



# 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 **HARRIET T. FELIX, Editor, 4 Ritchie Place, Chicago Ill.** Subscription price to non-members, 50 cents per annum.

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## The New Cycle

(Written for *The Messenger*.)

BY ANNIE BESANT.

Now that the Theosophical Society in America has definitely ranged itself on the side of the great ideals which the Society exists to uphold, it should feel the thrill of a new life-impulse, and go forward swiftly and steadily on its holy mission. In the Presidential election, despite the great official pressure exercised against the nominee of the late President-Founder, acting under his Master's order, the Society in America recorded an almost two-thirds majority in her favor. Now, in Convention assembled, it has, by an overwhelming vote, given to the new President colleagues who will work hand in hand with her for the good of the movement, and has supported the position taken up by her against the imposition of a penal code,

and has affirmed its approval of the address delivered to the Convention, in which the presidential position is clearly defined. The path chosen is therefore plain and nothing remains but to walk forward on it unfalteringly. The new General Secretary is a strong man, universally respected by his townspeople; he is a man of high intellectual ability and trained in the work of organization by his university experience, and absolutely devoted to Theosophical ideals, the Convention has given him an executive entirely at one with him, ready to second him in every wise effort to strengthen and enlarge the Society. It is now the duty of the members to set to work, in every part of the country, to spread Theosophical teachings and to organize new groups of Theosophical workers.

In the United States there exists a

large number of liberal and intelligent people, eagerly desirous of understanding life and of solving the problems pressing upon them from every side. Groups of such earnest thinkers are scattered all over the country, and the various groups, with their large literary output, represent the general mental current, called "New Thought." Towards all these groups, the attitude of the Theosophical Society of America should not be one of indifference or repulsion; it should be actively helpful and sympathetic, regarding all of them that are sober and thoughtful, as part of the great Theosophical movement, and co-operating with them in all useful activities. There are also some lines of teaching, drawn from Indian sources by entirely unqualified persons, that are dangerous when taken up in surroundings and conditions so different from those in which they were given; practices are recommended that wreck the health, being entirely new to western bodies, and taught without any of the protection with which the eastern teacher surrounds his pupils. The Theosophical Society, by spreading right knowledge, should guard the community against these perils and set up danger signals to warn the unwary against skating over the thin ice which will give way beneath them. Thus helping the worthy, and discountenancing the unworthy, the Theosophical Society will prove to be of national benefit and will aid in guiding the American Nation through the difficulties which inevitably surround the evolution of a new sub-race.

Great is the privilege of those whose Karma allows them on the continent where this new sub-race is already beginning to appear, and to co-operate in

shaping the coming type. Love, intuition, right reason, subordination of the smaller to the larger self—these are the most important qualities which mark the coming sub-race. These should be sought for in others and developed in ourselves. The ideal of the sub-race should be formulated and worked towards, and the children in whom these qualities appear should be carefully trained for work in the future. They are the heralds of the coming day, the forerunners of the new type.

The new cycle has begun; the new hour has struck. Come with me, colleagues, fellow-workers, to labor strenuously in our Masters' work.

## Theosophy and Dramatic Art

(From the *Show World*, Oct 5, '07.)

BY ANNIE BESANT.

Among the most potent agencies for influencing the public mind is the drama, and it is impossible to conceive a limit to the power it might wield if plays were nobly planned and nobly acted. It is the natural educator of the adult, as the school is the educator of the child. Eye and ear are made the avenues by which high thoughts and stimulating inspirations may reach the mind, and the contagion of heroism and self-sacrifice may be made to spread through a crowd and purify and elevate every person submitted to it. The wave of a common thought, of a common impulse, sweeps through a crowd of ordinary people and carries them away; how easily a panic may spread through a mass of people, giving birth to wild, unreasoning, terror-impelled action, is known to every one; as easily may be propagated through a crowd a

noble emotion, and even though it may subside and seem to leave no trace, yet each who has been uplifted by it is truly sensitive and more responsive to a cognate emotion thereafter.

#### PROPHET OF THE IDEAL.

Theosophy in art is ever the prophet of the ideal, as against the mere copying of some outside fact. The fundamental error of Zola and his school lies in the view that exact reproduction of a transitory ugliness is naturalism. Nature is fundamentally an artist of the beautiful, and is ever at work repairing the hideousnesses created by man and changing them into new beauties. Not an ugly rubbish-heap, nor a disused quarry, but she will clothe it with vegetation, and change it into little hills and dales, verdant with waving grass and fragrant with blossoms. Her efforts are all towards beauty, and the ugly is only a transition-stage to some new fairness, or a misplaced object out of harmony with its surroundings. In every object Nature strives to express a thought, and the true artist—dramatic or otherwise—is he who seizes the thought and makes it more palpable to his less developed fellows.

