



THE THEOSOPHIC MESSENGER

A MONTHLY MAGAZINE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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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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Brotherhood, True and False.

"Brotherhood" may serve as the slogan of the devil.—J. D. Buck, November, 1889, Path.

Satan himself is transformed into an angel of light.—2 Cor. XI, 14.

[The following article by Mrs. Besant is reprinted from Lucifer, June, 1895. It deals with many of the errors and misconceptions that are leading people astray now and we believe we cannot do our members a better service than by giving all an opportunity to read it. It was written when Mrs. Besant was in the prime of her powers, mental, moral and physical, and represents her at her best.]

Dr. Buck's words have more than once in the history of the world proved themselves to be true, and it is indeed the noblest emotions that may sometimes be put to the basest uses. Good men are more likely to be led astray by subtly perverted virtues than by open vices, for the latter have no attraction for them, while the fair face and sweet voice of the seeming virtue may lure to

destruction ere the Siren-claws are seen

The great ideal of Brotherhood is again endangered by a perversion that makes it serve "as the slogan of the devil," as a shelter to the forces that undermine all union by destroying trust. Sentimentality—the burlesque of feeling—has claimed it for its own, and has degraded it into a cover for evil instead of a strong helper in doing the right and retrieving the wrong. It may be well then to see what Brotherhood really implies, what qualities its presence connotes.

The ideal Brothers are those great Masters and Teachers, who stand out above the race as Divine Men. Studying their characters we see tenderness and strength combined in perfect balance; they are at once the "Masters of Compassion" and the embodiment of Justice. They manifest as persons that which nature manifests impersonally the all pervasiveness of love and the

inviolability of law. And inasmuch as nature is the Divine Thought in manifestation, and they are the Divine Life embodied, we learn from both that changeless love and changeless law are the dual aspects of the one, and that they are not incompatible and mutually destructive, but are inseparable constituents in all that is to endure. Closely studied, they are indeed seen to be only aspects of the one, for love without law would be short-sighted passion, and law without love would be soulless order. Were there no law, the universe would be a chaos; were there no love, the universe would be a machine. To develop these aspects in the soul is the work of evolution, and only in their perfect balance is true Brotherhood attained.

In the average man of the world indignation against wrong-doing, against cruelty, lying, injustice, oppression, wickedness of every kind, helps to curb the open manifestation of evil, and holds in check the destructive passions of the less evolved. He has reached the partial conception of law and of the duty of obedience to it for the common good; but his recognition of it is largely mixed up with personal elements, and his resentment against the wrong-doer is largely due to a fear that the wrong is—or may be in the future—done to himself; the wrong is, as it were, an implied menace to himself, and he guards himself by threat or penalty. In an increasing number of average people, the resentment is becoming more social than personal, each identifying himself, more and more with his fellows, and feeling a wrong done to them as he would formerly have felt a wrong done to himself. The passionate

indignation felt by many good people against those who inflict injury on the helpless, or who poison the social union with deceit, is a factor in purifying the moral atmosphere, and shows a far healthier condition of mind than an indifferent acquiescence in wrong-doing. The recognition of the duty of obedience to moral obligations and of the wrong committed by outraging them is a definite stage in progress, and a community in which the duty of such obedience is upheld and in which such wrong is denounced and reprobated is far nearer to Brotherhood than one in which all forms of wrong are allowed to flourish under the indifferent complaisance of society.

None the less is this indignation the mark of a partially evolved nature, not yet harmoniously balanced. For as understanding grows, and the selfish instincts are gradually eradicated, the wrong-doer is brought within the circle of comprehension and sympathy, and while his wrong-doing is recognized, he is himself pitied and helped. No indignation is felt against him, for loving pity becomes the deeper and the tenderer the more his deed has outraged the moral susceptibilities of his fellows; no man can plunge so deeply into the ocean of evil that Love cannot plunge after him for rescue, and with strong hands upbear him and bring him once again into the sunlight of the upper air. But the very Love that saves will be content that the disregarded Law should assert its changelessness in the suffering of the wrong-doer, for Love wills its brother's helping, not his undoing, and the cruellest wrong that can be done to a soul is to narcotise it into the sleep of moral indifference that ends in

death. Love linked with unwisdom tries to shield the beloved from the working of law, and so keeps him blind and unprogressed, nursing him for a delayed destruction; love that is wise welcomes the salutary working of the law that purifies by suffering, but stands beside the beloved in the fire of agony, close clasping his hand, strong to bear the flames with him rather than withdraw him from their cleansing pain.

