



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

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Emma S. Brougham, Editor.

Then and Now.

For many months past the thoughts of most of the members of the Theosophical Society have been focussed upon one person, and the messages she has given to the Society and which have been printed in various forms and scattered broadcast, have been a shock and a cause of bitter grief to many, because the teachings given are so at variance with the Ancient Wisdom as set forth in earlier books by the same writer.

In the "Path of Discipleship" and "In the Outer Court" we have set forth, for the instruction of the members of the Theosophical Society, for the helping of all mankind, the teachings of the ancient sages, of the "great souls" of the past, of the "Masters of Wisdom and Compassion," as to the best means of hastening evolution, of finding and

treading the path which shall lead to Union with the Divine. There is nothing new in these books, nothing original, but they have brought within reach of the ordinary student knowledge which he otherwise could not obtain, and so they are of priceless value. They inspired many earnest and eager souls with an ardent desire to tread the Path, and when it was learned that the Esoteric Section was especially intended for such aspirants, entrance to that Section was eagerly sought.

In these books very definite statements are made as to the moral qualifications necessary for him who would enter the probationary path and what is required before a man can become an accepted disciple. The imagery in the two books is different, though they really cover the same ground. The "Outer Court," in the one book, is the same as the "Probationary Path" in the other.

In the earlier pages of the "Outer Court" we are shown the Soul on the long road of evolution, and we find it stated that before it can reach the Inner Court it must pass through the gateway of "Service to Man;" or, in other words, it must recognize the brotherhood of humanity and make that recognition a living power in its life. And then it is said of these souls, to whom this recognition has come even as a dim intuition, that "they are no longer roaming aimlessly from side to side, sometimes a little upwards and sometimes a little downwards; they are now climbing steadily up the winding pathway, and each day of life sees them climb a little faster, until they are distinctly ahead of the multitudes in spirituality of life, in the practice of virtue, and in the growing desire to be of service to their fellow-men." This is the ancient teaching, the reasonable teaching—that a distinct advance in the practice of virtue will accompany or precede the desire and the effort to serve—and not that "a man may do most evil things, things that deserve and that meet with the sternest condemnation, and yet "have" the root of the matter in him, in desire and effort to help." To say that a man has "the root of the matter in him," and yet does most evil things, is a contradiction in terms. A man may, of course, be a hypocrite, may claim that he is working for humanity, in church or club, or in the Theosophical Society, when he is really working for himself and using his pretensions to further his own ends. Such things happen often in the world; but when the hypocrisy is discovered, when the real character is revealed, the "work" which he has done crumbles

away into nothingness, is more than negated by the evil that he has wrought in the souls of those who trusted him and to the cause with which he was identified.

In the "Path of Discipleship," after an introductory chapter, the qualifications that are necessary before the Path can be entered upon are considered; on page 67, mention is made of the qualities which a man must develop so that he will be born with them in the future—qualities which must be developed in a considerable degree before even the Probationary Path can be essayed. The first of these that is mentioned is purity. He who would build purity into his character must seek to be pure in the three-fold thread of action, word and thought—to cultivate such purity that he will not fear the presence of the Master, "whose eye sees every lightest stain of impurity which the ordinary mortal eye would miss."—(Page 68.)

It is clear that a man must have developed this desire for purity, this love of purity and understanding of what it is, before he can attempt a celibate life. He must have learned to live a life of purity as a householder, as a husband and father, before he is fit or able to give himself to the service of humanity with the freedom and completeness which a celibate life alone can make possible.

In succeeding pages other qualities are treated of—truth, compassion, fearlessness and others which must be developed to a very considerable degree before the Probationary Path can be attempted.

