



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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No. 6

Henry Steele Olcott,

*Born in New York Aug. 2nd, 1832: died at Adyar
Feb. 17, 1907.*

"Never the spirit was born; the spirit shall
cease to be never;
Never was time it was not; end and begin-
ning are dreams;
Birthless and deathless and changeless, en-
dureth the spirit forever;
Death hath not touched it at all, dead though
the house of it seems."

After a long and useful life, the last thirty years of which were devoted to the service of humanity, crowned with love and honor, Henry Steele Olcott, the President-Founder of the Theosophical Society, has laid aside his worn-out garment of flesh to enter upon a period of rest and bliss, from which we believe he shall return in the fullness of time, to take up again his work in this world.

The death of the President-Founder will bring a profound sense of sorrow to his many, many friends throughout

the world, and his loss to the Theosophical Society is, in a way, irreparable. His devotion to the Society was constant and unvarying and his wisdom and energy carried it safely through many dangers and threatened disasters.

Col. Olcott began his public career when, in 1855, being then a pupil of the late Prof. J. J. Mapes in his school of Scientific Agriculture, he was made one of the assistant editors of his magazine, *The Working Farmer*. In the same year, having received a legacy from a relative, he started a school of Scientific Agriculture at Mt. Vernon, N. Y., which was one of the pioneers of the present system of national agricultural education. This school was unsuccessful on account of want of support, but Col. Olcott remained associated with the work of Scientific Agriculture until the breaking out of the

civil war, when he enlisted and went with the Burnside expedition to North Carolina. He remained with the army during the whole of that campaign, but was then compelled to return to New York to recruit his health. When convalescent and about to return to the front he was appointed by Secretary Stanton to conduct some inquiries as to suspected frauds on Government at the mustering and disbursing office at New York. This appointment, which was originally only for ten days, extended over four years. In the discharge of these duties Col. Olcott displayed the same executive ability, capacity, energy and unswerving integrity that have characterized his administration of the affairs of the Theosophical Society. His investigation disclosed an enormous amount of frauds and corruption, and through his untiring efforts this state of things was put an end to and many of the leading culprits tried and convicted. After he had been in the service of the war department about two years, he was "borrowed" by the Secretary of the Navy, and put to work rooting out abuses in the navy yards. In this he was equally successful, and by his influence a new system of accounts was instituted which not only simplified the business but afforded many important checks to fraud and negligence.

When his resignation was finally accepted Col. Olcott received many letters from high officials expressing in strong terms their appreciation of his services.

After his retirement from the war department Col. Olcott was admitted to the bar and had a most successful career as a lawyer until his departure for India in 1878.

He served his country well and faithfully, but the great work of his life was in a larger field and had for its object nothing less than the whole of humanity without distinction of race, creed, caste, sex or color.

In 1874 Mme. Blavatsky and Col. Olcott met at the Eddy farmhouse, both being interested in the extraordinary psychic and materializing phenomena which took place there. A warm friendship sprang up between them and Col. Olcott was soon deeply interested in Eastern philosophy and occultism, and as a result the "Theosophical Society" was founded, the first meeting for the discussion of the subject taking place on Sept. 8th, and the completion of the organization occurring on Nov. 17th, 1875. A full and most interesting account of this will be found in the earlier pages of "Old Diary Leaves," which book is the most valuable legacy our President-Founder has left to the society he loved so well.

Of the original officers of the T. S. only two—H. P. B. and Col. Olcott—seem to have been faithful unto the end.

Very little work was done by the T. S. as a society during the three years between its formation and 1878, when the two founders went to India. But the writing and publication of "Isis Unveiled" was accomplished and the work of *enlightenment* of the western world begun.

"Isis Unveiled" was begun in the summer of 1875 and published late in the summer of 1877. The whole of the first edition was sold out in ten days and the review notices of it were—many of them—most favorable.

