

THE PATH.

VOL. IV, 1889-1890.

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Æ U Ω

Why should you inquire if my hunger has been appeased? Hunger and thirst are functions of the body: ask the condition of the mind, then, for man is not affected by the functions nor the faculties. For your three other questions: Where I dwell? Whether I go? Whence I come?, hear this reply. Man, who is the soul, goes everywhere, and penetrates everywhere, like the ether; and is it rational to inquire where it is, or whence or whether thou goest? I am neither coming nor going, nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I.—*Vishnu Purana.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

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LO HERE! AND LO THERE!

Occultism is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *régime* send forth oracles from every mole-hill, and the imagination of the ignorant converts the mole-hills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that, with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already

become dissatisfied with phenomenalism, and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T. S., and the appearance of *Isis Unveiled*, all these conditions have changed. Among spiritualists there had been some preparation for the new *régime* by works like *Art Magic* and *Ghost Land*, and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled*, that cyclopædia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalist, and the ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposés* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper, ought by this time to have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence, posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents. Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs, have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendor has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of com-

mon every day life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom Religion, or of the Ancient Mysteries, the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to every one else. It would be but natural, under such circumstances, that one should magnify himself and the value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation, just as do the discoveries in astronomy. In astronomy the personal equation is accurately calculated and constantly eliminated. In the other case, the personal equation is regarded as of the first importance, and is allowed to remain, is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitesimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has really made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness!" This is, indeed, the

true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He? "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birth-right of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things, and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiseled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the Theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed

the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the school boy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T. S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH. This motto to-day supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty Power of Truth is appreciated to-day as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleagured city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger"—this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavor in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T. S. have endeavored to set forth the truth for the benefit of man.

The second volume of the *Secret is Doctrine* prefaced by this motto :

" *My doctrine is not mine, but His that sent me* , " and it might be said to all cavillers within, as to all haters without the society : " If this be egoism, make the most of it ! " HARIJ.

GULLED FROM ARYAN SCIENCE.

RAIN CLOUDS.

In the Vishnu Purana it is said :

" During eight months of the year the sun attracts the waters and then pours them upon the earth as rain ; " and,

" The water which the clouds shed upon the earth is the ambrosia of the living beings, for it gives fertility to the plants which are the support of their existence. By this all vegetables grow and are matured and become the means of maintaining life. "

JUPITER'S SATELLITES.

In the Vishnu Purana Jupiter is named Brihaspati, and is described as having a golden car drawn by eight pale colored horses. This refers to his satellites.

ORIGIN OF PLANET MERCURY.

The Puranas have a legend that the moon was originally in Jupiter's house but was seduced into living with Tara (the present path of the moon), the result of which was the birth of Mercury, meaning that Mercury was withdrawn from its original orbit into its present one nearer the sun.

THE END OF THE WORLD.

This event is brought about, the Puranas state, by the rays of the sun dilating into seven suns which then burn up the world.

THE EARTH'S SPHERICITY.

The earth, situated in the middle of the heavens and composed of the five elements, is spherical in shape. *Aryabhattiyam.*

A hundredth part of the circumference of a circle appears to be a straight line. Our earth is a big sphere, and the portion visible to man being exceedingly small, the earth appears to be flat.

Some fancy that those on the other side of the earth have their heads hanging down. Just as we live here, so do the rest, and feel in no way uneasy.

Those at the north have for their zenith the north, and those at the south, the south, pole; the equator forms the horizon for both, and both find the heavens move from left to right and right to left, respectively. *Goladhyaya*.

THE ATMOSPHERE.

The atmosphere surrounds the earth to the height of 60 miles, and clouds, lightning and the like are all phemonena connected with it. *Ibid*.

POLAR DAYS AND NIGHTS.

For the period when the sun is north it is visible for six months at the north pole and invisible at the south, and *vice versa*. *Ibid*.

PLANETARY LIGHT.

The earth, the planets and the comets all receive their light from the sun, that half towards the sun being always bright, the color varying with the peculiarity of the substance of each. *Laghvayabhattiyam*.

CURRENTS IN EARTH AND ITS OCEANS: AND BLOOD CIRCULATION.

Just in the same way as there are arteries for the circulation of blood in the human body, the earth has undercurrents lying one over the other. *Varahasamhita*. [We find now that the gulf-stream is a well defined current in a great body of water, and in the Mediterranean two currents run out and in over one another. On land are many well defined rivers running all their course underground.]

LETTERS THAT HAVE HELPED ME.

(Continued from March.)

VII.

Dear Jasper :

I have your letter, Comrade, in which you say how much you wish there were some Adepts sent to U. S. to help all true students. Yet you know well They do not need to come here in person, in order to help. By going carefully over your letter there appears to be the possibility of the seed of doubt in your heart as to the wise ordering of all things, for all are under the Law, and Masters first of all. Mind, I only say the "*possibility of the seed of doubt*." For I judge from my own experience. Well do I remember when I thought as you say, how much better 'twould be if some one were there.

If that is allowed to remain it will metamorphose itself into a seed and afterward a plant of doubt. Cast it right out! It does not now show as seed of doubt but it will be a case of metamorphosis, and the change would be so great as to deceive you into thinking it were never from the same root. The best stand to take is that it is all right as it is now, and when the time comes for it to be better it will be so. Meanwhile we have a duty to see that we do all we can *in our own place* as we see best, undisturbed and undismayed by aught.

How much I have in years gone away said and thought those very words of yours and to no profit. Why do you care what becomes of a million human beings? Are not millions going to death daily with no one to tell them of all this? But did you suppose that all this was not provided for? "And heavenly death itself is also well provided for." Now then you and I must learn to look on the deaths or the famishing of millions of beings with unfaltering heart. Else we had better give it all up now. Consider that at this moment are so many persons in various far distant places who cannot ever hear these truths. Do you grieve for them? Do you realize their state? No; you realize only partially the same thing among those with whom it was your present lot to be born—I mean the nation. Do you want to do more than your best? Do you covet the work of another? No; you do not. You will sit calmly where you are then, and with an unaffected heart, picture to yourself the moral and physical deaths and famines which are now without the possibility of prevention or amelioration. Your faith will know that *all* is provided for.

I do not say that you must attain to that calm *now* or give up seeking the Way; but I do say that you must admit that such an attainment must be absolutely tried for. For of such is the trial and why should we care? *We must some day be able to stand any shock*, and to get ready for that time we must be triumphant over some smaller things. Among others is the very position you and I are now in; that is, standing our ground and feeling ourselves so much and so awfully alone. But we know that They have left us a commandment. That we keep, although now and then objects, senses, men and time conspire to show us that Masters laugh at us. It is all a delusion. It is only one consequence of our past karma now burning itself out before our eyes. The whole phantasmagoria is only a picture thrown up against the Screen of Time by the mighty magic of Prakriti (Nature). But you and I are superior to Nature. Why then mind these pictures? Part of that very screen, however, being our own mortal bodies, we can't help the *sensation* derived therefrom through our connection with the body. It is only another form of cold or heat; and what are they? They are vibrations; they are *felt*; they do not really exist in themselves. So we can calmly look on the picture as it passes fragmentarily through

those few square feet contained within the superficial boundaries of our elementary frame. We *must* do so, for it is a copy of the greater, of the universal form. For we otherwise will never be able to understand the greater picture. Now then is there not many a cubic inch of your own body which is entitled to know and to be the Truth in greater measure than now? And yet you grieve for the ignorance of so many other human beings! Grieve on, and I grieve too. Do not imagine that I *am* what is there written. Not so. I am grieving just the same outwardly but inwardly trying what I have just told you. And what a dream all this is. Here I am writing you so seriously and now I see that you know it all quite well and much better than I do.

Yet my dear Jasper, now and then I feel,—not Doubt of Masters who hear any heartbeat in the right direction,—but a terrible Despair of these people. Oh my God! The age is black as hell, hard as iron. It is iron, it is Kali Yuga. Kali is always painted black. Yet Kali Yuga by its very nature, and terrible, swift momentum, permits one to do more with his energies in a shorter time than in any other Yuga. But heavens, what a combat! Demons from all the spheres; waving clouds of smoky Karma; dreadful shapes; stupefying exhalations from every side. Exposed at each turn to new dangers. Imagine a friend walking with you whom you see is in the same road, but all at once he is permeated by these things of death and shows a disposition to obstruct your path, the path of himself. Yes; the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them. To fail would be nothing, but to stop working for Humanity and Brotherhood would be awful. We cannot: we will not. Yet we have not a clear road. No, it is not clear. I am content if I can see the next step in advance only. You seek *The Warrior*. He is here, somewhere. No one can find him for you. You must do that. Still He fights on. No doubt He sees you and tries to make you see Him. Still he fights on and on.

How plainly the lines are drawn, how easily the bands are seen. Some want a certificate, or an uttered pledge, or a secret meeting, or a declaration, but without any of that I see those who—up to this hour—I find are my “companions.” They need no such folly. They are there; they hear and understand the battlecry, they recognize the sign. Now where are the rest? Many have I halted, and spoken the exact words to them, have exposed to them my real heart, and they heard nothing; they thought that heart was something else. I sigh to think how many. Perhaps I overlooked some; perhaps some did not belong to me. There are some who partly understood the words and the sign but they are not sure of themselves; they know that they partake of the nature but are still held back.

Do you not see, Jasper, that your place in the rank is well known? You need no assurances because they are within you. Now what a dreadful letter; but it is all true.

A student of occultism after a while gets into what we may call a psychic whirl, or a vortex of occultism. At first he is affected by the feelings and influences of those about him. That begins to be pushed off and he passes into the whirl caused by the mighty effort of his Higher Self to make him remember his past lives. Then those past lives affect him. They become like clouds throwing shadows on his path. Now they seem tangible and then fade away, only a cloud. Then they begin to affect his impulse to action in many various ways. To-day he has vague calling longings to do something, and critically regarding himself, he cannot see in this life any cause. It is the bugle note of a past life blown almost in his face. It startles him; it may throw him down. Then it starts before him, a phantom, or like a person behind you as you look at a mirror, it looks over his shoulder. Although dead and past they yet have a power. He gets too a power and a choice. If all his previous past lives were full of good, then irresistible is the force for his benefit. But all alike marshal up in front and he hastens their coming by his effort. Into this vortex about him others are drawn and their germs for good or ill ripen with activity. This is a phase of the operation of Karmic stamina. The choice is this. These events arrive one after the other and as it were, offer themselves. If he chooses wrong, then hard is the fight. The one chosen attracts old ones like itself perhaps, for all have a life of their own. Do you wonder that sometimes in the case of those who rush unprepared into the "circle of ascetics" and before the ripe moment, insanity sometimes results? But then that insanity is their safety for the next life, or for their return to sanity.

Receive my brotherly assurances, my constant desire to help you. Z.

*

THE MAGIC SCREEN OF TIME.

An old Hindu saying thus runs :

"He who knows that into which Time is resolved, knows all."

Time, in the Sanscrit, is called Kala. He is a destroyer and also a renovator. Yama, the lord of death, although powerful, is not so much so as Kala, for "until the time has come Yama can do nothing." The moments as they fly past before us carrying all things with them in long procession, are the atoms of Time, the sons of Kala. Years roll into centuries, centuries into cycles, and cycles become ages; but Time reigns over them all, for they are only his divisions.

* NOTE.—The number given in March should be VI and not IV. [Ed.]

Ah, for how many centuries have I seen Time, himself invisible, drawing pictures on his magic screen ! When I saw the slimy trail of the serpent in the sacred Island of Destiny I knew not Time, for I thought the coming moment was different from the one I lived in, and both from that gone by. Nor then, either, did I know that that serpent instead of drawing his breath from the eternal ether, lived on the grossest form of matter ; I saw not then how the flashing of the diamond set in the mountain was the eternal radiance of truth itself, but childishly fancied it had a beginning.

The tragedy in the temple, in which I was the victim—struck down by the high priest's axe—, was followed by another, as I found out soon when, freed from my body, I conversed in spirit with my friend the strange monk. He told me that the next day the high priest, upon recovering from the terrible event, went into the temple where my blood still stained the ground. The object of his visit was to gain time to meditate upon new plans for regaining his hold upon the people, which had been weakened by the blackening and disappearance of the mountain diamond. His thoughts dwelt upon the idea of manufacturing a substitute for the beautiful gem, but after remaining for a while plunged in such reveries his eye was attracted by a curious scene. Upon the stand from which he had snatched the axe that let out my life-blood he saw a cloud which seemed to be the end of a stream of vapor, rising up from the floor. Approaching, he perceived that my blood had in some curious way mixed with that which remained of the stains left by the reptile whose death I had accomplished, and from this the vapor arose, depositing itself, or collecting, upon the stand. And there to his amazement, in the center of the cloud, he saw, slowly forming, a brilliant gem whose radiance filled the place.

"Ah, here" he cried, "is the diamond again. I will wait and see it fully restored, and then my triumph is complete. What seemed a murder will become a miracle."

As he finished the sentence the cloud disappeared, my blood was all taken up, and the flashing of the jewel filled him with joy.

Reaching forth his hand he took it from the stand, and then black horror overspread his face. In vain he strove to move or to drop the gem ; it seemed fastened to his hand ; it grew smaller, and fiery pains shot through his frame. The other priests coming in just then to clear the place, stood fixed upon their steps at the door. The High Priest's face was toward them, and from his body came a flow of red and glittering light that shed fear over their hearts ; nor could they move or speak. This lasted not long—only until the diamond had wholly disappeared from his hand—, and then his frame split into a thousand pieces, while his accursed soul sped wailing through space accompanied by demoniacal shapes. The diamond was an

illusion; it was my blood "crying from the ground," which took its shape from his thoughts and ambitions.

"Come then," said my monk, "come with me to the mountain."

We ascended the mountain in silence, and once at the top, he turned about fixing upon me a piercing gaze, under which I soon felt a sensation as if I was looking at a screen that hid something from my sight. The mountain and the monk disappeared and in their place I saw a city below me, for I was now upon the inner high tower of a very high building. It was an ancient temple dominating a city of magicians. Not far off was a tall and beautiful man: I knew it was my monk, but oh how changed; and near him stood a younger man from whom there seemed to reach out to me a stream of light, soft yet clear, thin yet plainly defined. I knew it was myself. Addressing my monk I said:

"What is this and why?"

"This is the past and the present," he replied; "and thou art the future."

"And he?" pointing to the young man.

"That is thyself."

"How is it that I see this, and what holds it there?"

"'Tis the Magic Screen of Time, that holds it for thee and hides it ever. Look around and above thy head."

Obedying his command, I cast my eyes around the city spread below, and then looking upward I saw at first naught but the sky and the stars. But soon a surface appeared as if in the ether, through it shining still the stars, and then as my gaze grew steadfast the surface grew palpable and the stars went out; yet I knew instinctively that if my thoughts wandered for a moment the sky would once more fill the view. So I remained steady. Then slowly pictures formed upon the surface in the air. The city, its people, with all the color of life; and a subdued hum appeared to float down from above as if the people were living up there. The scene wavered and floated away, and was succeeded by the thoughts and desires of those who lived below. No acts were there, but only lovely pictures formed by thoughts; living rainbows; flashing gems; pellucid crystals—until soon a dark and sinuous line crept through the dazzling view, with here and there black spots and lines. Then I heard the pleasing, penetrating voice of my monk:

"Time's screen rolls on; ambition, desire, jealousy, vanity, are defacing it. It will all soon fade. Watch."

And as I watched, centuries rolled past above me on the screen. Its beauty disappeared. Only a dark background with unpleasing and darker outlines of circumstances that surround contention and greed were offered to my eye. Here and there faint spots and lines of light were visible—the

good deeds and thoughts of those still of spiritual mind. Then a question fell into my mind : "What is this screen ?"

"It will be called the astral light when next you are born on earth," said the voice of my monk.

Just then a mighty sound of marching filled the space. The airy screen seemed to palpitate, its substance, if any it had, was pressed together, as if some oncoming force impinged upon it ; its motion grew tumultuous ; and then the stars once more shone down from the sky, and I hovered in spirit on the dark mountain where the gem had been. No beings were near, but from the distant spaces came a voice that said,

"Listen to the march of the Future."

BRYAN KINNAVAN.

THE SEVEN DWIPAS.

FROM THE INDIAN PURĀNAS.

I.

It is the opinion of many at the present day that the almost grotesque myths, and fantastic geographical and astronomical descriptions contained in the religious writings of many ancient faiths, are not, as they have hitherto been too often considered, mere vagaries and extravagances of the youthful imagination of the early races ; but are really deliberately contrived and constructed allegories, by which ancient sages sought to veil, and effectually succeeded in veiling, the sacred truths which could only be declared in the secret recesses of the temples.

If this be so, then valuable truths and revelations of ancient history of great and absorbing interest may be laid bare, if we succeed in removing the veil from these venerable allegories. To understand them completely, demands doubtless a knowledge not at the command of ordinary students ; but nevertheless, in studying these myths and making ourselves familiar with them, we find a link which binds us by sympathy to a remote past, and to a phase of the human mind which must have its representative in us, ready to vibrate responsive to these old-world stories.

They bring us back to an epoch which knew not the iron which has since entered so deeply into our souls ; when man perhaps saw deeper into the mystery of things ; and the universe reflected itself more clearly in his yet undarkened soul.

These old myths, if they contain transcendental truths known to us, and which we can recognize, will open up to us an almost limitless vista in the souls of the ancient sages who inwove their theories therein, and will give us one more proof of the brotherhood of man, wherever born, and in whatever age.

With these reasons in view, we shall try to make our readers familiar by degrees with the great allegories of India, as they appear in the Brâhmanas, the Purânas, and the great epics, the Mahâbhârata and the Râmâyana.

In a recent number, we told the tale of the Rajput supremacy, and of the mighty contest between the Brâhman and the Kshattriya, and the rivalry of Vashishta and Visvamitra ; and at present we shall try to give the history of the seven dwîpas, the great divisions of the world in the Purânic cosmogony.

We shall first try merely to reflect faithfully into our pages the picture presented by the Purânas, and afterwards summarise any ideas as to the meaning of the Purânic stories which occur to us.

But there is little doubt that the full import of these stories will not be brought to the light, until they have lain in the minds of mystics for years ; until the time when the facts of nature to which they refer reflect themselves again in the minds of men.

The seven dwîpas, or divisions of the earth, are said in the Vishnu Purâna to have been formed as follows :

Priyavrata distributed the seven dwîpas, into which the earth had been divided (by Nârâyana in the form of Brahmâ) amongst his seven sons ; who are the regents of the seven dwîpas. Before this, Priyavrata, being dissatisfied that only half the earth was illumined at once, by the sun, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day ; the ruts made by his chariot-wheels were the seven oceans : in this way the seven dwîpas, or continents were made.

These seven continents are called Jambu dwîpa, Plaksha dwîpa, Shâl-mali dwîpa, Kusha dwîpa, Krauncha dwîpa, Shâka dwîpa, and Pushkara dwîpa.

These continents, which appear to have lain in concentric circles, with Jambu dwîpa in the centre, were separated by annular oceans, said to have been formed of salt water, sugar-cane juice, clarified butter, curds, milk, and fresh water, respectively.

Jambu dwîpa lay in the centre of all these continents. It fell to the lot of Agnîdhara, son of Priyavrata, who again divided it among his nine sons.

In the centre of Jambu dwîpa is the golden mountain Meru, 84,000 yojanas high, and crowned by the great city of Brahmâ.

Then follows a minute description of Jambu dwîpa.

Before referring to it, however, let us try to make clear our conception of the Purânic idea so far.

Let thirteen concentric circles be drawn : the inner is Jambu dwîpa ; the annular space next to it is the salt ocean ; the next annular space is

Plaksha dwīpa ; and so on. Outside, we have the sea of fresh water which encircles the whole system.

The subdivision of Jambu dwīpa, which is, as we have seen, a circular island, is as follows :

Mount Meru is in the centre.

South of Mount Meru are three mountain ranges ; and north of it are three mountain ranges ; dividing it into seven strips. These strips are the Varshas, or subdivisions, of Jambu dwīpa.

The centre strip is divided further into three parts, a western, central, and eastern division ; making in all nine Varshas. Meru is in the centre of this central division of the central strip. This central Varsha is called Hāvrita. It is divided from Harivarsha, to the south, by the Nishada range ; and from Ramyaka to the north by the Nila range. To the west of Hāvrita, lies the Varsha of Ketumāla ; while to the east lies Bhadrasha.

Harivarsha is, we have seen, the Varsha directly to the south of Hāvrita. South of it lies Kimpurusha, separated from Harivarsha by the Hemaketu range. South of Kimpurusha and separated from it by the Himādri or Himālaya range, lies Bhārata Varsha.

These three, Harivarsha, Kimpurusha, and Bhāratavarsha, are all to the south of the three central Varshas.

To the north of the three central Varshas lie three other Varshas ; Ramyaka, Hiranmaya, and Uttara Kuru. Ramyaka is, as we have seen, separated from the zone containing the three central Varshas by the Nila range.

North of Ramyaka, and separated from it by the Shveta range, lies Hiranmaya ; while north of this Varsha, and separated from it by the Shringin range, lies Uttara Kuru.

This will make sufficiently clear the geography of Jambu dwīpa ; each division of which was under the rule of one of the nine sons of Agnidhara, the son of Priyavrata.

Bhārata Varsha seems to be identical with what we know as India, bounded on the north, as it is by the Himādri, or Himālaya, and on the south reaching to the extremity of Jambu Dwīpa, which is surrounded by the ocean of salt water.

A description of the other eight Varshas follows :

In these, Kimpurusha and the rest, it is said that the inhabitants enjoy a natural perfection attended with complete happiness gained without toil. There is there no change, nor age, nor death, nor fear ; no distinction of virtue and vice, and no difference of best, medial, and worst ; nor any change resulting from the four ages (yugas).

Again it is said : In those eight Varshas, there is neither sorrow nor weariness nor anxiety, nor hunger nor fear. The people live in perfect health free from every suffering, for ten or twelve thousand years.

Indra does not rain on these Varshas, for they have many springs. There is no division of the time into the Krita, Treta, and other Yugas.

In the Aitareya Brâhmana it is said of the Uttara Kurus that they are consecrated to glorious dominion ; and the following story is told :

Sâtyaharya declared to Atyarâti a great inauguration similar to Indra's ; and in consequence Atyarâti, though not a king, by his knowledge went round the earth on every side to its ends, reducing it to subjection ; Sâtyaharya then said to him " thou hast subdued the earth in all directions to its limits ; exalt me now to greatness."

Atyarâti replied, "When I conquer the Uttara Kurus, oh Brâhman, thou shalt be king of the earth, and I will be only thy general."

Sâtyaharya replied, "That is the realm of the gods ; no mortal man may make the conquest of it."

The Uttara Kurus are mentioned also in the Râmâyana, as "the abodes of those who have performed works of merit," and again "you must not go to the north of the Kurus : other beings also may not proceed further."

In the Mahâbhârata, Arjuna is thus addressed : "Thou canst not, son of Prithâ, subdue this city. He who shall enter this city must be more than man. Here are the Uttara Kurus, whom no one attempts to assail. And even if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

And again, in another place, it is said by Kushika, on seeing a magic palace : "I have attained, even in my embodied condition to the heavenly state ; or to the holy northern Kurus, or to Amarâvati, the everlasting city of Indra."

We shall try to point out further what seems to us to be the great value of these texts, when trying to unravel a little of the Purânic mystery.

To make quite certain our identification of the Bhârata Varsha of Jambu Dwîpa in this cosmogony with India, we shall quote the following text from the Vishna Purâna :

The country to the north of the ocean, and to the south of the Himâdri, the snowy mountains, is Bhârata Varsha, where the descendants of Bhârata dwell.

As all our readers know, it was between two divisions of the descendants of Bhârata that the Mahâbhârata war was fought.

The following qualities of Bhârata Varsha are noticed :

In Bhârata Varsha, and no where else, do the four Yugas, Krita, Treta, Dvâpara, and Kali exist. Here devotees perform austerities, and priests sacrifice. In this respect Bhârata is the most excellent division of Jambu Dwîpa : for this is the land of works, while the others are places of enjoyment.

In the Bhâgavat Purâna, it is said : Of the Varshas, Bhârata alone is

the land of works ; the other eight Varshas are places where the celestials enjoy the remaining rewards of their works.

This is almost all the information we can collect of the Purânîc idea of the divisions of Jambu Dwîpa. We shall afterwards examine some of these texts, with their bearings ; first glancing at the accounts of the other dwîpas.

CHARLES JOHNSTON, F. T. S.

(*Concluded in May.*)

THE FOURTH DIMENSION.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY BY FRANK S. COLLINS.]

The subject of four dimensional space hardly seems, at first glance, to have much connection with theosophical doctrines ; except possibly that most persons would regard both as being vaguely mysterious, and many persons would consider both as arrant nonsense ; and I am afraid that if I should claim that there was quite a definite relation between the study of the fourth dimension, and the fundamental principle of the T. S., universal brotherhood, even the members themselves might smile incredulously ; but I hope I shall be able to show that such a relation is not preposterous, but quite natural.

We all know that from the very first records that we have of philosophy, especially of esoteric philosophy, there has been a peculiar and mystical virtue assigned to numbers. "All systems of religious mysticism are based on numerals." *Isis Unveiled* II, 407. Pythagoras said that the essence of things consisted in Number, and that the Kosmos was generated out of numbers.

And this mystical virtue has also been attributed to various geometrical figures. The line, the circle, the triangle, the square, each has been used as a symbol of some great truth ; as well as, on a lower plane, a potent instrument in magical ceremonies. Now geometry is the study of dimensions, surfaces and solids ; and the study of four dimensional space, if such a thing there be, is merely a higher branch of geometry ; and we may perhaps find in it teachings of an order beyond what we can get from a mathematics dealing with space of fewer dimensions.

Of course you will not expect that in the short time I shall use this evening, I can give you much idea of higher space and the laws which work in it ; or perhaps a better expression would be, the forms under which, in higher space, are manifested those universal laws with whose working in our ordinary space we are familiar. To do this would be a long and not very easy task ; I can only hope to show that there is something to study and to

learn, something that will repay the study. And in what I shall say, I am almost entirely indebted to Mr. C. H. Hinton, whose books "Scientific Romances" and "A New Era of Thought" are most fascinating and instructive studies for any one who cares to look within the surface of things.

To begin at the beginning :—a point, mathematically speaking, has location, but no dimensions. When this point is moved in any direction, we have a line, extending from the point of starting to the point of stopping ; and we may call this line space of one dimension, that of length. Suppose this whole line to be moved in a direction at right angles to itself, and we have a surface, a square ; space of two dimensions, viz :—length and breadth. Let this square move at right angles to itself, that is, at right angles both to the original course of the point to form the line, and to the course of the line in forming the square ; we have now a solid body, *i. e.*, space of three dimensions, length, breadth and thickness. Now just as the line moved at right angles to itself and formed the square ; just as the square moved at right angles to itself to form the cube ; so if the cube can be moved in a direction at right angles to itself, that is, at right angles to each and every line and surface in itself, we shall get—what ? We can't say now, but certainly something quite different from a line, a surface, or a solid.

Suppose the length of the line to be two inches ; then the area of the square will be $2 \times 2 = 4$ inches, the contents of the cube $4 \times 2 = 8$ inches. If we represent the first (the line) by the algebraical expression a , the second (the square) will be a^2 , the third (the cube) will be a^3 ; so that these three terms can be graphically represented to us. But in algebra the expression a^4 , that is a^3 multiplied by a , is perfectly proper ; how shall we represent that graphically ? We cannot ; we have to stop at a^3 .

The length of the line is 2 inches, the area of the square is 4 inches, the contents of the cube is 8 inches ; but these inches are quite distinct from each other. No possible number of inches composing the line will make up one of the inches composing the square ; no possible number of the inches composing the square can make up one of the inches composing the cube. So no conceivable number of the solid units composing the cube representing a^3 , can make up that which we mean by a^4 ; the two are incommensurable. So as soon as we try to go beyond a^3 , we come up against a wall, metaphorically speaking ; and why should we not say that there is nothing beyond it ?

The only way here is to apply a famous occult motto, what we might almost call a fundamental axiom of occult science ; the words from the emerald tablet of Hermes : "As is that which is above, so is that which is below." We cannot directly perceive that which is above, but if we look at that which is below, we may learn from analogy.

Let us suppose beings existing in space of two dimensions ; beings with senses and intelligence, like ourselves, but neither they nor the world in which they exist, having any dimensions but length and breadth ; no such thing as thickness. Or, as such beings would be to us, and to our modes of thought, merely abstractions, let us suppose them to be exceedingly thin in the third dimension, say of no greater thickness than a single molecule of matter. In a work on astronomy or physics, when we wish to show how gravitation holds bodies on the earth, on whichever side of it they may be, we represent the latter by a section of it, a circle, along the circumference of which we place representations of the various bodies on it, which are held firmly to it by the force of gravity, drawing them towards the centre. Now to these beings of the plane world, this circle is their earth, not merely a section of it ; they are free to move round it ; by an effort opposing the force of gravity they can move from it, as we can by an effort and by suitable appliances rise from the surface of our earth, as by a ladder or for an instant by jumping.

Looking at the corner of this room, we find three lines proceeding from it at right angles to each other ; two horizontal and one vertical ; now from that corner we can proceed to any point of space in the room by moving on those lines, or lines parallel to them. The plane being, supposing the plane he inhabits to be that of this floor, could reach any point in his space by one or both of the two directions, which proceed from the corner on his plane ; to rise from that plane into what we call space, would be as inconceivable to him as for us to pass to some point not to be reached by either of our three lines or lines parallel to them.

Cut out of paper an equilateral triangle, each side say two inches long ; cut this in two by a line from one angle to the middle of the opposite side ; let the two parts lie on the table without changing their relative position from what it was before the original triangle was divided ; you have now two triangles of the same dimensions, their angles and areas just the same ; but as long as they lie in the same plane you may move them round and round as much as you like, and you can never make them coincide. But if you lift one of them from the surface on which it lies and turn it over, it will then coincide exactly with the other.

Draw a square on a piece of paper ; put a coin on the paper inside the square ; can you slide that coin on the paper in any way so as to bring it outside, without touching the square ? No ; but you can lift it up and set it down outside.

Now in these two apparently, and to us actually simple operations, we have accomplished what to the two-dimensional being is an impossibility, an actual absurdity ; equally impossible and absurd as would be to me to turn round my left hand until it fitted my right glove just as my right hand does ;

or corresponding to the second example of two-dimensional impossibility, the moving of an object in and out of a closed room or box without any opening being made in the walls. To make the two triangles coincide, we lift one out of the plane in which it lies, and turning it over through the third dimension of space, lay it down on the other triangle, and thus accomplish what never could be done as long as we moved it about in the two dimensions. Now just as the triangle exists in space of two dimensions, so my hand exists in space of three dimensions; the two hands agree in every particular, dimensions the same in every respect, every curve and angle the same; but no possible way that I can move them will make them coincide. As the plane being would say as to the triangle problem, it is impossible. But as the two dimensional impossibilities are very simple things to us, so to a being existing in higher space, if such a being exist, our impossibilities must be equally simple matters.

(Concluded in May.)

THEOSOPHICAL ASPECTS OF CONTEMPORARY THOUGHT AND LITERATURE.

