

THE OFFICIAL ORGAN OF THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY,
 PUBLICATION OFFICE, MOUNT MORRIS, ILLINOIS, PUBLISHED MONTHLY
 A. E. DEADERICK, EDITOR, 645 WRIGHTWOOD AVE., CHICAGO, ILL.
 AMERICAN CABLE ADDRESS, "THEOSOPH," CHICAGO

ENTERED AS SECOND-CLASS MATTER OCTOBER 28 1920, AT THE POST OFFICE AT MOUNT MORRIS, 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.

COPYRIGHT, 1920, BY THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

SUBSCRIPTION PRICE \$1.00 A YEAR

CHANGE OF ADDRESS SHOULD BE SENT PROMPTLY TO THE NATIONAL SECRETARY. WE CANNOT BE RESPONSIBLE
 FOR LOST COPIES. WRITERS OF PUBLISHED ARTICLES ARE ALONE RESPONSIBLE FOR OPINIONS STATED THEREIN.

Enthusiasm

THE Sage of Concord once wrote out of his wisdom: "Nothing great was ever achieved without enthusiasm."

Enthusiasm is the leaven of duty. It is the song in the heart of him who is dedicated to service. In the world great ambition is marked by great enthusiasm. Do not kill out enthusiasm in killing out ambition for in working as those work who are ambitions one must also have that enthusiasm which is the mark of the ambitious.

Show to the world that kindling flame inspired by your philosophy. Along the slow courses of Evolution we travel steadily and surely; lightened by Enthusiasm it is like a steed travelling home apace. We dwell too much in the shadows. Every dawn Phoebus Apollo mounts into the air on the Chariot of the Sun. Every evening the Moon Goddess softens the darkness of night and innumerable stars glisten in the purple velvet of the sky.

When the dead cocoon drops away the butterfly rises free into the air. Who can say which is greater—its enthusiasm over ridding itself of the cocoon or over rising free into the air?

And a heavy-hearted world, steeped in woe of its own making, lightens a bit and spins faster for every contribution of enthusiasm which we—out of the storehouse of Theosophy—bring to it as a free offering.—[THE EDITOR.]

Dante

Celebration of Sixth Centennial of His Death

By M. B. Stewart

OF deep interest to every lover of great poetry is the celebration of the six hundredth anniversary of the death of Dante. The activities in honor of this event began in European countries in May, on the date of his birth. In Italy they extend over several months and will reach their climax in September, on the day of his death.

It is pleasant to see that the political and economic results of the war in Italy appear not to have clouded the brilliancy of the pageants in honor of Italy's greatest son, in which the Italian government, the municipalities, schools and universities, and masses of people throughout the land have taken part. In his own land the honor paid to Dante, dead six hundred years, is no mere formality. Aside from the claims of the great artist on the national love and pride, Dante's longing and zeal for Italian unity, his love of country and constant thought for her welfare, have for generations given him a vital hold on the hearts of his countrymen. Across the centuries, his great voice has been an inspiration to all who have wrought for Italy her unity, freedom, and happiness. Only the other day, her premier, Tittoni, upholding in discussion Italy's claim to the Tyrol, quoted Dante in justification of his position—"Dante, who with far-seeing vision, defined Italy's national boundaries."

America, too, is represented in these festivities. One hundred and sixty students of Romance languages have sailed to take their part, and this delegation will be accorded especial honor by the Italian government.

Probably no other poet except Shakespeare is studied by so many people throughout the world as Dante. Yet Dante would be even more widely studied if it were more fully appreciated that he is perhaps the *one* of all the poets whom the student seeking spiritual verities can least afford to neglect. Says Mr. Jinarajadasa: "Such

a marvelous balancing of the thought with the diction, the life with the form, probably the world has never seen, nor will, till he reincarnates again. Limited as Dante was with the intellectual horizon of the middle ages, yet he soared to the very region of the archetypes themselves. We theosophists study life and form, and their mysteries; we should not forget that both are in the world without of fields and gardens, and too, in those happy gardens that the poets create where we may grow as the flower grows; and there is one garden worth discovery, cost what it may, and that is Dante."

If ever a great poet was on his way to Mastership, that poet must be he of the great heart, brain, and spirit, who laid the scene of his immortal poem—not, as to the superficial sense appears, in an imagined hell, purgatory and paradise—but in the soul of man. The great poem tells the story of the spiritual life of every man, in *this* world—not in the next. The outward events of life, in his conception, fall into their place of comparative unimportance when viewed from the spiritual heights of man's being. Lowell says: "It is the allegory of human life, and therefore universal in its significance and application."

When one reflects upon the cost to its creator of this masterpiece, complete and elaborate in its grand plan and in its details, one is filled with an overwhelming sense of gratitude. Although felt as a power in his own day, among the learned, yet exiled, proscribed, impoverished ("a wanderer, almost a beggar," he tells us), his life, judged by external contemporary standards a complete and utter failure—he is now recognized in every land as one of the greatest of the small group of the mightiest souls who have influenced the spiritual growth of the race.

Although we theosophists hold no formal celebration in his honor, let us pay him the tribute of a grateful thought.

"There is no repose for the mind except in the absolute; for feeling, except in the infinite; for the soul, except in the divine." (Amiel)

States of Consciousness

By Mabel Collins

IT is the business of the occultist to look beneath the surface and discover, in the course of ages of study, what man really is. Life, and the world we live in, are miraculous and full of mystery; and man (to our view the center and object of it all) is the greatest of the miracles and mysteries. To the observer who looks only on the surface there seems to be in himself and other men only a physical body animated by a soul which, at the disintegration of the physical body, passes away into the unknown. The spiritualists claim a little more and declare that the world or state into which these departing souls pass is not to them unknown. But to the occultist, every moment of life is fraught with mysterious and magical conditions because he soon learns that man has various states of consciousness and that these are co-existent.

He sees in the moment of falling asleep the opening of a door which admits into another state of consciousness. Deep sleep consciousness is recognized as a condition of great activity, and is accepted by some as the real life of which the physical is the shadow. Only advanced disciples can ever truly recall the events of that real life because of the interference of the untrained brain, which distorts and misrepresents the fragments that are brought past the curtain of oblivion.

Only an adept of high position, one capable of controlling the action of the brain, can begin to recall it regularly and in sequence. This control of the brain is taught by Patanjali, the Persian seer, in his yoga. The man who is entirely freed from the interference of his brain and goes into absolutely deep sleep, awakes perfectly refreshed and strong, even though

his spirit has taken part in most stirring activities and embarked upon great enterprises during that wondrous night-time; because body and brain have both been left to rest entirely.

It is possible during the waking hours to enter into the state of clairvoyance at will, and visit those places in the ethereal world which are the scene of activity during physical sleep; and when this is done, just for a moment or two, it helps the spirit to bring back to the brain some intelligent message after sleep.

The states of consciousness are co-existent, and the danger, even to the disciple, of entering into others during the day is the losing hold of the duties and demand of this exacting physical plane, which must be met and fulfilled continually. The "dreamer" has no true place in either world. I speak especially of the ethereal world because I hope all who read this are advanced enough to pass through and over astral conditions and not be detained by desires or confusion. That which carries the spirit into the

deeper and purer state instantly on the release from the body, is the having set aside forever all personal desires, and having so deeply studied the hidden nature of man that there is no longer any confusion. This is the state of the Yogi or adept who can blend the two states of consciousness of which all men are aware. Those who have not conquered desire and who still suffer from confusion will enter into the astral plane in deep sleep and their activities in that consciousness will take place there. This is usually very unpleasant, and these people are they who turn night into day, and sleep as little as possible. If they recoup nature by sleeping during the



day they lose the progress and advantages open to them, because the inner bodies are quiescent at that time.

The night pleasures and dissipations of the world have come into high development because people who fear sleep must find amusement; and the man who has amused himself all night lies asleep by day with his astral and ethereal forms asleep within him; and so his life is truly wasted. But all the same, the states of consciousness are co-existent and these butterflies of the world are aware in strange moments of the horrors and sadnesses of the night-life which they have avoided.

A low type of man, a drunkard we will say, who is out all night among people of his own sort, will come to his home to sleep all day, and the trained clairvoyant, looking at him then, sees lying sheathed within his body all his inner forms, all wrapped in sleep. He is one who will not work, therefore he shall not eat. He refuses to enter upon the efforts which are his duty in either consciousness and the bread of heaven is not for him. He willfully wastes an incarnation and cripples his spiritual being, and he will have to suffer for it in retarded growth and crippled energies in later states of being, both astral and physical. For he will not get beyond the astral when the physical body is exhausted and refuses any longer to live under such conditions. And in the astral world he will be among beings of his own kind with whom he has associated all through his physical life, in both states of consciousness. He dreads deep sleep consciousness because he finds when he enters there that he is full of desire and without any means of gratification.

No wonder he is a "night-bird" living on the physical plane at night instead of by day. He follows all the protective instincts of his cowardly nature. If he falls sound asleep at night he finds himself with others of his kind, sitting at a bare supper table set with empty plates and dishes, an empty glass and bottle beside him. And none come to fill them. And when he proposes to rise and escape from the hateful, barren scene, he finds himself paralyzed and crippled,—according to what opportunities of growth he has neglected.

The astral body reveals the way in which the man has destroyed his own powers; what then of the ethereal form? And of the spiritual flame which should be ris-

ing within it and escaping beyond it?

These things the man knows well, for every man knows in the hidden recesses of his being what his inner and true life is. And therefore he dreads sleep, and dreads reverie and fears loneliness. To the disciple who is on the Path these three conditions are ways of admission to the joyous conditions of his soul, where he perceives the surroundings and atmosphere of his active and intense deep sleep consciousness. For all through the working hours these three can be recalled; shut out the physical, and for the trained seer the sub-physical appears at once.

It only needs the closing of the eyes for a moment, a moment's reverie, a moment's silence and solitude, and the wonders of the life of the inner man are revealed. Subba Row speaks of the nine states of consciousness open to man; to the adept more are open, and the Great Ones can, and do, experience all at any time at will. "Whither I go, ye know, and the Way ye know," said the Master to His disciples. He led them into the ethereal world when he intended to teach them; he showed them the way into the spiritual world. He was going to His Father and was satisfied they knew the way and could follow Him, did they so choose. And they could return, and go again at will. So should it be with all disciples.

Paracelsus pointed out that the Christ brought the direct message and instructions and that if they had been followed and lived up to, it would not have been necessary to return to the painful search into the "inner nature of man" (known as occultism) which has been pursued from the time of the writing down of the Kabbalah and before that. By the knowledge of the power of moving from one state of consciousness to another, suffering arising from the separation caused by death is removed,—for, while it is impossible for one who has laid down the physical body to manifest on the physical plane, the one left behind,—if he "knows the Way" rises to higher states and there meets his beloved again. It is a hard lesson to learn when already the grief is upon you, and most human beings, even those who know the teachings, leave the attempt until then. But to those who, knowing the Way, have already followed upon it, death is truly swallowed up in victory. And so, indeed, with all the trials and troubles of physical

life, where we have our lessons to learn; for above that is the greater life, the more real life, into which the trained disciple can at any moment retire from this plane and find his inner strength.

Beyond that are other and still other wondrous states of consciousness of which the keenness and vividness can not even be imagined while in the physical body; when the disciple, guided and upheld by his Master, flits through the ether and gazes not only on this world but on the panorama of the phenomenal universe. For him, *while in that consciousness*, there are no astronomical mysteries or plexities, all is explained and made clear, as only that can be made clear which is seen and understood at the time of explanation.

The disciple is helped to gaze upon what is shown him in the manner of the Yogi, who acquires the power to understand thus what he desires to know while still embodied on earth. This is by entering into the very nature of that which he looks on and becoming so deeply a part of it as to enter its consciousness.

Between planets, of which I have just been speaking, is one of the states of consciousness Subba Row includes in his list in "The Occultism of Southern India." To understand the inhabitants of another world is very difficult, as it requires the entrance into a body,—of course I am speaking of a world which is a part of the phenomenal universe and is inhabited by embodied souls. Once, and once only was I enabled to do this, under the directions of a Master, for some reason which must remain untold, because I can not describe what I experienced in that other body or say what world it was in. I was in deep sleep consciousness and was enabled to bring back into my physical memory the method of transition. The Master came, and several helpers who each had a duty to perform. I was taken entirely and absolutely out of my body,—the mystic thread which linked me to it being protected and guarded most carefully. I was then carried swiftly through space, the thread yielding and stretching like a fine, strong elastic.

Then I found myself standing inside a churchyard gate, the church door was wide open and people were within and on all sides. They were all regarding one object,—the figure of a woman who lay upon the ground, to all appearances dead. She was

beautiful and beautifully dressed, but she was a corpse. The Master who stood beside me said: "You have to enter that body and animate it, to open those eyes and use that voice. You have to take your part in a ceremony within the church. I shall be with you and tell you what to do and say."

He raised His right hand with a peculiar gesture, and instantly I found myself within that body, struggling to open the unfamiliar eyes, to raise the unfamiliar shape. I heard cries of delight on all sides, and I was lifted by kind and gentle hands. The next part of the experience which I can record was the consciousness of being again carried through space, and of the wondrous thread of life being drawn back into me, and then of returning into my body,—still in deep sleep consciousness. I had to rest a long time there before I could awake into the physical consciousness.

That peculiar gesture by which the Master compels the return of a disciple's spirit into his body is like nothing else except, perhaps, the gesture described by Lord Lytton as that with which "vril" is used. I have seen it on several occasions. Standing outside my body I see the hand raised, and so quickly that it seems as though it happened in the same second, I am in my body. But that is in deep sleep consciousness; it lies with the sleeper to come from that into the waking consciousness of physical life.

There are other helpers who aid the sleeper if it seems necessary. But it is a comparatively light task to awaken from deep sleep as the natural physical forces are at hand to help. It must never be forgotten that none of these efforts are made alone and unaided, any more than the great effort of death is. We are surrounded and guided by helpers, invisible to the physical sight, in each consciousness and in the transition from one to another. When a greater effort is made than the disciple is accustomed to, the Master, who is responsible for him, descends and helps him, and then comes that delightful feeling of being a little child once more, held firmly by the hand of One who is strong and powerful.

These experiences all bear out the teachings of the Christ,—not a sparrow falls without the knowledge of the Father, and it is as little children we enter into the higher states. Guided and upheld as a

little child is, I was taken long ago to read the rules of "Light on the Path," where it is written on the wall, for all who can reach that state in which it is visible, to read. Guided and upheld as a little child is, I was taken during the Christmas midnight ceremonies of 1913 to a great mystic Hall which exists in the ethereal world above the country of Egypt. Here the great Egyptian spirits who gave light to the world through that country in the far past, come from time to time, on rare occasions, to show to advanced disciples the meaning of what is happening in the physical world and what is coming for which they have to prepare. I was shown and told then that the greatest war the world had ever seen was close upon us. I learned then a new lesson in silence; prevision is not a pleasant thing unless the seer foresees pleasant things. The one or two to whom I told something of what I had seen called me a gloomy pessimist. I have seen much now and been told much (June, 1921) of what is before us, but I am convinced that the less I say of it the better.

Yet I am no gloomy pessimist for I profoundly believe that war and revolution are the only methods by which the selfish apathy of the masses can be stirred. These visions and teachings have come to me in waking clairvoyance,—the mystic *Jagrat of Svapha*,—but I know that I saw and learned much more on the same matters in deep sleep consciousness,—the *Sushupti of Jagrat*,—of which I could recall nothing in the physical brain and memory.

It may be asked,—what is the use of that? My answer is that the disciple awakes from such dreamless sleep with the knowledge that he has *lived* during it, lived with a great intensity and activity. It is there that I am at work in the vivid self consciousness of *Sushupti*, the state of the deepest trance. That part of what one knows there, which is brought through into waking clairvoyance, as were the rules of "Light on the Path," is so brought, that a little work may be done here.

The war vision of 1913 was definitely prophetic. I was taken to this great hall below which modern Egypt lies, veiled in a dim mist that is more blinding than darkness. Only at the hours of prayer do any rays of light penetrate through the mist and then they strike through like arrows. In the ethereal Egypt are houses and gardens all perfect in their beauty and full

of light, inhabited by the ethereal forms of ancient Egyptians who guard and watch their sacred country, still believing that in the "distance of time," as said in the "Idyll of the White Lotus," it will arise to be the leader of the world in all high matters again. One of these received us at the entrance of his house of wonders.

We had entered a great gateway by the help of a password used by my guide, and walked through a garden of high magnolia bushes all in flower. We passed along the smooth, red-soiled paths to the entrance to the house and were there received by its Master,—a World-Teacher. He drew us in and bade us stand back against the wall in the great hall. What I saw there I related in my little war-book, "The Crucible," published in 1914. Only a small edition was produced and it passed out of print very soon, so that I feel I may here describe what I saw.

In the center of the hall was a vast, deep tank or well of water with a balustrade around it. I saw that many, many others stood as I did, close against the wall,—but a wide space around the balustrade was kept clear.

Then came suddenly from an inner entrance a great crowd of dancing women, most exquisitely beautiful, all robed in deep yellow garments which flew behind them like flames as they sprang forward in the whirl of inspiration and invocation. Their black hair fell in long and lovely locks, their dark eyes gazed unseeing. They sprang forward and passed, whirling round the great tank again and again, waving white hands over its dim water as they passed. At great speed they passed,—then suddenly the speed slackened till all had halted round the tank, gazing down into the water, stretching out their hands towards it.

"Come," said my guide. "These are the seeresses, the prophetesses. Try to see the vision of the future they have invoked." And he drew me towards the balustrade among the seeresses and enabled me to look over it.

The water was a dark blue, a passionate color, and with a great whirlpool in the midst of it. As I watched, I saw flames and smoke arise from the center of the whirlpool, and a great sigh came from the parted lips of the seeresses, who gazed down upon the water with wide eyes of horror. I looked more intently on the

water and saw that at the very bottom of it was a cauldron of living fire, in which men's hearts and souls were to be burned and purified while their bodies were destroyed. And then I saw that in this crucible nations were burned, that a hecatomb of ashes fell from it. And the smoke darkened and rose from it till it filled the hall and made the faces of the seeresses dim to each other. And they cried aloud: "War, War! The war of the world!"