During the time that H. P. B. was writing this book she and Col. Olcott were occupying a flat in New York. He continued his law practice, which occupied him during the day, but the evenings, often until long after midnight, were given up to working and studying with H. P. B., verifying quotations, correcting proofs, etc. Col. Olcott acquired, during that period, a great deal of knowledge concerning philosophy, occultism, Eastern religions and other subjects quite foreign to the trend of his life previous to this time, but which his trained intellect enabled him to grasp rapidly and which made possible the work he afterwards did in India.

In the meantime the Theosophical Society became practically inactive in New York. The membership dwindled away, the meetings almost ceased and the only signs of life were to be found in the growing correspondence, home and foreign, of the founders, their controversial articles in the press, the establishment of Branch societies at London and Corfu and correspondence with sympathizers in India and Ceylon. The present "objects" of the T. S. had not then been formulated. The only object given at the outset was "the study of occultism, the Cabala, etc." But in 1878, the Theosophical Society became united with the *Arya Samaj*, an apparently very similar society which had been started in India by Swami Dyanand Sarasvati.

Col. Olcott came into relations with the *Arya Samaj* through correspondence with two Hindu gentlemen, one of whom was president of the Bombay Arya Somaj, who, upon receiving a statement of the views and principles of the T. S., declared them to be identical with those of the *Arya Samaj* and sug-

gested the amalgamation of the two societies, which was readily agreed to by the Colonel, his willingness being greatly increased by the statement to him of H. P. B. that the Swami was an adept of the Himalayan Brotherhood and well known to their own teachers. A meeting of the members was called, the matter explained to them, and by a vote of the council the name of the American infant was changed to "Theosophical Society of the Arya Samaj." A notice of this action was sent to the Swami by Col. Olcott, and the latter received from him a new diploma signed with his name and stamped with his own seal.

But not a great while after this an English translation of the rules and doctrines of the *Arya Samaj* was received by the members of its new "branch" which gave them a "great shock." The *Arya Samaj* proved to be only a new *sect* of Hinduism. The second of their rules reads: "The four texts of the Vedas shall be received and regarded as containing within themselves all that is necessary to constitute them an extraordinary authority in all matters relating to human conduct." Says the Colonel: "Nothing is said here about any other religious scripture being an authority in human conduct, nor any benevolent interest expressed in the religious welfare of non-Vedic peoples. In short, it is a sectarian body, not eclectic."

It is also shown that the Swami claimed to be an infallible guide as to what Shastras were and what were not "authoritative." It was in consequence of this discovery that a circular was issued in New York by the President-Founder, reciting the principles under which the T. S. was intended to work,

some quotations from which are given in "Old Diary Leaves," vol. 1, p. 400, which seem of peculiar value just now as indicating what thoughts were in the minds of the founders concerning certain subjects about which there is now an extraordinary difference of opinion among members of the T. S. The following is the quotation referred to: "In the New York circular, Clause VI said: "The objects of the society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations.

Then follow these sentences written by H. P. B.:

As the highest development, physically and spiritually, on earth of the creative cause, man should aim to solve the mystery of his being. He is the procreator of his species physically, and having inherited the nature of the unknown but palpable cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should therefore study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force whether of the seen or unseen universes.

It then proceeds as follows:

The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspirations; to oppose the materialism of science and every form of dogmatic theology; to make known among Western nations the long suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esotericism, symbolism; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic

period which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally and chiefly to aid in the institution of a brotherhood of humanity, wherein all good and pure men of every race shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite and Everlasting Cause."

(It is stated that the words 'upon this planet' were inserted by H. P. B.) This "categorical declaration of principles" as Col. Olcott calls it on page 401, embraces the three objects of the T. S. as we are now familiar with them.

While this negotiation was going on, on June 27th, 1878, after a correspondence of over two years, the London Branch was organized and chartered, under the name of "The British Theosophical Society of the Arya Samaj of Aryavart." In the first official circular issued by this Branch occur the following statements: "The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom and happiness. The fellows pledge themselves to endeavor, to the best of their powers, to live a life of temperance, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine Sonship of the Spirit of man, and hence in the immortality of that spirit and in the universal brotherhood of the human race."

