



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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Past and Present

In the Chicago Evening American for Dec. 22nd, was printed "A Christmas Prayer" by the Rev. Charles Wagner which seems to us the worst expression of pessimism that we have seen in a long time. A single sentence or two will show its trend: "The world seems old, overtaken by irremediable decay." "Our faith itself is overtaken with decay." "Old and outworn are the forms in which our belief clothes itself." And so on—a cry of despair, with very little confidence in the power of the Divine Love to help.

But is this despair justified? Surely not. A very brief and cursory retrospect of conditions in the past which are in sharp contrast with those of the present is sufficient to convince any reasonable person that the world is making definite progress. Take war for instance. A hundred, two hundred, three hundred years ago, wars were almost constant. The army and th

church were the only professions open to a gentleman. Certainly this condition has been changed for the better. That period in the history of Europe when the church was all powerful, when "the Emperor came to Canossa," when the Pope could release a nation from its allegiance to its king, when he could reduce a city to submission by hurling at it an interdict, has been called the age of faith. It was also the age of ignorance, of intolerance, of brutality. It seems to us no intelligent student can doubt that there is more real religion in the Christian world today than during this "age of faith." The "garments" may be outworn, but the faith is more alive than ever. That the evils which exist at the present day are many and great no one will deny. But we, to whom light has come through teachings of Theosophy, we must proclaim the Gospel of Hope, hope for the world, hope for the nation, hope for the individual.

PRESS POINTS

With the New Year—and may it prove happy and helpful and prosperous to our work and to all the workers—comes a new arrangement of the American Section Press Committee whereby the machinery is simplified and more leisure to write is afforded some of our most energetic and experienced writers. The membership of the committee is now to be composed of residents of Chicago; the office of sub-chairmen of the Section and the division of the Section into geographical fields for their work have been eliminated; local committees and any persons anywhere interested in the work are to be considered as auxiliaries to the committee proper, to whom they will please hereafter make their communications. We invite your correspondence, invite it heartily, and with our new facilities for letter writing expect to be able to answer with promptness. Please address us at the Hotel Alexandria, Chicago.

Although each and all are trying to find their own field, and in so far as we are able, to supply it ourselves, yet the committee is ready as before with matter for any who think they can put it to use. Out of the abundance of material furnished last year some must have proved unavailable. Will all those having such matter be good enough to return it to the secretary for further distribution? There is particular demand for the first seven syndicate articles on Oriental Ideas and Ideals so that any one with copies of any or all will do a great favor by returning them.

There is still demand for suggestions on newspaper style. Some appeared in the January MESSENGER, 1906, and

some in the October number of the same year in a Post-Convention paper. The best way to understand the subject and to get the newspaper way of writing is by studying how the newspapers handle their material. Take the account of a fire, for example. Into the first few sentences and paragraphs the whole story is crystallized. The place, the time, probable money loss, number of people injured, business firms interested, the leading horrors and similar data are given; so that if we read no farther we nevertheless have got the salient features of the conflagration. Then begins the story in detail. All the preceding information is repeated with minute elaboration; we are informed as to how the fire was kindled, the plan of the buildings burned, insurance arrangements, heroic and thrilling episodes, how it was extinguished, the interest it has excited, what the owner and leading business men have to say, similar fires in the past, efficiency of the fire department, etc., etc.

In this way at a glance we can get a general idea of the most important things about the fire; and, if we are interested further, we can read just about all there is to be known. The first few paragraphs are like the rough sketch for a drawing. The rest is only a matter of elaborating these outlines. Having read the first paragraphs you have a very adequate idea of the essentials.

This arrangement is a convenience to the reader who may or may not care to spare much time on the story, and it also is a convenience to the paper. Space is a variable quantity on a newspaper. Other more important matter, pictures or a hundred other things, may take up the space originally

designed for this story. In that case the editor knows that his story can be curtailed at almost any point and it will still remain, only a detail more or less being omitted, or, vice versa, some other matter which was intended for publication may be withheld at almost the last moment, leaving extra space that has to be filled. In that case, even although the fire may have been comparatively insignificant, there is nevertheless plenty of material on hand, "a good long story" elaborated out of the sundry incidents that occurred and the historical retrospect over similar fires, and so on ad infinitum. The arrangement of this extraneous matter always follows the order of the greatest interest. The best matter is given first and the second best, next, and so on to the end which finishes off with some trivial little tail-piece that is not missed at all if omitted.

