theosophical University which intends to compete with other universities, please do not do it. We have many universities now which there would not be much hope of your competing against. Your students would not be interested in the objects and methods of approach of the modern university, because they want something different. If people cannot get in the University of Theosophy something additional to what they get elsewhere, what is the use of their coming?

THE UNIVERSITY - THE NEXT GREAT STEP

By Dr. Frederick Finch Strong

The thought-form of a University of Theosophy has been growing steadily ever since the foundation of the T. S. The Founders, the later leaders, and all who have been prominently connected with the Theosophical Movement have added to this mental structure, and the time seems ripe for its materialization on the physical plane. Mr. Warrington, Mr. Knudsen and their associates in the establishment of Krotona had very definitely in mind its ultimate expansion into a great educational center.

During my two years as Acting Dean of Krotona Institute, the University idea has been constantly before me as a goal toward which we should work. Mr. Warrington, Mr. Knudsen, Mr. Hardy, Dr. Burnett, Mr. Hall and others have each at different times in the past submitted plans for university organization, and the Krotona Board of Trustees some time ago made a definite effort to start this larger work.

Mr. Colter's active work and self-sacrificing service, Mr. Wadia's inspiring and wise counsel, and the eager interest and co-operation of faculty and students of Krotona Institute—all crystallized into a practical, workable form during the past month by Dr. Marvin, Asst. Director of the University of California—have filled us with a determination to begin this great Institution of which we have dreamed so long. In this we can all unite. Personal and factional feeling may fall away in the presence of this larger issue.

Two points in closing:

FIRST—Why do Theosophists need a University of Theosophy? We may answer—If, as we believe, Theosophy is all religion, science and philosophy of the ages *plus* that which explains, unifies and synthesizes them all, then we, who aspire to teach Theosophy to the world, must know at least the fundamentals of all that the educated, the university world already knows of philosophy, science and religion. How many of us who work as teachers and lecturers in the theosophical field could qualify if subjected to this test?

To present our cause in a dignified manner—worthy of its greatness—we must earn the respect of the scholastic world by meeting learned men on terms of equality; earning their acknowledgment of our own erudition, and thus opening the way for their reception of the great truths which the Ancient Wisdom has to offer. Only

a University of Theosophy can thus prepare teachers for efficient work in the larger world; only a broad training on university lines can accomplish this result.

SECOND—Why does the world need a University of Theosophy? For the same reason that every human being needs Theosophy—in order to be able to take the largely undigested and accumulated knowledge which the world already has, and by the Divine Alchemy of the Great Powers which ever work for the illumination of humanity, to transmute this knowledge into Real Wisdom; a practical working Philosophy of Life which shall help to prepare the world for the Great Event toward which our hopes are directed.

FOREWORD

By W. A. S. COLTER

This synopsis of study for the proposed University of Theosophy portrays theosophy in a new and inspiring role. It is shown, not as an absorbing subject for abstract study alone, but as a virile and practical power in the working world. With equal facility it penetrates the market place of business, the laboratory of science and the realms of philosophy and spiritual ideals; wherever human thought may turn, there theosophy may be found waiting patiently its hour of inevitable recognition.

The multitude of apparently unrelated topics herein summarized—all of which are readily embraced within the theosophical system of education—are clear evidence that in an active sense as well as in theory the Sacred Science of the past as revived under the name of theosophy, is applicable to every phase of human practice, knowledge and speculation. So far as known, the theosophical University will be the first institution of modern times that proposes to teach all academic subjects in the light of spiritual and metaphysical principles. Sectarianism can never adhere to this universal platform.

The order of society now emerging will demand of its leaders a character of broad sympathy and understanding, a grasp of underlying principles, and an unselfish motive in applying them. The professions, commercial life, public service, literature and all branches of these and other pursuits may be ennobled by the touch of theosophy—applied both as a body of illuminating truths and as a preceptor of personal conduct. The theosophical method of education recognizes and employs current intellectual concepts and scientific facts and formulae. Moreover, its policy will be to expand and supplement these with a systematic development of the intuitional nature, man's higher faculty of cognition. The aim of all education should be to unfold the Spirit; students should go forth from places of learning to their worldly tasks sustained by the realization that there is but One Life manifesting in limitless diversity and that Brotherhood, therefore, is a vital fact in nature. Grounded in this eternal principle, such men and women will become potent factors in creating a more noble citizenship and a happier world.

