



Calm After the Storm

Look for the flower to bloom in the silence that follows the storm; not till then.

It shall grow, it will shoot up, it will make branches, and leaves and form buds, while the storm continues, while the battle lasts. But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded, and become subject unto its higher self, can the bloom open. Then will come a calm such as comes in a tropical country after a heavy rain, when Nature works so swiftly that one may see her action. Such a calm will come to the harassed spirit. And, in the deep silence, the mysterious event will occur which will prove that the way has been found. Call it by what name you will, it is a voice that speaks where there is none to speak, it is a messenger that comes—a messenger without form or substance—or it is the flower of the soul that has opened. It cannot be described by any metaphor. But it can be felt after, looked for, and desired, even amid the raging of the storm. The silence may last a moment of time, or it may last a thousand years. But it will end. Yet you will carry its strength with you. Again and again the battle must be fought and won. It is only for an interval that nature can be still.

Note:—The opening of the bloom is the glorious moment when perception awakes: with it comes confidence, knowledge, certainty. The pause of the soul is the moment of wonder; and the next moment of satisfaction, that is the silence.

Know, O disciple! that those who have passed through the silence, and felt its peace, and retained its strength, they long that you shall pass through it also. Therefore, in the Hall of Learning, when he is capable of entering there, the disciple will always find his Master.

Rule twenty-one—Light on the Path

The Future of Krotona

A communication to the American T. S. Members

DEAR FRIENDS:

Let me first say that, although my long absence from America has been delightful and fruitful, I am still very happy to be amongst you again.

I will now tell you of Dr. Besant's decision as to the future of Krotona. It is that the E. S. Trustees incorporated under the designation, "Krotona Institute of Theosophy" and their successors in office "shall continue to hold the title to the Krotona properties as heretofore"; that the Trustees shall set aside the most suitable section of the estate for an E. S. centre, and that they shall sell sufficient of the remainder to pay off the mortgage. She also decides that if any donors shall have believed, for any cause, when their money was given, that Krotona was owned directly by the American Section T. S. and therefore did not know it was owned by the aforementioned board of E. S. Trustees, they may, if they so wish, apply to have their donations transferred from Krotona to the Section. If there should be any such cases, the Trustees will deed to the Section enough land to cover the same at present appraised values. Any land that may be left after this Dr. Besant wishes to be utilized in such way as to produce an income for the reserved centre.

Dr. Besant has asked me to continue to act as her representative and as Vice-President of the board of Trustees of which she is the President.

I have requested Mr. George H. Hall to retain his post as the business manager of the Krotona estates, a post which he has filled most efficiently during the past two years of my absence, and concurrently herewith Mr. Hall will issue a statement in respect to the proposed sales of land under his management. Those wishing to purchase lots will please communicate with him soon.

Likewise, if there should be any desiring their donations to be transferred from the Krotona ownership to the American Section (on the sole ground of believing that the Section had always owned Krotona) they will please communicate with Mr. Hall before January first, 1923, stating the amounts given,

the dates and to whom paid. But unless such claims are just, and uninfluenced by any organized propaganda, they cannot be considered.

About two and one half years ago an effort was made by some, professing to be friendly to Dr. Besant but who have since come out openly against her policies, to shift the legal ownership and control of Krotona from Dr. Besant's appointed Trustees. This effort was based on allegations that some of the many letters soliciting funds for Krotona were ambiguous, or actually misleading as to the legal ownership. I believe that a just interpretation of these letters separately and as a whole would not indicate that any important misunderstanding by the donors should have occurred, or did occur. Nevertheless, to avoid any possibility of well-grounded criticism of Dr. Besant and her representatives, I recommended to her in our conferences about the matter (one of which we had on board ship with all the papers before us), that she authorize her board of Trustees to dispose of enough land to satisfy any claims that might be made on this score.

But since, during all the period of agitation, or after, not one donor ever sent me any such claim, I am led to believe that the agitation was either personal or political, and that therefore substantially all donors wish their donations to remain under the legal control of Dr. Besant's E. S. Trustees as heretofore to be used at her discretion in the Master's work in America.

So I feel that Dr. Besant's decision to retain Krotona solely as E. S. centre and headquarters will meet with general satisfaction on the part of the members of the American Section, as well as the members of the E. S. throughout North and South America, whose immediate headquarters Krotona has long been; and it furthermore gives promise that we may now set our faces toward the future realization of our earliest ideals of making this a true centre of esoteric training for aspiring members.

Let us then begin the new era of Krotona with lofty aims and hopes.

Ever fraternally,

A. P. WARRINGTON.

Desire joy and thank God for it. Renounce it if need be, for others' sake. That's joy beyond joy.

ROBERT BROWNING.

Mrs. Besant's Anniversary

The hoary head is a crown of glory, if it be found in the way of righteousness.—Proverbs.

ON OCTOBER FIRST, 1922, it will be seventy-five years since Annie Besant, president of the Theosophical Society, came back to the toil and the battles of another incarnation. The evening of her strenuous life is approaching, to the regret of a host of loving friends and a multitude of ardent admirers living in countries that belt the earth and speaking every language of the civilized world.

Theosophists, who are naturally eager to find profitable subjects in their study of life, need look no further than the President of the Society. History gives us interesting instances of the greatest work of a lifetime being done in its last quarter, and greater achievements may be ahead of Mrs. Besant than any that lie behind her; but if her wonderful career should close tomorrow, its history would be one of the most remarkable ever recorded. The statement will not appear extravagant except to those who do not know the details. To begin public life as an iconoclast who destroyed the idols of her country's

religion and to finish her public career as the head of an organization whose mission is to give all countries the principles of a world-religion is, in itself, a thing as significant as it is dramatic. From atheist to theosophist is a transformation that could occur only in the life of one type of man—the kind that does with his whole might what he sees to do for the helping of the world, and does it instantly!

Ordinarily our attention is attracted to quality rather than to quantity, when we sum up achievements in terms of congratulation. Rightly enough we greatly prize excellence of workmanship, but when the task has been a prodigious one we are willing to bestow

the distinction of merit on quantity alone. Rarely does anybody win both. But in Mrs. Besant we have the exception that proves the rule. One of my friends gave a copy of "Esoteric Christianity" to a professor of English literature at the University of California. He did not agree with the author on the facts presented—who would have expected so much? But he declared that from a literary viewpoint it was the most excellent essay he had ever read. Turn from that professional opinion of an opponent to the quantity of

literature she has produced, and you have the evidence that the combination of quality and quantity make her achievements unique. Many of her books are simply the verbatim reports of her lectures, thought out for an hour or two and then delivered without the use of notes. If there is another person living amongst us who can dictate from the platform a book filled with convincing truths of nature, in which fine shadings of thought fall into logical order, I have not had the honor of hearing of him.

