



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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Emma S. Brougham, Editor.

Virtue and Truth.

In the Golden Verses of Pythagoras we find the following, (verses 54 and 55): "Thou wilt likewise know, that men draw upon themselves their own misfortunes voluntarily, and of their own free choice. Unhappy that they are! They neither see nor understand that their good is near them." And Hierocles, in his commentary, tells us that the Good or the Gods near at hand are Virtue and Truth.

The history of the last year, especially in our country, has wonderfully illustrated this ancient truth, even in the eyes of those who, looking upon this life as the only one that is spent in this world, cannot see, in many cases, why certain men should be afflicted with so many of the varied forms of human woe. How many men, alas! *how many*,—who a year ago held honorable posi-

tions and commanded the respect and admiration of their fellows, are looking at the world to-day from behind prison bars, or have sought escape from merited shame and punishment by the coward's refuge—suicide, or if not rendered amenable to the criminal law, are living dishonored lives, objects of pity, aversion or contempt,—because they knew not that their good was near them; because they disregarded Virtue and Truth!

These men stand in a very different position from the ordinary criminal of the low, unevolved type. These whom we have in mind, are men of education, possessing, many of them, intellectual powers of a high order; men who have held positions of honor and trust; men with characters highly evolved in some directions, with every incentive it would seem, to follow 'virtue and truth,' and yet, in the hour of temptation they have fallen.

These cases are so many and so striking that they may well detain us for a time while we ponder over the causes which have produced such startling results and seek to discover the lessons which these mournful examples hold for us.

We are told over and over again that all wrong-doing is the result of ignorance, and the statement is unquestionably true, but not in its ordinary, bald significance. In the cases under consideration, it is reasonably certain that the downward course was begun in *self-deception*; in the self-induced conviction that the first deviation from rectitude was not really wrong—it could be easily straightened up, and of course it would be and no one would know anything about it. This is the generally recognized way in which the first steps are taken. But what is not generally recognized or known is the effects that are wrought out on the invisible planes where the thought and the desire become living entities, gaining strength and permanence with every repetition, acquiring force from similar thoughts in the world around them, until they become dominating influences in a man's consciousness—veritable Frankensteins, making slaves of their creators, stifling the moral sense, and so blinding a man, that having chosen in the first instance to believe a falsehood, he gradually loses the power to distinguish between truth and error. There is the great danger that is ever threatening those who are not continually on their guard against self-deception; hence the warning of the ancient scripture, "Let him that standeth take heed lest he fall."

Perhaps the most remarkable example of this power of self-deception

is found in the career of the richest and probably the best hated man in the United States, who has acquired his enormous wealth by many kinds of iniquitous dealings—by buying legislatures and judges; by crushing and ruining his rivals with remorseless vigor, and yet he believes himself a Christian; he really thinks he is a well-deserving servant of God. He cannot begin to use the money that he has, but the desire for wealth, which seemed to him a good and commendable ambition in his earlier years, has now become an irresistible force from which he cannot escape, and has blinded him to moral issues which are perfectly clear to men who are no better endowed with moral perceptions than he is on other points.

The laws which govern moral development and deterioration in those whose consciousness is limited to the physical plane are even swifter and more powerful in their action upon one who is seeking to develop his higher faculties. Many warnings on this subject are scattered throughout our literature. The subject is treated with unusual clearness in an article on "Occultism and Occult Training," by Mrs. Besant, which appears in the "Transactions of the First Annual Congress of the Federation of European Sections of the T. S." (a copy of which has just reached us) and which was given as an address at Amsterdam in 1904. She is speaking of the training necessary for a would-be occultist, and she says: (page 392)