A wrong may be committed in ignorance, or a lie may be told to escape from some dreaded exposure; what then should the true brother do as opposed to the false? The false will yield to the shortsighted sympathy which shrinks from seeing or inflicting pain, and will cover over the wrong—or even deny its existence—encouraging the wrong-doer in his denial, and thus tempting him into a more irretrievable mistake, perhaps to a hopeless ruin. The true will point out the wrong, urge its undoing, refuse to be a party to the falsehood, strive to help his brother to rise after his fall, and gladly stand by him, helping him to retrieve his position. He will not help to heap up future misery by persistence in error, but will joyfully share in the obloquy cast on the wrong-doer, the moment the wrong is repudiated and the face turned the right way. Thus false Brotherhood impels to destruction by covering the pit-fall with flowers, while the true draws the deluded one towards the rocky path of safety, willing to tread the stones bare-foot beside him, but refusing to take one step towards the blossom-strewn but fatal trap.

Passing from generals to details, let us see how the life of Love and Law,

the life of Brotherhood, works itself out under different conditions. In the ordinary social life of the individual, Brotherhood will manifest itself by service gladly rendered wherever opportunity occurs, and by thought directed to make channels of service; while the tongue speaks no word that is not true, it will also speak no word that pains or wrongs; gentle, courteous, refined, pure, unmalicious, charitable speech will characterise one evolving towards perfect Brotherhood; such a one will ever be a peacemaker, suggesting kindly views, representing overlooked aspects and smoothing incipient strife. Such a one also will speak clearly against wrong-doing, and will stand between an oppressor and his victim, a deceiver and his dupe, but without anger, guarding the weak from injury, and quietly removing the mask from the face of any vice that may come into his presence, and, masked, might delude the unwary.

If the position of this evolving brother be one of special responsibility, of head of a household, master of a business, leader of an organization, in any way a ruler or guide of others, his duties become greater to those over whom his responsibility extends. He is as the elder brother in a family, and has duties to the younger other than those which he owes to his equals or superiors, for he owes to the younger, to those who look up to him duties of guidance and protection. The head of a household who permits drunkenness or vice or waste to go unrebuked or unchecked is responsible for the extending harm wrought by the evil deed and the bad example, and by weak permission of the wrong, shares in the Karma it gen-

erates. The householder is responsible for the good order of his household, and on well-ordered households the prosperity of the community depends. The man who shrinks from enforcing good order if need be should not take the position of head of a household, but should embrace a solitary life where no such responsibilities accrue. And so with every one who occupies a position of influence over others, and to whom others look for guidance; all such become in their measure, responsible to the good law for its administration in the area confided to their care. According to the measure of the power, so is the measure of their responsibility, and they answer to Karma if by their negligence or cowardly avoidance of duty the weak and unwary within the area of their responsibility are deceived or oppressed.

To take an extreme case: A murderer may be brought before a judge; if the judge when the murderer's guilt is proven, shrinks from pronouncing sentence, and lets the murderer loose on society, he fails in his duty and shares the Karma of that murderer's future acts of violence. Yet must the judge be unbrotherly in pronouncing sentence—perhaps of life imprisonment—on the criminal? Surely not. The judge remains brotherly if he feel compassion for the wrong-doer; if he feel no trace of wrath, no shadow of personal emotion against him; if he be ready to go to him in his punishment and seek to comfort him and help him to understand. The judge may show brotherhood to society by protecting it, brotherhood to the social criminal by punishing and helping him; aye, by punishing; for even human law in punishing

may be the criminal's best friend, by teaching him a lesson necessary for his progress. That it is too often brutalising is because the nature of the punishment is unbrotherly, as is the method of its infliction.

