



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

Issued by direction and under the authority of the American Section of the Theosophical Society, in convention assembled, for free distribution to all members.

The Theosophical Society is not responsible for any statement contained herein unless officially set forth.

All readers are cordially invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to **The National Committee, Editor, 5131 Washington Ave., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

Entered as second-class matter Nov. 3, 1903, at the Postoffice at Chicago, Illinois, under the Act of Congress of March 3, 1879.

VOL. VII.

CHICAGO, FEBRUARY 1, 1906.

No. 5

Edited by the National Committee.

Press Points.

Shall we call the reports that are coming in gloriously good? The syndicate articles on Oriental ideas and ideals have already been accepted as a series by six papers, east, south and west, and if prospects prophecy truly they will be published in some others. In offering these to editors it may be well to specify the fact that the Orient is now in the eyes of the public and that these articles are based upon a nine years' residence in the Orient and subsequent researches. Mrs. Taylor of Boston writes concerning some prospective publication: "One number of your set has appeared in the——— Another set has gone to the———" mentioning two papers in different cities. Of her executive work as sub-

chairman she writes, "I propose to organize my territory. I shall have a secretary for each of the three states to divide the labor. We shall confer together and exchange helps and work as much as we can." She has got out a printed slip with directions and suggestions for the writers in her territory.

Mrs. McGovern of San Diego, Cal., sends a copy of a morning paper "containing an abstract from a lecture given Sunday in which was incorporated a large portion of Mrs. Besant's 'Reincarnation a Christian Doctrine.' Such an abstract from the Sunday lecture I write every week for Monday's paper, as I hope in that way to reach a class of people who would not go to hear a lecture on the subject. It seems to me a very important part of the work."

From Miss Jefferson of California comes some of the most detailed and enthusiastic accounts. "I had always

been told," she writes to Dr. Moore, "that nothing could be done with the local papers. It came to me one night two days after Mr. Prime had delivered his first lecture that I would begin with trying to report his lectures here. I wrote this up in two different styles, hoping if one did not suit the other might. I presented my longest one first to the most amenable editor. He not only agreed to publish it but any others I might bring him of a similar nature. This was about 750 words. Behold me parading down the street after this encounter to the most conservative editor. I emerged from the ordeal with his promise to print all mid-week notices as well as Sunday ones, which he has kept with interest. Last Saturday afternoon's issue he gave my notice three paragraphs and preceded it with a heading including the word Theosophy. Next I tackled the third editor. He also accepted it and gave publication the next day with most satisfactory headlines. I have reported four lectures and every one of them has been printed practically verbatim, some of them at the top of the page with big black letters. It was so easy that I deserve no particular credit."

Miss Jefferson is enjoying just as palmy success with her prison work as with her editors: "I visit the county jail once a week and speak to the assembled prisoners. I go to the women's department every week. Also am beginning at Alcatraz Island, the government military prison. The response in those places is beyond anything I dared to hope for. At the county jail I have a class of four or five in Man's Place in the Universe; quite a contingent of questioners and an attentive audience of more than half the inmates

every time I speak. Yesterday I went again to Alcatraz Island and gave them a sort of New Year's celebration. I wish you could have seen those hundred or so men sit for almost two hours and a half on little uncomfortable stools in a draughty old mess hall listening with marked attention to Theosophy. Two or three times I suggested that any who were tired were at perfect liberty to go and that they would not offend me in the least by doing so. A few got up and went out, and not a few of them came back again later, and the larger portion of them sat through to the end, some twenty or so crowding up around the table when I finally ran down and had a personal question or suggestion to offer. And you would be surprised at the nature of the questions. I was; one man showing a very close knowledge of the planetary chains; another tolerably well versed in the symbology of the Bible, and so on. Are we in the midst of the awakening? Is Theosophy the light that shall lighten the whole world? Do men of all grades and classes want it?"

And finally from the dear old Dixie land comes glad news from Miss Poutz telling of an awakening in New Orleans: "We are becoming more and more impressed with the importance of press work. I send you what we have succeeded in getting into the ———, the largest paper in the south. If I add that the ——— (the same paper) has published Mrs. Besant's ——— and Mr. Fullerton's ——— you will measure the progress made, for that same paper refused to publish an account of Mr. ———'s last lecture in March of this year. We are so full of hope; the

work has been progressing so satisfactorily in our city. One of our members has also published a French article in our daily French paper."

Nor is even this all. Other good letters await another issue. More offers of help have come. Nothing succeeds like success. Our beautiful work is succeeding.

ADA MAY KRECKER, Sec'y.

To the members of the National T. S. Press Committee: Owing to ill health Dr. Burnett has resigned from active work on this committee. At a recent meeting all field workers were elected members-at-large of the Nat. T. S. Press Committee. At present the membership-at-large consists of Dr. Burnett, Miss Lucy Noyes, Mr. Jinarâjadâsa, Dr. Eleanor, H. Moore and Mr. Hotchner. The Central Committee has received recently many letters from the various press committees asking for suggestions and instructions regarding methods of work. All this has been carefully outlined in MESSENGER and chairmen are requested to read carefully and *preserve for future reference* their MESSENGERS, beginning with last October. This will save time and work for the Central Committee. All clippings for the scrap-book should be sent to Mrs. Clara Henderson, 22 Bellevue Place. The Press Committee has every reason to feel gratified at the success which has attended its efforts to reach the ordinary reading public through the medium of leading magazines and newspapers. Avenues are constantly opening up before us where we had supposed entrance impossible. Magazines and newspapers throughout the country are accepting and publishing articles

setting forth the broad outlines of Theosophic thought. The great "moral wave" now sweeping over this country—the reaction against "graft, greed and ostentation" is an evidence that Theosophic ideals—it may be in a diluted form—are gradually and perhaps unconsciously, permeating the public mind. It is the glorious privilege of the Press Committee to stimulate—no matter how little—the activity of this "moral wave."

KATE C. HAVENS,

Chairman Nat. T. S. Press Com.

SUGGESTIONS FOR LODGE WORK.

An interesting and delightful program was presented by members of the Boston Theosophical Society at a lodge meeting on the eve of Thanksgiving. The winter having been devoted to a study of the book, "Thought-forms," the subject, "Forms built by music," was taken for a special program. As the text describing the music-forms was read, pictures were displayed—enlarged copies of the illustrations given in the book, done in colored crayon and in water colors.

After the description of each composer's music, piano selections from his works and transcriptions for violin and piano were given. The evening was enriched by a reading of Browning's "Abt Vogler" and a rendering of Grieg's "Watchman's Song." The latter brought out an interesting comparison of the thought-forms created in the minds of the listeners with the composer's thought, indicated by the title and the explanatory lines accompanying the tone picture.