The orator and the novelist, on the contrary, often save their best secrets for the last, for a climax, a grande finale. Compare our newspaper fire story with the way in which an essay or lecture or a piece of fiction is elaborated. Any of these would probably begin with the way the fire started, and proceed in a chronological or else a logical sequence to the end where we might find some of our most important information; the sage "conclusions" of the lecturer, the denouement of the romance. We are often kept "guessing" to the last; nor would we get any particular line of information like the probable money loss or the duration of the fire until we reached the discussion of that particular subject in proper sequential order.

This arrangement probably more than any thing else distinguishes the

newspaper way of putting together a story, whether it deals with a fire, a scientific discovery or a new book.

Two other important characteristics of newspaper writing are: The building of a story around one central feature, and the use of colloquial language. Of these more anon.

ADA MAY KRECKER,

Secretary American Sec. Press Com.
Hotel Alexandria, Chicago.

News from Mars.

Professor Lowell of the Lowell Observatory at Flagstaff, Arizona, has been giving the Boston people a lecture on Mars. The Observatory at Flagstaff has perhaps the best atmospheric conditions of any observatory in the world. Sir Robert Ball, when he was here, said the photographs of the heavens taken at Flagstaff were the best he had ever seen. In his lecture Professor Lowell gave the results of years of unremitting study and observation of the red planet and his facts and conclusions are full of interest. They are especially so to the student of theosophy, because what he says harmonizes so wonderfully with the statements of theosophical writers whose information is based upon an entirely different mode of observation.

The "canals" on Mars are familiar, by name at least, to most of our students. These peculiar lines were first observed in 1877 by an Italian astronomer, Schiaparelli, who suggested that as they seemed to be connected with the polar ice or snow cap they might be means of irrigation. But the fact that such "lines" existed was by no means accepted by astronomers generally, as they were difficult to distinguish and could only be observed at

all under peculiarly favorable conditions which were of rare occurrence. But Mr. Lowell, by repeated and patient efforts, has succeeded in producing photographs in which these dark lines are very clearly seen. He advances the theory, already familiar to us, that these dark lines which appear and disappear with the changing seasons, are not the canals themselves but the region of verdure produced by means of the irrigation effected by the canals and which, of course, include the canals.

We have a reproduction of one of Mr. Lowell's photographs of Mars, picked up at the little observatory at Mount Lowe, California, two or three years ago. The appearance of the lines is not unlike a cobweb, or rather a number of cobwebs joined together, each with its own center and converging lines. Whatever those lines represent the impression that they have been produced by the workings of an intelligence similar to our own and not by the forces we call natural is instantaneous. Mr. Lowell, as a result of his observations, declares his belief that the inhabitants of Mars are far more developed intellectually than the dwellers on earth. He gives as one reason for this conclusion the fact that Mars is an older planet and has been habitable for a much longer period of time. It looks as though the world was being prepared to receive further information about Mars, when there is a *body* of occultists ready to give it.

Since writing the above, which was prepared for the December MESSENGER, but crowded out, we have received the December number of *Broad Views*, which contains an exceedingly interesting and well written article on this same subject and giving much fuller information, to which we refer our readers. *Broad Views* becomes more interesting with every issue. We may say for the benefit of our Chicago members that a copy of it may now be found in the reading room of the public library.

*Taken from The Ceylon Independent of
November 16, 1906.*

The Musaeus School for Buddhist Girls

FIFTEENTH ANNIVERSARY OF THE ARRIVAL
OF THE LADY PRINCIPAL

Mrs. Marie Musaeus Higgins, Lady Principal of the Musaeus School for Buddhist Girls, attained the fifteenth year of her connection with the institution yesterday, when the occasion was celebrated by a series of events at the school premises in Rosmead Place, Cinnamon Gardens. Preparations had been made by the pupils to read an address to Mrs. Higgins, and present her with a souvenir. The school buildings and grounds were profusely decorated with flags, flowers and chinese lanterns, and a small pandal stood at the entrance of the building. The chief item of the day's proceedings was the laying of a foundation stone for a school *vihare* which is to be erected in commemoration of the occasion. This function took place late in the afternoon, a large gathering being present in response to the invitations issued by Mrs. Higgins.

