



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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

All readers are cordially invited to send questions, answers to questions, opinions and notes upon Theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to **The Editor, 4940 Washington Ave., Chicago, Ill.** Subscription price to non-members, 50 cents per annum.

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EMMA S. BROUGHAM, Editor

The Twenty-first Annual Convention of the American Section T. S.

The year 1907 has been a momentous and eventful one in the history of the Theosophical Society. It was to be expected that the death of the President-Founder would be followed by changes in the policy and management of the T. S., but no one could have supposed a year ago that his last acts would plunge the Society into the turmoil and disturbance which have prevailed since his death.

In the recent election, the Society has, by a large majority, in the words of the presidential address, "ratified the nomination of our President-Founder, made by his Master's orders." The American Section, however, did *not* ratify the nomination, having failed to give the requisite two-thirds majority vote. Those who voted against the nominee did so mainly for two reasons: Because they could not believe that the

manifestations at Adyar were what they claimed to be, and because they could not accept Mrs. Besant's attitude on vital moral questions. And in doing this they followed the advice given from the platform of the Convention last year, by the President-Founder when he declared "that no more dangerous obstacle lies in the Upward Path than credulity" and warned his hearers not to accept any teacher as infallible or inspired, but only to accept that which commends itself to reason and experience.

The future of the T. S. in this country will be largely determined by the action of this Convention. Unless the American Section places itself unequivocally on record in favor of *true* liberty of thought and opinion, and the maintenance of a moral standard of conduct among its members at least as high as that demanded by the laws of the country, it will lose a very large number of its best, most thoughtful and intelligent members, and its influence in the community will be destroyed.

The Vicissitudes of Theosophy.

The following article will appear in the next—the August number—of *Broad Views*, but having so important a bearing on recent events it has seemed to me desirable to circulate it in advance as an independent address to the members of the Theosophical Society:

Hitherto in these pages I have said but little concerning the history or work of the Theosophical Society, choosing rather as my task the effort to show how occult research in the last thirty years has illuminated a great many other problems besides those to which it is specifically related, and has been effective very often in putting a new complexion on problems of science, politics and sociology. But in view of recent events within the Society, it seems worth while to attempt a survey of its past history, its present condition, and its possible future, for the information, not merely of those who may be looking on at its progress from the outside, but also for that of the vast majority within its pale, who have lost sight of the circumstances under which that progress has been accomplished. As almost the only survivor of those associated with the early growth of the Society, much that I might say if the subject were to be reviewed with entire candour would probably be surprising to many of these in whose minds a mythological period of theosophical history has gradually been evolved. By many of those who have been attracted to theosophy since its literature has been abundant, an impression has certainly been derived, no matter how for the moment, to the effect that this mighty wave of regenerating thought is the product of clearly designed, specific action, in the first instance, by those repre-

senting accomplished evolutionary progress, spoken of in theosophical writing as the great Masters of Wisdom, sometimes as the Elder Brethren of Humanity, of the Adept Chiefs of that "Occult World," concerning which I wrote more than a quarter of a century ago. People have been led to believe that a certain Russian lady of very wonderful gifts and characteristics was *chosen* by the adept Masters as their representative in the ordinary life and sent out to inaugurate the theosophical movement. As we see it now, spreading its branches all over the world, those coming at late date within the range of its influence have been encouraged to believe that the seed was sown in the beginning with a conscious foresight concerning the nature of the tree that would grow.

Beliefs of this kind belong to the mythology of the theosophical movement. The little Society founded in America in the year 1875, and happily selecting the word "Theosophical" as its designation, had no very clear idea concerning its own purpose, was professedly aiming at the study of Egyptian antiquities, and seems to have interested its original members, chiefly because it was associated with a wonder working magician, Madame Blavatsky. A scoffing crowd has always supposed that because the doings attributed to her were of a kind that seemed miraculous, she must be an impostor. This stupid misconception, culminated much later on in misleading publications issued by the Psychic Research Society, but meanwhile those who were in personal touch with the lady in question, and who knew that she possessed extraordinary and abnormal power over hidden laws of nature as yet unfamil-

iar to physical science, were carried away with enthusiasm on her behalf, and invested her in their imagination with attributes as foreign to her real nature as those of a contrary order imputed to her by the representatives of contemptuous incredulity.