The relation between Theosophy and the arts offers a field which may be

explored with much advantage to culture, as the study of the relation between Theosophy and the sciences adds to our store of knowledge. Theosophical excursions into these fields afford the participants much pleasure and stimulate thought and observation of "the hidden side of things," which, though lying easily within the range of vision for the thoughtful, is apt to be passed by unnoticed.

We believe that occasional evenings devoted to music, literature and science in relation to Theosophy, would broaden the Theosophical life. We should be glad to have suggestions from other lodges that may be working along this line.

Field Work on the Pacific Coast.

In the Southern District of the Federation our plan of propaganda included these methods of giving Theosophy to the public from the platform, through the press, and by literature sold and distributed. The plan of campaign was to deliver a course of six lectures at each place visited, get as extensive reports of them as possible in the daily papers, give a goodly number of our best books to the public library, sell others after each lecture and distribute to those attending, leaflets and pamphlets furnished by the General Secretary. The work in a town was rounded up at the close of the week by organizing a study class of those deeply interested.

There is at least one feature of this work that I think is somewhat new. We went into the towns and cities where Theosophy was practically unknown; in no instance did we visit a place where there was, or had been, a branch. Mr. Talbot would reach a

given point one week ahead of my arrival, engage a suitable hall, put the advertisements in the newspapers and spend the week in spreading as widely as possible the news of the coming lecture course. We cultivated the newspaper men assiduously and they have almost everywhere treated us most generously. It was a common thing to have from a half column to a full column report of each lecture in the daily papers and, after we got well into the work and began to produce results, interviews were given that afforded splendid opportunity to get Theosophical ideas widely before the public in attractive form. Some of these interviews have gone in a single issue to more than a hundred thousand readers.

Mr. Talbot's first work upon arriving in a town was to present the package of books to the public library so that they might be on the shelves when the lectures began. Then at the close of each lecture the announcement was made that interested people could get these books for further information. Mr. Talbot also sold at the door such books as were desired, and gave each person who came a leaflet or pamphlet to carry home with him. The announcements of the lectures distributed over the town a couple of days before our opening gave, in themselves, a considerable amount of information on Theosophy. The local book dealers were not overlooked, and wherever they could be induced to place the literature on sale this was done. We were much too busy to keep exact accounts of all this, but roughly estimate that during the first quarter in the field we distributed about 5450 leaflets, folders and pamphlets, none of them being carelessly placed. Books are now on

sale by seventeen dealers in the district, while gifts of books were made to twenty-three public libraries.

Study classes were left behind, usually consisting of from half a dozen to twice as many members, and these have naturally met with varying fortunes. In only two instances, however, have they failed to keep up the work. One class has asked to be formed into a branch. Unfortunately neither of us was able to give our entire time to the work, which was therefore subjected to frequent interruption. It must also be remembered that the work was experimental and that we naturally encountered some unexpected difficulties. Yet I think it can be said without the exaggeration of enthusiasm that Theosophy has been fairly established in a half dozen new localities, while through the lectures and newspaper reports of them, some degree of knowledge of the subject has been carried to tens of thousands of people.

We are now at work in the central district, the plan being to go on with the pioneer work in nearby cities, cutting the course of lectures down to five so that I can return to San Francisco each Sunday, lecturing at Oakland in the afternoon and in San Francisco in the evening.

L. W. ROGERS,
Pres. Pacific Coast Federation.

“The Pedigree of Man” is now out of print. If any one has a copy which he is willing to sell, the National Committee would be very glad to get at least two copies. Address the secretary, 5131 Washington Avenue, Chicago.

Third Annual Theosophical Congress.

(FIRST NOTICE)

The next (third) annual congress to be held by the Federation of the European Sections of the Theosophical Society will assemble in Paris, the 3rd, 4th and 5th of June, 1906, at the Washington Palace, Rue Magellan. As preliminarily arranged its activities will be of a threefold nature.

First, there will be the intellectual side, or the congress proper; that is, the reading and discussion of papers.

Secondly, there will be the social element, consisting of a number of informal meetings, with musical attractions contributed by members of the Section.

Thirdly, it is hoped that an artistic exhibition can be organized which would bring together works of art of a distinctly Theosophical character, but limited to the artists of the section.

As said above this is but a preliminary outline of the programme of the congress, and much may be yet added to make it more attractive.

Participation in the congress will be open to all members of the Theosophical Society, on payment of a fee of five francs.

All members of the society intending to send in papers to be laid before the congress are cordially invited to do so and to notify the secretary at once of their intention. Papers should be in the hands of the secretary before the 1st of April, 1906.

All general correspondence concerning the congress should be addressed to

Le Secrétaire du Troisième Congrès
Théosophique, Société Théosophique,
59 Avenue de la Bourdonnais,
Paris.

Esoteric Christianity Class.

ITS OBJECTS.

First—To attain a clear conception of the Christian religion as founded by the Master Christ.

Second—To aid in every way possible the bringing into present day Christianity its original teaching.

Third—To fit ourselves to converse intelligently on the views we hold.

LESSON 9.

Pages 76 to 85, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) What does Paul mean where he refers to the Perfect?
- (b) Can you name a similar stage of development in any other philosophy or school?
- 2 What Esoteric truths do you see in verses 9-10-11 Colossians, 1st chapter?
- 3 What Esoteric truths do you see in the phrase, "Give not that which is holy to the dogs, neither cast ye your pearl before swine?"
- 4 How came you to join the Theosophical Society? Recall your doubts and fears and inward yearnings, that you may understand others who now may be where you were, that you may be the more sympathetic and able to help them.

LESSON 10.

Pages 86 to 95, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) Who was Origen?
- (b) Was he an Initiate?
- (c) Are his teachings accepted by religionists today?
- 2 (a) What was the attack upon the early Church instituted by Celsus?
- (b) What reference to other Mysteries did Origen make in his defense of the Christian religion?

- 3 What significance, if any, should be attached to words, etc., such as "those without," "in the house," "mountain," "follow Him on high?"
- 4 Explain meaning of word "sinner" and are any in the world today exempt from that name?
- 5 What state of perfection was necessary to be initiated into the Mysteries?

LESSON 11.

Pages 96 to 105, inclusive, "Esoteric Christianity."

QUESTIONS.

- 1 (a) What is meant by "word of wisdom," "Word of Knowledge" and "Faith?" See page 98, E. C.
- (b) How may these virtues be acquired?
- 2 (a) What views did Origen hold in regard to the Scriptures?
- (b) How may we find the inner meaning of the Sacred Writings?
- 3 What do we understand by the Master's words as given in John Ch. 14, verses 18-19-20?
- 4 What may Christmas day mean to a Theosophist?

LESSON 12.