The auspicious day was ushered in with the offering of flowers by the teachers and pupils at the temporary shrine which is at present used by the children of the school. A few of the past pupils were also present at the ceremony. At 8 o'clock a photograph was taken of the teachers and pupils (past and present) with Mrs. Higgins as the central figure. Breakfast was partaken of at 11 a. m., when besides the past and present pupils a few of the parents of the children were also present. The breakfast was prepared by the children themselves. Outdoorsports were to have taken place at 2 p. m.,

but this fell through owing to the bad weather. A very pleasant time was, however, spent indoors till 4-30 p. m. when the "at home" took place. There was a large attendance. Cake and tea were plentifully served by the bigger girls of the school, all of whom wore rosettes of bright yellow ribbon. At 5 o'clock an adjournment was made to the school-hall, where the following address was read to Mrs. Higgins by the senior girl of the school:

TO MARIE MUSAEUS HIGGINS.

Principal of the Musaeus School for Buddhist Girls, Colombo.

MADAM,—We, the teachers, together with your former and present pupils, beg to express our deep sense of gratitude to you to-day, the 15th November, 1906, the fifteenth anniversary of your arrival, for the benefit we have derived from your presence amongst us, and to congratulate you upon the success of your educational work.

We have all along realised that the day you stepped on our shores was the dawn of a happy era, for Buddhist girls in Ceylon and Buddhist parents have found for their daughters a loving teacher and a true friend, who has made it her aim in moulding the character of her pupils to instil into them the highest and the best of their national ideas.

The ability you have shown in the discharge of your responsible duties, the energy with which you have continued your work, the kindness you have extended to us, have earned for you the esteem and regard of all who know you.

Acknowledging again the deep debt of gratitude we owe you, we wish you a long life and happiness and beg you to accept the accompanying *souvenir* as a token of our love and affection.

We beg to remain your grateful

ASSISTANTS AND PUPILS.

The address was accompanied by a pretty gold bracelet set with rubies.

Mrs. Higgins in reply thanked them all for the kind words they had expressed in the address. Ever since she had arrived in the Island, it had been her privilege to mould the characters of the children in her charge. She treated them as her daughters, and she hoped they would always look up to her as a mother. Referring to the girls who had left the School, she said that they could always look to that institution as their home. The success of the school had been due to the willing co-operation of her assistants, whom she thanked very heartily. She thanked the pupils for the address and the pretty bracelet which, she said, would serve as a tie between them and her. She then referred to the School *vihare*, the foundation stone of which she was shortly after going to lay. She thanked those who had sent contributions, including Mr. Fernando who had sent R250 as a nucleus of the fund.

The pupils then gathered round Mrs. Higgins who occupied a seat in the middle of the platform and sang a specially composed Sinhalese song, during which she was freely sprinkled with *confetti*.

Messrs. G. Battuwantudawa, John de Silva and C. Don Bastian next spoke in turn and all present adjourned to the site of the proposed "vihare," where Mrs. Higgins laid the foundation stone, besides a bottle containing a document stating that that stone was laid in commemoration of the completion of fifteen years' connection with that institution by Mrs. Higgins. The school girls sang the "Jayamangala Gata" during the stone laying ceremony, after which refreshments were again served, and the assembly dispersed at a late hour. The grounds and building were illuminated after dusk.

Book Review

Transactions of the First Annual Congress of the Federation of European Sections of the Theosophical Society held in Amsterdam, June 19, 20 and 21, 1904. Edited by John Van Manen, Amsterdam, 1906. Published for the Council of the Federation. For sale at the Theosophical Book Concern, 26 Van Buren Street, Chicago. \$3.50.

Interesting to all Fellows of the Theosophical Society as the account of one of the most momentous of Theosophical gatherings, this volume is particularly helpful and entertaining because of the varied and practical nature of the addresses reported. They number over thirty, some twenty in English and the remainder in Italian, French and German, and are listed in seven different departments: Brotherhood, Religion, Mysticism, Folklore etc., Philosophy, Science, including Borderland Sciences, Art, Administration, Propaganda, Methods of Work, Occultism.

"Traces of the wisdom-teaching in the Italian Renaissance" discussed by Isabel Cooper-Oakley, brings interesting news concerning the Renaissance in Italy "which was not confined to literature and art but was in truth a Renaissance of the Eternal Wisdom tradition." She mentions the Platonic Academy of the fifteenth century, "the crowning glory of the Italian Renaissance," under the patronage of Cosmo de Medici and the direction of Gemistris, the Sage of Mizittera, whose influence was "profoundly felt and reached the larger part of Protestant Europe." "Rossetti states that there was a double language used in Italy, and that Dante, Boccaccio, Petrarch and all the great poets were members of a wide-spread mystical society which was carried on from century to century!"