The desire of the two ardent souls who were working together with so much energy and devotion to go to India was finally to be realized, and Dec. 17th, 1878, they left New York.

It was in India that the end came of the Arya Samaj union. For a time the two Societies tried to work along together, but they finally separated and

each went on its own way. The two principle causes of the disruption were, (1) the discovery that the Swami was only a pandit ascetic and not an adept, and (2) the limited and sectarian platform of the Samaj. We have given this incident at some length because of two points which it clearly brings out: (1) That even H. P. B. was not infallible in her 'insights' and, (2) That the Masters did not undertake to guide the Society, or to prevent mistakes being made in its management.

The reception accorded the Theosophical Society in India certainly fulfilled the fond hopes of its founders, notwithstanding the many trials and annoyances to which they were subjected. They reached Bombay on the 16th of February, 1879, and there the first headquarters were established. During the next four or five years Col. Olcott made several tours in India, lecturing, forming Branches and laying the foundations for future work. In July, 1879, the publication of the Theosophist was determined upon and the first number was issued in November of the same year, a daring enterprise, but one which proved successful, both as a means of propaganda and the source of a small but certain income.

In 1882 the property at Adyar was bought and the permanent headquarters of the society fixed there. There then were fifty-two Branches in the T. S., most of them in India. In 1883 Col. Olcott made his first long Indian tour, lecturing and giving interviews continually, with the result that the number of Branches rose to ninety-five. In 1884 came the Missionary and Coulomb conspiracy, a stormy episode but one which left no permanent traces. In 1885 H. P. B. settled in Europe,

removing to London in 1887, which then became a center of propaganda work, and the T. S. began to grow in the western world. The American Section was formed in 1886, the British in 1890.

The Secret Doctrine, that monumental and immortal work, was published in 1888.

As the T. S. increased in numbers and influence, Col. Olcott found ample scope for his executive ability in governing it and meeting the various problems and difficulties that continually arose.

The physical life of H. P. B. ended in 1891, and it was not very long afterwards that the ambition of W. Q. Judge, General Secretary of the American Section and Vice President of the T. S., began to manifest under the surface. Mr. Judge had done splendid work in the Society, which was fully appreciated by the leaders, but that did not prevent his expulsion being finally demanded when he had shown himself wholly unfit for membership. He escaped this fate by seceding from the T. S. and establishing a Society of his own, carrying with him six-sevenths of the American Section and many followers in Europe. Col. Olcott met the crisis with promptness and energy, the Section was quickly reorganized and continued its work.

The withdrawal of Mr. Judge and his followers cleared the atmosphere to some extent, and there followed a long period of literary activity in the T. S., during which many books were published which appealed to the general public more directly than the *Secret Doctrine* could do. The desire for occult phenomena was gradually replaced by a profounder appreciation of the

truth which was given out, and a recognition of the fact that *truth* cannot be proved by any amount of occult phenomena, nor does it rest upon the authority of the person proclaiming it.

The devotion and the unremitting labor of the President-Founder continued up to the end of his life—an end which came with unexpected suddenness, though all who saw him in his recent visit to the United States recognized that he was much broken. The work which the Theosophical Society has accomplished in the world, it is impossible to estimate fully. That it has been the most powerful force in breaking down the materialism that was taking possession of modern thought thirty years ago is our belief and we think it will be generally admitted. It has made the western world familiar with the idea of reincarnation, with broader views of other religions than Christianity, with a larger conception of human brotherhood, and the recognition of man as truly a Son of God, potentially divine. In the "Foreword" to the first volume of "Old Diary Leaves," published in 1895, Col. Olcott, referring to the fact that the different attacks made upon the T. S. instead of destroying it, had augmented its prosperity and usefulness, says: "The simple reason is that, however thoroughly the private faults and shortcomings of its individual leaders may be exposed, the excellence of the Society's ideas is not impugned in the least. To kill the Theosophical Society it is first necessary to prove its declared objects hostile to the public welfare, the teaching of its spokesman pernicious and demoralizing. It being impossible to do either the one or the other, the world takes the Society as a great fact,

a distinct individuality, which is neither to be condemned nor applauded because of the merit or demerit of its representative personalities."