Pages 106 to 118, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 (a) What were the two streams which came forth from the Mysteries?
- (b) Do these two streams exist today?
- 2 (a) What is Neo-Platonism?
- (b) How did it influence Christian thought?
- (c) Mention names of its chief adherents?
- 3 (a) Who was Giordano Bruno?
- (b) When and where did he live?
- (c) What did he do for Christianity?
- 4 (a) Give the names of some of the earnest adherents of the Christian Church during the middle ages.
- (b) Did they understand aught of the inner side of the Christian teachings?
- 5 (a) Who was Thomas a Kempis?
- (b) Tell something of his life.
- 6 What does Alphonse Louis Constant say of the Mysteries?

Note—Study his words carefully.

Branch Reports.

Butte Branch. Mr. Henry Hotchner arrived in Butte Dec. 13th. On the following evening he was given a reception at the headquarters of the society. His branch and public lectures have been very well attended and have aroused a great deal of interest. The newspapers have been liberal with their space and generous in their treatment of the lectures. As an instructor in "Applied Theosophy," the practical side of Theosophy, Mr. Hotchner has been more successful than any one who has ever appeared in this state. He has done a great work in bringing this philosophy and its great truths home to the minds of the thinking and tolerant people of Butte. During his stay in Butte he delivered fifteen public lectures. Some of the subjects were: "Theosophy in the Bible," "Re-birth a Logical Principle in Evolution," "Does Theosophy Satisfy the Religious Instinct?" "Character Development," "Reincarnation and the Law of Justice." At the headquarters of the Branch he gave a series of lectures for members of the Theosophical Society only. He also organized a new class for non-members, which will be carried on by one of the branch students. While Mr. Hotchner made valuable contributions to the knowledge of Theosophical students, he also added a few things to his own experiences while in Butte, including a trip 2,200 feet down into one of the world's big copper mines, and later a tour through the Washoe copper smelter at Anaconda, the largest smelter in the world.

The Butte T. S. has elected the following new officers: President, Judge W. O. Speer; First Vice President, J. E. Lustin; Second Vice President, Mary

E. O'Neill; Financial and Recording Secretary, Blanche St. Charles; Corresponding Secretary, Charles Copenhagenharve; Treasurer, J. P. Hanson; Librarian, C. J. Layne.

Los Angeles Branch. The two new classes formed last October are proving remarkably successful. The class in physiology, under the direction of Dr. Ruth M. Wood, has a membership of about twenty-five, and the Secret Doctrine class, which meets immediately afterward on every alternate Monday evening, holds nearly the same number.

The Friday evening public discussion meeting has been very well attended also. The Baba Bahrati recently addressed this meeting and aroused much interest by a description of experiences in India. Although a Brahmin, he confessed that he never really understood his religion until shown its inner meaning by Madame Blavatsky.

The Lotus Circle has been struggling under the disadvantage of frequent changes in leadership, but it has held its centre and now bids fair to develop into an interesting group.

The recent marriage of our president, Mr. E. R. Bohan, to Miss Mary Gray, a former corresponding secretary, has called forth the most heartfelt good wishes. Surely the world has great need of truly Theosophic homes—homes that shall be truly sanctuaries, from which shall be exemplified "the way, the truth and the life."

LAURA OSGOOD ROGERS, Sec.

"A good man finds every place he treads upon holy ground; to him the world is God's temple."

John Smith, A. D. 1750.

San Diego T. S. Since our last report the San Diego Lodge T. S. has held regular Sunday afternoon meetings at the lodge headquarters with an average attendance of seventeen people.

A Lotus Group meets on Sunday afternoon just before the public meeting. It is well attended, and there has been a great deal of interest shown in it, both by the children and older lodge members.

In November the lodge gladly welcomed Mr. Thomas Prime for a short visit on his way to his new home in Honolulu. He lectured on Sunday, Nov. 16, to a crowded roomful of people on "The Night-time of the Body is the Day-time of the Soul." On Dec. 1st he gave a public lecture at the Spiritualists' Temple on "Spiritualism and Theosophy," which was very well attended. A great effort is being made to secure larger quarters for the lodge, as it has outgrown the small room which it has occupied since last spring. So far the effort has been unsuccessful. The membership roll at the beginning of the year shows twenty-three people.

Our outlook for 1906 is very bright and we are hoping for and expecting a successful year.

FLORENCE SCHINKEL, Sec.

Grand Rapids T. S. The first Friday in January the Grand Rapids Branch elected officers for the year 1906 as follows: President, George Alexander; Vice President, Judson J. Towne; Secretary and Treasurer, Mrs. Emily M. Sones; Librarian, Mrs. Lydia A. Mitchell; Corresponding Secretary, Mrs. Ru Emma Town.

The Branch meets at the home of Mrs. Town every Friday evening at 8 o'clock. We are studying "Death

and After," and have nearly finished it. We have not yet decided what book to take up next. Our membership remains about the same, but we have many visitors who are taking a great interest. If any of the older branches have an encouraging word for us we should be glad to receive it.

RU EMMA TOWN, Cor. Sec.

New Orleans Branch. The year just ended has been one of greatly increased activity in our Branch. Our number has doubled within a few months. In addition to our regular Branch meetings we have an inquirer's class which has been quite successful. We give an advertised public parlor lecture every month, this being our first attempt at public work. Public opinion seems more favorably disposed towards Theosophy. Our leading paper has even published a few articles on reincarnation. No field worker will come to us this year, but we have not been left without help, for Dr. Elizabeth Chidester spent a few days with us in November and we shall not soon forget her visit.

SIDONIA A. BAYHI, Sec.

American Question Department.

Readers are cordially invited to send in Questions and Answers to Questions for this department. All manuscripts should be in the hands of the editor by the fifteenth of the month.

QUESTION 22.

Can any clue be given as to whence the Red Indians derived their traditions? There is a striking similarity between the figures they paint on their mats and carve on their totems and the figures on the first page of "Egyptian Magic" by Wynn Westcott. In their totems there seems to be a crude idea of evolution through the animal kingdom, but the majority of the Indians are quite ignorant of the mean-

ing of those signs. Some of them will say they sprang from the animal—the fish, the frog the boar, the owl—or whatever animal belongs to their tribe. How can this apparently young race on the west coast of America have gained possession of these Egyptian symbols with their deep meanings which probably came from India?

E. R.

It is a mistake to speak of the American Indians as a young race. They really belong to the Atlantean or 4th Root Race, which is several millions of years older than the 5th Race, to which we belong. The individual egos incarnating as American Indians are younger egos than ourselves, but they belong to a decaying race, a race that has past its prime and is now dying out.

A large part of America belonged to the ancient continent of Atlantis, and when the main part of Atlantis was split away from the American part in the great cataclysm of 800,000 years ago, the inhabitants of the western portion became the various tribes of American Indians, and of course retained much of the manners, customs and traditions of the Race to which they belonged.

Egypt as well as America was peopled by the Atlanteans, therefore there must be a great deal in common between the Egyptians on the east and the American Indians on the west, although the Atlanteans, who were the ancestors of both, perished when their continent sank beneath the waves of the Atlantic ocean.