The story in the February Atlantic, to which we have been indebted for a number of admirable occult stories during the past few years, is of quite another flavor from Bellamy's "To whom this may come." "The Gift of Fernseed" is by Harry Perry Robinson, a young Englishman who has been living on the Northwest coast for some years; it is most weird in conception and related with striking realism. It is a tale of the black magic wrought by a malevolent Indian medicine man upon Arthur Sayce, a young physician, in whose name the story is told. Sayce drinks a drug at the hands of the Indian, which has the effect of making him invisible, but retaining all his senses but that of touch. This is accomplished by effecting a kind of disintegration that takes place in every particle of his body, dissolving the coarser physical, and leaving only the finer and invisible particles of the second principle, the vehicle of life. This process is accompanied by the most intense pain, and here the author tallies well with what is related of the transformation effected in the various *yoga* practises, also attended with extreme pain; only in this story it is effected by artificial means that dissolve the physical elements, while in the former the physical body remains apparently intact, but in reality changed in nature by the discipline to which it has been subjected. It is also a fine touch that Sayce, while in this enchanted condition, was enabled to make himself manifest to animals and to sleeping persons; for animals, existing nearer nature than

we, are more susceptible to impalpable influences, and these have the guidance of instinct, while in our sleep we return to Nature ourselves, and are then unconsciously upon the same plane upon which Sayce consciously found himself. From what we are told of suicides and others who are prematurely torn from their bodies by violent death it seems as if theirs must be a similar state to that here described, until they are released by the "second death." It is a shudderingly powerful tale and the reader is made to sympathize keenly with the Indian wizard's victim, in the keen mental tortures of his condition." The sorcery of the tale has a bright relief in the figure of Father Francis, the unselfish and saintly mission priest.

Many a Theosophical student has doubtless felt the relationship inherent between their faith and the higher socialistic ideas, for the latter are based upon Universal Brotherhood also; showing the evils of Individualism, the essential selfishness of competition in business, and the sense that only by working for the good of the whole can the true welfare of the individual be promoted. The philosophical Socialists write like intuitive Theosophists. For instance, these words by Laurence Gronland in the chapter on morals in his "Co-operative Commonwealth.": "The religion of the future, besides, will lay special stress on our *interdependence*; it will teach men that the only way in which they can enter into vital relations with the Great Mystery is through *Humanity*; Socialism, in other words, will elevate religion from being a narrow personal concern between the individual and his maker into a *social concern between Humanity and its Destiny*. Humanity will not become a *god*, as Comte would have it, but *the* mediator between man and the Mystery. When at some time you are lying sleepless in bed in the solemn hours of the night, do what I often have done: project yourself into space and fancy the insignificant little planet which is our dwelling place rolling swiftly past you, swarming with its ant-colonies of kings and beggars, capitalists and workers, all in the hollow of the hand of that Great Mystery! Is not that a train of thought that should make manifest to us the "solidarity," the interdependence of mankind? What is more natural than that each of us should desire and try to help our species along on the road to its destiny, since the ability has mercifully been granted us to coöperate with that Will of the Universe which our own nature suggests to us?"

In his "Ça Ira! or Danton in the French Revolution," Gronland rises to still loftier heights, and his view of the shaping of the course of events by the intelligent will of "the Power behind Evolution" constitutes the basic thought of the work, like the motive of a grand symphony.

A WORD ON PRONOUNS.

It is claimed that civilization cannot alter the nature of the savage. If there be any withdrawal of the restraining influences of civilization, his tendency is inevitably "back to the blanket," and to snake-worship, or whatever form of worship his ancestors may have been given to. This desire to fall down and worship something, or somebody, appears to be one of the proclivities of the human mind not to be eradicated,—not in this age, at least. It was born in the blood, and does not seem to have been civilized out of it, whether the blood be black or white. Carlyle calls it "hero-worship."

These reflections were started by seeing the personal pronouns of the Himalayan Brothers printed with "caps," as the printers say. As, in their case, the name "Brothers" has become a proper name, it may legitimately be capitalized to distinguish it from the name of any, or all other, brothers; but why capitalize their pronouns? Those referring to Christ are usually printed with caps, but it would seem much better to omit them. Can a capital letter add to his glory, or the absence of it detract therefrom? Neither does it add to that of the Himalayan Brothers. The only thing it does do is, in some sort of fashion, to gratify the craving of the human heart to worship in some way, even if it be only the weak sort of adoration expressed through an enlarged letter. These Brothers themselves, if they are what they are represented, would, I fancy, look upon these capitalized pronouns (if their attention were called to them at all) with a smile of pity for this desire to worship and adore. They, of all others, would not wish this empty honor. The higher one rises in the scale of life, the farther the desire for worship and empty honors recedes from him or her. Let us honor all true worth and nobility of character, but never "crook the pregnant hinges of the knee" to any. The Brothers on the Asiatic mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honor those who do succeed, but the silly worship of the past let us strive to outgrow.

FRANCES ELLEN BURR.

NOTE. We have printed the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the "Brothers" spoken of by the writer. We distinctly disagree with Miss Burr when she describes the capitalizing in PATH or elsewhere of the pronouns used for the "Brothers" as "hero-worship," and also with her

suggestion that the use of such capitals shall be dispensed with. Her article has not been thus *disfigured*, since she herself omitted the caps. Nor can we agree that the Adepts referred to are, as she says, "simply human like the rest of us," for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Every one is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not "simply like the rest of us." The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower unperfected human gods is beyond our power to measure. And the difference is so great that the writer's second last sentence should be altered to read that, "while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is." [ED.]

ANSWERS TO QUESTIONERS.

From Mrs. E. K.

"When, as Z writes, one has an idea which internally he thoroughly understands, and another seems to find fitting expression for that idea, would it not show how universal Truth is, and would it not also serve to lessen any feeling of separateness?"

Answer—You are right. We ought to study Life for just such testimony. It comes, from all directions, to the thoughtful seeker. It is the inner meaning, for which we are to ceaselessly look. It is always there. Sometimes we should blindly pass it by if the remembered thought of another did not flash into our minds and illuminate the circumstance for us. You may see why it is valuable to frequent the society of persons who earnestly seek Truth, or to read the works given to us by those who have some knowledge of it. Also to be in a Society (working for it and receiving through it) through which such teachings are given out. These things prepare the soil for the seed. They help us, by their light, to recognize Truth when we find it for ourselves.

Question 2. "As there can be but one mind, why does Z. speak of subconscious mind?"

Answer. There is but one universal mind. It is differentiated in human beings of the average order, and in them becomes dual also—the higher and lower mind. In them it is more or less vitiated by Desire. By

"subconscious mind" Z. meant the higher spiritual mind, which is very near to the universal mind, but which is still a differentiation of that, in a person with a "sense of separateness." In such a person it is subconscious. When man broadens to the universal—a condition only understood by Adepts who *are* themselves that condition—this higher mind in its original purity, is a state of Being and not an "internal" organ.

JASPER NIEMAND.

From B. Q.

The name "Koothoomi" has been so jeered at as an invention, that I would ask if you can refer me to any authority mentioning it before Mr. Sinnett?

Answer—On p. 355 of *Classical Dictionary of India* by John Garrett, published in 1871 by Higginbotham & Co. of Madras, under KUTHUMI, you will find: "A pupil of Panshyinji and teacher of the *Sama Veda*."

SUGGESTIONS FOR BRANCH G. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

I.

The work of Branches of the Theosophical Society divides itself into two classes :—

- (a.) That done by the Branch at its meetings ;
- (b.) Activity of the Branch outside of its meetings.

As yet there seems to be but little activity of the second class in the United States, while the opportunities for it are numerous.

In India many Branches have established Sanscrit schools, and others have opened free dispensaries. Of the latter the one at Bombay is a notable example. In this country the present great need is for Sunday Schools where children shall be taught theosophical doctrine. There is no necessity for Sanscrit schools, but that the children of theosophists should have to go to Sectarian Sunday schools, where ideas will be crammed into them that cannot be gotten rid of in half a life time, is an injustice to the children and a blot on theosophical work. The pertinent question arises: Why is it that theosophists think so much of our doctrines and yet keep them away from their children? Is it because they think the latter cannot understand, or because public opinion is against it, or because of laziness? Let each reply to himself.

AS TO THE BRANCH WORK IN ITSELF.

Regular meetings should be held, say as often as once a week. Members should all strive to contribute their ideas, either in writing or extemporaneously, *upon theosophical doctrines*.

This Society is one which seeks truth, and not one which forces upon members any ideas whatsoever. Hence should be avoided the error, sometimes encountered, of

Sitting still, waiting for valuable pieces of information to be communicated to those who have entered the body.

LIBRARIES.—Each Branch should start a library. The poorest one can do this. If the treasury cannot afford funds for books, the members can contribute theosophical works for a nucleus. Upon the nucleus will grow an adequate library. If possible, where inquirers are known and have no books they should be allowed to use the library at stated times.

DISTRIBUTION OF LITERATURE.—There is now a sufficient body of literature to meet all present needs. Some of it is cheap, some dear. The *PATH* can supply some cheap books. *The Wilkesbarre Letters on Theosophy* are a succinct statement, comprehensible by everybody, of what Theosophy is; *Light on the Path* is suitable for devotional minds; *Bhagavad Gita* should be read by everybody; *Theosophical Pub. Soc.* prints valuable matter; and so on in every direction. Each Branch should distribute such publications in its own district.

OPEN MEETINGS.—No Branch should exclude visitors or inquirers, but such theosophical and interesting discussions and papers as would invite attendance, ought to be the rule. It is contrary to the spirit of this movement to make it exclusive. It is for all people, and, if in a Branch a nucleus of members well read and informed upon theosophical doctrines, is formed, there can be no fear that inquirers will overrun the meetings.

To that end, therefore, definite subjects ought to be taken up for thought and discussion. These, if pursued continuously until all present are fully acquainted with them, will in a short time create the desired nucleus.

TOPIC FOR DISCUSSION AND THOUGHT FOR APRIL.

A Universal Brotherhood of Humanity.

This is the Society's first, fundamental and only doctrine.

The T. S. was organized for the purpose of creating a nucleus of such a brotherhood. [See first papers of the T. S., and all its magazines]

Observe, a *nucleus* is to be formed. It is not thought that the final realization of a universal brotherhood is possible in this age.

A *Nucleus* is the central part of a body around which matter is collected. If the effort to form this nucleus is not made, there will be no hope for the future. But if the *nucleus* is formed now, the progress of the cycles will show its growth.

Reincarnation is connected with this idea. For, all those who now

work to this end will, in coming cycles, go on with the same efforts. The people of to-day will not remain a century ; but ideas are eternal, and once this idea of Universal Brotherhood is broadly sown, around the nucleus formed by the Society other souls in other lives will collect and make its universality possible.

Universal Brotherhood is a law and not a vague unattainable. Metaphysically expressed it is, "Spiritual identity." All human beings are spirits. Each spirit is chained to a body ; but the spirit has its eternal and incessant interchange, interaction, interrelation and communion with all spirit. Even the body to which it is chained is, in a way, connected with the ocean of spirit ; for any atom of the body is only a grosser part of the spiritual plane. [See *Bhagavat-Gita*, that there is no particle of matter—prakriti—without spirit—purusha—being always present.] Spirit is called, in A. P. Sinnett's book *Esoteric Buddhism*, the 7th principle. This is merely a convenient classification, because in fact, spirit is the underlying and interpenetrating principle—the only reality—the other principles are merely illusionary appearances that are impermanent. If man is a spirit, then, through the universal diffusion of spirit, he must affect all other beings by his acts and thoughts.

The effort to form a nucleus of a Universal Brotherhood should begin with each member.

In this respect : the atoms of the body, and all the different departments of the nature of each person, are intended for component parts of the Universal Brotherhood which each man should be in himself. There should be a harmony and adjustment among these, in order that the man may, in turn, be a fit unit in the larger brotherhood. Between the members of a Branch or group the same harmony should prevail. This can only be brought about by toleration and an absence of self-assertion, and by the members giving continued thought to one theosophical subject at a time, during several meetings ; they then all become attuned to each other.

In order to see the bearings of this subject, theosophical literature should be read, such as : *Esoteric Buddhism*, *Five Years of Theosophy*, *The Purpose of Theosophy*, *The Secret Doctrine*, *Light on the Path*, *Patanjali's Yoga Philosophy*, the *Bhagavad Gita*, and other works.

QUOTATION FROM THE "SECRET DOCTRINE."

"The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned, semi-conscious, in the most intellectual of the animal kingdom while their lower principles will be animating, perhaps, the highest specimens of the vegetable world."

PARTIAL REFERENCES.

Karma, PATH, Vol. 1, p. 175; and *Providence*, Vol. 3, p. 215; *Lessons of*, Vol. 2, p. 325; *Reincarnation and Spirits*, Vol. 1, pp. 232, 320, 184; *R. of Mahatmas*, Vol. 2, p. 114; *Poetry of R.*, Vol. 2, pp. 102, 133, 168, 193, 230; *Western Study of R.*, Vol. 2, p. 33; *Heredity*, Vol. 3, p. 256; *Reincarnation*, Vol. 3, pp. 23, 163; *Pride of Possession*, Vol. 2, p. 370; *Epilome of Theosophy*, Vol. 2, p. 320.

G. Hijo.

TEA TABLE TALK.

There is no point upon which students of occultism find themselves in so great difficulty as upon that of concentration.

We are briefly told in the *Secret Doctrine* that the activity of our physiological senses prevents us from entering the realms of the unseen. The proper methods of attaining concentration then demand our attention. We try to attain the fixed mental attitude, and constant failure results. We go in search of the cause of failure, and pursue it from one point to another, only to find that each is a deeper result, not a cause. We are in need of a clearer understanding of our subject; at once of why we cannot concentrate our thoughts, and in what concentration consists. Patanjali might help us, but is hard to comprehend. Help may be had in part from Ribot's *Diseases of the Will*, which exists in English. A recent article in *Scribner* for March, entitled, "Economy in Intellectual Work," although written from the point of view of modern psychology, contains various propositions likely to be useful in clearing up the subject to Western minds. We call attention to the article as corroborating much taught by Eastern Science, without understanding the basic facts of the subject, as Eastern Science alone does. These propositions are:

1. That concentration of thought conduces to the economy which alone prevents nervous waste and disease. (As is well known, the circulation of the nervous fluid and phenomena, have only been ascertained by the Eastern Scientist or Adepts.)

2. That economy demands conformity to the laws of our unconscious cerebral processes. One important law of our unconscious processes is that of rhythm, traceable in all manifestations of life. (A purely occult doctrine this. The rhythm is due to the regular expansion and contraction of the Astral Light.) The attention seems to ebb and flow in rhythmic oscillation. If we have a regular hour for study or for work upon any particular subject, soon at that hour the Unconscious favors us. It is largely in one's power to establish a good rhythm by regularity in one's activity.

3. That the presence of unessential ideas in consciousness causes loss of energy. We know nothing of these unessential ideas *till we are conscious of them*, when the mischief is done. Their cause is an unstable condition of the attention. There are two kinds of attention; voluntary and spontaneous.

Horwicz, Ribot and others show that both forms of attention depend upon the feelings or emotions; that spontaneous attention is the basis of all attention and is dependent upon emotion. Patanjali suggests that meditation upon an object or person approved of aids in steadying the mind. Another eastern teaching puts it still more pithily: "The Way lies through the heart." All physical and mental processes tend to spontaneity in their perfection, and drop one by one, all unnecessary processes, just as Nature does when, having once perfected an object, she tends thereafter to make it more quickly. It has been observed that a child, learning to write, screws up the mouth, the shoulders, and even moves the muscles of the feet. When he has once learned, the act is unconsciously accomplished with far less effort; this is a fair example of the tendency of all things towards spontaneous or unconscious procedure. For the unification of those energies which are the soul's forces, concentration at fixed hours upon a subject really loved, is shown to be a logical and a natural necessity.

4. That all our activity is the result of emotional impulse and a tendency to rigid economy is a law of the spontaneous activity of the nervous system. Hence, the more one can work *with nature*, the more sure one can be to avoid waste. (Contemplation is well defined as "the inexpressible yearning of the Inner man to go out towards the Infinite." It is the cultivation of this yearning and of universal love which creates that spontaneous devotion under which every cell of our body tends to fly to the Divine Thought when released from the temporary digressions of outer life, and this leads to that concentration which achieves Truth, and not to that which is the violent fixation of the inner senses upon a wall, or a pin or what not.)

5. That a large part of education consists in developing the emotions, which can be *rendered stable* by regular and repeated attempts to turn the attention to any particular subject, and that in time this effort converts even drudgery to pleasure. (Here is a hint for students who frankly admit that they find themselves cold to Humanity. They are simply ignorant of their own inner nature, at whose very basis, *Light on the Path* tells us, we shall find Faith, Hope, and Love. These persistent attempts draw our finer elements out from their source, and, as Professor Coues puts it in his finished little poem in Lippincott for March—

"Then, when the fight is done,—then, when the field is won,
Knowst thou thyself,
Let the loud peans roll, on through the gladdened soul.
That, beyond fear or doubt, thrills with the inward shout,
"Victory! Victory!
Conquest of self!"

6. That "the great danger from an evil thought is not so much the loss of energy for the moment, as the modification of the nerve centre that counts the sin and will use it against us in the next hour of temptation." (This is pure occultism, and requires no further comment.)

7. That in spite of the apparently reckless waste we see in nature, there is a counter principle of rigid economy. This law of parsimony is especially seen in the mechanism of the nervous system in man. Even our scientific theories and philosophic systems may be looked upon as economic devices to enable us to unify the manifold phenomena of nature, and to remove doubt and perplexity before the mysterious facts of existence.

There are many other propositions, less pertinent to our subject, in this excellent article, whose whole tendency recalls the teachings of Bhagavad-Gita. The value of such contemporaneous testimony is, of course, only relative. So long as the existence of elementals, and their life and being within as without our bodies, is ignored, so long the real bearing of all phenomena will remain unknown.

Mr. H., a close and original thinker, says that the oriental ideas cannot reach us as yet in their purity. The western mind has to modify them

to some likeness of its own tendencies, and this modification constitutes a tax on ideas. Free trade in thought will only become possible when *universality* has done its broadening and deepening work upon western peoples. The tendency to unification, observable in all nature, as *underlying* the tendency to differentiation, and constituting the *lex parsimoniae* behind nature's lavishness, begins also to be seen in the co-operative leanings of our time. In art, in trade, in literature, in religion it is gaining ground. And the proportionate value of articles like the above is, that they confirm our perception of this tendency towards unity, towards the occult, and towards eastern lines of thought. If our faith in our own judgment and choice should waver, we find it strengthened by the unconscious attestations of others to the reality of the Evolution of Thought. This alone makes progress possible.

It is singular how many students look upon elementals as necessarily foreign outside enemies to be fought, whereas many of them, as before said, live within us and form part of the elements of which our bodies are composed. We are too apt to look upon our bodies as a homogeneous whole. Even a small dose of the *Secret Doctrine* will correct this mistake. These elementals are to be purified, not killed. Without them, man's power over nature would be shorn. Power over them is power over nature. We obtain it, in first instance, by so purifying the nature from self, that there is no war among our elements, but all come under the control of the conscious soul. We have before pointed out that these elementals are energetic centres in the Astral Light, and of a number of such centres, forms, like our own bodies, are composed.

Apropos of Ribot's book above mentioned, an experience of Mrs. ——— is interesting. Rummaging one day in an old garret, she came across the work. Her life was at the time all purely social and very gay; she never read either occult or "scientific" literature. Yet, urged by a strong impulse, she took and kept this tattered paper volume. In many a flight from sea to country, from continent to continent, from house to house, she was continually coming across it and tempted to cast it aside as useless lumber. Somehow, she never could. In time the theosophical current caught her. She became a close student. Her health failing, she found concentration most difficult, even impossible—for the time. She began to study, in herself, the causes of this want of attention, but unsuccessfully, until one idle rainy day last week, she "chanced" (as we so often say) to flutter open a magazine at the article I have quoted here at length. That reminded her of the long forgotten Ribot, and extracting it from its dusty corner, she found, in his chapter on attention *et seq.* the help she required. It is noteworthy that in her present situation, it would have been long before she could have obtained the English translation of the book, had it not been already in her possession, to tide her over a mental crisis. There appears to be much wisdom in the saying of our grand-mothers, to wit; that we shall keep an object seven years; turn it once, and keep it for seven more, when it will be in fashion. All the old popular saws are based on occult truths.

A most graceful incident reaches the Tea Table; a bit of the experience of one who is described as "a very pleasing woman and a powerful psychometeer." She had not been well, was in a state of nervous tension, and felt uneasy as to her mental state. One day, while sitting in a rocking chair upon a newly bought Persian rug, she heard faint sounds of music, which gradually grouped themselves into a definite and clearly distinguishable song. There was no person or place from which this could have come, and the suspicion arose that it was a mental hallucination, and she herself seriously unbalanced. The same thing occurred the next day, when she confided her uneasiness to an intimate friend, who had called. Her friend examined the room, looked at the chair, and then noticed the rug. "This is Persian," she said, and made herself sure by examining it. Then she said: "I can explain the

whole thing to you. This is a genuine Persian rug and the sounds come from it. In that country everything is done by hand. The weaver sits cross legged on the floor, his piles of colored wools around him, and an assistant to hand him the colors desired. As he works, he solaces himself by continual singing, but he does not interrupt either the song or the work by a word or a gesture to the assistant; he indicates the colors desired by a certain note, appropriate to each.¹ As the song goes on, and the voice rises or falls from time to time, the assistant understands what color is needed and at once hands it to the weaver. The song has become embedded, fused into the very structure of the slowly formed rug, and is now exuding with sufficient force for your psychometric perception." And this seemed the only explanation. Of course no ear but the extremely delicate one of a psychometer, who was then in a morbidly sensitive state, could detect vibrations from so fleecy a fabric as a rug."

Our correspondent knows of course, that it was her inner ear or psychic sense which detected sounds unheard except by trained occultists. The charming incident makes me wonder how it would be if we wove a song into all our work—a song either of the lips or of the heart—to reach to distant climes and solace the hearts of men? How often our dark, sad thoughts must impinge upon other overburdened lives, to weigh them down still more. We never know where the poisoned arrow of our own life may not reach our brother. Let us send out naught but songs instead of sorrows.

JULIUS.

LITERARY NOTES.

"THE INNER HOUSE," by Walter Besant, is an amusing book whose foundation idea is the scientific discovery of a means of prolonging life forever. At first the discovery delighted the world; then came its inconveniences, which arose apparently from the fact put as follows by President Lincoln, viz.: "You cannot repeal human nature." Without intending it, perhaps, the author presents us with a forcible moral in the failure of physical immortality to elevate and content mankind, unaccompanied, as it were, by any discovery or any action tending to transform the human nature into its divine apotheosis. Men rested upon the physiological discovery and life became a burden.

A STUDY OF MAN, by Dr. J. D. Buck. (*Robt. Clarke & Co, Cincinnati, Ohio, 1889.*) This book, by a member of the Theosophical Society, should be read by theosophists and be in the libraries of Branch Societies. It is the result of many years of experience and thought, and by a man who looks at life and its problems from a scientist's standpoint, but also from that of one who sees that the only reality is the Spirit. It is valuable to the ordinary reader because it is written in the language used by all and not in the mystical way so usual with theosophic writers. The analysis of man from a physiological and anatomical standpoint and the acceptance of the theory of evolution as applied to man, lead logically to the author's view of the spiritual human evolution running parallel on a higher plane. This carries out, in the case of man, the equilibrium which is everywhere found in nature. This theory of evolution and involution, eternally proceeding is the key to the whole work. Among other things he says: "The cosmic form in which all things are created, and in which all things exist, is a universal duality. Involution and evolution express the two-fold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being. Experience is the only

¹ Students of * * * * may see some point to this fact.

method of knowing ; therefore to know is to become. The modulus of nature, that is, the pattern after which she everywhere builds, and the method to which she continually conforms, is an Ideal or Archetypal man. Two natures meet on the human plane and are focalized in man. These are the animal ego and the higher self ; the one an inheritance from lower life, the other an overshadowing from the next higher plane. The discoveries of physical science already impinge so closely on the borders of the unseen universe, as to reveal glimpses beyond the realm of the ordinary senses. The expansion of this centre (consciousness) is understanding ; the illumination of it is conscience, and the harmonious adjustment of God and nature in us is at-onement."

THE T. P. S. FUND has reached the sum of \$122.00. Of this \$15 were contributed by and through the T. S. Branches, and \$107 by a few unattached theosophists and by the public at large.

GEOMANCY, by Dr. Franz Hartmann, has been received from the *Theosophical Publishing Company* of London. It has just appeared ; is well printed on good paper and nicely bound. We have not had time to review it.

NOTICE.

PATANJALI'S YOGA APHORISMS.

We wish to draw the attention of students interested in oriental thought, to the edition of Patanjali's Yoga Aphorisms which the PATH will shortly issue. It is an interpretation by William Q. Judge, and not a new translation, and puts the Aphorisms in such a way that the irritation and distress which supervened upon reading the Bombay Edition, disappear. There are no sanscrit types. It will also have a preface, and an appendix containing the original text of the Bombay Edition.

The profits, if any, from the sale of this book will be devoted to further theosophical publications.

Price, postage free, \$1.25.

THEOSOPHICAL ACTIVITIES.

AMERICAN SECTION T. S.

To Fellows of the Theosophical Society in the Americas.

PRESIDENT'S OFFICE, ADYAR, January 7th, 1889.

By virtue of the authority vested in me by the General Council, I hereby extend, until further orders, the jurisdiction of the American Section, so as to include all Branches, existing, and to be formed, and all unattached Fellows of the Society, in the continents of North and South America, and in the West Indies.

The General Secretary of the American Section, as representative of the President, will communicate this notification to the parties concerned.

[sd.]

H. S. OLCOTT,

President of the Theosophical Society.

Attest.

T. VIJIARAGHAVA CHARLU,

Recording Secretary of the Theosophical Society.

NEW BRANCHES.—A new Branch is being organized in Brooklyn, N. Y., where there are many inquirers and students. We expect to have full details in May.

From the Pacific coast news comes that a new Branch will soon be started in San José.

ARYAN T. S., N. Y.—The meetings for several weeks have been devoted to the study and discussion of concentration, with beneficial results. At nearly every meeting there are some 60 to 80 people present. Several interesting notes of experiments in concentration have been gathered together, and it is contemplated to issue in pamphlet form all the papers read during this series of meetings.

APRIL CONVENTION.—We repeat the notice that the annual Convention will be held on 28 April at Chicago, in the Palmer House. A large meeting is expected.

CHANGE IN RULES IN INDIA.—A notice of the coming convention was sent to each member-at-large in the United States, and they were asked to express their opinion as to the proposition made at Adyar to do away with dues and fees. Several replies have been received by the General Secretary, all but one being opposed to such a radical change as yet.

EUROPE.

THE DUBLIN LODGE is very active. Frequent meetings are held, some being open to the public. In consequence, the Society grows. The Lodge has started a small Journal, the first number of which is before us, and contains interesting matter. The result of section work among the members has been very encouraging, and our dear Irish brothers write that they are spurred on to renewed and constant work for the cause.

PHOTOGRAPHS OF H. P. BLAVATSKY. Some of these have been received by the PATH to be sold for benefit of the T. P. S. fund. There are two sizes, one cabinet, the other 8x10. They are splendid likenesses. The smaller costs \$1.50 and has the signature of H. P. B. attached; the price of the larger is \$2.00.

ASIA.

COL. H. S. OLCOTT writes from Kyoto to the Editor of PATH saying that his work there has begun splendidly. He has addressed an audience of 2,000 Japanese of all sects of Buddhism and was received with thrilling applause. He is lodged in a temple where no white man was ever permitted to sleep; and was asked to perform the ceremony of administering the *Silas* in the temple. Preparations are being made to receive him in other towns. Kyoto is the spiritual capital of Japanese Buddhism, and there are situated the headquarters of all the twelve sects. He expects to induce the chief priests to form an Advisory Board in aid of the laymen who are to form into T. S. Branches for the purpose of reviving and purifying Buddhism. This is a grand work, and it has been justly said of Col. Olcott by the Asiatics, that he is "a reformer of religions."

Years roll into centuries, centuries into cycles, and cycles become ages;
but Time reigns over them all, for they are only His divisions.

OM.

ॐ उ ऋ

The Gods, men, and evil spirits asked Prajapati to tell them something, and the divine voice of thunder repeated the words, "Be subdued, give, be merciful." Therefore let this triad be taught: Subduing, Giving, and Mercy.—*Bṛihadaranyaka-Upanishad*.

Do not despise every person, nor apprehend all things impossible; for there is no man who hath not his moment, neither a thing that hath not its place —*Son of Azai in Hebrew Fathers*.

Provide yourself with an instructor, and put thyself out of doubt, and do not accustom thyself to give tythes by guess —*Gamaliel; id.*

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LETTERS THAT HAVE HELPED ME.

(Continued from April.)

In respect to Karmic action it is well to recall the statement of Patanjali that "works exist only in the shape of mental deposits." (Book 2. Aph. 12. A.) By "works" is here meant Karma, the stock of works or Action. Its results remain as mental deposits or potential energies in the higher part of the fifth principle, and when it reincarnates those seeds are there to "ripen on the tablets of the mind" whenever they are exposed to favoring circumstances. Sometimes they remain dormant for want of something to arouse them, as in the case of children. "The mental deposits of works, collected from time without beginning in the ground of the mind, as they by degrees arrive at maturation, so do they, existing in lesser or greater measure (the sum of merit being less than that of demerit or conversely),

lead to their effects in the shape of rank, raised or lowered, * * or experience of good or ill." (Book 2. Aph. 13. B.) The mind energizes and impels us to fresh action. The impulse lies within, in germ, and may be ripened by interior or exterior suggestion. Can we then be too careful to guard the ground of the mind, to keep close watch over our thoughts? These thoughts are dynamic. Each one as it leaves the mind has a *viva* of its own, proportionate to the intensity with which it was propelled. As the force or work done, of a moving body, is proportionate to the square of its velocity, so we may say that the force of thoughts is to be measured by the square or quadrupled power of their spirituality, so greatly do these finer forces increase by activity. The spiritual force, being impersonal, fluidic, not bound to any constricting centre, acts with unimaginable swiftness. A thought, on its departure from the mind, is said to associate itself with an elemental; it is attracted wherever there is a similar vibration, or, let us say, a suitable soil, just as the winged thistle seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expels it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another. We live in one another, and our widely different deeds have often a common source. The occultist cannot go far upon his way without realizing to what a great extent he is "his brother's keeper." Our affinities are ourselves, in whatever ground they may live and ripen.

J. N.

VIII.

Dear Jasper;

I seize a few moments to acknowledge your letter. This is a period of waiting, of silence. Nothing seems alive. All oracles are silent. But the great clock of the Universe still goes on, unheeding. On Sunday I engaged in Meditation and received some benefit. I wished I could see you to speak of it. Yet these things are too high for words, and when we approach the subjects we are not able to give expression to our thoughts. We do not live up to our highest soul possibilities. All that prevents our reaching up to the high thoughts of the far past is our own weakness, and not the work of any other. How petty seem the cares of this earth when

we indulge in deep reflection ; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call : we have to call often. But we can on the way stop to look ahead, for no matter how sombre or howsoever weak ourselves, the Spectator sees it all and beckons to us, and whispers ; " Be of good courage, for I have prepared a place for you where you will be with me forever." He is the Great Self ; He is ourselves.

The Leaders of the world are always trying to aid us. May we pass the clouds and see them ever. All our obstructions are of our own making. All our power is the storage of the past. That store we all must have ; who in this life feels it near is he who has in this life directed his thoughts to the proper channel. That others do not feel it is because they have lived but blindly. That you do not feel it and see it more is because you have not yet directed all your mental energies to it. This great root of karmic energy can be drawn upon by directing the fire of our minds in that direction. Towards Love of course is the right way ; the Love of the Divine and of all beings. If we feel that after all we are not yet " Great Souls " who participate in the totality of those " Souls who wait upon the gods ", it need not cast us down : we are waiting our hour in hope. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we too are then at work on other spheres.