Hiding their eyes from the terrible sight they fled from the hall and vanished. In the silence and darkness that followed, my guide spoke and told me that these seeresses invoke the visions of the great turning points in evolution, in order that the World Teachers may guide those who learn from them and who, in their turn, guide men. This was shown me in waking clairvoyance in order that I might remember and record it.

In deep sleep consciousness I pass much time in that mystic house and magnolia scented garden, bringing back only the faint memory of it into waking physical life. Since that vision I have been often shown the War Vigil of the Masters, which, since war ceased for a time has become even more intense and unremitting.

Notes on Mr. Sinnett

[Mrs. Fitzgerald, who attended the British Convention and the Paris Conference, has sent the following account of Mr. Sinnett's death and funeral.—(The Editor)]

On Saturday, June 25th, Alfred Percy Sinnett, Vice-President of the Theosophical Society, passed out of the physical body. It was the first day of the Convention of the Theosophical Society in England and Wales, an event of international importance, presided over by Mrs. Annie Besant, P. T. S.

During the afternoon she informed the assembly that Mr. Sinnett was nearing the end of a long life of devoted service. She had but recently been at his bedside and she asked if she might be empowered to convey to him the greetings of that body of fellow-workers. Every man and woman rose as by a single impulse in silent and reverent tribute. It was afterwards learned that just about this time Mr. Sinnett breathed his last.

One week later, at Golder's Green, the funeral rites were solemnized. That day

was chosen in order that Mrs. Besant, who had been absent lecturing in the provinces, could be present. The afternoon was perfect. A flood of mellow sunshine gilded the green English heath, so full of gentle beauty. Flowers bloomed in profusion and the joyous lilt of songbirds thrilled ecstatically through the summer stillness.

The body of the beloved leader lay at rest in a purple casket in the chapel of the crematorium. At three o'clock soft strains of music sounded from the organ. By that hour many friends had gathered, numbering among them the most distinguished members of the Society of many nations. As each person entered he laid flowers on the casket. The London Lodge, which was led for so many years by Mr. Sinnett, brought beautiful and elaborate floral tributes.

Major D. Graham Pole, General Secretary for England and Wales, opened the simple services by readings from the Psalms and the Christian Scripture. Among those passages were: "God created man to be immortal," and "Birthless and deathless and changeless remaineth the spirit forever." Mrs. Besant delivered the address. Her tribute to her associate was impressive and eloquent, expressing serene certainty of the greater life that lies beyond the threshold of mortality, which robs death of its horror and makes it not the end but the beginning,—the dawn of an immortal day.

At the conclusion the casket glided silently and slowly into the crematorium like a stately barque that issues forth on a long voyage. This closed a memorable ceremonial in the Theosophical Society,—the obsequies of the Vice-President presided over by the President.

A. P. Sinnett was a man of transcendental wisdom and absolutely devoted to the cause to which his life was dedicated. In the words of Mrs. Besant: "We are all working in one room or another of the Father's house. When he has rested there awhile, he will return to join the band who are One in the Master's work. 'May the Peace of the Eternal be with him. May the Eternal Light shine upon him.'"

(HELEN FITZGERALD)

Whatever power of any kind is given, there is responsibility attached.—(RUSKIN.)

Co-Masonry in America

By Louis Goaziou

President of American Federation of Human Rights

THE Co-Masonic Order was started in France in 1893, by Dr. Georges Martin, a prominent member of the French Senate and an eminent Mason, aided by Marie Deraismes who had been initiated a few years before in a Lodge holding under the "Grande Loge Symbolique Ecossaise de France." This new Order was introduced into the United States in 1903, by a member of the Grand Orient of France who was interested in woman's rights.

The first Lodges were composed of French speaking members. Later a number of Italian Lodges were formed and then the movement spread among Americans with the result that while nearly all of the first Lodges worked in the French or Italian languages, the majority of those started later work in the English language.

At the first General Assembly, held in St. Louis, in 1908, most of the business was transacted in French and translated into English for the benefit of three American delegates present; in 1913, at Chicago, the business was transacted in English and then translated into Italian and French. In 1918, at Larkspur, Colorado, the business was transacted in English and there were no calls for translation into any other language. This shows to what extent the Order has been Americanized in a very short time.

In America, the Co-Masonic Order is better known as the American Federation of Human Rights, the name under which it was incorporated in the District of Columbia in 1907. The Federation has Lodges in almost every State, six in Canada and one in Cuba.

The American Federation of Human Rights owns a beautiful tract of land (over 500 acres) at Larkspur, Colorado, half-way between Denver and Colorado Springs. On this tract there are six cottages and a brick building that was used as a Convention Hall in 1918 and then finished into a dwelling house. A water plant costing over \$3,000.00 supplies the cottages with pure spring water.

At the July meetings of the Grand Council of Administration it was decided to build, in 1922, a three story edifice, at

a cost of about \$20,000.00, to be used as a General Administration Building and a meeting place for the General Assembly in 1923.

This proves that our small organization is making good use of its limited financial resources and that the Grand Officers have faith in the future.

Preparations are being made throughout the country for active work this fall and winter. The Illinois and Indiana Lodges are planning to hold regional conventions at some central point. Pennsylvania and Ohio Lodges will hold their annual regional convention in Pittsburgh, about the middle of October. Lodges in New York, Massachusetts and Washington D. C., will have a regional convention in New York City. Probably the Lodges in Eastern Canada will join in with them this year. There is also some agitation in favor of a regional convention for the Lodges on the Pacific Coast.

It may interest the readers of THE MESSENGER to know that most of the articles against Co-Masonry published in the American Masonic magazines, originate at Point Loma, Calif., and are apparently prompted by prejudice against Mrs. Annie Besant, the M. P. Grd. Commander of Great Britain and dependencies, and based on the oft repeated falsehood that she started the Co-Masonic Order.

It serves the purpose of our critics much better to have the public believe that Co-Masonry was started by a woman than to admit that it was started by Masculine Masons belonging to a regular Obedience. Their appeal to prejudice was bound to have more success when they publish that Mrs. Annie Besant is the head of the Co-Masonic Order, than if they would truthfully say that Dr. Georges Martin, a regular Mason, was the head or that Mr. E. Piron—also a regular Mason, is the head of the Order. The truth does not seem to worry some people.

However, at times some of the opponents of Co-Masonry try to make it appear that there is something in Masonry that was intended by God for men alone, and that, therefore, women cannot be Masons.

The uninitiated may believe such statements but it will make the average well read Mason smile. To our knowledge, none of the hundreds of Masons who have affiliated themselves with the Co-Masonic Order have ever discovered any reason for keeping women out of Masonry other than the old time belief, that all activities of life, outside of the home, were reserved by God for MAN who could do all these things much better.

During the last 25 years the fallacy of such belief has been so well proven that I need not say more about it. Some women of course take advantage of new privileges to imitate the vices of men, but as a whole, woman when given half a chance can do most of the things just as well if not better than men. With the last war and its horrors on their hands, men have no great reason to feel so proud of themselves.

We are ready to admit that the admission of women into Masonry brings up many new problems and difficulties that do not confront masculine organizations. The fact that Co-Masonry, during the many years of its existence, has been able to stand the test with very little friction, proves much in its favor. Of course more care must be taken in the selection of members than in an organization admitting one sex only. A Mason may open the door of his Lodge to a candidate whom he would not care to introduce to his family. A Co-Mason cannot possibly introduce a person into his Lodge whom he did not consider worthy to be introduced into his home.

The Co-Masonic Order is slowly but surely gaining the good will and fraternal recognition of many European Grand Orients or Grand Lodges. Recognition from American Grand Lodges is yet but a dream. However, many of yesterday's dreams are today's realities and we go forward with great faith in the future.

Max Wardall Returns

We are advised that lodges desiring lectures by Mr. Max Wardall, National Lecturer, during the coming season, should so indicate by letter or wire addressed to his brother, Mr. Ray Wardall, 703 New York Block, Seattle, Washington, at the earliest date possible.

Mr. Wardall has just returned from

Europe, where he has visited Switzerland, Austria, Hungary, Germany, Russia, Turkey, the Balkans, Czecho-Slovakia and Italy, besides lecturing extensively in England and France. Recently in England he attended the English-Welsh T. S. convention, and the World Congress at Paris, presided over by Mrs. Besant; and also the Star in the East Convention, under the direction of J. Krishnamurti. We predict that he will have much of interest for members as well as the public.

The Book Business

[The following wire is received from Mr. Rogers just as The Messenger goes to press, and is here printed for the information of the members.]

August 16, 1921.

Los Angeles, Calif.

The Messenger,

645 Wrightwood Ave.,

Chicago, Illinois.

Mrs. Besant's expected reply on the book publishing business just arrived. It contains the information that she has abandoned the international book plan and proposes that the American Section buy out the Theosophical Publishing House at Krotona and become full owner and manager of the business. This is substantially the plan that was adopted by the Chicago Convention of 1920. It now only remains to determine the value of the stock, pay for it and begin business. She leaves the inventory work and final adjustments to Mr. Garman and myself. The big thing before the Section now is to raise the necessary capital to purchase the T. P. H. and develop the business. All who last year signified their intention of investing in the bonds will very soon have this opportunity for service. It is hoped that all other members will be able to share in some measure in this great privilege. With the book business properly established, the American Section will be in a position to spread our philosophy in an unprecedented manner.

L. W. ROGERS.

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 Eugenie Honold, P. O. Box, 114, Abbeville, La.

By the National President

September will see a renewal of lecture activities in most parts of the country and there will be some new attractions in the field. Mrs. Arthur E. Powell, of London, who is the leading figure among our foreign visitors, will arrive late in September. She has been in the Theosophical lecture field for more than fifteen years, and comes to us by invitation of the Section. She will visit probably twenty-five of our cities. This is the first exchange tour of lecturers that has been arranged, I believe, and Mrs. Powell comes to balance accounts, so to speak, for my tour of England last year. She will undoubtedly give us a different interpretation of Theosophy than we are accustomed to, and her viewpoint will be interesting and refreshing. Late applicants for her services will probably be disappointed, as only about one out of eight of our Lodges can hear her.

A cable from Mr. Ernest Wood advises that he unexpectedly prolonged his stay in China and cannot arrive until about the first of October. This so changes things that engagements for him are uncertain. Applications will be filed and filled as far as possible.

Mr. Chatterji, who is already here as previously announced, will continue to make engagements directly with the Lodges. His specialty is Buddhism and Hindu Philosophy.

"When is Max Wardall coming back?" is a frequent inquiry. He is returning from Europe, where he has been giving Theosophical lectures in France and England, and will make his own engagements. Applications for engagements can be made



L. W. Rogers

National President (General Secretary) of the American Section, T. S., recently elected for a term of three years, beginning July, 1921

by writing Mr. Ray Wardall, New York Block, Seattle, Wash.

Mr. Munson and Mr. Watson will be touring as usual, but this year under direction of the Section. This is the first step toward more systematic lecture work. The large strong centers have been getting more than their share of lectures. In order to equalize things somewhat the Section will route these two lecturers, sending them largely into "weak" territory. That does not mean that the large places cannot make some engagements with them, for they can.

I have not heard from the others, but they will doubtless make their own announcements in THE

MESSANGER. My own lecture work will go on as usual with the one exception that I must shorten the visits to each place in order to cover the Section fairly during the nine months of the season.

Theosophical Federations

In this number of THE MESSENGER is an interesting account of the formation of the "Southern California Federation." It is to be hoped that it will be more fortunate than its predecessors. The history of Theosophical Federations in the United States is not encouraging. They have all had short careers for some reason. In 1905 the Theosophical Federation of Southern California was organized and flourished for a few months. It even had the honor of having C. W. Leadbeater as the chief attraction at its first and only convention.

A Pacific Coast Federation also was organized. It held a convention in San Francisco in 1906 with delegates from all important centers on the Coast, but it ceased to exist within a year. Other parts

of the country have had similar experiences. Mr. Henry Hotchener, who is now head of the present Southern California Federation, organized the Eastern Federation in New York a few years ago, but it never had a second gathering. Ohio tried the experiment about the same time with a little better success, but my recollection is that the Ohio Federation lived less than two years. Long before I became a member of the Theosophical Society in 1903 Dr. Jerome Anderson was at the head of a Pacific Coast Federation that did some good work, but it did not survive.

Just why no single Theosophical Federation has lived in the United States it would be most useful to learn. Perhaps the vastness of the country has much to do with it, yet that will not explain the two failures in Ohio and New York, for in those parts of the country the distances between cities and the density of the population compares very favorably with England.

It will be interesting to watch this latest attempt to draw a group of our Lodges into closer relationship, and if it leads to the discovery of why all previous Federations have failed, we shall all be grateful for the knowledge.

Introducing Mr. W. S. Tayler

Mr. W. S. Tayler is the new manager of the Publicity Department. Mr. Tayler is one of the successful business men of St. Paul who thinks Theosophy itself is good business, and is therefore willing to give time to the spreading of its teachings. His long and successful business career has given him the grasp of affairs that leads on to prosperity in one's undertakings. It has taken a year to find him, but it was worth while. Mr. Tayler has served as Secretary and as President of his Lodge and also with ability and originality as a propaganda agent. His present wider opportunity has been well earned.

As all the work of the Publicity Department is done through the mails it is of no importance where the office is located provided it is in a central part of the nation. It will therefore be in Mr. Tayler's city and the correct address hereafter will be Mr. W. S. Tayler, 316 Peoples' Bank Bldg., St. Paul, Minnesota. All letters on publicity and propaganda matters should be thus addressed. Mr. Tayler will be heard from in this issue of THE MESSENGER.

Effective Propaganda

Mr. John A. McGill, of Seattle, is an ardent Theosophist who could neither write books nor give lectures and, being determined to "do his bit" in some fashion, turned his attention to moving pictures. He began modestly, selecting a town of small pretensions, and doing all the work from that of janitor to showman. His one big point was to give the public pictures that taught as much of nature's truths as possible, and everybody knows that there are many theosophical ideas being presented now on the screen. Incidentally Mr. McGill proved the soundness of "Seek first the Kingdom" for financial prosperity came along with doing the thing that should be done. Now he is sending picture shows to other towns and is planning to send a special theosophical picture on tour from town to town—a most effective sort of propaganda.

An Appreciation

At the resignation of Mrs. Betsey Jewett as National Secretary, the American Section loses one of the most capable workers that it has ever had in its direct employ, and I feel it not only a duty but a very great privilege to offer some word of tribute to her loyalty to our cause and to her capabilities in serving that cause.

Mrs. Jewett made a real sacrifice in leaving her established home in Hollywood and moving with the Section headquarters to Chicago. Although I am exceedingly sorry to do so, I feel that, now the office is in splendid working order, due primarily to her discriminating judgment and business-like management, it is only fair to accept this resignation.

L. W. ROGERS.

And always remember that we do not *make* the brotherhood; always remember that we cannot *destroy* the brotherhood. The brotherhood lies in the One Life in which we are all sharers, not made by man, not destructible by man, and all we can do is to recognize it and to know that it exists forever, because the One Life is ever present in manifestation.

—ANNIE BESANT (English Convention address).

Send all notices of changes of address or death of members, to the National Headquarters, 645 Wrightwood Avenue, Chicago.

The Annual Convention

The Convention at Seattle made an impression on the public and did something to advertise Theosophy. In a city of only a few thousand people a National Convention is a matter of importance and the newspapers made much of it. Over nine hundred people crowded into the lecture hall to hear the National President talk on "The New Knowledge." No two agree upon how many were turned away, but all count them in hundreds. The Seattle Convention likewise made an impression on theosophists by its remarkable peace and tranquility. Not one inharmonious note was struck from the opening to the close. Letters and telegrams read which pledged allegiance to the Administration brought out hearty applause, particularly one from Pittsburg which had voted solidly in February against Mr. Rogers and now sent him a cordial invitation to visit that city. How harmonious the sessions were is evidenced by the fact that all votes were unanimous with a single exception and that was on the question of adopting or referring back to the Trustees a by-law amendment, but the debating and the voting on that was done with perfect courtesy and good humor.

The most important business transacted related to changes in the by-laws and some of these were sweeping in character. The previous Convention had referred all amendments to the Trustees with instructions to report back to the next Convention. The Trustees held various opinions but reflected the majority opinion in the report. The essential points were, election of the Vice-president and the Trustees by direct vote instead of by the Convention; adoption of the principle of proportional representation in elections; simplification of the by-laws; changing the name "members at large" to "Section members"; abolishing "associate membership" so that one can be a member hereafter of only one Lodge; admission of members from other Sections only when demitted from them; adoption of the letter ballot in elections in such form that secrecy of the ballot is preserved.

To all but two of these amendments the Convention agreed unanimously. The term for Trustees had been reported as one year—the present period. The Convention amended to read "three years" which makes it possible to have only one

election during a period of three years. Apparently everybody was so tired of politics in Theosophy that there was no dissenting voice in making the term of Trustees three years. The other amendment to which the Convention objected was that which incorporated proportional representation in the by-laws. It soon became clear that very few people present understood it and they did not appear to succeed in convincing the Convention that it is a good thing. After prolonged discussion the amendment was referred back to the Trustees by a vote of 72 to 46, asking them "to study and get expert opinion on the subject and report to the membership through THE MESSENGER", the matter not to run longer than four months. By a unanimous vote the Convention then approved all other amendments.

Attention was called to the fact that Mr. Warrington was absent for the first time in many years, as he is now assisting Mrs. Besant. It was proposed that a testimonial in the form of good American dollars be sent to him. A collection which was taken on the spot yielded \$335.00 and, as noted elsewhere, a committee was appointed to receive further contributions.

A feature of the Convention was that the committees insisted upon leaving everything in the hands of the Convention. The nominations committee, required by the by-laws, made no report. Therefore nominations proceeded from the floor. The vote on the election of Trustees was as follows:

Miss Gail Wilson, 2205
Mr. A. G. Frisbie, 2072
Mr. Chas. Weschcke, 2018
Mr. C. F. Holland, 1885

The forums were this year a very important part of the Convention and had more time than usual because none had been lost in dissension. There were probably about two hundred members in attendance and 2234 proxies.