In Mexico and Central America more striking similarities are found with Egyptian hieroglyphics than the ones mentioned in the question. E. R. is referred, for further information, to Dr. Le Plongeon's books on the Mayas and Quiches, and to Scott Elliott's book, "The Story of Atlantis," and also to Ignatius Donnelly's "Atlantis."

R. H. R.

QUESTION 23.

What are the foods called "Rhythmic?" Please name them.

M. C. C.

In physiology the term "rhythm" signifies a succession of alternate and opposite states, such as is manifest in the systole and diastole of the heart, inspiration and expiration, the contraction and relaxation of muscle, etc. This quality of rhythm is one of the three gunas or attributes of matter, i. e., one of the three forms of energy (inertia, mobility and rhythm). The Sanskrit term for rhythm is Sattva, which is synonymous with harmony or purity. Using the term in this sense, "rhythmic" foods would signify pure foods—foods that were not only free from harmful adulterations but foods combining in their own constitution only pure elements; that is, elements of the highest and most harmonious potential. In the *Bhagavad Gita* (17th Discourse) Krishna said:

"The foods that augment vitality, energy, vigour, health, joy and cheerfulness, delicious, bland, substantial and agreeable, are dear to the pure."

(These are Sattvic or rhythmic in their nature).

"The passionate desire foods that are bitter, sour, saline, over-hot, pungent, dry and burning, and which produce pain, grief and sickness.

(These are rajasic foods, non-rhythmic).

"That which is stale, and flat, putrid and corrupt, leavings also and unclean, is the food dear to the dark."

(These are tamasic foods which promote inertia or stupidity).

By pure or rhythmic foods are meant those forms of nutriment whose etheric, astral and rudimentary mental components are of a fine quality, of a high vibratory potential, free from the lower

types of matter. All substances which cannot be assimilated by the body in the form of nutriment are classified by some dietitians as poisonous, either actively or negatively injurious. To this class belong all condiments except salt and all stimulants which have no nutritive value. These substances are therefore non-rhythmic. According to the *Gita*, "bitter, sour, saline, over-hot, dry and pungent foods" are non-rhythmic; so also putrid foods, i. e., foods which are the product of decomposition. Pure or rhythmic foods exclude all animal tissue or preparations made from it, but include vegetables, cereals, nuts and fruits. Among the latter it is stated that some are more rhythmic than others, i. e., some tend to promote more actively the normal "succession of alternate and opposite states" which constitutes a healthy or rhythmic body. The order of preference is as follows: 1. Nuts and fruits. 2. Cereals. 3. Vegetables. In each class there is, of course, another graded scale based upon the relative nutritive value and digestibility of the food in question. The order of preference can be ascertained by consulting a table of food values. (See Dietetics). Broadly speaking, those vegetable foods grown in sunlight and above the ground have the highest vibratory potential and the greatest nutritive values. In considering this question it is to be remembered that every atom has within itself by nature of its evolution some of the matter of every plane in nature, and that in consuming physical matter we are inevitably consuming particles of every other existing type. As the environment in which the food is produced and subsequently prepared for ingestion naturally affects its quality, that environment becomes also a

factor in the relative rhythmic quality of the food in question. Food primarily pure can be made impure from contact with low astral or mental conditions. In ancient India the Brahmans acted as cooks for this reason.

E. M. H. M.

QUESTION 24.

What is the principal ganglion of the nervous system that acted as the mechanism of the "waking consciousness" in the "slightly developed creatures before the brain was evolved?"

M. C. C.

The cerebral ganglion which is found in the Invertebrate Kingdom. (See Leconte's "Outlines of the Comparative Morphology and Physiology of Animals.") The absence of a brain is characteristic of invertebrates whose nervous system consists of a chain of ganglia linked by nerve fibres. In the evolution of animal types the anterior ganglia of this nerve chain developed more rapidly than the other ganglia and acquired special functions. The cephalic ganglion (ganglion in the head) and the oesophageal ganglion perform in the body of invertebrates the function of the vertebrate brain.

The crab and lobster have no brains, simply cerebral or cephalic ganglia. The seat of consciousness and volition and of whatever instinct or intelligence these creatures may have is this cephalic ganglion which corresponds to the cerebrum of vertebrates. The oesophageal or gastric ganglion presides over the gathering and mastication of food, apparently also over the co-ordination of bodily emotion and corresponds to the cerebellum of vertebrates. The "principal ganglion" which acted as the mechanism of the "waking consciousness" (see question) was, as has been stated, the cephalic or cerebral ganglion.

E. M. H. M.

QUESTION 25.

"A mass of things have been handed over by the waking consciousness of the sympathetic nervous system. Those we separate and put to one side, as they differ in characteristics from, *those which have fallen a little out of the ordinary waking* cerebro-spinal system, but lie still in the brain and nerves, but are also in the sub-consciousness, *but stored up* in a different PART of the mechanism." Please name the "part" of the mechanism." Name "some other cupboards in the lumber room of sub-consciousness."

M. C. C.

To answer this question fully would require an exhaustive discussion of brain anatomy and psychology which space will not permit. The "part" of the mechanism referred to is the medulla oblongata, the bulbous swelling of the spinal cord which connects the brain with the spinal axis. The medulla controls the automatism of the vital processes of the body. Other "cupboards in the lumber room of sub-consciousness" are the cerebellum (which controls the co-ordination of muscular contraction), the optic lobe of the brain (which controls the sense of sight), the thalamus and corpus striatum (which are centers of habitual movements). Outside of the cerebro-spinal system there are various "cupboards" in the sympathetic or ganglionic system. These are the ganglia and plexuses, especially the solar, pelvic and cardiac plexuses, whose function may be ascertained by consulting Foster's Physiology. The solar plexus, which is a network of sympathetic nerves, in which ganglia are entangled, is destined, according to Madame Blavatsky, to evolve into a brain just as the cephalic ganglion did, (See Question 2). This would endow the future human being with a second brain. The sympathetic nervous system, in its present state of evolution, presides over, influences and co-ordinates (though not exclusively) the various processes of involuntary motion, secretion and nutrition; also the movements of the heart, lungs, stomach and intestines.

E. M. H.-M.

BOOK REVIEWS.

"Theosophy and Human Life."

BY MRS. BESANT.

Theosophical students have learned to look forward early in each year to the coming from India of Mrs. Besant's annual lectures before the conventions of the Indian Section, and this year their expectations have been most fully realized, for seldom have we had from that apparently inexhaustible source of intellectual and spiritual knowledge teaching of such value and interest. If in the mind of anyone, whether or not familiar with the all-embracing scope of Theosophy, there remained any doubt as to its catholicity of application, that doubt will be removed by the study of these new lectures. The array of facts set forth in all of them, notably the last one, on "Theosophy and Science," is most convincing; and the close reasoning founded upon those facts drives home with the greatest force her logical conclusions.