In the department of science Samuel Van West offered some conceptions on criminal anthropology in the light of Theosophy in his lecture on "Criminality and Karma, concluding "that the problem of criminality—if regarded in the light of Karma will show itself very closely connected with our pursuits. The social aspect of the problem is deeply connected with the idea of brotherhood. Is not the criminal a member of that all-embracing human family called "society" as well as we are? Sharing the same social body as the criminal, having in common a society to which

we both belong as inseparable members, its weal and woe is ours. Hence our duty to consider the problem in its social aspects from the standpoint of human brotherhood. Then criminality will be seen as an element of social Karma, socially to be extinguished."

"Practical Brotherhood" furnished a fertile field for thought to Edgar S. Alderman, one of the American contributors to the congress. He was looking for "that phase of evolution which was immediate with us," and after tracing the swinging of the evolutionary arc first downward into difference and then upward into unity, argued that the chief task of twentieth century brotherhood is to help men first realize intellectually their actual and essential oneness, and then to express that realization in the concrete terms of life, to base their public and private acts on that unity, to find in it rather than in the relative advantage of the separated self the inspiration for all their efforts. "Whereas hitherto religion has been conceived for the salvation of the individual soul, satisfied if by any means it might pluck a few brands out of the burning, henceforth religion must seek the salvation of the oversoul and the individual must be made to understand that if he is allowed to take any step in advance it is not for his sake as a separated self but for the sake of the unity of which he is a part that he may help the race upward. What do we do with the powers we have? Do we not use almost all the energies of our bodies and brains in providing for our separate selves, and do we not direct our few altruistic impulses into such narrow, futile channels that an intelligent child, unswayed by the mixed motives which affect us, can see our folly?"

From a Hindu member of the Federation came a twin thought—from Purnendu Narayana Sinha. He treated along the characteristic Hindu lines of thought—the theme, "The religion of the future, an Aspect of Vaishnaism," and in championing the wider socialized life, observed: "We do not care much for those that seek their own liberation. Their's is the ideal religion who live for service and even when liberation and divine states are at hand, spurn them for the sake of service and service alone. They give up everything, even themselves, for the sake of Iswara. Propelled by single-minded devotion and love, they plunge into the ocean of Iswara and raising their heads

above they find themselves to be his Saktis, for the service of the universe, for the good of humanity. There have been such Saktis in every universe from the beginning."

Mrs. Besant's contribution to the platform of the congress, aside from her presidential address, was a lecture entitled, "Occultism and Occult Training." Of the aspirant she affirmed: "If he finds himself very excited he will refrain from action, knowing that excitement is alien from the spiritual impulse. But if he finds a steady conviction which is able to await for its realization with no hurry, no excitement, which knows that every necessary circumstance will be brought into being by the Master, he may be sure his inspiration is from above and that he is not being led away by the echoes of his own desire. Hence again the enormous importance of that purifying process already alluded to before real advance is made in occult knowledge and power."

Symmetry and Rythm; Fraternity as found in the Laws of Primitive Races, Conscience et Matiere, Multiplex Personality, a Plea for Symbolism in Art, the Mission of Art, are some of the themes treated; and some of the names well known among the speakers are Dr. Theo Pascal, Bhagavan Das, G. R. S. Mead, I. Hooper W. B. Fricke.

In John Van Manen, the secretary's address, it was said: "Our congress can have and should have many sides. The social side is one but it is not enough; the intellectual side of thought is one also, but even that is not all. The congress should further be the place where the members show themselves their thoughts, their feelings and works as in a living exhibition, so that all members may know what this great society of ours contains, what forces are present and working in it. But these and many other aspects are second only in my opinion to the real occult side of the congress."

A. M. K.

Theosophy and Modern Science

The attention of students is called to a recent lecture under this title given by Miss Edith Ward before the West London Lodge last October, the substance of which is contained in a pamphlet from the London Theosophical Publishing Society, and which can be

obtained in due course from the Book Concern at the Chicago Headquarters. Miss Ward deals with her subject in a comprehensive and very interesting manner, and the little brochure is an excellent thing to put into the hand of any one of a scientific turn of mind who is becoming attracted by what Theosophy has to offer.

After outlining the real relation of Theosophy in its broadest sense to Modern Science, and showing how the former truly embraces the latter, Miss Ward speaks of the happy passing of the erstwhile violent antagonism between the two, an antagonism that in the early days of the Theosophical movement displayed itself in much ridicule on both sides, which was the outcome partly of the "large pretensions a science, but recently released from the bonds of theology allowed itself to make", and partly—on the other side—of ignorance that the early statements of occultists were actually based upon facts in Nature which Science has since been compelled by its own investigations to recognize.