That described by you is not the soul ; it is only a partial experience. Did you know the Soul, then could you yourself reply to all those questions, for all knowledge is there. In the soul is every creature and every thought alike. That sinking down of your thoughts to the centre is practice. It can be done and we cannot explain it ; we can only say " do it." Still do not hunger to do these things. The first step in *becoming* is resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it ; it needs a great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation, follow (in their own order) Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscurant and deterrent. So try to acquire patient Resignation. The lesson intended by the Karma of your present life is *the higher patience*. I can tell you nothing on this head ; it is a matter for self and practice. Throw away every wish to get the power, and seek only for understanding of thyself. Insist on carelessness. Assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment strive for that moment ; the results will follow of themselves.

The Past ! What is it ? Nothing. Gone ! Dismiss it. You are the

past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as now you exist, lies *all* the past. So follow the Hindu maxim : "Regret nothing ; never be sorry ; and cut all doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I *was*, or what any one *was*. I only look for what I am each moment. For as each moment is and at once is not, it must follow that if we think of the past we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone, and you are to work in the present which is both past and future at once. So then, with that absolute knowledge that all your limitations are due to Karma, past or in this life, and with a firm reliance ever now upon Karma as the only judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene despite the occasional despondencies which all feel, but which the light of Truth always dispels. This verse always settles everything.

"In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?"

In all these inner experiences there are tides as well as in the ocean. We rise and fall. Anon the gods descend, and then they return to heaven. Do not *think* of getting them to descend, but strive to raise *yourself* higher on the road down which they periodically return, and thus get nearer to them, so that you shall in fact receive their influences sooner than before.

Adios. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait; the sun must burst some day from the clouds. This will keep us strong while, in the company of the Dweller of the Threshold, we have perforce to stare and sham awhile.

Z.

The "higher patience" alluded to also requires a care. It is the fine line between pride and humility. Both are extremes and mistakes; oscillations from one to the other are only a trifle better. How shall we be proud when we are so small? How dare we be humble when we are so great? In both we blaspheme. But there is that firm spot between the two which is the place "neither too high nor too low" on which Krishna told Arjuna to sit; a spot *of his own*. It is the firm place which our faith has won from the world. On it we are always to stand calmly, not overshadowed by any man however great, because each of us contains the potentialities of every other. "Not overshadowed" does not mean that we are not to show reverence to those through whom the soul speaks. It is the great soul we reverence, and not the mortal clay. We are to examine

thoughtfully all that comes to us from such persons, and all that comes to us from any source wearing the aspect of truth, and try faithfully to see wherein it may be true, laying it aside, if we fail, as fruit not ripe for us yet. We are not to yield up our intuitions to any being, while we may largely doubt our judgment at all times. We are not to act without the inner asseveration, but we must not remain ignorant of the serious difficulty of separating this intuitive voice from the babble and prattle of fancy, desire, or pride. If we are just to ourselves we shall hold the balance evenly. How can we be just to any other who are not just to ourselves? In the Law a man suffers as much from injustice to himself as to another; it matters not in whose interests he has opposed the universal currents; the Law only knows that he has tried to deflect them by an injustice. It takes no account of persons nor even of ignorance of the Law. It is an impartial, impersonal force, only to be understood by the aid of the higher patience, which at once dares all and endures all.

"Never regret anything." Regret is a thought, hence an energy. If we turn its tide upon the past, it plays upon the seeds of that past and vivifies them; it causes them to sprout and grow in the ground of the mind: from thence to expression in action is but a step. A child once said to me when I used the word "Ghosts," "Hush! Don't think of them. What we think of always happens." There are no impartial observers like children when they think away from themselves.

J. N.

THE SEVEN DWIPAS.

FROM THE INDIAN PURĀNAS.

(Concluded.)

Plaksha dwipa, the nearest to Jambu dwipa, is divided into seven provinces. Existence there is always that of the Treta yuga, a perpetual silver age. In the five dwipas, (all except Pushkara dwipa and Jambu dwipa), the people live 5,000 years without sickness. The four castes, with different names, exist on each of them.

In the Bhagavat Purāna it is said of the inhabitants of Plaksha dwipa: The four castes, purified from passion and darkness by the touch of the water of the rivers, live a thousand years, and resemble the gods.

It may be noted of this text that the purification of these castes from passion and darkness leaves them only one of the "three qualities," goodness, which is said to be the distinctive mark of the true Brāhman; so that the measure of spirituality on this dwipa is much higher than in Jambu dwipa.

An ocean of sugar-cane juice separates Plaksha dwîpa from Shâlmala dwîpa : which is also divided into seven Varshas. It has four castes who worship Vishnu in the form of Vâyu, (air.) Here the vicinity of the gods is very delightful to the soul.

This dwîpa is surrounded by an ocean of wine, whose exterior shore is compassed by Kusha dwîpa : here the inhabitants are men dwelling with Devas, Gandharvas, and other beings.

In the Mahâbhârata, it is said : No one dies in Kusha dwîpa ; the people are fair, and of very delicate forms.

Kusha dwîpa is surrounded by a sea of clarified butter, of the same compass as itself : around this sea runs Kramcha dwîpa. Vishnu Purâna says : In all the pleasant divisions of this dwîpa, the people dwell free from fear, in the society of the gods.

A sea of curds encompasses this dwîpa, which is of the same circumference as itself. This sea is surrounded by Shâka dwîpa, of which the Vishnu Purâna says : These are the holy countries whose holy rivers remove all sin and fear. There is among them no defect of virtue, nor any mutual rivalry, nor any transgression of rectitude in the seven Varshas. Here the people are holy, and no one dies, says the Mahâbhârata. Shâka dwîpa is surrounded by an ocean of milk, outside which lies Pushkara dwîpa ; where men live ten thousand years, free from sorrow and pain. There is no distinction of highest and lowest, of truth and falsehood,—[because all alike are good and true], men are like gods ; there are no rules of caste, and happiness dwells with all.

Of the seven dwîpas, the Mahâbhârata says : Each doubly exceeds the former in abstinence, veracity, and self-restraint ; in health and length of life.

Prajâpati, the lord, governs these dwîpas. All these people eat prepared food, which comes to them of itself. To finish its account, the Vishnu Purâna says : Pushkara dwîpa is surrounded by an ocean of water which envelopes all the seven dwîpas.

On the other side of the sea is a golden land of great extent but without inhabitants ; beyond that is the Lokâloka mountain, ten thousand yojanas in height and ten thousand yojanas in breadth.

It is encompassed on all sides with darkness, which is enclosed within the shell of the mundane egg.

Thus ends the account of the Seven Dwîpas, as told by the Ind'an Purânas.

The objective point from which this cosmogomy starts is Bhârata Varsha, or India, bounded southward by the salt ocean, and reaching northward to the Himâdri, or Himâlaya.

Perhaps the other Varshas, in one of their interpretations, are the lost continents of former races with Meru, the north pole, in their centre.

But it seems to us from what is told of the other Varshas, and, above all, of Uttara Kuru, that these Varshas are not to be found on earth, but represent the various planes rising from the physical to the spiritual, from Bhârata Varsha, taken as the type of physical life, or waking consciousness, to the Uttara Kurus, the highest spiritual stage that dwellers on this earth can reach.

We are led to believe that these Varshas which I have described and explained in my last paper are not located in the physical world from what is told of the perfection of their inhabitants; the length of life, which is measured by thousands of years, and, above all, by the specific statement that these Varshas are the abodes of those who are reaping the fruits of their merits, while Bhârata is the Varsha where this fruit was earned, the world of works, or physical life.

We observe that these Varshas are nine: though when we mark their position in the circular island of Jambu dwîpa according to the directions of the Purânas, we find that while nine Varshas are mentioned they fall into only *seven* strips: and moreover, while a great symmetry reigns among the various dwîpas we find it absent in this particular, for five of the other dwîpas have only *seven* Varshas.

Perhaps therefore the nine Varshas of Jambu dwîpa, or our earth, are only a veil, to conceal the seven, or the real mystic number of the planes.

Perhaps, however, these nine Varshas represent the nine phases of consciousness as explained by Mr. T. Subba Row; this division, which appears in the "Theosophist" for Jan. 1888, being as follows:

Jagrat	{	Jagrat, 1. waking life.
		Swapna, 2. dreaming.
		Sushupti, 3. deep sleep.
Swapna	{	Jagrat, 4. waking clairvoyance.
		Swapna, 5. trance clairvoyance.
		Sushupti, 6. Kâma loka consciousness.
Sushupti	{	Jagrat, 7. Devachan consciousness.
		Swapna, 8. Consciousness between planets.
		Sushupti, 9. Consciousness between rounds.

Jagrat, *swapna*, and *sushupti* mean, respectively, waking, dreaming, and deep sleep.

This division falls, as will be seen, into three groups of three each; just as the nine Varshas fall into three groups of three each. The ninth form of consciousness in this division is an *arupa* consciousness; that is to say, a state in which the consciousness does not take cognizance of forms. In connection with this it will be remembered that it was said of the ninth Varsha, Uttara Kuru, that "if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

But this would hold equally true of the seventh plane of consciousness ; if we take the nine to be a veil of seven.

It seems, therefore, that the seven or nine divisions of Jambu dwîpa may mean our physical earth, or the physical life known to us, and its higher planes or principles ; the mountain ranges being the points of separation between the planes. If this be so, and if we credit the authors of the Vishnu Purâna with adeptship, and transcendental knowledge, which they have imparted in it in a veiled form, it would seem that valuable knowledge of the superior planes might be gained by a careful analysis of what is said in the Vishnu Purâna of the other Varshas of Jambu dwîpa.

If we are right in identifying Jambu dwîpa with our earth, we may conjecture that the salt ocean which surrounds it, besides meaning the sea, may also mean the aura of the earth ; that part of the astral light which clings round our planet. If then we are right in considering Jambu dwîpa to be the earth, what view are we to take of the nature of the other six dwîpas ?

It is clear that they are connected with our earth, and with the evolution of life on it. It is also said that the dwîpas are in an ascending order of spirituality, Jambu dwîpa being the lowest, and Pushkara dwîpa the highest ; while the other five dwîpas have many attributes in common, and are classed together.

Moreover, each of these five dwîpas has seven Varshas : and if we are right in considering the Varshas of Jambu dwîpa as planes, or principles, may we not suppose that the Varshas of the five dwîpas are also planes or principles ?

Jambu dwîpa is said to be a circular island ; but there is no doubt that the Hindus knew the earth to be a sphere. Therefore this may simply mean that if Jambu dwîpa is a sphere, in that case we are perhaps justified in believing that, when the other six dwîpas are represented as annular, they are really spheres, and that the statement that each lies outside the preceding, and separated from it by an ocean, really means that these dwîpas are spheres, isolated from each other, but surrounded by some more subtle medium which serves as a connection between them.

Are we justified then in considering that the seven dwîpas mean a system of seven spheres united to each other by a subtle medium, and co-operating in the work of human evolution by furnishing man with a series of dwellings in an ascending scale of spirituality ?

It has doubtless already become apparent to our readers that this idea is, in almost every particular, identical with that of the Planetary Chain, as expounded in the Secret Doctrine. A careful review of all the statements we have collected as to the other dwîpas will give further indications of the identity of these two ideas, and will elicit many facts of great interest.

What is meant by the oceans of sugar, wine, curds, and milk? Is this a hint of the nature of the auras of these different planets? Are the colours and properties of these liquids taken as symbolizing these auras?

If so, then the ocean of pure water which surrounds the whole system may mean the ether which extends through all space, as distinguished from the aura which is differentiated and condensed around each planet.

The outer darkness which shuts in the golden wall cannot but be the void space between our solar system and the stars, the mundane egg which encloses it being the limit of the life of the system to which we belong.

For the mundane egg is not the boundary of the whole universe, nor does our system exhaust the infinitude of life.

"There are thousands and tens of thousands of such mundane eggs; nay hundreds of millions of millions."

CHARLES JOHNSTON, F. T. S.

WHY A GURU IS YET PREMATURE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, BY ALEXANDER FULLERTON.]

The first step on the Theosophic path is naturally acceptance of the Theosophic doctrine. But this is by no means a dry and lifeless creed; it is a spirited, vitalizing scheme, so permeated with a final cause that its acceptance almost spontaneously generates some measure of purpose, hope, endeavor. To realize the conception is well nigh to echo it. So noble is the theory of the universe presented, so rich the picture of what human life is and means, so elevated and pure the motive which is everywhere insisted on as the condition of all progress, that natures at all sympathetic with the spiritual respond at once to its disclosures, are fired with its genius, aspire to its privilege. As this impulse develops into a purpose, as larger reading gives shape to the conception and fuller meditation clarifies it, there is born, almost of necessity, a wish for a guide along the intricate and dark-some path which has just opened, some better-instructed spirit who knows the way from having trod it, and can save from disappointment and from wasted strength. I suppose that there is no sincere Theosophist, perceiving something of the measureless work before him and yet resolved that it be undertaken and pursued, whose first heart-cry is not for a Guru. Such a teacher seems the imperative, the indispensable, pre-requisite to any advance at all.

Nor, when we look somewhat more closely at the conditions around it, does a demand like this appear unwarranted. Here, let us say, is a genuine aspirant. He has a fairly-accurate idea of the goal to be attained, but no idea of the means to its attainment. He desires spiritual illumina-

tion. But the faculties thereto, he is told, are as yet dormant in him. He asks how he is to become conscious of their existence, how arouse them to action, how assure himself that their action is normal. There is no reply. He reads that the first duty of the student is embodied in the maxim "Know thyself." He struggles with the question whether this means to know himself as a specimen of analyzed human nature, peering into the mysteries of biology, physiology, mind, and the psychic nature,—in which case a lifetime would be too short, or whether it means to know himself in his individual peculiarities, tendencies, weaknesses, desires. A mistake here might hopelessly mislead him. Yet the books which give the dictum do not settle the question it excites. He inquires if any particular diet, habit, daily observance is requisite to progress, and hereto, indeed, answers abound, but they are variant, opposite, and contradictory. He peruses the Manual which, both from its title and its teachings, is believed by all Theosophists to throw light upon the path, but much of it is enigmatical, and its explanations have to be explained. Somewhat disheartened, he asks its author, "How am I to eradicate selfishness from my nature?" and receives this reply,— "That is what every man must find out for himself."

These difficulties are largely external. But others quite as serious encompass any attempt at internal action. In the Manual to which I have referred, he is told, among other directions towards "Seeking the Way," to "seek it by plunging into the mysterious and glorious depths of your own inmost being." What is the meaning of this; indeed, has it any? Meditation is also recommended. But meditation must have some topic and be conducted on some plan. Neither is vouchsafed. Most of the prescriptions for developing the spiritual senses, even when intelligibly expressed, pre-suppose a familiarity with abstruse interior processes which are the very things as to which a beginner, in our land, is particularly ignorant. If he is to reverse his whole mental habitudes, think on different lines, invoke a new set of thought appliances, he must have, it would seem, some hint of the first steps and stages, some competent instructor to start him, some voice which shall be distinct in either the silence or the Babel,—in other words, a Guru. And thus, whether we look at the general fact in regard to beginners, or at the causes producing the fact, it appears that a demand for a Guru is the earliest cry of the new-born Theosophist.

On the other hand, however, it is just as certain that no such Guru is provided. In one sense, indeed, it may be said that any one who has more information is Guru to him who has less, and that any author, any friend, any speaker may thus sustain *quoad hoc* this relation. But in the specific, technical sense, Gurus, whatever may be our desire for them, are not accorded us; and if there is justification for the desire, there must be justification for the denial to it. It may not be amiss to look into the grounds on which that rests.

A Guru, be it remembered, is not a teacher of general learning, but a teacher of a particular science. His teaching presupposes an adult mind, some educational advantages, and a moderate attainment in principle, self-knowledge, and self-discipline. These things are the preparation, the basis, the needful foundation for his work. It is in this spiritual science as in secular education. A child, it is true, has a teacher from the beginning, but this is because there is nothing to go upon; he has to start with the alphabet, and that must be communicated to him. Through his later course he has the two resources of ability to read and to reflect—the condition of all advance—and of aid from masters, and with these he completes his general studies. Then comes that specific training which would be impossible without the preliminary. If he is to be a lawyer, a physician, a clergyman, he applies for and receives the distinctly professional instruction he needs. Just so, it would seem, is the case in Occult Science. A Guru for a person just devoting himself to Theosophy would be as much out of place as a Professor of Law or Medicine teaching the alphabet in an infant school. His functions begin where antecedent attainments make them possible, and as we expect to find in a Medical College only such students as have laid the foundation for a specific training in a general training, so we expect to find under Gurus only such natures as have reached the point where their directions would be either intelligible or efficacious. For, obviously, they could not be understood if their terms, their meaning, the line and mode of thought were wholly unfamiliar; nor could they be operative if the faculties addressed, the motives emphasized, the powers incited were yet in abeyance. On the purely intellectual side there must be some reasonable acquaintance with the truths from which the whole system starts; and on the purely spiritual side there must be a facility of apprehension and an incisiveness of intuition which are the result, not of a brief aspiration, but of years of systematic effort. It is noticeable that, in such expositions of Esoteric methods as have been given us, it is distinctly stated that it is the developed faculty of *intuition* in the student upon which his teachers rely. But this is the very faculty of which we beginners know least, and to give us a Guru whose main work would be its employment would be precisely the same thing as to address a syllogism in logic to a child who had no idea what logic meant and who was wholly unable to reason.

But this is not the only consideration. In secular studies the successful instructor is he who most consistently acts upon the meaning of the word “education,”—an educating, a drawing-out of what is in the student. Education is not so much a pouring in of information as the eliciting of the aptitudes, forces, vigors, which lie within. Very much of the whole process is in the encouragement to independent action, the cultivation of that spirit of energetic enterprise which does not shirk difficulties but surmounts

them, the fortifying of that manly resolve which, not refusing assistance or disdaining experience, yet feels that the most satisfactory triumphs are those which one wins oneself, and that a gift is not comparable to an achievement. There is a vast difference in *morale* between the classical student who works out a difficult passage and the one who cons a translation. Just so in that developing process which, we are given to understand, precedes and constitutes a fitness for Guru guidance. A Theosophist finds himself encompassed by perplexities. It would be comfortable to be relieved by another. But would it be best? The old classic fable of the cartman and Hercules is the answer. No; the ingenuity, the patience, the strength aroused by the need would all be lost if the extrication came from another. We are better men, finer men, stronger men, and we are far more capable of subsequent advance, if we work out these problems for ourselves, getting light by seeking it, not by asking for it, capturing truth, not accepting it. This is the type of men the Masters want for the future custodians of the mysteries, and why should they thwart the supply by spoiling it?

Then, too, there is still another consideration. We most assuredly have no right to demand further privileges till we have exhausted those now given. If any man has fully read,—and not merely read, but digested,—the best attainable literature in the main features of Theosophic truth; if he has a fairly-accurate conception of the spiritual philosophy; if he has his carnal nature well in hand and is not seriously disturbed by tumultuous revolts which have now become hopeless; if the personal element, the selfish element, is so far refined away that it but slightly taints his motive and his work; if his duties are as much a matter of principle as his aspirations; if he has overcome mind-wanderings and gained the power to think with intentness and continuity; if he has made all the attainments possible to unassisted zeal; if, in short, he has used up all the material provided and hence can do no more;—then, surely, he is in a position to claim a Guru. We may surmise, indeed, that in such case the Guru would already have arrived. But if not one of these things is true; if the reading is imperfect, the conception thin, the passions strong, the self vigorous, the duty scant, the concentration poor, the attainment insignificant, the material hardly touched; what possible need for an advanced teacher? And if we can picture to ourselves a disciple thus feebly-equipped accosting a Guru (supposing such an official to be recognizable) and, inviting guidance, is it not inevitable that the Guru should reply, smilingly, that the disciple was not yet ready for him?

This may seem a discouraging state of things. But I do not think that it is really so. We have never been promised Gurus at our very early stage of progress, and, if we expect them, it is because of a misapprehension for which we have only to blame ourselves. To get out of illusions, to correct

errors by examining them, is part of our necessary experience, and quite as much so in the department of theoretical development as in the department of practical life. Nor is the deprivation of present hope for Gurus so serious a drawback as might appear. It no doubt throws us more upon ourselves, but this is the very thing which we most need, for it is the arousing of *self-help*, *self-energy*, *self-effort* which is iterated all through the scheme. Nor is it the fact that there is no objective aid except from Gurus. There is plenty of it. In the small Library of the Aryan Society we have enough intelligible direction for more needs than any of us, its members, are likely to feel. I do not say that they are always explicit, or always copious, or always systematized, but perhaps the necessity for extracting the clearness and the fulness and the proportion gives an important exercise to the faculties which we are striving to expand. To illustrate: We are told in *Esoteric Buddhism* that there are seven principles in the composition of a man. Of course it is not claimed that these are all sharply separated, but there is a distinction and we ought to frame some idea of it. Suppose, then, that a student, having carefully read the chapter thereon, determines to give fifteen minutes to close thought on the difference between the fourth, the Animal Soul, and the fifth, the Human Soul. Here is a definite subject for meditation, and abundant material for the process. If now he turns to Patanjali, he finds that Concentration is the "Hindering of the modifications of the thinking principle,"—in other words, a stoppage of wandering thought, or of all thought on other subjects than the one before the mind. What he has to do, therefore, is to check by the will all roaming of his mind, and fasten it simply and solely on the distinction he would realize. The process is twofold,—an exercise in concentration and an exercise in imagery. He will almost instantaneously experience the extreme difficulty of restraining the natural wanderings of the mind, and form some estimate of the task which lies through years before him,—that of making his mind as docile and as manageable by the will as are his hands or his eyes. Before the fifteen minutes have passed, he will perceive, as he never perceived before, the distinction between the mind and the will, and that, before thought can be effected, the mind must be broken in, subdued, put under curb and rein. But also he will have begun to discriminate, though imperfectly because of the yet imperfect process, between the elements making up the fourth, and those making up the fifth principle. He will have taken one step towards disentangling and grouping under their appropriate heads the desires, loves, tastes, qualities, as these have a physical or an intellectual basis. In fact, his introduction into this mere vestibule of Theosophic schooling will have accomplished a triple effect,—some suspicion of the vastness of the curriculum awaiting him, some admission that the matter already furnished for him is most copious, some perception that within him he will find the true, the

ever-widening field for his most careful and persistent effort. I might add a fourth,—resignation to the obvious consequence that a Guru is yet a very long way off.

Take one more illustration,—this time of interpretation. One of the first rules given in *Light on the Path* is—"Kill out desire of comfort." This statement is extreme, and, like all extreme statements, untrustworthy. Theosophy is nothing if not reasonable, and it could not be reasonable if it enjoined the extirpation of an innocent wish as if it were a vice. Moreover, if desire for comfort is to be treated as a vice, its opposite must be treated as a virtue, in which case the desire for *discomfort* ranks with honor and truth and justice. This is so absurd that some qualified meaning to the words is dictated by common sense. When we think out the topic, observing Patanjali's rule of Concentration, the thought clears up. As conduct is directed by will and will is moved by desire, the main conduct of life follows from the main desire, and if this is for physical luxury, spiritual upliftings and exercises will be subordinated. Nor is this all. So far as the two are antagonistic, the physical should be depressed, and the rule would therefore seem to formulate this principle,—that wherever a bodily craving is incompatible with the growth of spirituality, it must be made to give way. Thus interpreted, it is harmonious with reason and expressive of truth.

It might even be said, and, I fancy, with no little correctness as to most of us, that we are not yet at the stage when so mild a use of the meditative power as that indicated in these two illustrations is needed. There is a consensus of all authority, from the Bhagavad-Gita to *Theosophy, Religion, and Occult Science*, that the very first practical act in Theosophy is the seizing hold of the reins over onesself. If a man is irritable, or mean, or slothful, or censorious, or greedy, or exacting, or selfish, or ungenerous,—qualities which are not crimes, but which are really as fatal to any high standard of character,—he has his Theosophic work at hand. So long as any one of these or like pettinesses exists, that first work is unfinished. It is far from improbable that some of such blemishes remain on those Theosophists who cry out for a Guru. And yet would there be anything more ludicrous than a Guru for a man who is peevish because the weather is bad, or who gives less to the Theosophical Society than he does for his tobacco?

Looking over the whole subject impartially, I doubt if we should greatly err in stating thus the rule,—that no one has a right to expect a Guru until he has exhausted all other and attainable resources. He certainly cannot demand new powers if neglecting those possessed, and if not new powers, why new opportunities? Similarly as to books, duties, exercises, and privileges. And if this is the fact, then the desire for Guru guidance which so many feel and not a few express, is less an evidence of

mature purpose than of immature perception. It needs revision rather than stimulus, correction rather than approval. Should that wholesome process give a chill to Theosophic zeal, such consequence would be the surest proof that the zeal had been but a subtle form of that ambition which we are told is a curse. For, evidently, the desire would not have been for truth or fact, but for a phase of self-importance, for a chance at self-display. And self-love as an element in spiritual development is not favored by Theosophy more than self-love in secular life.

Yet there is a corollary to the rule. Walt Whitman has stated it in one line which we beginners can only trust, but which more advanced students can surely verify,—“When the materials are all prepared and ready, the architects shall appear.”

A DREAM OF GOLD.

It is affirmed by the author of a pamphlet recently issued by the T. P. S., that a number of alchemists—long ago—made gold. It has also been claimed that the ability to do so is possessed by the Adepts at the present day. But, it is said, that knowledge has been withheld from the many because it would be so dangerous a power in its effect upon the well-being of humanity. Would it? Let us speculate on that a little.

Of course it is only in its character as a medium of exchange that the value of gold is a matter of any serious importance. And even there its importance is limited and conditional, not absolute. So far as the domestic necessities of a tribe, or of a nation, are concerned, anything that represents a fixed value—based, as all measures of value must be, upon human labor—would be quite as good as gold for purposes of exchange. Wampum, cowrie shells, leather, glass beads, and brass wire, all mediums of local exchange within certain territorial limitations, answer the wants of those who choose to view them severally as money, quite as well as gold coin serves in higher and more artificial civilization. And, in the most highly civilized countries, paper has very largely supplanted gold. A million dollars, in checks and bank notes, change hands, for every hundred dollars in gold coin passed in business in New York, London, and Paris to-day. The yellow metal is simply a form of easily handled and readily convertible property, only valuable as the representative of intrinsic values in land, grain, or some other inherently useful thing, which metal representative in its turn serves as the intermediary basis of value for the more convenient representative paper.

Why may not this intermediary be eliminated, leaving the paper representative to stand directly upon its real basis of primary intrinsic values?

The principal reason is the consequent destruction of the accumulated human labor concentrated in that form of representative property. That loss would be heavy, no doubt, but by no means so enormous that consideration of it should be allowed to stand in the way of human progress. And it would be so diffused that its burden could easily be borne. At the first intimation of the possibility of such destruction, there would doubtless be alarmed haste on the part of holders for conversion of their gold into more stable values ; a process in which they would be eagerly aided by the incredulous ones ; and so the volume of gold in circulation would be widely scattered. The heaviest loss would naturally be sustained by the national treasury, and then we would hear no more about "reduction of the surplus" —which would be some compensation, at least.

For a time there would naturally be much unsettling of all values, alike of labor and its products, but the determination of their relations would necessarily be in the direction of a more equable adjustment than now obtains. Bringing values nearer to their real and only source, labor, would dignify it. At the same time, the tendency to accumulation would be discouraged by the absence of the permanent and easily convertible concentration of wealth now afforded by gold. Next to gold, land would of course be, for a time, the means of concentration of accumulations, but under the changed social conditions then existent that tendency would readily be controlled by law. Business would take on entirely new conditions. We could not return to semi-barbaric methods. It would be very nice and simple if A, having made a pair of shoes more than he required, could trade them directly for their value in the flour he wanted, with B, who had an excess of flour but wanted shoes. But such direct exchanges by individual producers, to any appreciable extent, would be manifestly impossible, even in a small community, and how much more would they be so if attempted throughout the country? To carry on the complex business system inseparable from our present social organization, we would have to possess some medium of exchange bearing accepted standard value. But, what could it be? The government could not supply a currency. Coin, of any kind, would be out of the question, for if the processes of nature could be successfully imitated in the production of real gold, no other available metal would be any more secure against the alchemists' art. And paper money would be no resource. No paper money can have any value in itself. It has only a representative value. It must necessarily be simply a promise to pay, on demand, a specific sum of some real and tangible value. And a promise to pay, to be worth anything, must be based upon the possession, by the maker of the promise, of the wherewithal to pay with. Now if coin, the intermediary representative of real values, is wiped out, the government has nothing, and can have

nothing, with which to make good such promises, except perhaps land-scrip, which would soon be inadequate in volume, and unstable in value, actually representing—at best—nothing but a theoretical and disputable right to permanently divert the public domain to individual ownership.

It is not easy to see any escape from the dilemma in which we would be placed by destruction of the value of gold, other than in the direction of an entire re-construction of our social system. Mr. Bellamy, in his excellent work "Looking Backward," portrays an admirable and certainly possible communal condition of society, in which all its members have equal rights and interests in and under a government that is truly of, by, and for the people; wherein labor is not shorn of its reward; avarice is impossible of indulgence; poverty and care have been eliminated from the problem of life; and evil has died a natural death. Without venturing to hope that this glorious dream of a millenium may find realization in full for many a century to come, we may at least deem it not at all impossible that a great approximation toward it would be the necessary consequence of the destruction of gold as a medium of exchange of values.

Happily the commercial and financial interests of the civilized world are now so interwoven that the sweeping effects of bringing gold down, say to a lead basis of value, would be simultaneously felt by all nations, and whatever impetus might thus be given to an upward movement of humanity in reformation of its social systems would be shared by all. And only one thing stands in the way of its realization—viz—making the gold.

Perhaps this obstacle may be removed, or perchance an immense deposit of gold may be discovered, and thus at once all the fortunes now founded on the precious metal will be swept away. At one or the other of these events Mme. Blavatsky has pointed in recent papers. These are times of changes, and nothing should surprise us,—not even such a stupendous thing as the discovery of how to manufacture gold.

J. H. CONNELLY.

THE WANDERING EYE.

This is not a tale in which I fable a mythical and impossible monster such as the Head of Rahu, which the common people of India believe swallows the moon at every eclipse. Rahu is but a tale that for the vulgar embodies the fact that the shadow of the earth eats up the white disk, but I tell you of a veritable human eye; a wanderer, a seeker, a pleader; an eye that searched you out and held you, like the fascinated bird by the serpent, while it sought within your nature for what it never found. Such an eye as this is sometimes spoken of now by various people, but they see

it on the psychic plane, in the astral light, and it is not to be seen or felt in the light of day moving about like other objects.

This wandering eye I write of was always on the strange and sacred Island where so many things took place long ages ago. Ah! yes, it is still the sacred Island, now obscured and its power overthrown—some think forever. But its real power will be spiritual, and as the minds of men to-day know not the spirit, caring only for temporal glory, the old virtue of the Island will once again return. What weird and ghostly shapes still flit around her shores; what strange, low, level whisperings sweep across her mountains; how at the evening's edge just parted from the day, her fairies suddenly remembering their human rulers—now sunk to men who partly fear them—gather for a moment about the spots where mystery is buried, and then sighing speed away. It was here the wandering eye was first seen. By day it had simply a grey color, piercing, steady, and always bent on finding out some certain thing from which it could not be diverted; at night it glowed with a light of its own, and could be seen moving over the Island, now quickly, now slowly as it settled to look for that which it did not find.