#### TRUE FUNCTION OF DRAMA.

The drama is art, and its special function is to portray human emotions and human character, and to direct this portrayal to the evoking of right emotions and the building of right character in the theater-goers, winning their sympathy for the noble and heroic, arousing their indignation against the base and the degrading. Analysis of character and of motives, examination of social and political problems is also a legitimate function of the philosophic drama, and many a social and legal injustice

might be remedied by a dramatic presentation of it by true artists, all—both author and actors—fired with the ideal of brotherhood and deliberately seeking to express love and justice so that they may attract, hate and injustice so that they may repel. Popular drama must run on simple lines and should teach high thoughts and truths in simple and alluring guise, always taking true thought for granted, and expressing its results in attractive forms. The mystery plays of the Middle Ages were one of the many ways in which the Church of Rome trained, taught and elevated the minds of the masses while seeming only to amuse.

Some three years ago in Budapest a play was drawing large crowds of people, night after night, in which a leading Hungarian poet traced through many lives a wedded pair—the Biblical Adam and Eve in repeated incarnations in many lands—each scene representing the pair under new conditions and showing how they gradually acquired wisdom and profited by eating the fruit of the tree of knowledge and experience. The idea, the construction, the diction, of the play made it a true work of art, and for thousands of people the idea of reincarnation became an intelligible fact, and the growth of the soul through experience was seen as a rational truth. Some very noble plays might be written on theosophical lines, and a typical series of reincarnations would form a drama of enthralling interest, as well as one which would convey most salutary lessons, if the working of the law of Karma—the law of cause and effect—were carefully brought out in the events portrayed. Apart from such direct teaching of the facts of nature, the theosophical ideal

in dramatic art would be satisfied in all plays that roused noble emotion, that showed the dangers of the absence of an ideal in life, that inspired pure and lofty thoughts, and cast discredit on all base thinkings and ways of life.

STAGE SHOULD TEACH BEAUTY.

Much might also be done by the drama in presenting beautiful but nobly simple forms alike of dress and of home furnishings. A dress and furnishing reform might be brought about by plays in which every accessory was beautiful and fitting. Instead of the vulgar bazaar display, called a drawing room on the modern stage, a room nobly proportioned, gracefully draped, in which every article was necessary and beautiful, would serve as a model which many would copy. Dress on graceful and dignified lines for leisure, or fitted for activity while beautiful in form and color, should replace the befrilled Parisian "creations" which distort the human form into fantastic and grotesque outlines, and inspire the spectator with wonder as to what hidden apparatus can so deform the noble outlines of a perfect human figure.

Needless to say that every play which glorifies sexual immorality, or makes a deceived husband an object of ridicule, is barred by the Theosophian's ideal. Unclean jokes, double-entendres, innuendoes of word or gesture, frivolous patter, are all inadmissible.

VULGARITY VS. DECENCY.

Clever and clean jokes, mirth-provoking humor, the delightful phrases of a Mark Twain or a Bernard Shaw, the delicate fun of a Gilbert and Sullivan, all claim their place within the drama, but vulgar horse-play, empty nonsense, and every touch of indecency should be rigorously excluded.

It is true that these ideas, put into action, would shut out from the stage many so-called artists, whose recommendations consist only in the emptiness of their upper extremities and the activity of their lower, but these numbers degrade the boards on which they tread, and lower the dramatic art from a noble profession into an indecent trade. In the City of the Future, the theater will have its rightful place beside the temple and the school, and its actors shall be true artists, servants of the beautiful, honored as highly as the priest and the teacher.

DEATH HAS NO POWER.

Of this one thing I am sure. Man is today a living soul, over whom death has no power and the key of the prison house of the body is in his own hands.

When a man accepts and partially understands this working of Karma, he can at once begin the building of character, setting each stone with deliberate care, knowing that he is building for eternity.

So with Compassion. He will meditate on Compassion in the morning and during the day he will seek to practice it; he will show kindness to people around him; he will do all service to family and friends and neighbors. Wherever he sees want he will try to relieve it, wherever he sees misery he will strive to lighten it. He will live Compassion as well as think it, and so make it part of his character.

The secret of Peace is the knowledge of Self, and the thought "That Self am I" will help toward the gaining of a peace of mind that nothing can disturb. And in treading this Path, it grows brighter as ignorance lessens, it grows more peaceful as weakness vanishes, it

grows serene as the vibrations of earth have less power to jar and disturb.

And thus I came through storm to peace, not the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not the transitory, to the depths not the shallows of life.

### **Mrs. Besant's Tour**

On arriving at Boston from Chicago on the morning of September 21st, Mrs. Besant and her party were met by members of the different New England Branches including representatives of the press. Mrs. Besant submitted to being photographed and interviewed with her usual composure and was driven to the home of Dr. Julia M. Dutton on Newberry Street, who, with her friend, Miss Kimball, extended to us a gracious and attentive hospitality.

On the evening of the 21st, Mrs. Besant delivered a lecture in Tremont Temple to a large audience on the subject of "The Message of Theosophy to the World." The audience was warmly sympathetic, as was evidenced by the frequent applause.

Upon the following afternoon at 3:30 there was a meeting at Paladio Hall in Roxbury, at which Mrs. Besant gave a short history of the T. S. and quoted from letters from the Masters, to show the Society was something more than an ordinary Society and that it had been and is now under the care of the Elder Brothers of humanity. On the evening of the same day she delivered a lecture at Jordan Hall, which was crowded with eager listeners, her topic being "Force of Thought and How to

Use It." This perhaps was the most appreciated of her lectures delivered in Boston and it showed well her extraordinary powers of eloquence.