During the earliest period of bewildered excitement amongst the little group personally cognisant of Madame Blavatsky's wonder-working powers, she and her staunch ally, Colonel Olcott, drifted to India, vaguely believing that important results would ensue if they attached themselves to a Hindoo religious association, the Arya Sumaj, of which a certain native philosopher, Swami Dyanand Saraswati, was the chief. The scheme ultimately came to nothing; but the fact that at one time it engrossed the zealous efforts of those generally spoken of as the "founders" of the Theosophical Society will be enough to show how tentative in the beginning were the efforts they are concerned in making. They had indeed attempted, on their way out to India, to establish a European branch of the Theosophical Society in London, but the handful of people whose excited interest in Madame Blavatsky's wonder working induced them to constitute themselves members of this branch, had no definite purpose in view, and their organisation faded almost out of existence within the next few years. But then it came to pass that in India, becoming acquainted with Madame Blavatsky, I came through her intervention into close relations with some of those great Elder Brethren of the Adept world, of whom, for the first time, I had heard from her. The results which followed are matters of literary history,

although, in the confusion of later events, the true course of that history has generally been forgotten. I found the Master who responded to my appeal ready to answer questions of a penetrating character; ready, also, to give me unmistakable proofs of his abnormal power, proofs which naturally contributed to render me eagerly respectful with reference to his teaching. This in the beginning did no more than illuminate my mind to some extent concerning the place in Nature of the Adept Brotherhood. Thus my first book, "The Occult World," did no more than pass on this illumination to my readers.

But after its publication, a more important correspondence began. The Master encouraged me to inquire more and more boldly concerning the mysteries of life and evolution, the laws governing re-birth and existence on superphysical planes. His letters on these great subjects were of thrilling interest to Madame Blavatsky as well as to myself, for their teaching was as new to her as to me, as she frequently assured me in the frank conversation of that period. Her magic powers that render her so interesting a personage had been acquired under circumstances that did not invest her with the theoretical knowledge we have since accumulated.

When I left India in the beginning of 1883, Madame Blavatsky and Colonel Olcott, representing the Theosophical Society, were already established in a comfortable house at Adyar, Madras, bestowed upon them by a wealthy native sympathiser. There Madame Blavatsky declared, it was her intention to remain for the rest of her life. She had found her final resting place! Her

work she conceived to lie entirely in the Eastern world. The Western races, and the European especially, she held to be quite incapable of appreciating occultism, and altogether outside the pale of her operations. But by this time the teaching of my Adept Master was embodied in the volume which had so curious a destiny, "Esoteric Buddhism." It was published immediately on my return to England, and excited attention to an extent for which I had been but little prepared. The fact was that far from being incapable of appreciating the results of occult research, a considerable proportion of the European world was so ripe for its appreciation, that the moment some of its results were available for consideration, intelligent readers in considerable numbers eagerly embraced the magnificent philosophy thus unveiled for the first time. It represented for the West a new development of thought, though the body of knowledge from which it sprang had long been in the possession of initiates pledged to secrecy. The justification of that earlier policy will be found in the literature itself, and I need not interrupt my present story to review it.

Around the minute nucleus of the British Theosophical Society the influence of "Esoteric Buddhism" gathered ever increasing numbers, and the new revelation, for it was little less, was most quickly appreciated by people of the highest culture. In the beginning the Theosophical movement in Europe first took root in the classes representative of that culture. Within the first twelve months, the growth of the Society in London was of a kind at once surprising and encourag-

ing; associated also, by reason of its character, with magnificent promise concerning future possibilities. For it had become rooted amongst those who were capable of exercising influence in the world. The habits of civilisation have greatly changed during the progress of the Christian era. In the present day, new views of life and spiritual science are not expected to emanate from the carpenter's shop. In the Western world no one can be respected as a teacher unless he has to some extent the prestige of intellectual achievement, impossible on the lower levels of social life. New thought, to put the matter crudely, may grow from below upwards in the East, it must descend from above in the West, and thus it seemed to those of us who were concerned with the Theosophical movement at its inception, highly desirable that, as far as Europe was concerned it should become firmly established amongst those whose social and intellectual prestige would protect it from ridicule and discredit.