Kansas City came well prepared to carry away the favor of holding the Convention there in 1922. Mr. Swain presented letters of invitation from the governors of both Missouri and Kansas and the mayor of Kansas City, and a dozen more from clubs and associations there. By a unanimous vote Kansas City was selected and late September was suggested as the most appropriate date.

The School of the Open Gate

IF THERE is any one effort towards reconstruction that should be dearer to the hearts of theosophists than another, it must be the reform slowly making its influence felt in favor of the little ones. They have been held in subjection too long,—in the grip of an outworn and deadening method of education which may have served its purpose but which certainly is anything but educative for the new sub-race now coming to the fore. As yet the reform movement in education lies largely within the circle of experimental and progressive private schools that are dotted over our national domain.

The School of the Open Gate, founded in 1918 by Mrs. Mary Gray and transferred last year by her to the Theosophical Fraternity in Education, is one of these progressive private schools. It should be cause for much satisfaction to those who hold our philosophy as "the greatest thing in the world" that a band of earnest theosophists are in charge of that school. We hope, with the help of our philosophy, to sound a note in the new education that shall be particularly helpful in developing more ideal conditions of human life.

We pay particular attention to a sound physical development in childhood. Our open-air buildings, freedom of movement in the schoolroom through the use of chairs and tables instead of rigid desks, methods of teaching which in themselves demand great physical freedom necessary

to a growing child, freedom from the nerve strain of examinations,—these as well as other more ideal conditions assure to our children good physical health.

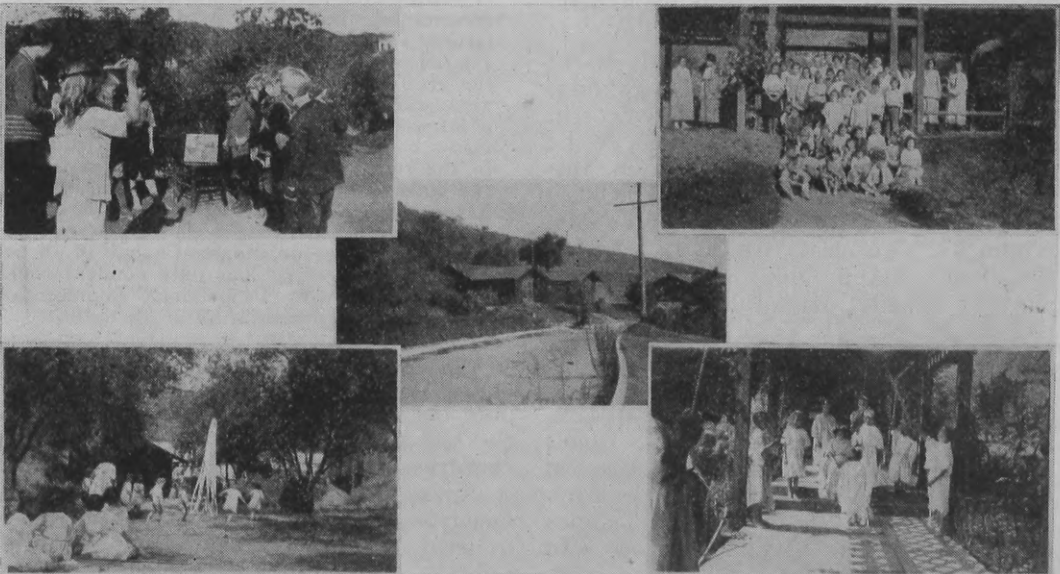
We do not force our pupils through deadening processes of drills and memorizing. The three R's are learned incidental to games, to the natural desire for self-expression in all normal children, in connection with their daily adventures into the realms of science, art, literature, history, geography. We help them to widen the circle of their emotional and ethical life by satisfying their hunger for play, for dramatizing, for hero-worship.

A prospectus for this year will be sent all inquirers. For those who would like to keep in touch with the school and perhaps like the credit of helping it along, the following ways of service are open:

1. Join the Theosophical Fraternity in Education, 1623 Kimball Bldg., Chicago, Ill. Dues are 50c a year.
2. Contribute to our scholarship fund which helps pay the tuition of children who could not otherwise attend.
3. Buy a school bond from \$25.00 up, 7% interest, to help pay off the mortgage of school land or for necessary property improvements.

Send contributions to scholarship fund and money for bonds to School of the Open Gate, 2430 Vienna Drive, Hollywood, Cal.

JULIA K. SOMMER, PRIN.



Camera Obscura at the School of the Open Gate

Meeting of the Board of Trustees

A meeting of the Board of Trustees of the American Section, Theosophical Society, was held at Seattle, Washington, July 20th, 1921. There were present, L. W. Rogers, President, in the chair; and Trustees C. F. Holland and Gail Wilson; absent, Trustees Charles Weschcke and A. G. Frisbie.

The President reported having received a letter from Miss Isabel B. Holbrook in reference to the action taken by the Board of Trustees in May, in which she stated that her remarks at the last convention concerning the American Theosophist were made upon her own responsibility and without her brother's authorization; and further, that the matter had been closed at the San Francisco convention. She requested that the Board of Trustees take no further action in the matter. The President was authorized by the Board to communicate with Miss Holbrook, stating that her wishes would be complied with.

Vice President: Mr. Claude L. Watson was appointed vice president of the American Section, T. S.

Lecturers: The following were appointed National Lecturers for the American Section: Mrs. Harriet Tuttle Bartlett, Mr. George H. Hall, Miss Isabel B. Holbrook, Mr. Eugene W. Munson, Mr. L. W. Rogers, Dr. Frederick Finch Strong, Mr. Max Wardall, Mr. Claude L. Watson, Mrs. Laura Slavens Wood.

Divisional Lecturers appointed were: Dr. T. P. Barnard, North Tonawanda, N. Y.; Mr. E. Y. Blum, Leavenworth, Kansas; Dr. George Carr, Paterson, N. J.; Dr. E. E. Edmundson, Mr. Vernon, Illinois; Mrs. Rebecca Finch, Tulsa, Okla.; Mrs. Helen Fitzgerald, New York; Mr. Walter G. Greenleaf, Chicago; Mrs. A. Ross Read, Akron, Ohio; Mr. Webster G. Shepard, Seattle; Miss Julia K. Sommer, Hollywood; Mr. H. C. Stowe, Brooklyn, N. Y.; Mrs. Maud Lambert Taylor, New York; Dr. J. N. Wilkie, Brooklyn, N. Y.

District Lecturers appointed were: Mrs. Louise Arnold, Colorado Springs, Colo.; 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.

It was decided to have National Lectur-

ers Munson and Watson travel under direction of the Section, their tours being arranged from the Headquarters office, a plan to which both of them agreed.

It was moved and seconded that Mrs. Arthur E. Powell, of the English-Welsh Section, be invited to tour the American Section in the autumn. Carried.

There being no further business, the meeting adjourned.

Proportional Representation

Proportional Representation as a possible method for selecting the governing body of the American Section, the Board of Trustees, was discussed at some length at the Seattle convention, and as its adoption, with other proposed amendments to the by-laws, depends upon the wishes of the general membership, it is well that each shall consider it carefully. In fact, one of the resolutions presented and adopted was that the lodges be urged to study this system of voting and use it in their elections wherever possible. It is of value only in selecting boards of control, such as directors. It does not adapt itself to the election of president, or vice president, or any single office.

A definition as given in one of the circulars issued by the Proportional Representation League is:

Proportional Representation is the election of representatives in deliberative or policy-determining bodies (City Councils, Legislatures, the national House of Representatives, Boards of Directors of Clubs, Shop Committee, etc.) by a method which so far as possible gives each voter an *equal voice in the election of the body*. It is the *condensation* of the voters into a body reflecting their opinions truly and in the right proportions, not the *division* of the votes into winners and losers. In making its decisions a deliberative body must divide and some must lose; but in the making up of a body fit to make decisions on behalf of all no division is necessary, but only condensation, and all should win. Proportional Representation is equal representation of all.

This form of selection of governing bodies is the most progressive and up-to-date because it most accurately expresses the will of the people involved. Many countries and a goodly number of municipalities are using it with marked success. One questioner, admitting that it might be a decided improvement in city or state politics, doubted its adaptability to the requirements of an organization such as

ours. The answer is that the English-Welsh and the Canadian Sections are using it and from all reports, are thoroughly satisfied. Mr. James Taylor, president of the Vancouver Lodge and member of the General Executive of the Canadian Section, was a visitor at convention and when called upon, spoke with decided approval of Proportional Representation.

Space does not permit many details. Every lodge that wishes its members to become familiar with Proportional Representation will do well to ask for information and literature of Miss Elsie Parker, Proportional League, 1417 Locust St., Philadelphia.

GAIL WILSON.

Warrington Fund

At the Thirty-fifth Convention of the American Section, T. S., Mr. Holland recalled to the minds of those present the many benefits enjoyed under the *regime* of our former leader, Mr. A. P. Warrington; and further that as he has been invited by Mrs. Besant to travel with her to France and to Adyar, now would be the suitable time for the members of the Section to send him some substantial token of their appreciation for his eight years' service as National President, which service was entirely without salary or compensation. Mr. Holland made the very good point that as Mr. Warrington had already traveled with Mrs. Besant and was therefore acquainted with her methods and needs, such a gift in reality would be the means of lightening the burden of travel for her—sparing her time and strength.

The members assembled greeted this proposition with enthusiasm and approval. A collection was immediately taken up which netted one hundred and forty-one dollars, and pledges were given for an additional one hundred and ninety-four dollars and a half. It is the intention of all those interested that this fund shall be continued so long as there are any who wish to donate. Those wishing to contribute may send checks or money orders to Mrs. A. H. Taffinder, of Krotona, Hollywood, California, who had previously received and forwarded appreciation gifts for Mr. Warrington's trip; or to Mrs. Dora Rosner, also of Krotona, who was good enough to act as treasurer for the convention appreciation fund.

Secretaries, Outgoing and Incoming

The National Secretaryship of Mrs. Betsey Jewett is drawing to its close. She has offered her resignation because Chicago headquarters are too far away from her home and family in Hollywood, and finally it has been accepted with as sincere regrets as were ever felt by a Board of Trustees or a band of co-workers. She has occupied the position for about a year and a half, having been appointed a short time before the 1920 convention. Perhaps during no other period of our Section's life could this particular work have been more difficult to perform, for a review of activities calls to mind the fact that she has prepared the records for two conventions, has helped establish the new headquarters in Chicago, and has managed three ballots by mail (nominations for National President, election of International President, and then the election of National President) in addition to the regular routine work.

The seriousness of the times has necessitated the finest judgment and the most unswerving devotion to the cause of Theosophy in the United States, and unquestionably it has been given by our retiring Secretary. This is the verdict of all who have known her and worked with her either at close range at Krotona or Chicago, or by long distance out over the Section.

To fill this vacancy Miss H. Pearl Martin, of Chicago, has been appointed, and takes over the Section secretarial duties September first. Miss Martin joined the Society in 1903 when Mr. Leadbeater was here, and has long been active in local theosophical work, having held the office of Chicago Theosophical Association secretary for a number of years. She has the confidence of all those members who know her, and the especial appreciation of her fellow officers in the Association because of the high quality of her service and because of her sound, kindly judgment on all matters. Fellows of the T. S. everywhere in America will come to know her in time and there is no doubt but that she will win and hold their high regard, reflecting, perhaps, an oft repeated remark of the executives of the Chicago Theosophical Association—"Let's ask Pearl to do that. It'll be done then, and done right."

G. W.

Southern California Federation

By an interesting coincidence the Southern California Federation convened in Long Beach on the same date that the National Convention met in Seattle. There were approximately one hundred present, including delegates, voting members and visiting members, representing 17 lodges. To convey an idea of the magnitude of the assembly, it may be remarked that this is a greater number of lodges than some foreign countries comprise in their entire Section.

The Federation was unique in a number of ways. Every motion that was passed received a unanimous vote, and so the members had the pleasure of feeling the intense intellectual and spiritual joy that comes when Theosophists meet in an atmosphere of perfect good-will and impersonal devotion to the principles of Theosophy.

Another unique feature was the election of the Chairman by secret ballot and the adoption of a rule that there shall be a different chairman at each meeting of the Federation, he also to be elected by secret ballot.

After Mr. Henry Hotchener had been so elected Chairman, reports were received from Mr. Shutts (Pres., Krotana Lodge) on methods of improving lodge work, from Mrs. Verbeck (Pres., Brotherhood Lodge, Hollywood) on new methods of propaganda, and from Prof. Sayres (Pasadena Lodge) on Rules of the Federation. The reports were replete with helpful suggestions.

When the business session ended there was a Round Table discussion on lodge methods, study-classes, and allied subjects, presided over by Mr. Williams (Pres., Los Angeles Lodge) at the request of the Chairman. Mrs. Baverstock urged the formation of H. P. B. Training Classes and that members be encouraged to speak and think for themselves rather than to be guided solely by a class leader. Major Scott (Vice Pres., New York Lodge) suggested that every lodge should have a class with an elementary text-book and a class with an advanced text-book, like *The Secret Doctrine* or *The Key to Theosophy*, for older students; also that all questions, including decision as to text-books, should be settled by the members themselves by secret ballot.

The evening session was an "intellectual

festival" presided over by Mrs. Russak Hotchener, official international lecturer of the Society. The addresses given were "Psychology of Music and Art", by J. Henry Orme and "Physics and Metaphysics of Relativity" by Mr. Hotchener; the Chairman added the occult interpretations of the subjects presented, and the members shared in the questions and discussion.

The Federation sent a telegram of good wishes to the Convention assembled in Seattle. Mrs. Stark (Los Angeles Lodge) was elected Chairman for the next Federation, which is to be held in Santa Monica on Oct. 2nd, and Mrs. Adeltha Peterson (Los Angeles Lodge) was made permanent Secretary.

Among the benefits resulting from the Federation was the admission of five new members to Long Beach Lodge, the closer coordination of the lodge and propaganda work in Southern California, an increasing friendship among the members individually and collectively, and the determination to bar all Sectional political questions and to adhere strictly to the practice and teaching of pure Theosophy, wherein all can work together in the utmost harmony.

J. HENRY ORME,

Secretary pro tem *Southern California Fed.*

The Seattle Banquet

Convention banquets are always remembered lovingly, for even those conventions that made some unhappy thought-forms to float down the years always had one bright hour for memory's sake—the banquet. But the Seattle banquet, coming at the close of a truly harmonious gathering of Fellows of the Theosophical Society, was so radiant a mingling of laughter and flowers and good fellowship that no one privileged to be present will ever forget.

The speakers' table extended the full length of the convention hall, and placed at right angles to it were seven shorter tables reaching across the width of the hall. The banquet board was crowded, every member endeavoring to be present much to the surprise of the hotel manager, who remarked that we Theosophists must have very interesting banquets, for usually, according to his statement, fewer

people come to an affair of that kind than are expected, while in our case everyone came.

The flowers were superb beyond the telling of it. But the flowers of Seattle beggar description anyway. Two Seattle members, Mrs. Duckering and Mrs. Lang, had given the best of their gardens and the place was a bower—hydrangeas, Canterbury bells, Shasta daisies, gypsophalias, roses, lavender, sweet peas, larkspurs. Down the center of each long table was a runner of roses, sweet peas, and lavender, and at frequent intervals small bowls filled with various lovely combinations, while by each of the two pillars in the hall stood giant jars containing Shasta daisies and larkspurs high as a person's head.

Mr. Ray Wardall, of Seattle, was toastmaster, and the majority of the speakers he called upon forgot that they had ever been serious, but each remembered the choicest of his collected witticisms, and was rewarded with wave upon wave of merriment. The speakers were Mr. Webster G. Shepard, Mr. Baldy, Mrs. Read, Mrs. Laura Slavens Wood, Mr. L. W. Rogers, Miss Miklau, Mrs. Libby, Bishop Irving S. Cooper, Miss Gail Wilson and Mr. C. F. Holland.

To the Secretaries of Lodges and to Members

Several Secretaries have asked if dues slips are to be used this year. They will not be used, but a word of explanation is perhaps in order. The dues slips were made on the Addressograph which the Section used at Krotona for addressing THE MESSENGER mailing wrappers. Since the removal of headquarters to Chicago, the printers take full charge of mailing THE MESSENGER, therefore the Addressograph was sold in California.

Lodge sheet forms for remittances to this office will be sent to Secretaries upon request.

Appeal is again made for attention to the following suggestions and information:

The Lodge Secretary should make sure that *every* blank on the Application For Fellowship, except the registration space for General Secretary at the foot of the page, is filled in according to instruction. Please do not overlook the question, "Have you ever been a member of the Society

in America?" If the applicant is rejoining, please ascertain whether he resigned his former membership or became inactive by allowing his membership to lapse. Also all dates pertaining to holding or relinquishing membership should be forwarded with notice of reinstatement together with present address. As plainly stated the line on the application blank immediately below the line for signature is for the date on which the applicant signs. *After* the applicant has been accepted by a lodge the date of admission and name of lodge should be placed in blanks provided for same on left-hand margin of application blank. Then the Secretary should consult the table on the reverse side of application blank and send exact amount according to month in which applicant was admitted to the lodge.

If the applicant has been a member before he must not sign an application blank unless he *resigned* from the Society. When a member resigns, his original resignation must be sent to this office to be acceptable.

Section dues are payable in advance. According to present by-laws when Section dues are six months in arrears THE MESSENGER is discontinued and a member is termed Delinquent. When the Section dues are one year in arrears a member becomes Inactive and loses all voting privileges as regards Section business. Not only that, but the record card of an Inactive member must bear the stamp "Inactive" and that card is a part of the permanent files of this office.

To be reinstated to active membership, it is necessary to pay the current year's dues, which for a lodge member are \$2.00 *payable through Lodge Secretary*, and for a Section member (member-at-large) \$5.00, *payable to the National Secretary*.

A member whose current Section dues are paid may ask his Lodge Secretary for a demit to any other lodge. When that lodge accepts him, the date of acceptance, together with the demit, should be sent to this office. Demit forms will be furnished upon request.

Let us cooperate to the end that the business part of our work may spell 100% efficiency.

BETSEY JEWETT.

"Thy lot in life is seeking after thee, therefore be thou at rest from seeking after it."