No one imagines that an attempt so unique in educational annals, so gigantic in purpose and significance, can spring full-blown into being. Here is a movement calculated to elevate an entire planet to higher stages of knowledge and spiritual awakening. Never was time more opportune for planting the seed of a future theosophical university that will be consecrated to the task of preserving and promulgating the original impulses given the Society by its august Sponsors. Yet the growth of the institution will perforce be slow and the commencement modest indeed. Not in point of size perhaps, but surely in the excellence of its teachings shall our theosophical institution of learning win an honored place among the great universities of the world. Even now, the University of Theosophy out ranks its contemporaries in the possession of occult truths which they sooner or later must accept.

The advanced minds of the world no longer find contentment in tabulations of disconnected facts and with schemes of speculation and conjecture, which constitute

the larger portion of what is called education. They are surfeited with mere knowledge. What is sought is wisdom, not items of learning; the faculty to comprehend life, not the capacity to absorb listings of its phenomena. This unfolding consciousness must be served; and in answer to the call the time has come for theosophy to present to the educational and working world the modus for synthetic understanding of the origin and purpose of life. Within its educational system may be treated the entire garner of human knowledge, not as a collection of partially or wholly unrelated facts but as fragments of a divine Plan that one day will be pieced together into a glorious and coherent pattern by the alchemy of spiritual processes.

The University of Theosophy will be unique among educational institutions. It represents a type of education that will serve greatly in the production of a higher form of civilization. The ground is ready for the sowing; the plan is feasible, if properly supported and administered. Patience is needed; many vital problems must be encountered and solved; and perchance it may be necessary for theosophists now living to make many noble sacrifices to found this University, for the sake of those who come after us.

HOW AND WHEN TO BEGIN THE UNIVERSITY

By W. A. S. COLTER

(Appeared in June 1920 Messenger)

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 a 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 experimental classes and a faculty of six teachers have been organized, and students enrolled. These classes were opened 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, and C. H. Marvin, M.A., Ph.D., Assistant Director University of California, in charge of teacher training and faculty organization. The correspondence work of the Extension Department, as outlined in the enclosed schedule, pays its own way. 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 University of Theosophy. 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 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 on the occult and physical planes. Workers may be educated also in the applied aspect of theosophy—applied in its relation 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 really serious obstacle. Very few theosophists are capable of forming the links with the world's idea; of 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 discernible 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 view point 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 (even if he were not formerly an avowed theosophist or T. S. member), and whose motive in life is to place service for humanity ahead of personal consideration. These qualifica-

tions, if coupled with an eminent standing as an educator in the broadest meaning of that word and combined in the president of the University of Theosophy, 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 bounden 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 HEADQUARTERS

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 University of Theosophy being the official educational center of the Section, should ultimately assume ownership of the land, but for the first year it should lease what space it needs on a rental basis to be arranged between the Board of Regents of the University and the Trustees of Krotona. It is admitted that a university cannot go far on rented ground, but for the present our University of Theosophy should employ its limited funds for securing a high-class faculty and textbooks instead of investing in real estate. Indeed, it is possible that the greatest service of our University will be its extension and lecture work out in the Section and not its classes at headquarters. 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 of T. S. regardless of debt, as soon as she shall notify the Section of her consent."

The University fundamentally, theoretically, and practically, is a part of the American Section, not a branch or an adjunct of the Section, but part and parcel of its very substance, although under a separate corporation and management. In fact, it has the same relation to theosophy as the Society itself. It is hoped that every member of the Section will become a patron member of the University corporation, thus linking closely the two aspects of theosophy in America. Such a pre-eminent position in theosophical affairs entitles the University to the most painstaking attention and loyal support from theosophists everywhere.

The Articles of Incorporation and By-Laws of the University have been framed to represent the most democratic form of government; the Board of Regents will be elected by a direct vote of the members of the University.

The University of Theosophy 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.

THE UNIVERSITY OPENING

So much needs to be done before we can have a real university that the first stages will be of small value except as seeds for the future. In practical terms, we hope to start a teacher-training course for the Fall semester this year. The Correspondence Courses will be developed and we may send out one or more lecturers who are capable of adequately representing the University. Classes in various subjects will be started when proper teachers and equipment are available. No effort will be spared to make substantial progress. Much depends on funds, but more depends upon the human element. Many will be called, all will have their day of opportunity and some may be found not ready for the exacting standard of the University—a standard that will be high and difficult to attain. For here theosophy enters the lists, its challenge to the educated world is universal, and those who would champion Truth under the University banner must needs possess super-equipment. The University should *prove* theosophy, therefore its staff of workers must be accurate, sound and thorough, fitting bearers of the Light that is the hope of the world.