Esoteric Christianity Class

ITS OBJECTS

First—To attain a clear conception of the Christian religion as founded by the Master Christ.

Second—To aid in every way possible the bringing into present day Christianity its original teaching.

Third—To fit ourselves to converse intelligently on the views we hold.

Lesson 45

Pages 361 to 365 inclusive, "Esoteric Christianity."

QUESTIONS

1. What are the Words and Signs of Power in the Sacrament of Marriage?
2. What significance do religions generally attach to marriage?
3. Why is the Christian Religion opposed to divorce, and is this opposition peculiar to this religion?
4. Is there any particular spiritual blessing accompanying a true marriage?
5. Does marriage quicken or retard the evolution of the husband and wife?

Lesson 46

Pages 366 to 371, inclusive, "Esoteric Christianity."

QUESTIONS

1. Why are World bibles called sacred books?
2. Are the narratives in our bible true?
- 3(a) In what three divisions does Origen divide the scriptures?
- (b) Describe each.
4. Why should Truth be given in Esoteric form?
5. How may a bible student know for a certainty when he finds an Esoteric teaching?

Lesson 47

Pages 372 to 376, inclusive, "Esoteric Christianity."

QUESTIONS

1. In whose hands is the keeping of Divine knowledge?
2. Describe the highest form of "Revelation" to man?
3. What is meant by inspiration as relating to knowledge?
4. How may we recognize a divine Truth?
5. What leads to and when may we become knowers of the Truth?

Lesson 48

Pages 377 to 382, inclusive, "Esoteric Christianity."

QUESTIONS

- 1(a) Is God's Presence everywhere?
- (b) Can all people recognize it?
2. What circumstance may make the Presence more noticeable?
3. Is a so-called "advanced man" always a perfectly good man?
4. Do images, pictures, etc., help in ones devotion?
5. Can we students make holy the places we live in?

Lesson 49

Pages 383 to 384, inclusive, "Esoteric Christianity."

QUESTIONS

1. Has man the right to all knowledge?
2. What is meant by the words "from the Cave to the highest Heaven"?
3. In the study of "Esoteric Christianity" have we incurred any new responsibility?
4. Do you think the Master Jesus knows of any effort made toward helping in the Christian religion?
5. Is our class work Theosophical?

With these lessons the series on "Esoteric Christianity" closes. The special object of the lessons has been to interest members in the work to be done here in our own country for that religion which was founded by the

great teacher, the Christ. There is great unrest in the Christian world, the creed of orthodox Christianity is losing its hold upon many earnest and thoughtful persons, while at the same time they cling with a passionate ardor and devotion to a belief in the great Teacher. The two points that seem most subject to attack are the virgin birth and the resurrection of the body. On both these points students of Theosophy ought to be able to give help without using theosophical terms or any reference to occult means of information. We commend this subject to the consideration of our writers as one on which acceptable articles might be prepared for the use of the Press Committee.

NOTICE.

Feb. 19th, 1907.

In accordance with the provisions in the T. S. Constitution, which gives the President-Founder the right of nominating his successor in the Presidency (a privilege accorded to no later President), the nomination requiring the affirmative vote of two-thirds of the members of the society, Colonel Olcott made his nomination, but announcement was delayed because the official notice contained errors which required correction. Before he could be apprised of these and the notice be changed Colonel Olcott passed away. I thereupon telegraphed to Mr. A. P. Sinnett, Vice President and now Acting President, for instructions as to whether the vote of the Section should be taken and received word from him that the election was to be delayed. In due time fitting notice will be given, and it will then be the duty

of the General Secretary to send to every separate member of the Section in good standing a circular with information, and appended thereto a voting slip to be returned to this office. Meantime, and to facilitate the heavy work caused to the General Secretary, the Branches are earnestly desired to forward their dues before the time limit set by our rules, March 15th. Thus there will be shown what members are to be dropped from the roll, and a correct list of voters be ready.