National Publicity Department

The Publicity Department has been moved from Chicago to St. Paul and is now located in Room 316, Peoples Bank Building, occupying a portion of the room leased by St. Paul Lodge. The Lodge had outgrown its quarters and leased a room with twice the floor space and rented 20 feet of the room to the Publicity Department. The arrangement should prove to be of mutual benefit.

The removal of the department from Chicago to St. Paul overcame the only serious obstacle in the way of carrying on the work without interfering with those business activities which very few of us can set aside even for a day.

The work which the department will undertake will not be confined to the distribution of literature and preparing lectures, although the importance of these must not be under-rated. What the department will seek to accomplish is to be of real practical service to the lodges and through them reach the members.

An effort will be made to reach the daily press with more of our literature.

The preparation of lectures by members who may desire to fit themselves for public speaking is something that will have consideration at an early date. Every Lodge of fifty members should have at least three or four members who can *talk* Theosophy in a concise, intelligent manner for twenty or thirty minutes.

Advertising our public lectures and getting out a full attendance is a most effective way of promoting Theosophy, and it will be the aim of the Department to assist the Lodges in making their efforts in this direction more effective. Study

classes of twenty-five or more often result from the visit of a National Lecturer. A Lodge that rents a hall and advertises the lecture in the daily press should not be satisfied with a half-filled hall. It costs the Lodge just as much to bring a lecturer to town to talk to fifty people as it does to talk to twice that number. 100% efficiency in preparing for a lecture will come nearer producing 100% in results than 50% efficiency in the preliminary work.

All communications for the Publicity Department should be addressed to the Manager of that Department Room 316, Peoples Bank Building, St. Paul, Minn.

The duties of the Publicity Department, all of which must be performed outside of the regular business hours, are taken up with but one object in view and that is to be of service in spreading the truths of Theosophy and the department confidently looks forward to receiving the hearty support of all those who desire to assist in carrying on the work.

W. S. TAYLER,
Manager.

Deaths

"He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered."

—The Bhagavad-Gita.

Mrs. Nettie R. Berry.....	New Rochelle Lodge
Mrs. Florence G. Booth.....	Syracuse Lodge
Mrs. Hester Cutler.....	Fresno Lodge
Mrs. Mary H. Lee.....	Long Island Lodge
Miss Mary R. McArthur.....	Chicago Lodge
Mrs. Marie Pineau.....	Paterson Lodge
Mrs. Delia Tudor Thacher.....	Member-at-Large
Mr. Albert Wood.....	Paterson Lodge

THE FIRST STEP upwards—to higher ethics begins in the cookpot, and if that is kept free from contamination with the blood of speechless beasts, we need not feel concerned but that good will result.

EAT WATSON NUTMEAT

THE MEAT THAT GROWS ON VINES AND TREES,

a perfect meat substitute, a delicious preparation made from choice nuts, cereals and vegetable products, contains fifty per cent more nutrition than meat, easily assimilated, rich in VITAMINES, LOOKS AND TASTES JUST LIKE MEAT. Comes ready to use and keeps indefinitely. Endorsed by the country's most famous dietitians and physical culture exponents.

Delivered one dozen one lb. cans 45c per can; single can 60c; single 2 lb. can delivered 90c. Send for a dozen and let your friends and neighbors get some of it.

WATSON FOOD PRODUCTS CO. DEPT. M **FAIRHOPE, ALABAMA**
Representatives wanted everywhere.

An excellent recipe for making perfectly delicious Nutmeat outlets, that will fool the most confirmed meat eater: Take ½ lb. of Watson Nutmeat, 1 egg, some crackers or bread crumbs, 1 teaspoonful of chopped parsley, 1 teaspoonful finely chopped onions, 2 teaspoonfuls of cream, add salt and pepper, mix thoroughly, shape into outlets and fry in oil. Serve with tomato sauce. This will make 10 large outlets.

An Opportunity

We need a sales manager for our mail order department. If you have the necessary qualifications and are willing to invest a small amount of money in a business that offers great future possibilities, write me personally and confidentially, giving full information as to experience, qualifications, etc. Claude L. Watson, Fairhope, Alabama.

Exchanges

The Adyar Bulletin:

The issue of June 15th of the *Adyar Bulletin* contains a brief but clear and trenchant article on "Giving and Receiving" by Mr. Jinarajadasa. I should like to quote it in full but will have to be content with a brief *résumé* of the general theme. "In theosophical study, a man can go to a certain point by himself; but if he is really to penetrate to the deeper understanding of Theosophy, he must train himself to pass on to others such theosophical knowledge as he himself possesses. Without a whole-hearted giving there is no receiving." And in a swiftly logical argument, this writer shows how the bit of truth treasured by each one grows and swells in proportion to his willingness to share that truth with others.

Calling theosophists the "carriers of water to thirsty crowds" C. J. exhorts, in noble terms, a large-hearted charity in sharing our treasure with the world standing so badly in need of it. In the same issue of the *Adyar Bulletin* Mrs. Besant defines dogmas, their use and misuse in her characteristically brilliant fashion, in her article "Lest We Forget."

The Kalpaka:

Quaintly styling itself "India's Only Psychic and Spiritual Review," *The Kalpaka* devotes its forty-eight pages to that class of psychism and occult teaching which is designed to produce an immediate result,—decorating its philosophy with a program of 'sweetness and light' which seems to have much in common with many cult teachings in America. In a way it is rather a relief to know that that class of thing is not confined to this country.

Theosophy in Scotland:

The July issue of this cheerful little magazine is taken up largely with reports of the Convention of the Scotch Section. There is some discussion in its pages over the heavy expense to the section caused by the magazine and a hint at its suspension. We hope nothing of the kind will transpire. This magazine is unusually attractive and never fails to strike a note of good cheer that is most welcome.

The Occult Review:

The August publication has a really fine article on St. Francis of Assisi with

liberal quotations from a biography of the saint by Father Cuthbert. A short excerpt will give some idea of the tone of the article: "One would fain linger on the last lovely memories of him who belongs to us all; on how he asked for the music of the viol 'to soothe his pain,' but when that failed, how a seraph played to him instead; how he blessed his beloved city of Assisi, and the weeping brothers, after they had sung to him for the last time the 'Canticle of the Sun'; how the larks gathered together at his window and made heavenly melody at eventide as though to pleasure the last earth moments of him who 'loved them above all other birds,' and to sing him sweetly to the 'White Gate where the honeysuckle grows.'"

In the same issue of *The Occult Review* appears an interesting article on "Art and Occultism" by Baron Arild Rosenkrantz. One might take exception to the slighting view he holds of the Renaissance in such a statement as "Art decayed as a natural result of this battle between doubt and Faith." With the viewpoint that we now have of the great movement known as the Renaissance, it seems evident that when faith was least questioning that art reached its lowest ebb. On the other hand, with the rise of the doubting spirit in man, Art became a prolific mother of beautiful children, and the sickly superstition depicted by Fra Angelico was exchanged for the smile of wisdom playing over the countenance of La Gioconda. Baron Rosenkrantz' article is timely, however; he makes brief mention of the "Goetheanum" established by Dr. Rudolf Steiner in Switzerland and which, from reports, is a remarkable institution.

The New Era:

Here is a magazine of especial interest to teachers. Its July issue is replete with matter of wide interest to the teaching profession, including a long discussion of the Montessori Method, which has already been discussed from many angles by every variety of publication. One judges from *The New Era* that the status of the woman teacher in England is considerably lower than our own; nonetheless, the warning given here to make the business of teaching a more independent and profitable one might well be heeded in this country.

Book Reviews

The Faith that is the Life. By C. Jinarajadasa. (Star Publishing Trust. London. 56 pp. 60c.)

The Great World Teacher, whose coming in the near future is looked for by many, is the subject of Mr. Jinarajadasa's book. From the many aspects of His life, four are chosen for treatment as being within human realization, and as offering paths by which humanity may most easily approach Him. Those aspects are: as the Lord of Love, as the Giver of Religions, as the Wisdom of God, and as the Heart of the Beautiful.

As Lord of Love: "Every possible type of love of which men are capable exists in His wonderful love-nature. He does not merely know intellectually what is the love we men and women have to each other as parent and child, husband and wife, friend and friend; He Himself can love with each of these types of love. . . . He nourishes all the types of love the world contains." The heart of all love is one, being the unity as it rays out from its Divine Source, and being, too, diversity, as it is refracted in human hearts.

As the Giver of Religions: "Religion is that power which unifies what is noblest in man with what is noblest in the universe. . . . the asseveration from the depths of the heart of a man that he is ever noble and not ignoble, unselfish and not self-seeking, immortal, and not a creature of perishable clay."

As the Wisdom of God: "The wisdom of the World Teacher ever unwraps the minds of men, coaxing their intellects to probe, to question, to doubt, so that mankind may never be satisfied with its little knowledge, but may seek to attain the summation of all knowledge. No great thinker has thought out a problem and found inspiring truths for men without the help of the giant Intellect of the World—the World Teacher of our humanity. In all discoveries of truth He is present; and in the new illumination which a truth gives, there shines something of His nature as the Wisdom of God."

As the Heart of the Beautiful: "A mighty Divine Mind mirrors all things, everywhere, and in every moment of time; and because that Mind is itself pure

Beauty, It sees the objects outside It as reflecting, more or less, of its own beauty. . . . In all things in life, where beauty is to be seen, men see beauty only because their hearts and minds reflect the ideas as to Beauty in the Divine Mind." It is part of the work of the World Teacher, "standing midway between the Infinite Divine Mind and man's finite mind," to ray forth to men the thoughts as to beauty which are ever in the Divine Mind. "So, after His plan, come poets and singers, painters, sculptors, builders, musicians, and artists of every kind, each having some message as to the beautiful in nature or man or God. For rooted in the World Teacher is all our art of the past, of the present, and what is yet to come. . . . With His wisdom, love, and power He ever dwells on the unity of all that is, and after Him, men travel to the Divine Mind in oratorios and symphonies."

The little book contains also an address delivered in New Zealand to the Brothers of the Star, entitled "These My Brethren," in which the nature of the work of the World Teacher is explained and the various requirements from those who would be His helpers.

As frontispiece, a new and very fine photograph of the author in his Indian robes adds interest for the reader.

M. B. S.

Awaken! Children of the Light. Written down by Two Workers. (Star Publishing Trust, London. 135 pp. 75c.)

The writers explain in a foreword that "The words contained in this booklet were addressed to us by a Higher Consciousness. Whether this was a Master, or the Inner Self, or another Helper of Humanity—this is left to every reader's intuition to find out."

The book consists of precepts and maxims arranged under appropriate headings, and are intended to aid those desirous of following the path of discipleship, and especially to guide such as look for the early coming of the Great Teacher and wish to qualify as helpers in His work. The writers have rendered a service to their readers "who would live in the spirit."

M. B. S.

Love is the net of truth; love is the noose of God.—(ABU SAID.)

Edgar Saltus

Edgar Saltus, author and publicist, passed away in New York, July 31, at the age of 63. Many theosophists have read and admired his works but few perhaps knew that he was very much interested in the study of Theosophy and joined the Society. On his death bed he asked his wife to have the theosophical service read at his funeral. At her request, therefore, Mrs. Emilie Welton, President of the New York Lodge, conducted theosophical services, she and Mr. John W. Lovell, also of the New York Lodge, being the only persons present outside the family.

Some of the works of Mr. Saltus are: "The Imperial Orgy," "The Lords of Ghostland," and "The Perfume of Eros."

Propaganda Donations

July 1, 1921, to Aug. 1, 1921

Mrs. S. C. Tenney.....	\$1.00
Luella M. Jessup.....	2.00
In memory of Mrs. Sarah MacDonald.....	5.00
(From her daughter, Frances MacDonald)	
Mrs. Pearl DuRosey.....	1.00
Mrs. Lula C. Samuel.....	2.00
Oakland Lodge.....	1.00
A Friend.....	1.00
Dr. Olga A. Lentz.....	1.00
Mrs. Ora McCutcheon.....	1.00
Mary Christen.....	5.00
Mrs. Estelle de G. Luigo.....	5.00
Mrs. Hazel P. Stuart.....	10.00
Anaconda Lodge and Messrs. Muller and McIntire.....	8.25
A member.....	17.15
Wm. M. Mayes.....	10.00
Jas. W. Cheney.....	1.00
W. F. Pack.....	.50
Miss Fanny MacDonald.....	1.00
Mrs. W. T. Berry.....	10.00
Mrs. Clara Severance.....	3.00
Paducah Lodge.....	10.00
A Friend.....	1.00
Annie R. Palmer.....	5.00
Santa Rosa Lodge.....	2.00
Delilah Schernilp.....	1.00
Henry D. Olsen.....	5.00
	<hr/>
	\$109.90

Indian Humor

Cartoon from New India



This cartoon, entitled "A Hard Task," is from *New India* for July 8. It has something to do with the Non-Cooperation Movement but is otherwise inexplicable to us.

Commendation is due Mr. Gustav Kretzschmar, a member at large living at Hilo, Hawaii. Mr. Kretzschmar has been successful in getting theosophical articles printed in his local paper. He forwarded one clipping of his to this office. Although his remarks were brief and couched in rather veiled terms, yet a great portion of the theosophical tenets of life and evolution was revealed in his little article.

"A truly great soul is one that dares to be honest equally in its defects as in its good qualities."—[From *The Understanding of Good*.

Watson NUFO—the STAFF OF LIFE

A steamed health bread made from a compound of WHOLE WHEAT, whole rye and other cereals, containing all the essential properties, which nature has stored therein, contains all the three types of vitamins, which are absent in white flour, contains all the chemical and mineral elements necessary to maintain the body in a healthy condition. Contains the invaluable bran in its entirety, which is so essential in prevention and cure of constipation and indigestion. Contains an abundance of lime so necessary for the strength of the bones, teeth, muscles, nerves, kidneys, etc. Made without yeast. Easily digested. Especially good for children. Sealed in 1 lb. cans, keeps indefinitely.

FRUITED—with laxative fruits, rich in iron; by the single can, 60c; by the dozen, 50c, postpaid.

PLAIN—by the single can, 50c; by the dozen, 45c, postpaid.

WATSON FOOD PRODUCTS COMPANY,

Dept. M,

FAIRHOPE, ALA.

Changes of Address

All changes and corrections should be sent to the National Secretary, 645 Wrightwood Ave., Chicago, Ill. The old address as well as the new should be given. Also give the name of the Lodge, or state if a member-at-large or a subscriber.

Changes must reach the office not later than the 10th of the month.

We can place a few July MESSENGERS to advantage if the members with their usual generosity will forward them to this office. The demand for extra copies of the MESSENGER is increasing.

Remittances

Checks or money orders for all Section remittances—dues, MESSENGER subscriptions, and all donations—should be made payable to the "National Secretary, American Section, T. S." and *not to any individual*.

Financial Statement

For the Month Ending July 31, 1921

June 30, cash and bank balance.....\$5,312.98

Receipts.

Administration fees and dues.....	\$3,230.41		
Messenger allotment from membership dues.....	428.87		
Publicity donations.....	109.90		
Headquarters rentals.....	124.50		
Messenger subscriptions and sale of paper.....	51.80		
Sundries.....	1.00		
Exchange on checks.....	1.10		
Interest earned.....	9.07	3,956.65	\$9,269.63

Disbursements

Advance Convention expense.....	\$ 400.00		
Administration supplies.....	30.20		
Administration postage.....	63.91		
Propaganda postage.....	.33		
Propaganda expense.....	.83		
Payrolls.....	717.50		
Refund dues.....	12.04		
Headquarters expense (rent).....	200.00		
Administration expense (General).....	117.22		
Messenger expense.....	289.81		
Field Work.....	60.00		
Suspense a-c (ck. rt'd from bank).....	7.60	\$1,899.44	

July 31, cash and bank balance.....\$7,330.19 \$9,269.63

Auditor's Report

For the Year Ended June 30, 1921

July 9, 1921.

Mrs. Betsey Jewett, Nat'l Sec.,
The American Section of The Theosophical Society,
Chicago, Illinois....

Dear Madam:

In accordance with your instructions we have made an examination of the books and records of the American Section of the Theosophical Society for the year ended June 30, 1921, and submit herewith our report thereon together with the following exhibits:

Exhibit "A" Balance Sheet at June 30, 1921.

Exhibit "B" Statement of Income and Expenditures for the year ended June 30, 1921.

Income and Expenditures

The income and expenditures are summarized as follows:

	General	Messenger	Publicity	Total
Income.....	\$16,770.96	\$ 349.02	\$1,036.01	\$18,155.99
Expenditures.....	11,465.62	4,092.61	683.89	16,242.12
	<u>\$ 5,306.34</u>	<u>\$3,743.59</u>	<u>\$ 352.12</u>	<u>\$ 1,913.87</u>
Sundry Income.....				632.40
Excess of Income over Operating Expenditures.....				\$ 2,546.27
Book Loss on Sale of Equipment and failure to depreciate in past years.....				2,250.40
Net Increase in Assets.....				<u>\$ 295.87</u>

The above analysis shows that the expenses of operation have been \$2,546.27 less than the revenue for the year under review. The book loss on the sale of equipment has reduced this margin of gain to \$295.87; however the loss cannot be attributed entirely to the sale of furniture but is to some extent due to the lack of charging

off depreciation in years previous to the current year.

Comments

We have verified the cash on hand including the Petty Cash by actual count and the Cash in bank by certificate from the Illinois Trust and Savings Bank.

This is summarized as follows:

Cash on hand.....	\$ 144.96
Cash in Bank.....	5,168.02
Deposit with Peoples Gas Light and Coke Co.....	10.00
Petty Cash.....	100.00
	<u>\$ 5,422.98</u>

The Liberty Loan Bonds and Inventories were vouched for by certificates from Mrs. Betsey Jewett.

The Furniture and Fixtures and Household Equipment were checked by reference to expenditures and the Library by a telegram from the National President.

It is our understanding that a revised classification of accounts is to be installed in the immediate future. This is very desirable and we will be pleased to confer with you on the classification if you so desire.

In conclusion we desire to comment on the excellent work that has been done in keeping the books and express our appreciation for the courtesies extended to our representatives while engaged in this work.

Yours very truly,

GEORGE M. DOTY & COMPANY
Certified Public Accountants.