In the first lecture, that on "Theosophy and Religion," she takes up a question which in the nature of things is more familiar to students of her writings—at least in the way in which she deals with it—than the others of this series. While it will appeal to all who study religions broadly, it is specially addressed to her immediate audience. But it clearly shows the truly remarkable influence which Theosophy is exerting upon the religions of the world, and gives ground for the certainty we feel that, however slow the progress of events, the leaven of the Ancient Wisdom will raise the level of religious conceptions all over the world.

The most striking point in the second lecture on "Theosophy and Sociology" is the warning to her hearers

drawn from those conditions in the west with which her work in London in the past has made her so familiar. The fearful results to a nation are shown of allowing such social horrors to exist within its borders as we find in the slums of Europe and America; the inevitable attractions which such conditions exert in drawing into incarnation the least advanced and most dangerous class of undeveloped egos—"nothing but reincarnated savages, who have come to learn the rudiments of moral lessons under these terrible conditions, and who form a constant menace to the stability of the state,"

One wonders what would be the results in this country if the third lecture on "Politics," could be read, marked, learned and inwardly digested by the thinking people who are today contemplating with mingled anger and disgust the revelations of "graft" on all sides! And would that the day may be hastened by the example of Theosophists when the ideal of true honor, of Dharma, "the wide duty of man in every relationship of life" shall come to be effective among our people!

For keenness of interest the last lecture, that on "Science," may perhaps be awarded the palm. Every student of Theosophy is watching modern scientific investigations for evidence corroborative of the validity of the line of thought to which he gives his intellectual allegiance; and here he will find some of the most recent of that evidence skillfully brought together.

The debt we owe to the gifted author of these lectures is hard to measure; we can but express our gratitude to her, and by putting into practice the teaching she sets forth show that feeling in the one way of which she would most approve.

W. G. G.

LECTURE BUREAU.

Lectures from the accompanying list will be loaned for the period of one month—no longer—on receipt of 10 cents in stamps.

Address MISS MARY ADAMS, 2508 Indiana Avenue, Chicago, Ill.

| | |
|---------------------|---|
| S. Edgar Alderman | Relation of Theosophy to Life (Socialistic) |
| Geo. B. Babcock | Reincarnation |
| " | Is the Agnostic Position Logical? |
| Dr. T. P. Barnard | Devotion |
| " | Power of Thought |
| Annie Besant | Building of the Individual |
| " | Six Lectures |
| " | Dangers that Menace Society |
| " | Emotions 5 lectures |
| " | How and Why We Should Study |
| " | Hypnotism |
| " | Peace Amid Wars |
| " | Spiritual Darkness |
| " | Laws of the Higher Life |
| " | Devotion |
| " | Parsifal |
| " | The Christ |
| " | The Masters |
| H. P. Blavatsky | Origin of Evil |
| " | Questions and Answers on Hypnotism |
| Jessie C. Brodie | Magic |
| Miss M. L. Brown | Responsibility of the Community to the Individual |
| Dr. M. W. Burnett | The Science of Food |
| A. J. Cory | The Serpent Symbol |
| Mrs. Julia Darling | The Atonement |
| Alex. Fullerton | Concentration |
| " | Consolations of Theosophy |
| " | Personality |
| " | Theosophy as a Religion |
| " | A Word from Pythagoras |
| " | No More Sea |
| " | Religion and Sectarianism |
| W. G. Greenleaf | The Problem of Death |
| " | Myer's "Human Personality" |
| Kate C. Havens | Theosophy the Basis of all Religions |
| " | Can Man control his Destiny? |
| C. Jinarajadasa | The Bhagavad Gita |
| F. T. Knothe | Angels and Archangels |
| C. W. Leadbeater | Notes on the Planetary Chain Selections. 3 lectures |
| Emily A. Partridge, | Ethics of Theosophy |
| Mrs. Bertha Ramsden | Collective Karma |
| B. S. Scott | Theosophy and Progress |
| Louisa Shaw | God, Man and the Devil |
| C. G. Snow | The Occult Side of Masonry |
| " | 2 lectures |
| F. A. Taylor | Lohengrin |
| " | Holy Grail |
| B. Underwood | Evolution |
| " | Mesmerism |
| " | Heredity |
| Geo. E. Wright | Hindu Poetry |
| " | Evolution in India |

Books Recommended for Study.

- An Outline of Theosophy. C. W. Leadbeater . . . \$.25
- Elements of Theosophy. Lillian Edgar75
- Ancient Wisdom. Annie Besant 1.50

Seven Theosophical Manuals:

- I—Seven Principles of Man. Annie Besant35
- II—Re-incarnation. Annie Besant35
- III—Karma. Annie Besant35
- IV—Death—and After? Annie Besant35
- V—The Astral Plane. C. W. Leadbeater35
- VI—The Devachanic Plane. C. W. Leadbeater . . .35
- VII—Man and his Bodies. Annie Besant35
- The Key to Theosophy. H. P. Blavatsky 2.00
- Esoteric Buddhism. A. P. Sinnett 1.25
- The Growth of the Soul. A. P. Sinnett 1.50
- Man's Place in the Universe75
- Esoteric Christianity. Annie Besant 1.50
- Four Great Religions. Annie Besant75
- The Kabalah. A. E. Waite 2.50
- In the Outer Court. Annie Besant75
- The Path of Discipleship. Annie Besant75
- The Voice of the Silence. H. P. Blavatsky50
- Light on the Path. Mabel Collins 15, 25 and .50
- Bhagavad-Gita. Trans. Annie Besant. 20-.75
- Studies in the Bhagavad-Gita, Series I.50
- " " " " " " II.50
- " " " " " " III.50
- The Doctrine of the Heart50
- The Upanishats. Trans. by G. R. S. Mead and J. C. Chattopadhyaya. Two volumes, each50
- Theosophy of the Upanishats 1.00
- Nature's Mysteries. A. P. Sinnett75
- Clairvoyance. C. W. Leadbeater75
- Dreams. C. W. Leadbeater50
- The Building of the Kosmos. Annie Besant75
- The Evolution of Life and Form. Annie Besant . .75
- Some Problems of Life. Annie Besant75
- Thought-Power, its Control and Culture. Annie Besant75
- The Science of the Emotions. Bhagavan Das . . . 1.25
- The Gospel and the Gospels. G. R. S. Mead . . . 1.50
- Five Years of Theosophy 3-25
- Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism. Mrs. Cooper Oakley 1.25
- The Other Side of Death. C. W. Leadbeater . . . 1.50
- Some Glimpses of Occultism. C. W. Leadbeater. . 1.50
- Apollonius of Tyana. G. R. S. Mead 1.25
- Pistis Sophia. A Gnostic Gospel. G. R. S. Mead . 2.50
- Was Jesus born 100 years B. C.? G. R. S. Mead . 2.50
- Story of Atlantis. W. Scott-Elliott 1.25
- Christian Creed. C. W. Leadbeater 1.25
- Invisible Helpers (Am. Ed.) C. W. Leadbeater. . . .50
- The Three Paths and Dharma. Annie Besant . . .75
- The Great Law. W. Williamson 5.00
- Old Diary Leaves. H. S. Olcott 2.00
- Old Diary Leaves (2nd series). H. S. Olcott . . . 2.00
- " " " " " " (3rd " "). 2.00
- Theosophy, Religion and Occult Science. H. S. Olcott 2.50
- Buddhist Catechism. H. S. Olcott40
- The Secret Doctrine. H. P. Blavatsky. Three Volumes and separate index 17.50

