



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

PRESIDENTIAL ADDRESS

To the Theosophical Society, Its Officers and Members.

DEAR FRIENDS:

By an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders; it has refused to reject the guiding Hand which gave it its first President, and indicated its second; it therefore goes forward on its new cycle of activity, with its elected President at its

head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of the WISDOM on the world, as the standard-bearer of the mighty Theosophical movement which is sweeping through all religions, all literature, all art, all craft, through all the activities of a humanity preparing itself to take a new step forward in civilization.

The Society asserts itself as a nucleus of Universal Brotherhood, and its specialty, as such a nucleus, is indicated by its name—Theosophical. It is its function to proclaim and spread abroad Theosophy, the Divine Wisdom, the Brahma Vidyâ, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain the knowledge which is Eternal

Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of nature, this UNITY, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided that they recognize the Brotherhood as universal, it demands from them no belief in any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, color, caste—and welcomes those as brothers who deny even the very truths on which Brotherhood is based, and who reject even the Revealers who make its realization possible for Humanity. Its platform is as wide as thought, its all-embracing love is as the sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognized as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and action, not only in words, lest a fatal orthodoxy,

checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater right of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if that Wisdom were beyond human attainment. Moreover, the Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each truth can only be seen by a man

as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM of GOD. As its President, I say to all men of peace and goodwill: "Come, let us labor together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organization, combining complete divisional liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organization is practically complete. Our work is to use the organization he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a program of lectures, private and public, and with classes.

The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures in which theosophical ideas can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the spiritual, instead of the literal meaning of Hindu, Buddhist, Christian, and other doctrines should be explained, and the lives of the great mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging to kindred movements should be invited to the Lodge, and visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed harmonious in thought and feeling, who should meet once a week for a quiet hour, for combined silent thought for a

given purpose, and for united meditation on some inspiring idea; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lecturers on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted activities in different lands. These are for the future. But I trust to make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We are all lovers of the same Ideal, and eager servants of Theosophy. Let us all then work in unity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me expect me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without

bitterness and rancor. Diversities of method, diversities of thought, diversities of operation, will enrich, not weaken, our movement, if love inspire and charity judge. Only through you and with you can the Presidency be useful to the Society. Help me so to fill it as to hand it on a richer legacy to my successor. And so may the Masters guide and prosper the work which they have given into my hands, and blessed.

ANNIE BESANT,

President of the Theosophical Society.
London, 29, vi., 1907.

The "Fundamental Question."

In the July MESSENGER, Mr. Hotchner asks a question concerning the nature of the Theosophical Society. He himself presents in reply two answers which he admits are irreconcilable and states that the Society must choose one or the other of them.

The situation seems not quite so desperate as his alternatives would indicate; we as Theosophists are in a position to take into consideration the laws of mathematics and of form, and these laws make a *third* way of looking at the question a *logical necessity*. This third view-point will have to be sought out; that it exists, though at present obscured, is as irrefutable as that it takes three lines to make a triangle; and when it is found, let us hope that it may go far toward solving our problem.

It will perhaps assist us to a partial solution of the question if we study the evolution of the moral code idea in the Constitution of the Society during the past thirty-one years. Through the early volumes of the Theosophist, we learn that a frequent revision of the

Rules relating to conduct occurred. In 1879, four years from the date of organization, the revised Rule was as follows:

Rule XV. Any Fellow convicted of an offense against the Penal Code of the country he inhabits, shall be expelled from the Society after due investigation into the facts has been made on behalf of the Society. (*Theosophist*, April, 1880, pp. 179-180).

The above rule seems to have remained unchanged until 1887.

Rules revised 1887. (27) No Fellow shall slander any other Theosophist, or write, or utter any words calculated to individually injure such. (28) Any Fellow violating Rules 25, or 26, or 27, (relating to politics) or convicted of an offense against the penal laws of the country he inhabits, involving moral turpitude, shall be expelled from the Society, after opportunity for defense has been given and due investigation made into the facts on behalf of the Society, and the accused found guilty. Notice of such expulsion shall be given to the Branches. (*Theosophist* Supplement, Jan. 1887, p. 60 and Sup. to Jan., 1888.)

Rules revised 1888 to 1890.