EXHIBIT "A"**Balance Sheet at June 30, 1921****ASSETS****Current Assets:**

Cash, on hand, in bank and on deposit.....	\$5,422.98	
Liberty Loan Bonds.....	2,550.00	
Inventories.....	1,181.89	
		\$ 9,154.87

Furniture and Fixtures:

Office Furniture and Fixtures.....	\$1,429.24	
Library.....	250.00	
Household Equipment.....	31.15	
		1,710.59
		<u>\$10,865.26</u>

ACCOUNTABILITIES

Fees and Dues, 1921-1922 Prepaid.....	\$ 2,133.71	
Investment account, 6-30-20.....	\$6,706.83	
General Fund, 6-30-20.....	\$1,611.23	
Income and Expenditure Bal.		
6-30-20.....	117.62	
Income and Expenditure Bal.		
6-30-21.....	295.87	
	2,024.72	
Total Investment other than Prepaid Dues.....	8,731.55	
		<u>\$10,865.26</u>

EXHIBIT "B"**Statement of Income and Expenditures for the Year Ended June 30, 1921.****GENERAL**

Income:			
Fees and Dues.....	\$15,744.98		
Donations.....	1,025.98	\$16,770.96	
Expenses:			
Convention Expense.....	\$ 209.94		
Salaries.....	4,639.31		
Rent.....	998.00		
Adyar Percentage International Headquarters..	820.31		
Postage and Mailing.....	636.65		
Printing.....	796.62		
National President's Expense.....	413.36		
House Expense.....	42.95		
General Expense.....	995.11		
Exchange.....	52.06		
Members Booklets.....	177.50		
Stationery and Supplies.....	1,014.54		
Insurance.....	98.09		
Telephone and Telegraph	287.07		
Sundry.....	458.91		
	\$11,640.42		
Less Inventory.....	174.60	11,465.62	\$5,305.34

Messenger			
Income—Subscriptions.....	\$ 349.02		
Expenses			
Stationery.....	\$ 44.49		
Paper.....	1,685.78		
Printing.....	1,927.62		
Postage and Mailing.....	189.85		
Rent.....	12.00		
Salaries.....	490.50		
Sundry.....	2.37		
	\$ 4,352.61		
Less Inventory—Paper.....	260.00	4,092.61	3,745.59
Forwarded.....			\$1,561.75

PUBLICITY

Income:			
Donations.....	\$ 912.79		
Organizing Fund.....	123.22	\$ 1,036.01	
Expenses:			
Rent.....	\$ 40.50		
Postage.....	108.48		
Salaries.....	436.00		
Stationery and Supplies.....	73.31		
Sundry.....	44.60		
Literature and Printing.....	728.09		
	\$ 1,430.98		
Less Inventory.....	747.09	683.89	352.12
			<u>\$1,913.87</u>

Forwarded.....	\$1,913.87	
Other Income		
Interest Received.....	251.32	
Sundry Donations.....	381.08	
		\$2,546.27
Loss on Sale of Furniture and Fixtures, General.....	\$ 1,910.10	
Publicity.....	340.30	2,250.40
		<u>\$ 295.87</u>

Explanatory Note on Auditor's Report

The Section's books were audited in July of this year by a Chicago firm of Certified Public Accountants whose detailed report is printed in this issue of the Messenger. A brief explanation of certain items of the report may be of interest, especially as many members will find a formal audit unfamiliar reading—perhaps confusing.

The past fifteen months have witnessed extensive changes in the administration of the Section's business affairs, and these changes are reflected most clearly in the financial records.

The Auditor's Report shows Income of \$18,788.39 and Expenses of \$18,492.52. This results in a small addition to the assets of the Section of \$295.87 for the year's operation.

During the past year the Section offices have been moved from California to Chicago, Ill. Part of the furniture used in California was of necessity disposed of there as not worth the expense of shipment. In this year, also, book-keeping adjustments have been made to charge off certain expense items, which I found carried on the books as asset items referred to below. I assumed office so near the close of the year previous that I did not then feel justified in making these adjustments on the strength of my knowledge of conditions at that time.

Exhibit "A" of the Auditor's Report should be self-explanatory. It shows the assets of the Section on June 30, 1921. We owed no bills, as the report shows. Of the cash on hand, \$2,133.71 is for advance dues for the year beginning July 1, 1921. The year before this item was \$625.76 larger because Convention was held earlier with the consequent early payment of dues.

The inventories are all live items of current use in the MESSENGER, Propaganda, and Administration departments, except \$260.00 of old MESSENGER paper in California which has not been sold.

Exhibit "B."

Income			
Section Dues, Fees & Gen'l Donations, as shown.....	\$16,770.96		
Interest and Sundry Donation, as shown.....	632.40		
			\$17,403.36
Messenger Sundry, as shown.....			349.02
Propaganda Sundry, as shown.....			1,036.01
Total Income.....			\$18,788.39
Expenses			
General, as shown.....	\$11,465.62		
Messenger, as shown.....	4,092.61		
Propaganda, as shown.....	683.89		
Furniture, as shown.....	2,250.40		
Total Expense.....			\$18,492.52
Net gain of Income over Expenses.....			\$ 295.87

Of this \$18,492.52 Expense, the following items appearing in *Exhibit "B"* contain an abnormal expense as follows:

Item A. General Expense—Members' Booklets.....	\$ 177.50	
B. General Expense—Stationery & Supplies.....	\$1,014.54	
Less Inventory 6-30-21.....	174.80	839.74
C. General Expense—Lantern Slides.....	\$ 65.00	
Engravings.....	19.00	
Canadian Section.....	166.25	250.25
D. Messenger Expense—Paper Account.....	\$1,685.78	
Less Inventory 6-30-21.....	260.00	1,425.78
E. Furniture, General.....	\$1,910.10	
Publicity.....	340.30	2,250.40
		<u>\$4,943.67</u>

Item A, Members' Booklets and extra photographic inserts. These were bought in October, 1919 and were the booklets: "There is No Religion Higher Than Truth" presented to new members. All that I found in stock when I entered the office I sent to lodge secretaries in amounts varying according to the size of the lodge.

Item B. Stationery and supplies, \$1,014.54. I wish to state that the actual expenditure for stationery and supplies for the year ending June 30, 1921, was \$367.91. The inventory figure for June 30, 1920 was \$646.63. This included papers, books, office supplies and many boxes of manila envelopes not valuable enough to warrant expense of shipment to Chicago.

Item C. Lantern slides, \$65.00, set up as an asset in 1917. The inventory this year and a year ago found only a few odd slides, therefore the item has been charged off.

Engravings, \$19.00, also set up in 1917 as an asset. No trace of such property seems available.

Canadian Section account, \$166.25. When the Canadian Section was organized, Dec., 1919, this sum was most carefully computed by my

predecessor in office as due the American Section and placed on the books as income of that year. The Canadian Section has not agreed with the figures and the matter has been dropped. The charge to expense is necessary to eliminate this sum from our assets.

Item D. This Administration inherited an oversupply of MESSENGER paper stock when it went into office. The expense of moving it east was prohibitive. Some was used to print the MESSENGER for the last few months that it was issued in California and some quantities have been sold. There remains, however, a net shrinkage of at least \$750.00—abnormal loss due to over-purchase, moving, and other causes.

Item E. Furniture. The Section offices at Krotona were equipped for the larger force employed there. Much of this equipment could not have been used by the reduced force of three people now constituting the Section office staff. In moving, only the more valuable pieces were sent to Chicago. The rest was sold for what it would bring. This furniture seems to have been carried on the books for some time undepreciated for the annual decrease in value on account of usage. Therefore this item of Furniture Expense is in reality composed of two abnormal items, moving and excessive values.

Item A. Abnormal Expense.....	\$ 177.50
B. Abnormal Expense.....	450.00
C. Abnormal Expense.....	250.25
D. Abnormal Expense.....	750.00
E. Abnormal Expense.....	2,250.40

Total Abnormal Expense.....\$3,878.15

I trust those members who have been sufficiently interested to follow this tedious explanation will understand the sound financial condition of their Section.

Faithfully yours,
BETSEY JEWETT,
National Secretary.

Lodge and Membership Record—June 30, 1920 to July 1, 1921

Membership

Total membership, June 30, 1920.....	6,964
New members during year.....	1,459
Reinstatements during year.....	229
Transfers from other Sections.....	17
Difference between previous estimate and actual count of Total Membership, June 30, 1921.....	44

8,713

Deceased.....	68
Resigned.....	101
Transfers to other Sections.....	18
Placed on Inactive List during year.....	1,330

1,517

Total Active Membership, June 30, 1921.....	7,196
Average new members per month.....	121

Lodges

Number of Lodges, June 30, 1920.....	189
New Lodges organized during year.....	25
Lodges revived.....	1

215

Lodges dissolved during year.....	3
-----------------------------------	---

212

Adjustment for 2 dissolved lodges counted active.....	2
---	---

Total active lodges, June 30, 1921.....	210
---	-----

THE THEOSOPHICAL SOCIETY

"This society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be."—C. W. Leadbeater, in "The Inner Life." Vol. 2.

Organization in the American Section T. S.

Cable address: Theosoph Chicago

Executive Officers: National President, L. W. Rogers, 645 Wrightwood Ave., Chicago; National Vice-President, Claude L. Watson, Fairhope, Ala.; National Secretary, Miss H. Pearl Martin, 645 Wrightwood Ave., Chicago; National Treasurer, Mrs. Gussie M. Hopkins, 448 W. 62nd St., Chicago.

Board of Trustees: A. G. Frisbie, 15 Republican Bldg., Fresno, Calif.; C. F. Holland, 1025 Citizens' National Bank Bldg., Los Angeles; Charles Weschcke, 676 Goodrich Ave., St. Paul; Miss Gail Wilson, 113 S. Seeley Ave., Chicago; and the National President, ex-officio.

Judiciary Committee: E. Y. Blum, 807 S. 7th Street, Leavenworth, Kansas; J. Harry Carnes, 262 Patent Office, Washington, D. C.; Francis G. Hanchett, Lakota Hotel, Michigan Ave., Chicago.

National Lecturers: Mrs. Harriet Tuttle Bartlett, P. O. Box 1218, Atlanta, Ga.; Mr. George H. Hall, Krotona, Hollywood, Calif.; Miss Isabel B. Holbrook, 65 Vernon St., Rockland, Mass.; Mr. Eugene W. Munson, 645 Wrightwood Ave., Chicago; Mr. L. W. Rogers, 645 Wrightwood Ave., Chicago; Dr. Frederick Finch Strong, 1827 Gower St., Hollywood, Calif.; Mr. Max Wardall, 704 New York Block, Seattle, Wash.; Mr. Claude L. Watson, 645 Wrightwood Ave., Chicago. Mrs. Laura Slavens Wood, Box 457, Houston, Texas.

Divisional Lecturers: Dr. T. P. C. Barnard, North Tonawanda, N. Y.; Mr. E. Y. Blum, 807 S. 7th St., Leavenworth, Kans.; Dr. George Carr, 37 Hamilton St., Paterson, N. J.; Dr. E. E. Edmundson, Mt. Vernon, Ill.; Mrs. Rebecca L. Finch, 133 E. Haskell St., Tulsa, Okla.; Mrs. Helen Fitzgerald, Hotel Gienoble, New York City; Mr. Walter G. Greenleaf, 925 W. Chicago Ave., Chicago; Mrs. A. Ross Read, 786 Chalker St., Akron, Ohio; Mr. Webster G. Shepherd, Box 1, Bellevue, Wash.; Miss Julia K. Sommer, Krotona, Hollywood, Calif.; Mr. H. C. Stowe, 172 S. Oxford St., Brooklyn, N. Y.; Mrs. Maud Lambert Taylor, 115 Vermilyea Ave., New York City; Dr. J. N. Wilkie, 163 Clinton St., Brooklyn, N. Y.

District Lecturers: Mrs. Louise C. Arnold, 116 E. Dale St., Colorado Springs, Colo.; Mrs. Virginia A. Baverstock, 1315 Montana St., Los Angeles, Calif.; Miss Margaret V. Sherlock, 100 Lyon Bldg., Seattle, Wash.; Mrs. Helen M. Stark, 1418 Douglas St., Los Angeles, Calif.; Mr. James H. Swain, 920 Grand Ave., Kansas City, Mo.; Mr. Scott Van Etten, 194 N. Oakley Ave., Columbus, Ohio.

Manager Propaganda Department: W. S. Tayler, Room 316, Peoples Bank Bldg., 6th and Wabasha St., St. Paul, Minn.

Membership in the American Section T. S.

Members at large are connected directly with Headquarters and pay their Section dues direct to the National Secretary. Members of a lodge are requested to pay their Section dues to their local lodge secretary and not to send them direct to this office. The business of over seven thousand members can only be handled economically and accurately when properly systematized.

All lodges are autonomous and can take whatever action is deemed best in regard to local dues. A member is entitled to a demit to another lodge if Section dues are paid, even though local dues may be in arrears. It is, of course, expected that local dues will be paid before leaving.

A person whose dues have been canceled stands in exactly the same position as an active member in good standing and receives THE MESSENGER each month. When Section dues are six months in arrears THE MESSENGER subscription is automatically stopped and when twelve months in arrears the member is placed on the inactive list.

Each member's application, after being duly entered and recorded, is forwarded to Adyar, thus giving every member a direct link with the International Headquarters, the fountain head of our spiritual power, as well as the focal point from which all of our physical plane activities radiate.

LODGE DIRECTORY.

In this Directory the Lodges of the American Section are arranged alphabetically under cities. The names of Lodges are italicized and followed by the year in which charter was granted. Asterisks precede the names of places where no Lodges exist, but where resident members of the Society offer to represent it.

WE ASK THOSE RESPONSIBLE, TO KEEP US ADVISED OF ALL CHANGES.

ABERDEEN, WASH.

Aberdeen-Hoquiam, 1920. Sec'y, W. A. Ackerman, 216 Garfield Ave., Hoquiam, Wash.

AKRON, OHIO.

Akron, 1908. Meets at 786 Chalker Street. Closed meetings Thurs. eve. Open meetings Mon. at 7:45 p. m. Library same. Sec'y, Miss Dorothy Graham, 786 Chalker St.

ALBANY, N. Y.

Albany, 1913. Meets Thurs. at 8 p. m., 113 State St., City Club Bldg. Library same. Sec'y, William L. Blaum, 162 Jay St.

***ALBION, MICH.** Mrs. Clara Osborne, 933 W. Erie St.

ALHAMBRA, CALIF.

Alhambra, 1920. Meets every Wed. at W. O. W. Bldg., 11 W. Main Street; elementary class at 7 p. m. Public lecture

at 8 p. m. Sec'y & Pres., Dr. Clara M. Case, 816 No. Electric Ave.

***AMHERST, WIS.** Mrs. Annie C. Fleming.

ANACONDA, MONT.

Anacoda, 1902. Meets at Rm. 4 Standard Bldg., Sun. & Fri. eve. Library same. Sec'y, D. M. Munro, 317 West Commercial St.

ANCON, C. Z.

Panama Canal, 1919. Meets at House 431. Library same Sec'y, Mrs. Margaret R. W. Clayton, Shepherdstown, W. Va.

ATLANTA, GA.

Atlanta, 1916. Meets at 84 Edgewood Ave., Sun., 4 to 5 p. m. Library not open. Sec'y, Charles W. Jackson, 818-819 Forsyth Bldg.

AUGUSTA, GA.

Augusta, 1920. Meets at Harrison Bldg., every Mon. Sec'y, Mrs. H. M. Dawson, 818 Bon Air Ave.

AUSTIN, TEXAS.

Austin, 1908. Meets at 704 Littlefield Bldg., Sun. at 3 and Thurs. at 8. Library not open. Sec'y, W. D. Gorton, M. D., 111 W. 8th St.

Dharma, 1912. Meets at 817 Littlefield Bldg., Sun. at 10 a. m. and Wed. at 4. Sec'y, Mrs. E. A. Graves, 1411 W. 5th St.

BAKER, ORE.
Baker, 1917. Meets at 1519 Third St., Thurs. at 8. Library same. Sec'y, Mrs. Edith F. Nichols, 2648 Main St.; phone 809.

BALTIMORE, MD.
Maryland, 1916. Meets at Arcade Bldg., 328 N. Charles St., Sun. at 8. Library not open. Sec'y, Mrs. Pauline Freden, 1917 Homewood Ave.

BATON ROUGE, LA.
Truthseekers, 1921. Sec'y, Mrs. Celina Minnich, Box 578.

BAY CITY, MICH.

Bay City, 1919. Meets at 809 Saginaw St., Sun. at 8. Library open 8 a. m. to 11:30 and 1 p. m. to 5. Sec'y, Mrs. Maggie Peterson, 1011 N. Jackson St.

BELLINGHAM, WASH.

Bellingham, 1920. Sec'y, Leon W. Burkitt, c-o Y. M. C. A.

BERKELEY, CALIF.

Berkeley, 1908. Meets at Rm. 15 Wright Bldg., Shattuck and Center. Members meeting Thurs. 8 p. m. Library open 2 to 4 daily except Sun. Sec'y, Miss Florence L. Hurd, 1533 Spruce St.; Phone Berk. 9470-J.

***BIG PINE, CALIF.** Mrs. Jeannette M. Eugley.

BIG RAPIDS, MICH.

Big Rapids, 1914. Meets at 52 Nisbett Blk., public first Wed. of month. Library open every Wed. eve. Sec'y, Mrs. Bess F. Perry, Box 335.

BIRMINGHAM, ALA.

Birmingham, 1914. Meets at Rm. 5, Cable Bldg., Tue. and Thurs. at 8. Library open Tue., Thurs. and Sat., 2 to 4. Sec'y, and Treas. A. B. Beale, 1325 N. 24th St.

***BOILING SPRINGS, PENN.** Miss Dorothy E. Middleton.

BOSTON, MASS.

Alpha, 1897. Meets at 295 Huntington Ave., Thurs. at 8. Library open same. Sec'y, Cornelius A. Russell, 14 Pond St.

Besant, 1908. Meets at 121 St. Stephen St., Wed. Sec'y, Miss Eudora Morey, 204 College Ave., Greenville, Tenn.