During the afternoon of the 23rd, she was tendered a reception jointly by the Metaphysical Club and the Boston Lodges of the T. S., at which she spoke briefly, showing the relation of all expressions of truth to one another. On the evening of this day at Jordan Hall she delivered a lecture on "Theosophical Work In India," illustrated by stereopticon views. This lecture proved very interesting as showing what remarkable results had been attained in building up a native educational institution in India with literally no finances to begin with. A pleasant feature of her lectures in Boston was the music furnished by Mrs. Matilda Thompson Ward, vocalist, assisted by Mr. Arthur Pohle, violinist. Mrs. Ward is the wife of a member of Alpha Branch and contributed no little to the pleasure of the occasions by her beautiful renditions. For the most part the Boston newspapers gave fairly good accounts of the lectures and interviews.

In addition to the public activities Mrs. Besant visited the home of Mrs. Holbrook, at Newton Highlands, and also called on the President of the Huntington Branch who was ill at a hospital.

On the evening of the 24th, we left for Washington, arriving several hours late the following morning. Here we were met by Mr. Carnes and other members and taken to Headquarters, where the most of the party was domiciled. At 3:30 in the afternoon Mrs. Besant addressed the members and at 8 o'clock she delivered a lecture at Headquarters on the subject of "Psy-

chism and Spirituality" to members and their friends. Both occasions were fully attended.

The following morning was devoted to meetings of less public nature, and during the afternoon the party was invited by Mr. Shibley to take an automobile ride through the beautiful Rock Creek Park, which was greatly enjoyed. At 8 o'clock Mrs. Besant delivered her lecture on "The Place of Masters in World Religions," which to my mind was the most masterly effort of her whole tour. She seemed to realize the necessity for interpolating a thought as being appropriate for an audience at our National Capitol, and the skillful and logical way in which this was done and the general appositeness of the address was so marked as to be generally noticeable. It is unfortunate that of this lecture we have no stenographic report. The newspapers in Washington were very fair in their reports and avoided the sensational inaccuracies which were indulged in by some of the New York and Chicago papers. Equally fair and accurate also were those in Philadelphia, to which place we journeyed by the night train after the public lecture. We were met there early Friday morning, the 27th, and were taken to the home of Mr. Childester, who extended a royal welcome and provided a delightful entertainment.

At ten o'clock in the forenoon Mrs. Besant gave a collective interview to six or seven representatives of the Philadelphia daily papers.

The afternoon was spent in seeing callers, attending to correspondence and a special meeting.

In the evening Mrs. Besant gave a public lecture at Musical Fund Hall,

806 Locust Street, the subject being "Psychism and Spirituality." The audience numbered over five hundred, although the evening was rainy, and the lecture was well received.

Saturday forenoon was spent by Mrs. Besant in interviews with visitors and in attending to her correspondence. In the afternoon at three o'clock she gave a most excellent talk to members and their friends in Room 217, Fuller Building, 10 South 18th Street, the subject being "Theosophy in Daily Life," this being followed by questions and answers, one member furnishing a list of twenty-nine questions. Although the weather was inclement, the room, seating about two hundred and fifty, was crowded with members and their friends all of whom seemed much interested. In the evening a talk to members was given at the same place; the subject being "The Nature, Methods, and Laws of Intercommunication between the Worlds." This was followed by Questions and Answers. At 10:30 Mrs. Besant and party went to their sleeper on the "Owl Train" for New York. The only thing to mar her visit in Philadelphia was the inclemency of the weather, it having rained on both days.

On arriving at New York the party was driven to the Hotel Wellington, which is located very near the New York Headquarters, and the Carnegie Lyceum, where her public lecture was given. The forenoon was taken up for the most part with interviews, and in the afternoon she was tendered a reception by the New York Branch, during which a number of questions were asked and answered. In the evening she delivered her excellent lecture on "The Value of Theosophy In the World of Thought" at the Carnegie Lyceum; every seat in the house being sold.

The following day was also devoted to interviews and correspondence, she having met at this time a number of prominent members associated with us prior to the Judge secession, and on the evening of that day at Genealogical Hall, she delivered her talk to members only on "The Nature, Methods and Laws of Intercommunication between the Planes of Nature," which brought forth a great many interesting questions and answers. This marked the last appearance of Mrs. Besant before an audience during the American Tour, and on the following morning we took our departure from New York and proceeded to Hoboken where we saw Mrs. Besant, Mrs. Russak and Mrs. Sharpe safely on board the Kaiser Wilhelm II. in good time before its hour for sailing.

It is needless to say that in expressing our farewells, many happy thoughts and good wishes followed our departing associates.

Mrs. Besant seems to have made a deep impression wherever she visited and I think we may look forward with a great deal of expectancy to her promised tour of next autumn, which she hopes may be extended over a period of about two months and a half.

ALBERT P. WARRINGTON.