Then comes a chapter on the life of the disciple. Here are described the "qualifications" which are to be ac-

quired on the Probationary Path, and which are familiar to all readers of Theosophical literature as they are set forth in many books. In speaking of the six-fold group of mental qualities which, taken together, form the third of the qualifications and referring to the first two of these qualities, control of mind and control of conduct, occur these words: "Worldly men think more of conduct than of thought. The occultist thinks far more of thought than of conduct. If the thought be right the conduct must inevitably be pure; if the thought be regulated, the conduct must inevitably be well controlled and governed. The outer appearance or action is only the translation of the inner thought, which, in the world of form, takes shape as what we call action; but the form is dependent on the life within, the shape is dependent on the moulding energy which makes it. The Arupa world is the world of causes, the Rupa world is only the world of effects; and, therefore, if we regulate thought the conduct must be regulated, as it is the natural and inevitable expression of thought." This is a statement which commends itself at once to the reason and common sense of every thinking person; the evil thought may not always find its expression in action because of the limitations of environment, but the evil deed is not committed without the evil thought behind it.

Very curiously is this truth twisted in the article on "Discipleship," in the theosophical Review for June, 1907, page 395, starting with the statement "that a man is what he desires and thinks, not what he does. (But 'action is only the translation of the inner thought.')

What he desires and thinks shapes his future; what he does is the outcome of his past. Actions are the least important part of a man's life, from an occult standpoint—a hard doctrine to many, but true. . . . Action, in the wide sense of the term, is composed of desire, thought and activity; the desire generates thought; the thought generates activity; the activity does not generate directly, but only indirectly. Hence, the man's desires and thoughts are the most vital elements in the formation of the judgment passed on the man. What he desires, what he thinks, that he *is*; what he does, that he *was*."

The absurdities in some of these generalizations are even more palpable than their moral unsoundness. According to this, what a man thinks and feels now has no influence upon his conduct; "what he does, that he *was*." Whether his conduct be good or evil, it is not the expression of what he now desires and thinks; "what he does is the outcome of his past." There can be no harmony, then, between thought and action? A wicked man may repent, but that repentance will not cause him "to turn away from his wickedness and do that which is lawful and right"—until his next incarnation. Nay, not so; if a man's thoughts and aspirations are towards right action, they will find expression in action,—for conduct is the natural and inevitable expression of thought.

There are other mental attributes to be acquired—tolerance, endurance, confidence, steadfastness, and then we come to the desire for liberation which brings the aspirant to the gateway of initiation. And of this it is said: "Moral and mental qualities are the

qualifications that are demanded—not powers, as they are called, not abnormal psychic development, not the Siddhis. These are not in any sense demanded or required. A man may have gained some of the Siddhis and yet not be fit for initiation; but he must have the moral qualifications. These are demanded with a rigidity *that nothing can change*—with a rigidity, let me say in passing, that is the result of experience. For the great Gurus in Their vast experience of humanity, have been training it step by step for myriads of years. They know well enough that the qualification for true discipleship must be found in the mind and in the moral character and not in the development of the psychic nature; that has to come in its own place and in its own good time. But to be a recognized disciple, an accepted chela, the mind and morals must be fitted to meet the gaze of the Guru; such as have been stated are the qualifications that He demands, and these His pupils must give Him ere the second birth will be granted by Him who alone can give it.” (Pp. 88-89.)

With these teachings and these ideals as a basis of thought, of aspiration, of action, is it any wonder that many of the most sincere and earnest members of the Theosophical Society have been shocked and appalled at the events of the last eighteen months? These events are familiar to most and need not be recounted here. It is only necessary to speak of the latest pamphlet which has been sent to all the members of the American Section. It is a defence of a member who was expelled from the T. S. last year and it has been made the basis for his re-instatement. In it a quotation is made from a private let-

ter written by him, to show that he did not defend certain teachings. (This letter was not used against him because it *was* a private letter, and no reference is made to it in the charges.)

It is true that in this letter he does not defend them, but the passage quoted shows such low ideals, such a brutal way of looking at humanity, such profound ignorance of any lofty teachings on the subject of personal purity that we would not stain these pages by quoting it. It could not be read by any company of decent men without filling them with disgust. Yet it is stated in this same article that he is too valuable as a teacher and lecturer for the T. S. to lose!