The people had a fear of this eye, although they were then accustomed to all sorts of magical occurrences now unknown to most western men. At first those who felt themselves annoyed by it tried to destroy or catch it, but never succeeded, because the moment they made the attempt the eye would disappear. It never manifested resentment, but seemed filled with a definite purpose and bent toward a well settled end. Even those who had essayed to do away with it were surprised to find no threatening in its depths when, in the darkness of the night, it floated up by their bedsides and looked them over again.

If any one else save myself knew of the occasion when this marvellous wanderer first started, to whom it had belonged, I never heard. I was bound to secrecy and could not reveal it.

In the same old temple and tower to which I have previously referred, there was an old man who had always been on terms of great intimacy with me. He was a disputer and a doubter, yet terribly in earnest and anxious to know the truths of nature, but continually raised the question: "If I could only know the truth; that is all I wish to know."

Then, whenever I suggested solutions received from my teachers, he would wander away to the eternal doubts. The story was whispered about the temple that he had entered life in that state of mind, and was known to the superior as one who, in a preceding life, had raised doubts and impossibilities merely for the sake of hearing solutions without desire to prove anything, and had vowed, after many years of such profitless discussion, to seek for truth alone. But the Karma accumulated by the lifelong habit

had not been exhausted, and in the incarnation when I met him, although sincere and earnest, he was hampered by the pernicious habit of the previous life. Hence the solutions he sought were always near but ever missed.

But toward the close of the life of which I am speaking he obtained a certainty that by peculiar practices he could concentrate in his eye not only the sight but also all the other forces, and willfully set about the task against my strong protest. Gradually his eyes assumed a most extraordinary and piercing expression which was heightened whenever he indulged in discussion. He was hugging the one certainty to his breast and still suffering from the old Karma of doubt. So he fell sick, and being old came near to death. One night I visited him at his request, and on reaching his side I found him approaching dissolution. We were alone. He spoke freely but very sadly, for, as death drew near, he saw more clearly, and as the hours fled by his eyes grew more extraordinarily piercing than ever, with a pleading, questioning expression.

"Ah," he said, "I have erred again; but it is just Karma. I have succeeded in but one thing, and that ever will delay me."

"What is that?" I asked.

The expression of his eyes seemed to embrace futurity as he told me that his peculiar practice would compel him for a long period to remain chained to his strongest eye—the right one—until the force of the energy expended in learning that one feat was fully exhausted. I saw death slowly creeping over his features, and when I had thought him dead he suddenly gained strength to make me promise not to reveal the secret—and expired.

As he passed away, it was growing dark. After his body had become cold, there in the darkness I saw a human eye glowing and gazing at me. It was his, for I recognized the expression. All his peculiarities and modes of thought seemed fastened into it, sweeping out over you from it. Then it turned from me, soon disappearing. His body was buried; none save myself and our superiors knew of these things. But for many years afterwards the wandering eye was seen in every part of the Island, ever seeking, ever asking and never waiting for the answer.

BRYAN KINNAVAN.

TEA TABLE TALK.

In the first mild days, harbingers of Springtide, man takes to the woods as naturally as any squirrel. Such days often burst upon us like exotics, from the depths of winter. They seem to brood over the land in heat and a shimmering radiance. The earth has a moist, new-made smell; the cocks go mad with crowing fever, and their call has a sweet, softened, melancholy note, which echoes long after in our memories of Spring. These days are

always driven from us by fresh storms and winter roughness, but they are an advance guard, and their hope has been imparted to the human heart.

How much this chain of seasons should teach us. There was once a vigorous French armorer ; (whether in sober fact or in man's imagination matters not ; he was a type, and types live forever :) he was a pantheist by nature, a silent thinker of rough and sturdy exterior, and when the mad Revolution had him in its grip, he went to the scaffold without any idle words, understanding very well that the chief crime of men in those days was that the grim spirit of the times wanted victims, and could hang an indictment, by way of excuse, on one human peg as well as another. Yet when Death faced him, and his tender wife, convent bred, urged him to think of "Heaven" and declare his faith to her, this man remembered the thoughts hammered into many a good bit of steel at his forge. Going to sudden Death while life still ran red and high in his veins, he would not belie his nature, but simply said :

"I have no knowledge of the heaven of priests.
It irks me when I think that I shall look
On this brave world no more. Full oft I've watched
Bluff winter hurl his icy bolts ; or spring
With a swift arrow hid among her promises ;
Or rosy summer, wantoning along the uplands
Till lusty autumn, with halloo of horn
And bay of hound, strode on to speed her passing.
And thus, as season still with season linked,
I have seen all things, dying, come to use,
Mixed with the kindly flux of mother earth.
Even thus I hope, Life's fierce probation o'er,
To do a brave man's work somewhere, in the open world !"

This earnest soul had discovered what Patanjali says so well : "Nature exists for the purposes of soul."

When I took to the woods, I had with me an excuse, in the shape of a small boy. Perhaps some of my readers may remember the child "Bun." We came to a deep brown pool under yellowing willows, where turtles plunge and vanish with a gurgle very fascinating to the imitative mind of youth. How long and how vainly Bun has mimicked that gurgle and plunge ! Leaning over the rail, we saw our figures with startling clearness in the beryl brown water. Berfding nearer and nearer, we seemed to lose our identity, to merge into that of the water image. Suddenly, in the silence, a turtle plunged, and so completely had Bun lost himself in the eyes of the mirrored picture beneath him, that he shrieked with alarm : "Oh ! It jumped right on my face and hurted me ! O-o-o-h— ! how it hurted me." It was quite a time before I could remind my small comrade that his water portrait was not himself ; his chubby face was red, as if the turtle had really struck it, and on the way home his hand went continually to his cheeks, "because the turtle stinged me so." The incident forcibly struck me as an illustration of the soul's bewilderment. Looking out into the body, it mistakes that for

1 Unpublished M. S. S.

itself, feels all the pains and joys of the reflection as though they were its own, and only by slow degrees learns how separate are the two, that they are only connected, in fact, by the imagination and mind. In the company of small boys one may learn much Truth. On this same walk, a curious incident occurred. We were a trio, the third member being a small greyhound, a firm friend of Bun's. The graceful little creature lay dozing near us, when Bun screamed out in great excitement: "See the dog; there's two of him; he's coming in two!" Protruding, as it were, from the dog's side, was what seemed to be its second self; somewhat fainter in color, a trifle less solid looking, but still a perfect replica of the dog. We saw it for some moments; then the dog sprang at a beetle, and the astral form seemed to melt into the other. I have never seen one more clearly.

A lady correspondent of the Tea Table vouches for the following.

The family of Mr. A. had a pet dog named Minnie, which was treated like a child and loved as one. Mr. A. went into the country and took Minnie with him, when the children missed her greatly. One morning Charlie woke and saw Minnie (as he thought) trying to get on the bed as usual. In a few moments she seemed to go out, when immediately the Mother was heard saying; "Why here is Minnie; Papa must have returned and brought Minnie as a surprise." Just then in another room another member of the family, just awakening, called out: "Here's Minnie!" They all thought Minnie was running from one room to another. On getting dressed they sought for the father, but found that he had not come; the whole house was still locked up and Minnie was nowhere about. In alarm, they all decided it was a sign that Minnie was sick or dead, but on writing to the Father, he replied; "Minnie is all right, and I'll be home in a few days."

Soon he returned but no Minnie came, and he said that she had died at the time they saw her, after pining for some days as if homesick. A short time after that, one of the sons went to another room and thought he heard Minnie scratching at the door, and forgetting her death pushed it open, when she trotted in, sat down by the hearth—and disappeared.

This was the dog's astral body, attracted to old scenes by its great affection and made visible through the psychic aura of the family. The astral bodies of men and animals are much the same subject to similar laws, and visible after death for some time under favorable circumstances. In this case the family are all psychic, or have such emanation as make visible that which, although constantly about us in the astral light, is ordinarily unseen. And luckily too for us it is so.

"Chase, F. T. S.," sends a couple of interesting incidents.

"A lady acquaintance of mine, who is now a member of the T. S., was several years ago, in her girlhood, introduced to a young man who was a very intimate friend of one of her closest friends at school. My acquaintance, whom we will call Miss A—, met the young man—Mr. B—several times, but never liked him, and so was never at all well acquainted with him. In a short time she left school, and many years passed since she met the young man, who had apparently passed out of her memory. One day she was

riding in a car in N. Y. City. when she chanced to look in the opposite corner and saw a man who suddenly attracted her attention. At that moment she seemed to hear some one say to her, "Yes that is Mr. B—and he is going to drown himself." The words were so plain, and so loudly spoken, that she turned hurriedly to see if any one else had heard them besides herself. No one seemed to be looking at her or in anyway paying any attention to her, so she concluded that the remark was only made for her ears. The thing made such an awful impression on her that she for several months eagerly scanned every paper that she saw, looking for an account of the man's death, but it came not, and in time the feeling wore off somewhat and she stopped caring for it. In the meantime she continued to meet the man at various times and places, but never spoke to him. Finally she met him when she was in company with a lady who had in the old days been a very warm friend of the young man, and to her surprise as well as that of the lady with her the man did not speak to either one of them. The old friend of his was very much surprised and then very indignant at the total neglect by him. "Why," she said, "that man has dined and supped at my house times without number in days gone by, and why should he so utterly ignore me in the street at this late day?" And she went her way in a very unpleasant frame of mind. In a short time after this (which was about two years after Miss A—had first met the man in the car), she one morning picked up a paper and saw an account of the suicide of Mr. B—who, the paper went on to say, had drowned himself by jumping during the night from one of the Troy steamers and was dead before they could reach him. A few days after this occurrence Miss A again met the same man who had worried her so much in the past, and it ultimately turned out that he was not Mr. B—nor any relative or acquaintance of his, though they were so similar.

"The second instance was an experience of my own. I was very much interested in the culture of concentration, and asked a friend, who I had reason to suppose had practiced that sort of thing a great deal, what he found was the best sort of a thing to concentrate on. A general conversation ensued, and he finally said that any thing at all would do to start with. The heel of the boot, or any thing else that one could imagine; but added that probably the best thing was to take some sentence that had a deep meaning, and work on that. Then he quoted for me a sentence from one of the Sacred books, and we soon parted. I went home trying earnestly to remember what the thing was that he had quoted, but I could not remember it verbatim. I could get the general meaning of it, but I could not remember it right. I sat down after dinner and thought as hard as I could, but it was no use, as it would not come. I remembered reading several incidents in the "Tea Table Talk," of people wishing for things that they could not find at once, but that did come in time if one was in earnest in trying to get them, so I continued. Several times I tried to dismiss the matter from my mind, but like Banquo's ghost it "would not down." A favorite position of mine when I am trying to think out some difficult problem, is to sit leaning back in my chair with my left hand thumb in the left armhole of my vest. As I was

sitting in this position just before going to bed, I noticed a paper that was in my left hand upper vest pocket, which was resting against my hand and by its constant rubbing attracted my attention. I rather mechanically took it out and found it was one of the "Abridgements of Discussions" issued by the "Aryan T. S.". In less than five seconds I was reading therein the very passage that I had been puzzling over for all those hours. "All things come to those who in silence wait." You can well imagine that this little experience strengthened me more than I can tell."

On this same subject of concentration, another F. T. S. writes that it has been much discussed of late in the meetings of the Aryan (New York) T. S., and consequently the members have it more or less in their minds. The writer (H. T.) then continues: "A few days ago I invited a friend of mine to attend the next meeting of the Society. She accepted the invitation and agreed to meet me at my own home. I had only known her a short time and had never seen her excepting at her own house, and in consequence had never seen her with her wraps on. The night before the meeting, before sleeping, I thought I would try a little experiment in concentration, and with all the force I could command tried to picture this friend to myself, as she would appear the next evening. I succeeded in getting a fairly clear picture of the lady before my mind. She seemed to wear a fur-trimmed wrap of peculiar cut, and a bonnet. It was a picture that at once disappeared. Imagine my surprise the next evening, the incident having been forgotten in the interim, when my friend was shown into the parlor wearing the very wrap which I had seen before my mental vision the night before, and also the same bonnet; although, the picture having been before me but for a moment, my recollection of the bonnet was less distinct than of the wrap. Had I really seen the latter on the night previous, the identification could not have been more complete."

The number of instances sent in to the Tea Table by Aryan members shows the effect of a body of students all thinking in the same direction. It forms a nucleus, and thus each helps the others. The Tea Table is always pleased to receive such experiences from correspondents, who are requested to receive its thanks, and also to write the incidents fully, and not to assume, as they sometimes do, that the editor of this department was present at such and such a meeting or discussion. Several interesting communications are held over until later; may our store of them increase! JULIUS.

ANSWERS TO QUESTIONERS.

From Hadji:

What is the meaning of newspaper references to Mme. Blavatsky thus: "Theosophy, too, despite the exposure of Mme. Blavatsky's impudent impostures is still flourishing."?

Answer.—In 1885 the London Psychic Research Society took upon itself to investigate the alleged letters from Adepts received by Mr. Sinnett

and others in India, and sent out a young man named Hodgson to inquire into facts that had happened months and years before. He reported that they were all frauds by Mme. Blavatsky, and that she had a tremendous combination of conspirators ramifying all over India. His report was published by the P. R. Society. It is so preposterous however, that no well-informed Theosophist believes it. The newspapers and superficial thinkers often refer to it. Mr. Hodgson, in addition to inventing the great conspiracy theory, was full of prejudice which he has since displayed in various cities of the United States by declaiming against H. P. Blavatsky although he says she is not worth pursuing.

SUGGESTIONS FOR BRANCH & S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

II.

THE INITIAL EFFORT.

Much has been written about the Initial Effort, but it remains, and ever will remain, the most difficult step to take.

Obstructions and hindrances are as numerous as man's desires, his greatest enemy being self. The conquest of self is the ultimate goal, the Initial Effort the hardest part of the task. Nothing after will seem impossible.

The first step is also the longest. It necessitates a revolution of self, a remodeling and reconstructing of motives, with a constant impulse to adhere to the new ideals, particularly the endeavor to form a Universal Brotherhood, and practice that doctrine.

Failure usually means lack of sufficient moral courage to continue ; the curse of our age.

Impulses for Better Work. Who, upon reading some Theosophic work, has not been filled with an intense longing to be up and doing ; has not made new resolutions for better ; is not filled with disgust at his own selfish life and passions ? Who at times has not the desire to start, and start at once, and then draws back appalled when the realization comes of what that means. *C'est le premier pas qui coûte.* After that all is comparatively easy. Once the new road is entered upon it becomes easier to follow than the old.

Want of Conviction is the trouble. You may believe, but you are not convinced. With absolute conviction comes strength. This is self evident.

Conviction cannot be forced. It grows. Coming from repeated trials

and failures it at last blooms into an all strengthening surety that permits of no wavering and no disgust.

The chance will come. As conviction is the result of repeated trials, it is the fruit of the blossoms of experience. When it comes the whole being is filled with inexpressible comfort and joy. It is like the first awakening of the soul, in the peace and strength it brings. Then is the chance to enter upon the *Path*; it may not come again for ages, so waste it not.

Fear nothing, for what is there to fear more than self, and it is the Conquest of self that is attempted. It will be a grand struggle, and at times the whole soul will cry out in agony, but the reward will come as sure as it was preceded by that agony, and then ;—" *The Silence that is Peace.*"

FURTHER THOUGHTS ON UNIVERSAL BROTHERHOOD.

The Struggle. Those Theosophists who have determined to carry out the first of the Society's three objects have a hard struggle before them. They must contend against the spirit of the 19th Century which is

Individualism. This spirit is competition between individuals. This begets individualism, which is selfishness because it ignores the law that all men are brothers.

Education, society, commerce, and national life itself are each and all based on individualism. Hence in beginning the life of Universal Brotherhood we encounter the opposition of the prevailing idea or spirit of the age.

This Prevailing Spirit is a Reality. Occultism teaches that it is no abstraction, but a positive dynamic energy, which effects all men within its radius. Hence the necessity for each of us to use our influence to counteract it.

Avoid being mere theorizers. An error to be guarded against is that of merely theorizing about Universal Brotherhood.

The signing of the application and obligation, in which adherence is given to the principle of Universal Brotherhood, and then ignoring it as Utopian is treason to self and to the 'Theosophical Society'. The doctrine must be lived.

How Theosophy should model our Lives. Theosophy should be above all else a thing of the heart and life, not of the mind. It does not demand a severance from home and business, but a complete yielding up of self, a devotion of the life and energies to the good of our fellowmen; and this is to each and all, with no distinction of race, sex, colour, or religion; for those are but the outer wrappings of the soul within, and it is the souls, one with ours, as all are with the Divine, which we seek to aid, to relieve, as far as within us lies. So long as we live among men, the opportunity in some form or another is ours.

Example is the Greatest of Teachers. Example is undoubtedly the greatest of teachers. The actions of a child can sometimes influence a philosopher more than all his books.

There is a deep and solemn thought for us in that, a grave responsibility. Let each take it to heart by giving to all, of what he may have; such money as is possible, and invariable kindness, sympathy, consideration, patience. He may not be perfectly successful in this, our very common humanity prevents it; but our influence will not be the less that we work as a man among men, tempted, weak, defeated sometimes like the rest, but ever struggling on towards the goal we have set ourselves.

Benefit of Living the Life. There are no means of estimating the good such a life can do, no matter how obscure. Nor must thought of this trouble us. Work on, do what you honestly believe right towards everyone, sacrifice your own convenience, wishes, pleasures, to others, never minding the reward, that is of too slight importance.

The Desire of Reward must be Eliminated. Those who have undertaken the great task of living for others, and of making all else bend to this one great object, have no time to think of what will be their gain; it is enough for them if they have at all succeeded in making their conduct conform to their ideals.

Perform all Duties. No duty, though it may seem most lowly and insignificant, is unworthy the performance, and that with our whole heart, above all if it be for some one else. Let each therefore look to it that he neglects none of these, and when he considers himself perfect in this respect, then is time enough for him to turn to higher, and see if on the mental and moral plane he is doing all he can.

It will be still longer ere he need concern himself with his spiritual relations. These will meantime take care of themselves.

I would we could take the *Golden Rule* to heart.

Do unto Others as we would be done by. The secret of Universal Brotherhood lies in this.

The subject is so comprehensive it is not easy to discuss systematically; its branches and nearly infinite ramifications leave us with but little to start upon, but there are two headings, to both of which each may supply such subdivisions as suit and interest him best.

1. What universal Brotherhood, if carried out, would do for the world.
2. How it should influence our daily conduct towards individuals and the world at large.

As references for this subject, nearly anything published on Theosophy may be read with profit, but as so wide a field of research is rather confus-

ing, our readers may specially consult references published in April PATH, page 27.

"Light on the Path".

"Through the Gates of Gold", Chap. 3, et infra.

"The Life", pamphlet.

"Guide to Theosophy", article on "Brotherhood" and others.

"The Bhagavad-Gita".

"Letters that have Helped me", PATH vols. II, III, IV.

"PATH" vol. I, pages 24, 155, 208, vol. III, page 193.

"LUCIFER" vol. I, pages 3, 8, 90, 170, 212, 379, 450, 477.

G. HIRJO.

REFRACTIONS.

When pierced hangs the dew-drop's tiny prism
 By some minutest needle-ray of light,
 A stain of blood or blue betrays to sight
 The fervors of that white drop's secret schism;
 And were the oceans all one cataclysm
 Hung out betwixt the sun and farther night,
 The same disparting force would spring a bright,
 Wide arch of rainbow o'er the vast abysm.

And I would that the vital beam, far lined
 Through space to throw its spectrum sensitive
 Of worlds and suns and galaxies upon
 The universe's awful wall, may find
 My soul a crystal medium fit to give
 Its paint of color in the throbbing dawn.

O. E. W.

THEOSOPHICAL ACTIVITIES.

AMERICA.

BRAHMANA T. S.—*What is Truth?* Considered at a late meeting of the Brahmana T. S., for the purpose of eliciting "the truth." Not for enforced acceptance, either by any of the "Branches," or any individual members thereof.

I. It is harmony; the principle of unity in all knowledge; the correlation and persistence of force in physical science, and the guidance to health and wholeness in occult wisdom.

II. It is the "Spirit of Truth" among T. S. brethren "at large," and is capable of mutual free criticism in open meeting, or in private, and without disparagement or aspersion of character anywhere.

III. It is self-abnegation and universal love; the "still small Voice" which can answer Pilate out of the "Silence;" the Respiration and Inspiration of "Eternal Life."

Milwaukee, Wis., 808 Grand Ave.

J. V. BENEFICIO.

THE CINCINNATI THEOSOPHICAL SOCIETY holds regular meetings and is doing much interesting work. The branch keeps a standing advertisement in the Sunday papers to the effect that literature on the subject of Theosophy may be had free from Mr. Shoemaker, F. T. S. On Apr. 26 a special meeting of the Society was held, when Mr. Wm. Q. Judge, the General Secretary of the Theosophical Society in America, and Dr. A. Keightley of London, were present.

At the meeting of the Aryan Theosophical Society held in its hall Tuesday evening Apr. 23, Dr. A. Keightley of London was present and read an interesting address. The meeting was very fully attended.

Considerable interest is being manifested in matters Theosophical at Fall River, Mass., and it is confidently expected that a branch of the Society will be formed soon in that city.

THE THEOSOPHICAL MOVEMENT at Wilkesbarre, Penn., is taking definite shape, and the Wilkesbarre Theosophical Society is not a thing of the dim and distant future. There are awakenings at Scranton, Pa., also.

NEW BRANCH IN BROOKLYN, N. Y.—On 22d April, 1889, a charter was issued to Col. H. N. Hooper, Henry T. Patterson, and others, for a new Branch T. S. in Brooklyn. There are many students of theosophy in the city of churches, and the probabilities are that the Branch will grow. It is the 27th society in America and the 7th in reality for 1889, since another application was received from the West about the same time. The new Brooklyn T. S. has organized and held two meetings.

CIRCULATION OF LITERATURE.—There is great activity in this direction. Some New York members are sending out tracts and other matter.

THE DAILY PRESS now pays more attention and less ridicule to theosophy and the T. S. The *N. Y. World* last month had two columns in two issues, in which is given a full and accurate statement of theosophical doctrine and literature, with not one word of contumely. Theosophists should be encouraged; our 14 years of work begin to tell on the public mind. In Pennsylvania and out on the Pacific coast numerous references are constantly made to the subject. The *New York Times* also prints an interview with Dr. A. Keightley in which interesting details are given about H. P. Blavatsky; it was printed April 29th.

DR. A. KEIGHTLEY of London, who came here to attend the convention as special representative of H. P. Blavatsky, and bearing greetings from the British Section T. S., has been visiting the *Cincinnati T. S.* and will visit Boston, Malden, and Philadelphia. Some earnest theosophist offered to pay his expenses out to distant Western Branches, but he could not go because at any moment he may be called back to London.

CINCINNATI T. S.—This Branch held a meeting at the house of Mr. Hosea, its president, on the 1st May, at which Dr. Keightley and Mr. W. Q. Judge spoke of matters theosophical, after which there was general discussion.

IRELAND.

DUBLIN LODGE, T. S.—During the month of March 2 new members were added. On the 13th an excellent paper by one of the lady members on "Re-incarnation" was read and discussed. Thanks are due to Bros. Griffiths, San Francisco; S. V. Edge and H. T. Edge, England, for copies of "Golden Gate", "Spirit Revealed," and "Perfect Way".

JAPAN.

COL. H. S. OLCOTT continues his work in Japan. His first letter reported great enthusiasm, the only drawback being a want of good interpreters. He has been lodged at Kioto in the great temple where no white man has been before permitted to sleep. In all parts arrangements are being made for his reception in various towns, and the press of Japan admit that he is already doing much good. It seems probable that his mission, which is to unite the Northern and Southern Buddhist Churches, will be successful. In a very late letter he says: "On 19 March H. E. the governor of Tokio, Baron Tagasaki, gave me a dinner at which the Prime Minister and fourteen other ministers and other dignitaries were present. My views upon religion and Japanese Politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated." His health continues to be good.

FRANCE.

The Countess D'Ademar has started a new Magazine for the Hermes T. S., entitled *Revue Theosophique*, under the guidance of H. P. Blavatsky. The first number is interesting.

THE THEOSOPHICAL CONVENTION HELD IN CHICAGO.

The third annual convention of the Theosophical society in America was held in the Palmer House, Chicago, on Sunday and Monday, April 28 and 29 last. The attendance was good. Twenty out of 26 branch societies were represented, and the delegates got through with their work rapidly and effectively with Dr. J. D. Buck of Cincinnati as chairman. The following gentlemen were present, representing the various branch societies then names of which are annexed: Wm. Q. Judge, representing the Aryan of New York; Wm. Q. Judge, proxy, representing The Krishna of Philadelphia; C. D. Hill, representing the Chicago T. S. The other branches were represented as follows: Ramayana, Dr. W. P. Phelon; Arjuna, Elliott B. Page; Pranava, Howard Carter; Golden Gate Lodge, Wm. Q. Judge, proxy; Los

Angeles, Elliott B. Page, proxy; Ishwara, Dr. J. W. B. La Pierre, president, and Joseph Taylor, delegate; Cincinnati, Dr. J. D. Buck; Boston and Malden branches, Wm. Q. Judge, proxy; Vedanta, Dr. Borglum, president, and J. M. Wing, secretary; Nirvana, Dr. M. J. Gahan, president; Point Loma, Sidney Thomas; Lotus, W. L. Ducey; Varuna, W. Q. Judge, proxy; Isis, Mrs. M. J. Riggle; Brahmana, Bryan Butts, president; and Brooklyn, Wm. Q. Judge, proxy. There was a large number of theosophists present during the closed and open sessions of the convention, who were much interested in the proceedings although entitled to no voice in the voting. They came from all parts of the country, and the number was considerably swelled by the attendance of many members of the local branches. About three hundred were present at the first session.

The first session was the closed meeting on Sunday. It was called to order by General Secretary William Q. Judge. Dr. J. D. Buck of Cincinnati was nominated chairman by Mr. Elliott B. Page, and was elected. Mr. Page was nominated as secretary by Mr. Judge and elected. Dr. La Pierre, Wm. Q. Judge, and Dr. Phelon, as committee on credentials, reported that 20 out of 26 societies were represented in the convention. A short recess was then taken, during which Col. J. C. Bundy invited the delegates and strangers to an entertainment to be given at his house, and this was accepted. After the recess Mr. Judge moved that Dr. A. Keightley, of London, representing the London Lodge, the British section of the society, and Madame H. P. Blavatsky, be admitted to the convention. The motion carried and Dr. Keightley was introduced. He spoke briefly to the delegates of the movement in England, and read a short address from the British Section of the Theosophical Society to the American Section. He said that the presence in England of Madame Blavatsky, the publication of "Lucifer," the "Secret Doctrine," and other theosophical efforts had had the effect of stimulating inquiry and had resulted in renewed activity. Branches already were organized at Cambridge, Liverpool, Glasgow, and Yorkshire, as also throughout Ireland and Scotland, and the prospects were very flattering indeed. During the past six months more than seventy persons had joined the Society, and numerous others had associated themselves with the various branches. The British Section tendered, through him, to the American Section its warmest wishes and congratulations on the success of its efforts in the United States. The communication was filed on motion. The reports of the secretaries and Presidents of the various branches throughout the United States were then read and received.

The annual report of the report of General Secretary Judge was read by that officer, and the convention heard it with interest. The report touched upon the Indian movement for the abolition of dues and fees, and also the suspension of the revision of the rules affecting that issue sent out by the

commissioners in power in India during the absence of Col. Olcott from that country. The report included a letter from Mr. Z. Sawai, of Kioto, Japan, who spoke encouragingly of the work of Col. Olcott among the Japanese and the beneficial results looked forward to owing to the spread of Theosophy among the Buddhists of that part of the world. The statistical part of the report showed that during the past year six new branches of the society had been formed. They were : Varuna, Dharma, Isis, Brahmana, Satwa, and Brooklyn.

At this date there were 26 active branches in the United States. Another branch was now in process of organization at San Jose, Cal. The number of new members admitted since the last convention was 232. The General Secretary had to report the dissolution of The Purana Theosophical Society at Santa Cruz, which on April 7th by a unanimous vote decided to disband and surrender the charter. The dissolution of The Purana was not due to lack of interest in Theosophical matters, but to certain difficulties in Santa Cruz, to the active working of the branch located there.

Mr. Judge, being also the Treasurer of the society, submitted the report of the Treasurer. It showed that during the year ending April 28, 1889, there had been received by the Treasurer the sum of \$1,123.98 and that the expenditures had been \$763.20, leaving a balance of \$360.78 in the treasury.

A letter from Madame H. P. Blavatsky, the corresponding secretary of the Theosophical Society, dated at London, April 7, and carried to the convention by Dr. Keightley, was submitted to the convention by Mr. Judge and read. Madame Blavatsky reviewed the work of the society in all quarters of the globe ; Col. Olcott's unceasing and untiring efforts in India and Japan ; the progress in England and particularly in America. She dwelt with emphasis on the enemies of the society ; materialism and phenomenalism, and that arch enemy, internal dissension. She exhorted Theosophists in America to learn the highest lesson of Theosophy, viz., Altruism and Universal Brotherhood, and cited it as a cure for the bad effects of too eager a nipping after the unknown by unskilled people. In conclusion she quoted the words of the Masters urging men to be unselfish and to live for the sake of Humanity.

In the afternoon Dr. Keightley read an address to the convention in which he spoke of the life and work of Madame Blavatsky in London. He related many interesting incidents concerning the Theosophical leader ; she was, he said, so identified with the society that an injury to it, as a body, reacted with painful physical effects upon her. This was particularly true of the occult or Esoteric section, the entire Karma of which she had assumed.

After Dr. Keightley the convention was addressed by Mr. Wm. Q. Judge, who also read an address to the convention from the Dublin Lodge.

He was followed by Mrs. M. L. Brainard in a paper entitled "The Idol Worship of the Christian Creed." Interesting papers were also read by Dr. W. P. Phelon and Dr. J. D. Buck, after which the convention adjourned until Monday.

The delegates were called to order on Monday morning with Dr. Buck in the chair. The General Secretary read a letter from Mr. Geo. E. Wright, of Chicago, donating \$50. A vote of thanks was passed for the contribution. On motion of Dr. La Pierre, the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as General Secretary for the ensuing year. On motion of Dr. Phelon the Secretary was instructed to cast the vote of the convention for Wm. Q. Judge as treasurer. The following names were submitted to compose the Executive Committee : Alexander Fullerton, Abner Doubleday, Henry Turner Patterson, Dr. J. D. Buck, C. D. Hill, and J. W. B. La Pierre ; Wm. Q. Judge, ex-officio. Mr. Judge moved that unless necessary to make a change the convention meet the fourth Sunday in April, 1890, in Chicago, which was carried. A vote of thanks was passed to the two Chicago branches for the reception and entertainment of the delegates. A vote of thanks was also passed to Col. J. C. and Mrs. Bundy for the fraternal greetings extended by them to the delegates.

The convention then adjourned.

After the convention there was a large meeting in conference of the Ramayana and Chicago branches at the house of Dr. Phelon on Lincoln Street. Dr. Buck, Dr. Keightley, and Wm. Q. Judge were present. There was a long and serious conference on Theosophical work for the next year, and many things were related about the inside life and doings of prominent Theosophists. The General Secretary also initiated several new members in a private room at the Palmer House in the presence of fifty Theosophists. On the evening of the 29th Dr. J. D. Buck delivered a lecture at the Methodist Church Block, on Clark Street, entitled "The Old Wisdom Religion, or, Theosophy." A large and intelligent audience was present and listened attentively.

