



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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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 Editor, 4940 Washington Ave., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

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There Is No Religion Higher Than Truth.

In the current number of the *Bulletin Theosophique* there is given a statement of the "activities" at headquarters during November and December. The third Sunday in December is to be devoted to a debate and among the questions to be considered is this: "What is the import of the word "Truth," in the motto, "There is no religion higher than Truth?"

This seems to us a very pertinent and opportune subject for consideration. We believe it would be highly advantageous all around if persons seeking membership in the T. S. were required, before being admitted, to give a written statement of their interpretation of this device and also of the three objects of the Society. To many members this motto and the statement of the three objects are vague generalities to which they attach no definite or rational

meaning. We would earnestly recommend that an evening be set apart in every Branch for a discussion of this subject. We offer here a few thoughts on the question, very simple and obvious, but perhaps not wholly useless on that account.

There is no religion higher than Truth. One who takes this conviction as a guiding power in his life, has taken the first step towards freedom. He will have freed himself from dependence upon any infallible guide, or infallible book. He must also free himself from any lurking conviction of his own infallibility. He must preserve an open mind, ever ready to receive new ideas, he must be able to see his own most cherished beliefs shattered with unflinching courage. This does not mean that he is to be a man of *no* convictions—far from it; he will ever follow what he believes to be the truth, hold fast to it, defend it, but—never forget that

truth is infinite—the whole variegated universe is not sufficient to express it, and he can hope to grasp only a fragment with his finite mind, at the best, and that what he does see must constantly change as his horizon widens and he sees new aspects. If any aspect of truth, if any conviction, if any statement has become so fixed, so crystallized, so inwrought in his mind that he feels, if this be not true, then all is chaos, I have nothing to stand on, then he has placed something higher than truth in his mind—he is so far fettered, limited, enslaved.

There is another view of the subject we may consider for a little. As there is no religion higher than truth, there is no virtue, there is no duty, higher than truth. In the process of man's development, so far as we are able to trace it by ordinary means, certain codes of moral law have been evolved and formed a part of all the great religions of which we have any account, and each has been a guiding, restraining, elevating power to the people to whom it belonged. Whether we believe that these codes were given by more advanced beings to guide and help their younger brothers, or whether we believe they were evolved as any good law may be evolved now, does not greatly matter—the difference is one of degree not of kind, and the fact remains that they exist. So far as man has progressed at the present time—and it is not very far—he has found that obedience to these laws brought good results: the disregard of them evil. And he has learned one lesson very thoroughly—that no society, of any sort or kind, can hold together, can have any coherence, unless the virtue of truth is developed among its members. And so truth, us-

ing the word as a term to cover various manifestations of the virtue—sincerity, fidelity, loyalty—is one of the first virtues to be developed as man advances from barbarism to civilization. While it may co-exist with many faults and vices, no character of any permanent value can be built which has not truth as its foundation stone. It lies at the basis of what we call 'the code of honor.' The deadliest insult is to call a man "a liar," the blackest of crimes is treason, the lowest of recognized occupations is that of a spy. Confidence in the honor, the fidelity, the sincerity of others lies at the basis of our commercial and social life. We have bank failures, we have unfaithful officials, we have corruption and dishonesty in many places, but they only prove that if dishonesty, insincerity and fraud were really in the ascendant, our whole social and national fabric would go to pieces.

To the members of the Theosophical Society the strictest regard for truth is the first and most imperative duty. He who tries to live a thoroughly sincere and truthful life, will find that he must add many other virtues unto truth in order to make life possible. Especially must he develop a broad and lofty and intelligent love of humanity and an unflinching courage. If his love of humanity be genuine and sincere, he will never be bored or wearied by his fellow creatures and he will escape the necessity of uttering *polite* lies. If it be intelligent and fearless, he will know when to protect and shield and save, and when to speak fearlessly in condemnation of wrong. He will learn to distinguish between truth and falsehood in those around him. As he goes on and the love of truth becomes more and more a dominant power in his life,

and the dark places in his soul are cleared out and the sunlight of truth shines through them, he shall know a peace and a freedom unspeakable. He will inspire confidence everywhere and even the false and faithless will trust *him*.

