



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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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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"Theosophy in Theology."

I am not one of those stalwart souls—if such there be—who, unshaken by recent occurrences, have felt no diffidence and suffered no abatement of ardor in proclaiming Theosophy to a world quite well assured that it knows what's what in morals, and furthermore, not unlikely to evince a disconcerting interest in the subject of Brotherhood. For my own part, I shall be only thankful if the dear public will, for a space, kindly forget our existence. Better, far better, instead of being—as might have happened—"Gone but not forgotten" to be forgotten but not gone.

But whate'er betide, nothing in this world, so far as I can see, is so truly worth while as to strive somehow to "point out the 'Way.'" Feeling thus, it seemed "quite providential," as people say, when just at this juncture a

way presented itself for promoting our cause unhampered by embarrassing associations—an opportunity, as it seems, for stealing a march upon the prejudices of people not otherwise to be reached. My enthusiasm kindled, and somewhat of its glow I would impart to the many readers of *The Messenger*.

We all recognize the fact, I suppose, that there are many people in the churches who are rather ill at ease there, but at the same time lack the courage to make an honest scrutiny of their creed and reject whatever their intelligence condemns. In many such cases, if Theosophy could but gain a hearing, no doubt it would ultimately find acceptance. The problem is, how to pass the barriers of prejudice and fear and gain that hearing.

Perhaps we should not find the difficulty insurmountable if we realized that theosophical ideas need not al-

ways be presented as such. It is well to take into account the fact that the mind accustomed to depend upon authority in religious matters is disposed to favor or antagonize such ideas according to the source from which they are supposed to emanate.

What an immense advantage, then, for doctrines theosophical if they could be traced to sources theological. Well, in one notable instance, anyway, this has actually come about. Shall we not bestir ourselves and make the most of this promising state of things? To readers of *The Review* it will be no news that Rev. R. J. Campbell, eminent among Congregational preachers, is proclaiming from his London pulpit, under the guise of a New Theology, doctrines which are essentially theosophical, tho he is apparently unaware that they are so. Not only this but, happily for us, he has set forth his views in a volume entitled, *The New Theology*, which finds a host of eager readers among the general public, and a reception by the press "vastly more sympathetic than critical." Think of it!—a work on theology, which has "gone off with a boom like a popular novel," and whose publishers are quite unable to meet the demand for it. Does this not point plainly to the fact that "the people" are ready and waiting for something more rational, something fitter to associate with "the God of things as they are" than the archaic, perfunctory presentment of religion which they have mistaken for sustaining nourishment until they are reduced to a state of mental and spiritual, if not moral, inanition. No wonder that they are tired of hearing that the rise of humanity was a Fall; that it was found

necessary to have recourse to doubtful expedients in order to right the bungled scheme of things; and so on through the dreary "plan of salvation." No wonder that, instead of "an antiquated Theologian who made His universe so badly that it went wrong in spite of Him and has remained wrong ever since"; whose wrath must be appeased before He can "forgive His erring children, who could not help being sinners, and yet are just as much to blame as if they could"—no wonder that in place of such puerilities and absurdities the uplifting concepts of the New Theology are greeted with enthusiasm.

For such souls it is a gospel indeed that is embodied in statements such as these: Every individual consciousness is a ray of the universal consciousness, every man a potential Christ. The mission of Jesus was to make us realize our divinity and our oneness with God; for, between humanity and deity, there is no real distinction. God is not a fiend but a Father; why should we require to be saved from Him? The aim and object of salvation are not the getting of a man into heaven, but getting heaven into him; for heaven and hell are states of the soul. The seat of religious authority is within, not without, the human soul, the divine Self within every one of us enabling him to discern the truth best fitted to his needs. Rely upon the Spirit of Truth within your own soul; if God is not there, you will not find Him in the Bible or elsewhere.

The world is not listening to theologians today, says Mr. Campbell, they have no message for it. The great rolling river of thought and action is passing them by. "Christian truth" has become associated in the popular

mind with certain forms of statement which thoughtful men cannot accept on intellectual or even moral grounds. Certain dogmatic beliefs, about the Fall, for example, the scriptural basis of revelation, the blood-atonement, the meaning of salvation, the punishment of sin, heaven and hell, are not only misleading but unethical. What sensible man, the author continues, really believes in these notions as popularly assumed and presented, and what have they to do with Christianity?

As a result of such teachings, Religion has come to be thought of as something apart from everyday life, a matter of churches, creeds, and Bible readings, instead of what it really is,—the co-ordinating principle of all our activities. Elsewhere, religion is defined as the recognition of an essential relation between the human soul and the great whole of things.

All religion begins in cosmic emotion. It is the soul reaching forth to the great mysterious whole of things, the higher-than-self, and seeking for closer and ever closer communion therewith. The savage with his totem and the Christian saint before the altar have this in common: they are reaching through the things that are seen to the reality beyond. The soul instinctively turns to its source and goal.