Article 13—*Offenses*:

1. Any Fellow who shall in any way attempt to involve the Society in political disputes shall be immediately expelled.

2. No Fellow, Officer or Council, of the Theosophical Society, or of any Section or Branch thereof, shall promulgate or maintain any doctrine as being that advanced or advocated by the Society, since the Society as a body does not advance opinions.

3. Any Fellow of the Society accused of slandering another Fellow, or of wilfully offending the religious feel-

ings of any other Fellow at any meeting of any Branch, or Section; or being guilty of gross misconduct; or any Fellow convicted of any offense under the Penal laws of the country he inhabits, involving moral turpitude, shall be given an opportunity to defend himself, at a special meeting of such Branch or Section, and on being found guilty, or failing to make valid defense, the accusation and proof shall be sent to the President in Council, who shall, if deemed expedient, expel such Fellow; and pending the President's decision the diploma of such Fellow shall be considered suspended. (Report of 13th Convention, December, 1888.)

A confirmation of this by the General Council was made in 1893.

The next revision is noted in Executive notice of Dec., 1895, when a draft of amendments was referred to all General Secretaries by the Convention at Adyar, Dec., 1895. Supplement January, 1896.)

In 1896, the General Council made another revision, eliminated the Rule concerning Offenses, and substituted therefor the latter half of Rule 12 as follows: The President . . . shall have discretionary powers in all matters not specifically provided for in these Rules. (See Historical Retrospect, p. 2.) This still remains in effect. See January, 1907. *Theosophist* Rule 20, p. 86.)

From the preceding it will be seen that a varying written moral code did obtain until 1896. Whether the members were supposed by that time to be so fully indoctrinated with the underlying ethical ideas that further retention of the Rule was useless, or, whether it was believed that no code would cover the conditions of the next Karmic precipitation upon some here-

tofore respected member, of his or her ignorant and now obstructive past, and that therefore it would be better to meet such conditions as they arose, or, that some cases could only be fully settled by resort to Courts of law, or for other reasons, the definite specification of offenses was dropped and all cases referred to the President for final adjudication.

Mrs. Besant in the Theosophical Review, June 1907, p. 365, says that the abolition in 1896 of this Article (13) "subjected every one of us to the arbitrary pleasure of the President for the time being," and suggests that American thinkers have now an opportunity to formulate a rule, based on fundamental principles in Theosophy, to present to the next General Council for consideration.

Now as yet, no one has proposed any rule differing from those of the past thirty-one years already thoroughly tried, and apparently rejected as failures, by the heads of the organization. Mr. Hotchner's two irreconcilable propositions keep us and the leaders still in the dreary treadmill of repetition.

The General Council apparently does not wish to restore the rejected rules which have proved so inadequate in each new emergency, and which only outline a few of the evils from which we seek to escape. Something radically different is called for, something which will perhaps emphasize the ideals to which we seek to attain.

In any case the problem cannot be settled by the American Section alone. The whole Society is involved in it. If the General Council of the T. S. desires the Sections to make suggestions

for a working rule in the Constitution, it is quite in order for the majority at our American Section Convention to consult with our President, learn the points upon which suggestions are desired, think them over carefully, counsel together, and present the results of such counsel to the Convention.

MARY WEEKS BURNETT.

Open Letter.

To the Readers of the Theosophic Messenger:

It has been my fate to observe much of the recent agitation in the T. S. from a somewhat isolated position. And it seems to me I have been able to see several sides to the matter. May I be permitted to comment on some of the thoughts advanced in the July issue?

The old parable of the blind men who went to observe an elephant, it seems to me, well applies to us at this present time. One of them grasped the leg of the elephant and declared him verily like a tree, another grasped his trunk and thought him like a serpent. So it is with us; we eliminate the greater part of the present situation, grasp one point and declare that to be what the whole is like. Let us try to observe the present situation from all sides. Recent articles, such as "The Basis of the Theosophical Society," have been compared to the books "Path of Discipleship" and "In the Outer Court," attempting to show in the former brief article a reversion of opinion from these exalted books. Is the comparison appropriate? Most of the recent articles are in reference to what the requirements placed upon members of the Theosophical Society shall be. Surely not all T. S. members

are supposed to have entered upon that difficult Path of Discipleship! The difference of opinion in the T. S. regarding the relativity of morality is *not* a new one. The question whether the T. S. should have a moral code relates to those members who come and go as well as to the most steadfast. It is a sociological question, which to the minds of many of us, is well answered in "The Basis of the Theosophical Society." Furthermore, this article we think is a logical outcome of earlier writings by Mrs. Besant, from such books as "Dharma," and writings on the problems of morality and nature of evil. I believe that by shutting ourselves off from these later writings we are limiting our opportunities and discouraging those who would help us to higher truths.

