



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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

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

All readers are cordially invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to **The National Committee, Editor, Room 426, 26 Van Buren St., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

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VOL. VII.

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No. 9

Edited by the National Committee.

The Unconquerable Soul.

From various sources news has come of our brothers in San Francisco, and all breathe the same spirit of courage, steadfastness and hope. No word of complaint at their hard fate, nor appeal for help or sympathy has come, but a cheerful acceptance of unavoidable conditions, with splendid resolution to go on doing their best as if nothing had happened.

The Recording Secretary of the San Francisco Branch sends a simple business announcement.

"The headquarters of the San Francisco Lodge, T. S., were burned during the recent fire. The present headquarters are at 716 Waller street, where a members' meeting is held every Wednesday evening. Public meetings are held Sunday evenings at

Devisadero Hall, 321 Devisadero street. Mail sent to members at headquarters will be forwarded to them at their new addresses."

The treasurer of the Golden Gate Lodge writes to the manager of the Book Concern, under date April 25th: "I guess we—the Golden Gate lodge—are still alive individually, though I only *know* of three—myself and two others. One of these, Mr. Ducey, I last saw sitting on his trunk on the side of a vacant hill last Wednesday morning, watching his hotel burn up; the other, a lady, I met about midnight in another part of town—some open hilly ground—about Friday, I think. We both had troubles of our own in caring for our belongings that we were trying to save, and so passed as ships in the night with simply a hail. We were "trecking" at the time, the fire keeping us from a too monotonous stay in any

one place. I hope they are all right again, as also all our members, though the lady lost all her property. I do not know what I lost and will not for some time. May be much, may be little—hope the latter. My domicile, however, escaped by one block and I am at home again.

As regards our account, I am sorry I did not remit you before our 'twister' visited us and had it squared off, for now I cannot. We have no money and do not know when we will have any. I guess every member of the lodge is as near out of actual cash in hand as he or she has been since grown. As soon as banking is resumed, it will be all right, but that, however, will not be for 30 days, a legal holiday of that duration having been declared by the governor. Golden Gate Lodge has a good balance in a presumably safe bank, so I guess your account is thoroughly good.

I hope now that the three local lodges will get together, sink differences and pull as a harmonious whole."

This letter naturally called out a cordial response from the manager of the Book Concern, which was acknowledged with gratitude under date May 9th, in a letter from which the following extracts are taken:

"Your letter of 3d inst. just to hand * * * I thank you for the solicitous expressions and kind thoughts. * * * I shall make a special trip to our lodge to-night in order that they may read it. * * * A *union* public meeting is arranged for Sunday evenings in a good, well located hall, and for the present each lodge will meet separately in some private house for their weekly meetings. Mr. Ducey will conduct the first meeting next Sunday. Subject: 'Karma.' I think the calamity will do

the general, local theosophic work good, stirring up renewed interest. Several of our members lost heavily in possessions, but none their lives."

LETTER FROM MR. ROGERS

Mr. L. W. Rogers, who has done such excellent work lecturing for the T. S. on the Pacific Coast, has sent us the following very interesting account:

"So many inquiries have come to the Federation officers about the San Francisco disaster that it seems probable the readers of the MESSENGER would welcome some general information on the subject. It is difficult, however, even for those on the ground to learn much of the situation owing to the fact that the members are scattered widely and the re-establishing of old relationships will be a very slow process. The Academy of Sciences building, where the Federation made its headquarters, and where the San Francisco Branch had its beautiful hall, was totally destroyed. The library was burned, of course, and everything else belonging to the Branch and Federation. Golden Gate Branch also lost its excellent library.

So far as we have been able to learn up to date there was no loss of life in any of the Branches about the bay, but many members, indeed nearly all, lost heavily otherwise. Only a very few escaped with no loss of consequence. Some saved a part of their household goods, but in other cases the fire followed so swiftly upon the earthquake that they escaped with only what they wore. One member who is a mechanic lost a thousand dollars worth of tools with the rest of his property. His worldly possessions today consist of one old suit of clothes. This was

probably a common enough experience but information is meager.