And what is the soul? It is a man's consciousness of himself as apart from all the rest of existence and even from God—it is the bay seeing itself as the bay and not the ocean; the *spirit* is the true being thus limited and expressed—it is the deathless divine within us. The soul, therefore, is what we make it; the spirit we can neither make nor mar, for it is at once our being and

God's. What we are here to do is to grow the soul, that is to manifest the true nature of the spirit. Where then is the dividing line between our being and God's? There is none, except from our side. The ocean knows that the bay has never been separate from itself, altho the bay is only conscious of the ocean on the outer side of its own being.

Of the Infinite Cause whence all things proceed we can know nothing except as we read Him in His universe and in our own souls. God is the unitary principle in all multiplicity, the mysterious Power which is finding expression in the universe, and which is present in every tiniest atom of the wondrous whole.

But why a universe at all? Why has the unlimited become limited? For an answer to this question, which thinkers have been asking themselves since thought began, we have to draw upon the far past, going back by way of Hegelianism, and the old Greek philosophies, to the wise men who taught in the East ages before Jesus was born. And the conclusion that we reach is that this finite universe of ours is one means to the self-realization of the Infinite.

Supposing God to be the infinite consciousness, there are still possibilities to that consciousness which it can only know as it becomes limited. In order to manifest even to Himself the possibilities of His being God must limit that being.

To the question, then, Why a finite universe? The answer is, Because God wants to express what He is. The universe is God's thought about Himself. He is ceaselessly uttering Himself

through higher and ever higher forms of existence. We are helping Him to do it when we are true to ourselves; or rather, which is the same thing, He is doing it in us. God is getting at something and we must help Him do it.

Sacrifice in order to self-manifestation is the law of the universe. In this age-long process all sentient life has its part, for it is of the infinite, and to the infinite it will return. Believing in the solidarity of all existence, the New Theology does not overlook the importance of the brute creation. There is no life that is not of God, and therefore, no life can ever perish, whatever becomes of the form. To see one form break up and another take its place is no calamity, however terrible it may seem, for it only means that the life contained in that form has gone back to the universal life, and will express itself again in some higher and better form.

We are well aware how much is made of sin in the commonly received theology. "In Adam's fall we sinned all," but not according to the New Theology, of course, which regards the doctrine as an absurdity from the point of view both of common sense and ethical consistency, and declares that it has played a mischievous part in Christian thought and proved a real hindrance to religion. Rejecting wholly the literal interpretation of the Fall, the New Theology yet delves for truth beneath the myth.

Apparently this truth has to do with the descent of spirit into matter. The coming of a finite creation into being is itself of the nature of a fall, a coming down from perfection to imperfection. The reason for that coming down is, as already pointed out, that the uni-

versal life may realize its own nature by attenuating or limiting its perfection. Since our true being is eternally one with the being of God, to be separated from a full knowledge of that truth is to have undergone a fall. While this is excellent as far as it goes, and shows creditable progress on the part of the New Theologians, it is not quite satisfactory from a theosophical standpoint.

The imperfection of the finite creation is not man's fault but God's will, and is a means toward a great end; it is a working out of Himself with its purpose, a purpose not wholly hidden from us. Evil is a negative, rather than a positive term. It is not an intruder in an otherwise perfect universe; finiteness presumes it. When consciousness of being finds itself hindered by its limitations, it becomes aware of evil. The only way in which the true nature of good can be manifested either by God or man is by the struggle against limitations; therefore we should not be appalled by the long story of cosmic suffering.

Life is God, and there is no life which is not God. Even the sinful life is a quest for God, tho it does not know itself to be such, for in seeking life, saint and sinner alike are seeking God, the all-embracing life.

Because the root-idea of the Atonement is the assertion of the fundamental oneness of man with man and all with God, the doctrine has been closely associated with the doing away of sin, for sin is the divisive, separating thing in our relations with one another, and with God the source of all; so the assertion of our oneness involves getting rid of sin. But the Atonement

is only effective when repeated upon the altar of human hearts. Faith in Jesus is faith in our own Christhood. Until His spirit becomes our spirit, His atonement has done nothing for us; when it does we, like Him, become saviours of the race. For we likewise are expressions of the same primordial being, and ultimately every soul shall be perfected.

As implied in the doctrines of the oneness of God and man and the solidarity of humanity, sin against God is simply an offense against the common life, an attempt to draw away from instead of ministering to the common good. The pain caused by sin arises from the soul, which is potentially infinite and cannot have its true nature denied. You *cannot* continue to live apart from the whole, for the real you *is* the whole, and, do what you will, it will overcome everything within you that makes for separateness, and in the process you will suffer. This is what the punishment of sin means. The suffering which invariably follows sin can never be remitted by any work of another, nor can any eleventh-hour repentance evade the issue.