In beginning a series of illustrations showing the strong tendency to a coming unity between true Occultism and a sane Science, the writer appends a very sensible foot-note in which she says:—"It may be well to state here clearly that it is not claimed that statements made in modern Theosophical works are invariably new to the world—revelations fresh from some Theosophic mint. On the contrary, they embody much that is very old and that can be found, often under fantastic guise, in the writings of scientists, philosophers, seers and mystics of all ages; but the great feature of the Theosophic Movement is that it gathers together and

focusses into one luminous whole the scattered and refracted rays from a thousand lamps, which, in their isolation, only made darkness visible."

The illustrations cover a wide and exceedingly interesting field, and form a strong corroboration of Theosophic teachings along scientific lines, as well as showing to the student of Theosophy how marvelously rapid is the advance of Modern Science toward actual knowledge as distinguished from uncertain hypothesis and theory based upon data as yet inadequate.

W. G. G.

Notice.

I hear from Mrs. Besant that she will devote to her American tour three months, landing in this country one week before Convention. Allowing for the many days necessarily spent in travel, this time is so short that it means a visit to only a fraction of the Branches, necessarily the most important, and but a very limited stay in each. Later on I shall communicate with the Branches which seem possible of visitation, and shall ascertain their wishes and views.

ALEXANDER FULLERTON,
General Secretary.

Illness of Col. Olcott.

From a Colombo letter and from a long newspaper account I have news of the serious collapse of Colonel Olcott upon reaching Colombo on November 18th. His heart action failed, he was long delirious, the pulse was 123, and his condition was very serious. The demonstrations arranged to welcome him had to be cancelled and all public appearances given up. A meeting of 1,500 people to express sympathy and regret assembled, whereat the warmest addresses were made and resolutions passed. Colonel rallied somewhat and began to make satisfactory progress, but it was not certain that he would be able to go to Benares for convention, although hoping to sail for Madras on December 6th. Absolute rest has been ordered him because the heart is permanently affected. Two devoted lady Theosophists have attended him from Genova through Colombo to Adyar.

ALEXANDER FULLERTON.

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 41

Pages 322 to 327, inclusive, "Esoteric Christianity."

QUESTIONS

1. Of what two parts do the Sacraments consist?
2. What action of the energies takes place during the celebration of a Sacrament?
- 3(a) Who gave to the Christian Church its Sacraments?
- (b) Are they as effective today as intended by their Author.
- 4(a) What is the Church interpretation of a Sacrament?
- (b) Do priests understand the occult side of a Sacrament?
5. Does the offering of a Sacrament affect a non-participant?

LESSON 42

Pages 328 to 336, inclusive, "Esoteric Christianity."

QUESTIONS

- 1(a) Do all great religions have Sacraments?
- (b) Name some of the Sacraments in four great religions?
2. In the offering of a Sacrament do we draw the attention of any Deity in particular?
3. Are the ministering Spirits kindly disposed towards us when we worship, and how do They help us?
4. Can we do anything good or bad without affecting another person?
5. What do we understand by Words and Signs of Power?

Lesson 43

Pages 337 to 326, inclusive, "Esoteric Christianity."

QUESTIONS

1. In the celebration of the Sacraments are material objects used as signs and symbols only or for some other reason?
2. Describe the process of magnetic infusion in reference particularly to Sacramental Rites.
3. Does the Sacrament of Baptism appear in any other religion and does it signify the same truth?
4. Is there such a thing as Holy Water, and why does its use in a Sacrament protect the candidate from evil influence?
5. What does the Sacrament of Baptism signify in the Christian Religion, and what does it do for the candidate?

Lesson 44

Pages 347 to 360, inclusive, "Esoteric Christianity."

QUESTIONS

1. Of what great law is the Sacrifice of the Eucharist a symbol, and why should this Sacrament be offered daily?
2. Why are bread and wine used in the Eucharist, and what change, if any, takes place in these materials when used in this celebration?
3. How should a man approach this particular Sacrament, and is preparation necessary?
4. What Person or persons of the Divine Hierarchy accept this offering?
5. What blessings accrue to the devotee who offers this Sacrifice in the true spirit?

Esperanto.

The "Complete text-book of Esperanto" by J. C. O'Connor, 1s. 8d. and the dictionary, 2s. 8d. can be obtained by sending the price to "Esperanto," Review of Reviews office, 14 Norfolk St., Strand, London. It is possible they may be obtained from the American Branch of Esperanto which may be reached by addressing P. O. Box 21, Boulevard Station, Boston, Mass.