This marvelous faculty of instantaneous

mental creation gives a clue to the Herculean achievements of Mrs. Besant, otherwise inexplicable. If the thing were not actually going on before our eyes, nobody could be made to believe that a woman of seventy-five could possibly discharge the duties of President of the world-wide Theosophical Society, with a community headquarters, publish three monthly magazines, a weekly and a daily newspaper of which she is the chief editor, superintend certain occult activities, take a leading part in world politics, and go on with her work as lecturer and author. Naturally enough, many allied activities also claim her



ANNIE BESANT

(Continued on page 94.)



Published monthly by
AMERICAN THEOSOPHICAL SOCIETY
826 Oakdale Avenue, Chicago

Cable Address—"Theosoph Chicago"

L. W. ROGERS Editor
GAIL WILSON Assistant Editor

Entered as second class matter August 11, 1922, at the post office at Chicago, Illinois, under the act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized October 28, 1920.

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SUBSCRIPTION PRICE . . . \$1.00 A YEAR

Change of address should be sent promptly to THE MESSENGER, 826 Oakdale Avenue, Chicago. We cannot be responsible for lost copies. Writers of published articles are alone responsible for opinions stated therein.

Mr. Wadia Withdraws

MR. B. P. WADIA has resigned from the Theosophical Society and has severed all ties that connected him with any phase of its work. Whatever may be thought of his judgment, it must be said that his course is at least consistent.

It would be unnecessary to say more than that had not Mr. Wadia issued a formal statement of his reasons for resigning and given it very wide circulation. The document contains his letter to the General Council at Adyar, to the General Secretary of the Indian Section, T. S., announcing his resignation from each, and an address "To All Fellow Theosophists."

The document first sets forth the declaration that Mr. Wadia lived and worked ten years at the International Headquarters and is therefore in a position to judge "the influences which shape the work" in various parts of the world. He then pays a tribute to H. P. Blavatsky and offers an apology for his "false notions of devotion and allegiance" during his years at Adyar and for his "worship of personalities" which led him "to influence others in these directions"; but Mr. Wadia explains that all this was due to his own sincerity and humility!

Nowhere is President Besant mentioned in the statement, but never for a moment is the

reader left in doubt against whom his shafts are leveled. Speaking directly of her work and presidential policies he says that "A careful examination of the great quantity of 'theosophical' literature put forward during the last few years proves that the writers have been false to the charge [of H. P. B's—Ed.] 'not to whittle away *The Secret Doctrine*' and when one calmly reviews the effects of these teachings on the outer activities of the T. S., in 'orders', 'leagues', 'temples', 'churches', as also on the life of its members, one does not fail to see the significance of the warning words of prophecy which H. P. B. uttered in the closing chapter of the *Key to Theosophy* which deals with the future of the T. S."

Having thus arraigned Dr. Besant for her failure to measure up to requirements, Mr. Wadia proceeds to pass judgment on the Society. He says:

"Those causes feared by H. P. B., and against which she warned the T. S., have been upon us for several years past and alas! 'The great need which our successors in the guidance of the Society will have of unbiased and clear judgment' has been sorely felt, till to-day its complete absence has caused many, and among them myself, to despair of the *life* of the Society, though it may be that as a soulless corpse it may thrive like the lifeless temples and dead churches in East and West."

There you have it direct enough—"complete absence" of clear judgment. Therefore the Society is to become a "soulless corpse".

Mr. Wadia does not by any means stop there in his excoriation of Dr. Besant. Citing certain of her utterances about various matters and particularly her declaration that pupils cannot remain in her private school of occult teaching while also being members of an organization that is assailing her, he says: "These orders show absence of all sense of proportion, enlightened intelligence, and sound reasonableness".

A most important point in Mr. Wadia's document is the successor to H. P. B. He is clearly grieved that so many people have mistaken Dr. Besant for that successor and says that

"Senseless pleas on behalf of 'successors' of H. P. B. are put forward as serious arguments to bolster up false doctrines and crude teachings."

But Mr. Wadia is not so thoughtless as to leave us in doubt as to who is really the suc-

cessor of H. P. B. After saying much about his close study of her great work, *The Secret Doctrine*, and how he has thus uncovered the real teaching, he declares in the final paragraph of his address, and puts it in italics, "*Those who teach the Theosophy that H. P. B. taught are her true successors.*"

The surprise that Mr. Wadia creates by the solemn announcement that he has discovered the true teaching will perhaps be no greater than that caused by his destination—one of the old Judge factions known as the United Lodge of Theosophists. Having made it more than abundantly clear that he repudiates Dr. Besant and all her works, he says, "I accept Wm. Q. Judge as a true theosophist."

The gist of Mr. Wadia's long statement is that the Theosophical Society, under the leadership of Dr. Besant, is disloyal to true Theosophy; that she is teaching pseudo-Theosophy; that the "original program" as laid down in *The Secret Doctrine* is not being followed; that only in the "sunlight of the wisdom of H. P. B." can we discover how far we have gone astray; and that he, Mr. Wadia, has got back to the true teachings which President Besant has so sadly missed!

One of the most interesting facts in theosophical history is that when people reach a point where their usefulness to the Society is past they usually *put themselves out of it*. Mr. Wadia did much hard work in the Theosophical Society and it is consoling to know that under the occult law he will reap a rich reward for it. His course within the past two years also has its beneficial side. He has been the standard bearer about whom the forces of unrest and discontent have rallied. His advent in America consolidated them and his final act of withdrawing from the Theosophical Society makes perfectly clear the issue that was at first much befogged—repudiation of the policies of President Besant. It is sincerely to be hoped that every one of his satellites will go with him and leave the Society at peace.

Orthodox Theosophy

WE HAVE all found cause for pride in the fact that Theosophy has neither creed nor dogmas but it would seem that nevertheless it is to suffer the fate of the Christian religion and drift into groups corresponding to denominations. The "back to Blavatsky" movement is an unmistakable sign of it, with H. P. B. as the infallible pope and *The Secret Doctrine* as the new Bible. There is rapidly

coming into existence a sect, drawn in part from all the existing theosophical organizations, which regards Madame Blavatsky's utterances as a rule to be applied in any debatable matter and which considers any statement she may have made as final. An incidental remark that she may have made, while vigorously denouncing some wrong or fraud, is taken out of its setting to be applied as a footrule to measure the righteousness of some other matter which she did not have in mind at all.

There is apparently a type of mind that is sufficiently mobile to reject the old orthodoxy without being quite able to resist the tendency to crystallize into a new one. It seems to require some authority upon which to rest and by which it may try every new statement or discovery. Instead of testing an old hypothesis by new facts its method is to reject alleged facts that do not agree with the established hypothesis.