The ‘Puritan conscience’ of the American people has been made the subject of a scornful reference. It is true that as a nation we have higher ideals in morality than prevail in Europe, far higher than are found in the East. We have a distinct aversion to vileness, however artistic it may be; even New York would not tolerate Salome. If this be the ‘Puritan conscience’ thank God for it! In view of these facts, the American Section is confronted with a serious, indeed, a terrible problem. Can we accept this new platform and these moral standards for the Theosophical Society and work with them? To the writer there is but one answer to that question, No. Can we at our approaching Convention, as a Section, take such a stand on these moral questions as shall make our position clear before the Theosophical Society and the world, and thus enable us to remain members of the Society and to work for the re-establishment of its highest ideals in the future? Yes, it is possible, it is *possible*, if all those who really stand by the ethical teachings of our great foundress, H. P. B., will unite and have the courage of their convictions.

Our "Moral Code."

It is apparent that certain opinions are being held in the Theosophical Society, growing out of the views expressed by Mrs. Besant in her article on "The Basis of the Theosophical Society," which tend to exert a poisoning influence against her beneficent work. There are Theosophists, who, being startled by her frank assertion that the Theosophical Society, *per se*, has no moral code binding on members, are showing that they have strangely interpreted this perfectly true statement of fact to mean that the *members* of the Theosophical Society need be guided by no moral standard, and they have read into the article a retraction of all her lofty ethical teachings, and have discovered in this article sad evidences of the author's degeneracy. At another time such unfounded opinions would seem impossible among members accustomed to clear thinking, but at the present moment it discloses the continuing activity of emotions which for months have been unduly excited and which have made dispassionate thinking difficult.

A brief summary of the article could include but little else than that the Theosophical Society, as an organization, stands committed to nothing save its three declared objects with which all are familiar, and no matter how essential and vital individual and collective morals may be, there is no FORMULATED ethical standard in the Theosophical Organization by which fitness for membership may be determined, save the sole one of a recognition of, and a desire to work for, the principle of Universal Brotherhood. She has given us merely a clear statement of

fact, so obvious, that at any other time, it doubtless would require but scant reminder, and in doing so she has not taken away one jot or one tittle, nor has meant to do so, of the ennobling teachings by means of which she has immensely contributed towards the elevation of those who have come under the influence of her life work. She further properly shows that in the Theosophical Society we must have "liberty of opinion on moral as well as on religious questions," for is it not our function to arrive at the fundamental basis of ethics, as well as of religion, etc.? I would invite the attention of her detractors to the following quotations from the article which they seem to have overlooked. . . "it is generally understood that the Society seeks to raise the level of morality by right argument and by noble examples of its best members, rather than by the infliction of penalties upon its worst"; "it is rightly held that error is better combated by reason than by penalty"; "we hold up lofty ideals, inspiring examples, and we trust to these for the compelling power to lift our members to a higher moral level, but we have no *code with penalties* (italics mine) for the infringement of its provisions"; "I earnestly believe that we best do our share of purifying the nucleus by purifying ourselves, and not by expelling our brothers; that we can prevent wrong better by holding up lofty ideas than by separating ourselves disdainfully from those we condemn; that the Society lives by the splendor of its ideals, not by the rigidity of its lines of exclusion; that it will endure in proportion to the spirituality unfolded in its members and not according to the

plaudits or censures of the world; that we strengthen it in proportion as we love and pardon, and weaken it as we condemn and ostracize."

Thus Mrs. Besant's detractors have entirely missed the spirit of her contention, and have created a bogey, for which they alone are responsible; and in doing so, does it not seem that they have unfortunately lent themselves to an avoidable error?

ALBERT P. WARRINGTON.

A Fundamental Question.

Will it be amiss to call attention to a fundamental question that still remains to be answered, no matter what the outcome of the presidential election, and that it is hoped will be answered calmly, wisely and without personality?

It may be prefaced by the self-evident fact that every society exists upon a certain basis, that basis determining the conditions of membership, the particular work which it does, and the relation which it bears toward the community. If its basis is sound, the society succeeds; if unsound, it fails.

The fundamental question is: "What is the Nature of the Theosophical Society?" Two widely different answers are made by members; and, though not always clearly defined, that basic difference may account for much of the recent turmoil.