Speaking generally, the discharge of a duty rendered incumbent upon an individual by his position does not involve a lapse of brotherhood even though, in the discharge, he inflict pain on others. But he must be "without attachment", feeling no anger, no personal desire, no motive beyond that of perfectly discharging his duty, no interest in the event.

Nor should the one who may inflict pain in the discharge of his duty fail to be ready to render help to the very one whom he may have hurt. For helping another does not imply blindness to the wrong that others may have done. Only a weak love needs to be blind, strong love is open-eyed; and the weak love encourages in wrongdoing by its foolish complaisance, while the strong love saves by its rebuke and helping hand.

Regarding the matter from the standpoint of brotherhood, what is the duty of the Theosophical Society to the world? The movement is meant for human service, for the work in the outer world, and its general reputation is therefore a matter of importance. Its members should feel themselves bound not to bring discredit by conduct that in any relation of life outrages the moral sense of any community in which the Society may be at work. They may rightly guide their conduct by a higher rule of morality than that which surrounds them, but they should not sink below it; *and if to*

any one of them that is right which is absolutely immoral in the view of the surrounding community, such a one should surrender his membership, that he may not for his own private view, imperil the position of the whole movement in the eyes of those the movement is meant to help.

In small matters in which no principle is concerned, the brotherly man will accommodate himself to his surroundings to his own inconvenience, realising the proportion of things, and that he ought not to raise prejudice against a great movement by insisting on a private fad. He will yield in trivial matters even to the prejudices of his neighbors, that he may win them in serious ones.

Realising the unimportance of outward things he will in these render himself unobtrusive, so that when he has to dissent from the community on some matter of principle, his objection may have weight and not be put down to general crankiness and love of singularity. For he will remember that he owes brotherhood to *all* around him, and that he fails in his duty when he alienates any one by his mere personal whims. Granted that most who would thus be alienated are more or less weak and shallow—else would they not be driven away from the solidly good by the eccentricities of its advocates—yet is any member who thus puts difficulties in the way of the weak failing in his duty to these, who are also his brothers.

Nor will a brotherly man in teaching the Esoteric Philosophy, disregard the type of the persons he is trying to teach. He will present to them ideals and conceptions they are able to receive, preferring to give a fragment that can be received and assimilated rather than a

whole, too startling and complicated to do anything but confuse. An ideal, however sublime in itself, which nowhere comes into touch with those it is meant to attract will only repel and so fail of its purpose altogether. The brotherly teacher adapts himself to his pupils and seeks to instruct them on lines they can follow, even though those lines may not show the profundity of his own knowledge.

This same spirit of Brotherhood should be shown in the conduct of our lodges. Those responsible for the lodge meetings should remember that the public credit of the Society is in their hands, and should carry on their meetings with dignity, with pure and refined language, with the bearing of courteous gentlemen. Especially in the poorer quarters should a lodge of the Theosophical Society serve as a pattern of courtesy and purity, which should introduce a touch of "sweeter manners" into the hard rough life of the neighborhood,

For manners are not idle, but the fruit

Of loyal nature and of noble mind.

A little self-restraint and consideration are the natural result of the recognition of Brotherhood.

To form a nucleus of Brotherhood—such is our mission, and to begin our work we must begin in ourselves; the stones must be hewn and polished ere the temple can be built. And in order that we may *be* brotherly, let us form for ourselves a distinct idea of what we mean by Brotherhood, that we may follow the true, not the false, and may grow towards the perfect expression in unity of Law and Love, and not sink into the mire of a diseased sentimentality.

ANNIE BESANT.

PRESS POINTS

The introduction to a newspaper article,—or story as the newspaper people would term it, is one characteristic feature of newspaper writing. Last month we discussed the way it summarised the entire story. This time let us consider another distinguishing characteristic in the telling of a story. It is this: The most striking element in the story is put forward as the central theme, and the whole story is apparently built around that, even although but a comparatively small space may be devoted to it.