I have often speculated upon the interesting fact that the Christ left no written word behind Him. He must have had reasons for not doing so. May not at least one reason have been that anything He might have written would have been quoted as infallible authority? And since men would have inevitably differed about what it meant the certain result would have been endless disputes, with an intensity of feeling in proportion to the certainty that it was really His Word.

The attitude of mind of those of us who decline to make a Bible out of a *Secret Doctrine* and pope of H. P. B. should not be misunderstood. The greatness of both is fully conceded but we refuse to make a fetish of either. No one explorer of the unseen regions can observe everything and no single philosopher can give us all wisdom. In the very nature of things Theosophy will unfold greater and greater wisdom to successive generations as the evolutionary development of the race continues. We want no static Theosophy but absolute freedom to accept or to reject new discoveries by their inherent reasonableness, or the lack of it, quite regardless of what anybody has previously said or done.

Is it Madness?

A VERY curious and interesting state of mind seems to afflict those who are at present opposing President Besant and criticizing her policies and decisions. It is a mental condition that apparently leads one

not only to ignore plain facts but to positively deny principles with which he is quite familiar. A case in point is the well-known relationship that must exist between a spiritual teacher and the pupil. It is evidently an ages-old rule that there must be perfect trust and confidence between teacher and pupil. That elementary principle is so obvious that it may be regarded as axiomatic. Therefore when Dr. Besant says that her pupils cannot also belong to an organization the very life of which is opposition to her, one would suppose that only those who have not the slightest knowledge of occultism would fail to see that her decision is not only sound but is an actual occult necessity. Nevertheless, Mr. Wadia, as appears by his own words printed elsewhere, classes this with the things which he says show "absence of all sense of proportion, enlightened intelligence, and sound reasonableness." Mr. Ernest S. Suffern publishes a letter he wrote to Dr. Besant under the title "A New York Protest," in which he says: "I question your right to announce that members must choose between * * * [Dr. Besant's private school] and the Loyalty League."

It is not difficult to see the source of the saying "Whom the Gods would destroy they first make mad." What else than madness can be afflicting one who cannot recognize the simplest principles in a matter with which he has long been familiar?

Krotona and the Section Headquarters

There is a vital and most important point in the article on "The Future of Krotona," by Mr. Warrington, in this number of THE MESSENGER,—that those who understood when making their donations that they were giving for a T. S. National Headquarters may "apply to have their donations transferred from Krotona to the Section." If such transfers are made, they will be credited to the fund for purchasing the Chicago Headquarters building. Mr. Warrington states that a part of the Krotona estate—which is about twenty-four acres—will be sold to meet present indebtedness, and that any sum to be given to the Section under the above provision will

be taken care of by deeding a portion of the land to the Section. In that case, it would, of course, be sold as quickly as possible and the proceeds would be placed in the Headquarters Building fund.

Headquarters Building Fund

It is not a good idea to have too many funds running at a time but the rapid expansion of our business at Headquarters caused by taking over the large book publishing business from Dr. Besant and the purchase of a printing plant forced the Administration into immediate action. When the present Headquarters building was purchased, it was done on a plan by which the building could be paid for ultimately by the savings it would effect over the leasing plan that had been followed for many years. That would have worked out beautifully had no further building costs become necessary; but the installing of a printing plant, followed immediately by the sale of the T. P. H. building at Krotona, and the necessity of at once shipping and housing the entire book stock, forced us into almost doubling the size of our Headquarters building and it had to be done instantly. It became necessary to rush the building up and finance it as best we could. We managed this by temporary short-time loans which gave opportunity to work out a plan for discharging our financial obligations and clearing the property in due time. As no philanthropist has come forward with a large sum to meet the emergency, the best method seems to be to start a Headquarters Building Fund to which sums of any size may be donated. We have some members who may feel disposed to make substantial donations and hundreds who will doubtless be pleased to contribute something. All donations to any fund will be credited by name in THE MESSENGER unless accompanied by the request not to do so. Checks should be drawn to the Theosophical Society and mailed to the Secretary-Treasurer at the Headquarters address, 826 Oakdale Ave., Chicago.

L. W. R.

Deaths

*Rest in the Eternal, grant them, Oh Lord,
And may light perpetual shine upon them.*
Mrs. Harriet A. Jensen.....Omaha Lodge
James R. Thompson.....Member-at-Large

To Members-at-Large

Isolated members-at-large who wish to correspond with an older member to ask questions, or to study Theosophy, may write to Miss Eugenia Honold, P. O. Box 114, Abbeville, Louisiana.

Annual Report of the National President

ONE SECTION of our By-Laws, defining the duties of the member who is charged with the responsibilities that I bear at the moment, says, "He shall annually make a full report, as National President of the Section, of all its affairs."

The most noteworthy matter since we were last convened in annual session is the lingering unrest that is afflicting our lodges. It is now more than two years since acute disturbances, beginning at Krotona, spread over the entire country, and the trouble has apparently about run its course and died a natural death. What is left of it is now centered upon, and directed against, Dr. Annie Besant, the distinguished President of the Theosophical Society. It has been aptly said that towers are measured by their shadows and great souls by their calumniators. Every student of Theosophy understands that when one is near the end of human evolution the left-over karma of past lives must be quickly adjusted and that, naturally enough, much that is unpleasant and which, so far as this life is concerned, is undeserved, must be endured; but it is cause for the keenest regret that any part of the attack on Dr. Besant should be made from our country and that a slanderous little publication printed at Washington and filled with coarse abuse of her should owe its existence to members of the Theosophical Society in the United States. If we cannot prevent the scurrility that appears in that publication we can at least let it be known that we regret its existence and abhor its slanderous utterances.

Every bad thing has some good phase and the attack on Dr. Besant, which was for a long time so camouflaged that many were misled, has served to clarify the situation. It is a simple matter of standing for our President or against her. She has made the issue perfectly clear and simple and the most prominent of her opponents, in leaving the Society, have issued statements that merely give emphasis to the soundness of her position. Let each member now choose for himself and go where he belongs. Those who have resigned from the Society include some of the most prominent who were known as "opposition leaders." Their course in leaving the Society is both consistent and commendable. It is a thousand times better to depart in peace than to remain in contention. Our entire good-will should go with these resigning members.

An unusual development of the past year that has directly affected our work is the remarkable interest in popular psychology that has spread over the country. Apparently every important city in the nation has been visited by several of the many lecturers on psychology who have given a course of from five to twelve lessons at prices ranging from \$10 to \$50 for each person attending the classes. The fact that such lecturers have no difficulty in securing classes numbering several hundred in each city and that they can soon return and repeat the performance attests the remarkable interest in applied psychology. Such lectures, running as counter-attractions, have seriously diminished our audiences in many places. Their attraction to the public is found in the promise of continued youth, good health, material success and general prosperity. This fad will probably subside presently when people have discovered that there is no magic formula that prolongs youth, unless it be a sunny disposition and a useful life, and that there is no golden key that unlocks the storehouse of nature's bounty except the determination to forget one's self in the sincere service of the race. Meantime we may perhaps hope that the tens of thousands of people who have been flocking to the psychology lectures in the United States have at least been moved to dissatisfaction with the old methods of thinking and that many of them will continue to seek the answer to life's riddles until they find it in the Ancient Wisdom.