One answer is: The Society is a non-sectarian organization, composed of men and women who sympathize with its three objects and more especially with its first one and who believe that vice and wrong-doing retard universal brotherhood, whereas virtue and right-doing hasten it, and that the nucleus of the universal brotherhood of humanity

must be composed of those who represent at least the common code of virtue and right-doing; the Society has a moral standard, good moral character is an essential condition of membership, and gross immorality debar a person from it.

The other answer is: The Society is a non-sectarian organization, composed of men and women who sympathize with its three objects and more especially with its first one, and who may or may not believe that vice and wrong-doing retard universal brotherhood, whereas virtue and right-doing hasten it, but who do believe that the nucleus of the universal brotherhood of humanity should be composed of all who desire to enter it, even though they do not live up to the common code of virtue and right-doing; the Society has no moral standard, good moral character is not an essential condition of membership, and gross immorality does not debar a person from it.

It must be frankly recognized that these two answers are irreconcilable and that the Society must decide on one as against the other. There are within the Society some who joined and who remain because they believed the first answer to be the one that is upheld. There are others who joined and who remain because they believed the second answer to be the one that is upheld. The time has come for a definite choice. It is the plain duty of the Section, a duty which it owes to its members, to the community and to itself, to decide which answer it makes, and it is a duty which must be manfully faced and performed.

HENRY HOTCHNER.

Notice.

General Secretary's Office,

7 W. 8th St., N. Y. City, June, 1907.

The Executive Committee have accepted the offer from Chicago T. S. of its headquarters for our Convention in September, and have adopted as the date of meeting the usual time, the third Sunday. Notice is therefore hereby given that the Twenty-first Convention of the American Section T. S. will assemble in the rooms of the Chicago T. S., 26 Van Buren St., or in another hall provided by it, on Sunday, September 15th, 1907, at 10 A. M.

It is understood that Mrs. Annie Besant will be present and will preside.

The customary circular to Branches, together with the blank certificate for delegates or proxy, will be mailed in due season.

ALEXANDER FULLERTON,
General Secretary.

Announcement.

Mrs. Besant has advised that she is likely to arrive in Chicago about September 12th, and desires to give three public lectures. Orchestra Hall, seating more than 2,500, has been engaged for the evenings of Sept. 13th, 14th and 15th, those being the only evenings that could be obtained, as the weeks previous and following are already taken by other parties.

Announcement is made at this early date that members who intend being at convention and at the lectures may arrange to start one or two days earlier than would be actually necessary for opening of convention proper.

R. A. BURNETT.

Mr. A. P. Sinnett, Acting President.

Dear Sir:—The undersigned, a Committee invited by the General Secretary to assist him in counting the votes cast in the American Section to confirm or reject the nomination of Mrs. Annie Besant as President T. S., respectfully certify as follows:

There are in favor of the nomination 1319 votes.

There are against the nomination 679 votes.

Invalid votes, 10.

Respectfully and Fraternally yours,
Alexander Fullerton, Gen. Sec'y.

Frank F. Knothe, Ass't Gen. Sec'y.
Weller VanHook.

Davitt D. Chidester.

Albert P. Warrington.

CHICAGO, ILL., June 5th, 1907.

EDITOR OF MESSENGER:—

The Committee on Transportation appointed at the Convention held in September last in Chicago, (see report of proceedings on pages 24 and 25) begs to report through its chairman that after consulting with the different members of the Committee it finds the following conditions to exist, to-wit:

"At a recent meeting held by the passenger officials of the various Western Railroads a proposition was made—that no rate less than 2c per mile be given under any consideration because of the reduced fare laws recently enacted. With the exception of suburban business in the large cities, no more reduced rates will be made for any kind of a Convention or other event."

This in itself practically debars your Committee from further action; nevertheless the following reasons also may be considered that you be duly informed

of the difficulties that have to be overcome in the event of the different Associations agreeing to continue to sell a return ticket on a basis of one and one-third fare.