Unhappily, however, a curious change soon came over the scene. Madame Blavatsky changed her mind in regard to the permanent character of her settlement at Adyar. Attracted by the unforeseen expansion of the movement in Europe under the circumstances I have described, she, herself, accompanied by Colonel Olcott, came over to this country. Undoubtedly her presence inspired the movement with extraordinary force. Her personal magnetism was marvelously powerful, but while exciting passionate regard with some, it was provocative of exactly the opposite feeling with others. It is improbable that

the inner history of the events leading up to the dispatch by the Psychic Research Society, of a Commissioner appointed to investigate Madame Blavatsky's doings in India, will ever be publicly written. But for the time, the result was the utter collapse of the Theosophical Society in Europe, as regards the public esteem in which it was held in the beginning. A mere remnant survived the storms of that period. But Madame Blavatsky was not a person whom it was easy to crush. Gathering by degrees around her a few of those who were still faithful to the original inspiration, Madame Blavatsky, after a stay of some year or two in seclusion at Wurtzburg and Ostend, was brought back to London by a committee of admirers, and her personal influence was revived; although the second growth of the Society bore but little resemblance to that which had been swept away.

For the rest its history comes within the recollection of multitudes besides myself. Madame Blavatsky published her great work, "The Secret Doctrine," a book the history of which as regards the circumstances of its production would itself be not a little surprising for many of those who have been taught to revere its curiously variegated contents. Later occult research has invested us with capacities for judgment which show us "The Secret Doctrine," a rather dangerous study for those who take it up without being fully armed with knowledge enabling them to steer their course amongst the frequent passages which later experience has discredited. But, indeed, for all who have come into the movement in the period succeeding the publication of the "Secret

Doctrine," that book itself, like so much belonging to its wonderful authoress, is already tinged with theosophical mythology.

I should have some curious explanations to give if I went at length, in connection with the history of "The Secret Doctrine," into the subject of my original correspondence with the Master and Mme. Blavatsky's relations therewith. Some—though by no means all—of the letters in question came to me through Mme. Blavatsky's intermediation, and some—though by no means all were curiously amplified in transmission. I am the last person in the world to underrate the *powers* Mme. Blavatsky exercised during the wonderful period when the Theosophical Society was going through its early vicissitudes, though such powers had nothing to do with the philosophical teaching then in process of development.

With what motive, it may be asked, have I thus reviewed the strange history of the movement to which the latter part of my life has been devoted? Recent circumstances will suggest the answer. The stream of events which my own humble efforts first set flowing has become a roaring torrent over which I have long since ceased to have any appreciable control. And now it has taken a new departure since the death of the original President, Colonel Olcott, under circumstances which are regarded from different points of view with widely different feelings. A lady of remarkable personal magnetism, unrivalled eloquence, and unquestionable devotion to the theosophical cause, has been accepted as the new President of the Society, on the nomination of the one

who has passed away, with enthusiastic approval by enormous majorities. Probably that approval would have been quite unqualified had it not been that the nomination is described as having been prompted by the appearance at the dying President's bedside, under what the world at large would conceive to be miraculous conditions, of two great Adept Masters undeniably associated with the movement from the beginning, one of them being supposed to be the great teacher from whom that early flood of occult information embodied in "Esoteric Buddhism" originally emanated. It would be impossible here to set forth in detail the reasons which induce some of those amongst theosophists of the largest experience, to regard these alleged manifestations as having been—we know not exactly what—but certainly not what they seemed. It is hardly necessary to say that no one supposes they were the product of any contemptible imposture, of the kind not unfrequently associated with alleged appearances of materialised spirits through the agency of mediums. I entertain no doubt whatever that two figures closely resembling the Masters in question, actually stood by Colonel Olcott's bedside, materialised and visible to physical plane eyesight. But if they were not those whom they represented, it is obvious that they may have been in reality the results of occult activities distinctly antagonistic to the true welfare of the movement. Should that view be a correct one—and I hold it to be nothing less than my duty to declare that in my opinion the theory that they were what they seemed is absolutely untenable—we may have arrived at a curious turning point in the history

of the great movement. It is premature as yet to make any forecast as to the probable course of events. With these we can only deal as they may arise, and amongst the possibilities of the situation, even from the point of view of those who share the disbelief I have just expressed, it will be recognised that loyalty of intention on the part of those concerned with the direction of the movement on the physical plane, may, after all disconcert any attempts to misdirect its force proceeding from mysterious superphysical agencies.