The fear of inconsistency belongs to the little mind. The willingness to change is a sign of liberality, growth, sincerity, openmindedness. Mr. Hotchner's article wins my admiration for its clearness, but it seems regrettable that so clear an article should not have been less brief and pointed out to us what the effects would be if the T. S. continued to exist without a definite moral code. I have always understood the Theosophical teaching to be that different situations and environments demand different treatment, different morals. That what is normal at one place on the ladder is not so at another. An advanced thinker of the day declares that each moment of life has a special law governing it. Theosophy has generally sided with this advanced thought. Shall we then give up the higher liberty and declare that what *some* of our members think shall govern the entire body? To do so is to go against that

advance which is characteristic and best in modern times. Fear of broadness and fear of liberality have always opposed the advance of philosophy. We find the same fear today as in the Dark Ages. It seems the enlightened ones are fated to be stoned and crucified. We who have always prided ourselves on our freedom from compulsory codes and creeds are now debating the advisability of requiring one! What is the "new" platform referred to in THE MESSENGER? Surely the requiring of a moral code, that would be the beginning of a new platform! In the report of the New York Branch, reference is made to government by psychic orders. Now are we not closing our eyes to the entire truth when we put such emphasis on one aspect of an affair. Has there ever been a case but for those who objected to being so governed there was not also the proper legal proceedings? It seems to me the New York resolution is uncalled for. Have there been *any* who have upheld the teachings for which our brother was denounced? Have we from one important leader in the Society an objection to his retirement? (But only criticisms of our way of ejecting him.) After all if we view all the points won't we find that the differences are more imaginary than real? And won't we find that there are enough points of agreement to settle down again to peace and progressive work, and that some of us are seeing but a minute part of the whole,—misjudging like the blind men around the elephant? Blind to Theosophy for which we have been working in the past years, the fruit of which labor we can best gain not through absolutely forsaking our separate points of view, but finding that way of keeping unity and peace in all our diversity. *It is there if we will but see it.*

EARL H. BREWSTER.

The British Convention.

From a private letter we learn that the old Executive Committee of the British Section were all elected although a vote of censure of the Committee was presented at the Convention, as those who saw the July Vahan will remember. It is also stated that Mr. Sinnett publicly declared that he was assured on excellent grounds that the apparitions at Adyar were not what they purported to be. Also strong speeches were made in defense of the Constitution. We shall have further details before the issue of the September MESSENGER.

A Suggestion for Convention.

The following resolution has been sent in for insertion in THE MESSENGER, with the hope that others may give the subject their attention and send in other resolutions before the September issue, and that by a combination of the best ideas on the subject a good and strong resolution may be prepared for presentation to the Section at Convention:

A PROPOSED RESOLUTION.

That the American Section of the Theosophical Society in Convention Assembled declares that its Constitution should be amended by the addition of a new rule to the following effect:

A standard of character and conduct at least equal to that demanded by the legal code of the country comprising the Section, is essential to membership in such Section, and that a member charged with violating such code is subject to trial and, if found guilty, to expulsion, at the discretion of the General Secretary and Executive Committee of the Section, subject to appeal to the President of the Theosophical Society.

Our Immoral Code.

In the July *Messenger* Mr. A. P. Warrington seeks to defend the views put forth by Mrs. Besant in her recent article, "The Basis of the Theosophical Society," and deplores the fact that so many of her former followers have lost faith in her.