All members are urged to keep closely in touch with the University enterprise whether interested as patrons, students or prospective teachers. Address communications W. A. S. Colter, Chairman University Committee, Krotona, Hollywood, Los Angeles.

UNIVERSITY OF THEOSOPHY

TENTATIVE CURRICULA

• We have adopted for present use the term Department instead of College for the various divisions of study in the University.

Note.—The following tentative outline of departments and classes of the University of Theosophy is presented with the explanation that only a few of the courses of study are capable of being started immediately. The classes which have begun are so indicated after the title of the department in which they are listed.

Other departments and classes will be started from time to time in the order of their apparent importance and as equipment, text books, teachers and funds become available.

CERTIFICATES: The courses of study prescribed in the University of Theosophy will lead to appropriate certificates (later to degrees), based upon credits in the various departments.

Courses of study arranged by authority of the UNIVERSITY ORGANIZATION COMMITTEE on behalf of the proposed University of Theosophy.

1. DEPARTMENT OF THEOSOPHICAL INSTRUCTION.

(Departments 1, 2, 3, 4 submitted by W. A. S. Colter)

Admission Requirements: Previous knowledge of theosophy is not required for admission to Classes A and B; some prior reading and knowledge of elementary theosophy will be necessary for enrollment in Class C and The Secret Doctrine Department.

Class A. ELEMENTARY THEOSOPHY.

Standard theosophical works used as texts presenting the main tenets of the theosophical system; the course of study will include reincarnation; the law of cause and effect; the superphysical planes; man and his bodies; life after death; the nature of thought and feeling; discipleship; the Masters; the Hierarchy; etc.

Class B. STUDY AND PRACTICE IN MEDITATION.

Concentration and control of vehicles, for the two-fold purpose of developing the spiritual and altruistic nature of the student and to unfold his latent powers. Suitable texts will be obtained from such books as Path of Discipleship; Thought Power; The Outer Court; Bhagavad Gita; Voice of the Silence; Light on the Path; Science of the Emotions; Ernest Wood's Meditation.

Class C. ADVANCED THEOSOPHY.

Standard theosophical books used as texts; the course will include cosmology; rounds, races and planetary chains; inter-relation of the monad, ego and personality; the development of consciousness in man and the lower kingdoms of nature; occult chemistry, etc.

2. DEPARTMENT OF STUDY AND RESEARCH IN THE SECRET DOCTRINE.

A monumental work like The Secret Doctrine, being in reality an encyclopedia of occult hints and clues, should not be approached by the student with the purpose of absorbing the content in its entirety. Such a process would turn out an anomalous student product of little value other than as a receptacle of undigested ideas. The Secret Doctrine treats many classifications of learning and occult lore. Each class in this Department will be assigned the task of tracing the many-sided text in but one of its aspects or applications. The student of this University will follow the thread of each selected topic through the pages of The Secret Doctrine and out into the fields of modern opinion and will give especial attention to current concepts and to the latest scientific dicta on each topic studied. Thus, one-sidedness will be avoided. The student trained by this method will be as broadly informed on the findings of modern authorities as he is familiar with the teachings of The Secret Doctrine. This method of classifying topics is essentially synthetic; the student may at the outset undertake the task of unveiling Truth in The Secret Doctrine with the concrete intellectual faculty only, but sooner or later he will call, unconsciously, perhaps, upon the intuitional faculty of cognition.

Note.—The Secret Doctrine will, in fact, form the basis of study in other departments. The Secret Doctrine classes as outlined herein will prove to be especially valuable in affording the basic preparation for many students who undertake advanced work in the University along special lines.

Class A. COSMOGONY.

Class B. ANTHROPOLOGY.

Class C. RELIGION AND THE ANCIENT MYSTERIES.

Class D. ANCIENT AND MODERN PHILOSOPHIES.

Class E. SCIENCE.

Class F. PSYCHOLOGY.

Class G. SYMBOLOGY.

Class H. THEORETICAL ASTRONOMY AND ASTROLOGY.

Class I. PHYSIOLOGY.

3.—DEPARTMENT OF NORMAL TRAINING FOR TEACHERS OF THEOSOPHY.