No cause that requires lies to uphold it can possibly stand. That has been illustrated once already in the history of the Theosophical Society. He who seeks truth, must practice truth. In the every day affairs of life, a disregard for truth brings with it certain results with which we are all more or less familiar. But if that disregard for truth is carried into a higher region, if those who are seeking, or think they are seeking spiritual progress, tamper with truth, the results that follow will be far more serious, they too will belong to that higher region. They who claim to follow truth, with a lie in their hearts shall be given over to believe a lie. They shall lose the faculty of distinguishing between truth and falsehood. Though it may often take more than one life to prove it, yet was the poet's intuition unerring when he wrote:

"Truth, crushed to earth, shall rise again;
The eternal years of God are hers.
But error, vanquished, writhes in pain
And dies amidst his worshippers."

News of Col. Olcott.

Many of our members will have seen the accounts of the accident to Col. Olcott which appeared in the papers—most of them quite erroneous—and will be glad to get the following authentic statement, taken from the Theosophical Review for November.

A LETTER FROM ITALY

Our esteemed and beloved President-Founder, Colonel H. S. Olcott, was to have undertaken a tour through the Italian Section between the dates of October 10th and November 6th. This tour was being looked forward to with pleasure by all, but the unforeseen decrees of Karma in the nature of an unfortunate accident have now rendered it impossible.

On the third of October, while still at sea on board the White Star Liner S.S. "Cretic," from New York, the Colonel caught the heel of his shoe in the rubber matting on a flight of fourteen steps, and fell forward down these, turning completely over twice and stopping eventually on the landing below.

He himself, and also the various doctors and medical men on board consider his escape from fatal injury as next to miraculous. As it is he escaped without breakages, but with a severe injury to his right knee, fortunately just above the kneecap.

This necessitated his being at once kept very quiet in his berth until he reached Genoa, where he was met on the arrival of the ship by some of the Genoa members.

His popularity on board ensured for him the most considerate treatment on the part of the officers, and especially of the chief medical officer of the "Cretic," and the business of moving him from the ship was accomplished without a hitch.

He was first carefully placed in one of the boats hauled up level with the deck, and was then lowered alongside. On the quay was an ambulance of the "Croce Verde," ready to convey him

smoothly to the "International Protestant Hospital," where a private room had been engaged, and where now he is installed under the best surgical treatment and comfortable care.

On examination it was found that with rest and by means of a plaster of paris bandage, there is every reason to expect that the Colonel will be sufficiently strong to be able to embark for India on November 7th by the "Prinz Eitel Friedrich," of the N. D. L. Co., as previously arranged, though it will be some two or three months yet before he can reasonably be expected to complete his recovery and regain the normal use of his leg.

Of course the Italian tour had to be abandoned, much to the Colonel's as well as to everyone else's regret, and circulars have been sent out to this effect.

Such members in Italy, however, as wish to confer with the President-Founder, have been offered the opportunity of doing so by means of the general invitation he has issued, intimating that appointments can be made to see him in Genoa, and no doubt many will be glad to avail themselves and profit thereby.

All who have seen our venerable President find him, *malgre* his painful accident, most patient and cheery and hearty as ever; and this in itself is an object lesson if one reflects that the Colonel has never been incapacitated before. If anything could try the patience of a man of action, as the Colonel essentially is, it should be being literally "laid by the leg" and hindered from undertaking any of his many activities.

All, however, is going on quite satisfactorily with him and we only echo

the voice of all Sections throughout the Theosophical Society in expressing our sympathy with him, and in wishing him a speedy and complete recovery to health and strength again.

G. B.

The Mission of the Theosophical Society.

The primary object of the T. S. is to hasten the time when true brotherhood shall reign on earth, when vice and ignorance shall disappear, and virtue and truth shall be supreme. That object can be achieved only as the Society utilizes the forces that work for good in the world and keeps free from the forces that work for evil. Some of these forces are very well known. Humanity has learned them through its thousands of years of evolution, and it uses this knowledge in formulating laws to prevent the evil and to insure the good. The common virtues which these laws emphasize and safeguard make up the accepted moral standard of civilization. While to some that standard seems too high and to others too low, it is at least the result of common sense and practical experience, and it represents the best conception that most of the people have of the things which tend to prosperity and peace and of the those which tend to ruin and disturbance.