Mr. Warrington's defense is based upon the plea that the article in question is not intended by Mrs. Besant to open the door to indiscriminate immorality, but is merely a plea for "liberty of opinion on moral as well as religious questions." Mr. Warrington, however, has ignored the vital point that the grave danger in the before-mentioned article is, that, *by implication*, "liberty of thought and speech" is made synonymous with *license*. Also, *by implication* one may break every commandment in the decalogue while at the *same time* recognizing and working for Brotherhood! To my mind these statements are not only *dangerous* they are *contradictory*!

I had imagined that the theosophic definition of liberty was *freedom within law*, not license outside it. It now appears, however, that any member unfortunate enough to possess psychic powers without the requisite moral development to balance them, may thereby claim immunity from the moral code of a country merely by an egotistical assumption of superiority to that code. I had imagined the moral code of every country to be binding on members in that country.

Again in "The Basis of the Theosophical Society" Mrs. Besant says: "It is generally understood that the Society seeks to raise the level of morality by *right argument* and by the noble examples of its *best members*" (italics mine). Many of us had supposed that Mrs. Besant and Mr. Leadbeater could safely be classed among the "best members" of the T. S. Yet the "noble example" set us by the latter would lead into the criminal courts of this country; while the "right argument" of the former—as expounded in "The Basis of the T. S." and "The Case of Mr. Jinarajadasa" would lead into moral anarchy! We are told that those who gave publicity to the "Leadbeater affair" are "being used to wreck the T. S." If the lives of the T. S. *leaders* cannot stand the searchlight of publicity then the organization is indeed wrecked, and the leaders themselves—*not publicity*—have wrecked it!

KATE C. HAVENS.

Notices.

EDITOR OF MESSENGER:—

An error has appeared in the report of the resolutions passed by the New York Branch, as printed in July MESSENGER, which under ordinary circumstances would be unimportant, but which I now feel impelled to point out, because of the public expression of opinion which I recently gave in a pamphlet which was widely circulated.

The resolutions were not "*unanimously* adopted" by the Branch; only a few members were present, and several did not rise in favor of the vote. I objected, from the floor, to the resolutions, pointing out their implied rather than definite meaning, and arguing that personal conceptions of the "highest moral and governmental methods" might differ.

Because I seconded an amendment to the effect that delegates to convention be asked to define their position, I felt bound to vote on the affirmative, but said, upon rising, "I will vote for these resolutions although I *disapprove* of the action of the Branch."

ANNIE C. MCQUEEN.

EDITOR MESSENGER:—

You did exactly the right thing in asking me, the President of the New York Branch, to explain the criticisms made by Miss McQueen on the report sent by our Secretary to the July MESSENGER.

No error at all appears in the report because the resolutions were passed *unanimously*. In offering the resolutions, I asked that a standing vote be taken. The chairman thereupon put the question, that all favoring the resolution should rise, which all but a very few members did; then the chairman asked

that those opposing the resolutions should stand *and not one person arose*. As there was no opposition, the resolutions passed without a dissenting vote, in other words, *unanimously*. This statement the minutes of the meeting prove.

As to a "few members" being present: Ample notice was posted to each member of this particular meeting, and there were thirty branch members present according to the record of the secretary—an ample quorum.

As to Miss McQueen's statement that she voted for the resolutions when she opposed the action of the Branch, I cannot venture an explanation, excepting the one that she was laboring under very evident excitement.

The preamble and resolutions were sent to MESSENGER by the Secretary of our Branch upon my motion which received but one dissenting vote, that of Miss McQueen.

All the above statements are verified by the minutes of the New York Branch, if my own word were not sufficient for them.

Yours fraternally,

FRANK H. KNOTHE,

Pres. New York Branch T. S.

July 17th, 1907.

CHICAGO, ILL., July, 1907.

To the Members of the American Section
T. S.:

On October 1st, Mrs. Besant will reach her 60th birthday. Realizing how much T. S. members owe to her, we are of the opinion that this day should not be allowed to pass unnoticed. Recognizing further, that as more and more duties devolve upon Mrs. Besant she must necessarily require increased funds to enable her to carry on her activities, we believe that

to provide her to some extent with the means thereto will be the most suitable way of commemorating the first of October, 1907.

We therefore have organized a Committee to secure a birthday gift for her, and we ask any of our fellow members who are in sympathy with this idea to unite with us in giving expression in tangible form to our love and gratitude.