Any Association or body obtaining this rate must show that not less than *one hundred people* have paid full fare one way and taken receipts at the places where they bought their tickets showing they have done so. These tickets are not on sale until three days prior to the meeting of Convention, and return privileges are limited to three days after the adjournment of said meeting. When the receipt has been properly vised by the Railroad officials the holder will be entitled to a return ticket for one-third of the fare paid to place where Convention was held, tickets not being transferable under any conditions and return must also be made on the same Railroad. At the last Convention (at which there was a good attendance) only fourteen members had complied with the requirements; the others attending had to start before the tickets were on sale, or because they wished more time than was allowed by the Railroads; all of the Associations did not grant the request for the reason that not a sufficient number of persons were going from their territory to our Convention to warrant them in granting the rate; hence our delegates from Boston and adjoining territory could not avail themselves of a reduction because their Association had not come into the agreement. Again, these reduced fares are not obtainable west of Colorado.

Therefore, your Committee concludes that it would be more of a hindrance than a help to hold to the plan advised

by the last Convention of securing special rates, and suggests that the members purposing to attend Convention be advised to avail themselves of other excursion rates or reduced fares that may be available at that time.

Very truly yours,

R. A. BURNETT.

BRANCH REPORTS.

Brooklyn, T. S. The work of the year has been a systematic study of Evolution. Each evening four ten minute papers were read, two embodying the latest scientific knowledge and two presenting the Theosophical side. These papers were typewritten on paper of uniform size and are to be put in binders, forming four good sized volumes, which will be preserved in our library for future reference.

It was feared that the program, which indeed looks somewhat abstruse, would be too much for our members; that their enthusiasm would soon evaporate and we should not be able to finish the course laid down. In this we were happily disappointed. With twelve active members writing papers, and with the intervening lectures, each member averaged but one paper a month. This proved to be no serious tax and the members cheerfully kept it up to the last meeting, and worked harmoniously together.

The unanimous opinion is, that the continuous and systematic study of the year has been of great value, not alone in the broader outlook obtained, but also in the increased facility in writing, speaking and thinking, among our members.

For the coming year a program cov-

ering the field of Philosophy and Ethics is proposed, and our members are eager to continue the work on the same lines.

We were much indebted to Miss McQueen and Dr. Eleanor M. H. Moore for lectures and assistance in carrying on the work. We were also favored with lectures by Mr. Alexander Russell Webb, Mr. George M. Coffin, Mr. Henry Hotchner and Rev. M. K. Schermerhorn.

The various pamphlets issued on the election of Mrs. Besant were impartially distributed, and while there was much difference of opinion, we treated the matter Theosophically—that is, in the toleration of each other's opinions. It is earnestly hoped by all, that whatever the outcome of the election, the Theosophical Society will accept the result, and work unitedly and harmoniously together, with their new President.

H. C. STOWE, Sec.

New York T. S. The following resolutions were unanimously adopted by the New York Branch at a meeting held May 28th, 1907:

During all the trying times of the past year, the officers of this Branch, while themselves holding pronounced personal views upon the various issues, have endeavored to maintain an impartial attitude in their respective official capacities. It has been the aim of the officers to give to the Branch all reliable information irrespective of the side from which the pronouncements or information came. In one instance a member holding views directly opposite to the personal views of the officers, asked for and was given full opportunity to approach the members at

our meetings to present opposing sides of the case. Then, too pending the balloting, the officers held aloof from offering advice, or in any way giving the slightest ground for any accusation of unfairness or coercion in bringing any member to view affairs from their own personal standpoint. And again, while other Branches of the American Section and the General Society were committing their organizations to a particular side, and this too, in some cases in a malignant spirit, and invariably showing strong bias and antagonism, the officers of the New York Branch left the members entirely free to take their individual stand and scorned the thought of compelling the Branch to commit itself to take sides.

This being the last meeting of the season, when various plans must be formulated for the next season's work, and when delegates must be elected to the coming Convention, presumably to be held in Chicago in September, it becomes necessary to bring before the Branch for its action *as an organization* some plan whereby it shall, through its delegates to Convention, meet the various important pending questions that should be brought to issue at this Convention.

At this juncture the officers feel impelled, and they think properly so, to insist that the Branch as an organization must unequivocally show where it will stand on what should be a clearly defined policy of the Branch and Section. The issue is not one of personality or opinion but of principle! Is not this Branch to stand before the community as holding that it demands that its members shall, at the very least, represent a standard of morals equal

to that demanded of a respected member of any ethical or reputable social organization? Is this Branch desirous of tacitly agreeing to be governed not by Constitution and By-laws of its parent Society but by the dictum of so-called "Occult" orders?