MAN is the seed germ of all possible development; and every bit of new wisdom that he acquires gives him added power over all things in the external world. As his power to accrete wisdom is not limited, so neither is his power over external nature limited. Thus he conquers his surroundings by widening the realm of his own thought sphere, by making the most of his own intellect and by believing more and more in himself—*Helen Wilmans.*

**What has Christianity Done for Man, and has it accomplished that for which it was intended?**

The word 'man' in the question above, of course refers to the man who was to come under the teaching of Christianity.

The Christian religion has uplifted man even from the first. Dwarfed and dwindled as the Divine Truth may seem to some, in the exoteric church as a body, still from her shines out beneficent glory, divine help, divine compassion and love. The fact that three continents—and perhaps four, if we count Australia—are subject to Christian doctrine; the fact that, in Europe—and especially in England and America, Christianity sets the standard by which uprightness is measured, both in the nation and in the individual, seems conclusive evidence that Christianity has done much for man. Christianity has, I believe, done all it was intended to do. I do not mean its work is accomplished, but up to this point in its history, it has accomplished its mission which seems to have been the teaching of spiritual truths and the development of the races upwards in paths of peace and righteousness.

Consider the vast number of our people in America who have lived and died in the Christian faith as it was taught to them. How many thousands have lived trying faithfully to follow in the footsteps of Jesus as he taught: "I am the bread of life; he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst",—(John, 6th ch. 35th v.) And again: "For God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should

never perish, but have everlasting life."—(John, 3d ch. 16th v.) And Again; "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them."—(Matt. 7th ch. 12th v.) And again; "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also."—(Matt. 6th ch. 19-20. 21st vs.)

How many thousands of honest and conscientious people are living the life as it is taught in these verses, and it seems to me, this being so, Christianity then is accomplishing that for which it was intended. How many thousands of lives have been made happier, how many sorrows have been healed, how many broken hearts comforted by the comfortable words which come to us through the Christian religion.

Let us look briefly at the life of the Blessed One into Whose keeping has been given the Christian religion. Mrs. Besant tells us the Blessed Master Jesus was born at Palestine, about the year 105 B. C. of poor but respectable parents. As a child He was so eager to learn, and so devotional in His character that His parents dedicated Him to the religious and ascetic life, and sent Him south to a community of Essenes that He might be trained in their learning. At the age of nineteen, He was sent to the Essene monastery at Mount Serbal at which place there was a fine occult library consisting of many valuable works, mostly from India. To this monastery came men of learning from Persia, India, Egypt

and other places. It was quite natural that the young man should absorb much occult truth, as well as learning, from His association with such men, and by the study of such books as were at His disposal. He was fully instructed in all the truth taught by the Essenes, which seems to have prepared Him for the great Initiation which took place in Egypt. There he became a disciple of that great Lodge from which every great religion has its founder. As a man He was so singularly pure, so good, and His life so full of devotion that He was chosen by the Masters as One Whose body should become the physical vehicle of the Christ, that the Christ might set forth on earth the grand old truth in a new form—a religion better fitted for the nations not yet born. It is at this point the world does not at all understand why Jesus was called Christ, but we see so clearly that He Who was known among His people as Jesus was truly Jesus except for the time—a space of three years—when He was the Christ, because Christ manifested through the body of Jesus for that time. Christ took possession of the body in Jesus' twenty-ninth year, and used it, as said before, for three years, two of which were spent in instructing the heads of the Essene community, and one in teaching the public among the hills and fields of Palestine. It is of the last year only that we have any record, and Mr. Leadbeater tells us that the accounts found in the four Gospels are only fragmentary and so composed of tradition that it is very difficult to say just what is the truth of the account of this last year of our Blessed Lord's stay on earth. Thus began the great Christian religion, and although its short history



of two thousand years has been filled with error and misunderstanding, and although for a long period the Truth seemed almost lost, yet the true church still exists and the great life which energized it at its birth is still flowing through its form, and within the last century, with renewed vigor and added energy.

It does not seem to me fair that any one should say that Christianity has failed in its intended mission. What if the teaching of the early Fathers and of the Christ Himself have been covered over with a debris of darkness and superstition. The Truth still exists and He Who gave His body as a living sacrifice to the Great One Who used it, leads His church to-day, and it has not, and shall not fail. So many people do not think how young Christianity is compared with the older religions of the world, and who are we that we should judge the Mighty Form energized by the great Masters.

Hinduism, Zoroastrianism, are many thousands of years older than Christianity, and Buddhism, though younger in age than these two, was built upon the ground already prepared for its reception, while Christianity was in a manner, a new thought—a new teaching given to a people not fully prepared to receive the Truth as taught in this new light, and as we look about us to-day we find in America something over seven hundred denominations of the Christian religion.

This shows of course, in how many directions man is thinking, and I believe the day is coming when the seven hundred shall be reduced to 600—to 500, until a great unity will be formed, and there shall exist one great body.