It is desired that *each* member whose heart responds to our appeal, will feel that he or she has the privilege of contributing *something* however little or much it may be. The money thus raised will be offered to Mrs. Besant on her birthday, to use as she sees fit.

MR. A. P. WARRINGTON, 234 MAIN St., NORFOLK VA., has consented to act as Treasurer of this birthday fund. Members are requested to remit directly to him, enclosing addressed postal card if receipt is desired.

Mrs. Besant writes that it will be impossible for her to make a tour of the Branches this year; therefore, the amounts the members had expected to donate for that purpose are released. May we suggest that they be used for this birthday offering?

Faternally yours,
MARY WEEKS BURNETT,
Acting Secretary.

The Pacific Coast Federation has been dissolved and the Southern District has been re-organized. It is now an independent organization known as the Southern California Federation of Theosophical Branches, and has for its officers, Mr. James H. M. Lapsley, Chairman; Miss Harriet A. Stevenson, Secretary; Mrs. Anna Halseth, Treasurer. The officers of the Federation

met with the Executive Committee of the Los Angeles Branch and discussed plans for public work for that Branch which will be put into effect early in the Fall. Mr. Lapsley will speak for the Branch at Long Beach, and will also hold a meeting in Santa Monica during July.

HARRIET A. STEVENSON,
Secretary.

Branch Reports.

Boston T. S. The usual activities of the Boston Theosophical Society have been carried on for the past year, during which time thirty-three public Sunday evening meetings have been held, the first Sunday in each month being devoted to a general question meeting at which the public were invited to contribute written questions. The third Sunday of the month a brief outline of a given subject has been presented by one of our students, after which a general discussion has followed.

During the year, we have held thirty-five meetings for members. The first half of the year various subjects were presented after which a general discussion would usually follow, different students taking charge of the evenings. During the latter half of the year the lodge meetings with the exception of special evenings, once a month, were devoted to the study and discussion of "Hints in the Study of the Bhagavad Gita," a member taking charge of the evening, and the study proceeding under his direction.

There has been a study class on Friday evenings ably conducted by Mr. Knauff at which the public have always been welcome. The first of the year the "Key to Theosophy" was studied. Later, questions from the "Vâhân" were discussed.

Mr. Hotchner visited our branch during March, and gave a course of three lectures to the public and four to members only, which were of much interest and great value to the cause of Theosophy. During all of the talks to members, Mr. Hotchner emphasized the necessity of combining right thoughts and ideals, with right actions, and that the man who would assist the race must be a practical idealist.

At the annual election of officers on June fifth, the following members were appointed: President—Mr. Carl G. B. Knauff, 302 Fenway Studios, Boston; Vice-President, Mrs. Natalie R. Woodward; Secretary, Mrs. Grace E. B. Jenkins, 23 Hollis Street, Newton, Mass.; Treasurer, Mr. Walter J. Wilson.

Plans are now in progress for the coming year which we trust will be a very successful one.

GRACE E. B. JENKINS,
23 Hollis Street, Secretary
Newton, Mass.

Lincoln. T. S. The Lincoln Branch has recently received a visit from Dr. Eleanor H. M. Moore. She gave two excellent discourses to the Branch and a number of invited guests, and one question meeting on the subject of Reincarnation. The subject of one lecture was "Universal Life" and the other "Memory." Dr. Moore left Lincoln for Denver where she is to spend some time in her unselfish uplifting work.

MAY J. BILLINGSLEY,
Secretary.

St. Joseph, T. S. The St. Joseph T. S. has just been refreshed and revived by the teaching and counsel of Dr. Eleanor H. M. Moore, of Philadelphia.

During her two weeks visit here Dr. Moore gave eight parlor lectures to members and friends besides conducting four informal classes. This was her first visit to the Branch, but we all feel well acquainted with her and have found her influence most helpful and vitalizing. Her lectures exhibit a thorough acquaintance with the theory and principles of Theosophy and a familiarity with the general learning of the day. The tenor of her instruction enforces the wholesome lesson that the higher planes must be reached through mastery of the lower.

She does not sacrifice the ethical to the scientific but happily combines these with a practical common sense view of life, and the application of Theosophy to every day problems and difficulties.