The confusion that 28 seconds of earthquake can produce is not easy to imagine by those not on the ground. There was an immediate suspension of traffic by the street cars, the water mains were disjointed, the electric light, telegraph and telephone wires were tangled and rendered useless and the fire broke out simultaneously at many widely separated points. To those of us on the east side of the bay, where a panoramic view could be had, it was clear enough from the beginning that the city was doomed for no fire department, had there been water, could have stayed the flames.

On the Berkeley side of the bay there was little damage beyond the general leveling of chimneys and the theosophists of our household set out for the other side to render such assistance as might be possible. The ferry service being suspended we drove to the water front and two of the party got over in a tiny sailboat for a fee of twenty dollars. The other two crossed later in a little launch that crowded in forty, made the run in three-quarters of an hour, and charged one hundred dollars a trip. Some of the papers have said there was no extortion. Later in the day I observed that the expressmen were equally greedy. Many families near the water front could have gotten their effects to the steamers that had been impressed by the authorities but the hire of a wagon was beyond reach. Cash on the spot was demanded and men who were shaken out of bed at 5 o'clock in the morning naturally enough did not have thirty or forty dollars in their pockets.

Our objective point was the residence of the late Dr. Anderson, in whose family we knew there was one unable to escape on foot. The Messrs. Cooper, who sailed across the bay and landed early enough to avoid the soldiers, made their way directly through the burning city and reached the house in excellent time to get the family away in comparative comfort, with necessary bedding and with enough other material to construct a temporary shelter. The beautiful home with its furniture, its treasured portraits and library, and the innumerable other things about which a wealth of loving memories must cluster, had necessarily been hastily abandoned to the flames which were sweeping steadily westward. But two hours after their departure the other two of our little party arrived. Such feeble opposition as the fire department could give, together with blowing up buildings with dynamite, had so changed the course of the fire-line that it was still a few blocks away and after some lively work, facilitated with an impressed wheelbarrow, we sat triumphantly on the pile of household goods in the little near-by park as the billow of flame rolled into the adjoining block.

"It is the unexpected that happens," say the French. At that moment you would not have given a penny for the vacated house. But while the flames were devouring the north side of the block some fire-engines, that had abandoned the fight elsewhere, were dragged forward by the exhausted horses, assisted by long files of willing men. Charges of dynamite were put under the buildings across the street from the Andersons' house, and we fell back. The houses leaped into the air and fell

in splintered masses, covering the ground about our little camp with bits of broken glass. The houses across the street from the fire were flooded with water, and even with that were scorched a chocolate brown. But it was the final stand that won the fight for that section, and by midnight we knew that Dolores and Twentieth streets marked the southwestern limit of the great conflagration. At daylight we went into the house again and through its shattered windows looked out across several miles of smoking ruins that stretched from across the street to the bay, while far to the east and over the hills to the north the fire still raged with unabated fury.

Some inquirers have expressed surprise that after weeks have passed we are still unable to give information about particular members or even an approximate estimate of losses. Had they been upon the ground they might wonder that any order had come out of such confusion. Even small families often became hopelessly separated and many are still separated. Many people appeared really not to comprehend what was occurring. Dazed and stolid they fell into the passing throng and simply moved on. But for the great tragedy that was being enacted the ludicrousness of some incidents would have been irresistible. Valuables were abandoned and trifles rescued. Food, that was soon to be priceless, was abandoned for clocks and vases and I saw a number of men who had burdened themselves with an extra hat.

It was a rich field for the student of human nature. All the barriers of custom and artificial restraint were down, and it was interesting to observe that the misfortune that brought out the in-

nate nobility of some emphasized the petty meanness of others. One of our people told me that when choking with thirst he stopped on a lawn where a fountain was running to waste but was ordered by the owner to "get off the grass." Three exhausted firemen staggered into our furniture camp about midnight seeking any kind of shelter. We gave them some carpets and when I returned with curtains to cover them the adjoining camper was strenuously objecting to them staying so close to his goods! They sarcastically promised not to steal anything and the grumbler returned to his slumbers. The following morning, half famished, we tried to buy some biscuit from a woman who must have had nearly a half bushel of them. Her only reply was, "Huh! its too much trouble to bake 'em," and we got nothing that day till the soldiers confiscated the milk from a passing dairy wagon. At the height of the fire, when furniture was being carried, dragged and wheeled before it, a man near me called to a passing express-wagon, "fifteen dollars for forty minutes." But the driver merely shook his head and drove on with his empty wagon.