"Until the mind is under control, it is useless as an instrument of occult research; for if it is to run about here, there and everywhere, as it pleases, dragging its owner with it, it is clear that it

will tend downwards towards the line on which it has come in its evolution, impelled by desires, moved by attractions and repulsions; whereas the occultist who desires to know cannot afford to have attractions and repulsions; he is to study everything in the clear, dry light of reason, and is not to shrink from one study or be attracted by another. The whole universe is before him; the Divine Mind is manifested in every part of it, and all that the Divine Mind has thought is worthy of study; there is nothing in that Mind, rightly understood, that can possibly repel. So that he must master his mind completely, and that is the first step the would-be occultist must take. I say the first step, because I take it for granted that no one is thinking of becoming an occultist until he has purified his life and laid a firm foundation of virtue, of noble thinking and of noble living. It does not do to leave that out of regard, though I am taking it for granted as being well known to you, for it is of vital importance to him in his later studies. No man whose life is not pure, whose thoughts are not noble, whose character is not unselfish, should venture to touch occultism at all; for every fault he has will assail him, every failing will dig pits for his feet; and until he has laid his foundation of virtue he must not try to build on it the Temple of Occultism. Nor must he try to build that Temple until his emotions and senses are completely under his control."

Then she goes on to give one special reason why control of the emotions is necessary for an occultist—for one who is going to use a subtler vehicle than the physical body, because a given amount of emotional force which would

be comparatively harmless when working through the physical body, might produce most disastrous results when the consciousness was freed from the limitations of the physical plane. And she says: "That is one of the reasons why, until the control of thought and emotion is achieved, no one will help another to go to work upon the astral plane in the definite, wide-awake fashion. Uncontrolled people are like so many crackers or rockets flying all over the place—a danger to others, useless to themselves. So it is necessary that our would-be occultist should get the mastery of his mind and emotions, in addition to that purity of nature of which I have spoken."

Later on in the article she speaks of the difficulty which confronts a man when he has begun to work consciously on the astral plane—"the difficulty of distinguishing between what he contributes to the plane and the things which exist there independently of himself. * * * Every feeling he has there takes to itself astral matter and presents itself as a living being; every thought clothes itself in mental matter and presents itself as an independent existence, and the first blunder he will make, when he is able to see and to understand, is that he will always be getting back his own thoughts, he will always be finding his own ideas confirming themselves apparently by external agency. If a man, an 'untrained seer,' has a strong desire in his mind, he is sure to find it on the astral plane presenting itself as a most magnificent picture, and he will be convinced that it is his duty to follow out the image he has seen; and if it be one that can be reproduced, on the physical plane, he will be wild to reproduce it here.

So also with doctrines, beliefs, convictions, of all kinds—the nearest thing to him will be the crowd of his own thoughts, emotions and wishes. They will crowd all around him when he awakens on the higher planes, and it will be some time before he learns to quietly put all that crowd aside and to study the plane itself and not only his own creations upon it. Here comes in the value of his moral and unselfish training; for the more his thoughts are pure the more they are under control, the more easily he will be able to manage them on the higher plane and give them their proper place; and the more they are free from all the promptings of desire, the safer he will be against the danger of hearing the echo of his own voice as his Master's voice, and regarding the figments of his own brain as commands put upon him by his Master."

There is much that is illuminating here in what she says, and in what she leaves unsaid. She does not say that no one *can* begin to be an occultist, *can* develop higher faculties until he has "purified his life;" but she does say that without that purification "every fault he has will assail him, every failing will dig pits for his feet;" and we know that there are many "Occult Schools" in which some higher faculties are developed without this preliminary purification of the life, and we have seen the disastrous results in too many instances.

Again, in speaking of the difficulties which beset one who is beginning to develop the higher faculties, she says the more his thoughts are pure and free from desire the safer he will be against deception, and the inference is clear that if he has developed these powers

while still dominated by selfishness by impure desires, he has no safeguard in these untrodden fields.

Even a 'disciple' of the Masters may, through the weakness of his character, fall as low, be deceived as completely as those having no such tie with the Guardians of the race. For what is a 'disciple?' Mrs. Besant has given us recently a clear definition. In her article on "Discipleship" in the July REVIEW she says that a 'disciple' is one who being on the probationary path is recognized by some Master as attached to Himself. "The term asserts a fact, not a particular moral stage, and does not carry with it a necessary implication of the highest moral elevation

. . . (but) implies a past tie between Master and disciple, growing out of past relationship, with one who has still much to achieve . . . (it) does not necessarily imply initiation or saintship; it only asserts a position and a tie."