Mrs. Besant has written that it does not now seem possible for her to do more than come to the States for convention and to deliver a few lectures in Chicago, New York, and possibly Boston, any further tour being abandoned.

ALEXANDER FULLERTON,
Gen. Sec'y.

An abridgement of the *Secret Doctrine* made by Katherine Hillard, is expected to be ready in April. The book will contain about 400 pages and will be published at \$2.00 net. While leaving out all obsolete and controversial matter, and Sanskrit terms, the ethical and spiritual teachings of the *Secret Doctrine* have been carefully preserved, and it is hoped that the comparatively small cost of the book will bring it within the reach of many who could not procure the original, to which also this abridgement will serve as an introduction.

A WARNING.

Referring to the rapid (alas, too rapid, as it now appears) growth of the Theosophical Society, H. P. B., in her letter to the American Convention of 1889, says:

"While the organization for the

spread of Theosophy waxes large we must remember the necessity for consolidation. The Society must grow proportionately, and not too rapidly, for fear lest, like some children, it should overgrow its strength, and there should come a period of difficulty and danger, when natural growth is arrested to prevent the sacrifice of the organism. This is a very real fact in the growth of human beings, and we must carefully watch lest the "Greater Child"—the T. S.—should suffer from the same cause. Once before was the growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundation of the society may be wrecked in a similar way."

—*Lucifer*, Vol. XV., p. 429.

"Occultism and Practical Affairs."

Under this heading the last number of *The Transactions of the Scottish Lodge* makes some very common sense remarks that deserve to be read and thought over. The writer of the paper says:

"As it has been, and may be yet again in the church, so may it be in any society that studies Occultism. If once any member or group of members claims to have special guidance from superhuman sources, and on that account to impose his or her will on outside or exoteric members, who have no means of verifying the claim, or of discriminating whether the same is true or false, then that society is already sapped with all the worst evils of priestcraft."

This is the one danger of all dangers that should be most strenuously guarded against in the Theosophical Society.

Priestcraft is the one extreme, anarchy the other; common sense and true self-reliance is the safe path in the midst.

—*Lucifer*, Vol. XY., p. 355.

It seems well, in view of present conditions, to reprint some other statements and expressions of opinion at the time when the Theosophical Society was going through a somewhat similar but far less serious and dangerous crisis.

The February number of *Lucifer* 1895, opens with an article on "The Theosophical Society and the present troubles," by Mrs. Besant. She begins with these words:

"There are times when silence becomes betrayal of trust, and when a great cause may be ruined by the weakness of its friends; times when the truest charity is the clearest speech, and when love for the many who are bewildered and pleading for light must overcome the love for the individual. To speak a truth needed for the helping of thousands is obedience to the law of compassion and not a breach thereof."

With the body of the article we have no present concern, as it deals with the troubles of that time; but there are certain generalizations which apply now as they did then. At the close of the article she says:

"On my return to England in April I propose—if no official action shall have been taken—to personally address every European lodge, asking each to take action as Lodge if action as Section be refused, so that we may clearly know where we are in this matter, and may have the moral support of such Lodges as consider that a spiritual movement should not sanction meas-

ures falling below even 'mere worldly morality.'

"For myself, I have tried by patience and slowness in action to save the T. S. from disruption, if disruption could be avoided without loss of honor. But the time has come now to say, 'Better disruption than betrayal of truth.' A society that loses many members may continue to live and grow, but a society that shuts its eyes to wrong for the sake of outer peace is doomed."

ANNIE BESANT.

At the end of the same number there is a letter from Mr. Mead, who was then General Secretary of the European Section, which also contains some general statements that apply to the present time. On the first page he says:

"With all crooked ways, directly or indirectly, I will have nothing to do, and the duty of true brotherhood, which embraces all without distinction in its encircling arms and not one person only, proclaims aloud to the Theosophical society the right to rid itself of wrong at all hazards.