For example: Let us suppose we have gathered considerable information regarding the Kaffir children; that they are perfect types of human animals, that they wear snake skin around their necks as charms while teething, that they are put into slings and thrown over the backs of their mothers and thus carried about, that they all take snuff after every meal even as babies, that the Kaffir meals are often attended by as high as thirty unexpected guests, strangers but always welcome, that the boys are thrifty and save up their money to buy cattle and wives; that the fathers are glad to have many daughters for they are worth money and can be sold at market, and so on with much more or less novel facts. Perhaps we have given first some account of the boys, then of the girls and then of their games together, or have described a day in a Kaffir village. What does our good editor the moment he sees the manuscript? Almost as rapidly as we can think he runs over all the novel customs we have mentioned, marks the most unexpected item and tells us to write our story over again and

build it around that. He has chosen the fact that all the babies take snuff after every meal. We now begin with this fact and spend about two paragraphs on snuff-taking after dinner. This leads us naturally to the Kaffir meals in general and thence to other topics, and so on with all the rest of our material. We have written about fifteen hundred words in all, about one hundred and fifty are about snuff. Yet the story is printed with the caption: "Land Where All The Babies Take Snuff", and the first paragraph or so might suggest to the reader that the entire article dealt with that curious fact. Whereas it has been very briefly disposed of and was merely a bait to lure them on into the less startling ideas.

Or, perhaps we have got up a very good story on the various industries of animals, the ants and their farming, the beavers and their building, the tailor birds and their sewing, the titmouse and how it makes its wonderful nest, and so on. Well—all the world knows about the industries of animals and birds. Despite its lack of novelty however the material is always popular and entertaining so that the story will not be rejected but considered very readable. But for a racing metropolitan Sunday newspaper it must at least smack of the unusual. Our editor puts the innocent question "Are the Birds and Beasts Going to Organize Trades Unions?" That is the title. And he has us begin the story with some such phrase as this: "Is the Federation of Labor organizing branches in animaldom? There are certainly enough trades represented by the fowls of the air, the beasts of the field and the fishes of the sea for the establishment of a

huge industrial combination; tailor-birds, weaver birds, agricultural ants, etc., etc.

The wording in a newspaper article is usually colloquial. If the subject is not easily treated colloquially it is translated into the vernacular of the people. Sentences are short. Participle constructions are rare. Everything is direct and simple. If deep things are expounded they are expounded in this simple way.

From our Kaffir story as it appeared in the Sunday paper when finished let us quote one sentence: "These children have never been taught to pray and they know nothing about God. In their country there is no church and no religion. They could not understand what such things meant. They only know what they can see."

The Encyclopedia Britannica says of the Kaffirs: "Of religion as ordinarily understood they have very little and have certainly never developed any mythologies or dogmatic systems. It is more than doubtful whether they had originally formed any notion of a Supreme Being; and such is the realistic bent of their minds that all such gross conceptions are immediately reduced to the grossest materialism." You could easily guess which was the newspaper rendering. And sometimes the difference between the schoolmaster's English and the reporter's English is still more marked than in this instance.

ADA MAY KRECKER,
Secretary.

The last lessons of the Esoteric Christianity Class were crowded out of this issue and will appear in the March number.

The Ethics and Ideals of The Theosophical Society.

The possession of an ideal or ideals must be regarded as a *sine qua non* for any definite progress in any direction. The ideal may be high and difficult of attainment, it may be commonplace or it may be distinctly low and bad—but without some kind of an ideal, the individual or the society will simply stagnate or drift, without arriving at any definite end.

It may seem as if at this late day, when the T. S. has been in existence so many years, it were unnecessary to write of its ideals; but we are constantly adding new members to our list, to whom the subject should be interesting, and it would seem just now as if some of the old members had forgotten, if they ever knew, what the ideals of the Theosophical Society are.

In treating of this subject we do not propose to offer to our readers our views, but by extracts from the writings of the great foundress of the T. S., Mme. Blavatsky herself, to show what she understood to be the ideals of the T. S.—the objects for which it was brought into existence. The quotations given in this article are taken from the "Key to Theosophy" (a book too little read at present), third and revised edition. The book is in the form of questions and answers.

On page 1, after giving the familiar definition of Theosophy—Divine Knowledge or Science, it is stated that the term was first used in the third century A. D. when the "Eclectic Theosophical School was founded by Ammonias Saccas. On page 3 is the following sentence: "The chief aim of the Founders of the Eclectic Theosophical

School was one of the three objects of its modern successor, the Theosophical Society, namely, to reconcile all religions, sects and nations under a common system of ethics, based on eternal verities."