So even a "disciple," if he develops some higher faculties before he has purified his life, will find in the invisible world what he desires to find; his own convictions, his own beliefs, will present themselves to him in the guise of divine truths, divine commands. If he is seeking there a Master, he will find one, and that Master will appear to him under whatever form, with whatever name he has clothed him with in his thoughts, and he will have no means of telling whether it is the truth that is revealed to him or not. He will be 'glamored' until he loses all power of distinguishing truth and falsehood, and those who are ever at hand, delighting to minister to the blindness of such self-deluded mortals, will fool him to the top of his bent. Once the oppor-

tunity is given to the powers of darkness to get hold of the disciple through his ambition, his pride, or any unsubdued passion, they can blind him to his real condition and he will go on wandering farther and farther from the narrow path until he is betrayed into some act of egregious folly or possibly into actual crime, and finds himself suddenly bereft of friends and reputation, clothed in ignominy and pursued by despair, because he has been blind to the Gods that were near him.

The higher he has risen, the farther he has advanced, the greater will be the catastrophe for himself, the more far-reaching the disaster for the T. S. and for the world.

But while this is true, there is also a responsibility resting upon each member of the T. S., however humble and obscure we may be; a responsibility so great that it may well cause us to pause and consider whether we are so striving to make our lives harmonize with the teachings we have received, with the ideals we profess to follow, that we are not an injury to the T. S. rather than a benefit. If Theosophy be not a *living power* in our lives, our connection with the Theosophical Society is a detriment both to it and to ourselves.

We have received three numbers of the REVISTA TESOFICA, the official organ of the Cuban Section, and we cordially congratulate our youngest Section on its progress. Starting with eight branches they now have sixteen, with a membership of 270. Signor J. M. Masso is the General Secretary, residing in Havana. The first number of the REVISTA contains an account of the first convention of the Cuban Section. There is one branch "Loto" at Monterrey, Mexico, which has affiliated with the Cuban Section.

Gleams from the Press.

We have received from Nebo, Ill., a very interesting account of an extremely practical 'dream' experience, which in somewhat condensed form is as follows:

Col. Wm. Nevius, formerly a banker at Nebo, but who had moved recently to Los Angeles, Cal., came back to Nebo a short time ago to dispose of some property. He is a California enthusiast, and having purchased a home in Los Angeles was very anxious to return to the Coast. He had disposed of his property and was about to leave when he was informed of a flaw in the title caused by an apparent misdescription in a deed from a former owner of the land, Mr. Albert Barber, now a resident of Pulaski County, Missouri. In order to straighten the matter up it was decided it would be necessary to draw a new and correct deed to the land, send it to Mr. Barber for his signature, then withdraw the old deed from the records and substitute the new. All this would cause much correspondence and delay, and Col. Nevius was greatly annoyed about it. However he resigned himself to the situation and telephoned T. B. Crosby, notary and surveyor of Calhoun County (in which the land was situated) to come up Monday morning and prepare the new deed.

Sunday night about 9:30 Col. Nevius retired and fell at once into a profound sleep, from which he awakened in about fifteen minutes with the memory in his mind of a most vivid and remarkable dream. In his dream Col. Nevius met the former owner of the land, Mr. Barber, who gave him in a few words a perfectly clear explanation of the sup-

posedly imperfect deed, showing that it did contain a correct description. When Col. Nevius awoke he was greatly pleased with the revelation, and upon the appearance of Mr. Crosby Monday morning told him of it. At first Mr. Crosby was incredulous, but upon going over the figures given in his dream he found that they were absolutely correct. The statement given in the Nebo paper was signed by Col. Nevius with his full address and we feel confident he will not object to having it repeated here: Wm. Nevius, 456, 42nd St., Los Angeles, Cal.