There is no brotherhood in shirking facts and using the name of that high ideal to aid in heaping up stumbling blocks in the way of the many pilgrims on the path of our Theosophical ideals, who shape their lives by the code of ethics that should guide ordinary mortals."

* * * *

"The honor of the society is more precious than the honor of any individual, and it will be a sorry day for both of us if by any chance we should abandon our collective honor for one individual. The objects and platform of

the Theosophical Society would then have to be altered, and we should have a sect and a pope and have failed."

We have received from Auckland, N. Z. a notice of a publication of an Index to the third volume of the Secret Doctrine. From a sample page sent us, we believe that this is an excellent piece of work and will be found most valuable. It can be ordered from the Chicago Theosophical Book Concern. Price 75 cents.

Questions and Answers from the Vahan

A. V. V.—Is it possible for the soul to attain perfection by proceeding through various stages of development unconsciously—by merely following what seems an instinctive course and with no effort of will, finding fitself gradually dying to the world and desire? Can this process be a sub-conscious remembering of the wisdom of former reincarnations, no special line of study having been pursued, and the intellect having altogether refused to accept any dogmatic explanation of the meaning of life—finding them all unsatisfactory?

P. H.—If A. V. V. will allow me to amend the terminology of his question, I think he will find the answer appear without the necessity of stating it in so many words. Since "soul" is rather a vague term, and the only "perfection" conceivable by us is necessarily a relative state, suppose we substitute for the one, "the self," and for the other "a higher state of being." In doing this I take it that I correctly represent A. V. V.'s meaning. The question then is simply: Can the self (the individuality) attain to a higher state of consciousness unconsciously? Put thus, there is evidently but one answer: Since it is the self it must be self-conscious.

With the "younger souls" amongst us, indubitably, growth is mainly unconscious. But when, and whenever, the self (the individual) emerges—and this must be when and whenever there

is action higher than that of the personality—then the Monad takes in hand his own growth; and it is mere tautology to say that such growth is self-conscious, for all further growth means but increase of self-consciousness in the true sense of the term.

With reference to the second part of the question, "Yes." "Pre-existing or innate virtues, talents, or gifts, are regarded as having been acquired in previous birth, says H. P. B. (Notes to *The Voice of the Silence*).

Roughly speaking, we may divide men into two categories:—those who are merely living on the capital they have already acquired and those who are continually pressing forward to the acquirement of new capital. The character of those belonging to the first-class may be of a far higher order than the character of those belonging to the second; the first may express themselves as great and good men, the second as narrow bigots; but all the same, from the point of view of their evolution, the first class may be comparatively at a stand-still, while the second is making progress. For, unless the affections are set upon something higher than their "natural expression" how shall progress be made? Aspiration must go before inspiration—the desire and longing before the recognition and realization. A man may be radiating beauty on all sides, but if there be no looking upwards, no striving of the self for something higher, then I think the inference is that, for the present, the evolution of that man's self is stationary, its radiant beauty being due to the height to which it had attained by its struggles, defeats and victories in earlier lives.

BRANCH REPORTS.

St. Joseph Branch, T. S. Mr. Hotchner spent two weeks with us in January. We had four enthusiastic public meetings, probably the best attended meetings we have ever had in St. Joseph. Our Branch meetings were very interesting. We have admitted three new members since January 1st, now have a membership of thirty-four.

ALICE BLUM, Secretary.

Cleveland Branch, T. S. The Cleveland Branch has just had the privilege of a two weeks visit from Mr. H. Hotchner.

It is, I believe, an unwritten rule that a short report be sent to the Messenger, whenever a visit from a fieldworker has been enjoyed, and it is natural enough that a few words of appreciation should be added. Yet it is not from any such consideration of usage or politeness that these lines are penned, for Mr. Hotchner's work has been unusually successful and helpful. The inspiring influence of his true inner enthusiasm came when it was most needed, and Mr. Hotchner knew just what to give and how to give it.