But in the divine dealings with man punishment is never imposed by any being from without. If you have failed to achieve that for which you are here, you will have to achieve it here or elsewhere, and the correction of your failure will invariably mean pain.

"The tissues of the life to be,
We weave with colours all our own;
And in the field of destiny
We reap as we have sown."

There is nothing horrific about this law of the spirit. In a true and real sense it is our own law; we make it. There is no far-off Judgment Day, no

great white throne, and no judge external to ourselves. The deeper self within each of us, the self eternally one with God, is our only judge. Judgment, heaven and hell are here now within the soul. Physical death is not the all-important event which theologians have usually made it out to be; it is only a bend in the road. The only possession a man can take to the other side of death is what he *is*. Belief in the atoning merits and the finished work of a saviour will not compensate for wasted opportunities and selfish deeds.

The next stage of consciousness above this is not an absolute break with it, altho it is an expansion of experience or readjustment of focus. The change called death means only that the consciousness is being exercised along another plane; from a three-dimensional it has entered a four-dimensional world.

The so-called material world is our consciousness of reality exercising itself along a strictly limited plane. But suppose we are endowed to hear and see sounds and colors a million times greater in number than those of which we have at present any cognizance! What kind of a universe would it be then? But that universe exists now; it is around and within us; it is God's thought about Himself, infinite and eternal. It is only finite to a finite mind, and it is more than probable that spiritual beings exist with a range of consciousness far greater than our own, to whom the universe of which we form a part must seem far more beautiful and fuller of meaning than it seems to us.

It is interesting to find the New Theology taking to itself, as part of its

equipment, the familiar doctrine of the higher and lower selves, which it elaborates from current theories regarding the "subconscious mind." Our ordinary consciousness, says Mr. Campbell, is like an island that is really the summit of a mountain, whose base is miles below the surface of the ocean. Summit and base are one, and yet no one realizes when standing on the little island, that he is perched at the very top of a mountain peak. So it is with our everyday consciousness of ourselves; we find it rather difficult to realize that this consciousness is not all there is of us. And yet, when we come to examine into the facts, the conclusion seems irresistible, that of our truer, deeper being we are quite unconscious.

To ordinary common sense nothing seems more obvious than that we know most that is to be known about our friend John Smith, with whom we used to go to school, and who has since developed into a stolid British man of business with few ideas and a tendency to conservatism. John is a stalwart, honest, commonplace kind of person. His wife and children go to church on Sundays. John seldom goes himself, for it bores him, but he likes to know that religion is being attended to, and he does not want to hear that his clergyman is attempting any daring flights.

According to the newer psychology, however, this matter-of-fact Englishman is not what he seems even to himself. His true being is vastly greater than he knows, and vastly greater than the world will ever know. It belongs not to the material plane of existence but to the plane of eternal reality. This larger self is in all probability a perfect and eternal spiritual being in-

tegral to the being of God. His surface self, his Philistine self, is the incarnation of some portion of that true eternal self which is one with God. The dividing line between the surface self and the other self is not the definite demarcation it appears to be. To the higher self it does not exist. To us it must seem that to all intents and purposes the two selves in man are two separate beings, but that is not so; they are one, altho the lower, owing to its limitations, cannot realize the fact. "If my readers want to know," says the author of the *New Theology*, "whether I think that the higher self is conscious of the lower, I can only answer, Yes, I do, but I cannot prove it; probabilities point that way. What I want to insist on here is that we are greater than we seem. That we have a higher self, and that our limited consciousness does not involve a separate individuality.

'Our birth is but a sleep and a forgetting;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.'

"The great poets are the best theologians after all, for they see the farthest. The true being is consciousness; the universe, visible and invisible, is consciousness. The higher self of the individual man infolds more of the consciousness of God than the lower, but lower and higher are the same thing."

But my sketch of the *New Theology* is far exceeding the limits of my first intention. Let all theosophists read the book—I defy anyone to do so without benefit—and judge whether I exaggerate when I say that its value as an opening wedge for Theosophy can

scarcely be overestimated. As it seems to be mainly people in the churches who are to be reached by propaganda, to interest them in the "New Theology"—even if the number of avowed theosophists is not increased by its perusal—is the most effective work for our cause that can be done, I believe, at the present time. The book is stimulating, inspiring, uplifting. I have several copies in circulation and intend to increase the number and widen the circulation as I can. A short exposition of the New Theology which I prepared has appeared in the local weekly paper, somewhat to my surprise and much to my gratification. Others may, and I hope will, devise effective ways for speeding the progress of this new and greater Reformation. For many are the souls groping in darkness, and blessed shall they be who shed upon the path of such, even the tempered light of Theosophy in Theology.

GEORGE B. BABCOCK,
Morgan Park, Ill.