Again on page 17, after reference had been made to Apollonius of Tyana and his marvellous cures, the question is asked: "Is the production of such healing adepts the aim of Theosophy?" And the answer is: "It's aims are several; but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. And we believe the former to be far more important than the latter. Theosophy has to inculcate ethics; it has to purify the soul, if it would relieve the physical body, whose ailments, save cases of accidents, are all hereditary."

And on page 18: "A true Theosophist must put in practice the loftiest moral ideal, must try to realize his unity with the whole of humanity, and work ceaselessly for others."

On page 34 is the question: "Have you any ethical system that you carry out in the society?" And the answer: "The ethics are there, ready and clear enough for whomsoever would follow them. They are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore you will find represented therein Confucius and Zoroaster, Lao Tze and the Bhagavad Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as also of Pythagoras, Socrates, Plato, and their schools."

On page 36, the opening question is: "Is moral elevation, then, the principal

thing insisted upon in the Society?" And the answer is: "Undoubtedly! He who would be a true Theosophist must bring himself to live as one."

These brief quotations show that there was no doubt in the mind of H. P. B. as to the code of ethics or the lofty ideals of the Theosophical Society. Nothing could amaze her more than that these points could ever be questioned. Later in the book, in dealing with 'Practical Theosophy' more definite statements are made.

On page 154, is the question "What do you understand precisely by 'duty' in Theosophy? It cannot be the Christian duties preached by Jesus and his apostles, since you recognize neither." And the answer is: "You are once more mistaken. What you call "Christian" duties were inculcated by every great moral and religious reformer ages before the Christian era. . . . The ethics of Christianity are grand, no doubt; but as undoubtedly, they are not new, and have originated as "Pagan" duties. . . . Theosophy is the Quintessence of Duty." In response to the statement "So is Christianity when rightly understood and carried out", she says: "No doubt it is; but then, were it not a *lip-religion* in practice, Theosophy would have little to do amidst Christians."

Then comes the further question on the next page (155). "What do you do more than Christians do? And the reply is: "It is not what we members of the Theosophical Society do—though some of us try our best—but how much further Theosophy leads to good than modern Christianity does. I say—*action*, enforced action, instead of mere intention and talk. A man may be what he

likes, the most worldly, selfish and hard-hearted of men, even a deep-dyed rascal, and it will not prevent him from calling himself a Christian, or others from so regarding him. But no Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought*, though it were the noblest"—and unless he sets and models his daily life upon this truth. The profession of a truth is not yet the enactment of it; and the more beautiful and grand it sounds, the more loudly virtue or duty is talked about instead of being acted upon, the more forcibly it will always remind one of the Dead Sea fruit."

'The end of man is an action and not a thought'—a truism indeed, but one of which we cannot afford to lose sight because we have learned something of the 'power of thought.' The theory 'that acts do not greatly matter' does not appeal either to the common sense or the experience of our western world. It is not the falling below one's ideal that is condemned—so long as there is constant struggle towards its attainment—but the frittering away of force in fine sentiments without any corresponding action, or the indulgence in hidden vices while professing to follow the highest ideals.

Under the heading of 'what a Theosophist ought not to do' there are several pages which we would like to quote entire, but must be satisfied with a few vigorous sentences. On page 169 she says: "Justice consists in doing no injury to any living being; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked." And again:

"No Theosophist should place his personal vanity or feelings above those of his society as a body. He who sacrifices the latter, or other people's reputations on the altar of his personal vanity, worldly benefit, or pride, ought not to be allowed to remain a member. One cancerous limb diseases the whole body."

On page 171, in dealing with the difficult question of what to do about the evil actions of others of which one has positive knowledge, after some excellent advice about discretion and silence, she says: "But if your discretion and silence are likely to hurt or endanger others, then I add: Speak the truth at all costs, and say with Annesley: 'Consult duty, not events.' There are cases when one is forced to exclaim: 'Perish discretion, rather than allow' it to interfere with duty.'"