Admission Requirement: A satisfactory basic education in English, ancient history, literature and other branches and a knowledge of theosophy as contained in the courses of study designated Classes A, B, C, in the Department of Theosophical Instruction. In lieu of this prerequisite, students will be expected to enroll in the classes mentioned, either at the University or in the Extension and Correspondence Courses.

Other subjects are elective.

Class A. ENGLISH, RHETORIC, LECTURE PREPARATION. Public speaking, voice placement and culture; the art of teaching classes and managing audiences; English composition. A lecture bureau will be maintained in connection, furnishing lecture outlines to new lodges and beginners in public speaking.

Class B. LODGE ORGANIZATION. Efficient methods; advertising and publicity; the press; organizing university extension centers.

4. UNIVERSITY EXTENSION DEPARTMENT. (Class A in this Department is open for enrollment of students.)

Will include the curricula of all departments so far as practicable. It will undoubtedly be found beneficial to utilize lodges and study groups as centers for extension work under competent teachers. Should this arrangement be adopted, both teachers and extension centers will be affiliated with and accredited to the University. The logical development of this plan will be that lodge classes will ultimately be taught by students and graduates of the theosophical University, thereby uniformly elevating the standard of theosophical instruction in all parts of the Section. The students, moreover, will receive credits which will be honored in case they should subsequently take other courses in the University leading to a degree.

Note.—None of the courses of study in the University shall be imposed upon any teacher or lecturer of theosophy. Its facilities will not be compulsory, but they will be optional for every theosophical worker and student. The Normal Training Department and all other courses of study in the University are open to all who wish to avail themselves of the opportunity thus offered. The work is designed to train and develop native ability and to supplant individual effort, so that all may reach greater heights of usefulness in the service of the Masters and humanity.

Class A.—CORRESPONDENCE COURSE. (Submitted by Dr. Woodruff Sheppard.) Covering the studies in the Department of Theosophical Instruction. These courses are now available by application to the National Field Service Department (formerly Order of Field Servers) or the University Organization Committee. T. S. Krotona. The lessons comprise: (a) full directions for study, including references to text books; (b) subject matter; (c) question and answer papers, testing the students' progress and understanding of the subjects taught. The twelve lesson papers are on the following topics:

- Lesson 1. Opens with a short discussion of factors that are essential to a comprehension of the theosophical conception of life and its processes, followed by a consideration of the main features of Logic manifestation. This lesson treats permutation, and the schemes, chains, rounds, etc., in table form for purposes of brevity and clarity.
- Lesson 2. Takes up the study of Spirit-Matter, beginning with a foundation laid in the teachings of The Secret Doctrine, passing on to a consideration of the findings of modern science regarding the structure of physical matter, and how the latest scientific discoveries confirm occult teaching.
- Lesson 3. Continues with Spirit-Matter, taking up Occult Chemistry, then presenting the results of the work of occult investigators, and the teachings of The Secret Doctrine pertaining to the genesis of matter.
- Lesson 4. Concludes Spirit-Matter, with an analysis of the permanent atom and the planes of nature.
- Lesson 5. Treats of the evolution of form, bringing in the subjects of the group soul. Lessons 6 and 7. The evolution of consciousness, and a study of the problem of individualization.
- Lesson 8. Concludes the evolution of consciousness, with the study of reincarnation.
- Lesson 9. Brings forward the Law of Karma as an important agent in the evolution of the Solar System.
- Lesson 10. Teaches the constitution of man and considers psychism and clairvoyance.
- Lesson 11. Treats of after-death conditions.
- Lesson 12. Man's attainment through discipleship to initiation and supermanhood.
- Class B. CORRESPONDENCE COURSES.** Covering the work of the Department of Normal Training for Teachers of Theosophy.

In response to a growing demand, the courses of study in the following departments will treat theosophy in its relations to the accepted arts and sciences of the day and will be considered in relation to other systems of thought and education. It is hoped that a beginning may be made in some of the departments under this classification without undue delay, this being governed entirely by conditions pertaining to funds and equipment. (See Note under The Secret Doctrine, page 9.)

Admission Requirements: The system of instruction in the following departments will be arranged to accommodate three classes of students:

(a) *For students of advanced standing* who have taken courses in other schools and universities and for whom enrollment in the University of Theosophy is in the nature of post-graduate work. These students will be admitted by credits or degrees from recognized colleges, or by examination.