During the year an insidious invasion of a number of our lodges has occurred. It comes in the guise of Rosicrucianism and it has become necessary to sound a note of warning about it. Three or four years ago an organization under that name issued a magazine in New York, published pictures of some of the Supermen,—pictures which the T. S. has always sacredly guarded from the scoffing world—and calmly announced that the new organization was commissioned to prepare the public for the coming in person of one of the Great Ones. Many of our members accepted that extraordinary statement with a faith as childlike as it was regrettable and the organizer of the new cult was actually received and assisted by some of our lodges! The new order had declared that it alone spoke for the coming Superman and that He would appear in person under their auspices. When the appointed time had passed the promoters of the

organization extricated themselves from their dilemma by announcing that their mahatma had unfortunately died before starting for America!

Notwithstanding this experience hundreds of our members are still the easy victims of those who are never at a loss for new schemes with which to coin credulity into ready cash. The latest attempt to lure our lodges with promises of marvelous occult lore has all but destroyed two of them and has invaded others. It also calls itself Rosicrucian. Members who have been lured into it and have left in disgust report that its chief characteristic is sex teachings that no self-respecting person can countenance.

Every lodge and every member should be on guard against the many pseudo psychic organizations that seek to invade our ranks. In simple Theosophy we have an inexhaustible store of occult wisdom and in the Theosophical Society we have two of the greatest teachers of the science of the soul that have lived amongst us in this generation. There have been others equally great but these we st'll have with us. Why should we seek for other entrances to the ancient path? Why imperil our lodges by opening the door to dangers we know not of? It is nothing less than childish to follow the will-of-the-wisp of some stray psychic candle when the sun of occult wisdom is already shining full upon every theosophical lodge that is harmoniously seeking the light.

Closely allied to this insidious invasion of our lodges is the questionable custom of permitting vagrant lecturers to occupy our platform and air their views on far-fetched and fantastic theories. Straight Theosophy is about as much as the average citizen is able to accept. Without the handicap of the questionable psychic pronouncements of those whose occult flights carry them far beyond the moon, we have a sufficient task in convincing the public that we ourselves are perfectly sane! It is extremely important that our lodges do not become sponsors for fantastic beliefs and that our own presentation of Theosophy shall always keep to the front its inherent reasonableness and sound common sense.

Like other good things the principle of a free platform may be carried to the point where it becomes both foolish and evil. A free country does not permit a citizen to use his liberty to do injury. No more should a lodge allow the freedom of its platform to be misused. Our lodges have a great work to do

in their communities and first among their duties is maintaining a center where the people can come and get the simple truths of Theosophy. The less of association that we have with other things the better will the public understand us and the higher will it value our teachings. Instead of worrying for fear someone will think us narrow because we do not permit every folderol to be aired on our platform, let us adopt the motto of "Our platform for straight Theosophy and all the world welcome."

NEW ENTERPRISES

In our business transactions the most important event of the year was the purchase and taking over of the large book publishing business of the Theosophical Publishing House in America. It became necessary to raise an initial capital investment of \$25,000 and that was promptly subscribed by our members. On this working capital 6% interest is paid semi-annually.

The acquiring of the publishing business was only the first step in a great enterprise. The objective is to furnish theosophical literature in attractive form, at popular prices, in large quantities to the reading public. The second step was to establish our own printing plant. One reason for that is that only thus can long delays in publishing books be avoided, while another reason is that only thus can we ultimately be sure of good workmanship and uniformity of material.

A third necessary step was the purchasing of a permanent Headquarters building. Such an enterprise cannot be moved about nor be dependent upon the whims of landlords. These three steps have been successfully taken. In a single year we have bought and paid for a large publishing business, purchased, furnished and greatly enlarged a Headquarters building, and bought and installed a printing plant; and we have not borrowed a single dollar from the banks. All that we owe we owe to our members. It is less than \$25,000 on the book business account and to guarantee that loan we have assets of over \$50,000, plus a flourishing business; but it must not be assumed that because of this fortunate state of affairs we have reached that haven of rest popularly known as "Easy Street." The truth is that we have only put ourselves in good condition to enter upon a great theosophical work—a work that I like to think of as the spiritual conquest of America. We have a valient and devoted group of volunteers at Headquarters but we need more help. We

have in our hands the weapons and the ammunition to be used against the hosts of materialism but they are not fully paid for. This means that the earning capacity of our properties must be used to gradually discharge our financial obligations, which leaves us without funds to push our work of conquest into new territory. Therefore, for that we need a special fund. Now that we have the mechanism for rightly doing the work we must endeavor to give spiritual centers to the places that lack them. We cannot invade the entire country at once but we can add a dozen cities to our list this season if we have the money for hall rent and advertising. I recommend that the New Territory Fund be started here at the Convention. Money has been defined as accumulated energy. Those who have not the time and opportunity to do the work should at least have the opportunity to pass some of their "accumulated energy" on to those who can and who will do it.

The report of our book business was expected to show a deficit on account of the great cost of getting established. It had been running just six months at the close of the fiscal year and to our surprise it showed a small net earning of \$205.50. There would have been a deficit but for the voluntary services for many weeks of Mrs. Elda B. Cardner, Mrs. May S. Rogers, Miss Eurith Goold and Mrs. Hazel M. Barnett, to whom we owe thanks for faithful and painstaking labor.

Our printing plant was made immediately possible by the splendid generosity of a member who gave \$5,000 for that purpose. His modesty is equal to his generosity so I may not mention his name. A special word should be said for our printing department. It is intended wholly for service and not for profit. Through it we hope to give our philosophy to the world in a dress worthy of Theosophy. It will take a little time to get organized and established but when that is done we hope to do for the material side what our teachers have done for the spiritual side, and furnish beauty of form to correspond with the beauty of the teachings.

There is another important thing we shall do. We shall furnish all of our lodges that will co-operate in the matter with programs, window cards and other advertising for all of the national lecturers—advertising of the highest grade that will be in keeping with the dignity of the Theosophical Society. We shall have one faithful member looking especially after such orders from lodges who will see to it that local committees do not delay and that

the advertising matter shall appear before the public at just the right time. This is a step toward having well filled halls everywhere, for experience has shown again and again that advertising rightly done *will* pack a hall. Through our printing department we shall enable our lodges to have much larger audiences with no greater expense than they now have. This in turn will gradually lead to using larger and better halls with corresponding results in spreading the spiritual light.