The individual is supposed to live up to that level. He may live above it if he can, but he dare not fall below it. If he does, he thereby violates the rights of others, and the community, through its police officials, seizes him and puts him out of harm's way. This is equally true of combinations of individuals in a society or association. A society must typify at least the common moral code if it would enjoy the rights

and privileges necessary to its continuance. If it does not, the community will step in and break it up.

Of course, every honorable organization works within the law, for that is a matter of common sense and common decency. And what is obviously the proper thing for an ordinary association, is made even more emphatic in an ethical organization like the Theosophical Society which stands avowedly for the right and against the wrong. To fall below the accepted moral standard, to tolerate common evils in its midst, would be illegal, would make the Society a cloak to conceal crime, and would be absolutely ruinous to the attainment of its object. If that were permitted, the Society would be arrayed on the side of wrong-doing, would augment the forces of darkness, and would prevent the spreading of the spirit of brotherhood.

Naturally, the Society has not permitted it, but has, on the contrary, steadily arrayed itself on the side of right-doing, has augmented the forces of light, and has facilitated the spreading of the spirit of brotherhood. And for that reason it has steadily grown in influence and in the esteem of the community, and is drawing into itself more and more people who are respectable and law-abiding citizens, who obey the commands of honesty and decency, who are eager to help others, and who recognize that the Theosophical Society is even now a great factor in the upliftment of humanity.

Yet do all of its members know that this is the traditional policy of the Society, that it has been reaffirmed, when necessary, by the removal of those who have violated it, and that on a stead-

fast adhesion to it depends the successful continuance of this movement. A study of the situation discloses the fact that some of its present members, as well as some of those who apply for membership, have an erroneous idea of what the Society stands for, what is its plan of operation, and what are the responsibilities that devolve upon members. But if people do not know these things and are not prepared to act accordingly, it is far better that they should not be in the organization. It is better for them, because it is not well for people to take upon themselves obligations that they cannot fulfill. It is better for the Society, because such people hinder its work, interfere with the efficiency of the movement as a whole, and delay the time when its object will be achieved.

When these perfectly obvious facts are carefully considered, it is apparent that there is need for appropriate action. And some of the Branches are most wise in their action. They have standing committees, composed of a number of older members, who pass upon all applicants for admission into the Society. They carefully consider the character and sincerity of purpose of applicants before they recommend admission. In one Branch, three months is the time allotted to the committee so that it may decide fairly and intelligently as to the fitness and desirability of those who wish to join. In others the time is less, though the idea is the same.

This is an admirable plan and usually commends itself on sight. For it tends to a higher average of efficiency, a more hearty co-operation in a Branch's activities, and a better understanding

of the dignity and nobility of the mission of the Society. If it is intelligently followed, it will improve the personnel of a Branch and help to keep it free of those "whose retention would be the cause of internal friction and external reproach."

Unfortunately this plan is not pursued everywhere. In some places, where the traditional and official policy of the Society has not been fully known and followed and where there has not been applied the sound maxim that, in this work especially, quality is more important than quantity, very undesirable additions have been made to the membership. Branches have admitted people who are not really in sympathy with the objects of the Society, who are not in accord with its dominant principles, who are not ready to perform the duties that devolve upon members, and who do not even realize the fundamental fact that immorality is not compatible with membership.

Naturally such people do not remain in the Society long after this condition becomes evident. They are like cancers in the system, and they must either drop out because they cannot vibrate in harmony with the rest of the body, or they must be forcibly removed. The dropping-out process is going on quietly all the time. The forcibly-removing process is necessary only now and then when the growth becomes unusually obnoxious and dangerous; this method is rather noisy and painful, but it is as indispensable as the other.

The purifying and strengthening of the system must go on unceasingly. To permit poison to remain in it is to invite death. The elements that cannot respond to the dominant key-note of

the organism must be removed. It is better for them and it is better for it. In consequence of getting rid of what is injurious and undesirable, the body will draw into itself what is healthful and desirable.

This process of purification is rather pronounced in the Society just now. When understood, it is seen to be the occasion for rejoicing. It means that poisonous material is being eliminated from the Society and that greater health and strength will be the result. It means that vice will be removed and that virtue will be substituted. It means that finer and nobler work is to be done. All of which is encouraging and inspiring.

Those who have the Society's welfare at heart will facilitate this process. If they do so without bitterness, hatred or anger, they are to be commended. They thus place themselves in the group of real truth-seekers who put principle above personality and Theosophy above its unworthy exponents.