(b) *For general students* and students who desire to specialize in one or more of the departments in this division and students enrolled in the Department of Normal Training for Teachers of Theosophy. The entrance requirements for such students will be arranged from time to time by the Faculty.

(c) *For unclassified students* who enroll merely as auditors and who are not studying for credits or a definite object; the entrance requirements will be determined for the present by the Faculty according to the circumstances of each individual case.

5. DEPARTMENT OF HEALING. (Submitted by Dr. Frederick Finch Strong).

Immediate Object. To offer post-graduate courses in scientific healing to physicians and others who have had satisfactory training in anatomy, physiology and hygiene, in addition to a high school education.

Ultimate Object. To offer a thorough four years' course leading to a doctor's degree, which shall supercede the present systems of education in medical schools, or at least, establish a precedent for the education of physicians and healers in the future.

Platform of the Department. The recognition of the three-fold nature of man; that true healing involves the diagnosis and correction of structural or vibratory abnormalities in the mental, astral, etheric and dense physical vehicles, so that they may function more fully and harmoniously as a composite unit for the furtherance of the evolution of the unfolding spirit. So far as can be learned the theosophical University will be the first institution in the world founded on a platform that rationalizes and synthesizes healing, as theosophy does for religion, science and philosophy.

Class A. HEALING DIRECTED TO MENTATION. Psychology of healing including psycho-analysis; thought power and its use in healing; the rationale of suggestive therapeutics.

Class B. HEALING DIRECTED TO EMOTIONAL STATES. Music, sound, form and color, and their use to produce harmonious functioning in the emotional vehicle.

Class C. HEALING THROUGH THE ETHERIC VEHICLE. Studying the life force and its relation to healing; mesmeric and magnetic healing; diagnosis by the etheric aura and through etheric vision.

Class D. HEALING OF AND THROUGH THE PHYSICAL BODY. The development, structure and functions of the physical body; the course reviewing the main facts in embryology, anatomy and physiology; clinical work and work on the manikin; hygiene and sanitation; physical culture; dietetics and food chemistry.

Class E. THERAPEUTICS. Natural methods of restoring health massage and osteopathy; therapeutic use of the finer forces, including heliotherapy, phototherapy, hydrotherapy, chromotherapy, ultra-violet therapy and electrotherapy.

Class F. SPIRITUAL HEALING. The healing power in nature and how it may be contacted; the power of the will; the power of abstract thought and its effect on the personality; the factor of cause and effect; trained higher clairvoyance and its use in diagnosis and healing.

6. DEPARTMENT OF SCIENCE. (Submitted by Dr. Frederick Finch Strong).

Modern science, as taught in our universities and applied in our technical schools, has transformed the world in the past century. It has made modern living conditions enormously complex and wonderful, but has done little towards explaining life's origin and purpose. Working from materialistic premises it has now dematerialized its own concepts of matter, reduced all to electrical terms and now faces a hypothetical etheric wall into which its laboratory instruments are not sufficiently refined to penetrate. The Science Department of the University of Theosophy will base all its work upon a hypothesis of One Universal Life and in studying its manifestations in form, will recognize the value of information obtained through the use of the higher sensory faculties by those in the vanguard of human evolution.

Class A. ASTRONOMY AND COSMIC EVOLUTION. Theories of modern science as to the origin of the material universe compared and amplified by theosophical teachings regarding cosmogenesis.

Class B. GEOLOGY. The past history of the earth as revealed by geological findings and by occult research.

Class C. CHEMISTRY. Modern theories as to the constitution of matter; the genesis of the elements; comparisons and correlations between the electronic and the "occult chemistry" theories.

Class D. PHYSICS. Studies of vibratory phenomena; modern conceptions of the nature of sound, light and electricity; the ether of space as conceived by science and as explained theosophically—(lecture and laboratory work).

Class E. EVOLUTION OF LIFE. Lecture and laboratory work; (a) elementary biology, (b) essentials of embryology and histology; (c) theosophical (amplifications, applications) of biological findings; zoology; botany.

Class F. SUPERNORMAL SENSE FACULTIES. Methods of unfolding supernormal sense faculties and applications to scientific investigation.

7. DEPARTMENT OF PSYCHOLOGY. (Submitted by Mrs. Russak-Hotchener).

The Department of Psychology in this University will include a comprehensive scientific study and application of the fundamental laws of nature as related to hidden complexes of human evolution.

