

THE MESSENGER



VOLUME I.

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T. S. Freedom

Members are cautioned against being over-zealous in pressing upon their associates their own private opinions and practices as to the way of living the daily life. It must be remembered that those who come into the Theosophical Society have a right to enjoy freedom of opinion, and that there are no dogmas, practices or customs to be imposed upon them. When they come they should find that most splendid of all fellowships—a group of men and women living the life of the widest tolerance. A Theosophical lodge is a place where truth may be inquired into and examined from many points of view, with careful scrutiny and intelligent understanding. It is not a place for the exploitation of particular views or ascetic systems, although these matters are legitimate subjects of study and discussion.

A case has recently been brought to my notice of people who, being attracted by Theosophy, afterwards were repelled by the mistaken zeal of some members they found in the T. S. who tried to impose such ideals as celibacy and vege-

tarianism upon them. These people were good students, fraternally disposed, and desired to go deeply into the study of our philosophy. They had associated themselves with us believing in the broad tolerance and catholicity of our viewpoint; but when they discovered that they were expected to abandon the customs under which they had been living all their lives, and which were shared by all their respected friends and associates, and to adopt some monastic scheme which was held before them as being Theosophically necessary, they naturally felt that they had failed to find in Theosophy the tolerant greatness that was anticipated, and they dropped away.

The more ascetic ways of living the Theosophic life are certainly open to all individual members who desire to pursue them, but it is earnestly to be hoped that the zeal of our members for such methods of living may not prove to be an obstacle in the path of a greater number who are attracted by and can derive benefit from the intellectual study of our philosophy. Colonel Olcott labored valiantly in his lifetime to preserve the

neutrality of the Society from damaging entanglements with the various propagandas. However useful and admirable each may be in its own field, the T. S. must not be bound by them. Our President today is always careful when entering such fields that her work is understood to be an individual activity rather than an official one.

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Mrs. Cooper-Oakley

The latest post brings news of the death of Mrs. Isabel Cooper-Oakley, one of the earliest, most zealous and devoted of the European members. Mrs. Oakley was associated with Madame Blavatsky and later became a very faithful follower of Mrs. Besant. For some years her work was along the lines of bridging the Mysteries over the chasm of the Middle Ages. She was especially interested in bringing to light all the evidences, existing in European capitals, of that hidden tradition which is always preserved and never really lost sight of in any age, however dark. In this way Mrs. Oakley has done a service that constitutes a valuable contribution to Theosophic continuity. Among her published works are *Traces of a Hidden Tradition* and *Life of the Count de St. Germain*, and these will long be regarded as original sources of information on those topics.

I had the pleasure of meeting Mrs. Cooper-Oakley on both my European visits, and valued the personal friendship that grew up between us. While her friends will miss the presence of her gracious personality, bearing the stamp of refined culture and a deep devotion to her highest ideals, yet all realize how good it was for her personal welfare that she could take this upward step.

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Expenses of Lecturers An inquiry having arisen as to how the expenses of lecturers have been met, I will state that the Convention of 1913 voted the sum of \$1200.00 to be used in new territory. All of this, with the exception of perhaps \$200.00, will be utilized

to meet the expenses of the excellent work that is being carried on by Mr. Rogers. Already he has established seven new lodges, and we may expect more to materialize before Convention.

Mrs. Russak and Mr. Hotchner paid their own expenses while lecturing on their eastern and western tours, Mrs. Broenniman met all of her own expenses in making her country-wide tour, and Dr. Mitchell has done the same in those he has made. When Mr. Unger goes out from Chicago for a day or so to near-by cities, his expenses are paid by the lodges he visits. Dr. Lindberg made a long southern tour and met all of his expenses himself, except for one hundred dollars paid by the Section.

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Lodges Chartered

The following lodges have been recently chartered: Tri-City, at Davenport, Iowa; Mount Vernon, at Mount Vernon, New York; New Rochelle, at New Rochelle, New York; Everett, at Everett, Washington; Fairhope, at Fairhope, Alabama; Fresno, at Fresno, California; El Paso, at El Paso, Texas; Hartford, at Hartford, Connecticut; Dallas, at Dallas, Texas.

We have withdrawn the charter of Newton Lodge of Sutersville, Pennsylvania.

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Krotona Tree Fund

This fund was proposed by Mrs. Evaline MacKimmie, F. T. S. Each member contributes five dollars and has his name placed upon a tree to be planted at Krotona. The following contributions have been received thus far:

Mrs. Evaline MacKimmie.....	\$5.00
Miss Hattie A. Chaffee.....	5.00
Miss Ruth Clawson.....	5.00
Mrs. Louise C. Baker.....	5.00
Mrs. Ella R. Tuttle.....	5.00
Mrs. Esther A. Jones.....	10.00
Martha Frances Baker.....	10.00
Mrs. Margaret A. Flagg.....	10.00
Geoffrey S. Cather.....	5.00
Mrs. M. MacDonald Ewing.....	5.00

I am informed that the members do not understand that *The American Theosophist* is a big drain on the finances of the Section, and that if each member were to subscribe for it this drain would be very considerably reduced.

Our magazine is going to the news stands all over the country, and in that way is carrying the message of Theosophy to a wider group of readers than otherwise would be possible. Through this means we can put out Theosophical literature in readable form, whereas the same literature in the form of tracts could not be distributed with equal facility and breadth of scope, nor would they be read in that form. In *The American Theosophist* the members have a very valuable propaganda asset, but its success depends upon their support. Were it not for the generous monthly donation of a very few members and, in fact, of just one devoted member who at this time is giving \$200 monthly, we could not publish *The American Theosophist* at the present initial stage of its existence.

Three things I hope the members will do: First, realize the facts as above briefly outlined; second, kindly send in their own personal subscriptions; and third, try to obtain as many subscriptions as practicable from others. Do not be modest and say, "My little help is only a drop in the bucket." If all act thus, nothing is done; but if each does his own little part, it means that the entire membership works as a single force to produce the result desired.

The magazine can be made self-supporting; the possibility of bringing this about lies solely in the hands of the members, and when that happy end is attained the funds that are now being used at considerable self-sacrifice to make up the deficit can be liberated for important work in other Theosophical directions. The opportunity of participating in Theosophical propaganda in America is made easy through this channel and is within the grasp of every member. (See also *The American Theosophist* page in this issue.)

Esoteric Christianity Monthly

This little magazine edited by our zealous Christian colleague, David S. M. Unger, and published by the American Section T. S., promises to be a very useful publication. The April number possesses vital interest, and all who read it will find it useful in their work along Christian lines. The tendency of Theosophists in Christian countries has been to emphasize the Oriental religions, just as if they were living among those religions and trying to give them the newer enlightenment. Would it not be more logical to leave that sort of thing to the workers in the East? We are living with Christian peoples and, if Theosophy is to leaven their teachings, surely some emphasis should be thrown upon the Theosophical interpretation of Christian life. Let us learn skill in action in carrying the light of Theosophy into the religions of our own land. The *Esoteric Christianity Monthly* ought to be useful in helping to carry out this obvious need.

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Magazines Wanted

We ask those members who have on hand extra copies of *The American Theosophist* of October and November, 1913, and of *The Messenger* of February and March, 1914, to send them to Krotana. Our own stock is exhausted and we have none even on hand for binding purposes. No doubt a number of the members do not care for their copies now that they have read them and, if so, we shall greatly appreciate the courtesy if they are sent to us.

*

Program

Mr. Hardy's program of his daily noon lecture course for April furnishes an interesting group of subjects which are reproduced here for whatever of usefulness they may be to others.