Boston, 1904. Meets at Rm. 212, 295 Huntington Ave., Sun. at 8. Library open Mon. 3 to 5. Sec'y, Mrs. Grace Lord

Porter, 8 Cumberland St.; phone Back Bay 2711.

Huntington, 1904. Meets at "The Kensington," Rm. 201, 687 Boylston St., Thurs. at 8 p. m. Sec'y, Mrs. Mary C. Hull, 42 Peterborough St.; phone Back Bay 5206.

BOULDER, COLO.

Boulder, 1917. Meets at 750 Spruce St., Tues. Acting Sec'y, Mrs. Flora H. Welch, 2130 Bluff St.

BREMERTON, WASH.

Bremerton, 1920. Sec'y, Mrs. L. B. Flint, Box 332.

BROOKLYN, N. Y.

Brooklyn, 1904. Meets at the Theosophical House, 95 Lafayette Ave., Sun., Wed. and Thurs. eve. Library open same. Sec'y, Miss Edith Schofield, 55 Prospect Place.

BUFFALO, N. Y.

Buffalo, 1897. Meets Sun. at 8 p. m. Library open Sun. eve. and Thurs. 2 to 4 p. m. Sec'y, Miss Belle M. Carroll, 442 Normal Ave.

West Side Buffalo, 1915. Meets at 3 And. Block, near Elmwood Ave., E. Utica, Wed. at 8. Library open during meetings. Sec'y, G. W. Blakely, 1237 Niagara St.

BUTTE, MONT.

Butte, 1896. Meets at Leonard Hotel, Sun. at 8:15. Library open Mon., Wed. and Fri., 2 to 5 p. m. Sec'y, A. S. Baillie, 1039 W. Park St.

CHARLESTON, S. C.

Charleston, 1920. Sec'y, Mrs. Lucile G. Bicaise, 201 Calhoun St.

CHATTANOOGA, TENN.

Chattanooga, 1920. Sec'y, G. R. Lynch, 414 Volunteer Life Bldg.

CHICAGO, ILL.

Akbar, 1912. Meets at Rm. 706, Fine Arts Bldg., 410 So. Mich. Ave., Sat. 3:30. Other public meetings Tues. 7:00; Sun. 8:00; Thurs. 7:10. Members only Thurs. 8:00 p. m. Library open daily 1 to 5. Sec'y, Frederick J. Dickson, 5708 Blackstone Ave.; phone Dorchester 286.

CHICAGO THEOSOPHICAL ASSOCIATION, Headquarters Besant Hall, 1623 Kimball Bldg., 306 S. Wabash Ave., Sec'y, Miss Clara F. Hoover, 123 E. 18th St.

It represents the six following lodges:

1. *Annie Besant*, 1909. Meets at 1723 N. Richmond St., Tues. at 8. Library same. Sec'y, Clarence L. Gowell, 1723 N. Richmond St.

2. *Chicago*, 1885. Meets at 645 Wrightwood Ave., Wed. eve. 8. Library same. Sec'y, Mrs. Edna Klopp Betts, 854 Cornelia Ave., Chicago.

3. *Chicago Brotherhood*, 1917. Meets at 1623 Kimball Bldg., 306 S. Wabash Ave. Library open daily, 11 to 6. Sec'y, Mrs. Mary Kenney, 1316 Garland Bldg.

4. *Kenwood*. Sec'y, Miss Ella Abeel, 5533 University Ave.

5. *Leadbeater*, 1911. Meets 1623 Kimball Bldg. Library open 5 to 8. Sec'y, Carl H. Rahn, 2250 Clybourne Ave.

6. *Pioneer*, 1917. Sec'y, Mrs. Ellen Wilson, 613 E. 45th St.

Chicago North Shore, 1911. Sec'y, Mrs. Ferne M. Robinson, Hollywood, Ill.

Herakles, 1914. Meets at 1124 E. 44th St. Library same.

Sec'y, Charles R. Hall, 4326 Lake Park Ave.

CINCINNATI, OHIO.

Queen City, 1919. Meets at 312 Broadway, Mon. at 8. Library same. Pres. H. W. Dawn, 45 Glencoe Place.

CLEVELAND, OHIO.

Annie Besant, 1921. Meets at 708 The Arcade, Wed. at 8 p. m. Publ. meetings Fri. 8 p. m. same. Library open 10 a. m. to 8 p. m. daily except Thurs. & Sun. Sec'y, Mrs. Annie M. Climo, 8002 Melrose Ave.

Cleveland, 1897. Meets at 237 Vickers Bldg., Euclid Ave. Mon., Thurs. and Fri. Library same. Sec'y, Mrs. Clare L. Pomeroy, 1973 E. 81st St.

COLORADO SPRINGS, COLO.

Colorado Springs, 1914. Meets at 116 E. Dale St., Tues. at 8 p. m. Library open same. Public meetings Fri. at 4 p. m. Sec'y, Mrs. Bertha W. Fowler, 1225 Wood Ave.

COLUMBIA, S. C.

Columbia, 1919. Meets at 720 Olive St., Tues. at 8 p. m. Sec'y, Mr. Laville Bremer, 2908 Divine St.

COLUMBUS, OHIO.

Columbus, 1914. Meets at 387 E. Broad St., Sun. at 3. Library same. Sec'y, Miss Edith E. Steickley, 93 Cleveland Avenue.

Harmony, 1920. Meets at 116 1-2 S. High St. Public lecture Sun. at 3. Closed meeting Tues. at 8 p. m. and Study Classes Thurs. at 3 and 4. Library open Sun. 3 to 5, and Thurs. 3:30 to 5:30. Sec'y, O. H. Jolley, 984 East Main St.

***CORRY, PENN.** Mrs. Helen S. Johnston, Route 5.

***CORTLAND, N. Y.** Dr. and Mrs. Asa G. Henry, 25 Owego St.

***CORVALLIS, MONT.** Mrs. M. Belle Kempter, Box 214.

COUNCIL BLUFFS, IOWA.

Council Bluffs, 1909. Sec'y, Mrs. Anita Owen, 900 West Broadway.

CROOKSTON, MINN.

Crookston, 1910. Meets at homes of members. Library open at 397 Houston Ave. Sec'y, Mrs. Jessie S. Gerrish, 437 Bridge St.

DALLAS, TEX.

Dallas, 1914. Meets at 1616 1-2 Main St., Sun. afternoon and Thurs. eve. Library open Mon, Wed. and Fri., 12 to 4, and 7 to 9. Sec'y, Miss Mary J. White, 1616 1-2 Main St.

DAYTON, OHIO.

Dayton, 1915. Meets at Young Women's League, 24 Fourth St. Library same. Sec'y, Ward E. Pratt, 923 E. Harvard Blvd.

DENVER, COLO.

Colorado, 1906. Meets at Thirteenth Ave. and Pennsylvania. daily except Thurs. Library open same. Sec'y, Mrs. Mabel Stewart, 950 Corona St. Phone York 3591.

DES MOINES, IOWA.

Des Moines, 1914. Meets at 201 Observatory Bldg. Wed. eve. Sec'y, Mrs. Elizabeth Bailey, 1456 Dean Avenue.

DETROIT, MICH.

DETROIT THEOSOPHICAL ASSOCIATION. Theosophical Hall, 204 Palmer Bldg. Sec'y, H. W. Porter, 8720 Third St. It comprises the following lodges:

1. *Brotherhood*, 1916. Meets at 204 Palmer Bldg., Tues. at 7:30. Library open Tues. and Fri. 7 to 8 p. m. Sec'y, E. A. Spaide, 2804 6th St.

2. *Detroit*, 1897. Library open every day at residence of Sec'y Mrs. Alice E. Meddaugh, 1309 Warren Avenue W. Phone Grand 2362.

3. *Sampo*, 1910 (Finnish). Meets at 204 Palmer Bldg., Sun. 4 p. m. Library same. Sec'y, Miss Aino Kaksonen, 83 E. Euclid Ave.

4. *Unity*, 1905. Meets at 204 Palmer Bldg., Fri. at 8 p. m. Library same. Sec'y, Eugene W. Combs, 2480 Canton Ave.

***DILLON, MONT.** Mrs. Nellie McFadden, Bakery.

DULUTH, MINN.

Duluth, 1906. Meets at 203 Temple Bldg., Sun. at 11 and Mon. at 3 p. m. Sec'y, Mrs. Hertha Hartman, 1405 E. Ninth St.

***DUNCAN, ARIZ.** Mrs. Jane L. Watters.

***EAST BROOKFIELD, MASS.** Mrs. Isabel Klein.

EAST ORANGE, N. J.

Olcott, 1909. Meets at 57 Harrison St. Wed. eve. Study class 1st and 3rd Sun. eve. Library open during meetings. Sec'y, Miss Grace E. Colvin, 56 N. Maple Avenue.

EL PASO, TEX.

El Paso, 1918. Meets at 1208 Mills Bldg. Public meetings Sun. at 8 p. m. Members meeting Wed. at 8 p. m. Library same, week days 2 to 5 p. m. Sec'y, Miss Evalyn S. Logan, 1117 Arizona St.; phone 2043.

EVERETT, WASH.

Everett, 1913. Library open at Quakers Drug Store. Sec'y, Mrs. Ruth A. Francisco, 2611 Grand Ave.

FAIRHOPE, ALA.

Fairhope, 1918. Meets Sun. at 3 and Tues. at 7:30. Library same. Sec'y, Mrs. E. K. LaPierre.

FARGO, N. DAK.

Fargo, 1916. Meets A. O. U. W. Hall Sun. 10 a. m. Sec'y, Mrs. H. Kay Campbell, c-o Stone Piano Co.

***FARMINGTON, CONN.** Mrs. Harriet C. Janes.

***FILLMORE, CALIF.** Mrs. Fannie L. Greaves, Sespe Ave., Mrs. Eliz. E. Rivard.

FLINT, MICH.

Flint, 1919. Meets at 730 E. Sixth St., Tues. eve. Library same. Sec'y, Mrs. Elizabeth L. Patterson, 730 E. Sixth St.; phone 2537-J.

FT. LAUDERDALE, FLA.

Ft. Lauderdale, 1919. Meets at office of Dr. Marie A. Simonson, Wheeler Bldg., 2nd and 4th Thurs. at 7:30. Sec'y, Mr. Otis S. Vaniman.

FORT WAYNE, IND.

Fort Wayne, 1915. Meets at homes of members. Sec'y, Miss Marguerite J. Mayr, 424 Old Fort Place.

FORT WORTH, TEX.

Fort Worth, 1913. Meets Mon. 8 p. m., Judge Moore's Courtroom, Court House. Sec'y, T. F. Parker, 1639 Worth St.

***FRAMINGHAM, MASS.** Wm. L. Young, 12 Freeman St.

***FREEWATER, OREGON.** G. C. Ross.

FREMONT, NEBR.

Fremont, 1906. Meets Rm. 4, Hammond & Stephens Bldg., 6th & Broad, Rm. 4, Wed. 8 p. m. Sec'y, H. Howard Rabe, 1510 N. C. St.

FRESNO, CALIF.

Fresno, 1914. Meets at 16 Republican Bldg., Sun. a. m. and eve. Library open week days, 2 to 4 p. m. Sec'y, Mrs. Cora B. Van Meter, 426 Abbey St.

GLENDALE, CALIF.

Glendale, 1920. Meets at 114 1-2 E. Broadway Wed. Sec'y, Mrs. Ella P. Tatlow, 311 Oak St., Glendale, Calif.

GLENVIEW, MONT.

Glendive, 1921. Sec'y, Mrs. Elizabeth L. Baird, 305 E. Valentine St.

GOOSE CREEK, TEX.

Goose Creek, 1920. Sec'y, Mrs. Dona Towns, Box 675.

GRAND RAPIDS, MICH.

Grand Rapids, 1903. Meets at 312 Ashton Bldg., Sat. eve. Library open Sat. 2 to 5 p. m. Sec'y, Miss Jane Koster, 340 Third St., N. W.

***GREYCLIFF, MONT.** Mrs. Mary E. Martin.

GULFPORT, MISS.

Gulfport, 1921. Sec'y, Mrs. Beatrice F. Bagby, 800 Gulf St.

HARTFORD, CONN.

Hartford, 1914. Meets at Rm. 16, 17 Haynes St., Tues. at 8 p. m. Library open Tues. 7:30 to 9:30 p. m. Sec'y, Miss Harriet C. Boice, 73 Windsor Ave.

HELENA, MONT.

Helena, 1908. Meets at Rm. 1, Pittsburgh Blk. Library same. Sec'y, Mrs. Dolly Dean Burgess, Box 968.

HOLLIS, L. I. N. Y.

Long Island, 1919. Meets at home of Sec'y Mrs. Florence Starrett, 10025 Catskill St. Library same.

HOLYOKE, MASS.

Holyoke, 1899. Meets at Phoenix Bldg., Sun. at 7, Tues. at 7:30. Sec'y, Mrs. Jennie N. Ferris, 1236 Dwight St.; phone 166-W.

HONOLULU, HAWAII.

Honolulu, 1902. Meets at New Thought Rm, Love Bldg., Fort St. Library open during meetings, Mon. and Fri. 7:30. Sec'y, Miss Nellie Rice, Beverly Court, Kinan St.

HOUSTON, TEX.

Houston, 1912. Members' meeting Thurs. 8 p. m. Study classes Mon. at 8 p. m. and Tues. 3:30 p. m. Library open week days 2 to 5 p. m. All meetings at 202 Woolworth Bldg. Sec'y, Mrs. Estelle Crotty, P. O. Box 457; phone Preston 5080.

INDIANAPOLIS, IND.

Indianapolis Lotus, 1916. Meets at Chamber of Commerce Bldg., Wed. & Fri. eve. Sec'y, Mrs. C. D. Murray, 1313 Woodlawn Ave.

JACKSONVILLE, FLA.

Jacksonville, 1919. Meets at Odd Fellows Club, 220 E. Monroe St., Mon. 8 p. m. Library same. Sec'y, Miss Flora A. Harwick, 215 West Bldg.,

KANSAS CITY, MO.

Hermes, 1920. Meets at 207 Terminal Bank Bldg., 31st and Main Sts. Sec'y, Mrs. Edith Thomas, 1310 E. 33rd St.

Kansas City, 1897. Meets at 920 Grand Ave., Sun. at 8 p. m. Library open daily 10 to 5 p. m. Sec'y, Mrs. Matilda A. Foulke, 5032 Michigan Ave.; phone Linwood 1937.

LA GRANGE, ILL.

La Grange, 1911. Meets at 18 N. 5th Ave., Fri. at 3:30. Library same. Sec'y, Mrs. Sarah A. Fogg, 18 N. 5th Ave.; phone 247.

***LA JOLLA, CALIF.** Mrs. C. E. Martinez, 7450 La Jolla.

LANSING, MICH.

Lansing, 1919. Meets at 508 Capitol Nat'l Bank Bldg., Wed. at 8. Library same. Sec'y, Mrs. Chas. B. Thompson, 128 E. Kilborn St.

LEAVENWORTH, WASH.

Leavenworth, 1917. Sec'y, Mrs. Eddith L. Hathaway.

LIMA, OHIO.

Lima, 1898. Sec'y, Louis P. Tolby, 864 W. High St.

LINCOLN, NEBR.

Delta, 1917. Meets at Rm. 11, 1339 O St., Sun. at 8:15. Library open Sat. 4 to 6. Sec'y, Miss Audrey Stone, 1644 Washington St.

Lincoln, 1899. Meets at 28 Burlington Bldg., 13th and O St., Sun. at 8:15. Library same. Sec'y, Miss Loraine Follett, Box 537.

LINDEN, MD.

Linden, 1917. Meets at private homes. Sec'y, Mrs. Gertrude M. Hodgson, Route 2, Silver Springs, Md.; phone, Kensington 71-F-4.

LITTLE ROCK, ARK.

Little Rock, 1919. Meets at 501 1-2 Main St., Thurs. at 8. Library open daily, 10 a. m. to 11 p. m. Sec'y, Mrs. Jennie E. Titus, 611 W. 6th St.

LONG BEACH, CALIF.

Long Beach, 1913. Meets at Rm. 9, City Nat'l Bank, Fri. 2 to 4. Sec'y, Mrs. Mary P. Mitchell, 3801 Livingston Drive. Library open Mon., Wed. and Fri., 2 to 4.

LOS ANGELES, CALIF.

Alhio, 1920 (Finnish). Meets at Glen Tower, Hollywood, Sat. 7:30 p. m. Sec'y, John Forssell, 1010 Seward St., Hollywood.

Besant, 1920. Meets at Science Hall, Krotona, Hollywood, Tues. 7:15 p. m. Sec'y, Mrs. May S. Rogers, 2033 Argyle Ave., Hollywood.

Brotherhood, 1919. Meets at Rm. 3, 5444 Hollywood Blvd., Wed. at 8 p. m. Sec'y, Miss May Bennett, 1530 Hudson St., Hollywood; phone Hollywood 1565. Library open Mon., Wed. and Fri., 2 to 5.

Hollywood, 1912. Meets 2500 Beachwood Drive, Fri. 8 p. m. Sec'y, Mrs. Louie G. Fenton, 4810 Franklin Ave., Hollywood.

Hollywood-Freeport, 1898. Meets at 1800 Canyon Drive, Hollywood, Wed. 2:30 to 3:30. Library same. Sec'y, Miss Minna Kunz, 1800 Canyon Drive, Hollywood; phone 599850.

Krotona, 1913. Meets Tues. at 7 p. m. in Lecture Hall, Krotona. Sec'y, Mrs. Helen Benke, 1943 Vine St., Hollywood.

Los Angeles, 1894. Public meetings at Rm. 406, 233 S. Broadway, Sun. at 8. Library open week days, 12 to 4. Phone 10082. Sec'y, Mrs. Ruth Emery, 406 Blanchard Bldg.

LOUISVILLE, KY.

Louisville, 1908. Meets at Masonic Bldg., Wed. and Fri. at 8 p. m. Sec'y, Miss Mary E. Montz, 232 E. Jacob St.

MACON, GA.

Macon, 1919. Sec'y, Samuel Patterson, Jr., 655 Clinton St., East Macon, Ga.

MADISON, WIS.