In the past century psychology has developed into a science. Few people are aware that its methods proceed in the same definite manner as those of the more empirical physical sciences which are, (1) the accumulation of reliable data, (2) the arrangement of these data into a definite sequential relationship, (3) the formulation of laws and fundamental principles embodied in text books and (4) the study and application of those principles to individual or general uses.

These are the only methods by which a scientific psychology may proceed. They are the methods to be followed in this University. The need for instruction is such a science is indisputable and its application is a vital necessity, especially in the consideration of human behavior. Just as in the physical organization of the body certain disintegrating and integrating processes uninterruptedly function, so is it in the organizations of our emotional and mental processes. And it has become practical in applied psychology to understand and make conscious the reception, transformation and control of a great mass of subconscious factors in the brain centres which in these processes influence vitally the actional, emotional and mental life of the individual and which either make or mar his own entire personal life. And since he is part of the body corporate of humanity, with its infinite gradations, he may either aid or injure it in turn.

The applied psychology of this University will not only include the study of unconscious processes in the nuclei of the mental, emotional and actional life of the personality, but will show their relationship to the individuality also. This will enable the student, if he so desires, to direct his progress towards perfectionment into higher spirit-

ual channels with the lofty ideal of a consecrated service to the betterment of humanity.

A course of teaching in the principles of psychology and logic as usually taught but amplified and explained in the light of theosophical knowledge. Among the subjects to be considered in this department are:

- Class A.* History of Science of Psychology.
Experimental Psychology.
Vocational Psychology.
Psychology of Business Ethics.
- Class B.* Psychology of Public Speaking.
Psychology of Music, Art, Drama and Photoplays.
Psychology of Races and Nations.
Psychology of Motherhood Training and Pre-natal Conditions.
Psychology of Child Training.
- Class C.* Psychology of Higher Education.
Psychology of the Physical Senses.
Psychology of the Emotions.
Psychology of Mentation.
Psychology of Dream States.
- Class D.* Psychology of Telepathy, Suggestion, Hypnotism.
Psychology of Hysteria, Neurasthenia and Psychasthenia.
Psychology of Insanity and Obsession.
Psychology of Epilepsy.
Psychology of Criminality.
Psychology of Social Hygiene.

8. DEPARTMENT OF PSYCHICAL RESEARCH. (Submitted by Hugh F. Munro).

Empirical psychology in attempting to explain states of consciousness by the physical or chemical processes within the brain has accomplished very marked and valuable results. But it has at the same time limited its usefulness as a science dealing with the complex facts of man's mental and psychic natures. The Society for Psychical Research, including within its membership many men whose standing in science is unquestioned, has for nearly forty years been accumulating data which has a profound bearing on our knowledge of the nature of man and the possibility of individual consciousness surviving physical death; data which appears to be irreconcilable with a psychology based solely upon the physiology of the brain and nervous system. Notwithstanding this limitation, the results accomplished by psychology are too valuable to be discarded, but the time seems to be at hand when the two classes of facts should be correlated into one system to their mutual advantage. The consideration of the results obtained through psychical research as an adjunct to the study of psychology should enable the student to avoid the present restrictions of that science and at the same time give him an insight into a very important and interesting line of study.

- Class A.* Psychic Phenomenon up to the time of Mesmer; Modern Spiritualism (Rise in America); The Society for Psychical Research; Results of Psychical Research; Work of Individual Experimentors; Problems of Psychical Research; Modern Methods; Psychical Phenomena as explained by Occultism.

9. DEPARTMENT OF RELIGION. (Submitted by Dr. Frank Riley and Hugh F. Munro).

In the sacred literature of the East we are told that "there is no religion higher than truth." In this course the golden thread of truth will be traced through the chief sacred books, thus proving that this thread binds the great religions into one glorious chain. The external or exoteric teachings in the various religions may differ, as beads on a chain vary in color, nevertheless, the golden thread unites them. Truth is universal and resides in every faith.