The World's Greatest Ideal; The Cause of Pain; Invisible Helpers; When Does Life Gain Security and Dignity; The Science of Returning Good for Evil;

Why One Learns More Readily Than Another; How Parents are Selected; How May Old Karma be Dissolved; Evolution and Sacrifice; Sinners and Pharisees; The Essentials of Religion; Force Centres in Man; What is it that Reincarnates; The Inside of Vegetarianism; The Three Worlds of Human Evolution; Why We Are What We Are; The Power of Thought; Man's Finer Bodies; Sickness and Sin; The Cause of and the Cure for the World's Unrest; The Way of the Cross; Capital Punishment; Prisons and Punishment; The Coming of the Dawn; Those Who Also Are Dead.

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Louise Heintz, of Oakland Lodge, writes: "The **Mrs. Besant and the Exposition** Women's Board of the Exposition wants all women to send in their choice of the six most noted women in the world, to the number of six, two being American.

Mrs. Annie Besant is at the head of the list in the West; *The Examiner* of March 15 says: "Why is Mrs. Annie Besant the first choice of the women of the West and not of the East?" I therefore send this little message, hoping that the Middle West and the East will follow in our footsteps by putting Mrs. Besant's name at the top of the list, where it rightly belongs.

By sending her name alone, it strengthens her chances of being invited to the World's Fair next year. Women *only* are to send their choice, addressing their individual letters to "The World's Fair Editor" of the Hearst newspapers in either Chicago or New York.

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Marriage Ceremony

Not long ago I was asked to perform a marriage ceremony. It rather took my breath away; I had never heard of such a thing in the Society. However, as the couple were first to be duly married by a Justice of the Peace and only wished a supplementary cere-

mony to give a touch of beauty and Theosophic interest to the union and, as they were recently arrived friends from abroad, I was glad to do what I could to fulfil their wishes. So it was accordingly arranged.

After the civil formality had been effected in the city, most of the little Krotina community gathered together and the following simple ceremony was performed: The bride and groom, the mother and the musician entered with me; a musical number was rendered; then I read from page 361 of Mrs. Besant's *Esoteric Christianity*, beginning with "The Sacrament of Marriage" to page 364, ending with "God and man are one Christ." At the places referring to the ring and the sign of power, rings were mutually exchanged and the hands clasped. At the end of the reading we all offered our congratulations, after which tea was served and the happy pair started on their wedding journey.

It was not, of course, a real wedding ceremony, but only a simple attempt to give a little touch of reality to the dull legal affair in the Justice's office, and the attempt was at least appreciated. Something like this I think could well be followed by others without compromising the neutral attitude of Theosophy toward such things.

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Burial Ceremony

I have had many inquiries for a burial service. Some years ago one was prepared by San Francisco members, but it is now out of print. As is well known, the T. S. is an order which does not adopt rites and ceremonies; therefore no special formulary can be officially accepted. Members are supposed to use the ceremony of their respective religions or fraternal orders, whatever they may be. Yet if they have no such connections, it is obvious that they would welcome some liberal and beautiful form; therefore, for them at least, some suitable compilation ought to be in existence and

for sale in pamphlet form, as a suggestive service.

To meet this need I invite those who care to help to submit a simple form of ceremony, such for example as they would care to have used in case of their own death. When many have been submitted, a committee could edit them and choose that which seemed the simplest, most Theosophical and beautiful. Those who will co-operate in this should remember that there is a wealth of literature, poetry and sacred scripture throughout the world from which to select the passages that will prove most fitting to the occasion, not to mention the rich mine of knowledge in our Theosophical world.

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**Trouble
Makers**

There is a curious tendency on the part of certain members of our Society to rush into some kind of rebellious propaganda against the Society or its leaders as soon as they find themselves in disagreement with the leaders. Obviously, when the point of disagreement is reached, such people conclude that they alone have the right view of what Theosophy is, of how the affairs of the Theosophical Society should be administered, and that they hold a divine commission to regulate the whole scheme of things according to their own little leadings. It is needless to comment upon the personal egotism of such action.

In line with this practice, a zealously disaffected member desired a lodge list in order that he might circularize members with documents reflecting his own personal opinions. But fortunately the lodge has a wise secretary whose answer I am glad to quote, for the views expressed therein are sound and full of common sense.

Thank you for your letter of yesterday. I should not be at liberty to send out a list of lodge members without the sanction of our Executive Committee.

I may say, personally, however, that I am not in favor of distributing indiscriminately, amongst weak as well as strong members, matter calculated to disseminate unbrotherly

emotions. If the pamphlet to which you refer is the same one I have seen, I am not so certain that it is "the truth"—are you? Don't misunderstand me; I am no hero-worshiper, nor do I believe in forgetting the principles for which we are laboring, in the mistaken ardor of believing that a president of any organization could do no wrong. We are all very prone to mistakes and I dare say we are all committing our share of errors every day, but I don't exactly see the true value of spreading broadcast someone's views regarding any member of the T. S.—or his or her mistakes—if they are such. I think, personally, it is in poor taste, and I think you will agree with me that it is not exactly good soldiery for the members of the army to be spreading, or listening to, reports derogatory to their leader. If the reports are based on truth, then you and I, as members of the Theosophical Society and believers in the principles taught, will know that sooner or later the truth will be revealed; that no one can set up inharmonious causes without surely reaping the effect, and—we don't have to put our finger in the pie to hasten karmic action!

One of the things that most appealed to me, when I first came as a stranger to the Theosophical meetings and lectures a year ago, was the point that it was most essential for a Fellow of the Theosophical Society to mind his own business! I feel that the reason many earnest people stir up such tempests, often causing much havoc to the work that is quietly and steadily being done by their comrades, is that they do not realize the importance of minding their own business; they do not remember that it is not necessary to tell the Lords of Karma how to proceed, and that most things work out in the end, if given time to develop without interference.

Again I crave your understanding, for this by no means implies that I am a fatalist, nor that I countenance permitting catastrophes to follow unheeded warnings. But I am strongly averse to the practice of "muck-raking" followed by some good members and I always feel, as I said before, that it is rather poor taste for those of us who have benefited in any way by our affiliations with the T. S. to cast any mud at the cause that means so much to us.

Two comments I have heard from outsiders, who might otherwise have become connected with the Society: "Why is there so much strife in a society whose first principle is Universal Brotherhood?" and "Why is there so little tolerance displayed amongst the membership of an organization preaching tolerance?" My reply is usually that human nature is much alike the world over, and pinning a Theosophical badge on a man or woman does not miraculously evaporate the love of criticism inherent in most of us; and that I am told joining a movement of this kind frequently precipitates much criticism and "injustice"

upon us which our past actions have previously set going, so that to the outside world we seem to be "getting ours" all the time.

But I do think much of the apparent dissension can be avoided; don't you? I do not

see the value of appearing to outsiders like a lot of gossipers, and it does not seem to me to be either good propaganda or kind Theosophical work to distribute the pamphlet which you mention. I don't see what good it can do.

* * *

**Rest in the Eternal grant unto them, O Lord,
And let Light perpetual shine upon them.**

Mrs. Clare H. Spenceley	March 1, 1914	Hollywood Lodge
Mrs. Louise M. Laine	March 7, 1914	Hollywood Lodge
Miss Julia M. Hyde	March 31, 1914	San Antonio Lodge

Within one week Hollywood demitted (for we cannot say lost) two of its correspondent members to its duplicate and more real body on "the other side": the one, Mrs. Spenceley, only twenty-nine years old, wife of the late J. Winfred Spenceley and closely linked to those members of the T. S. who knew and loved her mother, Mrs. Minnie C. Holbrook; and the other, Mrs. Laine, mother of Mrs. Blackmore, president of the New Haven Lodge, who has lived a beautiful life for over seventy-eight years. Both were members of the old Dharma Lodge of Newton Highlands.