In our Theosophical Society, where we have the added knowledge, and with that knowledge the added responsibility, it is well that we think kindly of this Great Religion. Never let us say any great work is a failure, much less that of the Master Christ. Rather let us note with pleasure the advances made by its Teachers and the broadening of their minds, and in thus doing, we shall help the Blessed Master Jesus, Who is one of the same Brotherhood to which our Blessed Masters belong, and any thought or word or deed done to help the great work of the Master Jesus will be as fully appreciated by the other Masters, for are They not all One?

DAVID S. M. UNGER.

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## Children's Page

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*(Beginning with the next number, this page will appear regularly and will contain little stories, questions, answers and correspondence.)*

DEAR CHILDREN:

In every Messenger we are going to have a little story for you and perhaps more—a very small one and part of a long one, if you would like it. Then, too, wouldn't it be nice to have some letters? If you will write to us, we will print two of the best ones every month. Tell us what you are thinking as well as what you are doing. Or perhaps you may have a little story. Don't think it is not good enough, but send it. Even if it cannot be printed it will give us pleasure to receive it. And in any case we will print the names of those who send them and of those who send letters, also.

Put your full names and places of residence.

Lovingly yours,

SERAPHITA.

Address your letters to:

SERAPHITA

4 Ritchie Place, Chicago.

**International Committee for Research  
into Mystic Tradition.**

The historical field in which research reveals innumerable traces of Mystic Tradition is one which can only be adequately tilled by combined work in many lands. In most, if not all, the countries of Europe splendid libraries exist, and the Mystic Researcher travels wearily from country to country, visiting and ransacking these in turn. He exhausts time, strength, and money in his isolated quest, too limited by time and power.

In order to facilitate this work of research, which has hitherto been chiefly undertaken by Mrs. Cooper-Oakley, and to develop it further, I have formed an International Committee, with one member in each European country. This member will gather round him a band of students, and will set these to work on any selected subject. The results will be handed in to the local member, and sent on by him to the Hon. Secretary.

It is proposed to issue a *Quarterly Transaction*, containing reports of work done, brief articles on important questions of research, notes, indications of libraries where literature on Mysticism may be found, and reviews of mystic works issued by other laborers in the same field. Questions bearing on the Mystic Tradition may be sent for answer; information may be asked for as to references, books, etc; notes of individual research may be sent, and any interesting "finds" reported. Such a periodical publication will not, of course, interfere with independent works, such as articles and books on the same subjects, but will serve as a means of communication between workers in all lands on similar lines.

All literary matter and subscriptions should be sent to the Hon. Secretary

Annual subscription (post free), 4s., or its equivalent.

Single copies (post free), 1s. 6d.

Any serious student in any country who is a member of the Theosophical Society, may apply to be enrolled among the band of workers in his own country, addressing the Member of the Committee resident therein.

ANNIE BESANT,

*President of the Theosophical Society.*

COMMITTEE

<i>President</i>	Mrs. Cooper-Oakley, 48 Via Vincenzo Monti, Milan, Italy.
<i>Hon. Secretary</i>	Mons. G. A. Mallet, Les Bois des Moutiers, Varengeville S-m (Seine Inf.) France.
Austria	Dr. Franz Hartmann, Hallein, bei Salzburg, Austria.
Belgium	Not yet appointed.
Denmark	" " "
England	Miss Lillian Lloyd, Theosophical Society, 28, Albermarle Street, London W.
France	Mons. G. A. Mallet.
Germany	Herr Ludwig Deinhard, 18, Koniginstrasse, Munich, Germany.
Holland	De Herr Langeveld, The Hague
Hungary	Herr L. F. Starck, Zsigmond Utcza 1 Budapest II.
Ireland	Not yet appointed.
Italy	Sr. G. Sulli Rao, Casa Editrice Ars Regia 27, Corso Magenta, Milan.
Norway	Not yet appointed.
Russia	Mdlle. Nina de Gernet Antonisberg 5, Reval, Estony.
Scotland	Mrs. Drummond, 4, Learmonth Terrace, Edinburg.

In order to facilitate the valuable organization formed by the President, I should be very glad to receive any hints, suggestions, or advice from members or non-members of the Theosophical Society, as to the best and most useful way this work can be carried out.

During the whole of August I shall be staying at the address below, in order to arrange with the Hon. Secretary the details of the scheme.

Letters may be sent in French, Italian or German, and I shall be most grateful of any suggestions as to the development of this work. The main idea to be borne in mind, in such research, is to show how the Ancient Wisdom Religion has been the foundation of all mystic traditions, and to show the connecting links between the many and diverse outer organizations in Europe with their one source of Life and Light.

Address: Via Vincenzo Monti, Milan, Italy. ISABEL COOPER-OAKLEY.

### **Habit of Mind.**

"There is probably nothing in the world so fatal to all one's aspirations to lead the truly spiritual life as this or that 'habit of mind.' Out of the past we have brought a tendency to set up and worship the mind as the arbiter of all our destinies. It is nothing more nor less than a bad habit. Students—those who are truly striving to become such under the guidance of their higher selves—early discover that this bad habit, whatever its particular manifestation, simply must be overcome or they will face failure.