There need be no cause for uneasiness so long as the Society is true to its traditional policy of morality and right-doing, so long as it keeps itself unpoluted from taint of crime and filth, and so long as it can continue to receive the support of self respecting, decent and unselfish people. There is no reason to think that it will recede one inch from the splendid position it now occupies. There is every reason to think that it will steadily advance to greater heights of morality and usefulness. So let enthusiasm fill our hearts to overflowing and impel us to work with fresh fervor for the victory that will be ours.

HENRY HOTCHNER.

Notice.

I think it well to caution the Branches and especially their Secretaries against the "Eastern Bureau of Statistics," Spinning Wheel Building, West 22nd street, New York City. Its repeated requests for lists of members should not be granted.

ALEXANDER FULLERTON,
Gen'l Secretary.

GLEAMS FROM THE PRESS**REINCARNATION**

A member in Mexico sends us a review of a novel called "Iduma," written in Spanish, by Mr. George Du Bois, a lawyer of Oaxaca City. The reviewer says that in Iduma the author has dealt most interestingly with the theme of reincarnation. "Iduma — Whither Goes the Soul? is at once a romance and an idyll. It shows in the successive earthly and spiritual experiences of two souls, always destined to meet and to react upon each other, that for the ripening of the higher and nobler qualities of the Ego there must be successive incarnations wherein is experienced the discipline of pain and sorrow. * * * * *

The theme is well handled, and the interest continuously sustained. Readers familiar with Theosophical and Buddhist doctrines will find the story full of probabilities. We will not disclose the plot of the story, but will content ourselves with saying that while it is mystical it has a compelling interest, and that the doctrine of Karma, or the law of consequences, the law of inevitable results of all one's actions, good or bad, is the basis of the romance. The

occult is prominent throughout the book, which, in manuscript, interested men of prominence in Oaxaca. It is perhaps a sign of the times here in Mexico that a book of this theosophical motif should find enthusiastic acceptance."

Our members will be pleased to read the following encouraging statement made by one of our field lecturers, which appeared in the *Minneapolis Progress* of Nov. 3rd.

"Everywhere there is a growing interest in our Society and in the important work which we are doing. People are learning that our organization is not a church, is not opposed to any religion, and that a person may with entire propriety be in our Society and still be a good church member. Our motto is "There is no religion higher than Truth," and we are trying to combine into one perfect whole the important truths that lie at the foundation of religion, science, philosophy and art. These truths we call Theosophy. Theosophy is thus the synthesis of all that is true and good and beautiful in the world.

"Theosophy is presented to people on the basis of its reasonableness—not on the basis of authority—and the books written by members of the Society are read from a common-sense standpoint; that is, the statements in them are accepted only if they appeal to reason and to conscience. The Theosophical Society has in it people of practically all religious persuasions. It encourages the study of truth in all departments of nature and it does not ask as a condition to membership the acceptance of any dogmas or doctrines. Each member studies truth in the way

he likes, and he is allowed the widest intellectual freedom compatible with good morals and the public welfare.

"Because of its useful work, the Society must gradually receive the support of all those who are seeking to improve conditions in the community, to uplift the standard of citizenship, to increase virtue and right living and to diminish vice and wrong doing."

A member from Boston who has attended the lectures recently given there by the Rev. William Ralph Inge, whose "Christian Mysticism" has been studied by some of our members, sends us the following 'appreciation' written by her, which was printed in the Boston Evening Transcript:

The author of "Christian Mysticism" is one of these rare individuals—a Christian Platonist who does not hesitate to say that "the best of the Pythagoreans were Christians before Christ," and that "Plato is, after all, the father of European Mysticism" and that the Johanian and Pauline document, and indeed the whole history of the thought of the mediæval mystics helps us to 'understand' St. Paul and St. John better, never to pass beyond their teaching." Dr. Inge is a master Christian, an apostle of "Inner Christianity" to the Gentiles of his own faith. He distinctly outlines the attitude of St. John and St. Paul regarding a Gnosis or higher knowledge, which can be taught with safety only to the "perfect" or fully "initiated." He says (page 81—footnote—of his book, "Christian Mysticism"): "The doctrine of reserve in religious teaching, which some have thought dishonest, rests on the self-evident proposition, that it takes two to tell the truth—one to speak and one to hear." Isn't that exquisite? For how could an archangel make himself understood by an idiot? And does it not throw the whole matter back upon what St. John says: "If any man will do His will he shall know of the doctrine" . . . ?