At the same time we must be prepared for the worst, even though the worst need not be of very great moment. The Theosophical Society might vanish off the scene like a burst soap bubble, but the literature that now embodies the results of the last thirty years of occult research will remain for the service and enlightenment of mankind throughout the coming generations, destined beyond any possibility of doubt to play an enormously greater part in the thinking of this century in its later decades than it has been able to perform for a generation amongst which it has arisen. Those few of us who have been in touch with the original sources of its inspiration have long been aware that the seed sown has taken root. We have long been assured, and with advancing knowledge can now understand the assurance, that within the current century all that body of knowledge relating to human evolution, the conditions of its normal progress, and the possibilities of its abnormal acceleration, will be the common property of all cultivated thinkers in the civilised world. And the influence of

such knowledge on human welfare will be grandly independent of the fate that may attend specific organisations of a transitory character, or individual activities that may have contributed to the result. The final moral of all this is, that the teaching concerning the great natural laws governing human evolution, set afloat in the first instance under the conditions I have described, and fortified by the manifold results and records of later investigation, constitute, in fact, the Theosophical movement, the health and future of which is independent of all personalities known to the world so far. But even though it may be probable that, in the long run, future generations will devise some better machinery for the promotion of theosophical study than any which exists at present (and is more or less tainted with unhappy conditions), it seems to be the business of those of us who have been working with this machinery so far to do the best we can with it as long as our present life's activities may last. For some reasons, looking back on the curious record of my own experiences in its service, it would be a personal relief to me if I could think it right to stand altogether aside and leave the future developments of theosophy to work out their own assured destiny, perhaps, by shaking themselves altogether free from the embarrassments of the past—and the present. But undoubtedly the great masters from whom, and from whom alone, the teaching I have been able to put forward for the service of the world has come, have been interested in the Theosophical Society as a useful organization—though by no means blind to its defects and vagaries, as I

have had the means of knowing. I think they would wish all of us, who have had to do with its beginnings, to work on in connection with it, each doing our best to guide it into desirable channels.

At present its organization is unhealthy and unpractical to a grotesque degree. If it is destined to survive and be a leading influence in the religious and philosophical thinking of the European and American worlds, it is ridiculous to suppose that its affairs can be continuously controlled, and its government carried on from so remote and inconvenient a headquarters as that at present established in a suburb of Madras. It is absurd in only a minor degree that its General Council should consist of members of diverse nationality, scattered all over the globe and incapable of meeting. But it is unnecessary at this moment to go into further criticism of its chaotic rules. It will be enough for those, who with myself, may be disposed to regard them in that light, to consider with me, perhaps, at some future date (if circumstances should appear to prompt such an attempt), the possibility of putting them on a more reasonable footing.

A. P. SINNETT.

July, 1907.

THE VICE PRESIDENCY OF THE THEOSOPHICAL SOCIETY.

(In justice to all parties concerned we publish the following correspondence.)

Having received an early copy of Mr. Sinnett's article, entitled "The Vicissitudes of Theosophy," prepared for publication in the August number of *Broad Views*, Mrs. Besant, on the 20th of July, wrote to Mr. Sinnett as follows:

"On my return yesterday I found your paper. Needless to say, I am very grieved to read it, though prepared for it by your speech at Essex Hall.

"Will you allow a reply from me in Broad Views?"

"I am grateful to you for letting me see this before formally accepting the post of Vice-President, for it is clearly impossible for you to take such an office when you deny the basis of the Society, anticipate its disappearance, and regard its organization as 'unhealthy and unpractical to a grotesque degree.' I am very, very sorry, as I had hoped we should have worked officially together, but the utter disagreement between us would paralyse all official action."

Mr. Sinnett's reply was as follows:

July 21, 1907.

"I hardly feel sure that I understand what you mean when you say that I deny the basis of the Society. Anyhow, the accusation does not fit me. The Masters' teaching is the basis of the Society, and that in the main has been given to the world through me, a state of things I have not hitherto been especially desirous to emphasize. But now that you have ventured to claim that we must all accept your interpretation of the Masters or be held to repudiate them, it is time to resist so arrogant a contention, especially while it rests on a body of occurrences which many of those in the Society best qualified to have an opinion, regard with distrust. It is difficult to suppose that you can really think denial of your infallibility equivalent to disloyalty to the Masters. In my case it is precisely because I am loyal to the Mas-

ters that I feel bound to speak out plainly at the present crisis.

"I can look back to a time, ten years about I believe, before you had anything to do with the Society, when one of the Masters expressed approval of my drastic revision of the rules as they stood then and at much later periods. I have been encouraged to do my best to resist indiscretions that have been associated with the progress of the Society even since your own connection with it. Therefore, in declaring the present rules unhealthy and unpractical I have no fear of being regarded in the Occult World as inimical to the true welfare of the Society.