"There is in some a tendency to find fault with little things. If not overcome it develops into a miserable and

fault-finding attitude with regard to big things. Sooner or later those who allow this tendency to grow find themselves isolated. They withdraw from the Society on the ground that they 'do not approve of the leader's methods.' It is an old story and one which the older students have read many times.

"Then there is the habit of argument, the fatal habit of objecting to this and objecting to that—just on principle, you know. Not a step can be taken until everything is thought out according to the prescription of the brain mind. What is the result? A perpetual behindhandness, naturally, a fatal facility for always doing everything at the wrong time, or in the wrong way, or too late.

"The Theosophical movement is peculiar in its sweep and scope. Today it is so swiftly pressing ahead that those who stop to figure things out on lines of the brain mind will shortly find themselves hopelessly in the rear. The brain mind is quite all right in its place, but its place is that of servant, not master. Probably not a single student but can trace every one of the serious mistakes of his life to the fatal habit of following the brain-mind plea instead of the intuition."—*From a Lecture by Mary H. Knox, (Boston.)*

### **Hints for Vegetarians.**

1. Give up flesh-meats *at once* and entirely—replacing them at first by fish, eggs, soft cheese, macaroni, peas, lentils, nut foods and good brown bread. You will, later on, be able to do without fish also, but it is best to proceed slowly and surely, a step at a time.

2. Eat *less* rather than *more*. Fruitarian food is much more nourishing than butcher's meat.

3. Try to take *simple* foods and do not hanker after elaborate dishes, that require much preparation. Avoid "frying-panitis."

4. Eat dry foods rather than sloppy ones; they are more easily digested. Take toast or Granose biscuits with porridge to assist proper salivation.

5. Do not mix juicy fruits with vegetables, but take the former alone or with nut foods and cereals.

5. Green vegetables should be taken sparingly, and with savoury dishes alone. If eaten with sweets they are apt to disagree.

7. Persons of sedentary habits should let at least one meal a day consist of fruit only—or of fruit with brown bread and butter.

8. Dried fruits, such as figs, dates, prunes, raisins, sultanas, etc., are very easily digested, and if blended with nuts they make a perfect meal.

9. Nuts should be flaked in a nut mill to aid digestion. Many nut products are now obtainable which are malted and partially digested already.

10. Give a few hours' thought and study to the important subject of your diet. Get a Guide-Book or two, so as to learn what to do, and what newly-invented foods are obtainable as substitutes for animal flesh, animal fat and animal broths.

11. Do not make the mistake of attempting to live on potatoes, white bread, cabbages, etc., or merely upon the ordinary unwholesome, conventional dietary with the meat left out.

12. If you feel any symptoms of dyspepsia, reduce your food and take more exercise. Eat only when hungry.

13. If you are not getting on, obtain advice from a Doctor who is a fruitarian, or from an expert and experienced Food-reformer.—*Herald of the Golden Age.*

## To Annie Besant, President of the Theosophical Society

ON HER BIRTHDAY, OCTOBER 1ST, 1907.

(From *The Vahan.*)

O'er tossing seas, from many lands we bring  
Remembrance dear to greet thy Natal Day,  
From loving hands a silent offering,  
From grateful hearts, who earnestly do pray.  
"Long may'st thou live to mark the Perfect Way  
That leads to Brotherhood—long may thy sway,  
Thy Presidency shine on us as the sun,  
Oh! Friend of all men—enemy of none."  
Great soul and strong! we hail thee and rejoice,  
Speak out the Truth as ever bold and free;  
Thine is a potent flute and trumpet voice,  
For the Eternal Wisdom speaks through thee!  
U. M. B.

*To the Editor of The Theosophic Messenger:*

Will you kindly allow me through your columns to thank the friends of the American Section who have contributed to the birthday present so generously devised and carried out. The dear friends who proposed it kept the matter so private that I did not hear of it, beyond a rumor that some birthday gift would be made, and I was much surprised when I received on my birthday a telegram announcing it, and learned what had been going on. The love which prompted the scheme will help me in the work more than the money in which that love has taken form, and I am very grateful.

Needless to say that I do not need money save for the work. I do not yet know the total received, but it runs over £1000. For the present, I give to the C. H. C., £200; C. H. C. Girls' School, £100; Adyar Library, £100; Buddhist College, Colombo, £100; Muses Girls' School, £100; Olcott Pariah Schools, £100; C. H. C. Library Building Fund, £100. For each of these I say to the generous helpers: Thank you.

Permit me also to thank the many kind friends who have sent me birthday greetings, by letters and telegrams; they are too numerous to thank individually. ANNIE BESANT, P. T. S.

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## Reviews

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“TRANSACTIONS OF THE THIRD ANNUAL CONGRESS OF THE FEDERATION OF EUROPEAN SECTIONS OF THE THEOSOPHICAL SOCIETY, HELD IN PARIS, JULY 3RD, 4TH AND 5TH, 1906.”

Is the full title of a large, neatly bound volume, published for the Council of the Federation. It is undoubtedly a book of unique value for every Theosophist.

The range of subjects dealt with in this splendid volume is very wide and touches so many subjects of practical value, that no worker in the field of Theosophy can afford to be without it; at least every Branch should order the work for its library. Price, 10s 6d.