In the NINETEENTH CENTURY for June, 1906, is a very interesting article by Rev. Forbes Phillips on what he calls "Ancestral Memory." He has had some very curious experiences of *remembering* places which he visited for the first time, and these experiences have caused him to take a deep interest in the subject, and he has been in the habit of asking his acquaintances if they have had any similar experiences. The result of his investigation he tells us is that he found about thirty per cent of the persons he questioned did have some experiences of a similar nature. He relates the following as the most striking of these statements:

"Let me quote from my own experiences..... A few days I was out at Tivoli. Here, suddenly the whole place and countryside were as familiar to me as my own parish. I found myself struggling with a torrent of words, describing what it was like in the olden days. Up to that time I had read nothing of Tivoli. I had seen no views; only a few days previous to my visit had I heard of its existence, and here I was acting as guide and historian to a party of friends who concluded that I had made a special study of the place and neighbourhood.....On another occasion I was with a companion in the neighbourhood of Leatherhead,

where I had never been before. The country was quite new to me and to my friend. In the course of conversation he remarked: 'They say there is part of an old Roman road somewhere round here, but I don't know whether it is on this side of Leatherhead or the other.' At once I said, 'I know,' and led the way with certainty in my mind that I knew where we should find it, which we did; and there was the feeling that I had been on the road before riding, and that I had worn armour.....To the west, 3½ miles from where I live, is a Roman fortress in an almost perfect state of preservation. A clergyman called upon me one day and asked me to accompany him there for an examination of the ruins. He told me he had a distinct recollection of living there, and that he held some office of a priestly nature in the days of the Roman occupation. One fact struck me as significant. He insisted on examining a ruined tower which had bodily overturned. 'There used to be a socket in the top of it,' he went on, 'in which we used to plant a mast, and archers used to be hauled to the top in a basket protected with leather, from which they picked off the leaders among the ancient Gorlestonians.' We found the socket he had indicated. I urged him to publish many things he told me that day, but he shook his head. 'The time is not ripe he replied.'

Having acquired some facts, some data, he has evolved a very curious theory to explain them. He discusses the theory of reincarnation in its various forms as an explanation, and, while admitting that it has been held by many great and wise men, he dismisses it as too far-fetched, and offers instead his theory of "Ancestral Memory." That is, he argues that these suddenly revived memories of places come to a person because some of his ancestors had visited the place, and that he remembers what his ancestors saw. He supports his argument mainly by reference to the well known fact that physical characteristics, tricks of manner, or of speech, are often transmitted along the line of physical heredity. He mentions

one very curious case of a man who had a habit of sleeping with his arms over his head, and would frequently in his sleep lift one arm and let it fall heavily on his nose, and that this peculiarity was reproduced in his son and grandson. His reasoning is evidently satisfactory to himself and may be convincing to others, but he offers no explanation whatever of the means by which a definite memory of a scene, which according to his own theory was impressed upon the *brain* of an ancestor long mingled with the dust is reproduced in the *brain* of his descendant.

The Success of Universal Brotherhood.

To be a brother is not, as many who are brothers know from experience, a condition which involves only an uninterrupted giving and receiving of verbal assurances of affection. The circumstances of life make it far different, for brothers, like other people, have their interests, their cares and their duties, and these are usually so exacting that they occupy most of the time and leave scant opportunity for the mere statements of fraternal fondness. The genuineness of the devotion is proved not by words, but by the life of helpfulness and attention. Brotherly love is therefore normally shown by being law-abiding and peaceful, by respecting the rights of others, by self-sacrifice, by readiness to share joys and sorrows, and by the other usual ways. In fact this attitude is vital to the existence of a family, and so absolutely has the experience of the world proved that fact, that to do these things is regarded as a duty inherent in the very state of brotherhood.

A brother has still further responsi-

bilities. As a man, as a unit in human society, there are additional obligations which he must fulfill, laws which he must respect. Mankind, through its many ages of growth, has learned that there are many people who have no adequate conception of duty and of decency, who are brutal and murderous and otherwise deficient in virtue and in sense, who frequently cause misery and suffering and harm to innocent persons, and who thereby interfere with the life, liberty and happiness of the community. In order to safeguard virtue and peace and to insure orderly progress, people have found it necessary to frame and to enforce laws that tend to prevent the ignorant and the evil-minded from committing wrong and crime. Every civilized country has such laws and it combines with other countries so as to preserve them universally. Hence, all over the world rings out the command of the common moral code so that protection, justice, wisdom and brotherly love may be assured: "Thou shalt not steal; thou shalt not murder; thou shalt not pervert the laws of sex; thou shalt not commit perjury." And each nation, each state, each city takes up the cry and adds to it the further commandments which its own experiences have shown to be needed for the well-being of its citizens.