Madison, 1916. Meets at 21-23 W. Main St., Rm. open every week day at 11 a. m. Meets Sun. 9:30 a. m. Sec'y, Mrs. Mae Harte Waite, 606 S. Brearly St.

***MEDFORD, ORE.** Mrs. Flora Ann Irvine, 712 Jackson.

MELROSE HIGHLANDS, MASS.

Melrose Highlands, 1905. Meets at 38 Spring St., Mon. eve. Library same, open all the time. Sec'y, Mrs. Jessie A. Jones, 38 Spring St.

MEMPHIS, TENN.

Memphis, 1916. Meets at Odd Fellows Bldg., Rm. 8, at 8:15 Thurs. and Sun. Members' meeting Tues. at 8:15 p. m. Library same. Sec'y, G. J. Braun, 244 N. Claybrook St.; phone Hemlock 2930.

MIAMI, FLA.

Miami, 1919. Meets at Florida Conservatory of Music and Art, Thurs. Sec'y, Miss Kathleen Dempsey, 117 Tenth St.

***MIAMI, OLA.** Mrs. Mary C. Harvey, 125 E. St., N. W.

***MILFORD, DELA.** Mrs. Elinor B. Rosa.

MILL VALLEY, CALIF.

Mill Valley, 1919. Sec'y, George Hyde, P. O. Box 666.

MILWAUKEE, WIS.

Milwaukee, 1910. Meets at 203 Reporters Bldg., 144 Oneida St., Sun. eve. at 8. Library open Wed. p. m. Sec'y, Miss Claire Lobre, 115 33rd St.; phone Broadway 3876.

MINNEAPOLIS, MINN.

Minneapolis, 1897. Meets at 917 Marquette Ave., Sun. at 8. Library open daily except Sun., 2 to 5. Sec'y, Newton A. Dahl, 2701 Lyndale Ave., N.

St. Anthony, 1906.

Yggdrasil, 1897. Meets at 917 Marquette Ave., Sun. at 3. Library open daily, 2 to 5, except Sun. Pres., G. L. Nelson, 3948 Longfellow Ave.

MOBILE, ALA.

Mobile, 1919. Sec'y, Miss Laura Pillans, 906 Government St.

***MONROE, WASH.** Edward W. Cox and Mrs. Leelia M. Cox.

MONTGOMERY, ALA.

Montgomery, 1916. Library open daily until 5:30 at 8 1-2 So. Perry St. Sec'y, William Schneider, 511 South Hull St.

***MOUNT VERNON, ILL.** Dr. Edward E. Edmondson, 113 S. Tenth.

MOUNT VERNON, N. Y.

Mount Vernon, 1913. Meets at 138 Summit Ave., Wed. at 8:30 p. m. Sec'y, F. Irving Hull, 9 So. Third Ave.

MUSKOGEE, MICH.

Unity, 1910. Sec'y, J. B. Benson, 17 E. Irwin St.

MUSKOGEE, OKLA.

Muskogee, 1921. Sec'y, Mrs. Anna Hathaway, 511 N. 5th St.

NASHVILLE, TENN.

Nashville, 1915. Meets at 215 1-2 Sixth Ave., N. Wed. at 8. Library open every afternoon. Sec'y, Mrs. Gussie H. Todd, Courtland Apts.

NEWARK, N. J.

H. P. B., 1916. Meets at 35 Columbia St. Sec'y, Mrs. Lucette H. Colvin, 79 Oak St. Ridgewood, N. J.

Newark, 1908. Meets at 607 Broad St. Library same. Sec'y, Miss Bertha K. Streib, 44 Burnett St.; phone, Branch Brook 2406.

NEW HAVEN, CONN.

New Haven, 1913. Meets at 241 Orange St., Sun. eve. Library open Mon. and Thurs., 1 to 4. Sec'y, Mrs. Lucy A. Park, 548 Orange St.

***NEW LONDON, CONN.** Walter Buckley, Box 281.

NEW ORLEANS, LA.

Crescent City, 1921. Sec'y, Mrs. C. M. Moise, 614 South St.

NEW ROCHELLE, N. Y.

New Rochelle, 1913. Meets at Mrs. Joslyn's, Argyle Ave., Highland Park, Tues., at 3. Library always open. Sec'y, Mrs. Florence V. C. Shepherd, 18 Gramercy Place.

NEW YORK, N. Y.

Central, 1908. Meets at 230 Madison Ave., at 37th St., Sun. and Thurs. at 8:15. Library open during meetings. Sec'y, Miss M. C. Hyatt, 230 Madison Ave.

Mayflower, 1918 (Spanish). Meets at 2228 Broadway, Mon. 8:30 p. m. Library same. Sec'y, Mrs. J. Martinez, 2525, 7th Avenue.

New York, 1896. Meets at 2228 Broadway, Tues. & Sun. Library open 2 to 5 daily and Sun. and Tues. eve. Sec'y, Miss Hannah A. Babcock, 697 West End Ave.

Viguen, 1916 (Finnish). Pres., Emil Kaarna, 141 E. 50th St.

NORFOLK, VA.

Norfolk, 1904. Meets at 302 Law Bldg., Sun. at 4. Library same. Sec'y, Mrs. Lellie Edwards, 407 Chestnut St.

***NORTHPORT, L. I. N. Y.** Mr. and Mrs. Walter A. Shumaker, Box 227.

OAKLAND, CALIF.

Oakland, 1898. Public meetings at Pacific Bldg., 16th and Jefferson, Sun. and Mon. eve. Library open daily 2 to 4. Sec'y, Mrs. Emmy F. Shortledge, 1284 Ashmount Ave.; phone Oakland 8120.

OAK PARK, ILL.

Oak Park, 1914. Meets at 203 Masonic Temple. Sec'y, Mrs. Mathilda H. Raunborg, 204 Masonic Temple.

***OCEANSIDE, CALIF.** Mrs. Fannie F. Young.

***OGDENSBURG, N. Y.** Harry Pollack, 300 Ford St.

OKLAHOMA CITY, OKLA.

Oklahoma City, 1914. Meets 512 Baltimore Bldg. Members' meeting Thurs. eve., 8:15. Public Study Class Tues., 8:15 p. m. Library open 12 to 1 week days. Sec'y, Mrs. Bernice Vance, 624 1-2 N. Walnut St.

OKMULGEE, OKLA.

Okmulgee, 1921. Sec'y, Miss Lela Luck, 516 S. Muskogee Ave.

OLYMPIA, WASH.

Olympia, 1921. Sec'y, Mrs. Kathleen Mosher, 1118 East Bay Ave.

OMAHA, NEBR.

Omaha, 1910. Meets at Rooms 215 and 216 Le Flang Bldg., 16th and Capitol Ave. Library open Wed. and Sat. afternoons. Sec'y, Mrs. K. P. Eklund, 4319 Parker St.; phone Walnut 1771.

***OREGON CITY, ORE.** Mrs. Paulette M. Bunn, 607 Center.

PACIFIC GROVE, CALIF.

Pacific Grove, 1915. Meets at 156 Eighth St., Thurs. at 8. Library open Mon. and Fri., 2:30 to 5. Sec'y, Mrs. Winifred M. Washburn, 153 Pacific Avenue.

PADUCAH, KY.

Paducah, 1918. Sec'y, W. G. McFadden, 605 Broadway phone 771.

PALO ALTO, CALIF.

Palo Alto, 1920. Meets Fri. at 8 p. m. at 707 Bryant St. Sec'y, Mrs. Hallie Watters, 633 Channing Ave.; phone P. A. 783-M.

PASADENA, CALIF.

Pasadena, 1896. Meets at Kinney-Kendall Bldg., Sun. & 1 8. Library open daily, 2:30 to 5. Sec'y, Mrs. Gertrude Rivers 266 Arcadia St.

PATERSON, N. J.

Pateron, 1910. Meets at T. S. Hall, 175 Market St., Wed. 8:20. Library open Wed. eve. Sec'y, Miss Pauline Heck, 158 Albion Ave.

PENSACOLA, FLA.

Pensacola, 1920. Meets at 614 Blount Bldg. Library open Wed. 4 to 6 and Mon. and Fri. 7:30 to 9. Sec'y, C. A. Nesom, Box 1548.

PEORIA, ILL.

Peoria, 1915. Meets at 1409 Peoria Ave., Thurs. eve. Sec'y, Miss Minnie J. Weisenhorn, 101 Vine St.

PHILADELPHIA, PENN.

Hermes, 1915. Meets at 24 Art Alliance Bldg., 1823 Walnut St. Library open daily 11 to 3. Sec'y, Samuel H. Cleaver, 60 N. 39th St.

Osiris, 1917. Meets Thurs. eve. at 1528 Bainbridge. Library same. Sec'y, Mrs. Fannie L. Robinson, 231 W. Duval St., Germantown.

Philadelphia, 1897. Sec'y, Jesse G. Wiley, 2509 S. 20th St.,

PHOENIX, ARIZ.

Phoenix, 1917. Sec'y, John Johnson, Box 64.

PITTSBURGH, PENN.

Nirvana, 1909. Sec'y, Mrs. Carrie L. Cadwallader, 501 W. Negley Ave. E. E.; phone, Highland 7134.

Pittsburgh, 1907. Meets Mezzanine floor, Wabash Bldg. Public meetings Tues. and Sun. eve. For members Thurs. eve. Open to public Thurs. & Sat. afternoons. Sec'y, Leon J. Helfenberg, 94 Pasadena St.; phone Hill 3125-J.

***POCATELLO, IDA.** William E. Smith, 629 N. Garfield.

POMONA, CALIF.

Pomona, 1916. Meets at Public Library, Wed. at 7. Library open 9 to 9, except Sun. Sec'y, Miss Blanche Tilton, 631 E. Pasadena St.

PORT HURON, MICH.

Port Huron, 1910. Meets at Public Library, Tues. Library open daily, 9 to 9, except Sun. Sec'y, Mrs. Sophina A. Peck, 1507 Military St.; phone 1916.

PORTLAND, ME.

Portland, 1916. Dr. Katherine Murray, Trelawny Bldg.

PORTLAND, ORE.

Portland, 1911. Meets at 301 Central Bldg., Tenth and Alder Sts., Mon. and Thurs. Library open week days, 2 to 4. Sec'y, Miss Elaine Scribner, 254 Chapman St.

***POULTNEY, VT.** Mrs. Luella M. Helme.

***PUYALLOP, WASH.** Mrs. Ethel A. Godat, 401 7th St.

READING, PENN.

Reading, 1910. Meets at 728 N. 2nd St., Sun. at 7:45. Library open 7 a. m. to 9 p. m. Sec'y, Mrs. Josephine Hain Peirce, 639 Weiser St.

RED BANK, N. J.

Monmouth, 1919. Meets Tues. at homes of members. Sec'y, Mrs. Lillian D. Hyer, 26 Rector Place.

Red Bank, 1916. Meets at 15 Rector Place, Mon. and Thurs. Library always open. Sec'y, Mrs. Lucy B. Coleman, 15 Rector Place; phone 9-J.

***RED WING, MINN.** Mrs. David R. Jones, 824 3rd St. Study class Mon. eve.

RENO, NEVADA.

Reno, 1909. Meets at Rm. 212 Odd Fellows Bldg., Sun. at 8. Library same. Sec'y, John H. Wigg, Box 156.

RICHFIELD SPRING, S. N. Y.

Richfield Springs, 1914. Meets at house of Herman H. Baker, Mon. at 3:30. Library same. Sec'y, Lynn F. Perkins, Schuyler Lake, N. Y.

RIVERSIDE, CALIF.

Riverside, 1914. Meets at Reynolds Hall, No. 5, Virginia Block, 566-6th St., Thurs. eve. Library open all the time. Sec'y, Mrs. Bertie E. Pownall, 566-6th St.

ROCHESTER, N. Y.

Genesee, 1909. Meets at 154 East Ave., Davis Bldg., Tues. p. m. Library Sun. 7:30 same. Sec'y, Mrs. Anna E. Andrews, 34 Manhattan St.

Rochester, 1907. Meets at 60 East Ave., Sun. at 4:15. Library open during meetings. Sec'y, Mrs. Grace E. Rockwood, 24 Lakeview Terrace.

White Lotus, 1913. Sec'y, Miss Fannie C. Goddard, 87 Ave. D.

ROCKFORD, ILL.

Rockford Harmonic, 1919. Meets at 320 Stewart Bldg., Sat. p. m. Library open week days 11 a. m. to 8 p. m. Sec'y, Mrs. Catherine McK. Geiger, Camp Grant, Ill.

RUTLAND, VT.

Rutland, 1917. Meets at members' homes, Tues. 3 to 5. Sec'y, Mrs. Marion A. Gibson, 10 Nichols St.; phone 511-W.

SACRAMENTO, CALIF.

Sacramento, 1910. Meets at 530 K St., Tues. 8 p. m. Sec'y, Mrs. Berenice E. Faustman, 423-22nd St.; phone, Main 4061-R.

SA INAW, MICH.

Saginaw, 1898. Meets at 217 Merrill Bldg., Court and Michigan, W. S. Fri. at 7:30. Library same. Sec'y, K. R. Lindfors, 205 Shirmir Bldg., Res. 612 Hoyt St.; phone 2308-J.

SAINT LOUIS, MO.

St. Louis, 1912. Meets at 3817 Olive Sun., Wed., Fri., 8:15 p. m. Sunday School 9:30 a. m. Library open during each meeting. Sec'y, C. D. Hurxthal, 3411 Washington Ave.

SAINT PAUL, MINN.

St. Paul, 1891. Meets at Rm. 316 Peoples Bank Bldg., 6th & Wabasha. Library open 2 to 4, Tues., Thurs. and Sat. Sec'y, G. D. Phelps, 278 So. Milton St.

SAINT PETERSBURG, FLA.

St. Petersburg, 1919. Meets at 424 Central Ave., c-o Virgil Hall, Mon. & Wed., 7:30 p. m. Library open Wed. afternoon. Sec'y, Mrs. Maude H. Kennard, 726 Fourth St. N.

SALT LAKE CITY, UTAH.

Salt Lake City, 1909. Sec'y, Mrs. Constance Riches, 1799 S. State St.

SAN ANTONIO, TEX.

Amor, 1921. Meets 303 Hicks Bldg. Sec'y, David Sanchez, 109 Haller St.

San Antonio, 1909. Meets at 303 Hicks Bldg., Ave. C and Houston, Sun. and Thurs. at 8 p. m. Library open week days, 2 to 4. Treas., Edward F. Wright, 303 S. Alamo St.

SAN DIEGO, CALIF.

Annie Besant, 1897. Meets at 953 Eighth St., Sun. at 7:30; Wed. 10 & 7:30 Fri. 2:30. Library open week days, 2 to 4. Sec'y, Miss Adelaide Hawley, Box 1057, Ocean Beach, Calif.

SAN FRANCISCO, CALIF.

Golden Gate, 1895. Meets Wed. at 8, and Fri. at 3. Library open Wed. 8 to 10 and Fri. 3 to 5., at Native Sons Bldg., 414 Market St., 3rd floor. Sec'y, Mrs. Elizabeth J. Eaton, 1234 46th Ave.; phone Sunset 2785.

Pacific, 1917. Meets at Rm. 29, 376 Sutter St., Wed. at 8. Library open daily, 1:30 to 4. Public lecture Sun. at 8. Sec'y, Mrs. Anna H. Dalley, 1531 Golden Gate Ave.

San Francisco, 1901. Meets at 414 Mason St., Tues. eve. Library open week days, 1:30 to 4. Sec'y, J. E. Allison, 2423 Buchanan St.

SAN JOSE, CALIF.

San Jose, 1911. Meets at Rm. 38, Porter Bldg., Tues. at 8. Library open Wed. and Sat. 2 to 4. Sec'y, Mrs. Ollie I. Davis, 350 N. 9th St.; phone 5099-R.

***SAN RAFAEL, CALIF.** Alfred H. deLisle, 153 Picnic Ave.

SANTA ANA, CALIF.

Santa Ana, 1921. Public meetings Sun. 8 p. m. at K. C. Hall, 303 E. 4th St. Study class Wed. 8 p. m. at 517 West First St. Sec'y, Farwell P. Hull, 620 French St.

SANTA BARBARA, CALIF.

Santa Barbara, 1916. Meets at Rm. 16, Eddy Bldg., second Wed. of month at 8, and every Tues. at 8. Library open Wed. 2 to 5. Sec'y, Miss Loraine Lawton, 1231 State St.

SANTA CRUZ, CALIF.

Santa Cruz, 1896. Meets at 87 Garfield St. Library same. Sec'y, Mrs. Nellie H. Uhden, 145 Third St.; phone 877-J.

SANTA MONICA, CALIF.

Crescent Bay, 1916. Meets at 601 Santa Monica Blvd., Sun. and Thurs. at 8. Library open same. Sec'y, Mrs. Elizabeth B. Wagar, 2927 Fourth St., Ocean Park, Calif.

SANTA ROSA, CALIF.

Santa Rosa, 1900. Meets at 629 Fourth St., Mailer Bldg. Sun. 8 P. M. Library always open. Sec'y, Agatha Lieftrick, 212 Carrillo St.

SAVANNAH, GA.

Savannah, 1920. Meets at 115 Duffy St., Tues. 8 p. m. Sec'y, Mrs. M. S. Rioux, 219 Abercorn St.

SCHENECTADY, N. Y.

Schenectady, 1917. Meets at Rm. 5, Board of Trade Flat, 246 State St., Mon. eve. Library same. Sec'y, Mrs. Rose Guest, 11 Alvey St.

***SCOTT'S BLUFF, NEBR.** Dr. Andrew Crawford.

***SCRANTON, PENN.** George Inglis, 419 Jadwin St.

***SEASIDE, OREGON.** Mrs. Ethel Crusenberg.

SEATTLE, WASH.

Rainbow Temple, 1919. Sec'y, A. B. C. Davis, 96 Spring St. *Seattle*, 1896. Meets at T. S. Hall, Lyon Bldg., Sun. at 11 a. m. and 8:15 p. m., also Tues. 3 to 8. Library open week days, 1:30 to 4:30. Sec'y, Mrs. Louise B. Strang, 3821 Alki Ave.

SHERIDAN, WYO.