During the year an unusual number of new lodges have been organized in places where none previously existed. Many weak lodges were also visited and strengthened. Two of our national lecturers were given guarantees in order to make such work possible, for they traveled where lodges were too feeble to assume the financial burden themselves. It was chiefly such work and the organization of lodges in new territory that caused the deficit of \$2,159.99 shown in the item under that heading in the auditor's report. We also had the help of two lecturers from abroad—Mrs. Hilda M. Powell and Mr. Ernest Wood—to whom our grateful thanks are due for excellent work. Mr. Wood will be with us again from December to May and we hope to be able again to book Mrs. Powell for an American tour at some future time.

DEPARTMENTS

The Publicity Department has done its usual good work during the year and for the greater part of the time was under the direction of Mr. W. S. Taylor. Some months ago it was removed to Headquarters which is, of course, the logical place for it and is now in charge of Lt. Wm. M. Mayes, who is revising and reprinting the entire list of our free publications. With a new outfit of printed matter that department is now better equipped than ever before and if it is given the earnest co-operation of the lodges it will do a most useful work during the coming year.

One of the activities that we have begun to organize on a national scale is the Lotus Department for teaching Theosophy to children. It is in youth that the mind is in the impressionable stage when the theosophical teaching is most readily seen in its natural beauty and sweet reasonableness. It is also to youth that we must look for our successors when we shall, in a few years, pass on. In truth there is a most important work to be done among the children. Every lodge should try to find a teacher with a real love for the work. By our organization and system we shall make

the work of the teacher easier and yet more effective than in the past. Mrs. Vida Reed Stone of Los Angeles, has taken charge of this department and it is to be hoped that all lodges will heartily co-operate with her in this most useful work of drawing the largest possible number of reincarnating egos into theosophical study soon after their arrival here.

CORRESPONDENCE SCHOOL

The next enterprise of national scope to be established will be a Theosophical Correspondence School that will carry a thorough, systematic education in our sublime philosophy to every home where it is desired, both within and without the Society. Too many of our members who have been in the Society for several years know less than they should of the teachings while hundreds of new members will welcome the opportunity to acquire a theosophical education. A theosophist needs nothing quite so much as the ability to explain Theosophy to others and to be able to show them its inherent common-sense. A thorough education of our members will necessarily react in putting the whole movement in better standing with the public to the great advantage of all concerned. As for non-members, there are undoubtedly hundreds of people who know quite as much of Theosophy as the average member does and who would be pleased to have the opportunity to follow a course of study by mail under direction of competent and painstaking teachers. American correspondence schools have become famous for their successful educational work, which has fitted thousands of men and women, who could not leave their homes for study, for more useful careers. In adding Theosophy to the list of sciences and philosophies thus taught we shall merely follow the established and successful methods that are the results of more than forty years of correspondence school experience. It is impossible now to say just when our proposed school can be opened for there is a large amount of work to be done by several people before we are ready for enrollment. In this work, as in our printing department, the aim will be service, not profit, and the tuition will be but a fraction of similar instruction in the commercial correspondence schools. While all will be welcomed to the school perhaps its most important achievement will be so thoroughly to educate our own people theosophically that every member who takes the course will

become a competent instructor for those whom he meets.

For this good work, and for other useful activities, we need more volunteers. Our Headquarters' enterprises are becoming so extensive and varied that almost anyone can find there some beneficent service. Responding to the calls in THE MESSENGER several volunteers have come forward and I take the special opportunity that this annual message affords of emphasizing our need for more such helpers. Members who have economic independence and can live where they can be of the greatest service, and who can give their time, or even half of it, to theosophical activities, should communicate with Headquarters on the subject. One's qualifications may range from technical skill in printing, binding, proofreading, typewriting, multigraphing, bookkeeping, teaching, correspondence, list-making, all the way down to putting circulars into envelopes or folding them in the print shop. It is not so much a question of accomplishments as it is a matter of having the leisure and desire to serve.

LODGE WORK

Having for a long period spent the major part of each year traveling among our lodges I have had an excellent opportunity to observe their business methods, or rather, the general lack of them. We are still in the pioneer days of theosophical work and should not expect too much, but in truth it must be said that most of our lodges are sadly deficient on the business side. Perhaps the worst phase of this difficulty is that many of our members have the strange notion that we cannot be both spiritual and businesslike. The truth is that the higher we go in evolution the more definitely capable we become. Good business is merely doing things in the most intelligent way and getting the best possible results from the energy expended. It has been remarked by those who know whereof they speak that the Masters are excellent business men. Nature is but the visible manifestation of the Logos and we have only to reflect on the marvelous precision of the movements of the planets through space to see that what we call "good business" is but a faint reflection of the order and system in the Divine Mind. Our lodges should strive as much to be examples of good business as to be models of high spirituality. Whether the executive work is done through a president or an executive committee, its despatch should rival the methods of the most up-to-date business con-

cern. Records should be exactly kept, dues should be promptly paid, correspondence should have instant attention, public programs should start on the minute, lodge meetings should begin and end precisely on time and parliamentary procedure should be followed as closely as may be without becoming a burden of technicalities. A very few of our lodges are making excellent records in all such matters but the majority are not at all well organized. Lodge officers everywhere should give careful attention to such changes as may be necessary to attain greater efficiency.

Most of our lodges are also deficient on the social side. The visiting public should have a most cordial reception in theosophical halls and new members are entitled to a warmer welcome than they usually get. It should be somebody's especial business to look after such matters. A reception committee made up of those whose inclination towards such work fits them for it can bring spiritual strength and harmony to a lodge.

The satisfactory state of theosophical affairs in the Society in the United States is very largely due to the splendid work of the excellent office force at Headquarters. Through the very trying times of the past year, with all the commotion caused by purchasing real estate and a book publishing business, a printing plant, and through all the building and moving operations, they have worked with an energy and devotion characteristic of the true Theosophist. On account of the unsettled conditions caused by changing locations and by getting so many new activities established, it has been a most strenuous year; but they have been equal to every emergency and through all the difficulties have displayed a spirit that promises certain success for the future.

Our official lecturers have done excellent work during the year in giving the Theosophical teachings to the public. Mr. Munson did nearly all of the work in new territory and did it admirably. New territory work necessitates a longer visit than other work but Mr. Munson nevertheless visited 53 cities and gave a total of 220 lectures.

Mr. Claude Watson was assigned to the work of visiting weak lodges in remote places for the greater part of the time and enthusiastic reports of his good work reached Headquarters. Unfortunately, he is not able to be with us this year but we hope to have him back again next season.