- Class A.* COMPARATIVE RELIGION. A course of study showing the spiritual basis upon which all religious teachings are founded; a comparison of the main tenets of each faith; elements common to all religious systems; the history of the great religions; the founding and growth; effect upon civilizations; theology, the science of religion; apparent differences in religion, and differences in theology; the conflict between science and theology; no conflict between science and religion possible; present day religion; present day theology; the social appeal of religion predominating.
- Class B.* ESOTERIC CHRISTIANITY. A course of study designed to restore the Gnosis to the Christian religion by a study of the Scriptures in the light of theosophy; mystic Christianity.
- Class C.* New Thought, Spiritualism, and modern Ethic Movements.
- Class D.* SYMBOLOGY. A study of mystic symbols, rites, ceremonials and sacraments.
- Class E.* SANSKRIT. And other ancient languages in their relation to Comparative Religion and a general introduction to the study of language; a grouping of the Indo-European languages; the ethnological relations and earliest history of each branch; a survey of the literature of India.
- Class F.* COMPARATIVE MYTHOLOGY.

0. DEPARTMENT OF PHILOSOPHY. (Submitted by Hugh F. Munro).

Class A. PHILOSOPHY. A study of ancient and modern philosophical systems and philosophers. Scientific foundation of modern philosophy; modern theories of time and space; present trend of philosophy; modern philosophy as related or distinguished from western systems, Grecian, Egyptian, Persian.

Class B. COMPARATIVE PHILOSOPHY. Treated in the light of theosophical concepts; philosophical epochs, schools, leaders, systems; relation of philosophy to religion.

Class C. PHILOSOPHY OF NUMBERS. The Kaballa.

1. DEPARTMENT OF AGRICULTURE.

Class A. AGRARIANISM. Land economics; production, distribution; reclamation; forestry.

Class B. APPLIED BOTANY. The place of the vegetable kingdom in evolution; nature's finer forces; invisible building agencies; research into the subject of the effect upon plant life of color and thought vibrations.

2. DEPARTMENT OF EDUCATION AND PEDAGOGICS. (Submitted by Dr. Mary Burnett and Rena Conklin).

Admission requirements: The study in this department will be arranged primarily for those holding teacher's certificates, though this prerequisite is not compulsory, the work being open to all grades of students

Class A. THE HISTORY OF EDUCATION. A survey of educational progress from the time of the Laws of Manu in ancient India to the theories and practices of the modern period.

Class B. THE THEOSOPHICAL BASIS OF EDUCATION. The philosophy of life; a study of The Secret Doctrine and other standard theosophical literature for the purpose of evolving a comprehensive theosophical system of education.

Class C. THE PSYCHOLOGY OF ELEMENTARY EDUCATION. A study of child nature; the constitution and potential powers of the child; the spiritual Self and its unfoldment from within; the training and co-ordination of the three-fold personality—the concrete mind, the emotional nature and the body of action; the development of the inner and outer senses; genetic psychology—the life periods and their distinguishing characteristics; the use of psychological tests in diagnosis.

Class D. EDUCATIONAL ADMINISTRATION. The problems of school and class room organization; duties of educational officials; educational legislation.

Class E. EXPERIMENTAL RESEARCH. A statistical investigation of modern educational problems and data; a study of world conditions in their bearing on present educational problems.

Class F. CHILD HYGIENE, HEALTH AND HEALING. Physical education; biology, embryology and physiology; dietetics; nursing and first aid; sex education; sanitation; pre-natal influences and the laws of heredity; the influence of environment upon child development.

Class G. RECREATIONAL LEADERSHIP. Play administration; games and their ethics; folk dancing; scouting, etc.

Class H. PRINCIPLES AND METHODS OF TEACHING. The curriculum; the relation of the school subjects upon the development of the child's inner powers and the training of the outer vehicles.

Class I. VOCATIONAL GUIDANCE. A study of the important vocations to determine the specific requirements of each; an analytical study of the innate tendencies and capacities of the child in relation to his preparation for work in the world; astrology as a basis for character study; the casting of the horoscope and its interpretation; the application of phrenology and physiognomy to child analysis.

3. DEPARTMENT OF POLITICAL SCIENCE AND SOCIAL ORGANIZATION. (Submitted by W. Scott-Lewis.)

Class A. HISTORICAL. A study of the development of existing conditions and institutions; industrial history in the light of theosophy.

Class B. THE INDUSTRIAL WORLD. The present status of capital and labor; the question of the cost of living and wages; production and taxation; housing problems; child labor; woman in industry; the question of Oriental and Mexican labor; the theosophical attitude towards existing conditions.

Class C. BUSINESS ETHICS. A new science in business based upon confidence and good will; relation between economics and politics; trusts, their use and abuse; corporate finance.

Class D. CIVICS. Psychology of citizenship; international relationships; the science of government; the ideal democracy; the basis of reconstruction, brotherhood and cooperation; a study of practical cooperation in mercantile stores, farmers' grain elevators, etc.