Press Points.

Press work is proceeding apace; a series of articles have been arranged for the *Pittsburg Gazette-Times* by Mr. John MacMillan, and is being prepared by Mrs. Brook, one of the Chicago members, an experienced newspaper woman. Other series being arranged for are on the *Worlds Unseen* and the *Lost Secrets of the Church*. Each series will have from four to seven articles.

We also have an article on Thought-forms ready to send to any one who thinks he or she can place it in a paper.

During the past few months illness and heavy family duties on the part of several members of the Committee

have damped some of our activities, but with the spring have come fresh energy and facilities. We wish to keep in touch with every person in the T. S. who is interested in working for the T. S. Through the press we hope we shall hear from you. Will not each local press committee let us know of their conditions, the work they have been doing and the sort of work they feel that they can undertake now?

A number of Theosophical books have been placed in various town libraries by fellows of the T. S. Perhaps your committee can do likewise? Again, some of the Theosophical magazines have been placed in public libraries by our members. Books and magazines in the public libraries are far, far reaching in their influence and would be easy and efficacious work for any local press committee to undertake.

Dr. Mary Weeks Burnett has resumed the chairmanship of the press committee. She was the first chairman, appointed two years ago by the National Convention but had been obliged to resign temporarily because of her trip abroad and ill health. Meantime Mrs. Havens assumed the chairmanship and retained it until recently when heavy family duties obliged her resignation. Dr. Burnett's address is 3104 South Park Avenue, Chicago, where she will receive any correspondence that may be directed to her. Or, correspondence may be directed to me. Is there anything you would like to have mentioned in the Press Points, any suggestions? We will be pleased to hear from you on any topic whatever relating to our press work of which we expect great things.

Cordially your co-worker,
ADA MAY KRECKER, Sec.
1009 Chamber of Commerce Building, Chicago.

A Book Sale.

One of the oldest members of the American Section—in years of membership—is desirous of selling his library and the books are now on sale at the Morris Book Shop, 152 Wabash avenue. There are many rare and valuable books on Occultism, in both French and English. There is a complete set of *The Path*, in five volumes, handsomely bound, and a set of *Theosophical Siftings*—many of which are now out of print—in two large volumes. The books are all in excellent condition, and it will well repay any one interested in Occultism and kindred subjects to examine them.

[As there has been so much misunderstanding and some serious though unintentional misstatements made about the "Official Notices" of our late President in regard to his successor, it seems desirable to print the following statement from *The Vahan*, which covers the case in the American Section as well as the British, except that the General Secretary of the American Section states that, so far as he knows, no copy of the second notice, about the voting, ever reached his office, and no copy of it was ever received at the MESSENGER office.]

Statement of Executive Committee.

The Executive Committee deem it desirable to state, in response to inquiries from some members of the British Section with reference to the circular issued in the beginning of March:

(1) That the original presidential notice, dated from Adyar, January 7th, was headed, *To the General Secretary of the British Section* and was accompanied by a copy for publication headed, *To the Theosophical Society, its Officers and Members*. It contains the official notification of the late Colonel Olcott's intention with regard to his successor in following terms: "I therefore appoint

Annie Besant to take the office of President of the Theosophical Society at my death." For reasons stated in its resolution of February 2nd, the Executive Committee regarded this official notice as irregular and forwarded the resolution to the late President-Founder.

(2) In the meantime a letter containing instructions to vote, as printed in *The Vahan* for April (see page 69), had been forwarded from Adyar to Miss Spink. This document, dated January 21st, refers to the original notice as follows: "As already notified to you I have, under Rule 9, nominated, etc." An instruction to vote upon an invalid notice does not constitute it a valid one. The claim made since Colonel Olcott's death, that this instruction to vote was itself the legal notice, and that the original document was intended as a mere friendly communication, may be dismissed from consideration in the face of the documents themselves.

(3) The Executive Committee, having the two documents before it, on hearing that death had closed the lips of the late President, requested the Acting President, Mr. Sinnett, to regularise the notice of Colonel Olcott's obvious intention in order that everything might be placed in proper train for the forthcoming election.

KATE SPINK, Gen'l Sec'y.

Monterrey, Mexico, April 26. '07.
To Fellow Members of the Theosophical Society:

In consideration of the various circular letters and documents bearing upon the nomination made by the late President-Founder of his successor to

the Presidency, the members of the "Loto" Branch, at a special meeting held April 26, resolved to express their unanimous sentiments as follows:

We hold that the First and Principal Object of the T. S.—'to form a nucleus of the Universal Brotherhood without distinction of race, CREED, sex, caste, or color"—being subscribed to by every member, it is naturally expected that all official proceedings shall be in accordance with said object:

That the Statutes of the T. S. do not contain the least reference favorable or unfavorable, to any special belief whatsoever, the Ideal of Universal Brotherhood being the only *belief* common to all members.