BRANCH REPORTS.

The regular annual meeting of the Chicago Branch was held at the headquarters on December 12th, and the membership was well represented, either personally or by proxy. Among the activities of the Branch upon which reports were rendered, that of the Book Concern was the most important, reflecting as it does the interest in Theosophical literature generally throughout the United States. Though not equal in volume to the business of 1905, the report was rather encouraging than otherwise.

After the reading of the reports of the officers the president made the following address:

The showing of the Book Concern, when compared with that of 1905, is gratifying in view of the events of the past year within the T. S., which to a certain extent have discredited it and its teachings in the opinion of many cultivated and thoughtful people, both within and without its pale. But from the comparatively small falling off in the year's business we are justified in assuming that the harm done is less than has been feared. And it is in truth quite natural that the difficulties which so deeply affect us all should loom larger to ourselves than to the intellectual world outside, which is either ignorant or unmindful of the peculiarly serious nature of our troubles, and is therefore not repelled from an interested examination of our philosophy when attention is called to it in one way or another. The danger is likely to come later when the inquirer begins to look critically into the T. S. itself, to scan more closely the teachings for which it is sponsor, and to compare them with the scientific, religious and ethical standards generally recognized by the most enlightened and thoughtful of our citizens. For this reason it is of paramount importance that we should recognize fully that the Branch is face to face with the most serious crisis in its history, and one requiring the utmost self-restraint and judicial calmness on the part of all its members.

If it be true—as we have been told and have believed—that the Masters are facts as well as ideals; if it be true also that They are officers of high rank in the hierarchy charged with the government of this planet; if it be true that the T. S. was organized at Their instance and under Their direction for the purpose of becoming a channel through which They could give out the Ancient Wisdom to the modern world; if it be true, finally, that the time has now come in the growth of the T. S. when Their direct influence is largely withdrawn because of the necessity for it to learn to walk alone, meet its own difficulties and thus educate its members to become wise and strong souls;—if all this be true, then there rests upon each one of us a responsibility whose gravity cannot be estimated by us clearly. Upon the manner in which this crisis is met, upon the wisdom of any action taken for the restoration of harmony in our Branch, depends its future usefulness, not only to the T. S., but to the community in which we live and which is in such sore need of the loftiest teaching and example. It therefore behooves all of us to set aside as far as possible personal feeling, to curb emotion and to endeavor to bring every power of our minds to bear upon the question, in order that we may judge rightly.

It would be sheer fatuity on our part to attempt in any way to evade the issue which must now be settled by the members of this Branch. For months it has been divided into hostile factions and the members have been glowering at one another through the barriers of misapprehension of facts and misunderstanding of motives. Every one of us knows that this kind of thing cannot continue. A house divided against itself cannot stand, and this organization, if it is rent by discord, cannot retain effective life or put forth the energies of which it is capable and which are expected of it.

There is a proportion of the members who stand openly committed, over their own signatures in a published document, to the endorsement of two men whose memberships in the T. S. have been cancelled because of their avowed advocacy of teachings which have been held by the T. S. as a whole to be contrary to the spirit and practice of the pure occultism for which it stands.

There is another portion of the members of this Branch who regard such endorsement as

is expressed in that document as incompatible with membership in this organization. They concede that every man has a right to his own opinion, but they do not consider that right to involve the public announcement of his approval of teachings which the Society to which he belongs has officially and unequivocally condemned. They hold that there are certain fundamental moral laws governing human evolution, in regard to which laws this Branch, as an organic unit in the Theosophical body politic, should be in official accord with the attitude assumed by the T. S. in general and the American section in particular.

It is *known* that not all of the signers of the circular of July 15th, and *thought* that perhaps none of them, fully understood what was involved in their action; and they could not foresee what has since happened. Possibly, if they were in possession of all the facts which led to the unanimous condemnation of the offending teacher by the President Founder and the Advisory Board summoned to assist him in dealing with the question, they would not feel justified in now continuing their opposition to the officially expressed judgment of the President Founder, and its practical endorsement by the American Section in convention assembled. It was there clearly demonstrated that, in spite of an impression to the contrary, there had been no undue haste in dealing with the teacher involved, nor any injustice shown him: and his resignation, offered to the President Founder, was supplemented by the frank acknowledgment that the treatment accorded to him had been perfectly fair.