Miss Hyde was one of the older T. S. members, being on our American list in 1902, a member of the Chicago Lodge, but having done much good work in connection with Blavatsky Lodge in London for some years before. High as is the standard of Theosophical unselfishness, she came near to reaching it in her life of continual self-forgetfulness and bountiful love for others shown in many a self-denying act and harmonizing influence. For the past few years she was resident at San Antonio, Texas, earnest and active in T. S. work there.



REPORT OF TREASURER OF THE AMERICAN SECTION, T. S., MARCH, 1914.

Receipts

Balance March 1, 1914.....		\$2973.07
Received from Lodge Fees and Dues.....	\$361.79	
The American Theosophist	281.80	
Donations to The American Theosophist	325.00	
Donation T. S. and Krotona.....	425.19	
Refunds Various Items.....	5.50	\$1399.28
Total		\$4372.35

Disbursements

Account of The American Theosophist	\$536.78	
The Messenger	113.27	
Advance to Book Concern.....	76.75	
T. S. Administration		
Supplies, Postage, etc.....	\$281.76	
Salaries	180.50	
Gen. Secy. Expense.....	374.15	836.41
Field Propaganda		355.00
Krotona Institute		189.70
Refunds Various Items.....	7.16	\$2115.07
Balance April 1, 1914.....		\$2257.28

C. O. Scudder, Treasurer.

THE FIELD

The Fort Worth Lodge reports a highly successful visit from Mr. Rogers. Every chair in the hall was filled each night and the collections averaged about five dollars a night more than the hall rent. Several applications for membership have been received and a large study class organized. The members are much encouraged and feel that the lodge has a new lease on life.

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An interesting report has been received from Truthseekers Lodge of New Orleans, probably the only lodge in America composed entirely of women. The lodge meetings begin at two in the afternoon with a short meditation and music. The members discuss magazine articles, ask and answer questions, and consider various events of interest which have taken place in the Society. The meeting is closed with a four-minute meditation, during which the thoughts of the lodge are turned to the helping of a sick friend, to one in sorrow or temptation, to the encouragement of a condemned criminal, to the peace of a victim of an accident—the one rule being that no member should seek to gain any personal benefit. After the meditation the outside class members are admitted, library books are returned and loaned, and then follows a reading or lecture with questions.

A federation has been formed with the New Orleans Lodge so that a joint meeting is held once a week, at which a free public lecture by one of the members is given. Two hundred postal cards are mailed to a list of interested people and excellent audiences are obtained. The lectures are held in the parlors of a prominent hotel. A number of the members attend, with the express purpose of speak-

ing personally to visitors and inviting them to come again. An important change of attitude has been noticed on the part of the public, for Theosophical subjects are no longer treated with indifference or contempt but with tolerance and even an increasing interest.

* * *

Some months ago Austin and Dharma Lodges combined forces and rented a regular place of meeting in the business part of the town. Each lodge holds one regular meeting a week at the rooms, and the attendance and interest has shown a marked increase since the change. In this connection, our informant states that "the necessity for a fixed meeting-place cannot be urged too strongly upon the lodges; it takes regularity to accomplish our work and, more than that, it takes persistent regularity. People must come to know that we are a fixture, and to gain that impression we must have a headquarters from which to ray out our influence. People are like cattle—they follow a trail—and when they see our members going to a certain fixed place, time after time, they begin to think that there must be something there to draw them."

Mr. Rogers has just completed a course of six lectures in Austin and "he has not only created quite an interest among non-members," as it is stated in the report, "but he encouraged and enthused our own members to greater and better efforts for the cause. He is a great man in a great place, and his efforts cannot fail to make a lasting impression wherever he goes."

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Through the unflagging efforts of Mr. and Mrs. A. E. Thomas and other de-

voted members, a lodge is just being organized at Riverside, California. Meetings are being held every Tuesday evening at a private residence and the attendance varies from five to fifteen, about one-half being members of the Society. At another residence a class is conducted every Sunday evening. A stereopticon lecture on *Races and Religions from the Standpoint of Reincarnation* was given in the Universalist Church a few weeks ago and brought out a very fair audience.

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A lengthy report of the first conference of the Ohio Association held at Toledo on February 28 has been received. Although the conference was delayed on account of a severe storm, nevertheless the afternoon meeting proved most enthusiastic under the leadership of Mr. T. J. Phillips of Cleveland. Every member present was urged to sign a card signifying his willingness to work in one of the departments of service—lecture, correspondence, book sale or finance departments. It was hoped in this way to stimulate every member to become an active worker. Mrs. de Leeuw spoke of lecture work and other means of propaganda, while other speakers discussed the need of physical training, the raising of funds by rummage sales, bazaars, lawn fetes and paid lectures, of Round Table work and of the Order of the Star in the East. In the evening Mrs. de Leeuw gave a splendid lecture on *The Work of Theosophy* and in spite of the storm the lecture was well attended.

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We have heard from Boston, Kansas City and Chicago of the success of the new stereopticon lecture, entitled *The Great World-Teachers*, which has been prepared by Mr. J. C. Myers of the Stereopticon Bureau. We recommend to the lodges that they write the Bureau, the address of which is 10736 Walnut Street, Morgan Park, Illinois, and ask for information about renting or buying lantern slides for public Theosophical lectures. Mr. Myers can also furnish in-

formation regarding the cost of an excellent stereopticon.

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We have received a most interesting account of the work of one of our members in a town in the Middle West. There was not another Theosophist in the place and so she went to the pastor of the Baptist Church, told him that she belonged to the Theosophical Society and stated that she would like to work in the church. The pastor knew nothing of Theosophy and asked her to tell him about it. Both he and his wife became interested and have since read a number of our books. He gave our member a class of women to teach. At first there were only two or three, but at once the class began to grow until there was a large attendance—some seventy-five. She taught Theosophical truths to those who attended from the start, but did not label them. She tried to arouse in them the power to do original things by getting them to find the analogy between spiritual truths and the common things of life; she taught the basic truths of all religions, the unity of life, brotherhood, tolerance, and as a result the class found her very interesting. She broadened their viewpoint and gave them more and more Theosophical ideas until finally she was able to tell them, outside of the church, that the source of her knowledge was Theosophy. Some were offended, but others were eager to know more. The class has kept on growing, and she is often asked to speak at prayer meetings and at the gatherings of the Young People's Society. The minister is preaching Theosophical sermons and the whole church is permeated with Theosophical ideas.

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It is always difficult in a lodge composed of mixed temperaments to organize classes that will satisfy everyone. The Annie Besant Lodge of Chicago has, however, solved this problem satisfactorily by maintaining a devotional class and a study class. A very interesting feature of the work of the devotional class is that during meditation they try

to build up a thought-form of the World-Teacher, the Christ, in front of the Art Institute, with the hope that through that thought-form may radiate out beneficial influences over the city of Chicago. To unify the mental image, the picture of the Christ known from the title *Come Unto Me* has been chosen. The book used in the meditation class is *In His Name*, by Mr. Jinarajadasa, and the members of the little group try as much as possible to think and feel in unison during every gathering. During January, Annie Besant Lodge gave a stereopticon lecture which was advertised in *The Evening Daily News*, tickets were printed and all sold or given away. As a result, the hall was almost filled with strangers and Mr. Myers proved a great success. Our lodges are just awakening to the value of newspaper advertising.