Mrs. Harriet Tuttle Bartlett reached practically all parts of the country, visiting 44

cities and giving 210 lectures. Lodges report that her work appeals particularly to church members.

Mr. Max Wardall also traveled widely from coast to coast but was unfortunately prevented by illness from finishing his tour. Nevertheless, he visited 31 cities, in each of which he gave from 2 to 5 lectures and reports that he found the largest audiences in the west.

Mr. George H. Hall found that work at Krotona kept him much occupied but, during the year, he gave many lectures and class talks at the Krotona Institute courses. In addition he gave lectures at Hollywood, Los Angeles and Glendale and before the Southern California Federation.

In the extreme northwest, Mr. G. W. Shepard traveled through that large division and gave a total of 87 lectures.

Miss Margaret V. Sherlock did good work along the Pacific Coast as far south as Oakland.

Mr. C. F. Holland, Senior member of the National Directors, managed to take time from a busy law practice to do much work in Southern California, delivering about 100 lectures in various cities, establishing a study group at Redlands and organizing a lodge at San Bernardino.

As for my own lecturing it was somewhat curtailed because the executive work has taken about one-half my time. I contrived, however, to visit 69 cities during the year, giving from one to three lectures in each.

The outlook for the year now beginning justifies the most cheerful optimism. The disturbances that have vexed the American society for two years have about subsided and left us stronger than we have ever been before. For every member who has resigned during the year more than seven have joined our ranks. We are better organized than we have ever yet been and in spite of all the dissension we have made more progress in the past two years in building up Headquarters activities and in creating the mechanism for getting Theosophy before the American public than in any ten years of our previous history. And now, with a better equipment for the work than we have ever had, with ranks united the firmer because of the struggle through which we have successfully come, and with perfect confidence in the future of our work, we go forwards to new and greater achievements.

L. W. ROGERS.

Convention

"The Heart of the Nation" pulsated in royal welcome to the Thirty-sixth Annual Convention of the American Theosophical Society. On Saturday, September sixteenth, delegates began to arrive from all parts of the United States, and among them was one super-delegate, Mr. Fritz Kunz, of Adyar.

Saturday evening Kansas City Lodge "received" at its very spacious headquarters at 920 Grand Avenue. Mr. James Swain, Lodge president, introduced every one to the three most distinguished visitors, National President L. W. Rogers, Bishop Irving S. Cooper and Mr. Kunz.

Sunday afternoon at two-thirty in the Francis I Room of the Baltimore Hotel occurred the fellowship meeting where were given greetings from Lodges. First came Mr. Kunz' unofficial messages from Adyar and Sydney. It was at this time that he read the cable message just received from Dr. Lindburgh at Sydney bearing the good news that Bishop C. W. Leadbeater had been officially cleared in the courts.

At three-thirty, Dr. Weller Van Hook, of Chicago, came before the meeting, giving his special message to the delegates. This paper will be printed for distribution among the members.

At eight o'clock, in the same room, Mr. Kunz addressed the members, using stereopticon slides showing many rare views of Adyar, past and present; of the pariah children of India among whom so many T. S. members are working; and also slides that introduced the audience to the history of the Society—early photographs of H. P. B., the Colonel, Mr. Judge, Mrs. Besant, Mr. Leadbeater, Damodar, Subba Rao, Mr. Sennett and others. Showing his chart on the seven-year periodic impulses in the Society's work, he analyzed that rather striking phenomenon, explaining the alternating constructive and destructive elements that come to the fore every three and a half years.

Monday morning the Convention's business session opened with addresses of welcome by representatives of the city's Mayor and the Kansas City Chamber of Commerce, and by the local Lodge president. This was followed by the National President's annual address, printed elsewhere in this issue. Then came the business transactions, official report of which will appear later.

Monday evening the Convention's first public lecture was given in the Grand Avenue Temple by Mr. Kunz on "Theosophy and the Cultural Values in Science and Psychology." Although a very heavy rain made attendance difficult, a good audience heard this brilliant discourse.

Tuesday was devoted to forum work where splendid ideas regarding lodge work, propaganda, publicity, training classes, lodge finances, and other phases of local activities were expressed and discussed. Mrs. Dora W. LaForge, Mr. Wm. Duckering and Mr. Rogers were chairmen of the sessions. Notes on these discussions will be available later.

Tuesday evening, again in the Grand Avenue Temple, the Rt. Reverend Irving S. Cooper delivered the second public lecture on "Theosophy and the Religious Crisis." The big audience which filled the Temple was deeply interested and inspired.

On Wednesday morning was held the last of the forums, with Mrs. Shillard Smith in the chair. The time was devoted principally to the activities of the Round Table and the Lotus Circle; and finished with a "choose-your-own-subject" discussion.

Wednesday afternoon the Kansas City Automobile Club furnished motor cars for a sight-seeing tour of that very beautiful city, of wide boulevards, parks, and lovely residences. This was only one instance of the prevailing courtesy shown visiting delegates by "Kansas Citizens," whether T. S. members or not.

Wednesday evening came the last gathering of the theosophical clan for the year at the vegetarian banquet held in the Hotel Baltimore. Mr. E. Y. Blum, of Leavenworth, Kansas, was toastmaster, able and witty. Many were the speeches, both foolishly funny and serious, that came from the speakers' table, and a beautiful spirit of good-fellowship prevailed. Among the notables and semi-notables seen at the banquet, and who had taken part during the Convention, were Mr. Rogers, Bishop Cooper, Mr. Kunz, Mr. Swain, Mr. Blum, Mrs. La Forge, Mr. Duckering and Mrs. Shillard Smith, already mentioned; and Mrs. A. Ross Read, Akron, Ohio; Mr. J. Harry Carnes, Washington, D. C.; Mr. William Tayler, and Dr. Allen Boxell, of St. Paul; Mr. Frank E. King and Mr. Geo. H. Collier, Minneapolis; "Dawkins of Texas";

Miss Gail Wilson and Miss Ila Fain, Chicago. Kansas City members whom visitors will remember are Mr. Swain, Mr. Blum, Miss Clara Linder, Mrs. Bertha Palmer, Miss Winifred Wilcox, Mr. and Mrs. Irwin Beaumont, Mrs. Betty Dolan, Mrs. Margaret L. Callicotte, Mrs. Mathilda A. Foulke, Mrs. Lillian Maxey, Mr. F. J. Rosenbaum, and Mrs. Elsie Simson.

Before ten o'clock on that last evening good-byes began, as taxis carried away departing visitors to their respective trains.

Residence Lots in Krotona

As announced by Mr. Warrington in this issue of the Messenger, we are planning to sell a small part of the Krotona Estate. Before we decide finally as to how this land shall be sold, we wish to know how many T. S. members might be interested in buying residence lots at Krotona. We therefore request all members interested in this matter to send us their names and addresses at once. If we then decide to sell the land in lots, full information will be sent to those who have forwarded their names to us for that purpose. Address all communications concerning these lots to,

MR. GEORGE H. HALL,

General Manager, Krotona, Hollywood, Calif.