But it was not deemed just by the officers of the Branch that its members should base their judgment in this most vital matter upon hearsay, or upon any opinions other than those formed by themselves after being put into possession of the facts which have influenced the Advisory Board, the President Founder and those at whose instance the question was first brought up. For this reason certain documents have been laid before you without comment, so that you might judge for yourselves and be able to exercise your franchise intelligently. There seems to be no middle ground available, and the Branch must take officially a definite stand which shall be an endorsement or a repudiation of the course pursued by the highest authority in the active management of the Theosophical Society. Your presen

officers consider that the self-respect and welfare of the Branch demand that those members who by their signatures to the circular letter of July 15, 1906, have publicly expressed their approval of the discredited teachers, should signify to the Branch their willingness to withdraw such approval, or that their connection with the Branch should cease. In no other way does it seem possible that present internal conditions can be remedied, the work of the Branch effectively resumed, and harmony in its ranks be restored. It is the earnest hope of your officers that the reasonableness of this position will be apparent to the members, and that the resulting changes may be brought about without further widening of the breach so unhappily occasioned in our midst.

The election of officers for the ensuing year followed, and with the exception of the vice-president, all the officers were re-elected. Mr. Chas. G. Snow, to the great regret of his many friends in the Branch, felt that he could not serve longer as vice-president, owing to pressure of other interests, and the members of the Branch regard it as fortunate that there was available so capable a successor to him as Mr. Howard M. Post.

The Board of Officers for 1906-7 is as follows:

President, Walter G. Greenleaf
 Vice-President, Howard M. Post
 Secretary, Miss Lillian Kelting
 Assistant Secretary and Librarian,
 Mrs. Clara F. Gaston,
 Treasurer, R. A. Burnett

Lillian Kelting, Sec.

Litma, T. S. Mr. Henry Hotchner came to our branch on November 10th. He remained for two weeks, and during his stay delivered four public lectures at branch rooms, which were well attended. His earnest talks to the class put new life into the Branch. Mr. Hotchner is a zealous and earnest worker in the cause, and has the good

quality of imparting his enthusiasm to others. He left on Saturday for Saginaw, with the best wishes of all.

MRS. E. W. JACKSON,
 Secretary.

Butte, T. S. The annual election of the Butte Branch was held Dec. 12, 1906. The new officials take office Jan. 1, 1907.

The Butte Branch is continuing its work, but under rather discouraging conditions. The membership has fallen off greatly during the past year, many of the former active and prominent members having withdrawn to become members at large, and others have given notice of intentions to do so. The public work, however, continues unabated, due entirely to the friendliness of the newspapers of Butte and other cities of the state, and the further fact that some of the prominent newspaper writers are Theosophists. The consequence is that a great amount of theosophic literature and thought finds expression in the newspaper columns, with the result that a very general interest was awakened, which is being maintained.

Judge W. O. Speer, retiring president of the Butte branch, has presented the branch with the business of the Butte Theosophical Book Concern, including a good stock of books on hand, which he had maintained for several years solely for the accommodation of the public.

Lansing, T. S. Mr. Hotchner was in Lansing recently. Five meetings were held at the society's room, four for the public and one for members only, and one free public lecture was given at the Universalist Church, subject, "Rebirth Essential to Human At-

tainment. The attendance was good, especially so considering the fact that the branch was not able to do extensive advertising. Each audience was of exceptional quality and gave close and thoughtful attention. The newspapers were generous with space, and interest in theosophy is gradually growing. Mr. Hotchner has made many friends here who, although not members, render valuable assistance in the work. He expressed himself clearly on the necessity of removing from the organization all that is cankering and unclean, emphasizing the fact that after this cleansing process there will be more strength and efficiency to carry on theosophical work. The wholesome ideas and good cheer which Mr. Hotcher brings are vitalizing.

M. G.

Los Angeles, T. S. Los Angeles Branch has been somewhat slow in reorganizing for the year's work, but we trust that the first of 1907 will see us working as usual. The public lectures have been abandoned and only one public class is conducted at present. The attendance at this class averages about 20, but is a constantly changing *personelle*.

The continued illness of Mr. Lapsley has prevented the meeting of the Secret Doctrine Class until now. Mr. Fernand, an old member of the society and at present the president of the Pasadena Branch, is organizing a class in Los Angeles for study along purely devotional lines. The regular branch meetings in Pasadena are now conducted along this line and with marked success. Our branch meetings have been in the hands of a programme committee, and some very interesting papers have been presented.

This seems to please a larger number of members than the use of a book for consecutive study.

LURA O. ROGERS, Cor. Sec.