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Sampo Lodge of Chicago, which is composed entirely of Finnish members, tells of an excellent study class that has been maintained throughout the year. The chief item of interest is that articles regarding work of the lodge have been furnished a well-known Finnish paper and that the meetings have been advertised so as to come to the attention of all Finns. We have room in the Section for many more lodges made up of members of other nationalities who are not well acquainted with English.

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The librarian of Vancouver Lodge makes some valuable suggestions in her annual report which we deem advisable to bring to the attention of our members. It was found that many books were lost from the lending library during the year, so an adequate system was adopted whereby without much effort the name and address of the borrower is ascertained, as well as the date when books are overdue, and a postal card is sent reminding the borrower of his obligations. As a result, very few books have been lost during the last year compared to the heavy losses of previous years. Finding that the indiscriminate issuing

of elementary and advanced books was somewhat confusing to enquirers, the library was divided into two sections: one containing elementary books suitable for beginners and the other the more advanced books. The latter were for the free use of members only, while others using books belonging to the first section were required to put up a deposit. It was suggested by the librarian that a complete list of books on hand be mailed to all who might be interested and to members living at a distance from any Theosophical library, inviting them to use the library by mail, books being forwarded on payment of a deposit of about two dollars to cover the value of the book and postage. This is an excellent suggestion and might be followed with profit by other lodges.

Vancouver Lodge is growing and in many ways is much stronger than last year. Excellent results have been observed from the visits of Mr. A. P. Warrington, Mrs. M. B. Russak, Mr. D. S. M. Unger and Mr. L. W. Rogers. At the lodge meeting and study class the indiscriminate answering of questions has been eliminated. After a member has given a talk of twenty minutes or more on some subject previously chosen questions are in order, but the member giving the address answers the questions. This tends to unify the meetings.

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The proposed federation of Vancouver lodges mentioned in a recent issue of *The Messenger* has culminated satisfactorily and a central headquarters has at last been realized. They were formally opened to the public on February 14 and 15 by Mr. Ray M. Wardall, of Seattle. The suite consists of a hall that will seat upwards of one hundred people and of separate lodge rooms adjoining the hall.

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Lotus Lodge of Vancouver has altered its By-Laws so as to permit the business of the lodge being conducted by an executive committee instead of by the members as a whole.

INTERNATIONAL

India

Members will read with interest the notes of the General Secretary of the Indian Section which follow; they will also be interested in the report of the Benares Convention, by B. Sanjiva Rao—both quoted from *Theosophy in India*. The same magazine also contains the report of the General Secretary of the Indian Section for 1912-13, and constitutes a most interesting document. Our sister Section seems to have progressed greatly during a year of stress and difficulty, and its officers are to be congratulated on the able management they have given to its affairs. Especially do I feel that the Section is to be congratulated upon the privilege it enjoys in having so able a server as Mr. Iqbal Narain Gurtu for its General Secretary. In Mr. Gurtu's closing remarks he paid a beautiful tribute to our President, which it gives me great pleasure to quote:

"For you, dear President, this has been a year of ceaseless strain. Your task, as the president of a society spread all over the world, which has always been onerous even under normal conditions, became still more arduous on account of troubles within and without the Society. You have had to meet the concentrated forces of hatred directed against you personally as well as against the Society. The unwearied malignity of a certain section of the press, the tortuous methods which have been freely made use of under cover of law, the busy tongue of slander and gossip and, worse than all, the wrenching asunder of the ties of personal affection—all this you have borne with a cheerfulness and patience which has been the admiration of the world. You have spared neither tongue, pen, money nor energy in upholding the cause of truth

and honor. Many a noble fight have you fought in your life and much have you suffered in the service of truth. Duty has no doubt sometimes compelled you to aim a blow at your opponents but you have, like a true Kshattriya, ever scrupulously observed the rules of an honorable fight. How much longer you have to fight, the Gods only know; but of one thing we are all certain, and that is that if need be and if the Gods so wish, you, who are Their devoted servant, will not desist from the fight while there is breath in your body. It is indeed a sad irony of fate attending human affairs that its greatest men should have to fight for peace and love. We are not great enough to share your sorrows and to take away from you that feeling of loneliness which the world's greatest have always to feel, but we can be humble enough to loyally follow you, and therefore to you, dear President, I can only feebly voice the great love and deep gratitude of many thousands of our Fellows in India who feel proud of serving, under your banner, the sacred cause which brings to the world the message of the Great Ones—Brotherhood and Unity, Peace and Love."

The year 1913 which is now behind us has been a year of terrible suffering for India. The series of misfortunes to Turkey stung the proud Mohammedans to a deep sense of humiliation, and certain unhappy incidents at home convulsed the whole Islamic population in India. The floods in Palitana and Bengal have caused a heavy loss of life, while thousands of survivors have been rendered homeless and are plunged in gloom and misery. The bank failures have given a terrible blow to trade and industries, and the credit of Indian banking has been considerably shaken for the present. The South African atrocities form a melancholy record of the sufferings of innocent people at the hands of a selfish but powerful community. But all these have, in fact, served

as blessings in disguise. The Mohammedans have learned a deeper lesson of unity, and have realized, more forcibly than perhaps ever before, that their real strength and true progress lie in their identifying themselves more with national than with supposed communal interests. The misery caused by the floods evoked a ready response in the hearts of the people, and they learned a little more clearly the lesson that the voice of suffering humanity must always be attended to, unmindful of any provincial, national or racial differences. The young men of Bengal justified their education and patriotism by showing a spirit of remarkable self-sacrifice on the occasion. The banking crisis has, we trust, made our bankers more business-like and our people more discreet. The South African troubles have aroused, as perhaps nothing else could, the self-respect of the nation, and have drawn out from its innermost nature the gentle qualities of sympathy and love, as well as the sterner virtues of endurance and bold determination. Through all the turmoils of the last year the nation has really profited in the development of its will power, in its growing capacity to love and to unite, and in its wisdom to abide by the rules of right conduct. May India manifest these divine qualities still more in the year 1914!

The Theosophical Society has also passed through a year of storm and stress. It has seen how differences of opinion, very often due to differences of temperament, do sometimes degenerate into bitterness; it has suffered the ridicule of the outside world over things about which it knows little. The way in which the Society and its leaders have been attacked in certain parts of India shows how pride, bigotry and selfishness beget hatred and ingratitude, and ultimately coarsen and vulgarize human nature, and often even mislead it into acts which are in reality suicidal and unworthy of the self-respect of individuals and communities. The falsehoods persistently circulated about the teachings of the Theosophical Society constitute a melancholy record of the perversity of human nature through prejudice; and the persecution of Mrs. Besant will ever remain a blot on the fair name of this country. That public opinion should really be so weak in India that attempts should be made by a handful of men to send her to jail and the conscience of the country should remain unaroused, and the application for contempt proceedings against her should remain un-withdrawn, indeed makes one's heart sore. If Mrs. Besant is sent to jail, it is the country which she has served with her remarkable powers, her indefatigable energy and her unique devotion that will really suffer. But at present hatred dominates over reason. India has often been badly served by her children and this is the latest and most disgraceful instance. However painful such acts of dis-service to India and ingratitude to its true benefactors may be, it is re-

freshing to find that, on the whole, a sense of enlightened patriotism is growing in the country, and in spite of all attempts to crush Theosophy, the Theosophical Society, which has always loyally served India, was never so strong before as it is now. The fire of anger and hatred has served as a furnace out of which the Society has come like tempered steel, and is ready to take misrepresentation, ridicule and slander with greater indifference. It is now much more one-pointed in its service to high ideals and in its devotion to the Great Ones who, in the perfection of their wisdom and love gained by long experience in the past, guide the erring humanity in the present from ignorance to knowledge. May the T. S. and every member of it have a brighter record of service to its credit in the year 1914!