How long it will be before normal conditions are restored and the theosophical activities within the city reach their former estate nobody can say. But this is certain: the spirit of reconstruction is wonderful among all classes of people, and as for the theosophists they rallied so quickly that they secured one of the few unburned halls and gave a public lecture ten days after the earthquake. San Francisco and Golden Gate Branches have joined in this enterprise. As for the Federation it has made its temporary headquarters

at 2621 Hillegass Avenue, Berkeley and is as busy with the regular work as ever.

It is hardly to be hoped that there will not be a more or less serious loss temporarily in membership. Some have had homes and business destroyed, others have lost situations and gone elsewhere and still others have had school life brought to a sudden close and the whole face of the future changed. And for all that we yet positively know the physical bodies of others may be under the smoking ruins. As I write, from my window overlooking the bay, stretches the panorama of desolation that was once San Francisco. Its stone-paved streets run like white bands over the blackened hills, from which rise the unfallen chimneys and corners of buildings like tombstones in a deserted churchyard. Square miles of ashes drift in the wind and from the debris protrude twisted iron girders—great beams of metal that writhed like tortured serpents in the terrific heat that melted the glass and burst and crumbled the granite columns. The bustle and life of other days has given place to a silence so absolute and profound that it can be felt as one looks upon this corse of a city that was."

L. W. ROGERS,

Pres. Pac. Coast Federation.

Extract from letter dated Berkeley, Cal., Apr. 23:

"At 5:13 we had the first earthquake. I was wide awake, ready to turn over for another nap when I felt the room begin rocking. I sprang up to find all my vases, bric-a-brac, etc., falling from my piano, shelves, dresser and table. Before I could collect my wits an enor-

mous wardrobe fell full length of the room, striking me and cutting my shoulder. At that I lost all control of myself and ran groaning down stairs just as I had gotten up, barefoot, to a girl friend's room on the third floor. Someone took me back to my room and sat with me while I dressed. Then we walked for hours, looking at people rushing from the hotels to leave town and seeing many prominent buildings burn. We kept our coats and hats on sitting or walking until Thursday afternoon when we came over here by boat. Or, rather, to Oakland by boat and then on here by street car.

We left Hotel Berkshire at three a m., Thursday and camped on the corner of Sutter and Van Ness in a vacant lot, with hundreds of others, until about 7:30 when someone took me back to the hotel and I saved some of my clothes, which are in a Dr. B——'s trunk. We hope to get it some day. When we went up to my room, five flights, there was not a living being in the hotel but ourselves and we were afraid to remain long for fear the fire would catch us. Fire is bad enough alone, but add to that the feeling that any moment you may be killed by another earthquake and you may have idea of those hours of never-to-be-forgotten misery. It was *worse than death*, because death brings an end to one's suffering, whereas that suspense lasted with us from Wednesday at 5:13 until some time Friday, while some poor, nervous women still feel it. Words cannot describe that awful sensation."

When we reached Berkeley Thursday afternoon we were met by some sweet faced College girls who took us to their homes and have cared for us ever since in the most beautiful manner."

Thoughts Often Pertinent.

From time to time the business or social or religious world is staggered at the moral collapse of some leader in finance, society or the church. The revelation of long-existing evil seems incredible, and amazement almost surpasses horror. This is especially so in the sphere of religion, where the incongruity of doctrine with life, of precept with practice, startles as well nigh impossible. Most of all is this so when a clergyman, a teacher, is discerned in opposition to the whole purport of his exhortations, really exemplifying the evils he is professionally combating. And then many a grieved and heart-sick soul queries whether there can be any reality in religion itself, or at least whether the fallen one can at any time have been sincere. If he has been a writer on spiritual things, is not the whole of his writing vitiated by his exposure? Could he ever have been in genuine touch with the Real, ever have spoken truly of the Truth?