"The command" (he says) " 'Be ye perfect' is, like all divine commands, at the same time a promise," and: "we should seek holiness, not for the sake of external reward, but for the

health of the soul while vice is its disease—that goodness is unity and harmony, while evil is discord and disintegration." Faith begins with an experiment and ends with an experience . . . for he who would know before he believeth cometh never to true knowledge." This last is quoted from *Theologia Germania*, author unknown.

"History exhibits a progressive training of mankind by the Logos," the Logos-Christ as he so often said in his lectures.

"The feeling of kinship that comes to men from a sense of the indwelling Christ is marvelous, and he quotes and speaks of Nettleship's work "Remains." What a transforming power this knowledge or conviction would be, for (see *Christian Mysticism*, page 515). "Suppose that all human beings felt permanently to each other as they now do occasionally to those they love best. So far as we can conceive of such a state, it would be one in which there would be no 'individuals' at all, but a unity or another; where being took the form of consciousness, it would be the consciousness of 'another which was also 'one's self'—a common consciousness. Such would be the atonement (the at-one-ment-Ing) of the world." The book is a collection of aphoristic gems, quotations and syntheses well worth one's while. F. T.

Esperanto

"Esperanto," the proposed "medium of exchange" among nations in the matter of speech, seems to be making considerable progress. Several articles on the subject have appeared in different Theosophical magazines. It is stated that books for the study of "Esperanto" are printed in more than twenty different languages and over a hundred newspapers are printed in the new language.

It is of especial interest to Theosophists because it is a step in the direction of unity. The peace movement has adopted it as the definite medium of international communication, and its official organ, the *Espero Pacafista*, is published in "Esperanto."

It is not intended that "Esperanto" shall take the place of other languages, but that it shall be a common medium of communication among those speaking different languages. It is easily learned, and if it came into general use, by learning this one language, a man would be able to travel around the world and find himself united in speech with every race and nation.

Considerable interest in the subject has been manifested among our members, and we suggest that if all those who are taking up the study care to send in their names to the National Committee a list of such members could be furnished to each one, and in that way they could get into correspondence and greatly help each other.

The Road To Yesterday

This charming "comedy and fantasy" was presented for two weeks at the Garrick in Chicago, attracting large audiences and meeting with a very cordial reception. It presents reincarnation and the law of cause and effect as it acts in successive human lives in a direct and simple way, which will at least give the audience something to think about. The mere fact that such a play can be presented at all with success shows how far the idea of reincarnation has penetrated into the public mind. The company is a good one, all the parts being adequately filled. They are now on the road, giving one night representations before going to New York. We can heartily recommend the play to any of our members who may have an opportunity to hear it, not only as interesting and entertaining to themselves but as a means of bringing the subject of reincarnation to the attention of their friends in an attractive manner.

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.

The author of the lessons in Esoteric Christianity calls your attention to the three lessons on the Masters: He who stands back of the great Christian Religion is one of these and we may well pause a little in the study of our text book to enlarge our knowledge relative to the members of the Divine Brotherhood.

Indeed "we have reason for the faith within us" and therefore let us sit a little while at Their feet and learn more concerning Them, and in our study work on these three lessons strive to enter into the thought of that Loving One we call Jesus, and pray for His blessing on all work we Theosophists may do in His name.

LESSON 33

Pages 267 to 273, inclusive, "Esoteric Christianity."

QUESTIONS

1. How does the Divine Spirit within a man become manifest to the world?
- 2(a) Name the "fruit of the Spirit" mentioned by St. Paul in Galatians ch. 5; v. 22-23.
- (b) Do they agree with Theosophical teaching?
3. What do you understand by St. Paul's words, Galatians ch. 6: v. 8:—"but he that soweth to the Spirit shall of the Spirit reap life everlasting?"
4. By developing the Spirit within, what does a man accomplish for the world?"
5. By becoming "one with the Father" does an individual lose his identity?