Books on Theosophy

- may be obtained from any of the following dealers.
- Catalogues and Price Lists sent on application.
- Boston, Mass.,** Frederick Spenceley, 26 Music Hall Building.
 - Butte, Montana,** Butte Theosophical Book Concern, 66 Silver Bow Block.
 - Chicago, Ill.,** Theosophical Book Concern, 26 E. Van Buren St., Room 426.
 - Cleveland, O.,** Cleveland Theosophical Society, Suite 17 1273 Euclid Ave.
 - Honolulu, T. H.,** Thomas Prime, P. O. Box 689.
 - Los Angeles, California,** Theosophical Library Association, Rooms 405-7, 233 S. Broadway.
 - Minneapolis, Minn.,** Librarian Minneapolis T. S., Room 410 Dayton Building.
 - New York City,** The Theosophical Society, 226 W. 58th Street.
 - Philadelphia, Pa.,** Philadelphia Theosophical Society, Room 107 Fuller Building, 10 South 18th Street.
 - San Francisco, California,** Theosophical Book Concern Academy of Science Bldg., 819 Market Street.
 - St. Paul, Minn.,** W. L. Beekman, 55 E. 5th Street.
 - Seattle, Wash.,** Thos. A. Barnes, 1325 3d Avenue.
 - Toronto, Canada,** Toronto Theosophical Book Concern, Felix A. Belcher, 250 Lisgar Street.
 - Vancouver, B. C.,** W. H. Yarco, 1101 Woodland Drive.

Subscription Department.

- Subscriptions for the following magazines should be sent to MRS. NELLIE B. SNOW, 945 E. 53rd Street, Chicago.
- Remittances should be made payable to MRS. SNOW, and should be by money order or exchange on Chicago. Personal checks should not be sent, as Chicago banks demand ten cents exchange on such checks.
- The Theosophist, \$3.10 per year. Single Nos. 35c.
 - Theosophic Messenger to non-members, 50 cents.
 - The Vahan, 75 cents.
 - New Zealand Theosophical Magazine, \$1.10.
 - Theosophy in Australasia, \$1.10.
 - Central Hindu College Magazine, 60 cents.
 - Theosophy in India, \$1.10.
 - The Lotus Journal, 85 cents.
 - Broad Views, \$3.25.
 - South African Theosophist, \$2.60.
 - Theosophic Gleaner, \$1.00.
 - Bibby's Quarterly, \$1.00.
 - Fragments, 50 cents.
 - Annals of Psychical Science, \$2.70.
 - Vegetarian Magazine, \$1.00.

All subscriptions to The Theosophical Review should be addressed to "The Theosophical Review," Room 426, 26 Van Buren Street, Chicago, Ill. Back numbers supplied.

THEOSOPHICAL SOCIETY. AMERICAN SECTION DIRECTORY.

General Secretary, ALEXANDER FULLERTON, 7 W. 8th Street, New York City, N. Y.

In order that Branches may be accurately represented in this Directory, Secretaries are asked to report all changes promptly to the editor.

Anaconda, Mont. Anaconda T. S. Mrs. Addie Tuttle, Cor. Sec., 518 Hickory st. Public lecture the second Monday evening of each month at Dewey Hall. Regular Branch meeting for members, 2nd, 3rd and 4th Mondays of each month.

Boston, Mass. Alpha T. S. Mrs. Bertha Sythes, Sec., 167 Huntington Ave. Public meetings Sundays, 3 p. m. H. P. B. Training Class Thursdays, 8 p. m. Study Class Fridays, 8 p. m. All meetings held at 226 Newbury St.

Boston, Mass. Boston T. S. Mrs. F. A. Taylor, Temp. Secretary, 7 Upton St., meets Wednesdays at 8 p. m. for members T. S. only. Ancient Wisdom Study Class, Fridays 8 p. m. Public welcome. Public Lectures, Sundays 8 p. m. All meetings at Room 29, Pierce Bldg., Copley Sq.

Boston, Mass. Huntington T. S. Mrs. Emily A. Partridge, Sec., meets at 320 Huntington Chambers, 30 Huntington ave. Sundays at 3 p. m., Wednesdays 7:30 p. m.

Brooklyn N. Y. Brooklyn T. S. Mrs. Kate C. Gove, Sec., 172 South Oxford St. Public meetings Saturdays 8:15 p. m. 138 S. Oxford St.

Buffalo, N. Y. Buffalo T. S. Mr. Olean E. Rowley, Sec., 876 Ellicott square. Meet-Sundays 3:30 p. m. Library and reading-room open to the public. Rooms 111-112 Law Exchange Bldg. 52 Niagara St.

Butte, Mont. Butte T. S. Chas. Copenharve, Sec., Anaconda *Standard*. Public meeting Sundays 8 p. m. and second Thursday evening of each month. Weekly meetings, for members of the T. S. only, Wednesdays at 8 p. m. Reading room open to public every day from 2 to 4 p. m. Room 66, Silver Bow Blk, W. Granite st.

Chicago, Ill. Chicago T. S. Miss Lillian Kelting, Sec., 14 Seeley Avenue, meets Wednesdays at 8 p. m. Public lecture Sundays at 8 p. m., room 426, 26 Van Buren st.

Chicago, Ill. Englewood White Lodge T. S. Mrs. Gussie M. Trull, Sec., 528 W. 63rd St. meets Thursday evenings at 6:58 Stewart ave

Cleveland, O. Cleveland T. S. Miss Anna Goedhart, Sec., 92 Fourth av. Public meetings on Sunday evenings 7:30 p.m. Address and Questions, Study classes for members, Tuesday 7:30 p. m., Wednesdays 2:30 p. m., Fridays 7:30 p. m. All meetings at headquarters, suite

17. 1273 Euclid ave. Library and reading room open to the public on Wednesdays and Fridays from 2 to 5 p. m.

Denver, Col. Denver T. S. Mrs. M. W. Miks, Secretary, 2622 Gilpin street. Meets Wednesdays 8 p. m.; public meetings Sundays 8 p. m. and Fridays 3 p. m.; all at Theosophical Hall, room 213 Enterprise Bldg., cor. 15th and Champa sts. Visiting members cordially invited.