The Theosophical Convention at Benares held in December last was perhaps the largest that was ever held in the sacred city of Kashi. Representatives from Europe, from Australia, from South Africa, and from many parts of India, Burma and Ceylon gathered together, and all brought from their respective Sections messages of loyalty and devotion to the President of the Society and to the great cause of which she is so heroic a defender. It bore witness to the solidarity of the T. S. and the unwavering fidelity of the members of the Society to their dauntless and heroic Leader amidst one of the greatest and severest struggles that the T. S. has had to face in its whole career.

The reception committee had to face a very difficult situation this year. The Central Hindu College authorities always kindly used to lend the College for the lodging of the delegates and the holding of the convention lectures, and thus everything could be very easily arranged. Some members of the managing committee of the college did very kindly express a wish to offer the buildings this year also for the accommodation of the guests. Unfortunately, some of those who really have the management of the college in their hands at present were stoutly opposed to the idea of granting any permission to the T. S. to hold the convention lectures within the college premises. This created quite a new position which practically debarred Mrs. Besant, who is still the President of the College, from giving her public lectures on Theosophy, as she was allowed to do in previous conventions, since the very foundation of the college. Such a conditional offer of the college premises had to be thankfully refused.

The reception committee was equal to the occasion. A number of garden houses in the immediate vicinity of the headquarters were obtained for the occasion, and our delegates must have noticed the splendid order that prevailed throughout the convention. Very few, I think, could possibly have realized the amount of care, of foresight, of thought exercised by

the reception committee for the comfort of the large number of delegates coming from so many different parts of the world. A band of workers were busy day after day, looking to the innumerable small needs of the delegates, and I think that on the whole there was a feeling of content and of grateful appreciation. The arrangements for the lectures were in the hands of Dr. I. J. S. Taraporewala, Head Master of the C. H. C., who threw himself heart and soul into the work. It gladdened my heart to find that there was still a link left between the old spirit of the C. H. C. and the new one and that the labor of love carried on for so many years in the college by Theosophists is still attempted by the truly noble, generous and loving son of our well-known brother, Jehangir Sorabji, the former General Secretary of the Indian Section.

Throughout the convention, however, there was an undercurrent of anxious but loving sympathy for the President, which rather hesitated to express itself towards one who was so lofty and so great with her splendid cheerfulness and serenity amidst the strife and din of human hatred and ingratitude. I felt as if, for the time being, there was no other feeling except that of a reverent and silent homage of loving sympathy to the great Leader. The convention lectures, delivered with perhaps more than the usual fire and eloquence of Mrs. Besant, must have brought home to the assembled delegates the feeling that they were in the mighty presence of one who was truly a modern embodiment of the dharma of the Kshattriya, a warrior-saint whom no defeat could crush, but who arose out of every struggle, whether ending in victory or defeat, ever stronger, ever ready to face the struggle.

The convention lectures this year constitute perhaps the most powerful and the most convincing appeal to the Indian people to throw off the fetters that bound the nation and to spring forward to the realization of that great Imperial ideal in which India shall attain, with other colonies, self-government within the Empire. The first of the series was a masterly address on "The Past and the Present of the Caste System." She showed on the authority of the sacred books that originally there was no caste system. There was but one reference in the Vedas to caste and even that text was of questionable authority. She then put forward a view based on occult investigation and quite in accord with the authority of the books. In the earliest beginnings of the Aryan Race, when it consisted of a small tribe descended from the great Father of the Race, the mighty Vaivaswata Manu, the great similarity in the type precluded the possibility of differentiation into four classes. It was only when the Aryans become more numerous, and colonized India, that caste came into existence. The necessities of the time brought about a division of labor. The spiritually minded type, averse to war and conflict, was the one set apart in charge of religious ceremonial and was the

class, therefore, which was least in danger of losing its purity by intermarriage. They were the Brahmanas. The warrior type would necessarily be the one that came in contact with the red-colored Toltecs, the martial class in the pre-Aryan civilization of India, producing by intermarriage the Kshattriya class; while the desire for gain and wealth had sent the commercial class into far-off countries, and the union with different races resulted in the yellow type of the Vaishya. The least enterprising amidst the Aryans were content to mingle with the black race, and gave birth to the Sudra type. In this arrangement we can reconcile the classification according to varna, or color, with the division according to type. This was her view of the origin of caste.

She then pointed out how qualities and functions were the real basis of division and how this natural classification ever existed in the universe. In the ancient days the artificial division into castes also represented the natural division according to qualities. There was a considerable amount of elasticity too in the working of the old system of caste, and people passed from one caste to another if they possessed the necessary qualifications. The present system did not represent the division according to nature. The Brahmanas of the present day were to be found in the courts of law and the public services, and gave up their own dharma and took up the dharma of the Kshattriya; and so with regard to all the other classes. It was time, therefore, that India threw off the fetters that bound her. The caste system was obsolete, and meaningless in its present form.

In her second lecture on "The Place of Theosophy in India," she began by separating Theosophy from the Theosophical Society. In the Theosophical Society thought was free. "Liberty of thought, the challenge of all authority, the right to question without any limitation"—that, she said, "is the very condition of intellectual progress and without that liberty no opinion is worthy of the name." The very condition of knowledge is investigation. Religious and scientific dogmas are certainly useful during a certain stage—but they do not constitute knowledge. Theosophy is a definite body of teachings which, however, any member of the Society may accept or reject at his pleasure. No doctrine is binding on any member. But the Divine Wisdom does not lack in definiteness, does not lack in inspiration. It includes all the truths upon which all the religions are agreed.

Theosophy is valuable to India in every department of thought—in religion, in sociology, in education, in politics. In religion the value of Theosophy consisted in the fact that it regarded men of all religions as brothers and not as rivals. Each religion struck its own note and the combination of the various notes formed the mighty chord of divine music. Hinduism had as its dominant note the immanence of God and the solidarity of man. That

was its contribution. Zoroastrianism stood for purity; Greece for beauty; Rome for law; Buddhism for right knowledge; Christianity for individuality and self-sacrifice. It could not be denied that there was a higher sense of public duty in England and a greater willingness to sacrifice. The waking of the social conscience in England, the willingness to sacrifice private gain to public advantage was full of promise to that land. But it could not be said that this ideal did not previously exist; for, long before Christianity arose, India had given the most beautiful and perfect idea of self-sacrifice in Ranti Deva. But this idea was specially emphasized in Christianity. The value of each religion was that it emphasized some one quality. She declared that she was no opponent of Christianity; but she most emphatically protested against the attempt to force Christianity upon minds not old enough to judge for themselves. She did not object to Hindus becoming Christians of their own full and mature judgment. There were people born into Hindu bodies to whom Christianity was the fairest representation of religion. But she objected to religious antagonisms, to the bitterness caused by misrepresentations and unfair comparisons made between various faiths.