That, by reason of said First and Principal Object, the T. S. is essentially unsectarian and offers a universal platform which affords ample room for all beliefs past, present and future, but which, on account of its universality, must constantly remain neutral:

That members are individually free both to believe and to propagate their beliefs as they can or as they please, but without ever compromising the neutrality of the Society, or failing to respect the convictions of such members as do not hold the same beliefs, or interfering in any way in the official proceedings, which must constantly be based upon the First and Principal Object:

That, consequently, no particular belief can ever be offered as a rule for any official proceedings, without infringing upon the rights of such members as do not accept such particular belief.

Now, in accordance with the preceding reasons, we hold,

That the nomination made by the late President-Founder is unfortunately illegal, owing to its having been associated—by him and by others—with the belief in Masters (which is held by many members for reasons best known to themselves) and with the report of psychic phenomena (which, of course,) concern only the witnesses thereof, and such members as have experience or a mere belief in such phenomena).

Considering then that possibly many members, who would have gladly ratified said nomination, had it been made strictly according to the Statutes, find themselves now obliged by their honorable allegiance to the Constitution of the T. S. to vote against said ratification; and

That others, through real gratitude and respect, deem it their duty to vote in favor of the ratification, without considering the illegality of the proceedings; and finally

That a private belief has come to be advocated officially and discussed to the detriment of peace and harmony, shows that the unsectarian character of the T. S. and the neutrality of its platform must be made more emphatic in our Constitution.

Consequently, We, the members of the "Loto" Branch, do invite all our fellow members of the T. S. to ask that *the Constitution of the T. S. be thoroughly revised, and that the First and Principal Object be made the basis of all the proceedings, specified or not specified, in such a manner that no officer shall ever consciously or unconsciously act in contravention of the antisectionarian and neutral character of the T. S.*

FELIX PEREZ, President.

SILVESTER GARZA, Secy.

Convention Report, Northern District Pacific Federation Theosophical Coast Branches.

Seattle.—The Northern District Pacific Coast Federation held its third annual convention on April 28th at Theosophical headquarters in this city. Of the seven federated branches there were members present from four, also a visiting member from Oakland Branch, California.

The program began with music and an address of welcome by Mr. T. A. Barnes, followed by the address of the President of the Federation, Mrs. E. M. Wardall, which covered the work of the Federation during the three years of its existence. The chief propaganda for the past year was the distribution through private sale and the placing of some 500 volumes of Theosophical literature upon the shelves of the public libraries throughout the State. Among the libraries supplied were those at Seattle, three branch libraries, Ballard, Fairhaven, New Westminster, Everett, Vancouver, Victoria, Tacoma, Olympia State and Traveling, Aberdeen, Spokane, and the State Penitentiary at Walla Walla. The books furnished Victoria and New Westminster were donated by Mr. W. Yarco of Vancouver, and those to Olympia traveling library by Tacoma Branch, but placed by Mr. Talbot, through the Federation.

During August, 1906, a series of eight largely attended lectures were given in this city by Mr. Rogers, National Lecturer for the T. S. Following this a series of nine lectures were given in Everett, Bellingham and Tacoma by Mr. Max Wardall, and in January, 1907, Mr. Max Heindle gave three illus-

trated lectures in this city. During January, 1907, Mrs. Wardall spent five weeks in Spokane, giving public lectures and holding classes. Considerable space and favorable comment were given these lectures by the daily press of the respective cities.

Mrs. C. J. Smith read an interesting paper to the Convention on Lotus work. Following this, the treasurer's report in full, from the first year of the Federation, showed the Federation to be free from indebtedness and a small balance on hand.

Under discussion of plan of work for the coming year, perhaps the most interesting idea brought forward was that of establishing a summer school or college of Theosophic thought, on a suitable tract of acres located on or near the Sound and owned by the members.

In addition to this work, the consensus of opinion of the Convention seemed to be in favor of centering the effort for the year on a monthly publication to be devoted to the dissemination of Theosophy. The Federation also had made arrangements for a visit during the summer from Mr. Hotchner.

Lack of space prevents a further report of the many helpful and valuable suggestions by the members, which contributed toward making this session of the Federation the most profitable of its history.

The election of officers followed—Mrs. Wardall, President, Mrs. M. Kyle, Secretary, and Mr. F. W. Wald, Treasurer.

In the evening there was a lecture by Mr. Max Wardall on "Brotherhood."

Respectfully submitted,

MARY B. PATERSON,

Retiring Secretary.

An Abridgment of the Secret Doctrine.

BY KATHARINE HILLARD.