THE PATH will print further details of the convention in its next issue. The Chicago papers devoted much space to the doings of the convention. Several donations were made at the last meeting for the general fund.

The establishment of both Nature and Soul, is by analogy.—*Kopila's Aphs.* 103.

When the body sleeps people see the playground of the soul, but it they never see ; therefore let no one wake a man suddenly, for if the soul gets not rightly back to his body, it is not easy to remedy.—*Upanishads.*

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"There is no Religion higher than Truth."

Family motto of the Maharajas of Benares.

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No. 3.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LETTERS THAT HAVE HELPED ME.

(Continued from May.)

IX.

Dear Sir and Brother ;

Tell your friend and inquirer this.

No one was ever converted into theosophy. Each one who *really* comes into it does so because it is only "an extension of previous beliefs." This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different and some similar. My ideas of to-day and yours are tinged with those of youth, and we will thus forever proceed on the inevitable line we have marked out in the beginning. We of course alter a little always, but never until our old ideas are extended. Those *false* ideas now and then discarded are not to be counted ; yet they give a shadow here and there. But through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt

them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith.

Spiritual knowledge includes every action. Inquirers ought to read the Bhagavad-Gita. It will give them food for centuries if they read with spiritual eyes at all. Underneath its shell is the living spirit that will light us all. I read it ten times before I saw things that I did not see at first. In the night the ideas contained in it are digested and returned partly next day to the mind. It is the study of adepts.

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student. He now thinks he has given up ambition and comfort. The ambition and comfort he has given up are those of the lower plane, the mere reflections of the great ambitions and comforts of a larger life. The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

How difficult the path of action is! I see the future dimly, and unconsciously in such case one makes efforts either for or against it. Then Karma results. I could almost wish I did not hear these whispers. But he who conquers himself is greater than the conquerors of worlds.

Perhaps you see more clearly now how Karma operates. If one directs himself to eliminating all old Karma, the struggle very often becomes tremendous, for the whole load of ancient sin rushes to the front on a man and the events succeed each other rapidly; the strain is terrific, and the whole life fabric groans and rocks. As is said in the East, you may go through the appointed course in 700 births, in seven years, or in seven minutes.

The sentence in *Light on the Path* referred to by so many students is not so difficult as some others. One answer will do for all. The book is written on the basis of Reincarnation, and when it says the soiled garment will fall again on you, it means that this will happen in some other life, not necessarily in this, though that may be too. To "turn away in horror" is *not* detachment. Before we can hope to prevent any particular state of mind or events reaching us in this or in another life, *we* must in fact be detached from these things. Now *we* are not our bodies or mere minds, but the *real* part of us in which Karma inheres. Karma brings everything about. It attaches to our real inner selves by attachment and repulsion. That is, if we love vice or anything, it seizes on us by attachment thereto; if we hate anything, it seizes on our inner selves by reason of the strong horror we feel for it. In order to prevent a thing we must understand it; we cannot understand while we fear or hate it. We are

not to love vice, but are to recognize that it is a part of the whole, and, trying to understand it, we thus get above it. This is the "doctrine of opposites" spoken of in Bhagavad-Gita. So if we turn in horror now (we may feel sad and charitable, though) from the bad, the future life will feel that horror and develop it by reaction into a reincarnation in a body and place where we must in material life go through the very thing we hate now. As we are striving to reach God, we must learn to be as near like Him as possible. He loves and hates not; so we must strive to regard the greatest vice as being something we must not hate while we will not engage in it, and then we may approach that state where we will know the greater love that takes in good and evil men and things alike.

Good and Evil are only the two poles of the one thing. In the Absolute, Evil is the same thing in this way. One with absolute knowledge can *see* both good and evil, but he does not *feel* Evil to be a thing to flee from, and thus he has to call it merely the other pole. We say Good or Evil as certain events seem pleasant or unpleasant to us or our present civilization. And so we have coined those two words. They are bad words to use. For in the Absolute one is just as necessary as the other, and often what seem evil and "pain" are not absolutely so, but only necessary adjustments in the progress of the soul. Read Bhagavad-Gita as to how the self seems to suffer pain. What is Evil now? Loss of friends? No; if you are self-centred. Slander? Not if you rely on Karma. There is only evil when you rebel against immutable decrees that must be worked out. You know that there must be these balancings which we call Good and Evil. Just imagine one man who really was a high soul, now living as a miser and enjoying it. You call it an evil; he a good. Who is right? You say "Evil" because you are speaking out of the True; but the True did know that he could never have passed some one certain point unless he had that experience, and so we see him now in an evil state. Experience we must have, and if we accept it at our own hands we are wise. That is, while striving to do our whole duty to the world and ourselves, we will not live the past over again by vain and hurtful regrets, nor condemn any man, whatever his deeds, since we cannot know their true cause. We are not Karma, we are not the Law, and it is a species of that hypocrisy so deeply condemned by It for us to condemn any man. That the Law lets a man live is proof that he is not yet judged by that higher power. Still we must and will keep our discriminating power at all times.

As to rising above Good and Evil, that does not mean to do evil, of course. But, in fact, there can be no *real* Evil or Good; if our aim is right our acts cannot be evil. Now all acts are dead when done; it is in the heart that they are conceived and are already there done; the mere

bodily carrying out of them is a dead thing in itself. So we may do a supposed good act and that shall outwardly appear good, and yet as our motive perhaps is wrong the act is naught, but the motive counts.

The great God did all, good and bad alike. Among the rest are what appear Evil things, yet he must be unaffected. So if we follow Bhag. Gita, 2nd Chapter, we must do only those acts we believe right for the sake of God and not for ourselves, and if we are regardless of the consequences we are not concerned if they *appear* to be Good or Evil. As the heart and mind are the real planes of error, it follows that we must look to it that we do all acts merely because they are there to be done. It then becomes difficult only to separate ourselves from the act.

We can never as human beings rise above being the instruments through which that which is called Good and Evil comes to pass, but as that Good and Evil are the result of comparison and are not in themselves absolute, it must follow that we (the real "*we*") must learn to rise internally to a place where these occurrences appear to us merely as changes in a life of change. Even in the worldly man this sometimes happens.

As, say Bismarck, used to moving large bodies of men and perhaps for a good end, can easily rise above the transient Evil, looking to a greater result. Or the physician is able to rise above pain to a patient, and only consider the good, or rather the result, that is to follow from a painful operation. The patient himself does the same.

So the student comes to see that he is not to do either "Good" or "Evil," but to do any certain number of acts set before him, and meanwhile not ever to regard much his line of conduct, but rather his line of motive, for his conduct follows necessarily from his motive. Take the soldier. For him there is nothing better than lawful war. Query. Does he do wrong in warring or not, even if war unlawful? He does not unless he mixes his motive. They who go into war for gain or revenge do wrong, but not he who goes at his superior's order, because it is his present duty.

Let us, then, extend help to all who come our way. This will be true progress; the veils that come over our souls fall away when we work for others. Let that be the real motive, and the *quantity* of work done makes no difference. Z.

It would seem that Good and Evil are not inherent in things themselves, but in the uses to which those things are put by us. They are conditions of manifestation. Many things commonly called immoral are consequences of the unjust laws of man, of egotistic social institutions; such things are not immoral *per se*, but relatively so. They are only immoral in point of time. There are others whose evil consists in the

base use to which higher forces are put, or to which Life—which is sacred—is put, so that here also evil does not inhere in them, but in ourselves; in our misuse of noble instruments in lower work. Nor does evil inhere in us, but in our ignorance; it is one of the great illusions of Nature. All these illusions cause the soul to experience in matter until it has consciously learned every part: then it must learn to know the whole and all at once, which it can only do by and through re-union with Spirit; or with the Supreme, with the Deity.

If we take, with all due reverence, so much of the standpoint of the Supreme as our finite minds or our dawning intuition may permit, we feel that he stands above unmoved by either Good or Evil. Our good is relative, and evil is only the limitation of the soul by matter. From the material essence of the Deity all the myriad differentiations of Nature (Prakriti, cosmic substance), all the worlds and their correlations are evolved. They assist the cyclic experience of the soul as it passes from state to state. How then shall we say that any state is evil in an absolute sense? Take murder. It seems an evil. True, we cannot *really* take life, but we can destroy a vehicle of the divine Principle of Life and impede the course of a soul using that vehicle. But we are more injured by the deed than any other. It is the fruit of a certain unhealthy state of the soul. The deed sends us to hell, as it were, for one or more incarnations; to a condition of misery. The shock, the natural retribution, our own resultant Karma, both the penalties imposed by man and that exacted by occult law, chasten and soften the soul. It is passed through a most solemn experience which had become necessary to its growth and which in the end is the cause of its additional purification. In view of this result, was the deed evil? It was a necessary consequence of the limitations of matter; for had the soul remained celestial and in free Being, it could not have committed murder. Nor has the immortal soul, the spectator, any share in the wrong; it is only the personality, the elementary part of the soul, which has sinned. All that keeps the soul confined to material existence is evil, and so we cannot discriminate either. The only ultimate good is Unity, and in reality nothing but that exists. Hence our judgments are in time only. Nor have we the right to exact a life for a life. "Vengeance is mine, saith the Lord (Law); I will repay." We become abettors of murder in making such human laws. I do not say that every experience must be gone through bodily, because some are lived out in the mind. Nor do I seek to justify any. The only justification is in the Law.

The innocent man unjustly murdered is rewarded by Karma in a future life. Indeed any man murdered is reimbursed, so to say: for while that misfortune sprang from his Karma, occult law does not admit

of the taking of life. Some men are the weapons of Karma in their wrong doing, but they themselves have appointed this place to themselves in their past.

The Great Soul needed just that body, whatever the errors of its nature or its physical environment, and to disappoint the soul is a fearful deed for a man: For it is only man, only the lower nature under the influence of Tamas (the quality of darkness), which feels the impulse to take life whether in human justice, for revenge, for protection, or so on. "The soul neither kills or is killed." What we know as ourselves is only the natural man, the lower principles and mind, presided over by the false consciousness. Of the soul we have but brief and partial glimpses—in conscience or intuition—in our ordinary state. There are, of course, psychic and spiritual states in which more is known. Thus nature wars against nature, always for the purpose of bringing about the purification and evolution of the soul. Nature exists only for the purpose of the soul. If we think out the subject upon these lines, we can at least see how rash we should be to conclude that any deed was unmixed evil, or that these distinctions exist in the Absolute. It alone is ; all else is phenomenal and transitory ; these differences disappear as we proceed upward. Meanwhile we are to avoid all these immoral things and many others not so regarded by the crowd at all, but which are just as much so because we know to what increased ignorance and darkness they give rise through the ferment which they cause in the nature, and that this impedes the entrance of the clear rays of Truth.

I doubt that the soul knows the moral or immoral. For just consider for a moment the case of a disembodied soul. What is sin to it when freed from that shell—the body? What does it know then of human laws or moralities, or the rules and forms of matter? Does it even see them? What lewdness can it commit? So I say that these moralities are of this plane only, to be heeded and obeyed there, but not to be postulated as final or used as a balance to weigh the soul which has other laws. The free soul has to do with essences and powers all impersonal ; the strife of matter is left behind. Still higher and above as within all, the passionless, deathless spirit looks down, knowing well that, when the natural has once again subsided into its spiritual source, all this struggle and play of force and will, this waxing and waning of forms, this progression of consciousness which throw up coming clouds and fumes of illusion before the eye of the soul, will have come to an end. Even now, while we cannot master these high themes, we can have a patient trust in the processes of evolution and the Law, blaming and judging no man, but living up to our highest intuitions ourselves. *The real test of a man is his motive*, which we do not see, nor do his acts always represent it.

J. N.

TRUE AND FALSE ASTROLOGY.

When the difficulty of acquiring a knowledge of astrology is considered, it is not to be wondered at that so few in our day are proficient in that science. The rules appear designedly abstruse, as if to discourage ordinary students from entering a field that is reserved only for certain favored ones. In order to calculate an event in the life of a person with any degree of precision, one must know geometry, plane and spherical trigonometry, as well as astronomy, to say nothing of the complicated system of astrologic deductions involving all the others above mentioned. According to Steele's *Sciences*: "The issue of any important undertaking and the fortunes of an individual were foretold by the astrologer who drew up a horoscope representing the position of the sun, moon, and planets at the beginning of the enterprise or at the birth of a person. It was a complete and complicated system, and contained regular rules which guided the interpretation, and which were so abstruse as to require years for their mastery."

So, too, in his preface to the *Grammar of Astrology* Zadkiel says: "The art of Nativities requires many years of patient experimenting before it can be well understood and practised with certainty and satisfaction. The art of Atmospherical Astrology (weather forecasting) and also that of Mundane Astrology (the fate of nations) alike demand much time to penetrate the arcana, and a good education to follow their practise."

The condition of this age being not only material and practical, but also superficial, it follows that a difficult and visionary science like Astrology can meet with little or no encouragement from ordinary students. Young men acquire at college a smattering of many sciences, few of which are ever called into requisition in after life. And, especially in America, if they do here and there dig deeper into one mine of knowledge than another, it is solely with a view to immediate financial reward. The practical takes precedence of everything else. The highest mathematics, according to the popular notion, consists in the adding up of bank deposits or the figuring of interest on mortgages. There is little room or favor for a study which has "no money in it," especially when so much valuable time is "wasted" in learning its principles. Besides, it must be confessed that astrology is not regarded as exactly the proper thing in orthodox society. Church people generally, while they join the materialists in contemptuously denying its truth, yet retain enough of the flavor of bigotry to discountenance the study of the science as being based on heretical ideas.

Thus is astrology hemmed in on every side. The result is that there is no single avowed astrologer of note in the Western hemisphere to-day.

In Europe the situation is not much better. Since the death of Lieut. W. R. Morrison (Zadkiel) in 1874, there has been no one of general reputation with a pretense of honest astrology in London. It is true that there is another Zadkiel in Morrison's shoes, but his lucubrations, as judged by the annual almanac issued in his name, are disgusting to a sincere believer in star-influence. For example, let us take the predictions of Zadkiel's Almanac thus far for the year 1889. Under the heading "Voice of the Stars" for January we find the following :

"The martial star of Old England which has been dimmed for so long past, now begins to shine with its wonted lustre again, so that the energy and patience of her children will be soon rewarded. The solar eclipse of the first day of the month will be visible in North America ; we shall soon hear of trouble in some of the north-western states, and earthquake shocks about the 97th degree of west longitude. The Central Pacific railroad will meet with some misfortune. The partial eclipse of the moon, partly visible here on the 17th inst., will be quickly followed by excitement and temporary depression on Change. News from Russia will be warlike, albeit the internal state of that country will interfere with the ambitious projects of the military and slav parties."

Under the heading of February Zadkiel says :

"Mars, by his transits, brings trouble on the Czar of Russia and the King of Italy early this month, and those monarchs will do well to keep out of danger and avoid warlike proceedings as far as possible. News from India, Burmah, and Afghanistan will be of evil import ; strife and privation will afflict several provinces. Some great public scandal will be rife in London about the 5th inst. In France the Anarchists will be very active and mischievous this month."

It would, indeed, be a loss of time to quote any further. Sufficient to say that, aside from the announcement of the solar and lunar eclipses (which were, of course, generally known and looked for), not one prophecy among the above has come true. The Central Pacific railroad did not meet with any misfortune, nor was the news from Russia at all warlike in January. Neither in February did Mars bring trouble on the Czar of Russia or the King of Italy, nor was the news from India of evil import, nor were the Anarchists particularly active in France. On the other hand, we cannot help wondering why this precious prophet did not give us some hint of what actually did occur in those months. For instance, he might have alluded to the Arch-duke Rudolph's tragic suicide, to the Panama Canal failure, to the disastrous end of the Parnell sensation, to the abdication of King Milan, to the remarkably mild winter in America, and a few other happenings of general interest, as to all of which he is silent.

I think that the above extracts are enough to show that the present Zadkiel is a pretender. And yet the original owner of that pseudonym

was not by any means entirely above reproach. He wrote a *Grammar of Astrology* which was designed to accompany William Lilly's *Introduction to Astrology*, and which is, in fact, bound up with the latter in one of Bohn's volumes. Now, a grammar ought to be plain sailing for the student, and with some little help perhaps, at the start, from a proficient, he should be enabled to follow the rules laid down, and arrive at satisfactory results. But I defy anybody to make head or tail of Zadkiel's rules. He leaves out certain essential points, without which one cannot bridge the chasms continually appearing in the mathematical calculations necessary to reach requisite solutions. Both Lilly and Zadkiel appear to have purposely given out incomplete teachings, just about as if they were trying to eat their cake and keep it too, or, in other words, to sell their book and yet not really let anyone into their secret.

But, through good and bad report, through false and true teachings, astrology itself remains unchanged. The mild radiance and subtle influence of the planets continue to extend across the tremendous abysses separating this world from others, through the conducting ether, and the lives of individuals continue to tally with the positions of the various planetary bodies as calculated with reference to their position at the time of birth. The science of nativities has been corroborated over and over again, in fact by everyone without exception who has made a careful and unprejudiced examination of the same. All of the objections that naturally arise in the mind of the new investigator have occurred to many others for some thousands of years past, and have all been satisfactorily answered. It is not possible, for instance, that so profound a thinker as Kepler could have practised astrology and believed in it, without having studied it in every aspect. Let us, at least, give him the credit of possessing common sense. Recent astronomers generally maintain an obstinate silence on the subject of astrology, preferring not to run counter to the current of modern materialistic thought, yet some could be named who hold a high place in scientific circles, and who are, secretly, believers. Proctor, it is true, in his *Myths and Marvels of Astronomy*, attempted to deride star-divination, but his efforts were not very successful in that direction. Anyway he was a time-server. In always aiming to popularize astronomy *and himself*, he did not hesitate to cater to the popular and churchly ideas on astrologic subjects. But even he directed his attacks mainly at horary astrology. The latter is a parasite that has become attached to the science by long association, but is in no way a part of it. As long ago as Lord Bacon's time efforts were made to rid the science of this offender. Said Bacon :

"But we receive astrology as a part of physics, without attributing more to it than reason and the evidence of things allow, and strip it of its superstition and conceits."

This is the Keynote. Let us take what we find to be certain in this science and eject what is unworthy or unreasonable. The doctrine of nativities requires no argument simply because it invariably corroborates itself. Horary astrology, however, is and always has been extremely chimerical. The only reason it has ever been permitted to exist is because it gives the professional astrologer (one who peddles out his prophecies at so much per prophecy) a wider field for the exercise of his imagination and thereby increases his revenues. As there may be some readers who are not acquainted with the astrologic terms, I may explain that horary astrology is the astrology of the "hour"; in other words, it answers questions as to the immediate outcome of any particular business in which the seeker may be engaged. Thus it professes to tell a speculator whether to buy or sell stocks, a loser whether he shall gain the object of his choice, a plundered householder where to recover his stolen property, etc. Now, these are all temporarily of great interest to the questioner; but to what a ridiculous insignificance do they sink when brought into relation with the tremendous spaces and majestic influences of the solar system!¹ Common sense should crush this miserable and impertinent horary falsehood under its heel. Indeed, it carries predestination into the most trivial affairs of life, and binds us irretrievably to fatalism if believed in.

The doctrine of nativities, on the other hand, is one of the grandest of which we can conceive. It is not that the planets are brought into a certain position simply for the benefit or injury of individuals. The star influence is perpetually the same, except as it is modified by distance and the relations of one planet to another. Hence, a person born under a certain combination of time and place receives a certain kind of planetary influence which gives him to a limited extent the direction in which he is to travel through life. But this is not predestination. Far from it. Whether born as a monk or as a peasant, whether the brain be mediocre or specially gifted, whether the physical formation be strong or sickly, the individual still has the opportunity of spiritual growth—and improvement, subject only to the modifications of Karmic law. Anyone who has read King Oscar's pathetic and noble essay in the *Nineteenth Century* for February can there see that the struggle of the monad towards a higher spiritual plane is as well exemplified as in the life of the obscurest artisan.

The directions of astrology, taken in relation to the planetary positions at time of birth, refer exclusively to material events. They indicate periods

1—At their nearest approach to the Earth the planets are yet at about the following distances: The moon 225,000 miles, Venus 25,000,000 miles, Mars 34,000,000 miles, Mercury 48,500,000 miles, the Sun (he is reckoned as a planet in astrology) 90,000,000 miles, Jupiter 400,000,000 miles, Saturn 800,000,000 miles. Just imagine all these uniting their influences, at the command of an astrologer, so as to decide whether a man ought to purchase a new hat or not, or to indicate for him the whereabouts of a lost dog!

of sickness, financial misfortune, marriage, worldly success, death. Even these may in many instances be nullified by interposing an active opposition of the will. But they do not touch the life of the inner man, who is thus left free to develop into a higher or retrograde into a lower state. A blacksmith may thus become as spiritually perfect as a college professor.

Looked at in this light, astrology is seen not to interfere with the harmony of natural law, but is, on the contrary, one of the most useful illustrations of the unity that pervades not only our own little world but the entire universe.

G. E. W.

Chicago, March 25, 1889.

THE PRACTICAL ETHICS OF THEOSOPHY.

[A PAPER READ BEFORE THE KRISHNA T. S.]

Let us be practical, my friends; let us be practical, I say. I shall touch to-day only upon the practical ethics of Theosophy, and in a very simple, colloquial style.

My general experience among the classes interested in and leaning on Theosophy, Mental Science, Christian Science, Mind Healing,—and, indeed, all students of psychics, and of those silent and invisible forces in Nature which move with a solemn stillness, and yet which are invincible,—is that they are too dreamy, too theoretical, too vague, and too hysterical, to meet the trials of this commonplace, work-a-day life.

Many of us who call ourselves Theosophists proceed to repeat the fundamental teachings of this science-religion, without ever troubling ourselves to sift them to the bottom of their meaning, or satisfying ourselves that we apply them to our own lives.

I recall a few cases which illustrate this point, and I may safely relate them as convincing proof of what I have said.

The first is of a lady who believed herself a devoted Theosophist; so did others. But, when a marplot of a dressmaker failed to deliver her new gown while she waited to don it for a dinner party, her impatience grew to such a fume that it boiled over in a flood of petulant tears, while she threw herself, face downwards, on a couch. Now, if a woman's theosophy, superior will, Divine wisdom, or whatever you choose to call it, does not serve her at times of such frivolous disappointment, it is not worth much.

The second is of a lady who became enamored of Mental Science; enamored! mark you. For the time being she was enraptured with the group of ideas represented under this title, as a child is with a new doll, or a suitor with a fresh sweetheart. These subjects are not matters for

amorous jugglery. They are to live by, to study as a science, and to rest on as a companion, in whom you feel a deeper confidence and higher solace day-by-day. She was a gifted elocutionist ; coughs, colds, and sore throat had been her mortal dread and worst enemies. After her first few lessons in Mental Science, she boldly and persistently denied the existence of influenza or catarrh ; and believed this positive attitude of mind a bulwark against the inheritance of generations and the indiscreet habits of years. But the colds continued to come ; crowding thick and fast upon her, making her so hoarse she could hardly speak, while she bravely fired off her ammunition of denials from behind a great fortress of catarrh. Do you not think she would have better shown divine wisdom by keeping out of draughts, changing wet stockings for dry ones, and wearing sufficient clothing ? I do.

One more illustration, and I have done. Not long since I was regretting the existence in life of those little, far away, desolate Islands where a seeming fate hurls us and then leaves us to stand all alone, while we feel the ground slipping away from under our feet ; a waste of dark waters around us, and no human help in sight. A friend turned on me and upbraided me severely for not believing in Universal Brotherhood. It was useless for me to protest. By and by an emergency came into my life. I needed twenty-five dollars instantly, to save a near friend from disaster. It was five o'clock in the afternoon, and I sought his aid at his place of business—and it is a large importing house. I explained the grievous circumstances, and that my bank was closed. He simply replied, “I am sorry I can't help you. But you are unnecessarily excited. I guess you can bridge over your worst anticipations to-night. It's not so long to wait until the Bank opens in the morning.” Later on a question of moment came up relative to matters in which we both had an interest. Certain movements of my own had been sat upon in uncharitable judgment by a dozen critics. I had not been present at the assembly ; so he wrote me ten pages of gossippy scurrility, trusting “that in spirit life I had advanced beyond the world's superficial judgment”, and signed himself a loyal, sincere, and faithful friend. This is an instance of how Universal Brotherhood may be talked most beautifully. But in this sordid, selfish world, cannot each one of us try to form the nucleus of a Universal Brotherhood by practising a material and spiritual philanthropy in our own little circle ?

If we are going to drift into the desperate and deplorable cant about our existing as perfect beings emanating from the Divine, and therefore incapable of sickness, sorrow, strife, sin ; if we are going to audaciously assert that we to-day are living in the harmony of a Universal Brotherhood ; if we are going to occupy our time straining our spiritual eyes after

astral bodies, the joys of DEVACHAN, and the luminous tableaux of NIRVANA ; if we are going to find happiness and solace in these thoughts alone ; we may as well return to the old and misty creeds of pulpit orthodoxy.

That we are still only sons of God, and not gods unto men, is proved by the fact that we have not shaken off our old conditions of sickness, sorrow, strife, sin. If we were living to-day a practical universal Brotherhood, we should not have an Alaska St., Philadelphia ; a Five Points, New York ; a Seven Dials, London ; with their struggling, sinning, squalid, starving populations. If we were all awake spiritually, we would gaze clearly, confidently, fearlessly, and without effort, on the astral phenomena crowding the very atmosphere about us ; and until the psychic vision is completely unembarrassed, it is as useless to sit in wondering expectation as to try to read the headlines of the Morning "Press," while the fleshly tissue of the eyelids is still sealed by slumber.

What is Theosophy ? Well, Webster and Worcester define it as "Divine Wisdom ;" but it is something more. Theosophy appears to me to be that form of philosophy that links God and Nature in man : a human pantheism. If God and Nature be linked in man as the highest expression of Divine power, our work begins with ourselves ; that is, the attainment of human perfection through personal effort.

What we want is not to talk Theosophy, but to live it. Live it as the man Jesus did, walking in the ways of Eternal Truth, from which he was surnamed *Christos*.

If Theosophy is to serve any purpose in elevating the ALTER EGO ; if Theosophy is to teach man the Divine Wisdom which he may achieve along lines of worldly practice and experience, and so ultimately lift him on to new heights of manhood ; then the very beginnings of it are rooted in laws which may apply to the homely worries of every day life, and their practical remedy.

Do not let us regard the argument for the study of cosmogony and the essential nature of man which has come to us under the name of Theosophy, merely as a beautiful poetical picture ; not much more than a charming dream of what might be in some intangible state of existence, and in an indefinite, nameless somewhere, quite out of mortal reach.

The Theosophic life is not a mere theoretical speculation. It is neither a species of clap-trap mysticism, nor the dreary scheme of visionary philosophers with the vain hope of delivering themselves from the evils and troubles of life,—from all activity, self consciousness, and personal existence.

The exactions of the Theosophist's life—the *life*, I say, are real. It demands the constant repression of the gross animal passions ; the subor-

minating of fleshly desires and tempers to the higher spiritual behests; the eradication of selfishness; the fostering of broad, generous sympathies toward our fellow man; the cheerful performance of the duty that lies nearest to us. The Theosophic life requires pure thought, noble aspirations, high and holy ideal for the inner life; it teaches the love of right for righteousness sake; it distinguishes between good and evil by the light that shines within; and it develops the spiritual essence of man by meditation.

You see, it is an arduous, patient, uphill journey that each one must climb for himself; and only by strength of will and grace of holiness may we poor mortal pilgrims hope to attain final glory.

There is no shifting responsibilities; no shirking to-morrow's result of to-day's action, whether it be good or evil; there are no vicarious atonements. If we would be sound in soul, we must be our own spiritual surgeon and lay the axe to the root of the fungous growth of sin, just as the surgeon of the body lays the scalpel to the cancer on the human breast.

The process of the practical Theosophic life is entirely within ourselves; the motive, the effort, and the consequences being distinctly personal.

If you fail in an undertaking, blame no man. The cause of failure is a deficiency in yourself. Remember the law of the survival of the fittest. All our blunders and suffering in life are the result of our own ignorance or wilful error. For the law of KARMA is the law of life. What ye sow, that shall ye also reap. Byron fully illustrates this order of things when he says, "Love and liquor are both ecstasies; after one the heartache, and after the other the headache." If you plant thistle seeds, are you very surprised if strawberries do not grow? And if you lead a profligate, indolent life, should you be greatly amazed if honor and acclaim do not single you out?

Each one is positively the Truth, the Light, and the Way unto himself. Each one of us is an individual unit,—a fragment of the Great Whole,—travelling over the mountain paths of life, *en route* to the Golden Summit.

The ways are steep and narrow, they are entangled with thorns and thickets and brambles and briars which smart and lacerate. And when we meet a great jagged boulder, which fate seems to have rolled as a test of our strength into our pathway, let us not stand kicking against it, wounding ourselves: it is as useless as when the gentle sea-mist endeavors to caress the cruel rocks, which tear the phantom lover to shreds. Let us not pause in despair before these boulders, and so deter our own progress. Our object is to surmount the obstacle. Climb over it; walk around it; plough through it; only let us be sure to get it behind us.

And let us act. Action is effort, action is growth. Growth is divine pain. All nature travails and groans in growth. Remember, we never stand still ; if we do not endeavor to advance, we retrograde. For feelings which end in themselves and do not express themselves by fulfilling a function, leave us feeble and sickly in character, debilitated in mind and soul. Believe me, spiritual excellence and the scheme for human perfection do not come to any one of us in a windfall. Whatever measure of success we may obtain in Theosophic growth is won by unflagging toil and pre-eminent psychic endowments.

Don't be too confident of yourself. Salvation is wrought out in fear and trembling. Seek out the truth ; there is no goal higher than truth. But the search is not without its trials ; and there are few who are fitted by temperament and research to lift the veil of Isis.

Spirituality is only possible of development by retiring within one's self where lies the higher world of thought, and sympathy, and instructive culture. The unfoldment of this ineffable life and its marvelous lessons are of gradual growth, but they are everlasting. Spirituality is the culture that issues from discipline, and the courage that springs from the brow of pain, and that dares all dangers.

So we are again brought face to face with the bald fact that the Theosophic life means unshrinking, incessant, untiring desire combined with efficient exercise. Prayer in operation : prayer in operation carried through every movement of our waking day,—every second of our sleeping hours.

You may say this is impossible. I say it is not. You will say it is hard work. Yes ! But practical Theosophy wasn't made for lazy people.

When you once come to realize that prayer in operation means only to work for the love of your work, it will not be so difficult. Whatsoever your calling may be, lofty or humble ; whether it be to preserve human life or carry a hod ; whether you are making the thought of future generations or washing dishes ; perform your duty to the utmost measure of your ability, to the glory and satisfaction of your own highest self. There is no such thing as accomplishing great results without work ; and spirituality makes no apology for indolence.

Remember :

“ The spark divine dwells in thee ; let it grow.
That which the upreaching spirit can achieve
The grand and all creative forces know ;
They will assist and strengthen, as the light
Lifts up the acorn to the oak tree's height ;
Thou has but to resolve, and lo ! God's whole
Great universe shall fortify thy soul.”

EM'LY.

JUNE.

Theosophy, thou art the truth
In morning of delightful day.
Thou art the day itself--thy youth
Knows no declining nor decay.
Survivor of the vast array
Of creeds in every age and clime,
Thou dost the centuries survey
In one eternal June of time.