"You put me in an embarrassing dilemma by assuming that my dissent from your theory of recent events precludes me from holding the office of Vice-President. When you asked me to retain it you knew quite well that I did not accept your view of the Adyar manifestations. I hesitated to retain office under the circumstances, but finally decided to do so, feeling that my duty to the Society, in consideration of the facts relating to its early growth in the western world as set forth in my recent paper, pointed to the propriety of my remaining in a position in which I might be able to deal effectively with fresh difficulties if they should arise at some future date. Then, at the Convention meeting, you announced my acceptance of the office and I regarded the matter as settled. It involves no obligation on my part to 'work officially with you.' It is merely a nominal arrangement unless unforeseen contingencies arise and though it will be intensely disagreeable to me to hold it in opposition to your changed mind on the subject, I

cannot let the established arrangement fade away as though, for some reason, I had shown myself unworthy of the trust, such as it is. You must take the full responsibility of asking me to resign if you wish me to do so, making it clear that you do that because I deny your right to interpret the Masters' wishes to the Society. Personally, I believe, though I make no claim to impose the belief on others, that I shall be acting with the approval of the Masters in endeavoring, when current excitements have a little subsided, to procure important changes in the Society's rules."

Mrs. Besant then writes:

July 24th.

"When I asked you to work with me as Vice-President I was aware that you did not agree with me as to the nature of the phenomena that occurred in December, 1906, and in January and February, 1907. I did not consider that your difference with me in that respect would prevent our harmonious co-operation, and I was glad to think that we would be together in the T. S. officially, though holding different views.

"But your paper on 'The Vicissitudes of Theosophy,' to be published to the world, has revealed so profound a difference between us on the basis of the T. S. and on Mme. Blavatsky's position to the Society, that official relations of the close nature I offered become impossible. Your denial that the wave of Theosophy is the product of clearly designed action on the part of the Masters; that Mme. Blavatsky was chosen and sent out by Them; that 'they meant 'the tree' when the seed was sown; that the beliefs you deny are 'mythology;' these views are the very antithesis of all I hold and teach,

and for you to be Vice-President with me as President would be absurd.

"The whole unfair depreciation of Mme. Blavatsky must be most painful to all who owe her more than life, and the way in which the 'Secret Doctrine' is dealt with shows that you and I, as the highest officials of the Society, would be continually paralyzing each other's work. Between private members such differences are immaterial; between the two chief officials they are fatal.

"Your remarks again on the organization of the Society are in keeping with the leader of a movement against the present constitution, but not with one of its official heads.

"For these reasons I ask you formally—as you say I must do in your letter of July 21st, received by me yesterday in Nottingham—to resign the office of Vice-President, to which I appointed you in ignorance of the views you held and now express. I am very sorry, but I need a helper, not an opponent, in my official work."

Mr. Sinnett replies:

July 26, 1907.

"I meet the wish you express in your letter of the 24th and resign the office of Vice-President because it would be intolerably disagreeable to me to retain it in view of the attitude you now take up. But you endeavor to justify your request on grounds that are quite insufficient to sustain it. I certainly regard your belief as to the feeling entertained by the Masters concerning the Society in the beginning as altogether erroneous. My relations with them and with the Society is of far older standing than your own, and entitle me, at all events, to form an independent opinion on the subject, and in

thinking me disqualified for the office of Vice-President because I differ from you in this matter, you are indirectly asserting what you affect to deny—your claim to be regarded as the infallible exponent of the Masters.

"Certainly my estimate of Madame Blavatsky and of the part she played in the early struggles of the Society differs widely from your own. It is based on a far more intimate acquaintance with her and with the early history of the Society than you ever possessed. And your reference to the 'Secret Doctrine' tempts me to add that the manner in which you recommend that book to students,—alive as you must be to its serious shortcomings,—is much to be deplored, in my opinion; but again a difference of opinion on a matter of this kind, considering the theories as to freedom of opinion by which the Society is inspired, is hardly an adequate justification of your desire to deprive me of an office which, unimportant as it is, except in rare emergencies, may be regarded as some recognition of the part I played in the early activities of the movement. I have never hitherto cared to emphasize the idea that its existence in the western world is due to my work, but the facts set forth in the paper I lately issued are indisputable.