The next point that she emphasized was that religion should not confer either political or social privilege; there should be perfect liberty to each and favor to none. "On whatsoever path men may come to Me, on that path do I welcome them." There speaks the spirit of Theosophy through the mouth of Shri Krishna. Again, "any man, under whatever form he may worship, he worships Me," for there is none other to whom the human heart can turn for help. This idea was spreading in the world. It was not without significance that a Mussalman noble was the president of the Indian National Congress, and his very last words in the presidential address proclaimed perfect religious equality.

In education the contribution of Theosophy was that it declared that the introduction of the doctrine of reincarnation was the very foundation of sound education. Theosophy declared that children brought with them certain powers and capacities which it was the object of education to unfold. All knowledge, as Plato said, was reminiscence, the memory of the past. The child was not a possession to be tyrannized over. The child, in a child's body, may be more highly evolved than the teacher or the parent. The wise teacher respects his pupil and loves him, and so evolves the highest in him.

Turning to Sociology, she pointed out how the social reform party had in the past broken away from religion in their impatience against social evils, which they had ignorantly identified with religion. Unfortunately, in India there were many social restrictions, such as those relating to sea-voyage. But all this was hypocrisy. It was not religion. It injured religion. The religion which was a sham was

in danger of destruction, and without true religion India had no future. "Get rid of all prejudices, of all irrational customs, claim your freedom as intelligent and thoughtful men," was her advice.

She then said that in the region of politics Theosophy declared that political liberty belonged to every one who had gained education, irrespective of color. This subject was dealt with at greater length in her third and last lecture, "United India." There were three stages in the gradual evolution of a great national ideal: first the conception; second the popularization; and third the realization. She took the instance of Italy. The ideal of United Italy first took birth in the brain of Mazzini. It was then taken up by a host of minor writers and politicians who spread the gospel throughout the length and breadth of Italy. She wanted to make a distinction between India and Italy in the way in which the ideal was to be realized. In Italy it was the sword of Garibaldi that successfully realized this conception because it was vehemently opposed by the Pope. In India, on the other hand, the ideal of self-government had been proclaimed by the noblest of statesmen. Not only that, but the first stage towards the realization of nationality had been attained by the granting of the legislative councils. The ideal in India was the peaceful growth of India into a self-governing country within the Empire with the Emperor as the head. India stood today at the stage of popularization. The idea had been voiced by the great leaders of the Indian nation. The spirit of nationality was spreading, as could be seen by the appointment of a Mohammedan nobleman, the grandson of Tippiu Sahib, as the President of the Indian National Congress. Lord Curzon's blunders had brought about a new spirit in Bengal, and the heroic conduct of the youth of Bengal in the recent flood disasters bore clear evidence to the spread of this ideal among the younger generation.

She then pointed out the difficulties in the way of a United India. The first was differences of religion. The solution of this question depended upon India's realization that all religions were God-given. They were different paths to the one same goal. This idea should dominate all our educational world. This might be realized if different hostels were built for students of the various faiths with a religious teacher in each hostel, while they should all combine for secular study.

Then the question of education of women should be taken up by ourselves and not left to the government or the missionaries. There was a great power latent in Indian womanhood. Why! in South Africa, Indian women had gone to prison side by side with their husbands. South Africa had done a great deal in awakening Indian womanhood. Without that there was no future for India. Indian women would not lose their exquisite qualities because they sympathized with their husbands in their public life. They would add to public life that

element of self-sacrifice in which they undoubtedly excelled men.

She then turned to the important question of a common language. For without a common language no meetings could be held, no public life was possible. She suggested that the only way of drawing the attention of the government to the voice of the people was through the medium of English. For commercial and political purposes she thought that English would serve better than a common vernacular. A common vernacular had been suggested—Hindi. But she doubted whether the Bengalis would give up their own magnificent literature, especially with Babu Rabindranath Tagore among them, or the Tamils or any of the South Indian people would give up theirs. The vernaculars had to be developed side by side and enriched, for only through the vernacular could the masses be reached.

Passing on to differences of social customs and habits, she said that if only one traveled one realized how purely local these differences were. "Take away every custom," she said, "which divides heart from heart and let not a custom stand in the way of the unity of the nation."

The color question was the next she referred to. She very strongly protested against the unequal justice that was meted out in cases between Europeans and Indians. "An ancient people cannot be treated in that way without danger to both." She spoke with righteous indignation against the way in which the Times spoke about the slender equipments of English educated Indians. "Words like these," she said, "wound and leave a scar." In all matters color must go.

Along those lines, then, they had to go, getting rid of barriers, one by one, until the goal was reached, the goal of self-government. It was a great thing to be a citizen of a free country. But it carried with it great responsibilities. In England this was realized, and boys at Eton and Harrow, and young men at Cambridge and Oxford, were taught self-control and self-discipline. She concluded by sketching the great scheme of self-government. First was the village Panchayat; from that to the District and Municipal Board and then to the Legislative Councils; and lastly the Imperial Parliament. The right to vote in every case was to be limited by the area over which the knowledge of the individual extended. Men of wide knowledge, who had traveled and studied the conditions in the Empire, were needed before the right to vote for representatives in the great Imperial Parliament. India must prepare herself for that.

She concluded by suggesting that Indians should acquaint the British Public with their needs. The Englishman on the whole loved fair play—only he did not know. Building of character was necessary, and also a higher sense of public duty, a greater self-control, before India could be fit for self-government; without this they would be repeating in India

the blunders which were being made by an ignorant democracy in England, Australia, Canada, and South Africa.

Besides the convention addresses there were many meetings and many lectures. The report of the General Secretary of the Indian Section was received with great applause, for it showed an unusual increase in membership at a time of great difficulty and trial. We had from almost every Section news of progress, of steady increase of members. The arrival of Mr. Jinarajadasa from England was welcomed with great rejoicing and he was given an ovation on his entering the shamiana. Mrs. Besant awarded the Subba Rao gold medal to our distinguished brother for the three exquisite books written by him. Mrs. Besant's hurried departure was to a certain extent compensated for by Mr. Jinarajadasa's presence. He delivered a splendid lecture at the meeting of the Order of the Star in the East; and another one on "The Science and Religion of the Future." The exquisite phrasing and the striking beauty of the ideas, and the power which comes of knowledge and realization were all abundantly present. Mr. Jinarajadasa is the apostle of culture and beauty and a wide and universal view of Theosophy. Everybody present must have felt that a new impetus had been given to their intellectual life, and the spirit of wisdom breathing through his polished words must have struck a new chord in their inner nature, and awakened a fresh longing for the divine beauty manifested in the universe.

There were many other speakers and lecturers. Professor Telang spoke on the T. S. Order of Service. There was also a meeting of the Sons of India. Mr. Jinarajadasa presided at the open discussion meetings. The caste question gave rise to a good deal of discussion. At its conclusion a number of short speeches on different interesting topics were delivered by the various members. The anniversary meeting was well attended and a large number of countries were represented. Miss Severs spoke for England, Mademoiselle Bermond for France, Madame Godefroy for Netherlands and Java, Dr. I. J. S. Taraporewala for Germany, Miss Noble for South Africa, and Mrs. John for Australia. The anniversary meeting was of very great interest, for it showed in a very striking manner what part Theosophy was playing in bringing about that federation of nations for which the world is waiting. Steadily, but quietly, Theosophy is breaking down the barriers between nation and nation, between one creed and another, by showing all as the indispensable parts of one mighty whole, guided by the Great Hierarchy which rules over all; and the work of the Society is hastening the final hour of destiny when war shall come to an end and the brotherhood of nations will become an accomplished fact. The convention at Benares was the visible symbol of this unity, and we may feel sure that what has been accomplished in the Society will sooner or later be achieved in the world as a whole.