Members as well as outsiders of the most various types felt strongly the charm of his uplifting and invigorating conviction, in its calm and judicious expression.

A. E. DE LEEUW,
Cor. Sec. (pro tem.)

Los Angeles, T. S. The activities in Los Angeles are improving. Altho' there are no Sunday evening public meetings. The Friday evening open study class is attended by about 40, mostly visitors, and great interest is

shown. Ancient Wisdom is the text book, but in open meetings general information is found to be sought, and the class is usually extended half an hour over the regular time.

On Monday night a member's class is continuing the study of the Secret Doctrine.

Tuesday afternoon an Inquirers class is held under the leadership of Mr. Skeels from Australia.

Thursday evening a class for Devotional studies is lead by M Fernand, "Light on the Path" being the book studied.

The Library working under a new Board elected in January, is renovating the entire library. Public aid is being invited to help improve the circulating library, all funds heretofore for this purpose having been furnished by the members. The library is to be advertised and made a better medium for spreading Theosophy.

We are anticipating a visit from Mr. Hotchner, and believe that he can do much to strengthen the present conditions, both in class work and open meetings.

VIRGINIA A. BAVERSTOCK.

Lincoln, T. S. On the 16th of Jan. at the regular branch meeting, officers were elected for the ensuing year.

On February 13th, Miss Sarah Jacobs returned to her home having closed an interesting and helpful four days visit with us.

She came Saturday, February 9th, and gave her first talk that evening, on "The Masters and Adepts." This talk was to members only. It was thought best to hold no public meetings during her stay, as the branch felt they needed

her talks directly to them. All lectures were held at the residence of the President, Mrs. Herman.

Lectures were given afternoon and evening, Sunday, Monday and Tuesday and each member was allowed to bring a friend.

With her happy, helpful, enthusiastic spirit, Miss Jacobs put new life into our branch. As we listened to her expounding the great truths of Theosophy we realized more than ever before, that we were really studying the "Wisdom Religion." She is clear, patient and forceful in all her talks, and answers readily all questions or says frankly, "I do not know." Many good wishes and kind thoughts follow her, and a return visit will be welcome to all.

MRS. MAY J. BILLINGSLEY,
Secretary.

Topeka. T. S. We are still working in Topeka, holding our meetings regularly and getting ready for the good time we believe to be in store for our branch. Miss Jacobs, of St Joseph branch, visited us lately and we had a very enjoyable and beneficial meeting and we hope we may see her often in the future.

We have nearly finished reading "The Path of Discipleship" and hope to take "In the Outer Court" for our next study book.

E. B. GREENE,
Secretary.

Viveltus Lodge, T. S. Viveltus Lodge has been holding its regular monthly meetings since Oct. 1, resuming its study of Esoteric Christianity.

Election of officers took place Jan. 7. It has been the custom of the Lodge to change its officers every year when possible to do so, thus enabling differ-

ent members to come into closer touch with the work of the society.

Mr. Henry Hotchner, of New York, visited the Lodge Jan. 19th, leaving on the 23d. One public lecture was given at the Universalist Church which was well attended showing that Theosophy is taking more hold on the minds of Detroit people than in former years.

We were pleased to note that Mr. Hotchner emphasized the necessity of living in the spiritual life in order to understand true brotherhood and his explanations of "Theosophy, its teachings and its practice" given as a public lecture have done much in raising the standard of our work as a lodge. As members we feel grateful and appreciative of what Mr. Hotchner has done for us, and we shall look forward with pleasure to the time when he will be able to make us another visit. We have already had visitors attend our lodge meetings as a result of Mr. Hotchner's lecture.

HELEN B. YOUNG,
Secretary.

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Attention is hereby called to the pledge system for increasing the Propaganda Fund. Owing to the growth of the Section the demand for lecturers and field workers is increased, and in consequence there must be a proportionate increase of the fund.

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