THE DEVELOPMENT OF THE “SPIRITUAL LIFE” AND “THE LIFE OF THE HOUSEHOLDER.”

(2 lectures by Annie Besant) is a most interesting pamphlet. Especially the lecture, “The Life of the Householder,” is full of practical hints. It shows clearly that the Life of a Householder, and the Spiritual Life is not as incompatible as it shows itself nowadays, where Spiritual Life is regarded as “unpractical” and having nothing in common with the daily life of practical business in this world. Spirituality does not depend on outer circumstances but on inner attitude; the man who calls nothing “mine,” who lives and breathes in all around him, who feels himself only as an expression of the “Divine Life, who seeks nothing, who is love and compassion and gift—he is a spiritual man, whether he toil in a city office or meditate in a Himalayan jungle.’

Mrs. Besant's lectures in Chicago in book form are just out, and can be secured by sending \$1.00 to the General Secretary.

Mrs. Besant has written a most valuable pamphlet entitled, H. P. BLAVATSKY AND THE MASTERS OF WISDOM. It has been published as part of The Transactions of H. P. B. Lodge, London. A few copies have been sent to America and can be had by sending fifty cents to the General Secretary.

The publishers of “Theosophy and New Thought” have issued a “Besant Number”, containing a great number of well written articles on Mrs. Besant, the new President of the T. S. covering 116 pages and illustrated by 9 full page pictures, printed on extra fine paper. We heartily congratulate the publishers on this number, as it shows what a profound feeling there is among our Indian brothers for that greatest woman of the age.

OTHER MAGAZINES RECEIVED, ARE:

The Theosophist, Madras, September.  
 Bulletin Theosophique, Paris, October.  
 Theosophy in Australia, Sidney, September.  
 Revue Theosophique, Paris, September.  
 Omatunto, Helsingissa, September.  
 Theosophisk Maandblad, August.  
 Theosophical Quarterly, Brooklyn, October.  
 La Verdad, Buenos-Aires, September.  
 Notes and Queries, November.  
 Ultra, Rome, September.  
 Eternal Progress, Cincinnati, October.  
 Words of Faith, Philadelphia, October.  
 Practical Ideals, Boston, August.  
 Magazine of Wisdom, New York, October.  
 The Vegetarian Magazine, Chicago, Sept.  
 The Divine Life, Chicago, October.

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## NOTES.

In order to give more space for reading matter, we have condensed the directory to one page.

Please change your address in time. Every month a large number of “THE MESSENGER” is practically lost on account of carelessness in this direction.

We are trying to make “THE MESSENGER” a friend of the Theosophic Home, a guide and a vehicle for true information. Please help us!

Get your friends to subscribe for “THE MESSENGER” and so help the great cause.

All matter must be in the hands of the Editor not later than the 15th inst. in order to appear in current issue of MESSENGER.

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## Sectional Activities

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*Buffalo T. S.*—The Buffalo Branch of the T. S. has held regular Sunday meetings through the year, one in each month being a public lecture by the President, Geo. R. Lesch. These lectures have been well attended and much interest has thereby been awakened in Theosophy. There was also last year a Secret Doctrine Class, conducted by Mr. Lesch for the members of the Branch.

Ten members have been added to our Branch during the year. It is arranged for this year to have public lectures every Sunday evening at 8 o'clock, given by the President.

MARY T. DUNBAR, Sec.

*Pasadena T. S.*—Under the auspices of the Southern California Federation of Theosophical Branches, Mr. James H. M. Lapsley has lectured before the Spiritualists at Huntington Beach and Long Beach, also conducted his regular classes at Long Beach. Two interesting parlor meetings were held, one in Colegrove and one in Los Angeles, at which Mr. Lapsley was speaker.

HARRIET A. STEVENSON, Sec.

*Huntington T. S.*—In the absence, in summer, of the Corresponding Secretary (with no date available) and of the long and serious illness of our devoted President, the annual report of Huntington Lodge was too late for the Convention Proceedings. A report of our activities, however, is hardly needed, as the President, Mrs. L. Jennie Miller, gave an extended account of our year's work in the August MESSENGER and it need not be repeated here.

During the season of 1906-7, (October to September), eight members resigned, four dropped out, one was given a demit. Thirty were admitted in the months following November, '06, to September, '07, viz.: Twenty new members (many joining from the Friday class of inquirers), five by demit from other Lodges, four from members at large, and one reinstated. We now number fifty-six members. A number of those who joined late in summer, are making only a temporary home with us, since they intend forming, a little later, a new Lodge along a different line of thought and work from any now in Boston.

Our Lodge has been an especially harmonious one during the trying year, now happily past, going quietly on with its work, with no disposition to enter into controversies—standing firm and loyal for our leaders and for true Brotherhood. We have as a result a good number of very earnest members, and the addition of so large a number of new members in such troublous times attest a growing interest in our glorious philosophy.