This is perhaps a natural revolt, inasmuch as it is so common, but it is not logical nor yet just. Certainly it is not easy to see how incompatible things can co-exist in the same character, and one does not understand that contradictions can mean anything else than wilful pretence. But in point of fact this is not necessarily so. So strange and mixed and complex is human nature that the most antagonistic traits, the most irreconcilable practices, are constituents of the same being. Historic characters amply verify this, but every private circle contains illustrations. It is simply because consistency is not, in fact, the rule in Na-

ture's make-up, and if we judge as if it were we simply slip. A character may contain godliness and ungodliness, worldliness and other-worldliness, selfishness and unselfishness, generosity and greed, purity and impurity. And such must ever be the case until the one wholly dislodges the other. This is not to say that there is no moral standard, or that a person is not to be held to account for wrong; but it does mean that imperfection or inconsistency does not mean consistent badness.

More than this: it does not mean an invalidating of all good work. The Old and the New Testament give some excellent cases in point. Balaam was a genuine prophet though a bad man, and we thrill as we read the superb utterance in Numbers XXIII. David committed adultery with the wife of a loyal servant and then treacherously murdered him that he might possess her; yet we do not refuse the spiritual uplifting of the Psalms because of those atrocities. St. Peter denied his Master with an oath; but his two Epistles will ever stimulate and warm the devout soul. The man and his work are often distinct. It would seem as if they must be alike. Yet they are not. Why? Ah, who can say?

Yet this much is certain. If we accept only the writings of truly perfect men, we shall have nothing but the authenticated fragments from Masters. If we throw away an instructive article, a disclosure of untraversed realms, a priceless exposition of Occult science because the writer's life has been short of his own standard, we are not only demanding what Nature does not affirm we are insisting on a state of things which does not in fact, exist. Some

knowledge, some validity, some perception must have been his, or the outcome would not be so palpably valuable. Why reject the outcome because the outfit was in one way weak? We can use the Psalm ever though a David wrote it.

Even more. The possibility of uttering spiritual truth means the possession of a spiritual instinct. The possession of such instinct means its evolution in ages past, and it means also the certainty of its triumph in ages to come. There need not even be ages: there may be only years. For the greatest of all force, is spiritual force and the strong will of a great soul may well break its hampers with a quickness and a thoroughness which will liberate the full glory, never again to be dimmed.

ALEXANDER FULLERTON.

PRESS POINTS.

"Summer is coming and Springtime is here!" The Branch activities will soon close for two months and various other Theosophical enterprises will temporarily relax, leaving our zealous press workers' long, leisurely summer days for their writing, their editorial correspondence and visiting, their prison calls and their planning. What we could not do in the crowded, winter days, perhaps we can accomplish in the summer—and not only we, but others, hitherto without time for our work.

What suggestions have each and all for the post-convention press committee meeting for papers, discussions, ways and means? What criticisms have you on Press Points, on correspondence with headquarters, on the material furnished, on the plans adopted—during the past year? What sug-

gestions have you for the coming season, for your local field or the general work? All ideas will be welcomed. And may they come seasonably early. Among the many signs of prosperity in the press work are our ever enlarging areas. Miss Ingalls writes from Mexico for material to use in the city of Mexico press which has already published some pro-Theosophical articles. Mr. Haydon makes a similar request from Canada. With New England and California as our two other extremes we have a continental scope. Mr. Bates, by the way, from California, writes that he has found a promising field for his pen, and thereby sets a good example. Let us each try first for our own local papers and magazines or other periodicals with which we are acquainted.

In Chicago, a list of leading Illinois papers is going to be compiled and contributions furnished them. This plan is commended to local committees everywhere. The leading papers in the state or immediate vicinity may be got from a newspaper directory. You can then use your judgment as to the sort of material each might use and send the best you have at command. Some of the many Theosophical tracts can be curtailed and adapted to newspaper length and requirements. That is one way of getting material when original material is lacking. Or you can send to headquarters in Chicago for contributions. We are prepared to furnish: (1) a series of either three or of five short sketches on Theosophy, (2) a series of seven articles on Oriental Ideas and Ideals and (3) four or five articles on the great eastern philosophers and their teachings. A fourth

series on Borderland science, treating of thought-forms, music-forms, dreams, telepathy, clairvoyance, and the like is in course of preparation.