She left the Branch stronger and better for her sojourn with us; she gave the members a simpler and more adaptable view of Theosophy than they had before and all are anxious to have her come again.

W. D. R.

By Request of Secretary.

Huntington Lodge T. S. This Lodge though yet young is extremely active. Besides our three regular study meetings held respectively Monday, Wednesday and Friday evenings, a memorial meeting is held on the last Monday evening of every month for the benefit of all members and friends who have left their physical tenements. Also that our Pitris may not be forgotten. Every Sunday afternoon a Devotional Meeting is held at 3:30 o'clock. All these meetings are as free as air to all who may attend them. The Sunday

Meeting is purely Theosophical and instructive in its nature. The following is the order of exercises:

OPENING.

1. The Lodge Hymn—(Doxology.)
2. First Lesson—Dharma or Song Celestial read by President.
3. Silent Prayer—For Consecration.
4. Responsive Reading—Mrs. Besant's rendition of the Gita.
5. "Peace Like a River."
6. Silence—Peace to All Beings.
7. Psalm—From Holy Bible.
8. Second Lesson—Esoteric Christian (Selected).
9. Short Responsive Reading—From Light on Path.
10. Close by all standing and singing Hymn and reading in unison Madam Blavatsky's "Golden Steps."

A few words of guidance closes the meeting. This all takes up a short hour and a-half. This meeting attracts many strangers and has added sixteen new members to the Lodge this year. Three Friday evenings in January, 1907, and in May, Dr. Frederick Finch Strong a member, has given lectures on "The Reality of The Unseen." A full account can be seen elsewhere. Rev. Martin Kellogg Schermerhorn, of New York, another member of the Lodge was with us during the month of May. He gave us many good and interesting talks and conducted the Monday evening question class which by the way is open the year round.

The members all hail with pleasure the nomination of Mrs. Besant our most revered teacher on this outer plane and we feel sure she will make a good and wise President. May Peace, Love and Harmony guide her every step.

L. JENNIE MILLER.

Dr. Frederick Strong, lecturer on "Electricity" at Tuft's Medical College, gave a series of three lectures under

the auspices of the Huntington Lodge T. S., of which he is a member. His subject was "Of the Reality of The Unseen." The first lecture explained the nature and limitations of the sense perceptions and the nature of matter and experimental demonstrations were made of substance beyond human perception—the human aura made visible by scientific means.

The second lecture was a demonstration of the vibratory nature of all phenomena and invisible forces were made visible by experiments. He completed the course by a most scientific discourse on the common origin of matter and force, proving there was life in the rock and in Ether and stating that there was scientific proof of the possibility of materialization, telepathy, and clairvoyance.

The relative unreality of the objective, and the permanency of the Ego, were stated in unmistakable terms.

Dr. Strong presented the new atomic theory that the atom has no solid basis or unchangeable central mass, but is a compound of centres of force called electrons. He continued by saying these electrons are nothing but electricity which we must assume as filling all space under different rates of vibration. All matter and force are manifestations of electricity, and electricity is the manifestation of infinite intelligence in the universe. He illuminated by his grasp of the subject the conception that the physical and the Spiritual universe are one, the only real universe, and that the so-called Spiritual world is just as real to those living under its rate of vibration as the Physical world is to us.

His experiments were all relative to this direction of thought. Many of

them were carried out by the use of the "High Frequency Machine" of which he is the inventor and the originator of its application to therapeutic uses. He showed rare minerals that were colorless to the range of vibration of the human eye become self-luminous with brilliant color when the ultra violet ray from the high frequency apparatus was applied, and one's thought was directed to the inner plane, and pictured scenery fairer than Fairyland.

He conclusively proved the Reality of the Unseen and the narrowness of the purely material hypothesis upon which many physical scientists approach this subject, by sending hundreds of thousands of volts of High Frequency electricity through his body, which had he been sensitive to that rate of vibration must have proved fatal but to the current alternating many thousands of times per second his physical body opposed no resistance. By means of a magnet he illustrated the attraction of the atoms and the variety of the shapes they formed under the laws of attraction and repulsion. It was a great advantage to hear this distinguished lecturer, and the large assembly gathered showed the growing interest of the people of Boston in Scientific Theosophical subjects.

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