Thou art the universal love
Which lights and leads men on their way ;
Thou art the wisdom from above
No man may idly disobey.
When Earth in distant lives is gray,
Yet wilt thou rule in golden prime,
Maintaining thy majestic sway
In one eternal June of Time.

Where Truth's reviving waters play
And laws of Love and Wisdom chime,
Forever and forever stay
In one eternal June of Time.

J. C. T.

THE TELL-TALE PICTURE GALLERY.

Although the gallery of pictures about which I now write has long ago been abandoned, and never since its keepers left the spot where it was has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots ; in the Himalaya mountains, beyond them, in Tibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Free-masonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or

in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacrae deliberately constructed so as to specialise one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so sure is it that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes; it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his decease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own short-

comings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all duties in the temple where I lived were assiduously performed. One night after attaining to some humility of spirit, I fell quietly asleep with the white moonlight falling over the floor, and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at sound of my own voice. Looking up, I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and afar off sounded what I supposed its voice,

"Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full, high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say,

"The picture gallery is here."

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights. As the noiseless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

"Examine with care, but touch not and fear nothing," said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discoloring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seemed to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain. These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother—how far or near was unknown to me—had reached some height of advance-

ment that corresponded to such tones. Just then my guide re-entered ; I found I was near the door ; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but

“Well?”

Into my mind came the question “How are those faces made?”. From all about him, but not from his lips, came the answer,

“You cannot understand. They are not the persons, and yet they are made from their minds and bodies.”

“Was I right in the idea that they were connected with those they pictured by invisible cords along which the person's condition was carried?”

“Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered this path his picture forms there ; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back.”

“And those curious elementals,” thought I, “do they feed on the blackened images?”

“They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black—no longer fit for such good company.”

“And the music,—did it come from the images?”

“Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple's thoughts and spiritual life ; it is the music of his good deeds and his brotherly love.”

Then there came to me a dreadful thought, “How can one—if at all—restore his image once it has blackened in the gallery?”

But my guide was no longer there. A faint rustling sound was all—and three deep far notes as if upon a large bronze bell !

BRYAN KINNAVAN.

The last word of perfected art and the first word of perfectible human nature are the same : *Abstain !*

Scientists dread occult investigation, lest it draw them out of their orbit. They forget that the true orbit of man is eternity.

THE FOURTH DIMENSION.

[A PAPER READ BEFORE THE MALDEN THEOSOPHICAL SOCIETY BY FRANK S. COLLINS.]

(Concluded.)

Suppose a figure of any kind drawn on the plane inhabited by the plane being ; all he sees of it are lines and points ; and from the number of lines which he can see when he views it from different sides, and from the size of the angle at each point, he determines whether the figure he is considering is a triangle, square, pentagon, etc., etc. He cannot by any possibility see the shape of the figure ; we who can do that, do it because we look from another direction. He would say "the only way to get at the inside of a square is to penetrate one of the sides, push it apart, so to say." So we say "you can touch only the surface of a solid ; its interior can be reached only by penetrating and pushing apart."

It is well known that clairvoyants can plainly see objects from which they are separated by opaque bodies ; and when they are asked to describe how it is they so see, they cannot give any explanation comprehensible to us. They see it, and that is all they can say. Thus a clairvoyant (of course I mean a genuine, and an exceptionally fine clairvoyant) can, on looking at any one's body, see all the interior organs and describe their position, relations, and condition with wonderful accuracy. Must we not conclude this to be by a process similar to that by which we can see and touch a point in the interior of a triangle, without touching or looking through the sides? the simplest of every day operations to us, but one of which no description could give an adequate idea to a plane being.

Suppose a cube is passing through the plane which constitutes the plane being's space ; what does he perceive? A square, bounded by the usual four lines and four angles. Suppose this cube to come from our "above" into his plane, and pass through and below it. To him the process would be this :—a square suddenly appears where before there was none, coming from nowhere in space ; it lasts a short time, then disappears as mysteriously as it came. Suppose a cylinder to pass through his plane ; he would suddenly see a circle, which after a certain time disappears as the square did. If he saw a point suddenly appear, and then become a minute circle which steadily increased in diameter till it vanished at the time it was the largest, that would mean that a cone had passed through. If the increase in size of the circle was more rapid at first and slower afterward, it would mean a hemisphere ; and we might trace in the same way other bodies.

If we have a cylinder around which is traced a spiral line, he would see a circle, around the circumference of which a point revolves, the open-

ness or closeness of the spiral being represented to him by the greater or less speed of the point. A cylinder inscribed with a number of lines would be represented to him by points moving in various ways, at varying rates, about a circle. Some curious features might result from the passage of less regular bodies through the plane. Take a cylinder terminated at each end by a cone ; we have a point appearing, then a circle increasing up to a certain size, which persists for a time, then diminishes to a point and disappears. A quite irregular body might give some curious results, as any one can work out at leisure.

Now think what is a human life. We appear in this world, go through various changes in form and place, and then leave this world. Cannot we see an analogy to the last described case? May not the real entity, the true individuality, exist all the time in a higher space of which we know nothing, what we call our life being merely the fleeting appearance produced by its passage through this plane of being, its true existence extending far beyond. When we compare with our ordinary space and space life the space and life of the plane beings, how insignificant and meagre the latter appear ; and the difference is not one of degree, of more or less. No conceivable number of square inches will make a cubic inch ; no possible extension of a plane being's experience can give him an idea of space ; his universe is a thin film ; it and its beings are hardly more than mental conceptions, not realities, to us. The squares, triangles, and other surfaces, which to him are the most absolute of realities, to us are but the surfaces bounding the solid bodies, the only true realities.

So to a being in higher space, our entire universe, all space even beyond the remotest stars, is the merest film on the surface of real being ; and our solid worlds no realities, merely mental conceptions of the appearances of real entities.

When a cube rests on a plane, the plane being sees a square and nothing else ; by turning the cube in different ways he can be made to see the six squares which bound it, but only one at a time ; to him they are separate entities, appearing one after another, and with no connection except that of sequence in time and similarity in size. To us they are the six squares bounding the cube, distinct and independent of each other, but with no independent existence apart from the cube, of which they are but the manifestations. So also, individual human beings appear to us as distinct entities, standing separate and isolated ; but seen from the standpoint of the higher life, each is merely a manifestation of the one life. Apart from that one life, each is an unreality, a form of illusion, no more an actually existing thing than is the side of the cube apart from the cube. Yet just as the sides of the cube, considered as squares, are distinct and independent, their unity being not identity one with another but with the

cube, so to each human being is given his own individual existence, which only he can fill.

This is no mere fancy, no mere analogy; a little study into higher space laws shows that, once granting the existence of more dimensions of space than are perceived by our five senses, then there *must* certainly be existences, of which all our solid world and its contents are merely partial manifestations, but which existences can be manifested in many other ways, of which we are now totally ignorant. And when we see that our only real being is in a higher one, of which we are but the partial manifestations; that only as our consciousness becomes centred in that higher being has it any real value; that only as we work for the whole has our work any value or permanence; when we once see these things; what more evidence do we need for the fundamental principle of our society, universal human brotherhood?

ANSWERS TO QUESTIONERS.

From C. N.

1.—Is there a "Parent" Theosophical Society?

Answer.—Strictly there is not. Such a term would imply a separate parent body which gave out Charters or Diplomas. The Society is composed of its members who are, for administrative purposes, in Branches or unattached; the latter are called "members-at-large," but all are fellows of the T. S. The government is in the General Council, which now meets in India, in which all sections of the Society have a voice, and which issues charters and diplomas. But aside from Branch members and those at-large, there is no parent Society. The term "parent" should be abandoned, as it implies separation.

2.—Is there an Esoteric Section of the Society in America different from that governed by H. B. Blavatsky?

Answer.—There is not, and there never was. In the first establishment of the T. S. other degrees than that of a mere diplomaed member were recognized, but no one save H. P. Blavatsky has had the authority to confer those degrees. She has now fully announced the first of those, although during all these 14 years they have existed and included certain members who were also fellows of the T.S.

Some misguided persons may have pretended to confer those degrees, but such a thing was improper on their part, and absolutely worthless to the recipient. These real degrees in occultism may not be trifled with, and yet they protect themselves because pretenders and triflers can make neither entry nor progress.

In 1875 H. P. Blavatsky directed a certain fellow of the Society to

attend to the needs of all the members of the T. S., who were then called "entered apprentices" by her, and her letter of that date is still extant in which the present Esoteric Section was plainly referred to.

3.—Why has H. P. Blavatsky waited until now to so publicly proclaim the Esoteric Section ?

Answer.—As a matter of fact she has not so waited. In 1875 and since many knew of its existence and have been in it, and she has frequently spoken of it ; but until now there have not been enough members interested in the realities of theosophy to justify her in a definitive statement and organization. These efforts have to proceed slowly ; people must first be waked up and directed towards theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it ; others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

But for the first 14 years of a theosophical effort—periodically made in every century—the work of such persons as H. P. Blavatsky is always directed to preparing the ground, and then more open invitation is extended. It is so done in the last 25 years of each century.

HADJI.

From R. L. R.

1.—What is a Nirmanakaya ?

Answer.—Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles ; and for such an one space is no obstacle. There are many of them, and they perform various works ; some take full possession of great reformers, or statesmen who carry on a beneficial policy ; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown ; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

2.—Has a Nirmanakaya any sex ?

Answer.—No. The pronoun "He" has been used because it has a general application just as "man" or "men" has. In such a development as that of a Nirmanakaya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

MOULVIE.

From T. D.

If there be any defect in the Mind Cure system, what would you say it is?

Answer.—I should say the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opposites stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent is half-used. The illusionary quality is attributed only to so-called "evil," whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called "good," since it hastens death's advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

NILAKANT.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

III.

UNIVERSAL BROTHERHOOD.

Next to the truth expressed, the most admirable quality of Occult Axioms is their simplicity. For clearness of expression and depth of wisdom perhaps none is better than the well known Hermetic Law "*As above; so below.*" In other words, the doctrine of analogies.

It is our intention in this number to analyse the subject of "Universal Brotherhood" from this standpoint; the topic is interesting and instructive, and worthy of careful consideration and discussion.

Analogy with Nature. Nature gives many illustrations of a law running through the universe, that might be called the Law of Interdependence or Solidarity. This, when applied to humanity, becomes the Law of Universal Brotherhood. Where nature has full sway, interdependence is perfect, but as action apart from the operations of nature becomes more and more possible, divergence from this law is greater and greater, until, humanity reached, hardly any traces of it are left, those few we have existing only in the minds of the Great Men of the age.

Analogy with Science. A tendency to admit a universal basis, a single element, one original force, etc., is becoming more and more frequent as the world grows wiser. Planets revolve around a central sun, which in its turn, we are told, revolves around some greater centre, carrying its system with it, and so on ad infinitum.

The Human Body. Every part is sensitive to injury inflicted upon any other portion of the body. When the sight of one eye has been destroyed,

sight of the other is sometimes lost. And so, following the lines of analogy, each man influences his brother, for weal or woe, according as his characteristics are good or bad. We are as intimately connected as different parts of our own body. Therefore it behooves us to be doubly careful, for our evil acts and thoughts, besides doing ourselves harm, influence through these subtle and little understood ties, our fellow men.

The Animal World. Enlightened men, as we consider ourselves, are the only occupants of this world who live at the expense of each other. Natural history teaches us that wolves, lions, and tigers do not prey upon their species. There is a shameful lesson for us in this thought.

And if it is not carrying analogy too far, illustrations can be drawn from inanimate nature. For does not the sun shine and the rain fall upon the just and unjust alike?

Humanity. Men indeed departed far from the path of righteousness when they refused to accept and treat one another as brothers. Nor may any great progress be expected in general advancement until this great law is made a real factor in the life of every human being.

Perhaps the first signs of the realization of this ideal are in the growth of democracy and the obliteration of class distinctions. The nations showing the greatest advance in civilization to-day are those farthest from the old time aristocracy, and it is a significant fact that in America, the land of the birth of the next great Race, the democratic idea is nearer its highest development.

As yet, unfortunately, man realizes only in a commercial sense his dependence upon his fellows. But socially, morally, and spiritually, this dependence exists, and indeed in a greater and more influential degree as the plane of action ascends. Even commercially a rich man is more or less independent, but spiritually not so. On the latter plane we are too intimately connected to act without reference to universal good, and this great truth some are beginning to realize.

If Theosophists knew what an important part analogy plays in the education of an occultist, they would pay more attention to that art, and as an interesting essay on the subject we refer our readers to November "PATH," 1888, on "Analogies."

Original Thought. It is important to impress upon Theosophists the necessity for self-evolved and directed thought. We Western nations, in contra-distinction with the Hindus, are accustomed, except in our own sphere or business, to have our thinking done for us. We pay ministers to do most of our worshiping, scientists to advance our science, politicians to construct our politics and make our laws, while, wrapt up in ourselves, we are content to follow our own narrow groove. With scientists this is advantageous, for here undivided attention is the requisite of success, but in other matters, especially religion, each must do his own thinking. Even Theosophy, broad and all-embracing as it is, commands each inquirer to learn for himself and believe nothing upon faith. The information received from Mme. Blavatsky, and from the same source through other channels, is all we have for a guide, except our own intuition. Other writings are but personal views and commentaries upon what has already been written.

The path has been pointed out and an outline given, a description of the scenery along the road is ours, but it depends upon each of us unaided to fill in the details and go on the great journey, alone yet accompanied by many, and unconsciously helped by those beneficent beings who have the welfare of the Race at heart.

Intuition. We are accustomed to talk much and think little about intuition, but I doubt if many of us realize what an aid it really is. It was my custom at first to write and ask about any point that troubled me, but I soon found that before the answer came I had obtained the reply myself. I had answered my own question, and this has been the case with others.

We are so used to have our thinking done for us that we are surprised when we can do it ourselves. But do it we can and do it we must, for beyond certain bounds we are told nothing, and anything further we must find out and teach ourselves.

Be not afraid to trust intuition. It will never deceive if you are honest with yourself. Often it is but the recollection of what we have learned long ages ago. That is why some things appear so easy for us to understand, why strange facts, when we think of them, cease to be strange, why we have a *penchant* for some particular branch of knowledge, for mathematics, for science, or, above all, for occultism. It is but the cropping out of old tendencies, the partial remembrance of forgotten things.

We become perfect when we have tested all experience, absorbed all knowledge, and are full of an unconquerable desire for union with the "Divine."

There are not many articles upon these subjects to which we can refer our readers. That already mentioned is probably the most comprehensive.

We would suggest, however, that each member try to think of additional analogies, and amplify those already given.

G. Hijo.

TEA TABLE TALK.

Very many students of occultism constantly say; "But what can I do to help others?" As I cannot enter into all these lives, I cannot fully answer; but to any or all I might at least commend this editorial statement of Lucifer, "The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency." How many of us reflect that we are constantly making pictures in the astral light, investing them with more or less vividness and potency, in direct ratio to the energy of thought expended upon these unconscious images which we as unconsciously make? Such pictures are often vivified by elementals as forms wherein they can manifest. Then, too, these pictures remain in the light, in our aura. We ourselves draw them in and out; when we live again in some sad past we clothe its terrors anew with the subtle essence of thought; it is again sent forth upon magnetic currents to impress sensitives, to throw its dark shadow over others who do not know whence comes their sudden sense of depression and gloom. The inner man sees these pictures and feels their effect, which is reported to the physical brain, sometimes as a definite picture, but more often as a vague but chilling terror or sadness. If, then, we can do no more

for the world at large, we can rest it in our thoughts, and endeavor, especially in dark moments, to make pleasant pictures in the mind, with which to people the living Light. To illustrate: A lady of my acquaintance recently lay very ill. Her trouble was a nervous one, and during attacks of excruciating agony a marked clairvoyance was frequently developed. At the ebb of one such attack, her sister left the room, after arranging to return at a specified hour. The sister was very solicitous, a most devoted nurse and punctual, exact to a fraction of time. Therefore, when the hour passed and she did not come, and as time continued to slip by, the invalid became nervously alarmed at her sister's non-appearance. The unprecedented event filled her with anxiety, and finally she began to imagine herself going to the sister's room, unable to open it, having the door broken open, finding the sister dead upon the bed, the ensuing preparations and carrying the dead from the Sanatorium where they then were, in the middle of the night, in order not to depress the sick inmates of the place. In the middle of this waking nightmare, in which her thoughts ran away with her good sense, the sister came in. There had been a mistake in the hour and the invalid said nothing. Next morning the sister remarked that she had not slept well. She had awakened in the night with the sudden idea that a woman had died in the room next to hers, and was being carried out through the darkness and silence. So strong was the idea that she could not divest herself of it, and the physicians and proprietors were questioned. All united in saying that no death had ever occurred in the establishment. A few nights later the sister went to her room in a merry mood, having just quitted a party of friends. She threw open the door, and suddenly, in the dark room, half illuminated for an instant by the hall light, there rose before her sight, upon the bed, a shrouded figure of a dead woman, like herself and prepared for burial. The thing was so vivid that she almost shrieked aloud; she started back (making a change of vibration) and it disappeared. She was unable to use the room after that, though a woman of strong nerve and no psychic development, and the invalid confessed that in her vain imaginings she had made strong mental pictures of just those two scenes. The sister remarked with grim humor, "Well; I've had an experience not enjoyed by many. I have been to my own funeral; and I don't care to go again." The invalid lady has since told me that her sister's fright was a lesson to her, and thereafter she strove earnestly, amid all the pain of her attacks, to fix her mind on high and bright themes.

A correspondent gives another instance of psychic occurrences due to disturbed equilibrium of the nerve currents. She writes:

"I have for many years been an intense sufferer from nervous headache, the pain lasting from 36 to 48 hours. During its continuance I desire neither food nor drink, so that the fasting is complete. When the pain leaves me I am quite exhausted, but clear of brain. Last summer I had a singular experience after one of these attacks. Perhaps the altitude had some effect, for I was at a famous Catskill resort. It was evening when the agony left me, and I was lying on a lounge, my face to the wall and my eyes closed. Suddenly I saw behind me a friend of mine, a believer in and a student of the Occult then in Washington. She was leaning toward me, with a look of deep interest on her face. But what was that just behind her? It was seemingly a mass of white vapor, the size of rather a tall man. I felt, or knew, it to be a male spirit, and I saw, indistinctly, the semblance of a head projecting from the vapor, turned toward and intently regarding my friend, but taking no notice of me. The vapor was constantly in motion, and the edges were tinged with colors.

As I gazed with wonder at this strange sight, the door opened from the hall and my mail matter was brought in. Among the letters was one from the friend I had just seen, but, more curious still, knowing my interest in handwriting as indicating character, and my power sometimes to psychom-

etrite letters, she enclosed an unimportant note written by a well-known Occultist and writer, then in this country, for my inspection.

Can you explain why the vision was the "avant-courier" of the letter, and why both spirits were not equally distinct?" R.

In this case the term "male spirit" is incorrect. Spirit (Atma) is neither male nor female. The so-called astral body has not sex in our usual sense of the term. It is a centre of force; the predominance of negative magnetism as life force would make it "female," so to say; the predominance of positive force would make it "male." As regards the inner man, who is without the specialized physical organs of the gross body, these terms "male" and "female" can only refer to the nature of the force manifesting through him, and it would seem to follow that he might be at one time "male," so to say, at another "female," and always hermaphrodite in view of the double emanation or radiation of such a body. There is no fixed reason why the vision should have announced the letter, for this is not always the case. But in this special case the lady simply saw, in the astral light, an event about to take place. If I enter a room to awaken a sleeper, my thought (or psychic energy) begins to awaken him (his inner man) before I do—in my physical body. So do "coming events cast their shadows before"; they too have what we may call their aura, and in a super-sensitive state of the nervous system we may become aware of them, or temporarily "lucid," as some occultists call it. The probable reason for the friend's form appearing more distinct than the other is that the seer was in magnetic communication, and more or less sympathetic vibration, with her friend; a perfectly sensitized plate takes a better impression than one which is only partially so, and an image already existing in the sphere of the mind (or the aura) is re-vivified in less time than a new one can be stamped there. It is not easy to explain these processes, for we need an exact nomenclature, which the West does not as yet possess, as well as a knowledge of the practical Science of occultism, which is almost equally rare.

Another friend writes to the Tea Table of the January PATH. "It was very interesting, particularly so to children, who are already commencing to endorse the idea of reincarnation and evolution of mind." (See "The Christ Child.") "I think we have a little girl friend who visits here, who is almost as charming as little 'Carlo.' When three years old she would make eloquent speeches with appropriate gestures in an unknown tongue. Her mother does not encourage this strange language. She said to me one day: 'I had another mother once, and she did not look like this mother; she used to dress lovely. Once she was all dressed in white and they carried her away.' A little sigh followed, as though the child felt the reality. Now she is four years old, and although a very practical little body, she lives in a world of her own. As she was busily talking and no one was in the room, I asked her who was there. 'Why, this poor old lady who lies on this window bench. I have fixed the sofa pillow for her, and now I am feeding her.' At one time I had occasion to leave her for a while. When I had been gone an hour and a half, as she stood looking out of a window, she exclaimed to the girl having charge of her, 'See! See!', at the same time insisting that I was in a cherry tree near by, waving my hand and saying, 'Anna, what are you doing?' I inquired at what time she saw me, and remembered that at that moment, though surrounded by people and upon the street, my mind seemed to stretch away home with thought of her. Now she often says: 'You were up in that tree, weren't you?' and I reply 'Yes.' I am acquainted with an accomplished lady who has always insisted that in some former life she was a beggar girl; it seems now very clear to her memory."

Some persons claim that a belief in Reincarnation, even when shown to be shared by many of the greatest and most intuitive minds known to history does not of itself prove anything. To such we would reply that such a belief, if shown to be general, wide spread, and especially frequent in the

minds of the very young, has all the appearance and hence the weight of an "innate idea." Once we prove an idea to be innate, our case is proven. And if this question of Reincarnation rests upon the bulk of testimony, or its quality and the nature of its source, then indeed occultists may well claim it to be proven beyond all doubt. For a modern questioner, however, I should incline to indicate the line of the conservation and persistence of energy, its correlation and its multiplication, as the best one for him to follow in seeking first analogies, then proofs, of Reincarnation. The average modern mind follows this track more easily than it does that of metaphysics and logic.

I would call attention to the wisdom of the course outlined by the closing words of my last correspondent. Children's minds are plastic and easily chilled. They must be answered in the spirit rather than to the letter, or their attention will be turned to material things and Truth will be lost. To tell the little girl that her friend was not in the tree would be to deny to her the evidence of her psychic sense. The picture of her friend (caused by that friend's thought) was there, and to deny it would teach the child to mistrust her inner self. How many children are thus puzzled, punished for "telling lies," and morally tortured, Karma only knows.

I cannot forbear closing my talk with a striking metaphor from this same letter, respecting Madame Blavatsky: "She seems so like a powerful and wonderful bird who has flown over the earth to sweep up in her bright pinions vast stores of truth and knowledge, and is scattering it abroad like heavenly manna for hungry souls." To such intuitive hearts as this, these words from an Adept may be applied: "As one by one our intellectual forces depart, leaving us only to turn traitors, I say, 'Blessed are the pure in heart, for their intuition will save them.'"*

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

BROOKLYN T. S. has had regular weekly meetings on Wednesday evenings since its organization, at which papers have been read on such subjects as Practical Theosophy, Reincarnation, &c. This month they will hold a public meeting, and as Brooklyn has many inquirers interest is sure to be aroused.

ARYAN T. S., N. Y.—At the meetings a certain subject is continued during several weeks. Concentration has been under discussion for over a month, and the meeting of May 14th was very interesting, as several members had taken up Patanjali's *Yoga Philosophy*, dividing the work. Miss Hillard read a valuable paper reviewing the System as a whole, and Brother H. T. Patterson one which considered some questions arising out of the first ten Aphorisms. These two, with this discussion thereon, occupied the evening, thus leaving the subject for next meeting. This method tends to inform members equally, and is felt to be of great benefit. The Branch meetings are always full, and many visitors present each evening; an open meeting is the rule for each night, so that no inquirers need remain away. Whenever there are initiations the open meeting ceases at half past nine.

THEOSOPHICAL TRACTS.—The Tract "*Theosophy as a Guide in Life*" which appeared in the T. P. S. has been reprinted in New York by a member of the Aryan T. S. for distribution, and will be sold very cheaply at 50 cts. per 100.

* Quoted from memory and possibly not verbatim.

INTEREST IN THEOSOPHY has grown very much of late, as is attested by the fact that the *New York Weekly World* gave it four columns lately, setting forth fairly and concisely its principal doctrines. This has been read from Maine to California, as is shown by letters passing in to the Editor on the subject, of which we have been allowed to see samples. And on May 15 the same paper printed another column headed "Heathenism in New York." One of the correspondents, a minister, wrote from Washington Territory demanding the theosophical reply to the question, "Granting as true all the theosophists claim, how is a man to get rid of the sin and evil he has done—where is the pardon?" Surely if this questioner examines the law of Karma, he will find that "not all the blood of beasts on Jewish altars slain" nor the blood of any one can wash out a single sin or fault, but that the man must reap his own crops and expiate each act of evil.

A CIRCULATING LIBRARY.

A theosophical circulating Library has been established at the General Secretary's office in New York, Room 47, 21 Park Row. Donations of money and books have been made by members of the *Aryan T. S.* sufficient to start it, and it is expected that students throughout the country will be benefitted by its use. The rules read as follows:

This Library is at the Headquarters of the Theosophical Society, Room 47, 21 Park Row, New York.

1. The books of this library will be lent to members of the Theosophical Society, and to students of Theosophy unable to purchase such.

2. Students not members of the Society must furnish endorsement from some member in good standing.

3. For *ISIS UNVEILED* or *THE SECRET DOCTRINE*, the charge will be 10 cts. per week, one volume only being allowed at a time; for any other book, five cts. per week, transit included.

4. The ordinary length of time during which a book may be kept out shall be 3 weeks, exclusive of the time required for freight or carriage; except that *ISIS UNVEILED* and *THE SECRET DOCTRINE* may be kept out 6 weeks.

5. Only one book at a time can be lent to a borrower.

6. Renewal of a book is permitted where no one else has asked for the same book before such request for renewal.

7. Expense of mailing or expressage must be remitted in advance before any book will be sent.

8. All books lost or defaced shall be paid for by the borrower or his or her endorser.

9. Violation of any rule will exclude from further use of the library.

Applications may be sent to the Librarian at above address.

All the best theosophical works will be kept on hand, and also as many useful books on psychological, mystical, and metaphysical subjects as the funds will permit. Among other books already on hand are: *The Secret Doctrine*, 2 sets; *Isis Unveiled*, 2 sets; *Esoteric Buddhism*, *Occult World*, *Purpose of Theosophy*, *Magic*, *Paracelsus*, *THE PATH*, *Bhagavad Gita*, *Among the Rosicrucians*, *Bible Myths*, &c., &c.

It is intended for the use of all members throughout the United States. Borrowers will be careful to give accurate addresses and to take care of the books when taken out.

Donations of either money or books will be gladly received, and may be sent in care of *THE PATH*.

DR. A. KEIGHTLEY has gone to Boston on a visit to the theosophists in that vicinity.

AT a recent meeting of the *Krishna T. S.* a paper on "Krishna" was read, contributed by a distant fellow theosophist. We recommend to those

members who have time at their disposal and are not themselves attendants at Branch meetings to get up papers upon theosophical subjects for the use of various Branches. We will gladly indicate those Branches which would be benefitted by such work. If members engaged more freely in such efforts, there would soon spring up in all sections of our Society a unity of thought and action the value of which cannot be overstated.

EAST OAKLAND, CAL.—The Golden Gate Lodge is exhibiting an energy which should operate as a spur and as a model to sister Branches. Not only are public meetings held in San Francisco on the 2d and 4th Sundays of each month, but similar ones have lately been opened on the 1st and 3d Sundays in Oakland, where, indeed, there is now hope of a new Branch. The G. G. Lodge has also issued for general circulation a most excellent tract—"Theosophy, its Aims and Objects." We have rarely encountered a Theosophical leaflet so judicious, discriminating, fair, candid as this. It expressly disclaims proselyting or conversions, invites not only investigation but the disclosure of mistake, takes the ground that Theosophy is premature till the recipient has grown up to it, shows that the Society is for intelligent study and for helping others, and not at all a school of occultism for learning the projection of the astral and like feats. This is its summing up: "Our purpose is to teach man his own nature, mission, and destiny, and to assist him to unfold the God within himself. 'True Theosophy is everything that aids or elevates mankind, and our chief object is not so much to gratify individual aspirations as to serve our fellow men.'" If this is the spirit of the Lodge, no wonder its public meetings are growing in number and attendance!

SATWA T. S.—The Secretary's new address is Box 1772, Los Angeles. The Branch has two meetings a week, one closed, the other open. Bros. John and Jas. Pryse have gone away on long journeys, but left earnest workers behind.

LOS ANGELES T. S. continues its activity. The two Branches in the city will probably infuse theosophy into that section. Both are asking for application blanks for new members.

IN response to the appeal for funds for the General Secretary's office which the Convention authorized, there have been received up to May 25th, from Branches \$70.50, from individuals \$164.

IRELAND.

DUBLIN LODGE.—At the first open meeting of this lodge in the month of April an excellent paper on Count Tolstoi's life and teachings was read by Mr. Fuller; and at the second open meeting an instructive paper by Mr. Armstrong on "Suggestions for theosophical inquirers" was read,—followed in both cases by harmonious and animated discussion. The attendance was good, and interest is still spreading both in Dublin and Limerick.

FRED J. DICK.

ERRATA.

In the April, 1889, issue of the PATH, two glaring errors crept in on the first page in the initial verse. "Whither" was printed "whether." Subscribers will please correct.

"The future exists in and grows out of the present. He who knows this will do his whole duty."

OM.

Æ U Ω

Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. All this is Brahman. Let a man meditate on this world as beginning, ending and breathing in Brahman.—*Chandogya-Upanishad*.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

JUDGE THE ACT: NOT THE PERSON.

ADEPTS AND MEDIUMS.

The past month has given us a lesson in occultism. Its bearings are questioned by aching and bewildered minds. Our private lives repeat to-day the frequent experience of History,—that it is the foe of our own household, the traitor high in trust of nation or corporation, who is able to inflict injuries of a magnitude unattainable by the open enemy.

The theosophical ranks held no exponent more valued than the Editor and Scribe of *Light on the Path*. We gave her the interest and love that attach to the orbit of some bright planet. In the gloom of a material age this gracious personality shone upon us with a chaste and tender splendor. Her gifts prophesied the hidden powers of man. Her influence spanned the globe. The Light that passed along her ray had a glory so serene, a

strength unwavering yet so deeply human, that while thinkers never mistook the vehicle for the Light, nor identified message and messenger ;—while, indeed, they saw that the messenger was, for the most part, an unconscious agent who did not assimilate the message, still they felt her in their hearts as we feel the flower shedding fragrance on the summer night, giving, unconsciously, the sweetness passed through it from the Source of all sweetness, to the darkened world. Suddenly she whom we honored rises distractedly before us and proclaims that in claiming an adept's inspiration for *Light on the Path* she had not been truthful, but had made the claim at the bidding of H. P. Blavatsky.

So eager is she to lay the blame of temptation upon a woman once her chosen friend, a woman now dying by inches, who has labored as no one of our era ever labored for Humanity ; aye, one she swore in the most solemn of pledges to sustain and defend,—that she has not hesitated to cast herself in the dust at our feet ; giving herself as tool to an unscrupulous—because insane—agency. Sick at heart, spent with a tempest of anger and pity, of love contending with outraged faith, what are we then to do ? Our Duty. In this and in worse upheavals, our Duty to one and to all. If we are torn from this anchorage, the hope of the race may founder with us.