LESSON 34

THE MASTERS—Who They Are

QUESTIONS

1. What is meant by the terms Master, Adept, Initiate, Rishi; and distinguish between them?
2. What constitutes a Master, physically, mentally, spiritually as compared with the ordinary man?
3. What proofs have been offered for Their existence?
4. Name as many Masters as you can.
5. Are there any in incarnation now? Why are They here?
6. How do They resemble each other and how may They differ from each other?
7. What say these of the Masters?
 - H. P. Blavatsky.
 - Annie Besant.
 - C. W. Leadbeater.
 - A. P. Sinnett.
 - G. R. S. Mead.
 - Non-Theosophical writers.

Lesson 35.

THE MASTERS—Their Work.

QUESTIONS

1. Is there an organized body of Masters and what of its origin and purpose?
2. What relation did the Masters bear to infant humanity?
3. Whence came these Masters and what are the evidences of their work?
4. What relation do the Masters bear to the world's religions?
5. What do we know of the methods of work employed by the Masters?
6. How do the Masters use the physical body in Their work and how does such use differ from that of the ordinary man?
7. Why do not the Masters make Themselves known to the world at large?

Lesson 36

THE MASTERS—Our Relation to Them.

QUESTIONS

1. Does the body of Masters as a whole stand back of the Theosophical Society?
2. In what manner do the Masters guide the T. S.? What is Their relation to each Branch.
3. What account have we of the Masters having made Themselves known to any member of our Society?

4. What are the benefits and blessings of coming into touch with them individually?
5. What can you say of the Masters as our Ideals, and of Their attitude toward us?
6. How may we draw near them?
7. How and when are *we all destined to become Masters?*

In the study of the above three special lessons the following books will be found most helpful:

BIBLIOGRAPHY.

- The Masters, a lecture by Annie Besant. In lecture Bureau only.
- The Masters as Facts and Ideals, in pamphlet form by Annie Besant.
- The Theosophical Masters. A lecture by Alexander Fullerton.
- The Secret Doctrine. By H. P. B. (See index under Adept.)
- The Occult World. A. P. Sinnett.
- The Path of Discipleship. Annie Besant.
- Invisible Helpers. C. W. Leadbeater.

Lesson 37

Pages 274 to 280, inclusive, "Esoteric Christianity."

QUESTIONS

1. What is the modern Church idea of prayer?
2. How does the Church explain unanswered prayers?
3. What is the Theosophical idea of prayer.
4. Name several kinds of prayer.
5. From whence come answers to prayer.
6. Does our Logos know of our individual prayers?
7. What kind of prayer should a Christian Theosophist offer, and to whom?

Lesson 38.

Pages 281 to 298, inclusive, "Esoteric Christianity."

QUESTIONS

1. How may we become more useful to God as his messengers on the Earth plane?
2. Should those more devotional by nature strive to cultivate the intellect and why?
3. Should those more intellectual by nature strive to be devotional and why?
4. What is true devotion?
5. What is the final end of true devotion?

Lesson 39

Pages 299 to 310, inclusive, "Esoteric Christianity."

QUESTIONS

1. What is the Modern Church idea of the "Forgiveness of Sins?"
2. If a Good Law exists and we therefore suffer for our wrong doing, how can we believe in a "Forgiveness of Sin?"
3. Has any great teacher the power to forgive?
4. What connection, if any, is there between physical suffering and the "Forgiveness of Sins" in the Bible narratives given in our lesson?
5. How does Faith enter into the "Forgiveness of Sins?"
6. What part, if any, may we have in helping humanity to the place of the "Forgiveness of Sins?"

Lesson 40.

Pages 311 to 321, inclusive, "Esoteric Christianity."

QUESTIONS

1. When a man turns from evil ways to good, does he find the task easy or hard to perform?
2. Why should we not judge a man by his deeds?
3. To what limit shall we place our forgiveness of a fellow man for wrong done us?
4. What is it in our nature that shuts out the Divine help; what draws it to us?
5. Does the Divine will compel us to live aright?
6. Why does not God compel us to accept His spiritual blessings which surround us on every side?

BRANCH REPORTS.

San Francisco, Cal. On October 13th formal possession of their new permanent headquarters at 1001 Oak Street, was taken by Golden Gate and San Francisco Lodges at a "House Warming," which was attended by over sixty members and friends. Classes and meetings that were interrupted by the April fire are now being resumed. The two lodges hold separate lodge meetings, but have joint public meetings.