This book is intended to supply a long-felt want of the Students of Theosophy, by giving them a much shorter and less expensive version of Mme. Blavatsky's Secret Doctrine than has been available hitherto. The original work contains in all about 1,474 pages, not counting the index; the Abridgment is contained in 568 pages. While a great deal of controversial matter has been left out, and all Sanskrit terms put into English as far as possible, the ethical and spiritual teachings of the book have been carefully preserved. It is hoped that the value of its occult and symbolical instructions will appeal to many students of Oriental learning outside of the Theosophical Society. A careful index, contributed by Miss Mary E. Swasey, adds much to the value of the book. Copies may be procured from Mrs. Ada Gregg, 159 Warren street, Brooklyn. Price \$2.00 net. KATHARINE HILLARD.

I know of no other person in the States so well qualified for such a work as Miss Hillard.

ALEXANDER FULLERTON.

Branch Reports.

Toronto, T. S. We have recently enjoyed a most pleasant and profitable two weeks' visit from Mr. Henry Hotchner. During his stay in Toronto Mr. Hotchner delivered four public lectures and six for members only. Such gatherings together of earnest, enthusiastic students of Theosophy and seekers for truth cannot help but do any Branch a very great deal of good and make it a greater center for the ra-

diation of spiritual light and truth in its community.

The interest taken in Theosophy by Toronto people was never greater than at present. Our public meetings are well attended, and our free lending library is well patronized.

Our annual election of officers took place on Thursday the 28th of February.

With our present strong and harmonious organization, a large and valuable collection of books in our library, and the impetus we have received from Mr. Hotchner's helpful addresses, we have every reason to hope and expect that the year upon which we have just entered will be a most prosperous and successful one.

ELMER OGILVIE, Secy.

Santa Rosa, T. S., keeps up its activities as well as possible under the circumstances. On the 24th of February a meeting was held in memoriam of Col. H. S. Olcott, and all F. T. S. within hailing distance were notified to that effect. The unselfish work of this great American was dwelt upon, not only with regard to the T. S. but also to the Buddhist Religion. May Peace and Light be with him wherever he goes!

The following Sunday a paper was read on the "Future of the T. S.," taking as basis the views of our illustrious H. P. B. Santa Rosa Branch unites in the hope that Those behind the T. S. will select another leader as capable as Col. H. S. O. to meet all difficulties.

P. VAN DER LINDEN, Secy.

Spokane Branch, T. S. Mrs. Elizabeth M. Wardall, of Seattle, visited Spokane Branch during the month of January, delivering six public lectures and conducting a public study class on Tuesday evenings. Mrs. Wardall also gave the members a course of lessons on the Planetary Chain, which proved most interesting and helpful, besides clearing up many questions about which confusion had existed. Mrs. Wardall's

visit has tended to strengthen the T. S. center in Spokane, and members feel it a great privilege to have had the opportunity to attend her classes.

ADAH M. ROSENGWEIG, Cor. Secy.

Pasadena, T. S. Besides our regular meetings two additional meetings have been held during the month of March. On the fourteenth Mr. Lapsley gave a talk to members and on the twenty-second a public lecture, subject, "Some Recent Evidence for Reincarnation." Mr. Lapsley is a member of the London Society for Psychical Research and his lecture dealt with the subject from the light of recent evidences secured by that society. The lecture was excellent and the audience seemed greatly pleased. Mr. J. J. Fernand expects soon to establish an Inquirer's Class. We hope with these activities to increase our membership and spread the teachings of Theosophy.

HARRIET A. STEVENSON, Secy.

Lincoln, T. S. Dr. Eleanor M. Hiestand Moore, of Philadelphia, recently made an eight days' visit to our Branch. During that time there were two daily meetings of instruction by lectures and otherwise, by her, to members and invited visitors. The meetings were held at the residence of our President, Mrs. Hermon. Dr. Moore gave one forceful public address in Fraternity Hall, on "Reincarnation." The lecture was well attended and audience appreciative.

Her scholarly attainments, lucid arguments, vivacious delivery and comprehensive knowledge of the philosophy of "Wisdom Religion" made her attractive and instructive to her auditors.

She was particularly forceful in expounding the great hypothesis of evolution, as embracing not only the contentions of modern science, as to the material world, but in a more profound and far-reaching sense comprehended the mental and spiritual planes, according to the theories of the adepts of Theosophy. The sincere respect and affections of our Branch will ever fol-

low her, with a hope that she may return to us at some future time.

MAY J. BILLINGSLEY, Secy.

The Anaconda, T. S., has been stimulated by a recent visit from Mr. Heindel, of Los Angeles, whose study of *The Secret Doctrine* has enabled him to render assistance to the members of various Branches. His lectures to the public, illustrated with magic lantern slides, were well attended, and much interest was shown by non-members as well as theosophical students.

The Anaconda Branch, while not a large one, has made an effort to spread the teachings of Theosophy, as we have held a public meeting once each month for several years, and have succeeded in placing a number of our books and a monthly theosophical magazine in our public library. We have two classes each week, one the regular meeting for members only, who study *The Ancient Wisdom*, the other for those who wish to study the *Study in Consciousness*.