What is our present Duty ? Hear the words of the Master. “ Judge the action, not the person. You never know the true motives. Never judge human nature on its lowest level. Every one has a *potential* Dugpa in him.” We are to separate the deed from the doer. To remember that we all share this Karma ; it is that of our common Humanity. To return to our lost comrade the immortal spirit of the message she bore ; to cast its veil of charity about her. We dare not turn back her weapon against her own breast. While we remain true to the truest in a comrade, she is never wholly lost to us. If she has departed from her better self, we may hold up that ideal as a beacon to guide her back. If never here, then in that bright day when “ we receive the new knowledge,” may this and other loved ones lost await us there where Life shall have purified and redeemed us all !

The deed we must unflinchingly analyze. Our duty to all demands this. Its bearings can be shown by analogy. Suppose that a soldier is tried for infringement of oath and discipline, and is dismissed the Service. In his rage at the justice he has called down and of whose penalties he was distinctly forewarned, the soldier turns to the enemy with false information,—a spy and traitor,—as a revenge upon his former Chief, and claims that his punishment has released him from his oath of loyalty to a Cause. A pledge, once taken, is forever binding in both the moral and the occult

1 Dugpa, a black magician ; one devoted wholly to self. This and other quotations are from the private letters of the Adept.

worlds. If we break it once and are punished, that does not justify us in breaking it again, and, so long as we do, so long will the mighty lever of the Law react upon us. As for the person who was Mrs. Collins's instrument, and whose wretched tool she has become, not a shadow of doubt as to the immediate cause of his attack upon Madame Blavatsky remains with those who have read his letters to her, demanding an official position which is not within her gift, and threatening to take revenge if his demand was not granted by a certain time. The time elapsed and the attack was instant. There is an eloquent biblical passage which limns the situation. The master is shown as saying : " Behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined : but woe unto that man by whom he is betrayed !" (St. Luke Ch. 21. V 21-22.) Here is a clear statement of Karmic law, and a no less clear hint that some persons are the weapons of Karma. We can produce an old letter of Madame Blavatsky in which she says that her present betrayer is and will be just such an instrument of Karma. Such an inheritance from his past is of a nature to make any man quail—unless he laughs the laugh of madness.

We then have two similar acts by two different persons. One, a personal intimate friend, suddenly throws forth an accusation against H. P. Blavatsky of tempting to a fraudulent claim for inspiration of a splendid work, the object in view being apparently only that of damaging H. P. B., at the risk of reducing the book to the lowest possible level and the author to a lower. The other actor, believing in no one's truth, rushes into print with the confession of untruth, the object being to damage H. P. B., with the inevitable consequence of lowering the author of *Light on the Path* in everyone's estimation, for when a woman accuses herself of mendacity the world think her mad if they do not believe the accusation.

These acts are untheosophical, no matter who are the actors. They cannot be excused nor forgotten.

These facts are outside the chief teaching of this event, which is that we do not sufficiently discriminate. We judge by the external, by persons and personalities ; we neglect the study of laws ; we permit the *spirit* of things and deeds to escape us. This spiritual energy can only be touched by the Intuition : what that is, and what the spirit of things material is, we will hereafter attempt in some measure to explain. If it can be shown that abrupt disintegration of the moral forces is not unprecedented and should serve us as a warning and a guide, then we shall not have suffered in vain. It ought to be known, and earnest students have long known it, that the relation of the writer of *Light on the Path* was that of a transmitting medium. The term " transmitting medium " is here divested of all reproach or slur. The colorless term *per se* is used to indicate a person

to and through whom something is *given*, and stands in contradistinction to the word Adept, or one who *takes* what he requires. Adepts, too, are of all grades within the two orders, the Black and the White. A question has been asked by a few students. They say : What difference is there between the instrumentality of H. P. B. and that of any transmitting medium ? There is that radical difference which exists between the two extremes called by us poles. H. P. B. is an Adept ; the other not. The adept is such by virtue of the active principle. The medium is such by virtue of the passive principle. When the adept is in trance, his spiritual nature is the centre of activity. When the medium is entranced, his astral nature is that centre. The medium, when he goes into trance (when not hypnotized by another or in the catalepsy of disease), does so because his bodily senses become controlled by an outside force while his soul will remain passive. His vitality and consciousness are then transferred to the astral body. In this condition he is a spectator. What he sees, and the height or depth of his insight, are regulated by the purity of his auric sphere. Truths or falsehoods may be impressed upon him. He may or may not remember them afterwards ; he may report them correctly or misinterpret them. If a powerful Force uses him as its agent, that Force can and does stamp its information upon him with a sharpness of outline which his waking brain cannot blur. During this process his consciousness is discontinuous so far as he knows. From the standpoint of his normal condition there are the same gaps in it that there are in the consciousness of the ordinary man.

The adept does not make the outer body passive. He paralyzes it and remains master of all his nature above the body. He retreats deeper within than the medium, and does it consciously to himself. During his volitional and successive transfer of vitality and action from plane to plane, or from seat to seat of force, no breaks in consciousness occur. In all places and states the adept is self-identified. He moves from state to state at will. When he reaches the spiritual centre, from it he controls all the rest. *This centre is universal and is not his own.* The Higher Self of one is that of all. And, finally, the consciousness by which the adept does this is not at all the consciousness known as such among ordinary men. How shall the secret of the ages be put into words at all ? It cannot be done for us by those who *know* unless we first give them the word and sign. Not the word of any order, but *the self communicated sign.* Who has wakened at midnight and felt the mystic breath within himself ; who has trembled as Woman trembles when first she recognizes a life within her body, a life of consciousness and motion proper to itself and necessary to its existence, which yet she does not share or understand ? Who, amid thrills of physical terror, has waited


till the Power expanded and opened, till the Voice spoke, overcoming the physical and merging him into Itself; who has learned that this Power is *the* man, and, coming out of the awful experience, has resolved to lose his (lower) soul, in order to gain it? For him there is no return; he and such as he alone understand that the Adept is not an instrument. But then, too, the adept is not the person and body we see; they are His instrument and He is that hidden Voice come to self-consciousness in its temple. It is referred to in Rule 21, *Light on the Path*, Part I. Also in the second password of the T. S. In Becoming, the adept may pass through the phase of mediumship, while still a pupil, and this is why it is better not to enter that astral plane until we can do so with a guide, or, in mystic language, until we can do so "from above." When first the "mysterious event" occurs, we think some power extraneous to ourselves is acting; later we find that this Power is indeed our Self of selves. This all-seeing Power is not answerable to any human rule, or to any law but its own, the Law of laws. The personality governed by It may do much that conflicts with every opinion of men; they cannot expect to understand It, but they may recognize it. It is Itself a cause, and acts only upon the plane of cause, and the body subservient to it is above all Karma. Of course also there are grades of adepts and steps in Becoming. Still, the least among adepts acts with a knowledge of realities far above our own, sees what we see not, and cannot be judged by our rules. His acts have results that we know not, causes that we see not.

We shall be asked what evidence we have to offer that H. P. B. is an Adept, or the other a medium. Our evidence is of two kinds. (A.) That which appeals to occultists only. (B.) That which appeals to the average man.

To deal first with B. one proof is, of course, the manipulation of natural forces due to the knowledge of them. Putting this proof aside, however, H. P. B. is an active, conscious agent, acting through will power, having attained the power of perfect registration and trained concentration, able *at all times* to give a full account of all she knows, and one fitted to the development of the questioner, one responding to his physical, astral, or spiritual sense. She is learned, acute, profound; disease of the body has not impaired her work, its quality, quantity, or her fidelity to it. The great proof is thorough comprehension, to the fullest depth, of all she has taken or received, and the body of H. P. B. is her own instrument; she even holds it back from dissolution.

M. C. has never understood what was given through her. She is not at any time able to give a full account of it. She has said to many "she knew nothing about philosophy or the laws of occultism, of Karma or any far reaching theosophical doctrine." Advanced occultists identify *Light*

on the *Path* with an ancient, untranslated and unpublished M. S. S. called "The Book of the * * * ", to which M. C. could not have had access, and whose precepts must have been communicated to her through occult methods. The inadequate comments on *Light on the Path*, published by her in *Lucifer*, prove that she spoke the truth in this. She says that the work is "written in astral cipher and can only be deciphered by one who reads astrally." The comments only bear upon the ethical and intellectual part of the Rules; they remind us of false starts made at a race that is finally abandoned. They explain but a little of the surface meaning of the noble original. The deeper meanings are untouched by the Scribe, such as that same astral one, or, again, that bearing upon practical occultism. For there is, within those Rules, a statement of number, of centre, of order of procedure from seat to seat of force. Chela-initiates know this. Subba Row's able comments on the *Idyll* contain more than hints of it. To illustrate one concealed aspect of the Rules, inclusive in part of the key just alluded to, let us read some remarks from an Oriental Adept which came into our possession many months ago.

"Kill out all sense of separateness." "Union with the Higher Self is the best manner of killing out the Sense of separateness. Therefore man must become a Slave of his Higher Self. No two men pass through the same experiences in effecting the union with the Higher Self. The true Higher Self is the Warrior referred to in *L. O. P.*, and it never acts on this plane where the active agent is the manas, etc. A sense of *freedom* is one of the marked characteristics of the higher consciousness, and the will-effort needed to silence the body is much the same as that needed to forget pain. The Higher Self is shapeless, sexless, formless. It is the perfect quaternary, Nirvana; above which there is the first  It is a state of consciousness; a breath, not a body or form. It is always to be sought for within; to look outside is a fatal mistake. The effort to be made is to reach the Highest State of which you are capable and to hold yourself there. Concentrate on the idea of the Higher Self, say for one-half hour at first. Permit no other thought. By degrees you will grow able to unite your consciousness with the Higher Self * * * " (Here follow rules for concentration) "The registration of the consciousness of this plane takes place at the last moment of the passage back to the physical, and this, together with the fact that the double is often active, often produces a kind of state of double consciousness, and the latter is a source of error. In acquiring the power of concentration the first step is one of blankness. Then follows by degrees consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the

physical plane. To accomplish this, the physical brain must be made an entire blank to all but the higher consciousness, and the double or astral body must be paralyzed, or error and confusion will result." (Here is developed one allusion to centres of force ; the seats of the astral force must be paralyzed and inhibition of the cortex of the brain must be accomplished.) "In the first place, try to put yourself into such a state as not to feel anything that happens to the physical body, in fact, to *separate yourself from the body* —"

Enough has been quoted to let in some light upon the vital grasp of these precepts. Also to show that she who reported them never understood them. Madame Blavatsky has long been urged to unveil their meaning further, and we trust that she will do so. If M. C. had drawn from her highest centre the knowledge stored in that centre, she would be mistress of it, as H. P. B. is of hers.

Various conditions must combine to render any person a good instrument. There must be a certain mediumistic quality, or, in other words, physical passivity and loose tenure of certain principles or forces. There must be what we may call a Karmic permission, or current. It is desirable that the person should have the power to make himself heard, as, for instance, a literary person. We do not frequently find all these conditions combined in one person. After a time the nervous conditions of natural mediums and their physical passivity break down their health, and a stage is reached where moral disintegration manifests in a centre of hopeless disease and commands our profound commiseration. Colonel Olcott never made a truer remark than when he said the moderns ought to learn from the ancients how to isolate their mediums. *Light on the Path* is a jewel shining by its own light. Its precepts would in any case have been given to the world by the hand of whomsoever was available it is much to have been that hand, and, for the sake of its deed, let us love it even when it is raised against all that we prize, even while we strike the poisoned weapon from its grasp.

As regards proof A. The case of Madame Blavatsky is *sui generis*. She is not only the messenger ; she is herself a part of the message, is herself a revelation and a test. Many of us firmly believe that faith in her is the real test in Theosophy. Why ? Because Theosophy primarily teaches the within of all things, the latent divinity. It urges us to look deeper than the apparent, further than the goal of sense. Its first test is made upon our Intuition. By that light we must read the spirit within Madame Blavatsky, or we shall never read her. Clairvoyance, psychometry, and the rest may be false guides. The seer looks outward from within himself, and, if his sphere be clouded, so shall his interpretation be. Such visions are spasmodic, precarious, subject to no rule, unless a course of occult training

under an adept has been had. Intuition at all times serves us when once developed. It is always present to be drawn upon. It is sure, because it is the Voice of the Higher Self, Its messenger through which action occurs on this plane. Not that guesswork which some persons call intuition, but that force to which the occultist gives this name. Manifesting in sheeted light within a centre in himself similar to the one in which it has arisen (whether in macrocosm or microcosm), it imparts to him a knowledge of the real spirit or essence of what he hears or sees, through a similar essential and vibratory quality. It is often confirmed by the physical senses, and the conjunction forms a sure guide in ordinary life. But when the senses conflict with Intuition, we must let the senses go and trust to the Voice alone. Modern Science demonstrates the insecurity of the senses. Rules governing the credibility of testimony show that no two honest witnesses describe a scene alike. We constantly suppose ourselves to have had experiences which never took place. The severance of sense and sign need not cost us too much. Everything bears about it its own password and sign, founded on laws of number. The occultist senses this within himself; it is stamped there, as it were, in a corresponding centre of force: all centres are sub-centres of the universal seat of that force. Once trained and self-initiated, the occultist cannot be deceived. The vibratory ratio (and "spirit") of a given sub-centre outside him registers first in a similar sub-centre within him, together with a peculiar sheet of light through and from a certain organ, and is then conveyed to the brain. The subject is more explicitly stated than is common because it is highly desirable to show that persons governed by Intuition will believe it rather than their ordinary senses. Such persons know that Madame Blavatsky has never deceived anyone, though she has often been obliged to let others deceive themselves. That which she has done has not been correctly reported with those persons who think she has deceived. The vibration of their own sphere was such that direct transmission from hers was impossible. The whole secret of the transfer of nervous vibration to the brain where it *somehow* becomes translated into thought, is locked up in this subject. Untrue thought would be impossible if our specific vibratory ratio did not render synchronous vibration with the universal mind impossible; it impedes and alters that coming to us from the Oversoul, and from any other centre. We believe, on the word of science, that water is a union of gases, though most of us have never seen it. Many believe that color is a thing in itself. All our records teem with the fact that our senses are false witnesses, and we are fools to trust them. The inner centres of force are true witnesses, but we must learn their language. Then and only then can we judge of the forces acting through persons, and whether a force uses a body which is its own habitat, or a body owned by a latent ray. We must also learn the language of the heart. We must love our

Intuition and trust it. It must be more to us than our personality. It leads away from personality. When results seem to disprove it, we must remember that results are often incorrectly estimated, that Truth has no compact with results or circumstances. It stands to itself alone.

A comrade writes: "This battle does not seem like the real one. That will come when, for purposes of testing the staying force of her supporters and the influence on them of theosophy, H. P. B. will *seem* to give herself away."

We put it on record now that some of us stand ready to face this event, and that, should it come, we shall intuitively comprehend it. Without some such record, we should not be believed. We are not looking *at* H. P. Blavatsky, but *through* her. What she is, may not be for us to know, but the manifestation through her we do know. By internal, ineffaceable, undeviating testimony, based on law and number, witnessed by analogy and carrying conviction to the soul, the occultists of every era have known the Power. To it they look and not to the person. What is it she wrote? "Follow the path I show, the masters who are behind. Do not follow me or my path."

We speak to those who read by interior light. Wherefore let every man hearken greatly within himself. Let him catch the winged messengers. Let him trust no event, no circumstance, that conflicts with the swift and shining Voice. Let him not look to see it confirmed by the world, but rather out of itself, out of its own life. Let him know that faith and love open a door for it into the nature. Above all, let him remember its first lesson, which includes every other. We are one in all; there is no real and efficient way in which we can serve Humanity except in seeking that Truth incarnate in us, in holding to It, living it, taking heed lest we deny it while approving ourselves. Eternally the divine Voice repeats: Be true; be true; be true!

JASPER NIEMAND.

HIDING THEOSOPHY UNDER A BUSHEL.

If there be in the doctrines promulgated through our Society any virtue or uplifting powers, they should be brought to the attention of all thinking men and women. If theosophists have themselves found any solutions of vexing problems, or any help in their pilgrimage through life, they should not pocket this great benefit and thus keep it from those whom they alone can reach; and if in such members there exists the loyalty that all true men should possess, then it is incumbent on them to not only give out to others the new thoughts they have received, but also to direct atten-

tion to the Society's work as an organized body. The crouching in idleness behind the idea that these doctrines are as old as mankind is a weak and untheosophical act. Many sincere theosophists have worked hard against great opposition and bitter ridicule for fourteen years to establish our Society on a firm basis and to accumulate a mass of literary matter upon which all can draw. For other members to use all this and then to fear the name of the Society, is cowardice. However, such weak souls will always hide their heads and cannot harm the cause.

But those who know that all over this great land are millions whose minds and hearts need just the theosophical doctrines, will hasten to spread a knowledge in every quarter, not only of theosophy, but also of where and how theosophical books can be obtained and entrance to our ranks effected. Seek no fashionable quarters; they are useless and ever limited by the small and silly considerations that govern "Society," but all over this broad country are those who care more for the light of truth than for anything social life can give. J.

THERE IS A TIDE IN THE AFFAIRS OF MEN.

All motion runs in cycles; all creation ebbs and flows. If we listen attentively and observe carefully, we may detect the pulse-beats of the world. The inebriate who waits for his bed to whirl around in order that he may jump in, is, after all, more sane than he who blindly runs counter to destiny, and is forever "kicking against the pricks." He who knows nature's cycles and who waits calmly for the rising tide and takes it at its height, is indeed a magician. Indolence and idleness are like mildew to the soul; and yet is the paradox also true, "He also serves who only waits." Men differ less in the sum of their energy than in their methods of expending and utilizing it. Many persons are both intellectual and spiritual spendthrifts: these far outnumber the parsimonious and imbecile on these two planes of action, the intellectual and the spiritual. In much of the instruction in occultism the word "meditation" should read "concentration." Meditation may lead only to inaction and result in imbecility. Concentration may only give rise to audacity. The one may leave the soul to rust; the other to squandering its energy. Only right knowledge can so blend meditation and concentration, repose and action, as to bring about the highest results.

To act and act wisely when the time for action comes, to wait and wait patiently when it is time for repose, put man in accord with the rising and

falling tides, so that, with nature and law at his back and truth and beneficence as his beacon light, he may accomplish wonders.

If these principles are true in the field of action and in the world at large, they are equally true in the life of man and in all private affairs. Ignorance of this law results in periods of unreasoning enthusiasm on the one hand, and depression and even despair on the other. Man thus becomes the victim of the tides, when he should be their master. The greatest magician, the highest adept, is never divorced from or independent of nature. He steps aside till the tides of evil omen have spent their force and passed; he stoops to conquer, and presently finds his head among the stars, where one ignorant of the signs of the times meets force by force, anger with anger, and is borne away like drift-wood in the swollen tide.

Hundreds of students have started into the study of occultism or theosophy full of enthusiasm. For a time all has gone well with them. They have breathed a new atmosphere, and for a time seemed to inhabit a new world; but alas! the tides receded, and they have been carried far out on the sea of doubt, blinded by the winds of fate and overwhelmed by the waves of passion. Their enthusiasm was all feeling, their zeal only emotion. The question always arises with those who know these treacherous tides, "*Has he come to stay?*"; and it were well if every seeker would ask of his own soul this question before committing himself to any action. Having once set sail on this ebbing and flowing sea, it would be well to remember that low tide is sure to come. One is apt to imagine at these times of depression that the inspiration is gone forever, and that the rocks thus left bare and the beach strewn with wrecks will never again be covered by the life-giving waves. The searcher must learn to hold steady, and to sit still and wait. Presently he will hear the murmur of the coming tide. It will not meet him far out on the barren shoals and so engulf him all unprepared, for he will have waited its coming, knowing that it responds to law. It is thus that knowledge directs enthusiasm and prevents discouragement. It is thus that the helpless victim of the tides may become indeed their master.

Enthusiasm thus wedded to despair, by real knowledge becomes intelligent power. Such power is available at all times. It triumphs in the midst of apparent defeat, and in the hour of victory is not puffed up with the winds of pride, but, like a brave ship with the hand of a master at the helm and the compass well in view, baffles both wind and tide.

But for the winds and tides the ocean would be but a stagnant sea of death. Even so with human life. Action without motion would be impossible, and both of these also imply rest. We should not be like dead leaves borne up and down by the tides, but like brave swimmers, borne high by crested wave, grasp firmly the vantage gained and wait patiently the returning tide.

J. D. B.

THE ASTRAL LIGHT.

They say that every deed that we have done,
And every word and thought, or foul or fair,
Are stamped imperishably on the air,
Just as the sitter's face is thrown upon
The darkened plate by th' all prevading sun.
Likewise, 'tis said, nor time nor change can e'er
These pictured records of our lives impair,
Though centuries may roll when we are gone,
Stupendous thought! that what we are should be
Forever blazoned in the Astral Light,
Where he who wills unfaithfully may see
Whatever each has wrought of wrong or right!
If this be truth, resolve, O Soul, to-night,
To purge thyself of all iniquity!

ST. GEORGE BEST.

LETTERS THAT HAVE HELPED ME.

(Continued from June.)

X.

Dear Jasper ;

You ask me about the "three qualities sprung from Nature," mentioned in the *Bhagavad-Gita*. They exist potentially (latent) in *Purush* (spirit), and during that period spoken of in the *Bhagavad-Gita* as the time when He produces all things after having devoured them (which is the same thing as Saturn devouring his children), they come forth into activity, and therefore are found *implicating* all beings, who are said not to be free from their influence.

"Beings" here must refer to formed beings in all worlds. Therefore in these forms the qualities *exist* (for *form* is derived from Nature=Prakriti=Cosmic substance. J. N.), and at the same time *implicate* the spectator (soul) who is in the form. The *Devas* are gods, that is, a sort of spiritual power who are lower than the *Ishwara* in man. They are influenced by the quality of *Satwa*, or Truth. They enjoy a period of immense felicity of enormous duration, but which having *duration* is not an eternity.

It is written: "Goodness, badness, and indifference—the qualities thus called—sprung from Nature, influence the imperishable soul within the body."

This imperishable soul is thus separated from the body in which the qualities influence it, and also from the qualities which are not it. It is *Ishwara*. The *Ishwara* is thus implicated by the qualities.

The first or highest quality is Satwa, which is in its nature pure and pleasant, and implicates Ishwara by connection with pleasant things and with knowledge. Thus even by dwelling in Satwa the soul is implicated.

The second quality is Raja and causes action ; it implicates the soul because it partakes of avidity and propensity, and causing actions thus implicates the soul.

The third, Tamo quality, is of the nature of indifference and is the deluder of all mortals. It is fed by ignorance.

Here, then, are two great opposers to the soul, *ignorance* and *action*. For action proceeding from Raja assisted by Satwa does not lead to the highest place ; while ignorance causes destruction. Yet when one knows that he is ignorant, he has to perform actions in order to destroy that ignorance. How to do that without always revolving in the whirl of action (Karma, causing re-births. J. N.) is the question.

He must first get rid of the idea that he himself really does anything, knowing that the actions all take place in these three natural qualities, and not in the soul at all. The word "qualities" must be considered in a larger sense than that word is generally given.

Then he must place all his actions on devotion. That is, sacrifice all his actions to the Supreme and not to himself. He must either (leaving out indifference) set himself up as the God to whom he sacrifices, or the other real God—Krishna, and all his acts and aspirations are done either for himself or for the All. Here comes in the importance of motive. For if he performs great deeds of valor, or of benefit to man, or acquires knowledge so as to assist man, and is moved to that merely because he thus thinks *he* will attain salvation, he is only acting for his own benefit and is therefore sacrificing to himself. Therefore he must be devoted inwardly to the All ; that is, he places all his actions on the Supreme, knowing that he is not the doer of the actions, but is the mere witness of them.

As he is in a mortal body, he is affected by doubts which will spring up. When they do arise, it is because he is ignorant about something. He should therefore be able to disperse doubt "by the sword of knowledge." For if he has a ready answer to some doubt, he disperses that much. All doubts come from the lower nature, and *never* in any case from higher nature. Therefore as he becomes more and more devoted he is able to know more and more clearly the knowledge residing in his Satwa part. For it says :

"A man who is perfected in devotion (or who persists in its cultivation) finds spiritual knowledge spontaneously in himself in progress of time." Also : "The man of doubtful mind enjoys neither this world nor the other (the Deva world), nor final beatitude."

The last sentence is to destroy the idea that if there is in us this higher self it will, even if we are indolent and doubtful, triumph over the necessity for knowledge, and lead us to final beatitude in common with the whole stream of man.

The three qualities are lower than a state called Turya, which is a high state capable of being enjoyed even while in this body. Therefore in that state there exists none of the three qualities, but there the soul sees the three qualities moving in the ocean of Being beneath. This experience is not only met with after death, but, as I said, it may be enjoyed in the present life, though of course consciously very seldom. But even consciously there are those high Yogees who can and do rise up to Nirvana, or Spirit, while on the earth. This state is the fourth state, called Turya. There is no word in English which will express it. In that state the body is alive though in deep catalepsy. (Self-induced by the Adept. J. N.) When the Adept returns from it he brings back *whatever he can* of the vast experiences of that Turya state. Of course they are far beyond any expression, and their possibilities can be only dimly perceived by us. I cannot give any description thereof because I have not known it, but I perceive the possibilities and you probably can do the same.

It is well to pursue some kind of practice, and pursue it either in a fixed place, or in a mental place which cannot be seen, or at night. The fact that what is called Dharana, Dhyana, and Samádhi may be performed should be known. (See Patanjali's yoga system.)

Dharana is selecting a thing, a spot, or an idea, to fix the mind on.

Dhyana is contemplation of it.

Samádhi is meditating on it.

When attempted, they of course are all one act.

Now, then, take what is called the well of the throat or pit of the throat.

1st. Select it.—Dharana.

2d. Hold the mind on it.—Dhyana.

3d. Meditate on it.—Samádhi.

This gives firmness of mind.

Then select the spot in the head where the Shushumna nerve goes. Never mind the location ; call it the top of the head. Then pursue the same course. This will give some insight into spiritual minds. At first it is difficult, but it will grow easy by practice. If done at all, the same hour of each day should be selected, as creating a habit, not only in the body, but also in the mind. Always keep the direction of Krishna in mind, namely, that it is done for the whole body corporate of humanity, and not for one's self.

As regards the passions : Anger seems to be the *force* of nature ; there is more in it, though.

Lust (so called) is the gross symbol of love and desire to create. It is the perversion of the True in love and desire.

Vanity, I think, represents in one aspect the illusion—power of nature; Maya, that which we mistake for the reality. It is nearest always to us and most insidious, just as nature's illusion is ever present and difficult to overcome.

Anger and Lust have some of the Rajasika quality ; but it seems to me that Vanity is almost wholly of the Tamogunam.

May you cross over to the fearless shore.

Z.

As regards the practices of contemplation suggested in this letter, they are only stages in a life-long contemplation ; they are means to an end, means of a certain order among means of other orders, all necessary, the highest path being that of constant devotion and entire resignation to the Law. The above means have a physiological value because the spots suggested for contemplation are, like others, vital centres. Excitation of these centres, and of the magnetic residue of breath always found in them, strengthens and arouses the faculties of the inner man, the magnetic vehicle of the soul and the link between matter and spirit. This is a form of words necessary for clearness, because in reality matter and spirit are one. We may better imagine an infinite series of force correlations which extend from pure Spirit to its grossest vehicle, and we may say that the magnetic inner vehicle, or astral man, stands at the half-way point of the scale. The secret of the circulation of the nervous fluid is hidden in these vital centres, and he who discovers it can use the body at will. Moreover, this practice trains the mind to remain in its own principle, without energizing, and without exercising its tangential force, which is so hard to overcome. Thought has a self-reproductive power, and when the mind is held steadily to one idea it becomes colored by it, and, as we may say, all the correlates of that thought arise within the mind. Hence the mystic obtains knowledge about any object of which he thinks constantly in fixed contemplation. Here is the rationale of Krishna's words : "Think constantly of me ; depend on me alone ; and thou shalt surely come unto me."

The pure instincts of children often reveal occult truths. I heard a girl of fifteen say recently : "When I was a small child I was always supposin'. I used to sit on the window seat and stare, stare, at the moon, and I was supposin' that, if I only stared long enough, I'd get there and know all about it."

Spiritual culture is attained through concentration. It must be continued daily and every moment to be of use. The "Elixir of Life" (*Five Years of Theosophy*) gives some of the reasons for this truth. Meditation has been defined as "the cessation of active, external thought."

Concentration is the entire life tendency to a given end. For example, a devoted mother is one who consults the interests of her children and all branches of their interests in and before all things ; not one who sits down to think fixedly about one branch of their interests all the day. Life is the great teacher ; it is the great manifestation of Soul, and Soul manifests the Supreme. Hence all methods are good, and all are but parts of the great aim which is Devotion. "Devotion is success in actions," says the *Bhagavad-Gita*. We must use higher and lower faculties alike, and beyond those of mind are those of the spirit, unknown but discoverable. The psychic powers, as they come, must also be used, for they reveal laws. But their value must not be exaggerated, nor must their danger be ignored. They are more subtle intoxicants than the gross physical energies. He who relies upon them is like a man who gives way to pride and triumph because he has reached the first wayside station on the peaks he has set out to climb. Like despondency, like doubt, like fear, like vanity, pride, and self-satisfaction, these powers too are used by Nature as traps to detain us. Every occurrence, every object, every energy may be used for or against the great end : in each Nature strives to contain Spirit, and Spirit strives to be free. Shall the substance paralyze the motion, or shall the motion control the substance ? The interrelation of these two is manifestation. The ratio of activity governs spiritual development ; when the great Force has gained its full momentum, It carries us to the borders of the Unknown. It is a Force intelligent, self conscious, and spiritual : its lower forms, or vehicles, or correlates may be evoked by us, but Itself comes only of Its own volition. We can only prepare a vehicle for It, in which, as Behmen says, "the Holy Ghost may ride in Its own chariot."

"The Self cannot be known by the Vedas, nor by the understanding, nor by much learning. He whom the Self chooses, by him alone the Self can be gained."

"The Self chooses him as his own. But the man who has not first turned aside from his wickedness, who is not calm and subdued, *or whose mind is not at rest*, he can never obtain the Self, even by knowledge."

The italics are mine ; they indicate the value of that stage of contemplation hitherto referred to as that in which the mind has ceased to energize, and when the pure energies of Nature go to swell the fountain of Spirit.

In regard to the phrase in the above letter that the Adept "brings back *what he can*" from Turya, it is to be understood as referring to the fact that all depends upon the coordination of the various principles in man. He who has attained perfection or Mahatmaship has assumed complete control of the body and informs it at will. But, of course, while in the body he is still, to some extent, as a soul of power, limited by that body or vehicle. That is to say, there are experiences not to be shared by that organ of the

soul called by us "the body," and beyond a certain point its brain cannot reflect or recall them. This point varies according to the degree of attainment of individual souls, and while in some it may be a high point of great knowledge and power, still it must be considered as limited compared with those spiritual experiences of the freed soul.