These are two of the main questions that must honestly be met by any T. S. organization expecting accretions in its membership from common-sense and respectable people to whom Theosophy may appeal.

To the end that the New York Branch may show where it stands on these two questions, vital to the existence of any reputable organization, I offer the following resolutions:

Resolved, That the New York Branch deems it fitting that it demands of its delegates to the next Convention,—that which it holds as a policy of the Branch,—that they, at Convention, unalterably oppose the recent tendency in the T. S. to belittle moral enormities, particularly when perpetrated by those who have been accredited as public teachers or those having in any way worked for Theosophy, which course would inevitably result in fixing upon the T. S. a standard of moral principles much below that conventionally accepted.

And further, that this Branch maintains that membership in the T. S., which stands for the establishment of a nucleus of the Universal Brotherhood of man, should be equivalent to a badge of moral decorum and decent regard for other's rights and observance of the legal moral Code of the U. S.

And further, that this Branch condemns government by psychic orders rather than by regularly formulated constitution; and therefore be it

Resolved, That the delegates of the New York Branch at Convention actively unite with those who stand for upholding the highest moral and governmental methods in the T. S., and that only those members who will agree to work in accord with this avowed policy of this Branch be sent as delegates to the next Convention.

Transactions of the Second European Congress.

(From The Vahan.)

The Theosophical Society is now in possession of the Transactions of its second European Congress, and in spite of a lengthy but probably unavoidable delay in its appearance, the second volume is deserving of all the commendation which its elder sister so justly merited. It is impossible to speak too highly of the editorial skill of which everything in this book gives evidence; arrangements of classification, indexing, and reference indications are alike excellent, and bear the stamp of no ordinary equipment and care. The Editor and his assistants are indeed to be congratulated on the production of a first-class piece of work, and the Theosophical Society on a trophy of thoughtful and catholic studies. That out of forty-one contributions a certain proportion should be of a somewhat ephemeral nature is, perhaps, unavoidable in a volume that contains so wide a range of subjects. Viewed as a whole, however, the more erudite and philosophical aspects of study are well represented, and we look hopefully for a future series in which the ephemeral will give place entirely to research work on matters of permanent interest.

The language of the Transactions is English and French, a departure from the Polyglot character of the former volume which will probably tell advantageously on the general circulation of the present work. Of the five Parts into which this volume is divided Part IV. is the most important. We have here the Departmental papers which formed the chief feature of the first series of Transactions, and which are

grouped under seven headings: Brotherhood; Comparative Religions; Mysticism, Folk Lore, etc.; Philosophy; Science, including Borderland Sciences; Art; Administration, Propaganda, Methods of Work, etc.; Occultism. A special feature of the present volume is the printing of the addresses delivered to the Congress by members of kindred societies and movements whose thought is not necessarily in complete agreement with that of the society, and in this courteous act a decided step has been taken in the direction of our First Object. We trust that such co-operation from our kindred without the Pale will form an indispensable part of future Conferences, more especially as the four papers contributed to this Department are among the most interesting in the volume.

To come to the work in detail: in Part II., which includes the Secretary's Report, and the Opening, Closing, and Presidential Addresses, we are glad to have in print the admirable summary, by the President of the Congress, Mrs. Besant, of the work accomplished, under Theosophical influence, throughout the various departments of human activity—religion, education, science, philosophy, art. Following her, and speaking from the standpoint of the mystic, Mr. Mead tells in burning words how the consummation of the true Theosophic Ideal appeared to Plotinus and to Hermes, who in their day revealed the same "Yoga of daring," which is Theosophy, the "beginning of the knowledge of God."