Meeting of the Board of Directors

A meeting of the Board of Directors of the American Theosophical Society was held at the Hotel Baltimore, Kansas City, Missouri, September 20, 1922. There were present: L. W. Rogers, President, in the chair; and Directors William Duckering and Gail Wilson. Absent, Vice-President C. F. Holland and Director Charles Weschcke.

The following appointments were made:

Secretary-Treasurer: Miss H. Pearl Martin.

Judiciary Committee Member: Mr. Claude L. Watson.

National Lecturers: Mrs. Harriet Tuttle Bartlett, Mr. George Hall, Mr. Eugene Munson, Dr. Frederick Finch Strong, Mrs. Maud Lambert Taylor, Mr. Max Wardall, Mr. Claude L. Watson, Mrs. Laura Slavens Wood.

Divisional Lecturers: Dr. T. P. Barnard, North Tonawanda, N. Y.; Mr. E. Y. Blum, Leavenworth, Kansas; Dr. George Carr, Paterson, N. J.; Dr. E. E. Edmundson, Mt. Vernon, Illinois; Mrs. Rebecca Finch, Tulsa, Oklahoma; Mrs. Helen Fitzgerald, New York; Mr. Walter G. Greenleaf, Chicago; Mrs. Gussie M. Hopkins, Chicago; Mrs. A.

Everywhere were heard the expressions of the hearty appreciation of the spirit of unflinching service shown by the Lodge which was host to the Convention. No Lodge could be more wholly hospitable, and none could supply a better setting for this most harmonious and inspiring Convention.

G. W.

[Lack of space prevents publication of report of Monday's proceedings; auditor's report and annual membership record. They will appear in November MESSENGER.—Assistant Editor.]

Bishop Leadbeater Cleared

A bit of thrilling news came by cable from Australia as the Convention was in session—that the police investigation, brought about in Sydney by the antagonists of Bishop Leadbeater, resulted in his exoneration. Cable news is necessarily abbreviated and details are lacking but it seems that after his enemies had done their worst and the Department of Justice had made a prolonged investigation, the Minister of Justice finds that there are no grounds for the base slanders. For sixteen years the assailants of C.W.L. have slandered him in season and out while he has gone calmly on with his work. Now, for the first time, the matter has come before a regularly constituted legal tribunal and the result is that he is acquitted. It is to be hoped that his defamers will now have the good sense to subside.

Ross Read, Akron, Ohio; Mr. Webster G. Shepherd, Seattle; Miss Julia K. Sommer, Hollywood; Mr. H. C. Stowe, Brooklyn; Dr. J. N. Wilkie, Brooklyn, N. Y.

District Lecturers: Mrs. Louise Arnold, Colorado Springs; Mrs. Virginia A. Baverstock, Los Angeles; Miss Margaret V. Sherlock, Seattle; Mrs. Helen M. Stark, Los Angeles; Mr. James H. Swain, Kansas City; Mr. Scott Van Etten, Columbus, Ohio.

There being no further business, the meeting adjourned.

GAIL WILSON

Secretary, Board of Directors

The Hinsdale Round Table

The Hinsdale Order of the Round Table was organized September 26th at the home of Mrs. Ben-Allen Samuel, 24 Blaine Avenue, Hinsdale, Illinois. Miss Julia K. Sommer, organizing secretary, admitted three children as Pages, and one as Companion. Another Companion was transferred from the Order of The School of the Open Gate. Mrs. Samuel was made a Knight and was placed in charge of the group.

(Continued from page 83)

attention. It is the crowning glory of Theosophy before the world that such a soul stands at the head of the Society.

And now comes the anniversary of her birth, and there are some thousands of us in America who fain would give her some token of the reverent love we bear her. How can we best do it? To such a soul

[Several years ago THE MESSENGER printed a tribute to Mrs. Besant by Mr. Rogers, which, with the few changes made necessary by the passing years, is appropriate to accompany her late photograph now reproduced on this anniversary of her birth.—Assistant Editor]

Publicity Department

After the Lodge elections each year the list of officers is sent to the Section Secretary for her information. The Publicity Agent is not included in this report except in rare instances. These Agents were asked through this column to make themselves known to the Publicity Department, and one of them answered and said that she had reported to the Department when it was in St. Paul. That is all of the information that has been given so far. During the two months we have been picking them out in a few places and have a record of about a dozen. These agents may mean to keep their positions a secret but if the Secretaries of the Lodges are not in on the secret, we may have a pretty good record in a week or so, for a sample of the leaflets have been sent out to the Secretaries of the Lodges to be handed to the Publicity Agents. Some disclosed their relationship to the Publicity Department immediately and others will follow.

Since I began doing the work in the Publicity Department I have had a plan in mind whereby the work could be done by the Lodges but have waited until the proper preparation could be made for handling the work under this plan. Several Lodges have anticipated this and requested that they be allowed to carry on the work from their headquarters. The results show the plan a good one.

As is known, the names of interested people are now sent to Headquarters and the first two of the Publicity Series sent to them. A post card is enclosed with the pamphlets for the person to use if he wants the remaining number of the Series. This method saves us much waste in pamphlets and dollars, for only about ten per cent of the post cards are returned. In about a week after all of the free literature has been sent a letter follows advising that should the inquirer care to make a study of Theosophical and Occult books, we would make arrangements with the nearest Lodge to lend books.

The Lodges who care to adopt this plan and carry out the preliminary work, sending out the first two pamphlets and post cards, may make such arrangements by writing us. Plan your own campaign and give the Department details of it. Some correspondence may be necessary to get under way, so act now.

To carry on the work of this Department there should be a regular income of about \$250.00 per month, less than 50 cents per member per year, and

material gifts have value only as they prove the love that prompts them. There is a finer gift that we Americans can present to the burdened President of the Society, and that is a year of work that shall be free from inharmony.

Such a contribution to her peace of mind is also a duty we owe to one of the gentlest souls and wisest teachers of our age.

L. W. ROGERS.

we are getting about one-fifth of the amount. One of our "friends" sent in a bond bearing 8% interest, the interest to be used by the Department until maturity, and the bond sold, money reinvested, or used for publicity work. If anyone has bonds lying around in the way, or interest from bonds that needs to be put to work, the Publicity Department can use either or both nicely.

WM. M. MAYES.