4. DEPARTMENT OF LETTERS AND CLASSIC ARTS. ((Submitted by Dane Rudhyar.)

Class A. AESTHETICS. A course of study for both artists and others, for the purpose of awakening the aesthetic sense in the student and to bring him in touch with the world of the Beautiful; the artist sees the physical world in its inter-relations, syn-

- thetically, and this synthetic attitude, a subjective one, creates Beauty within as well as without. To develop this synthetic vision of forms is the duty of theosophists.
- Class B. MUSIC.** Scientific analysis of sound; occult laws of vibration; music as a cosmic element; the power of music upon the evolution of life and form.
- (b) Historical studies of the evolution of music in the Orient and Occident; a study of modes and scales, instruments, composers and the social factors in music.
- (c) Synthetic studies of the principles of musical composition in their rapport, both technical and occult, with the principles of the other arts.
- Class C. MUSIC.** The significance of rhythm and sound in regard to motion and emotion; their influence on the three vehicles of man; the power of music in character building; the close relation of music to the super-physical worlds; community singing.
- Class D. PLASTIC ARTS.** Architecture, painting, sculpture; comprehending a scientific study of the historical evolution; and the laying down of principles of creation technically and occultly considered.
- Class E. CHOREOGRAPHY AND RITUAL.** Studies in poise, equilibrium, breath control; Choreography as an element of religious ceremonies; sacred dances of nations and religions.
- Class F. DRAMATIC ARTS.** Scientific study of elocution; study of acoustics, indoor and outdoor; history of dramatic art in Orient and Occident; the dramatic tendencies of today; the Wagnerian drama; first manifestation of the religious drama of the future.
- Class G. DECORATIVE ARTS AND CRAFTS.** Manual decorative art; machine-made art; study of the tools and their evolution from primitive to modern times; historical survey of styles; tendency of the present and future; beauty in the home.
- Class H. LITERATURE.**

TEXT BOOKS. (Submitted by W. A. S. Colter.)

For the purposes of the Department of Theosophical Instruction, standard theosophical literature contains an abundance of suitable text books, and these will be augmented from time to time as new works appear by more recent authorities, based on new revelation and scientific research, metaphysical and physical.

It is in the preparation of text books for the other Departments that will treat the arts and sciences in the light of theosophy that a work of infinite scope and importance may be accomplished; as college professors, educators and others of advanced learning peruse new publications and text books on the subjects which they teach. The following quotation indicates the eagerness with which the faculties of our large universities scan the field of research for new material, so that they may be ever in the front rank in educational texts and methods. The quotation is from "University Administration," by Charles W. Eliot, President of Harvard University:

"The rapidity and completeness with which methods of instruction change from generation to generation, and even from decade to decade, is one of the most astonishing facts in the history of education. There is not a single subject within the whole range of instruction at Harvard University which offers the same field of instruction which it offered to the students of the last generation. All methods and apparatus of teaching . . . have changed. Some of these profound changes begin in faculties, but others begin outside the University in the working world, and must be discerned, appreciated and adopted by the faculties. Every faculty, therefore, has to keep up with the rapid march of educational events, and for this reason it must have frequent meetings and patient discussion of new proposals."

It shall be the duty of the University of Theosophy to place its new text books dealing with science, art, religion and philosophy—theosophically treated—in the hands of educators of the high type indicated in the foregoing quotation, who are constantly on the alert to add to their fund of knowledge, to liberalize their methods and to expand their capacity to grasp and apply the unfolding principles of human life.

Theosophy shares with the scientist and the educator their regard for the known facts of science, their idealistic philosophies, and with the methods and systems which they have developed from both of these sources.

But theosophy goes further by teaching synthetically the spiritual elements of all knowledge of whatever school, and steadfastly refers all phenomena to its plane of origin in the superphysical realms of nature. A mutual benefit will, therefore, ensue from the production of theosophical text books in the various departments of study and research.

Mr. B. P. Wadia, International Manager of the Theosophical Publishing House, Madras, India, spoke as follows on this subject:

"We shall be obliged to produce competent writers of efficient text books, dealing with definite subjects such as science, sociology, philosophy, religion and the various branches and aspects of these subjects rooted in the first principles as they are given to us in the philosophy of H. P. B."

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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

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."

SPECIAL NOTE: Do not fill in this side

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.