Part III. is devoted to Representatives of Kindred Societies. In "Christian Doctrine as seen by the Mystic," Rev. Dr. Cobb shows the power of the

"scholastic of the heart" to transform and vivify the dry bones of orthodoxy by emphasizing its really permanent factors; all variant forms, whether Catholic or Protestant, being but "temporary devices to bring down the truths of Spirit to the level of ordinary intelligence." In "Francis Bacon and the New Atlantis," Mr. Harold Bayley makes the interesting though debatable suggestion that the Rosicrucians were due as a Society, to Bacon's initiative. Certainly tradition places them, and their Adept Founder, Christian Rosenkrens, at least as early as 1460, and gives them an unbroken descent from the Egyptian Mysteries. But we suppose that the man who is now being made responsible for the greater part of the literature of his day is also the author of *Fama Fraternitatis*, and the inventor of the two hundred years' previous history of the Mystical Order of which he is the real founder! or will Mr. Bayley relieve his hero of *that* forgery?

In the "Philosophy of Spiritualism," Mr. Wake Cook pleads for a fair recognition of the wonderful trance writings of Andrew Jackson Davis; and Mr. Edward Spencer brings an interesting Department to a close by a well-written and exhaustive study of "Gilds, Old and New."

Part III, contains the Departmental Papers, of which Department A (Brotherhood) includes three: "Droit et Devoir," an almost too condensed study by M. Courmes, who endeavors to apply his conception of Duty as "la deference effective à la loi divine d'évolution" to every department of human life; "Essai sur L'Egalite," wherein M. Revel distinguishes between true Equal-

ity which is the Divine Self, and Inequality which is the result of the Self expressed through Its vehicles; and "One of the Uses of Altruism," a slight but suggestive paper by Mr. Edgar Loam.

In Department B. (Comparative Religion, Mysticism, Folk-lore, etc.) we notice a fine and unusually lucid "Note sur les Gunas," by G. Chevrier, in which the correspondence of Tamas, Rajas and Satva with the Three Outpourings is well worked out.

Purnendu Narayana Sinha relates the attempts of different teachers to reconcile the extreme positions of Sankara and Madhva, and find in the Tatvamasi "That Thou Art," the complement of Pranava, and the great factor in the spiritual life of the Universe. A Von Ulrich writes learnedly of the "Mythology of the Germans," and unearths many hidden allusions to Rounds and Races in Saga and Song. L. M. Browne has some interesting Notes on "British Mystics."

Department C. is philosophical, and contains several important articles. Chief among them we must notice A. W.'s abstruse attempt to elucidate the mysteries of Consciousness by "Analogical Diagrams." To those who habitually conceive of Consciousness in terms of vibration, this clever paper will say much, and we are personally grateful for the suggestion that Arupa Consciousness arises when two waves coincide so closely as to be mutually inappreciable. (A reference to the diagram is needed to follow the idea.) Since absolute identity and absolute opposition alike preclude mutual recognition, consciousness will be the result of vibrations which exhibit only a cer-

tain community of possible directions of movement. But after A. W. has left us awed and reeling we still find wits to ask the age-old question: what is the mystery that *initiates* the ripples on the pond—to quote his illustration? We are somewhat confused as to whether the wavelets are consciousness or the accompaniment of consciousness; or whether they are the cause or product of consciousness. For the basal statement that "Form and Consciousness are but functions of the same motion, viewed either objectively or subjectively," is open to grave contention. The most that Science can demonstrate is that motion is the antecedent and accompaniment of a Mystery whose cause is in itself; and the diagram has yet to be drawn that will show the mystic passage of vibration into perception, and higher. It is difficult therefore, to think of consciousness as a "function" of something that is not akin to its own nature. Nevertheless we thank A. W. for a brilliant effort to unravel the Mystery. This Department includes also a valuable paper by Dr. Steiner on the "Occult basis of Goethe's works"; and a careful study of "Instinct et Conscience," by Pierre E. Bernard.

The two most important contents of Department D are "L'Espace: L'Hyperespace et son Experience," by Prof. Desaint, and "Notes on the Fourth Dimension," by W. J. L. The latter paper is perhaps the most important in the Series, and for the mathematically-minded will be a veritable mine of wealth, its value being enhanced by a number of detachable plates illustrating fourth dimensional solids, which may be cut out and formed into models.