The headquarters are open every afternoon as a reading room and library. Both lodges have placed their books in a joint library, containing both circulating and reference books. This library is steadily growing through donation, purchase and the return of books that were out at the time of the fire.

The Training Class has resumed its meetings. Two afternoon classes, one conducted by Miss M. Walsh and the other by Mrs. A. H. Taffinder, have reopened. Mr. W. C. Shepard has organized a new activity, which is known as "The Theosophical Research Society," and which meets one night each week. At these meetings the members are given the opportunity of learning proficiency in recounting what they have read—in non-theosophical literature preferably—that bears upon Theosophy.

Last to be mentioned, but of very great importance in Theosophical work in San Francisco, as shown by past experience, is the Question Meeting which is held every Monday evening and at which questions on all Theosophical subjects are answered.

This will give our brothers in the American Section some idea of how Theosophy in San Francisco is recovering along with everything else in this city from the seemingly disastrous blow that it received last April. This "blow" has taught us many lessons—among them the transitoriness of material things was not the least striking. But none of us regrets the loss of the old possessions when we find ourselves in the new comfortable and homelike surroundings where we meet not only our old friends, but valued new ones, too.

MARGARETE MIKLAU,
Secretary.

Minneapolis, T. S. Mr. Hotchner has just closed an interesting and helpful two weeks visit with us. During that time the work here has been greatly benefited in a public way, but more especially has he helped to strengthen our branch affairs which have been greatly upset because of the recent troubles. We had five public lectures which were exceptionally well attended, and five branch meetings, at every one of which there was present a large number from every one of our three local branches. Before the regular branch meeting each evening, Mr. Hotchner answered questions, these, especially the ones about our recent troubles were very helpful to members. He said that we should have no feeling of bitterness towards members or any individuals, we should be firm in our determination that the good name of Theosophy and the T. S. shall not be smirched by association with immorality, and that our movement will live only if we remove from it every element that tends to overthrow common sense and common decency. Mr. Hotchner has seen evidences of every kind pertaining to this case, and having been the close friend of all parties, is a fair and able judge, and it would be beneficial to every branch as it has been to ours, to have a visit from him at this critical time.

HARRIET C. DODGE,
Sec'y of Minneapolis Branch.

Superior, T. S. During the latter part of September and the first two weeks in October, the Superior T. S. again had the privilege of hearing Mr. Hotchner in a course of nine lectures. Three of which were given to the public in the Superior Library, and six were for members only and well attended. Four new members were admitted

to the society as a result of his work here. Our society was never stronger or more flourishing than it is at the present time.

We were especially more pleased to hear Mr. Hotchner emphasize the fact that the Theosophical life requires the strict performing of duty and the upholding of the common moral laws of the land.

ALLIE L. BOOTH,
Secretary.

Vancouver T. S. The Vancouver branch held its inaugural meeting for the winter months on October first, at the Liberal Association Hall. The principal business was the election of officers.

On October 7th, Dr. Cook of Melbourne, gave an instructive address on "The Great Question," and on the 14th Mr. Pettit on "Parsival." Both were well attended and the speaker cordially received.

There is good material in the city and the hopeful feeling among members augurs well for valuable activity from now on.

In view of the large immigration from the South into B. C. and Alberta—it would be well for Branches to advise this Branch of any members moving in this direction so that we may get in touch with them.

F. W. P.

Topeka T. S. The Topeka Branch expects to hold its meetings regularly this winter and hopes much good may be in store for it.

We have chosen for our study book Mrs. Besant's Path of Discipleship, believing it will be most helpful in the building of character and in the guiding of our lives so as to fit us for helpful service. We shall not attempt any outside work as yet, but endeavor to make the most of our weekly meetings.

E. B. GREENE,
Secretary.

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 Adda Greatrake, Whiting, Ind.