Detroit, Mich. Detroit T. S. Mrs. A. E. Meddaugh, Sec., 1220 14th Ave.

Detroit, Mich., Vivelius Lodge, T. S. Mrs. Helen B. Young, Sec. 83 E. Elizabeth Street. Meetings held Thursdays, 7:30 p. m., 202 Whitney Bldg.

Fort Wayne, Ind. Fort Wayne T. S. Mrs. Elizabeth Depner, Sec., 527 Madison St.

Freeport, Ill. Freeport T. S. Miss Alma Kunz, Secretary, 42 West st., meets Thursdays 7 p. m. Public meetings, Tuesdays 7:30 p. m., Room 412 Wilcoxon Block.

Grand Rapids, Mich. Grand Rapids T. S. Mrs. Emily M. Sones, Sec., 268 Crescent Ave., meets Fridays 8:15 p. m.

Great Falls, Mont. Great Falls T. S. Dudley Crother, sec., Court House.

Helena, Mont. Helena T. S. Francis D. Jones Sec., 402 N. Ewing st.

Helena, Mont. Heliotrope T. S. Mrs. Jennie Sanden, Sec., 321 Broadway, meets Tuesdays 8 p. m. 206 Warren st.

Holyoke, Mass. Holyoke T. S. John H. Bell, Sec., 10 Cottage ave. Study class Sundays 4 p. m. at 10 Cottage av. Librarian and library at same place.

Honolulu, H. I. Honolulu T. S. Mrs. Agnes Batchelor, Sec., 747 King St., meets Tuesdays at 22 Kapiolani Bldg., 7:30 p. m. Public meetings at same place Thursday evenings.

Honolulu, H. I. Pohai aloha T. S. Hawaiians only. Mrs. Stella K. Cockett, Sec., care A. St. C. Piianaia, Gen. Del. P. O. Meets Fridays, 7:30 p. m., at Mililani Hall, next to Opera House. First Friday in every month, Hawaiian public invited. Library open Tuesdays, 3 to 4 p. m.

Jackson, Mich. Jackson T. S. Miss Ruth A. Carlton, Sec., 409 Main St., West.

Kansas City, Mo. Kansas City T. S. Mrs. Dorothy Manning, Sec., 906 State Avenue, Kansas City, Kas. Public meetings, Sundays at 8 p. m. Branch study class Wednesdays, 8 p. m. Public study class Fridays 8 p. m. Rooms open and question class for enquiries Saturday afternoon from 3 to 4:30 p. m. All meetings at headquarters, room 19, Bayard Bldg.

Lansing, Mich. Lansing T. S. Miss Mary Gerber, Sec., box 233.

Lima, O. Lima T. S. Mrs. E. W. Jackson, Sec., 208 W. Union st.

Lincoln, Neb. Lincoln T. S. Mrs. E. Ella Yule, Sec., 1801 A St. Meets Wednesday evening at 8 p. m. Public meetings Sunday at 4 p. m. in Fraternity Building.

Los Angeles, Cal. Los Angeles Branch T. S. Mrs. Lura Rogers, Cor. Sec., 6403 Pollard St. Headquarters-Rooms 405-6-7 Blanchard Bldg, 233 S. Broadway. Branch meetings, Wednesdays, 8 p. m. Physical Science Class, Mondays 7:30 p. m. Secret Doctrine Class, 1st and 3d Mondays 8:30 p. m. H. P. B. Training Class Saturdays 8:00 p. m.; Lotus Circle Sundays 10:00 a. m.; Public Question meeting, Tuesdays 3 p. m.; Public Discussion meeting Fridays 8 p. m.; Public Lecture Sundays 8 p. m.

Library open from 2 to 4 p. m. week days.

Melrose Highlands, Mass. Melrose Highlands T. S. Mrs. Clara Isabel Haskell, sec., Spring street, meets Thursday evenings.

Minneapolis, Minn. Yggdrasil T. S. Mrs. Lena G. Holt, Sec., 3708 Upton Ave., So., Public Meetings, Sundays 4 p. m.; Branch Meetings Thursdays, 8 p. m. at 506 Cedar ave.

Minneapolis, Minn. Minneapolis T. S. Mrs. L. J. Land, Sec., 26 N. 10th st., flat 1. Meets Mondays 8 p. m. Public Meetings, Wednesdays at 8 p. m., at room 410 Dayton Building.

Montreal, Que. Montreal, T. S. Mr. E. F. Ducasse, Sec., 50 Aylmer St. (P. O. Box 308). Members' meetings every other Monday Study class every other Sunday.

Muskegon, Mich. Muskegon T. S. Mrs. Loretta E. Booth, Sec., 57 4th st.

New Orleans, La. New Orleans, T. S. Miss Sidonia A. Bayhi, Sec., 1522 Antonine st.

New York City, N. Y. New York T. S. Mrs. Anna B. Woodruff, Sec., 307 Elm St., Richmond Hill, Long Island, New York. Public meetings Tuesdays, 8:15 p. m., at Genealogical Hall, 226 W. 58th st. Library and Class room in same building rooms 6 and 7.

Newton Highlands, Mass. Newton Highlands T. S. Carl Holbrook, 1054 Walnut st., meets Wednesdays, 7:45 p. m. at 1054 Walnut st.

Norfolk, Va. Norfolk T. S. Miss Ethel Neely, sec., 517 Colonial ave.

Oakland, Cal. Oakland T. S. Mrs. Clara S. Stacy, Sec., 710 Thirteenth Street. Meets Fridays, 7:45 p. m., at Theosophic Library Rooms, Hamilton Hall building, cor. 13th and Jefferson sts. Library open daily from 2 to 5 p. m.

Pasadena, Cal. Pasadena T. S. Mrs. Fannie H. Martin, Secretary. Lodge meeting, Sunday 10 a. m.; study class, Monday, 8 p. m.; public meeting, Wednesday, 8 p. m., at headquarters Room 12, No. 5 W. Colorado st.

Peabody, Mass. Peabody, T. S. Norman A. Torrey, sec., 55 Franklin st.

Philadelphia, Pa. Philadelphia T. S. Miss Isabel Lyndall, Sec., Room 35, 1020 Chestnut street Public meetings as follows: Sunday, 8 p. m. Address and Questions; Thursday, 8 p. m. Regular Branch Meeting Saturday, 3 p. m. Class for Beginners; Sat., 4:30 p. m., H. P. B. Training Class. All meetings at Headquarters, Room 107 Fuller Building, 10 S. 18th st. Reading room open from 2:30 to 5 p. m., daily. Free Circulating Library.

Pierre, South Dakota. White Lotus T. S. Wallace E. Calhoun, Sec., box 182.

Portland, Ore. Willamette T. S. Morris B. Wells, sec., 593 E. Salmon street.