These ethical precepts are binding upon brothers, irrespective of race, creed, caste, class and color. Unfortunately all men do not obey those laws. Greed, jealousy, sexual lusts, hatred and other brutal tendencies conquer the better nature of many and cause them to commit iniquity and violence against unoffending and peaceable citizens. Hence, jails, reformatories and

other penal institutions, are filled by thousands and tens of thousands of these criminals, men and women, whose actions would rend humanity asunder.

As one looks over the world and observes the prevalence of wrongdoing and the slowness with which man is outgrowing the ignorance and the animal passions that produce suffering and outrage, he is forced to conclude that it will be many ages before even the common obligations between man and man are recognized and fulfilled, and before peace and right-doing reign supreme. But there are cheering facts that remove the depression which that conclusion by itself might produce.

Out of the many millions in the world, there are a small number of people who recognize that it is their duty to work actively for the betterment of their fellows. They are of many nations, colors, ideas. They perform their duty by widely divergent ways; some by systematically suppressing vice; some, by aiding the poor; some by cheering and instructing prisoners; some, by teaching in educational institutions; some, by removing misunderstanding between people of different religions; some, by writing helpful books; some, by aiding the cause of good government; and some, by other ways. The thing which makes them as one is the common object for which they are striving—to improve the present conditions so as to lessen the wrong and to increase the right, to remove misery and to substitute happiness.

Their desires will eventually be wholly gratified, their object ultimately attained. The steady, though slow, improvement from age to age shows that; and the law of evolution guarantees it. But even more than that.

There is a provision in the law of evolution whereby its final outcome is more quickly effectuated as a result of the unselfish co-operation of those who are participating in it. To those who are thus bravely working, there is given the greatest privilege that can be accorded to man—the helping to bring about, sooner than it would otherwise come, the time when virtue and truth shall hold unquestioned sway, when vice and wrong shall be no more, and when true universal brotherhood shall be an established fact on earth. Surely no greater honor than this can be imagined; no greater Cause to which man can give his heart, his hand, his life.

* * *

In the enthusiasm of a cherished hope, in the upliftment that comes with the wish to do right, it is often the case that the elements necessary for success are hastily, if at all, considered, that no definite idea is had of the distance between the commencement and the consummation of the effort, that the process whereby the end is to be reached is not clearly discerned, and that there is no accurate estimate of the forces for and the forces against the desired attainment. Whenever a movement is started in this way and continued in this way, the chance for success is infinitely small, the necessity for failure infinitely great. This is true in the case of individuals in any department of human activity, in art, in science, in literature, in commerce. Statistics show that of those who attempt to establish a business ninety-five per cent. fail; and the proportion of failure is probably about the same in other walks of life.

The same principle applies where in-

dividuals are banded together for more important purposes. The Crusades are an illustration. The Holy Land was to be captured from the "infidel" so as to be in the possession of its natural owners, the Christian nations. So thought a few religious zealots. With impassioned exhortations they filled the minds of the people with the righteousness and the urgency of the cause. "To arms! To arms!" was the cry all over Europe. Enthusiasm was unbounded, success unquestioned, in a great movement approved by God. Soon armies of thousands and tens of thousands were ready to march forth to victory. And as it was to be a triumphal procession from beginning to end, fair ladies, with their attendants, accompanied it in high glee. And what the outcome of the plan? It were better not to dwell upon it. Defeat, rout, agony and death for most of that splendid company. Utter failure. Three times, with slight modifications was this the case. Three times the start in high spirits, in life, in certainty, of success; three times the end in dejection, in death, in absolute failure.

In order to obtain victory, enthusiasm, assurance, and some measure of strength, are not enough. There must first be a definite conception of the work to be done and of the way in which it must be done, and there must then be the wisdom and the endurance to do it. The laws that govern success must be obeyed. They rule and decide in the smallest enterprise and in the greatest cause.

* * *

The situation which confronts those who would hasten the coming of universal brotherhood is not a complicated one. They must know what is meant by

universal brotherhood, must understand clearly how it is to be more quickly brought about, and must have the wisdom and the endurance to adhere steadfastly to the plan. That is all.