"Before you asked me to remain Vice-President you knew that I not only disbelieved in the bona fides of the phenomena at Adyar, but as a necessary consequence believed you at present under a misleading occult influence. I hesitated to accept the appointment under the circumstances and only did so from a sense of duty to the Society. Your wish that I should now retire, all things considered, is hardly

calculated to weaken the belief referred to.

The Society must, of course, be made acquainted with the correspondence which this letter, I suppose, concludes."

Program of the Convention.

The 21st annual convention of the American Section T. S. will open at 10 A. M. Sunday, September 15th, the President in the chair. The meeting on Sunday will be in Kimball Hall, 243 Wabash avenue. On Monday the sessions will be held at 26 Van Buren street.

A reception to the President, Mrs. Annie Besant, and the officers of the American Section will be given Saturday afternoon, September 14th, from 3 to 5 P. M., in the parlors of the Stratford Hotel, corner Michigan avenue and Jackson boulevard.

Mrs. Besant will give three public lectures in Orchestra Hall, 169 Michigan avenue, at 8 o'clock, on the evenings of September 13, 14 and 15. The subjects of the lectures will be "Psychism and Spiritualism," "The Place of Masters in Religion" and "The Value of Theosophy in the World of Thought." She will also give a lecture at Kimball Hall, 243 Wabash avenue, at 8 P. M., September 17th, on "Theosophical Work in India," illustrated by Stereopticon views. Further information about the lectures and tickets may be obtained by application at The Theosophical Book Concern, Room 426, 26 Van Buren street.

Mrs. Besant sails on the 3rd of September from Bremen on the Kronprinzessin Cecilia, North German Lloyd line. Arriving at New York she will take train for Chicago direct, where, if steamer and trains are on schedule time, she will arrive on the 11th or early on the 12th. She is accompanied by Mrs. Russak, Mrs. Sharpe, and others now prominent in the work. Mrs. Besant will go from Chicago to Boston, where she expects to give two lectures, thence to New York City and takes the steamer on the 24th of September. All accounts that reach this side speak of Mrs. Besant as being in excellent health and that she is having large audiences everywhere. In London some three thousand gathered to hear her in Large Queen's Hall.

R. A. BURNETT.

ITEMS OF INTEREST.

Of considerable timeliness is Mrs. Besant's further article in July *Review* on "The Basis of the T. S.," for it amplifies some of the points dealt with in her previous one of the same title. In this it is clearly shown that the criminal codes of all countries must be considered in connection with membership in the Society. Nothing less than this is common sense. Of course murderers, thieves, adulterers, etc., cannot remain in an organization that publicly asserts its mission to promote the higher life.

Mrs. Besant's presidential address, doubtless to be repeated at convention, has also many admirable points. Her attitude toward those who may not wholly favor some of her ideas is very broadminded. She does not condemn them nor regard them as personal enemies. But she is friendly and encourages them to do what they think is right. How different this is from the narrow idea that intelligence and friendship demand that a person should blindly follow and support another despite his own judgment and conscience.

Some plans are suggested as to the future work of the Society. There is nothing mysterious or "occult" about these, for it is plainly stated that much of the usefulness of the movement depends upon members becoming good workers in everyday life.

Some fine thoughts are given on the search for truth. There is no tendency to narrow the light of Theosophy to one or two students. Rather is it indicated that Truth—not any one exponent of it—is the only leader that true Theosophists can accept and follow.

C. O.

CONVENTION NOTES.

Shall the Convention of 1907 be for the upliftment of the members of the T. S. and therefore of the whole world, or shall it not? This is the question. The answer depends upon the members. Therefore let each member examine himself thoroughly before he comes, and if he finds any thoughts on the side of evil and of personality, let him change these into thoughts on the side of good and of impersonality. Thus there shall come to the Convention a host of helpful, happy thoughts which shall act as aids for the furthering of the Theosophical movement. Then shall truth and harmony flow out from this gathering of souls, and the Convention of 1907 shall go down into history as an honorable event in the life of the Theosophical Society.

A MEMBER.

THE THEOSOPHICAL SHIP OF STATE.

Truth is the cargo, the President is the captain, the sectional officials are the other officers and the members are the crew.

The ship will sail on if it is staunch and if its officers and crew are competent and faithful.

Otherwise its journey will end as soon as it encounters a severe gale.

Frequent inspection of ship and men is essential to safety.