Miss O'Neill writes that she sees our syndicate articles in leading metropolitan papers of the Northwest.

At least one prison in Chicago has welcomed our literature and given some encouragement to our hopes for other varieties of work in the prison. This is a sort of work open to all press workers. Those who are not inclined to write or who have difficulty in publishing our Theosophical newspaper contributions still have prison work open to them. All that this requires to begin with is a call on the jailer with some representative books and pamphlets which may perhaps be donated by different members of the Branch.

While our meetings through Press Points herewith close for the summer we can continue to exchange suggestions by correspondence which is herewith heartily invited.

ADA MAY KRECKER,
Secretary,

American Section Press Committee

Esoteric Christianity Class

ITS OBJECTS

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

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

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

LESSON 21

Pages 183 to 191, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 What is the connection between the Christ-story and the life of an Initiate?
- 2 How many Initiations are required ere a man transcends Humanity?
- 3 (a) What does the candidate experience in His first Initiation?
(b) By what names is He sometimes referred to?
- 4 Who are the "dark powers" referred to in the lesson and why do they harass the Initiate?
- 5 Do you think one should go hungry if by the use of occult power he could make bread?
- 6 What do you understand is involved in the fourth Initiation?
- 7 (a) What stage or state does the Initiate reach after the fifth Initiation?
(b) What his attitude toward the world?

LESSON 22

Pages 192 to 199, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 What was the general teaching of the early Church on the doctrine of the Atonement?
- 2 What brought about the present teaching of the Atonement?
- 3 What is the Atonement as taught in the Church today?
- 4 What good if any has come from the Atonement as taught?
- 5 Is there not a splendid lesson of true sacrifice in the Atonement for Theosophists especially?
- 6 May we not all help atone for the sin of the world and how may we do it?

LESSON 23

Pages 200 to 204, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 How extensive is the "Law of Sacrifice"?
- 2 In what manner does this "Law" work on the physical plane?

- 3 At what stage of man's life does he begin to understand the Law of Sacrifice?
- 4 Is not vicarious Atonement then a great Truth when fully understood?
- 5 How may we begin to live the life of one to atone?
- 6 (a) Is there reward for every sacrifice?
(b) What should we do with the reward?

LESSON 24

Pages 205 to 209, inclusive, "Esoteric Christianity."

QUESTIONS

- 1 How began the First Manifestation of the Law of Sacrifice?
- 2 In what manner is the Sacrifice of the Logos related to the Crucifixion of the Christ?
- 3 To what extent is the cross a symbol of the Sacrifice?
- 4 Does true Sacrifice bring pain?
- 5 Was the Sacrifice of the Logos accomplished at some specific time in the history of the Universe?
- 6 What is being accomplished by this Sacrifice of the Logos and what will the end be for our Humanity?

Current Thought.

In the *Literary Digest* for April 28th several interesting books and articles were reviewed.

The first to attract attention was a review of a book by Arthur Richard Rose entitled "A Common-sense Hell." This book, written by a "business man," is addressed to "those who earnestly desire to retain the Bible as the basis of their faith, and yet are perturbed and distressed by certain seeming contradictions in its teachings." The writer is so far orthodox as to believe in a "hell" or place of punishment where sinful souls will suffer for evil deeds done while on earth, and

thinks it is probably "eternal" because there will be a continual stream of sinners to be disciplined, but not eternal for any one soul. His descriptions of after death conditions are certainly rational and while harmonizing in many ways with what has been told of these conditions by various seers, have a certain originality in the handling which indicates that they are really thought out by the writer himself. He sees the condemned soul deprived of all physical attributes, but declares that "he can still think, remember, reason, reflect, aspire, hope, despair,"—in short, he is still a conscious entity.