What is meant by universal brotherhood? The condition in which all men shall live the life and have the attitude now typified by a good brother in a united family; the condition in which all men shall obey the laws of the land, shall perform the recognized duties of brotherhood as well as of manhood, shall have a proper consideration for the rights of others, shall show the willingness to sacrifice their own comfort and pleasure for the benefit of others, and shall share common joys and sorrows.

How is universal brotherhood to be hastened? It is being slowly brought about now as more and more people recognize that it is the goal toward which humanity is tending and that it is desirable to assist it. But it would be given an enormous impetus and would quickly become the dominant cause of thousands of persons who do not now realize its vital importance, if actual proof could be given that an extension of brotherly affection and brotherly duties brings increased happiness, more opportunities to learn and to grow, greater freedom from harm and injustice, and wider usefulness to the individual, and the most valuable and most needed assistance to the race as a whole. And what is the best proof? Actual achievement as demonstrated by a group of people who could truthfully say: "We, who are not blood relations, banded ourselves together for the purpose of testing the reality and hastening the cause of universal brotherhood. We obey the laws of the land

and live in accordance with the accepted moral code. We know that virtue and right-doing are in harmony with brotherhood and therefore help the world; we aim to embody them in ourselves and to proclaim them to others. We know that vice and wrongdoing are destructive to brotherhood and therefore retard the world; we try to eliminate them from ourselves and from the community. We see that ignorance is the cause of misunderstanding among men; we endeavor to remove it by studying and spreading such truth as the world already possesses, and by searching for more in every department of nature. We plan our lives so as to grow toward the physical, intellectual, moral and spiritual perfection which is our goal. We assist each other as best we can by sympathy, by money, and by advice. And because of all this, we are happier, healthier, wiser men and women, and we do our work in the world better than we ever did before." Such proof would show the plan needed to hasten the spreading of universal brotherhood, for then the advantages of extended brotherhood would be plain to all. It would quickly be recognized as the most effective movement for the uplifting of humanity and it would be strengthened by the addition of hundreds of thousands of right-minded people who would gladly participate in it.

Wisdom and endurance are needed to pursue this plan both to the point when a group with such objects can furnish the proof that it has lived up to them, and then beyond it, so as to ensure a healthy growth and activity. It needs knowledge and strength to stand always for virtue and never for vice; to encourage and uphold truth and to dis-

courage and remove error, to manage affairs on sound business principles; to obey the maxim that quality in membership is far more important than quantity; to provide the greatest intellectual liberty compatible with sound morals and the public welfare; to be undaunted by opposition; and to work perseveringly year by year supported by the certainty of present usefulness and of ultimate triumph.

Can such a group be so maintained at this period in history? That is the vital question. There are many who profess a desire to see universal brotherhood a realized condition. Of those there are fewer who know what universal brotherhood actually means. And of those there are still less who have the wisdom and the endurance necessary to hasten its coming. But if that mere handful of people are convinced that they can assist that great cause most effectively by working together as a group, and if that organized group keeps true to its noble purposes and proves the advantages of the principle which it advocates, then success will be certain. For, when that is done, it will be augmented by the thousands of unselfish and intelligent people all over the world who will joyfully accept such proof and immediately apply the truths thus established.

So the movement will rapidly grow in power and in influence, the sway of the law of evolution will be materially hastened; error and vice will be more quickly supplanted by truth and virtue, and there will be established much sooner than now seems possible, real universal brotherhood.

HENRY HOTCHNER:

Letter from Col. Olcott.

A circular was sent September 28 by the General Secretary to the secretary of each Branch in the American Section with a request that it be read at a Branch meeting. As it will fail to reach many of our members through that means, it has been thought best to reprint it here.

THEOSOPHICAL SOCIETY.

President's Office.

New York, N.Y., Sept. 25th, 1906.

Mr. C. Jinarajadasa,

5759 Washington Ave., Chicago, Ill

Dear Sir: I have to acknowledge the receipt of your letter of the 21st inst. in reply to one from Mr. Knothe forwarding for your information copies of the charges made against you, in which you decline to answer my questions and say whether the charges are true or not. This is your third refusal to meet the issue by a plain statement of facts which need not have occupied more than an hour or two of your time. You assume that you were to be subjected to the formality of a trial with concomitants of counsel and witnesses, and under that misapprehension demand:—

“That the trial take place three months after the presentation of the charges, before a commission of members of the Society, appointed by you, with yourself or nominee as Chairman.”