Good officers and men are of great value, but, to paraphrase a well-known saying, there is no one necessary to the ship.

A staunch boat, in her time, has many mates and captains.

The modern ship is managed like a republic.

Intelligent co-operation has taken the place of unmanly servitude.

Everyone is responsible for the correct performing of his duty and is entitled to unrestricted liberty so long as he does it.

The laws of justice and self-respect protect the smallest cabin-boy as well as the richest ship-owner.

Officers think first of their cargo and vessel, then of their men, and last of themselves.

The elements of navigation—like those of any other science—are so simple that any person of average intelligence can understand them.

Before her departure a vessel engaged in peaceful commerce announces her destination and her course.

When sailing in dangerous waters the captain puts his most experienced pilot at the helm.

If a ship is going down the life boats must be made ready and used at the right moment.

New ships supplant wrecked ones and carry larger cargoes.

HENRY HOTCHNER.

BRANCH REPORTS.

Fremont Branch T. S. has been holding its regular meetings throughout the summer and is greatly indebted to Dr. E. M. Heistand Moore for a series of unusually elucidative and instructive discussions on the various subjects included in Theosophical study. Dr. Moore was with us from the 23d of June until July 3rd, and gave parlor talks twice daily to members and visitors. Several of the latter became much interested in this, to them, new study, and the members are imbued with fresh zeal owing to her efforts.

DAISY MCGIVERIN, Sec.

Yggdrasil T. S. Minneapolis had the privilege of a visit from Mr. Max Heindel during the month of June. Mr. Heindel delivered eight stereopticon lectures in this city under the auspices of Yggdrasil Branch; the lectures were unusually well attended and at the close of the visit a study class was formed by some of those who had attended the series.

These lectures are truly unique, appealing, as they do, to the intellect through the avenues of both eye and ear. Mr. Heindel has displayed considerable ingenuity in the selection and invention of illustrations. When he speaks of the "Birth of the Causal Body" he has not only the appropriate theosophical chart, but also a picture of the waterspout, showing how that simile applies. When he uses the simile of the lotus living in three elements, corresponding to the soul evolving in three worlds, he throws on the screen a beautifully colored picture showing the lotus with its roots in the slime, its stem through the water and its flower on the surface of the pond.

When he treats of the "Precession of the Equinoxes" there are appropriate charts, conveying to the listener an understanding no mere verbal description could impart.

For the benefit of Branches which may wish to secure Mr. Heindel's services will say that his permanent address is care of Wm. Lindsay, 38 Downs Block, Seattle, Wash.

LENA G. HOLT, Sec.

San Francisco and Golden Gate, T. S. Since June 2nd, San Francisco Lodge and Golden Gate Lodge, both of California, have had the great pleasure of listening to lectures and talks by Mr. Henry Hotchner of New York.

The attendance at the public lectures has been as large, probably, as could be expected considering the car strike and other unsettled conditions of the city, which also interfered with the attendance of members who lived at a distance from the headquarters. We trust that at a future time, when the city is in better shape, that we shall again have a visit from this bright field-worker and lecturer, and shall be able to show an even greater appreciation of his work than we have at present been able to do. Mr. Hotchner is a clear and concise speaker, bright and happy in his anecdotes and illustrations, hence the young people have been entertained as well as the older ones. We have found him broad in his views, with the faculty of looking at an issue from not one, but several points of view, thus rendering his visit instructive and very pleasurable to the members and the general public.

On the occasion of his last joint talk to the two lodges, a motion was unanimously passed thanking Mr. Hotchner for his work and hoping that he will come again.

MARIE A. WALSH, Sec. G. G. Lodge.
DORA ROSNER, Sec. S. F. Lodge.

Under the auspices of the Southern California Federation of Theosophical Branches, Mr. James H. M. Lapsley spoke to the Branch at Long Beach and to a group of students at Santa Monica. His subject was, "Reincarnation and Recent Evidences of it Brought Forth by the Society for Psychical Research." At Long Beach a class was formed to study Esoteric Christianity. The department of Psychology of the Osteopathic College of Los Angeles opened its doors to the Federation and Mr. Lapsley gave a lecture to the students on the subject of the "Influence of Mental Suggestion on the Nervous System."

HARRIET A. STEVENSON, Sec.

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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.

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Brooklyn N. Y. Brooklyn T. S. Miss Alice G. Brickelmaier, 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.

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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.

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