The picture of hell is presented by one who is a resident there and is addressed to a new-comer. He says: "We know not where we are . . . we have no sun, no moon, no stars, no locality. We know that we exist in company with one another and can communicate with one another," afterwards described as being done by thought-transference. He states that they know not how long they must remain there and one great source of suffering is "the paucity of means for improving or even maintaining one's present moral condition," and "the terrible power which the great mass of bitter, hating and malevolent minds gathered here" has to depress and de-grade others, and refers to the fact that "the brevity of earth life did not demonstrate the intensifying tendency of all vices when long practiced."

The majority believe the punishment is eternal because they were taught so on earth, and despair hinders them from making any effort to improve themselves. But there are some who "by long years of discussion, reflection

and observation of the mental condition" of themselves and others conclude that the law of the "increased tendency" applies to virtues as well as to vices. They are "unanimous in believing that each man must make his own soul fit for entry into heaven" before he can either claim or receive the right to enter.

He then goes on to show how the soul is limited in the practice of redeeming virtues through having no physical body and no relations with the physical world, and his statement of the case, given below, is really a very powerful indirect argument for reincarnation as the only means by which the sin-stained man, from the lowest criminal upward, can pay the debts contracted in earth life, or learn really to practice the virtues which he enumerates and which lie at the very foundation of character and must be acquired before any real spiritual development can take place. He says:

"It is true that those virtues . . . can be practiced to a *certain limited extent* without a body, and in that fact lies our hope of escape from this state of existence, but if you will think it over you will see that all of them could be practiced *much more frequently* if we had *bodies*. Take honesty, for instance. It was always easy to be honest when there was nothing to gain by deceit and nothing to lose by candor. What could you gain here by lying to or cheating your fellows? Devotion to a person or a cause is much more easy to maintain when something is to be gained thereby, than when suffering persecution, poverty, disgrace, hunger, thirst, blows, prison, are to be endured because of it. Who will do you harm

here if you practice devotion? The same remark applies to the role of peacemaker here. You can only *advise* peace here, and advice was always the easiest thing to give away that we had on earth. Obedience is good discipline when it involves carrying out a distasteful or onerous command. Who will give you commands here." And so on of gentleness, diligence, tolerance. Again he says: "Love works its highest good on that man who sacrifices most for it. What will you sacrifice here? Justice goes out from the powerful to the weak. You are no stronger than the rest of us now—pity, sympathy, piety in the abstract, never did much to elevate that man on earth who never let his sympathy, pity, piety lead to the performance of any active benevolence upon the objects of his pity or sympathy. Moreover, and above all, you would be practicing those virtues, on those *rare* occasions when you could find a chance to do so without a body to provide opportunities for you, with a really selfish motive—the redemption of your own individual soul from hell; and selfishness sinks and degrades the soul more surely than any other vice; more than the practice of a few somewhat colorless and passive virtues could offset."

A FOURTH DIMENSIONAL WORLD.

A member from Boston sent us a copy of the *Universalist Leader* for March 3d, containing a well-written article on "The Fourth Dimensional World," by the Rev. Charles H. Vail. The article is based on Mr. Hinton's books and also shows familiarity with Theosophical literature. The writer handles the subject with great clearness and with

a keen appreciation of the value of conceptions of the Higher Space as aids in bringing super-physical experiences within the realm of science, rendering them a part of Nature and not Supernatural.

He sums up his conclusions in the closing paragraphs, as follows:

"As the result of these considerations we conclude that the existence of a higher world is not only possible, but that the so-called miraculous appearances and interpositions are perfectly reasonable. The rejection upon the part of so many, even of sincere Christian people, of the so-called "miraculous" element in the Scripture is due to a failure to recognize the possibilities of beings inhabiting a higher dimensional world. Such persons measure everything by their three dimensional standards. Like the inhabitant of our imaginary two dimensions, they scoff at everything that does not fit into their limited sphere.

This conception of four dimensional space enables us to understand so much of the thought of the East otherwise inexplicable. It is evident that these thinkers have been looking at and regarding four dimensional existence. If we bear this fact in mind in reading Plato, for instance, his words will begin to have meaning. A recognition of the character of these higher worlds and the relation we sustain to them, shows the absurdity of dwarfing Christianity to a mere code of ethics.