Sheridan, 1896. Sec'y, Perry Hulse, Box 453.

SIoux CITY, IOWA.

Sioux City, 1916. Meets at Rm. 625, Primble Block, 6th and Pierce Sts., Sun. at 8 p. m. Library open 4 to 5 p. m., except Sun. Sec'y, Charles L. Lockie, 2746 Virginia St.; phone 5017.

SOUTHWORTH, WASH.

Southworth, 1919. Meets at home of Mrs. Miriam H. Grant, Wed. Library open Wed. and Sat., 2 to 4:30. Sec'y, Mrs. Miriam H. Grant.

SPOKANE, WASH.

Spokane, 1903. Meets at 526 Hutton Bldg., Wed. eve. Library same. Sec'y, Miss Ruth E. Huffman, 611 Third Ave.

SPRINGFIELD, MASS.

Springfield, 1907. Meets at Rm. 218, 168 Bridge, Sun. at 5 Library open daily, 2 to 5. Sec'y, Mrs. Nellie Bowers, 61 Walnut St.; phone River 1792-M.

***STAMFORD, CONN.** Mrs. Eva A. Caffrey, 136 Forest St. **SUPERIOR, WIS.**

Superior North Star, 1919. Sec'y, Miss Blanche Wood, 1728 Hughtitt Ave.

SYRACUSE, N. Y.

Syracuse, 1897. Meets at 402 Larned Block Sun. at 4. Library same, Sun. 3:30 to 5:30 p. m. Sec'y, Mrs. Mary L. Singleton, 105 Lexington Ave.; phone James 4343.

TACOMA, WASH.

Tacoma, 1899. Meets at 223 So. Tacoma Ave., Sun. and Wed. Library open Tues. 3 to 4 and Sat. 8 to 9. Sec'y, E. T. Tannatt, 1214 6th Ave.

Unity, 1914. Meets at 417 Providence Bldg., Mon. and Thur. Library open Mon. 7:30 to 9, and Thurs. 2 to 4:30. Sec'y, Mrs. Ida M. Pease, 1501 N. Oakes St.

TOLEDO, OHIO.

Advent, 1918. Meets at 2268 Hollywood Ave., Mon. afternoon. Sec'y, Miss Adrienne C. Curtis, 2268 Hollywood Ave.; phone Park 1930-W.

Harmony, 1910. Meets at 219 Michigan St., daily except Wed. and Sat. Library open week days 2 to 4. Sec'y, Dr. J. W. Baldwin, 3386 Cherry St.

Toledo, 1892. Meets at 210 Colton Bldg., Wed. and Fri. Library same. Sec'y, A. W. Stuart, 1909 Jefferson Ave.

***TORRINGTON, CONN.** Miss Louise Eitel, 56 Taylor St.

***TUCSON, ARIZ.** A. J. Bell, c-o Willard Hotel.

TULSA, OKLA.

Besant, 1920. Meets at 213 Fisher Bldg., Thurs. at 8. Library open Tues. and Fri. 2 to 4. Sec'y, Walter J. Zollinger, 135 E. Haskell St.

WACO, TEX.

Waco, 1918. Meets at homes of members, Wed. at 8. Library open daily, 3 to 5. Sec'y, Mrs. Lillian E. Barnes, 1517 N. 12th St.; phone 5265.

WALLACE, IDA.

Wallace, 1915. Meets Tues. and Sat. Library open Sat. eve. Sec'y, Mr. John Dolan, 406 Bank St.

WALLA WALLA, WASH.

Walla Walla, 1921. Meets Rm. 12, Farmers Union Bldg., 2nd & 4th Tues. Sec'y, Rolla H. Waffle, 311 Denny Bldg.

WARREN, OHIO.

Warren, 1918. Meets at Library Bldg., Thurs. at 8. Library same. Sec'y, Mrs. Louisa W. Daves, 58 Linden Ave.

WASHINGTON, D. C.

Washington, 1897. Meets at 1216 H St., N. W., on Sun. eve. Library open daily, except Sat. and Sun., 3 to 5, on Sun. 7:30 to 9:30. Sec'y, Mrs. Stella M. Solyom, 501 River Road, Bethesda, Md.

WEEHAWKEN, N. J.

Hudson, 1919. Meets at 76 Second St. Sec'y, Miss Alice Corson, 4 Potter Place.

WENATCHEE, WASH.

Wenatchee, 1921. Sec'y, Mrs. Ruth G. Stone, 501 So. Mission St.

***WEST HARTFORD, CONN.** Mrs. Louise L. Blackmore, 49 S. Quaker Lane.

WHEELING, W. VA.

Wheeling, 1914. Sec'y, Mrs. M. Seybold, 1104 Main St.; phone 317-R.

***WICHITA, KANS.** Miss Sybilla S. Muntz, 217 Sulu Ave.

YAKIMA, WASH.

Yakima, 1921. Sec'y, Mrs. Catherine Christiansen, 409 So. Third St.

***YORK, PA.** George Kindig, 336 W. Philadelphia St.

YOUNGSTOWN, OHIO.

Youngstown, 1921. Sec'y Mrs. Henrietta Cortea, Box 87, West Side Station.

Sectional Bureaus

THEOSOPHICAL BOOK ASSOCIATION FOR THE BLIND.—This Bureau has a large, free circulating Library and also various books for sale. Secretary-Treasurer: J. Leembruggen, 1959 Beachwood Drive, Hollywood, Calif.

DIETETIC BUREAU.—Its aim will be to help all who feel the need of a rational dietary and have dietetic or hygienic problems to solve; answers given will be based on professional and practical experience and knowledge. Occasionally short articles on health subjects—diet, hygiene, eugenics, etc.—will be issued. Head: Dr. R. E. McNamara, Box 95, Alexandria, La.

FOREIGN LANGUAGE CORRESPONDENCE.—The following named members will correspond with those wishing to write them in the languages listed. **Dutch:** Mr. and Mrs. C. J. van Vliet, Krotona, Los Angeles, Calif.; **French:** Mrs. Marguerite C. Clarke, Krotona, Los Angeles, Calif.; **Finnish:** Emil Kaarna, 141 E. 50th St., New York, N. Y.; John Forssell, 1012 Seward St., Los Angeles, Calif.; **Russian:** Mrs. R. A. Demens, 1019 Vallejo St., San Francisco, Calif.; **Italian:** Mrs. Mary F. Pelton Cogswell, 9420 Denison Ave., Cleveland, Ohio; **Swedish:** Mrs. Hanna S.

Lindblom, Hotel Claremont, Berkeley, Calif.; Mrs. Annie F. Anderson, 1436 Santa Fe Drive, Denver, Colo.; **Norwegian:** Ole V. Dahl, 645 Wrightwood Ave., Chicago, Ill.; **German:** H. A. Kuyper, c-o Agricultural Experiment Sta., Blacksburg, Virginia.

GOLDEN CHAIN BUREAU.—The object of this Bureau is to achieve the placing of cards containing the principles of the Golden Chain in the hands of the children of America. Sample cards will be mailed post free on request. Head: John E. Heckman, 202 S. 6th Ave., West Reading, Pennsylvania.

LOTUS GROUP.—This Bureau teaches Theosophy to children by forming Lotus Circle classes, assigning correspondents for children, etc. Head: Office vacant.

MUSIC BUREAU.—Its object is (1) to link music with Theosophy and (2) to teach Theosophy through music. Quarterly leaflets published. It is designed to show music as on the plane of Buddhi-Manas (intuition) rather than on the plane of Kama-Manas (emotion). The Bureau aims to work for upliftment towards that great ideal. Head: Mrs. Jessie Waite Wright, Forest Glen, Maryland.

BUREAU OF SCIENCE.—This Bureau has been formed to promote the third object of the Theosophical Society, i. e., to investigate the hidden laws of nature and the power latent in man. Through laboratory research, lectures and publications to endeavor to infuse Theosophical teachings and ideals into the scientific world and to promote a spirit of scientific inquiry among Theosophists. Frederick Finch Strong, M. D., Director, 1827 Gower St., Los Angeles, Calif.; W. Scott Lewis, Secretary, 2500 Beachwood Drive, Hollywood, Calif.

BUREAU SOCIAL RECONSTRUCTION.—This Bureau offers a field of activities for all members of the T. S., and others, who desire to aid in the work of social reconstruction, under the four general heads of educational, religious, political and social betterment. A clearing house of information on all altruistic activities, and a focus for those who would serve. It tells you who's who in Brotherhood. Director: W. Scott Lewis, 2500 Beachwood Drive, Hollywood, Calif.

PRISON WORK.—This Bureau is designed to assist by correspondence, personal visits and lectures, the inmates of the prisons throughout the country. Correspondents who will pursue lesson and letter writing with prisoners needed. Head: Mr. Edwin B. Catlin, 315 West 6th St., Anaconda, Montana.

Independent Collateral Organizations

AMERICAN LEAGUE FOR PREVENTION OF LEGALIZED CRIME (Dealing with civic law only).—National Headquarters, 466 Connecticut St., Buffalo, N. Y., and also address of **Higher Humanity** (price in advance: 25c per year). National Departments—**Press:** 141 Knapp St., Grand Rapids, Mich.; **Intelligence:** 1113 Cypress St., Port Huron, Mich.; **Anti-Vivisection** and related matters: 1618 Dagmar Ave., Beechview, Pittsburgh, Penn. Head office specializes on **Anti-Capital Punishment and Prison Reform**, aided by State representatives of the League. Co-operation from all Cults, Organizations and Leagues, regardless of caste, creed, or color, invited.

KARMA AND REINCARNATION LEGION.—An international organization. Object: To popularize the knowledge of Karma and Reincarnation. Official Organ: **Reincarnation**, a bi-monthly magazine; subscription 50 cents. Chief Officer, Dr. Weller Van Hook; Secretary, Dr. C. Shuddemagen. Headquarters, 7243 Coles Ave., Chicago, Ill.

ORDER OF THE ROUND TABLE.—This is a young people's organization of the T. S. Order of Service. The purpose of the Order is to imbue its young members with the ideals of chivalry, as explained and illuminated by theosophical teachings. The discipline of the Knights of the Round Table is applied to the members, looking forward to the time when that discipline will be of real value in their inner lives. Its Protector is C. W. Leadbeater. Inquiries originating in North America, should be addressed to Mrs. Ella B. Beckwith, 1124 E. 44th St., Chicago, Illinois.

ORDER OF THE STAR IN THE EAST.—Organized to prepare the world for the coming of a World-Teacher. Official Organ: **The Herald of the Star**. National Representative: Mrs. Marjorie Tuttle Leembruggen, 1959 Beachwood Drive, Hollywood, Calif. Organizing Secretaries: Irving S. Cooper, Box 2394 Beachwood Drive, Hollywood, Calif.; B. W. Lindbergh, 69 Hunter St., Sydney, Australia; Mrs. Minnie Denman, 228 First St., Pacific Grove, Calif.; Mrs. Kate G. Hanchett, Lakota Hotel, Chicago, Ill.

SACRIFICE AND SERVICE LEAGUE.—Purpose: To introduce practical methods for the development of the spirit of sacrifice and service in the daily life of the American people. Head: A. G. Frisbie, 15 Republican Bldg., Fresno, Calif.

SERVANTS OF THE STAR IN THE EAST.—Junior branch of the Order of the Star in the East. To train children to serve the World-Teacher. National Secretary, office vacant. Organizing Secretary: Mrs. Addie M. Tuttle, Krotana, Hollywood, Los Angeles, Calif.

Every member of the American Section T. S. is entitled to receive **THE MESSENGER** each month. When any member reports a failure to receive his copy, send in his name and address to Headquarters promptly so that our mailing list can be kept up to date.

All contributions for **THE MESSENGER** should be sent to National Headquarters, 645 Wrightwood Ave., Chicago, and should reach us not later than the fifteenth day of the month.

THE THEOSOPHICAL SOCIETY

International Headquarters: Adyar, Madras, India

President: Annie Besant.

Treasurer: A. Schwarz.

Recording Secretary: J. R. Aria.

American Cable address, "Theosoph Chicago"

Monthly Organ of the President: *The Theosophist*. Royal 8vo. pp. 104.

Journal of the Non-Organized Countries: *The Adyar Bulletin*. do. pp. 28.

SECTION GENERAL SECRETARY SECTIONAL ORGAN

1. America—
L. W. Rogers Esq.—645 Wrightwood Avenue, Chicago, Ill., U. S. A. *The Messenger*
2. England and Wales—
Major D. Graham Pole—23 Bedford Square, London, W. C. 1. *Theosophy in England and Wales*
3. India—
Rai Bahadur Purnendu Narayana Sinha—T. S., Benares City, U. P. *Theosophy in India*
4. Australia—
Dr. J. W. Bean—69 Hunter Street, Sydney, N. S. W. *Theosophy in Australasia*
5. Scandinavia—
Erik Cronvall Esq.—Ostermalmgatan 75, Stockholm, Sweden. *Teosofisk Tidskrift*
6. New Zealand—
J. R. Thomson Esq.—351 Queen Street, Auckland. *Theosophy in New Zealand*
7. Netherlands—
Miss C. W. Dykgraaf—Amsteldijk 76, Amsterdam. *De Theosofische Beweging*
8. France—
Monsieur Charles Blech—4 Square Rapp, Paris VII. *Bulletin Theosophique*
9. Italy—
Col. O. Boggiani—9 Via del Contado, Novara, Italy. *Bollettino Della Societa Teosofica Italiana*
10. Cuba—
Senor Don Rafael de Albear—Apartado 365, Havana. *Revista Teosofica*
11. Finland—
Dr. John Sonck, Raivala. *Tietaja*
12. Russia—
Mme. A. Kamensky—Ivanovskaya 22, Petrograd. *Viestnik Teosofi*
13. South Africa—
John Walker Esq.—Box 47, Pretoria, Transvaal. *Theosophy in South Africa*
14. Scotland—
Mrs. Jean R. Bindley—28 Great King Street, Edinburgh. *Theosophy in Scotland*
15. Switzerland—
Mlle. H. Stephani—3 Cours des Bastions, Geneva.
16. Belgium—
Monsieur Gaston Polak—45 Rue de Loxum, Brussels. *Bulletin Theosophique Belge*
17. Dutch East Indies—
D. van Hinloopen Labberton Esq.—Konigplein W. 19, Weltevreden, Java. *Theosofie in Ned. Indie*
18. Burma—
A. Verhage Esq.—Maitreya Lodge, Thingangyun, Rangoon. *The Message of Theosophy*
19. Norway—
Mrs. Agnes Martins Sparre—Gabels gl. 41, Kristiania. *Norsk Teosofisk Journal*
20. Egypt—
Monsieur Egizio Veronesi—13 Sharia-el-Maghraby, P. O. Box 50, Cairo. *The Papyrus*
21. Denmark—
Countess Bille Brahe Selby—Steensgaard, Fyen, Denmark.
22. Ireland—
P. Leslie Pielou Esq.—16 South Frederick Street, Dublin.
23. Mexico—
Senor Lic. Agustin Garza Galindo—Apartado No. 1475, Mexico. *El Mexico Teosofico*
24. Canada—
Albert E. Smythe Esq.—22 Glen Grove Avenue, Toronto, Canada. *The Canadian Theosophist*
25. Chile—
Senor Armando Zanelli—Casilla de Correo 548, Valparaiso, Chile.
26. Argentina—
Senor Mario Martinez de Arroyo—Casilla de Correo 1530, Buenos Aires, Argentine Republic
Theosophia en el Plata
27. Brazil—
Com. R. Pinto Seidl—112 Rue General Bruce, Rio de Janeiro, Brazil. *O Theosophista*
28. Austria—
Herr John Cordes—Theresianumgasse 12, Vienna IV.
29. Germany—
Fraulein Margareta Kamensky, Luisenstrasse 21, Weimar. *Theosophisches Streben*
30. Bulgaria—
Sophrony Nickoff Esq.—84 Tzar Simeon, Sofia.
31. Iceland—
Jokob Kristinsson Esq.—P. A. Akureyri, Iceland.
32. Spain—
Major Julio Garrido, 39 rue Singer, Paris XVI, France.

Presidential Agents in Non-Sectionalized Countries:

Peru and Ecuador—Senor Jose Melian, Sauce 1257, Lima, Peru. *La Verdad*

Enquiries regarding theosophy or membership in the Society, may be addressed to the Recording Secretary, Theosophical Society, Adyar, Madras, India, or to any one of the above General Secretaries or Presidential Agents.

Theosophical Publishing House, International Headquarters, Adyar, Madras, India
Manager, B. P. Wadia

American Branch, Krotana, Hollywood, Los Angeles, California
Manager, Craig P. Garman

We ask those responsible, to keep us advised of all changes

Please notify National Secretary, 645 Wrightwood Ave., Chicago, Ill.

Mrs Besant's New Book

"THE GREAT PLAN"

"A comprehensive survey of evolution from the dawn of manifestation to the present day. Paper.....\$.60

Paper Boats, by *Venkataramani*. Cloth..... .75

Indian stories of which Mrs. Besant writes in the foreword: "The booklet makes us live in the village and share in its life.....I trust it will find many readers, who will like it as much as I do."

To Those Who Mourn, by *C. W. Leadbeater*. Paper..... .05

A new edition of *To Those Who Mourn* has just been printed in a size suitable for enclosing in ordinary-sized envelopes. This little pamphlet has been a source of comfort to thousands of people.

NEW ADYAR PAMPHLET

No. 126—The Tidal Wave, by *H. P. Blavatsky*..... .10

The Science of Social Organization, by *Bhagavan Das*. Cloth..... 1.50

Students interested in the Laws of the Manu as applied to present day problems would do well to study this book. English terms are used throughout with Sanscrit terms added.

ADYAR INCENSE

A new and large shipment of Adyar stick incense has been received from the International Headquarters in India. We can now supply it in any quantity. Grade "A".

Price, per ounce..... .80

Where books are in stock, all orders are filled and mailed the day they are received.

The Above Books Sent Postpaid When Cash Accompanies the Order

B. P. WADIA, International Manager

CRAIG P. GARMAN, Manager

THEOSOPHICAL PUBLISHING HOUSE

(American Branch)

KROTONA, HOLLYWOOD

LOS ANGELES, CAL.