The Branch is unanimously in favor of the nomination of Mrs. Besant for President of the Theosophical Society, and we believe that she is fully competent to fill the office.

Yours fraternally,

ADDIE TUTTLE, Cor. Secy.

Notice.

I should like to call attention to the fact, which seems to have been generally forgotten, namely, that the continued existence of the *Transactions* depends entirely on the financial support given by members of the Society. Unless during the next few months the sales of this volume show that members are taking a greater interest in the publication than they have hitherto done it will have to be discontinued. The Publishers should at any rate feel that they can count on the support of the Lodges—were every Lodge library to purchase a copy it would go far towards making the undertaking a success.

KATE SPINK.

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 Lillian Kelting, 14 Seeley Ave., Chicago, Ill.

S. Edgar Alderman	Relation of Theosophy to Life (Socialistic)
Geo. B. Babcock	Reincarnation
"	Is the Agnostic Position Logical?
Dr. T. P. Barnard	Devotion
"	Power of Thought
Elizabeth W. Bell	Evolution and Revolution
"	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, 3 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 Bible and Science, Anent Death."
Emily A. Partridge	Collective Karma
Mrs. Bertha Ramsden	Ethics of Theosophy
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 100 Oak Street.
St. Paul, Minn., W. L. Beekman, 55 E. 5th Street.
Seattle, Wash., Thos. A. Barnes, 1325 3d Avenue.
Toronto, Canada, Toronto Theosophical Book Concern, Felix A. Belcher, 250 Lisgar Street.
Vancouver, B. C., W. H. Yarco, 1101 Woodland Drive.
Washington, D. C., S. M. MacDonald, 222 A St., S. E.

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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., 3 Austin st., Longwood, 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 held at Rooms 417-420 Pierce Bldg., Copley Sq.

Boston, Mass. Huntington T. S. Mrs. Harriet E. Shaw, sec., 320 Huntington Chambers, meet-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. Miss Alice G. Buckelmaier, Sec., 639 Carlton Ave. 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. Mrs. Mary T. Dunbar, secretary, Chapin Parkway. Meets 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., P. O. Box 983. 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. Mrs. Clara F. Gaston, Sec., room 426, 26 Van Buren st., meets Wednesdays at 8 p. m. Public lecture Sundays at 8 p. m., room 426, 26 Van Buren st.

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

Cleveland, O. Cleveland T. S. Mrs. Emma H. Carpenter, Cor. Sec., 2037 S. E., 115th st. Meetings on Mondays 7:30 p. m., and Wednesday 2:30 p. m., at headquarters, suite, 17, 5607 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. Med-daugh, Sec., 357 Warren Ave.

Detroit, Mich., Vivelius Lodge, T. S. Mrs. Helen B. Young, Sec., 142 Second Ave. Public Meetings held Mondays, 7:30 p. m., 202 Whitney Bldg. Members meetings, Wednesday evenings at 142 Second Ave.

Duluth, Minn. Duluth, T. S. Mrs. Cora E. Hayden, sec., 220 W. 4th st.

Fremont, Neb. Fremont, T. S. Miss Daisy McGiverin, Sec. 645 E. 6th 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., 193 Coit Ave., meets Tuesdays, 8:15 p. m.

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

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

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

Honolulu, H. I. Oahu T. S. A. St. Chad Piiianaia, 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 Garnett Briggs, Sec., 414 Webb St.

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 enquirers Saturday afternoon from 3 to 4:30 p. m. All meetings at headquarters, room 201, Kansas City Post Bldg.

Lotus, T. S. Kansas City, Mo. C. S. McClintock, M. D., Sec., 330 Altman Bldg. Meets Tuesday evenings, 330 Altman Bldg.

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

Lima, O. Lima, T. S. Miss Iva Bowers, Sec. 726 E. Market St.

Lincoln, Neb. Lincoln T. S. Mrs. May J. Billingsley, Sec., 436 S. Tenth St. Branch study class, Wednesdays at 8 p. m. Visitors welcome.

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

Los Angeles, Cal. Los Angeles Branch T. S., Mrs. Virginia A. Baverstock, sec., Headquarters Room 406 Blanchard Building, 233 S. Broadway. Branch meetings, Wednesdays, 8 p. m. Secret Doctrine Class, Mondays 8:00 p. m. Library open 2 to 4 p. m. week days

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

Minneapolis, Minn. Yggdrasil T. S. Mrs. Lena G. Holt, Sec., 3708 Upton Ave., So., Public Meetings, Sundays 4 p. m.; Branch Meetings Thursdays, 8 p. m. at 1807 14th Ave. S.

Minneapolis, Minn. St. Anthony T. S.