Providence, R. I. Providence T. S. Mrs. Marietta McAuliffe, Sec., 50 Hudson st. Public meetings, Sundays 7:30 p. m., at 11 Snow st. Study class Wednesdays at 8 p. m. for members only.

Rochester, N. Y. Rochester T. S. George Hebard, Sec., 214 Parsells ave.

Sacramento, Cal. Sacramento T. S. Mrs. Elizabeth Hughson, Sec., 1014 18th st. Study class meets Monday evenings at 1614 G st.

Saginaw, Mich. Saginaw T. S. W. F. Denfeld, Sec., 125 N. Washington ave. Study class meets Friday, 7:30 p. m. Public lectures, Sundays 7:45 p. m. Training class, Tuesdays 7:30 p. m., at Theosophical Rooms, 10-12 *Courier-Herald* building.

St. Joseph, Mo. St. Joseph T. S. Miss Sarah Jacobs, Sec., 2021 Felix st.

St. Louis, Mo. St. Louis T. S. Miss Julia C. Beck, sec., 1804 N. Sarah st.

St. Paul, Minn. St. Paul T. S. Mrs. Imogene B. Ossmann, 225 Prescott st., meets Thursdays 8 p. m., 320 Germania Life Ins. bldg.

San Diego, Cal. San Diego T. S. Miss Florence Schinkel, sec., 1570 Fifth st. Public meeting, Sundays 3 p. m. Study class Wednesdays and Fridays, 2:30 p. m., at Room 8, 1047 Fifth st.

San Francisco, Cal. California T. S. Mrs. W. J. Walters, Sec., 2422 Fulton street, meets Thursdays 8:00 p. m., 826 Sutter st. Library open daily 1 to 4 p. m.

San Francisco, Cal. San Francisco T. S. Miss Ivy Anderson, sec., 3783 20th st. Lotus Group for children, Sundays 11 a. m. Public lectures Sundays 8 p. m. Public question meeting, Mondays 8 p. m. Lodge meetings, Wednesdays 8 p. m. Study class, Thursdays 2:30 p. m. Training class, Saturdays 7:30 p. m. Library open daily from 1 to 4., Academy of Science bldg., 819 Market st. room 20.

San Francisco, Cal. Golden Gate T. S. Mrs. Elizabeth Janet Eaton, sec., room 5 Odd Fellow's Building. Public lectures, Sundays 8 p. m. Study class Tuesdays 2 p. m. Lodge meeting, Wednesday 8 p. m. Library open daily from 2 to 4 p. m.

Santa Cruz, Cal. Santa Cruz T. S. Mrs. Ida Springer, Sec., 89 Garfield st., meets Wednesdays at 2 p. m. at 89 Garfield st. for study.

Santa Rosa, Cal. Santa Rosa T. S. Peter Van der Linden, Sec., 523 College ave. Public meetings every Sunday at 7:30 p. m. Public inquiry meetings every Monday at 7:30 p. m. Study meetings Friday evenings.

Seattle, Wash. Seattle T. S. Mrs. W. M. Patterson, Sec., 417 Blanchard street, meets Sundays and Fridays at 7:45 p. m. 1420 Second ave. Inquirer's class, Wednesdays 7:45 p. m. H. P. B. Training class, Thursday evenings.

Sheridan, Wyo. Sheridan T. S. Miss Georgia Lewis, Secretary, meets Fridays for study, 8 p. m.

Spokane, Wash. Spokane T. S. Mrs. Lucy A. Dowling, Cor. Sec., 1529 Standard Street. Meets Fridays, 8 p. m. Public study class Tuesdays at 8 p. m. At headquarters of branch, Room 5 Wolverton Block.

Streator, Ill. Streator T. S. George Goulding Sec., 323 E. Main st.

Superior, Wis. Superior T. S. Mrs. C. E. Booth, Secretary, 1423 11th Street. Branch meetings, Thursdays 8 p. m. in Lodge rooms Board of Trade Bldg. Study class, Sundays, 8 p. m. for inquirers and beginners.

Syracuse, N. Y. Syracuse T. S. Henry E. DeVoe, Sec., 714 Hickory st.

Tacoma, Wash. Tacoma T. S. E. C. Hillbery, sec., Carrier No. 26, P. O. Public lecture, Sundays 8 p. m. Informal question meeting, Tuesdays 8 p. m. Members Study Class, Thursdays 8 p. m. All in room 11 Jones block, cor. 9th and C streets.

Toledo, O. Toledo T. S. Nels Swanson, Sec. 907 Madison st., meets Thursdays at room 136 The Zenobia, cor. Michigan st. and Jefferson ave.

Topeka, Kan. Topeka T. S. Mrs. Emma B. Greene, Sec., 1231 Monroe st.

Toronto, Canada. Toronto T. S. Mrs. A. D. Haydon, Sec., 498 Ontario st. Public meetings Sundays 7 p. m. and Thursdays 8 p. m. Secret Doctrine Class, Sundays 10:30 a. m., all in Room 29 Forum Building, corner Yonge and Gerrard sts. Members meetings, Saturdays 8 p. m., at Secy's address.

Vancouver, B. C. Vancouver T. S. William Yarco, Sec., 1101 Woodland Drive. Public meetings Sundays 7:30 p. m. Study class Thursdays 8 p. m. in room 11 Whetham Block, cor. Cordova and Cambie sts.

Victoria, B. C. Victoria T. S. Miss Elise Rochler, Sec., 22 Frederick st. Public meetings Sundays 3 p. m. Branch meetings, Thursdays at 8 p. m., at 22 Frederick street.

Washington, D. C. Washington T. S. Mrs. Sarah M. MacDonald, Sec., 222 A st. S. E., meets Sundays 8 p. m. for study, except the last Sunday of the month when a public lecture is given. The H. P. B. Training Class meets the 1st and 3rd Thursdays, an Advanced Class every Friday, and a class in Elementary Theosophy is conducted every Wednesday at 8 p. m. Library open daily.

Webb City, Mo. Webb City, T. S. Mrs. Jane Frey, Sec., 801 Joplin Street. Public meetings Sundays, 8 p. m. Members meetings Fridays, 8 p. m., at room 5, Ball Bldg., 29 S. Allen St.

Wilkes-Barre, Pa. Wilkes-Barre T. S. Lester Harris, Sec., 40 James St., Doranceton, Pa.

THE PROPAGANDA FUND.

Attention is hereby called to the pledge system for increasing the Propaganda Fund. Owing to the growth of the Section the demand for lecturers and field workers is increased, and in consequence there must be a proportionate increase of the fund.

By this pledge system a regular flow into the treasury is assured, without heavy demands upon the contributors. For further details, cards, etc., etc., apply to

PAULINE G. KELLY, Chairman,
R'm 426, 26 Van Buren St., Chicago, Ill.