

as it is yet in the East, there are successors now being prepared for them. We are in 1887 and the nineteenth century is close to its death. The twentieth century has strange developments in store for humanity, and may even be the last of its name."

Several keynotes were struck at the Convention which may be wisely kept in memory. All of them have been emphasized, too, so that there may be no excuse for forgetfulness. The harmony and unity of the proceedings are commented upon by Jasper Niemand in an article printed elsewhere. The cosmopolitan character of the movement was evident. The election of a British President by an American delegation is sufficient testimony in itself.

The spirituality of the theosophic teachings was evinced again and again, and the exalted conception of a School for the Revival of the Lost Mysteries of Antiquity bore this home to every classical scholar and Free Mason among the public in attendance in a way that was not to be gainsaid. Another point upon which part of the public is sadly at fault in regard to theosophy came up at the Monday morning session when a resolution of thanks to Dr. Buck for his entertainment of theosophic visitors in Cincinnati was introduced. Dr. Buck interposed, however, in the following remarks: "Brothers and Sisters,—I have a word to say upon this subject. Did you ever know a man, young or old, rich or poor, wise or foolish, to make a home? It is the wife that makes the home. Those who have been entertained at my home have been welcomed by my wife and by our children. My work has been lightened very largely, I believe, for we are one at home. We believe that theosophy begins in the home, and though it may end in the home, and it will stay all of the time in the home, it is from the home-life that shall emanate the real spirit of theosophy. Of course, when the Soul has evolved to a certain point and becomes really theosophical, it is cosmopolitan, and it may feel at home anywhere. We at our home take theosophy as the most practical and sensible and quiet thing in the world, and if we have

given welcome to others they have left benedictions with us. I thank you and appreciate from my heart of hearts, not only for myself, but for my wife, the sentiment that you have bestowed." Mrs. Buck was accordingly included in the terms of the resolution, and the beauty of a united and harmonious home life thus gracefully recognized. The sacred character of the conjugal relation was still more pronouncedly marked by the impressive ceremonies at the marriage of Mr. and Mrs. Wright on Sunday, 3rd inst., noted elsewhere.

WRIGHT—LEONARD.

A THEOSOPHICAL MARRIAGE.

Mr. Claude Falls Wright and Miss Mary Katherine Leoline Leonard were married on Sunday, 3rd May. Mr. Wright is one of the best known theosophists in America, his Sunday morning lectures in Chickering Hall, New York, having given him a wide reputation. Miss Leonard has been an active worker in Chicago and Boston, and has lectured through the New England States. The ceremony was performed according to the Egyptian rites of over five thousand years ago, in the presence of Mr. Judge's occult successor and her colleagues. Mr. Hargrove addressed those present in explanation of the symbolism of the ceremony, and on the sanctity of the marriage relation. We hope to present his remarks in full next month. Mrs. Cleather also spoke. She said: "Marriage, truly understood, is a very sacred thing. It must be a union—a binding—of man and woman on all planes, including the psychic, mental and spiritual. It is—or should be—but a renewing of the ancient bond; and if their united life be a pure and worthy one, for service, not for self; if the bond be truly understood and sacredly kept, then it may be that not once, but many times, will they meet, and come together again, running through all the lower forms of experience together until they pass on into states in which what we understand by 'marriage' is immeasurably transcended." Permission for the ceremony was accorded by