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.

Montreal, Que. Montreal, T. S. Meetings are held every Tuesday at 8 p. m. in de Small Karn Hall, 468 W. Catherine st. Second and

fourth Tuesdays are public meetings. Address and questions Sec., Mr. T. W. Thomasson, P. O. Box 1094.

Muskegon, Mich. Muskegon T. S. Mrs. Loretta E. Booth, Sec., 171 Webster ave.

New Orleans, La. New Orleans, T. S. Miss Sidonia A. Bayhi, Sec., 3636 St. Charles ave.

New York City, N. Y. New York T. S. Mrs. Anne B. Woodruff, Sec., 507 Elm St., Richmond Hill, Long Island, New York. Public meetings Tuesdays, 8:15 p. m., at Genealogical Hall, 226 W. 58th st. Library and Class room in same building rooms 6 and 7.

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

Norfolk, Va. Norfolk T. S. A. P. Warrington, Pres., 234 Main St.

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

Pasadena, Cal. Pasadena T. S. Miss Harriet A. Stevenson, Sec. 43 North el Molino Ave. Public Question meeting, Mondays 7:45 p. m. Branch meeting, Wednesday, 8 p. m., members study class, Sunday, 10:45 a. m., headquarters, 26 E. Colorado St., room 9.

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

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

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

Portland, Ore. Portland T. S. Robert G. McMullen, Sec., 719 Hancock St.

Providence, R. I. Providence T. S. Miss Jennie C. Sheldon, Sec., 31 Creighton st. Public meetings, Sundays 7:30 p. m., at 11 Snow st. Study class Wednesdays at 8 p. m. for members only.

Rochester, N. Y. Rochester T. S. Mrs. Helen Hartel, Sec., 435 Jay st.

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

Saginaw, Mich. Saginaw T. S. Harvey C. Warrant, Sec., 318 Bessinger Bldg. ave. Study class meets Friday, 7:30 p. m. Public lectures, Sundays 7:45 p. m. Training class, Tuesdays 7:30 p. m., at Theosophical Rooms, 10-12 *Courier-Herald* building.

St. Joseph, Mo. St. Joseph T. S. Mrs. Alice Blum, Sec., 1011 N. 13th 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., 231 W. 9th Street.

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

San Francisco, Cal. Golden Gate T. S. Miss Marie A. Walsh, sec., 1001 Oak st. Branch meetings Thursdays 2 p. m. Study Class, Thursdays, 2:30 p. m. Library open daily from 1:30 to 4 p. m. Union meeting Sunday evenings with the San Francisco Lodge at 1001 Oak st

San Francisco, Cal. San Francisco T. S. Mrs. Dora Rosner, Sec., 634 Lyon St. Public meeting every Sunday at 8 p. m. and lodge meeting every Friday at 8 p. m., held in Theosophic Hall, 1001 Oak St. Library open daily excepting Sundays from 1:30 to 4 p. m. Study class Wednesday at 2 p. m.

Santa Cruz, Cal. Santa Cruz T. S. Mrs. F. A. Cox, sec., 535 Ocean st. Study hour Fridays 2:30 p. m., at 112 Water st.

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 a 10 a. m. All at 222 Wallace St.

Seattle, Wash. Seattle T. S. Mrs. Annie L. Moit, Sec., 222 1st Avenue, West. Meets Sundays and Fridays at 7:45 p. m. 1420 Second ave. Inquirer's class, Wednesdays 7:45 p. m. Lotus Circle, Sundays, 3:30 p. m.

Sheridan, Wyo. Sheridan T. S. Mrs. Georgia O'Marr, 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 14 Whitten Block.

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

Superior, Wis. Superior T. S. Mrs. M. F. Somerville, Sec., 1614 12th Street. Branch meetings, Thursdays 8 p. m. in Lodge room Board of Trade Bldg.

Syracuse, N. Y. Syracuse T. S. Miss Fannie C. Spaulding, Sec., 2564 Midland Ave., East Onondaga Sta.

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

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

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

Toronto, Canada. Toronto T. S. Mr. Elmer Ogilvie, Sec., 215 Wellesley St. Public addresses followed by open discussion Sundays 7:19 p. m. Secret Doctrine Class Sundays, 10:30 a. m. Class for young people first and third Tuesdays at 8 p. m. Study class Thursdays, 8 p. m., all in Room 29 Forum Bldg. cor. Yonge and Gerrard Sts.

Vancouver, B. C. Vancouver T. S. Frederick A. Round, pres. and act. sec., 1695 Hasting st. E. Public meetings Sundays 7:30 p. m. Study class Thursdays 8 p. m. in room 11 Whetham Block, cor. Cordova and Cambie sts.

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

Washington, D. C. Washington T. S. Mrs. Sarah M. MacDonald, Sec., 222 A st. S. E. meets 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.