Both contributions are sound on the philosophic point that abstract space, of any number of dimensions, has no reality by itself, space being merely one of the forms of consciousness; and consciousness implying subject and object, space without these two correlatives has no existence. M. Desaint states that "quand on parle des dimensions de l'espace, on ne vise donc que des caractéristiques de la matière dans l'espace." This writer draws an interesting distinction between space and matter, space standing to him for the *unity* of consciousness, and corresponding with the will-aspect of Self, while matter signifies the *multiplicity* of possible states, and corresponds with the intelligence-aspect.

This Department also includes two thoughtful and clearly written papers "The Scientific Principles underlying Reincarnation and Karma," by Mr. Worsdell; and "Vibratory Capacity, the Key to Personality," by C. H. H. Franklin. The first-named article we should like to see expanded into a separate publication; it is singularly lucid, and useful as a presentation of the subject from the scientific point of view. Personally we cannot share Mr. Worsdell's *absolute* confidence that "the great processes of involution and evolution in the three worlds will be governed by the *same identical* fundamental principles or laws." Were this something more than a high probability, he would have established his doctrine up to the hilt. But we can imagine our friend the enemy refusing to affirm positively that the third law of motion, "to be true as a law at all," *must* be operative in conditions other than, and dissimilar to, those in which the law is observed

to act. However, so long as a high probability is not regarded as if it were a certainty, Mr. Worsdell's contribution ought to prove of considerable value. A well-written article, "In Defence of Spiritualism," by Miss Russell, a suggestive paper on Astrology, by Mr. Leo, and an outline of a promised work on Atlantis and Lemuria, by Percy Lund, complete this Department.

The contents of Departments E and F are of a slighter nature. They take us into the regions of Art and Work respectively. In the "Artistic Inspiration" Mr. Montague Fordham has some wise words on our responsibilities towards the Artist as a channel of inspiration. Miss Lloyd treats ably of the "Modern Symbolist Movement"; A. W. Waddington, in "Guilds Visible and Invisible," pleads "not for a new Guild-system, but a new Guild-soul." Edward Maryon writes of "Music and the Theosophical Society," holding that "Music should represent the metaphysical to the physical."

In the Department devoted to Methods of Work, the most significant papers are by Mrs. Hooper and Mrs. Lander, who touch respectively on the "Relation of the Theosophical Society to the Theosophical Movement"; and on the "Education of Children, Physical, Moral, Intellectual, and Religious." Both papers will repay thoughtful reading. Short contributions close this Department.

Under the heading of Occultism is a single contribution by Mrs. Besant on the "Conditions of Occult Research," which those who had the pleasure of hearing delivered will be glad now to have in print.

A Table giving the pronunciation of Sanscrit words, and a full Index, bring this interesting volume to a close.

C. E. W.

THE OSOPHICAL 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. Grace E. B. Jenkins, 23 Hollis St., Newton, Mass., 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 6558 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. Meddaugh, 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., 169 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 Piianaia, sec., Room 62, Young Bldg. Meetings Mondays, 7:35 p. m.; public meeting; visitors welcome. Thursdays, 7:45 p. m. Lodge meeting. Reading room and library open to the public every week day from 3 to 4 p. m. All meetings at Room 62 Alexander Young Bldg., Hotel and Bishop sts.

Jackson, Mich. Jackson T. S. Miss Garnett Briggs, Sec., 414 Webb St.

Kansas City, Mo. Kansas City T. S. Mrs. Dorothy Manning Sec., 412 Benton B'vd. Kansas City, Mo. 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.

Kansas City, Mo. Lotus T. S. 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 the Small Karn Hall, 468 W. Catherine st. W. Second and

fourth Tuesdays are public meetings with address and questions. Secretary, 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. Warington, 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. 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.

St. Louis, Mo. St. Louis T. S. Miss Julia C. Beck, sec., 1804 N. Sarah st.

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

Seattle, Wash. Seattle T. S. Mrs. 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., 307 E. Rusk Ave. Meets Fridays, 8 p. m. Public study class, Tuesdays at 8 p. m. At headquarters of branch, Granite Block, No. 537.

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 7:15 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 Sunday 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.