S. Edgar Alderman	Relation of Theosophy to Life (Socialistic)
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"	Is the Agnostic Position Logical?
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"	Power of Thought
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Annie Besant	Building of the Individual Six Lectures
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"	Emotions 5 lectures
"	The Higher Consciousness, lectures
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"	Hypnotism
"	Peace Amid Wars
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"	Laws of the Higher Life
"	Devotion
"	Parsifal
"	The Christ
"	The Masters
"	Spirituality
H. P. Blavatsky	Origin of Evil
"	Questions and Answers on Hypnotism
Jessie C. Brodie	Magia
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
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"	Theosophy as a Religion
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"	No More Sea
"	Religion and Sectarianism
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"	Myer's "Human Personality"
Kate C. Havens	Theosophy the Basis of all Religions
"	Can Man control his Destiny?
Henry Hotchner	"Theosophy, the Bible and Science, Anent Death
F. T. Knothe	Collective Karma
Emily A. Partridge	Ethics of Theosophy
Mrs. Bertha Ramsden	Angels and Archangels
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 on Theosophy

may be obtained from any of the following dealers.

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Boston, Mass., Frederick Spenceley, 26 Music Hall Building.

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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 209 Northwestern Building

New York City, The Theosophical Society, 226 W. 58th Street.

Philadelphia, Pa., Philadelphia Theosophical Society, Room 107 Fuller Building, 10 South 18th Street.

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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 meetings for members, 1st, 3rd and 4th Mondays of each month. Study class for both members and non-members Thursday evenings, weekly

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. Natalie R. Woodward, sec., 84 Gainsboro 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. Harriet E. Shaw, sec., 320 Huntington Chambers, meets at 320 Huntington Chambers, 30 Huntington ave. Sundays at 3:30 p. m., Wedn'ays 7:30 p. m.

Brooklyn N. Y. Brooklyn T. S. Mrs. Kate C. Stowe, Sec. & Treas., 172 South Oxford St. Study class Sun. evenings at 7. Lectures 1st & 3rd Sundays at 8 p. m. Enquirers' meeting 2nd Sunday 8 p. m. Social evening last Sun. in month. All meetings at 172 S. Oxford St.

Buffalo, N. Y. Buffalo T. S. Mr. Olean E. Rowley, Sec., 876 Ellico 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. Ghas. Copenharve, Sec., Anaconda *Standard*. Public meeting second Thursday evening of each month. Public study classes Mondays and Fridays at 8 p. m. Weekly meetings, for members of the T. S. only, Wednesdays at 8 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 2426, 26 Van Buren st.

Chicago, Ill. Englewood White Lodge T. S. Mrs. Gussie M. Trull, Sec., 528 W. 63rd St. meets Thursday evenings at 6558 Stewart ave.

Cleveland, O. Cleveland T. S. Mrs. Emma H. Carpenter, sec., 2037, 115th St. S. E. 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 Wednesday and Friday from 2 to 5 p. m.

Denver, Colo. Denver T. S. Mrs. Ida B. Blake-more Sec. 2130 High st. Mr. Solomon Zinn, Pres. 1528 Welton st. Meets Fridays 8 p. m.; public meetings Mondays 8 p. m. and Wednesdays 3 p. m. at room 213 Enterprise Bldg., Cor. 15th, and Champa sts. Visiting members cordially invited.

Denver, Colo., Colorado T. S. Maud W. Miks, Sec., 2622 Gilpin st.

Detroit, Mich. Detroit T. S. Mrs. A. E. Meddaugh, Sec., 357 Warren Ave.

Detroit, Mich., Vivelius Lodge, T. S. Mrs. Helen B. Young, Sec. 184 John R. Street. Meetings held Thursdays, 7:30 p. m., 202 Whitney Bldg.

Duluth, Minn., Duluth, T. S. Mrs. Cora E. Hayden, sec., 220 W. 4th 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., 169 Coit Ave., meets Fridays 8:15 p. m.

Great Falls, Mont. Great Falls T. S. Dudley Crowther, 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. T. Oahu T. S. A. St. Chad Piianaia, sec, Room 62, Young Bldg. Meetings Mondays, 7:35 p. m.; public meeting; visitors welcome. Thursdays, 7:45 p. m. Lodge meeting. Reading room and library open to the public every week day from 3 to 4 p. m. All meetings at Room 62 Alexander Young Bldg., Hotel and Bishop sts.

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.

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

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Spokane, Wash. Spokane T. S. Mrs. Adah M. Rosenzweig, Cor. Sec., E. 397 Rusk Ave. Meets Fridays, 8 p. m. Public study class. Tuesdays at 8 p. m. At headquarters of branch, Room 3 Wolverton Block.

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