KING, CRE - A - TOR, IM - AGE, WORD,
 RA - DIANT SON, RE - DEEM - ER, LORD!
 ONE WITH DEATH, HU - MAN - I - TY,
 TEMPT-ED, DIES, **CHRIST** ON THE TREE!
 ONE WITH LIFE, DI - VIN - I - TY,
 NOW IS RIS - EN! HER-ALDS SING
 AL - LE - LU - IA! COME! OUR KING!

Mrs. Margaret R. Knudsen sends us this acrostic, which was suggested by the above pictorial heading. The T in the centre forms a cross, which is the converging point of the seventeen lines, the T. S. number. The first three letters symbol the trinity of humanity, resting on the earth, or land; the last three, the trinity of Divinity reaching to the limitless ocean, or infinity. One-half the picture represents matter, the other spirit; at the centre where they meet is the perfect man, Christ, on the cross, or T.

Her acrostic has seven syllables to the line, thus making the perfect square with

the word Christ in the centre. This symbolism could be further extended if the seven initial letters of the lines could be presented in the seven prismatic colors, commencing with red for the *K*—the lower material pole—and ending with the *A* in violet—the highest spiritual color of the scale.

King, Creator, Image, Word,
 Radiant Son, Redeemer, Lord!
 One with Death, Humanity,
 Tempted, dies, Christ, on the Tree!
 One with Life, Divinity,
 Now is risen! Heralds sing
 Allelulia! Come, our King!

KROTONA INSTITUTE

The March *Messenger* carried a report of the opening and first week of the Winter Session of the Krotona Institute. Now that Session has come to a close, but a report in detail of all its activities would prove too lengthy here. Its result can be judged from the following impressions expressed by some of the students at the closing exercises:

Mrs. Abbie T. Hays of Denver, Colorado

One point uppermost in my mind, since attending the Institute, is that of the wonderful opportunity offered students here to prepare themselves to become efficient Theosophical workers in the world; further, the urgent importance of each T. S. member of the American Section actually realizing this fact. If one member from each lodge in the United States would attend one Session and grasp some of the wondrous truths so lucidly explained by

our eminent teachers, the real worth of the Krotona Institute would be realized by our members. Personally, the privilege of living in the midst of these beautiful, these glorious surroundings, this intellectual, this spiritual atmosphere, has been the greatest inspiration in my life towards still greater efforts in the service of the Great Ones.

Mrs. Clara N. Rakestraw of Toledo, Ohio

I am very glad to have this opportunity of expressing my gratitude to Krotona Institute for the privileges which I have enjoyed during the past eight weeks. It has not been many years since it would have been considered absurd and improper for an adult, especially a woman and a mother, to renew her school-day habit and take up regular study in an institution of this kind. With marriage and the coming of children, her school life is supposed to end—notwithstanding the fact that life itself is a school for people of all ages and that to grow freely is the duty of everyone. For many years past the educational needs and desires of the mothers have been supplied by the women's club movement, which no doubt is one of the living agencies for the uplift of humanity fostered and guided by the Great Ones, just as the Theosophical movement is. In these organizations they have been able, without neglecting their home duties, to take a kind of postgraduate course which has enabled them to fit themselves more fully for life's progressive work, but, here at Krotona, the opportunity for further extension of study has been given to all adults, old and young, and we have pursued our studies as the most natural thing to do.

However, through all our work here, we have noted the sounding of a new note which in our work outside has either not been struck or has been so covered with convention that it has not been heard. This is the note of practical service, that of bringing into every-day life and using the result of every study taught, however deep and scientific it may be. Facts in their relation to human life is what we have been studying. "What is this fact worth to you in your every-day life?" "How can you apply it in your work?" "What does it mean in the life of nature about you?" In other words, "What does Theosophy have to say about it?" These are the questions which have to be asked by every instructor of every class I have attended.

As the previous speaker has said, it is to be regretted that more of our members cannot attend these sessions of the Institute. But inasmuch as they cannot, the greatest service we who are here can do for those who are not is to carry back to them the spirit of the work here and the results of our studies, as far as possible. We are told that we can only give out that which we really possess, so if we have

gotten anything from our study here, let us see to it that we share it with our fellows at home. Let us pour it out upon our members throughout the Section and over the world beyond, that all may be benefited by our opportunities.

Krotona has a great future in store, and we are all a part of this future. We have all heard, formerly, of the physical beauties of Krotona through the lectures that have been given by visitors who have been here and by means of printed matter sent out, so that we are fairly well acquainted with its geographical aspects, but we have heard very little of the beauties of its inner life and this, it seems to me, is what we must try to carry to our members, in our lives as well as in our words, because this is the real strength of the Institute. Those of us who are here have felt this great power of Krotona's inner life, and it is this which has dominated the Institute work and made it the success it has been.

Mrs. A. Ross Read of Akron, Ohio

The Institute, with its able corps of instructors, has cleared up, for me, many obscure points in our splendid philosophy of life and has inspired me with a desire to share these glorious truths with others. But to me the most valuable lessons of all have been learned from these silent, devoted Krotona workers who go about their various self-appointed tasks with a steadfastness and cheerfulness I have never seen elsewhere. The light of a high purpose shines through their work and blesses all who come in contact with them. To one who does not see beneath the surface it might seem as if it were an easy thing to live at Krotona, shut off from the cares and turmoils of the outside world and with everything provided to make life easy. But that is not the case. Life here is far from a life of ease for anyone, and yet there is an entire absence of the friction that we see in the world outside. No cliques, no petty jealousies, no criticism of another, and no gossip. It is not a retreat for saints who spend their time in meditation—it is the busiest place I know, where everyone works to the limit of his ability and no one criticizes another's work or motive. The Krotona spirit is Brotherhood lived, not talked, and a dedication of one's very best to the service of the Great Ones, that every member of the T. S. may share the blessings that come from Them.

I have heard so much of irrigation since I came to California that I have come to think in terms of irrigation. As from Krotona Hill I look out in imagination over this great land of ours, I see a vast field in which the seed of Truth has been sown, here and there, by Theosophic lecturers. Some of it has fallen on the stony ground of prejudice, and the fierce heat of religious bigotry has burned it out. Some

fell by the wayside, and the weeds of selfish pleasure sprang up and choked it. Some of it fell in the fertile soil of open minds and earnest souls, and the various lodge gardens have sprung up. These are being cultivated by the faithful workers in the T. S., but all must be irrigated by the clear waters from the fountain of Truth. To me, Krotona represents the vast reservoir into which the Masters of the Wisdom pour the force of Their Divine Love. The channels which carry this water of life to the lodges, and through them to the communities surrounding the lodges, are *The American Theosophist*, *The Messenger*, the lecturers, and the lodge members who come here for Theosophic study at the Institute. Each one of these becomes a channel of varying capacity. What greater inspiration and incentive could we have to make ourselves worthy of this privilege?

As Theosophic students we have a twofold object: to increase our capacity, and to purify our three bodies and link them up into worthy channels, that the Divine Life and Wisdom may flow through us to bring about a stronger growth of Theosophic activities. May we so do our work in the Master's Vineyard that when He comes to bless the work anew He may find the ground well prepared for the seed of Divine Wisdom which He comes to sow.

Although not as large as could be desired, the registration of the Session was fair, and it was a matter of compliment and encouragement that the attendance in the various classes was sustained through the entire eight weeks.