I trust that these suggestions may prove fruitful in deepening faith in things divine, and that we all may lay hold with firmer grasp upon the realities of the higher life."

Branch Reports

Los Angeles Branch T. S., Lotus Day in Los Angeles Branch was the occasion for the gathering together of the largest number of Theosophists which our rooms have held for some time. A simple program of songs and readings had been arranged, in which the young girls of the Lotus Group were the chief participators. This was followed by a half-hour talk by the Countess Wachtmeister in which she touched upon some personal reminiscences of the life of Madame Blavatsky and a most sympathetic reference to her last thoughts and charges for the welfare of the society.

Our rooms were made beautiful for the occasion with white flowers and greenery which were contributed by the Lotus Group and their leader.

We wish that all branches might have the same abundance of blossoms with which Los Angeles is blessed in May time, but still we trust that the denial of indulgence in floral decoration, which was suggested by Mr. Knothe, may have resulted in a goodly sum for the work in our suffering sister city.

A call has come to us for whatever duplicate copies of Theosophic books we may wish to send, and a box laden with our treasures, will undoubtedly soon be sent from here.

The regular activities of the branch are going on as usual and will be continued until the vacation time at the end of June.

LURA ROGERS, Cor. Sec.

Boston Lotus Circle.

National Committee Editor,
Theosophic Messenger,
Enclosed is a copy of "The Lotus Leaf" that the Lotus Circle of the Boston Branch has just completed.

We have several members, ranging from fourteen to thirty-five. We are now studying Ancient Wisdom.

Each meeting opens with a musical selection, followed by a song, in which we all take part. In reply to the roll-call, each member gives a quotation which has appealed to him. We have been studying historical characters, such as Joan d'Arc, etc., also mythological characters. We have readings from the "Light of Asia" and from Browning's Poems, and other works. Then questions are asked by our leader regarding each lesson. The thought of "Service" is taken during the closing music.

Our meetings will soon close for this season but we expect to begin again in the fall and we would be pleased to hear from some other Lotus Circles in America, as well as in other countries.

MABELLE SUZETTA SPEAKMAN,
Secretary,
79 Humboldt Avenue
Roxbury, Mass

THANKS

*To Our Sister Lodges and Individuals
Who Have Sent Us Aid:*

We send you our sincerest gratitude for the money-contributions that you have so generously made and the many expressions of sympathy that have reached us. The money we have received will be used to alleviate such want among our members—members of all the Lodges here—as we can discover. I am glad to say that there is but little actual distress among our members, but it is indeed an hour of need with many, even though the pressing need prove to be but temporary in most cases.

Our public meetings have been resumed, S. F. Lodge and Golden Gate Lodge co-operating in this activity. An excellent hall has been secured and the first lecture was delivered on the evening of Sunday, May 13th.

The lodge meetings of S. F. Lodge are being held at 716 Waller St., S. F., the residence of the Recording Secretary; those of Golden Gate Lodge at 1860 Golden Gate Avenue, S. F., the residence of the Acting Secretary. I have not yet learned the plans of California Lodge as to lodge or public work.

Sincerely and fraternally yours,
FREDERICK M. WILLIS,
President S. F. Lodge.

Executive Notice.

{ THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
PARIS, MAY 17TH, 1906.

Serious charges having been preferred against Mr. C. W. Leadbeater by the Executive Committee of the American Section, T. S., the President-Founder called a meeting on the 16th of May, at London, of an Advisory Board, consisting of the whole Executive Committee of the British Section and delegates from the American and French Sections, to counsel with him as to the best course to take.

After careful consideration of the charges, and the hearing of Mr. Leadbeater's verbal explanations, the following resolution was adopted:

"That having considered certain charges brought against C. W. Leadbeater, and having listened to his explanations, the Committee unanimously recommends the acceptance by the President-Founder of his resignation offered in anticipation of the Committee's decision."

The membership of Mr. Leadbeater in the Theosophical Society having thus ceased, his appointment as Presidential Delegate is hereby cancelled.

H. S. OLCOTT, P. T. S.

The General Secretary of the American Section is requested to have this notice published in the Official Journal of the Section.

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