“That the President of the Branch to which the accused belongs, and the executive officers of the Section to which that Branch belongs be notified of the charges.”

“That the accused have the right to have present with him during the trial two advisors chosen by himself to protect his interests.”

“That the place of trial be agreed upon beforehand by the commission

and the accused, and that it be preferably in the country of the Branch to which the accused belongs.”

“That the accused have the right to bring his own stenographer to take down a report of the proceedings.”

Any experienced elder member of the Society will tell you that all this pompous ceremonial would be resorted to only in the cases of delinquents of high standing and influence; in your case no such formality is at all needed. The charges against you are based upon your own declared sentiments as expressed in printed documents issued by yourself individually and conjointly with others, which sentiments if actually held and made the guide of conduct would place you within the same category as that distinguished colleague who for the same cause has just retired from membership. These sentiments place you in antagonism to what is believed to be the universal moral attitude of our members and actually voiced by the representatives of three of our greatest Sections, and which would make their further association with you in membership unpleasant to both parties. Every Society has the inherent right to separate from its membership persons whose retention would be the cause of internal friction and external reproach. While our Society has no right to pry into the private life of its members, save under grave exceptional circumstances, its right to act when the individual converts immoral sentiments into public teaching becomes not only permissible but imperative. This is especially so when the teaching is calculated to work moral harm to children; under this view of the case our distinguished late associate not only bowed to the opinion of the

majority of his colleagues, but offered his resignation, and also when questioned point-blank freely declared that he had been treated with absolute impartiality by myself.

That that gentleman in question is an Initiate, as you affirm, is a mere assertion unsupported by valid proof. But anyhow he appeared when cited by me to meet and answer the accusations before myself and the Advisory Board, representative of three Sections, which met at London, without word of protest against the legality of the proceeding, made such defense as he could, and bowed without question to the decision to accept his resignation of membership which had been placed in my hands before the sitting of the Committee began.

Your conduct in your own case contrasts so strongly with his, and your tone of comment is so hostile to our collective opinions that I cannot regard you as otherwise than contumacious, disposed to make your own pleasure paramount to the feeling of the majority, and to enjoy yourself by stirring up strife and making trouble in a Section where you are only a visitor and where your various assertions regarding the status of our late eminent colleague and the views of the great White Lodge from which emanate our teaching have been accepted practically without scrutiny and given a weight to which they are not entitled.

Having refused to reply to the charges, having been shown contumacious, having avowedly refused to recognize the judgment of the President-Founder at the session of the Advisory Board in London, having predicted the future triumph of the abhorrent teachings for which our late colleague was

condemned, and having shown that your continuance in the Society would be undesirable, I have no choice but to exercise the prerogative conferred upon me in Article 4 of the "Memorandum of Association" in which the Society was incorporated April 3rd, 1905, and Rule 35 of the "Rules and Regulations" and to order the cancellation of your diploma of membership and the erasure of your name from our register of members.

(Signed) H. S. OLCOTT, *P. T. S.*

BRANCH REPORT.

Duluth, T. S. During the week commencing October 15th Duluth Branch of the T. S. was favored with a visit from Mr. Henry Hotchner, of New York; he gave three lectures to the Branch and two public lectures in the Library Building, the last one being given to a very large and interested audience. We were pleased to note that Mr. Hotchner greatly emphasized the fact that Theosophy is the quintessence of duty, of common sense, of virtue, and that right living and the upholding of the common moral code are essentials in the Theosophical ideal. We are grateful for the opportunity of hearing him speak on the subject.

ALICE A. TAYLOR, President.

For peace and freedom are not otherwise won than by ceaseless and unyielding struggles with our lusts.—

Clement of Alexandria.

We regret that through a misunderstanding no lessons on Esoteric Christianity appear in this number of the MESSENGER. A double set (8) will be given in the December number. If any classes are in need of more lessons before December they can be supplied by applying to the Editor.

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Lectures from the accompanying list will be loaned for the period of one month—no longer—on receipt of 10 cents in stamps.

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- | | |
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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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