In the continued absence of our President, activities have only partially been resumed, namely, the Monday evening class with Thought Power, and the Wednesday evening class in the study of the Bhagavad Gita—the latter being taken up at the request of the class. The Sunday devotional service will be resumed when Mrs. Miller is once more able to be with us which we hope will be soon.

HARRIET E. SHAW, Sec.

*Chicago T. S.*—At its regular meetings on Wednesday evenings the Chicago Branch is making a critical study of Edith Ward's lecture, "Theosophy and Modern Science," various members giving short papers, in which they either criticize or enlarge upon the points made in the lecture. Several classes are also in operation—one a beginner's class in Theosophy, conducted by Mrs. Brown; another a more advanced class, conducted by Mr. Heinemann; the Esoteric Christianity class, led by Mr. Unger; Mrs. Randall's class studying Mrs. Besant's "Study in Consciousness." The usual Sunday night lectures for the public are being given for the present by Miss Kreckler.

JULIA K. SOMMER.

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## Query Department

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*This Department should be used as a real interchange of Theosophical Opinions. The questions shall be asked by members and also answered by them. Thus every member is put in a position to help his fellow-students.*

### Questions for November.

1. How can we teach children Theosophy? Is there any book on Theosophical teachings (some catechism) which is suitable to put in the hands of a child? A. L.
2. How do we stand with *Monism* (Darwinism)? B. T.
3. I read in "Notes and Queries" the following: Commenting on the non-theistic basis of Theosophy, Comte MacGregor de Glenstrae, head of the Rosicrucian Order, writes: "Here must come the personal God link, or else there is nothing to account for the existence of any lower personality. There is a somewhat profound hiatus in the Theosophical Principle." How can we cope with this question?

## 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 MRS. F. T. WEST, Theosophical Rooms, 26 Van Buren Street, Chicago, Ill.

- |   |                     |
|---|---------------------|
| 1. The Relation of Theosophy to Life                  | S. Edgar Alderman   |
| 2. Reincarnation                                      | Geo. B. Babcock     |
| 3. Is the Agnostic Position Logical                   | Geo. B. Babcock     |
| 4. Devotion   | Dr. T. P. Barnard   |
| 5. Power of Thought                                   | Dr. T. P. Barnard   |
| 6. Evolution and Involution                           | Elizabeth W. Bell   |
| 7. Mystery of Pain and Problem of Evil                | Elizabeth W. Bell   |
| 8. Building of the Individual (Six Lectures)          | Annie Besant        |
| 9. Dangers that Menace Society                        | "                   |
| 10. Emotions (five Lectures)                          | "                   |
| 11. The Higher Consciousness (Three Lectures)         | "                   |
| 12. How and Why We Should Study                       | "                   |
| 13. Hypnotism   | "                   |
| 14. Peace Amid Wars                                   | "                   |
| 15. Spiritual Darkness                                | "                   |
| 16. Laws of the Higher Life                           | "                   |
| 17. Devotion  | "                   |
| 18. Parsifal  | "                   |
| 19. The Christ  | "                   |
| 20. The Masters                                       | "                   |
| 21. Spirituality                                      | "                   |
| 22. Origin of Evil                                    | H. P. Blavatsky     |
| 23. Questions and Answers on Hypnotism                | H. P. Blavatsky     |
| 24. Magic   | Jessie C. Brodie    |
| 25. Responsibility of the Community to the Individual | Miss M. L. Brown    |
| 26. The Science of Food                               | Dr. M. W. Burnett   |
| 27. The Serpent Symbol                                | A. J. Cory          |
| 28. The Atonement                                     | Mrs. Julia Darling  |
| 29. Concentration                                     | Alex. Fullerton     |
| 30. Consolation of Theosophy                          | "                   |
| 31. Personality                                       | "                   |
| 32. Theosophy as a Religion                           | "                   |
| 33. A Word from Pythagoras                            | "                   |
| 34. No More Sea                                       | "                   |
| 35. Religion and Sectarianism                         | "                   |
| 36. The Problem of Death                              | W. G. Greenleaf     |
| 37. Myer's "Human Personality"                        | "                   |
| 38. Theosophy the Basis of all Religions              | Kate C. Havens      |
| 39. Can Man control his Destiny                       | Kate C. Havens      |
| 40. Theosophy and the Bible                           | "                   |
| 41. Collective Karma                                  | Mrs. Bertha Ramsden |
| 42. Angels and Archangels                             | F. T. Knothe        |
| 43. Ethics of Theosophy                               | Emily A. Partridge  |
| 44. God, Man and the Devil                            | Louise Shaw         |
| 45. The Occult Side of Masonry                        | C. G. Snow          |
| 46. Lohengrin   | F. A. Taylor        |
| 47. Holy Grail  | "                   |
| 48. Evolution   | B. Underwood        |
| 49. Mesmerism   | "                   |
| 50. Heredity  | "                   |
| 51. Hindu Poetry                                      | Geo. E. Wright      |
| 52. 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.

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**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.

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\*The Messenger will be sent free to members of the Theosophical Society.

## Wanted to Purchase.

Iamblichus; Pistis Sophia, Mead; Story of Atlantis Scott-Elliott; Isis Unveiled.

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