There spoke the great soul of the woman—unflinching, resolute, steadfast, courageous.

These brief extracts enable us to see something of the mental picture in the mind of H. P. B. of what the Theosophical Society should be. If one in ten of its members lived up to these ideals what a force it would be. But even with the imperfect materials of which it is composed it has already accomplished a great work and yet its work has only just begun. In the closing pages of the book in question there is given some indications of the future of the T. S. and the dangers it must overcome if it would live. It is said: "Every such attempt as the Theosophical Society has hitherto ended in failure because, sooner or later, it has degenerated into a sect, set up hard and fast dogmas of its own, and so lost by imperceptible degrees that vitality which

living truth alone can impart." This danger first threatened the Society a few years after the death of H. P. B. when Mr. Judge sought to obtain power and a high position for himself by fraudulent and dishonorable means. He acquired immense influence over the minds of the great majority of the members of the American section, so that when he seceded from the T. S. as the only way to escape from trial and expulsion, these members followed him. They followed him because they accepted his "authority", because they gave unquestioned credence to his statements. After this struggle and upheaval the T. S. went on its way with renewed energy and vitality and enjoyed several years of comparative peace and steady growth. It gained greatly in public estimation because of its disavowal of Judge and his methods until it is now treated everywhere by the press with respect and consideration. It entered upon the new century with every prospect as it seemed of realizing the glorious future predicted for it by H. P. B., if the danger she feared were averted: "It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the Brotherhood of all men."

But a new trouble has overtaken us and once more discord and turmoil pervade our ranks. In some respects the present difficulty is far more serious than that of 1895, but the T. S. is far

stronger than at that time and better able to withstand a greater shock. If we look at the matter calmly we can see, deeply as we deplore the causes, that good is coming out of the evil. There was a growing tendency among us to a certain form of idolatry, to accepting statements on the authority of the person making them, really holding our own reason in abeyance. That tendency has received a rude shock and our members are learning to think for themselves. We must look forward to more turmoil and trouble, to more shocks it may be, but to the ultimate triumph of right and truth. Once more the T. S. has been tested, and once more it has taken a firm and unwavering stand for the upholding of its lofty moral standards, of its high ideals. When the struggle is over, we shall have lost many members, it may be, but those that remain will be stronger, more united than ever, and the whole Society will have emerged upon a higher plane than before and be better equipped for its future work. We have only to be strong, to be steadfast, to be patient, and never, never yield for a moment to despondency or despair.

Commentary of Hierocles on the Golden Verses of Pythagoras.

From the French of Andre Dacier, done into English by N. Rowe.

Any work which deals intelligently with the philosophy of the great Master, Pythagoras, must be of interest to all thorough students of Theosophy; and the little book before us is replete with the spirit of the Teacher upon whose immortal verses his disciple comments with such understanding and reverence. Few of us are capable of

gathering from the Verses themselves, without some such aid as is here offered, much of what they actually contain; and as one studies these Commentaries a flood of light is thrown upon the austere brevity of the Master's words. The analysis of their meaning by our commentator is clear and enlightening, as witness a portion of his remarks upon the sixth and seventh verses relative to "Friendship." Hierocles says: "Let us then bear with our friends in all things, as being bound to them with the strictest of bonds, the sacred tie of friendship. There is but one thing which we are not to bear with in a friend, and that is, when he falls into a corruption of manners. And we are in no wise to follow his example when he quits the ways of Wisdom and takes up another course of life; for then we should suffer ourselves to be seduced and led astray from virtue by him. If we cannot prevail upon him to return, we must rest satisfied, and not regard him as our enemy, because of our former friendship; nor as our friend, because of his depravity. Insomuch that for this reason only we ought to renounce and forsake him, he having become incapable on his part of assisting or forwarding us in the pursuit and improvement of virtue, for which cause alone we sought his friendship."

There is a world of common sense in that saying, and it shows clearly the distinction between a wise conception of true "Brotherhood," and that impractical idea of it which demands the continuance of the association with the man who has fallen into wrong. We must not become his enemy, but we must recognize the justice and right in a severance of close relations with him. This book is one that should lie upon our tables, ready to be taken up in a fleeting moment of leisure, for a glance at any of its pages will in that moment afford food for thought during long hours when reading may not be possible. The book can be procured from the Theosophical Book Concern, Room 426, No. 26 Van Buren Street, Chicago.