Santa Rosa, T. S. The change wrought by the earthquake has at last reached this Branch. The commodious quarters used for meetings for over two years had to be vacated because the house changed hands, and we were obliged to set up our "*lares et penates*" in a very unsuitable but only available out-of-the-way place. Our public activities, however, will suffer only temporarily for a more central location for them, was offered us free by one of our members, the only heavy loser of our members in the recent disaster. We shall try to turn the event into greater usefulness.

A few weeks ago a new member appeared in our Theosophical family, and since our President was asked to name the child (a girl baby) he made a public event of it at one of our Sunday meetings held for the time being at the parent's home. Our President had invented the ceremonies and close observers agree that the eyes of the new baby gave unmistakable signs of understanding when it was being addressed. Even now it wears a steady gaze not often met with in one so young.

The study, enquiry and Lotus Circle meetings will be held at the President's and Secretary's residence 222 Wallace Street, while the public meetings will take place at 433 Humboldt St.

To those conversant with the potency of numbers it is remarkable that the sum of the new number where the public meeting will be held is the same as the old (523). This is the second time that the place where the public meetings are held is sold. Can it be that the T. S. is a mascot to the sale of houses by transmuting discordant vibrations into harmonious ones?

P. VAN DER LINDEN,

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)
Geo. E. Babcock	Reincarnation
"	Is the Agnostic Position Logical?
Dr. T. P. Barnard	Devotion
"	Power of Thought
Elizabeth W. Bell	Evolution and Involution
"	Mystery of Pain and Problem of Evil.
Annie Besant	Building of the Individual
"	Six Lectures
"	Dangers that Menace Society
"	Emotions 5 lectures
"	The Higher Consciousness, lectures
"	How and Why We Should Study
"	Hypnotism
"	Peace Amid Wars
"	Spiritual Darkness
"	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	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?
Henry Hotchner	Theosophy, the Science, Anen
F. F. 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.

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 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.

San Francisco, California, Theosophical Book Concern

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.

Washington, D. C., S. M. MacDonald, 222 A St., S. E.

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Subscriptions for the following magazines should be sent to The Chicago Theosophical Book Concern, Room 426, 26 Van Buren St., Chicago.

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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. Room 66, Silver Bow Block, West Granite Street. Miss Emily M. Terrell, Cor. Sec. "The Lenox." West Granite St. Branch meetings every Wednesday evening. Public study class, Friday evening. Public meetings, Sunday 2:30 p. m. Lotus Circle, Sunday 10 a. m.

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 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. 185 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.

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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.

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.

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Long Beach, Cal. Long Beach T. S. Mrs. Josephine C. Wilkinson, Sec. Box 193.

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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 1807 14th Ave. S.

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Minneapolis, Minn. Minneapolis T. S. Mrs. Harriet C. Dodge, Sec., 1717 Stevens av. Meets Mondays 8 p. m. Public Meetings, Wednesdays at 8 p. m., 209 Northwestern Building.

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Newton Highlands, Mass. Newton Highlands T. S. Frederick M. De Ludernier, 152 Hampden st., Boston, meets Wednesdays, 7:45 p. m. at 1054 Walnut st.

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St. Paul, Minn. St. Paul T. S. Miss Angie K. Hern, sec., 259 Dayton Ave., meets Wednesdays 8 p. m., 219 Germania Life Bldg.

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San Francisco, Cal. Golden Gate T. S. Miss Marie A. Walsh, sec., 1235 Forty-fifth ave. Meets Wed. evenings. Union meeting Sunday evenings with the San Francisco Lodge at 1001 Oak st.

San Francisco, Cal. San Francisco T. S. Miss Margarete Miklau, Rec. Sec., 716 Waller St. Lodge meeting Friday and public meetings Sundays at 8 p. m. at headquarters, 1001 Oak st.

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., 222 Wallace St., Public meetings every Sunday at 7:30 p. m., 433 Humboldt St. Monday inquiry meetings, Wednesday Study meetings and Friday study meetings, each at 7:30 p. m., and Lotus Circle Sundays at 10 a. m. All at 222 Wallace St.

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. 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.

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 8:15 p. m. in Lodge room Board of Trade Bldg. Lotus class, Sundays 10 a. m. Study class for beginners and inquirers Sundays 8 p. m. Study class Tuesday 3 p. m.

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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 every Sundays 8 p. m. for study, except the last Sunday of the month when a public lecture is given. Advanced Classes are conducted Wednesdays and Fridays at 8 p. m. Library open daily after 5 p. m.

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.