On one of our entertainment evenings we had the pleasure of welcoming as guest Mr. Vlado Marko Karo, a Montenegrin by birth, a Russian by residence, who has recently returned from making an expedition into the Taklamakan desert in Chinese Turkestan. His story was particularly interesting to us, since we believe that he penetrated to one of the buried cities which was, in the time of the early Aryan race, on the shores of the sea of Gobi. Mishaps and dangers obliged him to abandon all of his finds, except seven leaves of one book which he had taken from a library there unearthed. Five of these he has given to the Asiatic Society of Bengal at Calcutta, where they are in its museum. He brought for our inspection one of the remaining two leaves. They are of a peculiar silky texture, evidently very dur-

able; the characters are non-Sanscritic and Mr. Karo claims they are not any of the known Asian dialects, that he is told that some scholars think the hieroglyphs are of the seventh century. We have wondered if they might not be written in the ancient Senzar language, the same language as the *Stanzas of Dzyan*. Mr. Karo carries with him the gratitude and best wishes of every one who met him at Krotona; we hope he will come to us again.

Mrs. Fannie F. Young, of Oceanside, visited us in the first week in March, and we made such the occasion of a reception to members of literary and other clubs of this locality. About one hundred and fifty were entertained and Mrs. Young presented as *motif* for the afternoon *An Hour with Van Dyke*.

We wish to express our thanks to the members of the Faculty for their untiring and generous service; to the musicians—Mr. and Mrs. F. Kuphal, Miss Mary Martin, Mr. J. H. Orme, Miss Karla Schramm, Miss Ruth Raymond, Mrs. Loma Schuman and Mrs. H. van Vliet—who responded always to our needs, and to the many others who assisted us in multiple ways in entertainment, decorating the Assembly Hall, furnishing refreshments at reception and lunches for picnics, etc., etc.

The closing exercises took place on March 21. Mrs. Robertson's class furnished the first part of the program, noticeable features being the minuet by Mrs. Alice Fleming and Miss Clara Farmer, and esthetic dancing by Miss Neely Warrington. Mr. Henry Hotchner then gave *King Robert of Sicily* in an imitable style and displaying unusual histrionic talents in its recital. Lastly, there were expressions and responses from the student body, a few of which we have already noted.

After two weeks' vacation, the Institute has offered another eight-weeks' course—free—grouping the classes upon Tuesday and Friday of each week.

BOOKLOVERS' SHELF

The question is asked why the Book Concern does not lend books by mail and thus pass them around from hand to hand, so that more members could thus be made familiar with Theosophical teachings.

Older students will readily understand that, while lending libraries are helpful and necessary for those who cannot have private libraries, it is very important for each person to own his book if possible. We are taught by our leaders that even the magazines that come from Adyar are permeated with the vibrations of that centre and with the thought-power of the leaders in their articles, and this is also true of their books.

We know that this is based on occult law and that each new book has its own individual life on inner planes as well as on the physical. Hence it is advisable for students to get new and unused books whenever possible, for they can thus place themselves in direct touch with the writers' thoughts and feelings. If a book has been handled and read by others, their impressions and thought-forms necessarily cling to it and this might impede somewhat the closer relationship with the book which the student might otherwise make.

Through these columns I wish to thank the many members who have kindly given their good wishes to me in the new post of Manager of the Book Concern. Theosophists know and appreciate that such kind thoughts are an invaluable aid to the success of a worker in a new enterprise. My predecessor, Mr. Cooper, has very generously offered his assistance wherever needed, and I am indeed grateful to him.

If each member would but realize the

truth that the Book Concern is *his* Concern (for it is owned by the Section) and would order books through it, we should go ahead even better than we are doing. This should not be construed to mean that the members have not supported the Book Concern, for they have done so in good measure and we gladly voice our gratitude; but it needs special help at this time, as we are trying to extend its usefulness along new lines of enterprise.

The Book Concern is one of the most important agents of Theosophical work. How often have I heard members say, "Oh, if I could only do something to help Theosophy, but I feel unable to lecture and take up public work as others do." To these, especially, I say: "Here is a splendid opportunity. Buy one of our Theosophical books for yourself; buy another for an interested friend; put one or two books in your public library." If you can do this kind of work, write and I will give you full details as to what books are best suited for this purpose. If it were announced at public lectures that a fund was being raised to put Theosophical books in the public libraries and elsewhere, many donations would be received.

The extension of our propaganda through books is a subject the importance of which cannot be overestimated. Mr. Leadbeater has written me recently that our sales of books in this country ought to be much larger than they are. Let us spring forward to carry out this idea. If committees on "Book Distribution" can be formed in every lodge, I shall be only too glad to co-operate with them in their efforts to give Theosophy a new impetus in their city.

Henry Hotchner.

THE AMERICAN THEOSOPHIST

GOOD WORK

I wish to draw the attention of the members of The American Section to a piece of good work done by Mr. Bernard S. Landes of Mount Carmel, Illinois. He, on learning of the article in the April issue on *The Sons of Men and Their Kindred*, by Darye Hope, sent us a cheque for \$25.00 and a list of three hundred Humane and Cruelty-to-Animals societies and requested that we send each of these societies a marked copy of that issue.

This we were very pleased to do, and more, for with them we sent each a nice letter, pointing out just what *The American Theosophist* stands for; that its policy is to enlarge and help all organizations which are working for the betterment of the world, which are working for the alleviation of suffering or which touch closely any phase of Theosophy. We may be able through this to link up with these societies and their members.

WHAT YOU CAN DO

Send your name and address and give the subjects you are interested in and the societies you are attached to. The Business Manager can then send you early information when an article especially along your particular line is to appear. Oftentimes he may be able to forward you advance proofs of the same for inspection. Then mail to him names and addresses of societies and persons, and order marked copies to be sent them directly from Krotona.

In this way you can interest many in our great philosophy—which has done so much to give you an intelligent outlook on life—and at the same time help *The American Theosophist*. This is an excellent way to interest your friends because it will show them that Theosophy is broad enough to include them and their interests, and that all phases of life have place in the Theosophical scheme.

DO NOT MISS THE MAY NUMBER

It has pictures of Madame Blavatsky, Col. Olcott, W. Q. Judge, Subba Rao; articles by Dr. Van Hook, Elisabeth Severs, Eleanor Maddock, a poem by Ella Wheeler Wilcox; Mr. Castaneda gives the results of excellent research under the title, "Madame Blavatsky on the Coming World-Teacher"; and there is comprehensive instruction regarding "Clairvoyance and Mental Healing" compiled from Mrs. Besant's and Mr. Judge's teachings.

If you are not a subscriber you are missing much and your help is needed to keep the magazine going. If it were not that one devoted member sends us from \$200 to \$300 per month, we could not do what we are doing. Do you not think you should help this member and not put so much on one shoulder? Will you not send us your \$1.00 (Canadian members \$1.25) now?

See the back cover of the May issue and show the offer to your friends.

ORGANIZATION OF THE AMERICAN SECTION.

Founded at New York, Nov. 17, 1875; incorporated in Illinois, Sept. 21, 1911.

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THE AMERICAN THEOSOPHIST: This is an illustrated monthly magazine published by the Section, and edited by the General Secretary. For more information see another page of this paper or address *The American Theosophist* Krotona, Hollywood, Los Angeles, California.

THE THEOSOPHICAL BOOK CONCERN: This is the national depot for all Theosophical books published in America or abroad. Address all communications to The Theosophical Book Concern, Krotona, Hollywood, Los Angeles, California.

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\$....., to be paid within..... months after my decease (free of duty) exclusively out of such part of my estate not hereby specifically disposed of, as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

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THE AMERICAN SECTION

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*Resident member. No lodge.