Publicity Donations, August, 1922

Chicago Lodge	\$ 5.00
Mrs. Jane Kelly Adams	1.00
A friend, Portland	5.00
Hazel P. Stewart	10.00
Gulfport Lodge	1.50
J. H. Hunt	10.00
Dr. J. C. Mitchell	1.00
Mrs. Mary Ivarson	1.00
Syracuse Lodge	1.00
Oklahoma City	1.30
Fargo Lodge	5.00
S. J. O'Reilly, Seattle	1.00
Kansas Lodge	3.00
Miss Edith Strang	5.00
North Star Lodge	1.00
Boulder Lodge	1.00
	\$52.80

Russian T. S. Relief

Mrs. Welton, president of the New York Lodge, who has received and transmitted the gifts from T. S. members in America to their Russian brothers, reports as follows:

Previously acknowledged	\$717.95
Boulder Lodge, T. S.	6.35
Sydney R. Moller	2.00

\$726.30

This is the fund started by Mr. Eugène Munson.

New Territory Fund

Up to September 15th, the following donations have been received for "New Territory Fund":

Miss Mathilda Embertson, Henning, Minn.	
Interest on her \$500.00 Book Bond for 18 months	\$ 45.00
Mr. Geo. Morris, Highland Park, Ill.	10.00
Miss Maude Switzer, Chicago	5.00
Mr. A. B. Grossman, Helena, Mont.	10.00
Mrs. Charlotte Robertson, Krotana	5.00
Mr. W. G. McFaden, Paducah, Ky.	5.00
Mr. Gustavus Anger, Toledo	10.00
Mrs. Lou Nettie Cocke, Dallas	2.00
Mrs. Annie Climo, Cleveland	10.00
Mr. Edgar L. Street	25.00
Mr. Frank F. Knothe, Ridgeway, N. J.	25.00
Mr. Sam Bloomberg, Newark, N. J.	4.00
Mr. Walter M. Lee, Dexter, N. Y.	10.00
Mrs. Carmen de Zayas Kopp, New York	2.00
Mr. Chas. A. Williams, Los Angeles	15.00

\$183.00

Communications

Mr. Fritz Kunz, so long at residence at Adyar and now at home in America, addresses two letters to his workers through the pages of THE MESSENGER:

6164 Glen Holly,
Hollywood, California.
August 22, 1922.

To the Members of the Order of the Brothers of Service—

Dear Brothers:

I find that in sending out notices to the American members of the Order of the Brothers of Service the Secretary appears to have omitted my address. It is as above, and I shall be glad to hear from any members of the Order. Later I hope to visit some T. S. centres and there may then be opportunity to explain a little the nature of our work, which is at present mainly in India and America. If there are any American members of the Order who have not received the Annual Report for the year 1921 (dated 1922 and sent out with a notice to the American members of my authority to collect here for it), I shall be glad to send it.

Yours faithfully

F. KUNZ,

Treasurer of the Order.
6164 Glen Holly,
Hollywood, California.
August 22, 1922.

To the Supporters of our Indian Educational Work—
Dear Associates:

On returning to America I find that the splendid support which America contributed to the Society for the Promotion of National Education in India, of which Mrs. Besant is the executive head, has temporarily fallen off. Collections were formerly made with great success by Miss Neff with the assistance of different interested members of the T. S.; this money was sent and taken to India by Miss Neff and it proved most timely aid, as the funds were just then very low. For some time subsequently my sister, Miss Minna Kunz, received contributions, and she will continue to assist in the work, but future remittances may be made to my sister, Mrs. Alma Kunz Gulick, at the above address.

If time and strength permit I hope to visit many T. S. centres later and show with the aid of lantern slides what splendid work in educational lines our members are doing in India. Several schools have lately been completely recognized by the Government authorities; and in two or three instances the work was of such an admirable character that although our methods are new there (being not only purely Indian in character, but most modern in application), recognition and a certain amount of financial aid were promised by the Education Department without imposition of its own special restrictions.

This is the critical period of the work, when the fruits of our several years of labour may be gathered. I earnestly appeal for continued support from all who feel sympathetic and are able to give something.

Yours sincerely

F. KUNZ.

The following letter, dealing with reports of the Federation of Southern California Lodges, is self-explanatory and we are glad to print it in order

that an erroneous impression may be cleared away, and further to emphasize the care necessary in admitting new members to Lodges.

Box H, Hollywood, Calif.,
Sept. 13, 1922.

Mr. L. W. Rogers, General Secretary,
American Section, T. S.

Dear Mr. Rogers:

In your article in MESSENGER for September (pp. 67, 68) concerning the recent conferences of the Federation of Southern California Lodges you permit it to be inferred from what you quote that Mr. and Mrs. Hotchener approved of the idea of persons belonging to Lodges and yet not being members of the T. S. This is not the case. Mrs. Hotchener asked the Federation to investigate this matter, stating that she believed it to be unconstitutional and that she herself did not approve of it. She said she knew of a lodge that was admitting persons as lodge members who were not members of the T. S. In order not to embarrass the lodge she asked that its name be not made public until the Federation informed itself on this point. Mr. Hotchener was also of the opinion that its legitimacy was doubtful and he himself did not approve of it.

Trusting you will give the same publicity to this letter that you gave to your article.

Yours fraternally,

MARIE R. HOTCHENER
HENRY HOTCHENER

Thank You!

The response to the request for February, March and April MESSENGERS, published in the September MESSENGER, has been liberal. A sufficient number of copies have been received to fill present demands, but more could be used. We thank you!

H. PEARL MARTIN,
Secretary-Treasurer.

A NEW WATSON PRODUCT WATSON ALL OF THE GRAIN WHOLE WHEAT

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Being otherwise unchanged by the process, it contains all of those valuable food elements and mineral salts in which wheat is especially rich and also the bran and coarse fiber so valuable as an aid to digestion. It is particularly suited to the need of those suffering from constipation.

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Many Theosophists consider this one of the most wonderful and valuable in our whole list of books. It gives the results of some of the research work by Mr. Leadbeater in the realms of the occult. Its more than 400 pages contain sections on the following subjects: 1. The After-Death Life. 2. Astral Work. 3. The Mental Body and the Power of Thought. 4. Psychic Faculties. 5. Devas and Nature Spirits. 6. The Worlds and the Races of Men. 7. Reincarnation. 8. Karma. 9. The Theosophical Society and Its Founders.

It is beautifully bound in dark green cloth with gold top and titling, and should sell for \$2.50. For a short time we offer it delivered to you for \$1.50.

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Last Days of the President-Founder, and Mrs. Besant's Presidential Address.....	\$0.30
Prayer as a Science. W. Wybergh.....	.25

Why do some people pray and receive that for which they pray, while others, equally worthy and who pray with as much earnestness, do not receive that for which they pray?

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We have a number of 5x7 pictures. They are not photographs, but very good half tones. We offer them

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Watchman! What of the Night?

This verse reproduced in Mrs. Besant's own handwriting with a picture of the author.

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