Branch Reports.

Seattle, T. S. The usual Branch activities have been carried on throughout the past months and the outlook is hopeful for the coming year. Interest in Theosophy is shown by the continued good attendance at the Sunday night lectures, and the steady increase in the membership of the Branch. The Wednesday night inquirer's class has been well attended, and has become an established centre of activity. The ladies Thursday class will resume meetings after a brief holiday vacation. At the Friday evening members class the Manuals have been taken up for study and a number of new students are doing good work with them. This class is conducted along the lines of the H. P. B. training class. A ten minutes synopsis of the lesson is given by two members from the platform, followed by questions from the class, after which the discussion becomes general. The Lotus Circle has been reorganized, and with plenty of good material, it promises to become an interesting group.

At the annual election, there was no change in officers with the exception of the Vice President, Recording Secretary and Treasurer, Mr. Ducasse, Mr. Schmidt and Mrs. Drake being elected to these offices respectively.

MARY B. PATTERSON,

Secretary

Pasadena, T. S. During the last few months the Pasadena Branch has been re-organized, a new headquarters secured at 26 East Colorado Street, a very central location and the following officers elected for the year nineteen hundred and seven: President, Prof. Fernand; Vice President, Mr. George

A. Swerdfger; Secretary, Miss Harriet A. Stevenson; Librarian, Mrs. Margaret Maxwell; Treasurer, Dr. Henry J. Woodhouse.

An informal public meeting is held Mondays at 7:45. The president appoints some member to take charge of the meeting who selects his subject and either reads or speaks. Any one may ask questions during the reading if all points are not clear. The Branch meeting conducted by our president is a devotional meeting and most successful. Our Sunday morning study class is also a success. We hope to have a public lecture at least once a month.

HARRIET A. STEVENSON, Secy.

Fremont, T. S. Through the efficient assistance of Mrs. C. C. Robertson, a branch of the T. S. has now been organized in Fremont. Mrs. Robertson came to Fremont the latter part of November, and remained three weeks giving parlor lectures and lectures on the charts which were very much enjoyed by all who heard them.

The Branch starts out with a membership of eight, but with several more in prospect. We are taking up the study of the Ancient Wisdom, with syllabus, and also taking the ethical side in connection.

Through the efforts of Prof. F. L. Reed, Mr. Hotchner visited us in April, 1906, and gave a public lecture on "Some Misconceptions of Theosophy" which attracted a small but much interested audience, and gave renewed life to our little study class. Prof. Reed is now a member of the faculty of the Pennsylvania College of Music, Meadville, Pa. He was a great help to us and we miss him much.

HANNAH B. STEPHENS, Pres.

Saginaw Branch, T. S. The lectures delivered by Mr. Henry Hotchner during his visit to our Branch the latter part of November, were both instructive to its members as well as to the citizens who availed themselves of an opportunity of listening to his public utterances. Three public lectures were delivered. His stay of ten days was interspersed with several talks to members only, which should prove beneficial to us. No subject was discussed of greater importance at this time, than that bearing on Branch membership. Quality and fitness and not quantity was urged as the one foundation on which our society's superstructure must be erected. The custom of soliciting members carries with it an element of weakness, whereas the promptings that lead up to joining the society should be voluntary on the part of the applicant.

The utterances of the speaker in his lectures were marked by a spirit of fairness and common sense. Many valuable ideas dealing with the future prosperity and well-being of our society were advanced. Their proper application now only remains to prove their usefulness. Mr. Hotchner's visit demonstrated more clearly than ever, that to be of present service to our institution, a lecturer should not be sought so much for the abnormal power which he may or may not possess, as for his practical common sense and ability to make his possession of that acquirement apparent to ordinary intelligence. We await with pleasure his return to our Branch for still further instruction.

W. F. Denfeld, Secy.

"What a man takes in by contemplation, that he pours out by love."

—ECKHART.

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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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