The work upon which all disciples are employed is that of rendering the body more porous, more fluidic, more responsive to all spiritual influences which arise in the inner centre, in the soul which is an undivided part of the great soul of all, and less receptive of the outside material influences which are generated by the unthinking world and by those qualities which are in nature. Abstract thought is said to be "the power of thinking of a thing apart from its qualities;" but these qualities are the phenomenal, the evident, and they make the most impression upon our senses. They bewilder us, and they form a part of that trap which Nature sets for us lest we discover her inmost secret and rule her. More than this; our detention as individual components of a race provides time for that and other races to go through evolutionary experience slowly, provides long and repeated chances for every soul to amend, to return, to round the curve of evolution. In this Nature is most merciful, and even in the darkness of the eighth sphere to which souls of *spiritual* wickedness descend, her impulses provide opportunities of return if a single responsive energy is left in the self-condemned soul.

Many persons insist upon a perfect moral code tempered by social amenities, forgetting that these vary with climate, nationalities, and dates. Virtue is a noble offering to the Lord. But inasmuch as it is mere bodily uprightness and mere mental uprightness, it is insufficient and stands apart from uprightness of the psychic nature or the virtue of soul. The virtue of the soul is true Being; its virtue is, to be free. The body and the mind are not sharers in such experiences, though they may afterward reflect them, and this reflection may inform them with light and power of their own kind. Spirituality is not virtue. It is impersonality, in one aspect. It is as possible to be spiritually "wicked" as to be spiritually "good." These attributes are only conferred upon spirituality by reason of its use for or against the great evolutionary Law, which must finally prevail because it is the Law of the Deity, an expression of the nature and Being of the Unknown, which nature is towards manifestation, self realization, and reabsorption. All that clashes with this Law by striving for separate existence must in the long run fail, and any differentiation which is in itself incapable of reabsorption is reduced to its original elements, in which shape, so to say, it can be reabsorbed.

Spirituality is, then, a condition of Being which is beyond expression in language. Call it a rate of vibration far beyond our cognizance. Its

language is the language of motion, in its incipency, and its perfection is beyond words and even thought.

"The knowledge of the Supreme Principle is a divine silence, and the quiescence of all the senses."—(*Clavis of Hermes.*)

"Likes and dislikes, good and evil, do not in the least affect the knower of Brahm, who is bodiless and always existing."—(*Crest Jewel of Wisdom.*)

"Of that nature which is beyond intellect many things are asserted according to intellection, but it is contemplated by a cessation of intellectual energy better than with it."—(*Porphyrios.*)

Thought is bounded, and we seek to enter the boundless. The intellect is the first production of Nature which energizes for the experience of the soul, as I said. When we recognize this truth we make use of that natural energy called Thought for comparison, instruction, and the removal of doubt, and so reach a point where we restrain the outward tendencies of Nature, for, when these are resolved into their cause and Nature is wholly conquered and restrained, that cause manifests itself both in and beyond Nature.

"The incorporeal substances in descending are divided and multiplied about individuals with a diminution of power; but when they ascend by their energies beyond bodies, they become united and exist as a whole by and through exuberance of power."—(*Porphyrios.*)

These hints may suffice for such minds as are already upon the way. Others will be closed to them. Language only expresses the experiences of a race, and since ours has not reached the upper levels of Being we have as yet no words for these things. The East has ever been the home of spiritual research; she has given all the great religions to the world. The Sanscrit has thus terms for some of these states and conditions, but even in the East it is well understood that the formless cannot be expressed by form, or the Illimitable by the limits of words or signs. The only way to know these states is to *be* them: we never can *really* know anything which we are not.

J. N.

“PEACE WITH HONOR” OR “A SCIENTIFIC FRONTIER.”

The PATH has never been a controversial magazine, and does not intend to be. But it cannot in justice to its readers fail to notice the recent exposures, in the *Religio-Philosophical Journal*, of self-confessed lying, jealousy, and violation of confidential relations. These are shown forth in the letters of Mabel Collins and Dr. Coues about *Light on the Path*, and later by the extremely vulgar Chicagoan wit of an article giving the confidential papers of the Esoteric Section of the T. S. “Peace with honor” has become impossible, and the lines that demark the frontier between true theosophists and those who are in the Society for gain or glory must be drawn.

The course of the *Religio-Philosophical* matters not. Its editor is a Chicagoan who will fight when his property is in any way attacked, and having shot off the missiles furnished by two recreant theosophists, will probably not soon indulge in similar work. But the others must continue if they are not exceptions to the rules that govern in similar cases. Dr. Coues, a president of a T. S. Branch, chairman at one General Convention, Mabel Collins, late joint editor of *Lucifer* with H. P. Blavatsky, are now, quite evidently, embarked on a campaign designed to bully and injure an old and dying woman. Both, actuated by similar motives of jealousy, present a sad spectacle. Dr. Coues, after losing the management of the old Board of Control, begs and implores Mme. Blavatsky for two years to make him President of the Society which he had ever injured by his presence; failing in this struggle, he casts about him for means of injuring her who had no power to raise to the head of our Society a man who had done nothing to deserve it. The heavy guns hurt none but the conspirators, for the explosion serves but to tear off the masks they held between theosophists and themselves, revealing them as moved solely by disappointed vanity and jealousy, while *Light on the Path* remains a gem as before and the Esoteric Section proceeds with its work.

The issue raised by the *Religio-Philosophical Journal* is a false one. It is, that H. P. Blavatsky has attempted to coerce the press. It also thinks that an Esoteric Section of the T. S. is wrong and unjustifiable. Inasmuch as the editor of that Journal joined the T. S. in 1885, and the upper and other Sections of the T. S. have always been in existence, embracing many members, it is rather late for him to propose an amendment,¹ and it was improper to remain in the T. S. and attack its organization.

As long ago as 1881 the *R. P. Journal* printed articles by W. E.

¹ In Supplement to June *Theosophist*, 1881, the other sections are mentioned.

Coleman attacking the personal character of H. P. Blavatsky and the T. S. in general. To these the editor of THE PATH replied, but the reply was not printed; and the *Journal* has ever since been admitting similar scurrilous articles to Coleman's first. Without orders or suggestions all fair men, let alone theosophists, should have hastened to reply. Doubtless silence made the Editor think the attacks were justified. The press must have lately acquired the right to dictate to bodies of men and women that they shall not follow a common policy of rebuking calumniators and denouncing slanders: but we have yet to hear that the press has any such prerogative.

This whole trouble started in the *Religio* is but a tempest in a teapot. What if such a circular as he prints *was* sent in the Esoteric Section, or if a pledge was signed? Every one has a right to join such a body and to sign a pledge; and the *Religio*, or any other paper, has no right to object. Many of these journalists who object to these things are Knights Templar who take most binding oaths; perhaps the Editor of the *Religio* is one; we should like to ask, if he does not object; and if the published oath of that body is the correct one, perhaps he can explain how his present attitude is consistent with that oath, or maybe American civilization permits some fine distinctions not admitted by us.

"A scientific frontier" must be drawn. Theosophists who supinely sit down inactive while fellow theosophists are slandered and the cause itself dragged through the mud by scoffers, are only paper and straw theosophists: the mildew of self will destroy the paper, and the straw will be blown away by the wind, and those others who, while in the T. S., try to exalt themselves and misrepresent the Society are much less theosophists.

Yet all these things will do the Society good, and will tend to separate the wheat from the chaff in readiness for the closing cycle.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

III.

INTUITION.

In our last number we discussed very superficially what we called "Original Thought." Our article was written before the appearance of the May PATH with Mr. Fullerton's "Why a Guru is yet Premature," which so excellently exemplifies our paper. The importance of the subject leads us to follow up the discussion under the heading of *Intuition*.

As Mr. Fullerton very justly observes, until we have exhausted all our present resources we have no right to ask the aid of the Guru, and Intuition

is one, if not the most important, of these resources ; for, as he again remarks, our Intuition is the faculty our guide, when he comes, will most employ, and its development is therefore necessary.

What is Intuition ? Webster defines it as "immediate perception." This is good in itself, but Theosophists give it a higher meaning. Intuition, in the Occult Sense, may be said to be that faculty which teaches us from within, in distinction from the usual manner of obtaining information, *i. e.* through books, speech, etc. It is the channel by means of which we derive instruction from our inner selves, or from other sources through our inner selves.

The gift is currently supposed to belong more especially to woman, as she is often said to jump at conclusions without using her reasoning faculties. There may be some truth in this, as there usually is in popular saws, for to woman belongs the more highly developed and sensitive organization. Intuition, however, is by no means opposed to the use of reason ; on the contrary, it should be assisted by it as by all our mental powers.

How to develop Intuition. Like most of our faculties, its exercise and development go hand-in-hand. As an oarsman rows to attain proficiency in rowing, or a child is required to memorize long pieces of poetry to develop its memory, so a Theosophist must practise Intuition to become intuitive. But as the oarsman may overtrain, or the child forget what it has learned ten minutes after it recites, it is necessary for us to be careful how we proceed.

Relations of Contemplation and Intuition. A hint is given when it is said that Intuition is the faculty brought more or less into play in contemplation. Contemplation in one sense is the exercise of Intuition, and when we seriously consider some doubtful or intricate point, we never fail to be astonished at the rapidity with which our doubts are cleared. Our Intuition has in a few moments taught us what we desired to know, when it might have required hours of book study to reach the same result. And not the least curious part of it is that *we are sure we are right*. If we are not, it is because our imagination has clouded our answer. This leads to another important point.

Relations of Imagination and Intuition. Imagination for the purposes of our present discussion may be described as of two kinds, *True* and *False*. True imagination is closely allied to Intuition, and is one of the most important factors in occultism. It may be defined as the development of the ordinary imagination when all elements that render it false are abstracted ; in other words, when we have so conquered our physical tendencies that they no longer influence us sufficiently to colour our imaginings. If this be the case in thinking intently upon any subject, the ideas we may have, in other words, the results of our imagination, are the teachings of Intuition,

and may be accepted as true because there exist no extraneous elements which give false meaning to our thoughts or divert them by our desires until they lose their true significance and reach us either in such a condition that reason refuses to accept them, or, worse still, in a form that appeals to our lower instead of our higher nature.

Is it not strange how all the lessons of Theosophy come sooner or later back to the same old point, teach the same old truth,—the absolute importance of conquering, once and for all, our lower nature ! It would seem, and truly, that not the slightest advance can be made in any direction until this fundamental object is attained.

Contemplation, we therefore see, is the exercising of our intuition, and true imagination the source through which it reaches us. The development of each travels on lines parallel to the others, and must be attended to with equal care, for the power of practising any one of them with satisfactory results depends upon the degree of perfection we have acquired in all three, and they in turn depend upon our personal purity, in the fullest sense of that word.

It is of course understood that in this discussion we have had reference alone to the least developed form of Intuition. It is capable of much higher uses than the more or less mental operations just spoken of ; but the same rules apply to its spiritual development, for is it not written, "As above, so below" ? This more elevated application does not as yet concern us ; we must perfect its action on the mental plane, before we should or, indeed, could turn higher.

Discussion at Branch Meetings. It must not be forgotten that the object of these papers is to present with some system a means by which American Theosophists can regularly discuss the same subjects at about the same time, thus generating currents of thought in one direction that will materially aid each other. A short analysis of each topic is attempted with appropriate references, both for the purpose of saving time and helping the pursuit of knowledge upon the different points by suggesting lines of thought. It is also hoped that it will not be without benefit to Theosophists-at-large, as each month brings certain subjects more prominently before them for their consideration and study. They will have a chance to exercise their faculties of contemplation and intuition by following up and filling out the thoughts they find outlined.

Theosophic thought has been noticed to move in cycles. I have frequently found an article in the next issue of some magazine upon the subject I had been thinking about : if therefore Theosophists desire any particular topic treated, they are invited to send questions and suggestions through the PATH.

As references, the best each can use is his own Intuition ; if that fails him, he will read with profit—

Patanjali's *Raj Yoga Philosophy. Guide to Theosophy*, Articles on "Imagination" and "Concentration." Articles in "*Five Years of Theosophy*," "Contemplation" and "Elixir of Life," *Magic White and Black*, pages 65, 84, 103, 111, 124, 155, for Imagination. Pages 21, 25, 81 for Intuition. PATH, Vol. III, page 116, and the usual standard works.

G. HIJO.

LITERARY NOTES.

THE LIGHT OF EGYPT OR THE SCIENCE OF THE SOUL AND THE STARS. Anon. (1889 *Rel. Phil. Pub. House, Chicago* \$3.50.) This is a paper-covered book of 292 pages to which the author is afraid to put a name. It is not by the editor of the R. P. J. because he is known to be a ridiculer of theosophical works, and this book is a plagiarism similar to Street's *Hidden Way*, only that here the author has assimilated doctrines put forth in such works as *Isis Unveiled*, *Esoteric Buddhism*, *The Secret Doctrine*, and *The Theosophist*, and then dressed them up in slightly different words. The method adopted to make it appear original is to omit citation of authorities and to denounce the doctrines of Karma and Reincarnation as applicable to this earth, while admitted otherwise. A whole chapter is devoted to Karma, but we find it illogical and very muddy. The theory of life-waves along the planetary chain, first put forward in *The Theosophist* and modified in *Esoteric Buddhism*, is adopted by the author as *hers*, after "twenty years of intercourse with the Adepts of Light." It is strange that it was not brought forward before in the author's other works. On page 85 we find a reproduction of what H. P. Blavatsky long ago said, "The fifth race is coming to a close, and already forerunners of the sixth race are among the people," and has repeated in her *Secret Doctrine* at p. 444, vol. 2. After ridiculing Karma on the ground that if the first races had no Karma there could not be the present fall, the author proceeds to answer the question, "What is the real cause of so much misery in the world?", by gravely stating "it is the result of innumerable laws, which in their action and reaction produce discord in the scale of human development"—only another way of saying, "it is the result of Karma"—, and then devotes a page or two to proving it is Karma by showing the gradual degradation of man through the various ages. The preface astonished us, for the book is a rehash, pretty well done, of theosophical doctrines from first to last. A great blemish is the ignorant mistake of calling Karma, Devachan, and Reincarnation, "Buddhist doctrine," when mere tyros know they are Brahmanical Vedic doctrines taught to Buddhists. "What is new in the book is not true, and what is true is not new" but quite theosophical. Its numerous *ex cathedra* unsupported statements about nature are as refreshing as those in theosophical writings, lacking, however, the logical and reasonable force of the latter. The second part is devoted to astrology, and is merely another rehash of all

that can be found in Lilly, Ptolemy, Sibley, and others. The book is by Mrs. Emma Hardinge Britten, and will no doubt be as good a business venture as her other two works.

LIGHT ON THE PATH in Sanscrit. This valuable work has been translated into Sanscrit by the learned Pandit N. Bhashyacharya, F. T. S., of the Library at the T. S. Headquarters in India. This is one of the T. S. books of the year issued to the last Convention in Adyar in 1888. The learned Pandit says in his note appended to the translation, "While these thoughts were passing through my mind, I was also contemplating upon the marvellous change of events in the world that has given rise to the most elaborate and recondite philosophy of the East finding almost an inspired expression from the pen of a lady in the far West." This little book is beautifully printed in the Devanagiri character by the Government Branch Press of Mysore, India, and covers in all only 30 pages.

HERTHA, OR THE SPIRITUAL SIDE OF THE WOMAN QUESTION, is a small book by Elizabeth Hughes, F. T. S. (1889. *E. Hughes*, 247 *South Spring St., Los Angeles, Cal.*; Cloth 50c., Paper 25c., 81 p. p.) The author thinks the question is differently regarded now from twenty years ago; and yet that collectively the woman soul sleeps now, not alive to the situation. The advanced ideas of the present day may be traced to the Illuminati. Woman has been degraded, is passing through a transitory state, and the future is now foreshadowed. Only a woman could penetrate the mysteries of India. "Alone, misunderstood, calumniated, has Helena Blavatsky borne through dangers and privations manifold and terrible this priceless lore to our western world * * * * From the mother's womb, from her bosom, are the elements of the future world created, and when motherhood becomes divine, instead of less than human, the angels will rejoice."

THE KEY TO THEOSOPHY, by H. P. Blavatsky. An advance sheet reads as follows:

THEO. They are three, and have been so from the beginning. (1.) To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, colour, or creed. (2.) To promote the study of Aryan and other Scriptures of the world's religions and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. (3.) To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially. These are, broadly stated, the three chief objects of the Theosophical Society.

ENQ. Can you give me some more detailed information upon these?

THEO. We may divide each of the three objects into as many explanatory clauses as may be found necessary.

ENQ. Then let us begin with the first. What means would you resort to in order to promote such a feeling of brotherhood among races that are known to be of the most diversified religions, customs, beliefs, and modes of thought.

THEO. Allow me to add that which you seem unwilling to express. Of course we know that with the exception of two remnants of races—the Parsees and the Jews—every nation is divided, not merely against all other nations, but even against itself. This is found most prominently among the so-called civilized Christian nations. Hence your wonder, and the reason why our first object appears to you a Utopia. It is not so?

ENG. Well, yes; but what have you to say against it?

This has been copyrighted here and will shortly be issued; 250 p.p.

BRO. TOOKARAM writes us that the Bombay Publication Fund has taken in hand a revision of the existing translation of Patanjali's *Yoga Philosophy*, and that the new work will not only be free from the defects of the old, but will contain very important and useful notes, carefully selected from some ten Commentaries. It will make its appearance in about six months. The issue in America and India, respectively, of a new edition of Patanjali certainly shows that he is being read.

The same Fund has now in press a translation into English of the first 12 Upanishads, with the Commentaries thereon of the famous Sankaracharya. We shall notice this when received, and publish its price.

THE VOICE OF THE SILENCE is a most important work almost finished, by H.P. Blavatsky. It is a translation by her of the first series of *Fragments from the Book of the Golden Receipts*. It has been copyrighted here and will shortly be issued. It will explain *Light on the Path* and throw light on Patanjali's *Yoga Philosophy*. Its value cannot be overstated.

TEA TABLE TALK.

Many theosophists continue to ask themselves and us, what they can do for the spread of Truth in the ordinary routine of life. It is impossible to answer this question specifically. There are as many answers as there are persons. It is for each one of us to discover for himself the possibilities of his life. If our aspirations are towards the higher aspect of things, we shall by degrees be able to make our life centre in these aspirations, to focus it there, and to make it wear that aspect to some extent at least. Whatever occupation we may engage in has its inner meaning as well as the outward one. This higher value is often to be found in the relations into which that occupation brings us with other men, their reality and their weight. If artificial, if strained, these relations can be made real, can be made to subserve a higher use; this use we must find.

For a public and notable example, we may take the Russian artist Vassili Verestchagin, whose large collection of paintings attracted general attention during the past season. It has hitherto been assumed, for the most part, that the chief functions of art are to educate the taste; to inform the public; to

vivify and illustrate the world they live in ; to please, amuse, instruct. Its students range from those who study art for art's own sake,—for the development of laws of beauty and harmony, to those who follow the profession for the sake of making money and paint what are called “pot-boilers.”

Within any true work of art, however simple, as within every nature, whether of man, of rock, or diaphanous dragon-fly in the moist shade of the water-side, there resides a higher power in their relations to Humanity. This is their moral power. It is the power to make us think, to arouse us to that meaning of the soul incarnated in them, or, in the case of works made by man, to the thought spoken through them. See what the great poet finds in the sheen of gauzy wings.

A still small voice spake unto me,
 “Thou art so full of misery,
 Were it not better not to be?”

Then to the still small voice I said :
 “Let me not cast in endless shade
 What is so wonderfully made.”

To which the voice did urge reply :
 “To-day I saw the dragon-fly
 Come from the wells where he did lie.

“An inner impulse rent the veil
 Of his old husk ; from head to tail
 Came out clear plates of sapphire mail.

“He dried his wings : like gauze they grew :
 Through crofts and pastures wet with dew
 A living flash of light he flew.”

* * * * *

And forth into the fields I went,
 And nature's living motion lent
 The pulse of hope to discontent.

The power to make nations think upon higher themes becomes thus the apotheosis of art. Among such themes there is one that embraces them all. It is known by the name—among many names—of Universal Brotherhood. Our duties in this respect, and how we may improve them, form a subject inclusive of universal relations. Within his art, like gold within the mine, Verestchagin has seen at once this theme and this divine power. Let him speak for himself.

“Art in its fuller and more complete development is checked, and has not yet succeeded in throwing off its hitherto thankless part of serving only as the pliable and pleasing companion to society, and in taking the lead, not merely in the æsthetic, but essentially also in the more important psychological development of mankind. * * * The culture of the individual, as well as of society itself, has far overstepped its former level. On the one hand science and literature, on the other improved means of communication, have disclosed a new horizon, have presented new problems to artists.”

In other parts of his catalogue, illustrative of his collection of paintings, he then goes on to show how a man may bring a whole civilization face to face with its own tendencies, its own mistakes and moral blunders, by means of his art.

"Observing life through all my various travels, I have been particularly struck by the fact that even in our time people kill one another everywhere under all possible pretexts and by every possible means. Wholesale murder is still called *war*, while killing individuals is called execution. * * * Everywhere the same worship of brute strength, the same inconsistency ; on the one hand, men slaying their fellows by the million for an idea often impracticable are elevated to a high pedestal of public admiration ; on the other, men who kill individuals for the sake of a crust of bread are mercilessly and promptly exterminated, and this even in christian countries, in the name of Him whose teaching was founded on peace and love. These facts observed on many occasions made a strong impression on my mind, and, after having carefully thought the matter over, I painted several pictures of wars and executions."

A soldier himself, he disclaims the right of judgment, having himself, as he says, killed many a poor fellow creature. He has lived through that form of life himself, has come out from it to think of it, and to tell, with the hand of power and through the mighty language of art, the lessons his own experience has taught him. The tender, airy shadows of his mosques, the cool gleam of marble and the glances of waters, no less than the grim stretch of misery in his huge battle canvasses, are alike eloquent of the inner meaning, the comprehensive relations of the deep spirit of material things. Nature and Spirit are always conjoined, the *Blagaval-Gita* teaches us. The same may be found in every life, in all our work if it be done with this intent. One cannot say the Russians have not thought profoundly. There is Tourgeneff; there is Tolstoi, not only writing but living his convictions ; above all there is Helena Blavatsky. In all departments of Thought, our era shows her impress more than it does that of any one other person. She first organized the search for the signet of things, and directed our attention towards it as a scientific possibility for the West, as an accomplished fact in the East.

When the vast tidal waves of mid-ocean come soaring towards the main and before they have reached it, the sea-lover, looking outward, sees tremulous ripples pulsing on the sands. They are heralds of the mighty surges to come. In the same way we sometimes find an intuitive thinker foreseeing and announcing the evolutionary impulse. A skirmisher thrown out from the main army of Thought, he holds an outpost and prepares the minds of men for change. A striking example of this is found in an able work on American Womanhood, written many years ago by Dr. James C. Jackson, a sagacious and intuitive man. There is a fact stated in the *Secret Doctrine*, viz.: that a new race will spring up in America, differing physiologically and psychologically from preceding races, said fact accounting for the special interest taken in America by Oriental Teachers. This fact has been recorded by Dr. Jackson, who observed it in his daily medical experience long before the subject came otherwise before the public at all.

It would seem that such changes must naturally take place through the women, the mothers of the race, and this idea is confirmed by this writer. Space forbids our following his argument throughout, fortified as it is by statistics and close observation covering a period of years, of all the women he met, but we may indicate them to some extent by quoting his first premiss.

"The science of Human Life is as essentially inductive as any physical science. To understand it properly, one must reason from facts to principles, from phenomena which are visible to laws which are hidden, inasmuch that it may be justly said that we cannot have a sound and reliable Psychology, or Science of Life, except as we have scientific Physiology, or true knowledge of the laws of the human body. * * * In what consists the peculiarities of the physical organization of the American woman, which make her unlike all preceding or contemporary types of womanhood? (A) In the relative size of that portion of her brain in front of her ears to that portion back of her ears. * * * (B) In the relative size of her brain—nervous system to that of her organic or nutritive—nervous system. * * * (C) In the relative size of her head to her whole body."

The view of this writer is that of the physiologist, using the inductive method of thought and taking count of a change which he deplors in the physical structure of womanhood. Had he checked this conclusion by that deductive method proper to the psychologist reasoning from principles to facts, he would doubtless have perceived that this physical departure would right itself so far as defective organization is concerned, but would remain as an altered organic structure in the race, one subserving psychological development better than the present structure does. As we are now constituted, we have psychic gifts only at the expense of the physical ones, and *vice versa*. If the race is to expand psychologically at all and yet to go on living,—two facts which few can doubt, however they may restrict their search, it is evident that this condition cannot long continue, that we are now in a state of organic transition and may look forward to a finer adjustment of forces. A man of brave soul, of high cheer like Dr. Jackson, always continues to expand mentally, to deepen psychically, and it would be instructive to know whether he has extended his views since publication. Be this as it may, it is stimulating to find the *facts* of our fellow men confirming those of the Wisdom-Religion, whatever their personal deductions from such facts may come to. Thought, like Life, is, in perfection, carried on by the twin processes of evolution and involution: it must employ both the inductive and deductive methods. Such a swing of the pendulum in two directions regulates motion and represents that spiral curve in which Life—Evolution proceeds. And we are always in Life. Death is only a word that has been coined for us; the coiner is fear. In so far as we can follow the methods indicated to us by Life—or Motion in Nature—just so near do we come to exact and just procedure in any department of Life.

A matter somewhat outside the conversational jurisdiction of the Tea Table is one to which we still allude because it was discussed among us. Members of a Branch wished to leave it "because of the hypocrisy of another

member." These questions arose round the Tea Table. Are not such departing members also guilty of hypocrisy, inasmuch as they profess principles of Brotherhood and Charity which disappear when tested? Also, inasmuch as they imply, on their own part, a perfection of character which makes no call upon the patience of others. If our brother sins, should we help him? Can we help him if we withdraw from him? As no man is perfect, and as we do not withdraw from association with all men, must it not be some special characteristic of our own, some moral conformation of our own, which makes some one fault more intolerable to us than other faults are? Then have we the right to visit our spiritual defect upon our brother? I call it a defect, because faulty proportion is malformation. In all the worlds, harmony is beauty. Sin is a phenomenal whole, consequent upon manifestation and form. To differentiate it and lay stress upon its various differentiations, or parts, is really to endow each with fresh and individual life. To view it as a whole, while trying to abstain from it and helping others to abstain, is the only theosophical course. From the standpoint of perfected Beings, I doubt not that all our faults wear one complexion, and that my unjust censure of my brother is as dark to the celestial sight as is the murder committed by Ignorance in the slums. We are judged by motive alone, and the hidden motive may be the same. "Whosoever hateth his brother is a murderer."

Let us not altogether abstain from our customary anecdotes. The astral light is a great gossip, a tell-tale, a listener at keyholes. A friend said to another: "There is the anonymous author Zero. I once used my intuition and concluded that a certain person must be he. So I wrote to that person, and he acknowledged confidentially that my divination is correct. But I cannot tell you his name." While not telling his name, of course the speaker thought it, and had it clearly before his mind, so clearly that the combined energy of speech and thought stamped it vividly, so to say, in his aura. A listener, a bystander, heard the conversation, and all at once the name "John Pierson" rose sharply before his mind. "John Pierson," thought he, "is Zero." He inquired, and found that he too had discovered the secret. By this we may see that it is quite possible to keep a confidence in the letter and to break it in the spirit, even unconsciously. It is better not to talk of that which we wish to keep unknown, and not to talk around it, which some people love to do, just as they love to play a fish. This incident illustrates what has been said in some Conversations in this magazine, viz: that Teachers would not give out certain occult facts because untrained men could not prevent their being known; in various ways others sense them in the aura.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

BROOKLYN T. S.—This Branch held its first public meeting in Conservatory Hall, Brooklyn, on the evening of June 8th. Col. H. N. Hooper presided. The meeting was addressed by Dr. A. Keightley and Mr. William Q. Judge. Dr. Keightley explained the doctrine of Karma, and Mr. Judge gave a short history of the rise and progress of the theosophical movement, showing what theosophy is and what it is not. There will be other public meetings of the Branch next fall.

THE CHICAGO BRANCHES. Although some of the bitterest opponents of theosophy are in this city, the Branches are doing excellent work. Groups meet not only at the regular gathering, but also in the houses of Dr. Phelon of the Ramayana T. S. and others. Mrs. Brainard has started many centres of theosophical activity, and other members are working hard. It will be found that the attacks unjustly made upon us will have the effect of showing forth Theosophy as it should be known—as an ethical reform.

VEDANTA T. S. in Omaha has been having interesting meetings, and the Branch is arranging for a hall in which to meet.

BRO. W. H. HOISINGTON, the blind minister at Rochelle, Ill., constantly lectures through the West on Theosophy. For years he has been an earnest, diligent Theosophist, of that sort valued by the Masters, who desire at once to impart to others whatever treasure of truth they may have found themselves. Bro. Hoisington's services can be obtained in Western towns at small expense, and he can render valuable aid to many inquirers. This case illustrates how Theosophy is gradually acquiring the apparatus the age demands,—libraries, pamphlets, journals, lecturers, &c.

WASHINGTON, D. C. On Sunday, June 16th, a public meeting was held at Grand Army Hall on Pennsylvania Ave., over which Mr. Anthony Higgins presided. Mr. Higgins is the President of the new Blavatsky T. S. in Washington, and is a well-known lecturer on "Spiritualism," who has discovered truth in Theosophy. About 200 persons were present. The subject for discussion was "What Theosophy is and What it is not." Dr. A. Keightley of London spoke at length upon Karma and Reincarnation. A very striking illustration made by him was that the building up of the material body upon the model made by the subtle one was just like the process of electroplating. Dr. Keightley also gave a number of interesting facts about the daily life of H. P. Blavatsky. Mr. William Q. Judge said that the people and the press of Washington had been deluded as to what Theosophy was, for some years, by Dr. Elliott Coues, and that, such an impression being prejudiced, it was necessary to lay the truth before the people; he then told of the progress of the Society in a speech about an hour long. The Chair-

man closed the meeting in arguments lasting half an hour, in which he paid attention to the question of Dr. Coues and his various statements and positions.

The Blavatsky Theosophical Society was chartered and duly organized the following week. It seems peculiarly fitting that the Capital of the Country, named after him who created the Republic, should contain a Branch named after her who formed the Society. And we sincerely hope that its career may manifest the same growth as has the city, and be as honorable and useful as has the illustrious woman whom it commemorates.

THE THEOSOPHICAL PUBLICATION FUND initiated by Mrs. Ver Planck has reached \$138.40.

The contributions to the office-fund of the General Secretary from May 1st to June 26th are : from Branches, \$105 ; from individuals, \$276.39.

IRELAND.

DUBLIN LODGE T. S., held two open meetings in May which were well attended. The papers read were on "*Objections to Theosophy*," and "*One Self—Many Conditions*." The latter paper was by Bro. J. A. Kelly.

F. J. DICK,

Dublin, June 12, '89.

Secretary.

QUESTIONS IN "FORUM NO. 2."

III. In what precise way is "Meditation" to be practiced by a Theosophist?

IV. What are the three books referred to in Forum No. I. as dictated or inspired by Higher Powers?

V. Some Theosophists say that reading books is needless, but that one should think upon Theosophical subjects. Is this the true theory?

VI. If every one starts from and returns into "that" (spirit), what is the object of existence in matter? Is this the only way to fulfil the soul's desire?

A copy of Forum No. 2 and of any succeeding number may be had by remitting 5cts. in stamps to the editor.

NOTICE.

The Executive Committee of the American Section T. S. considered on June 22d the charge of untheosophical conduct preferred against Dr. Elliott Coues of Washington, D. C., found him guilty thereof, and unanimously expelled him from the Theosophical Society.

Under instructions of the Resolution of the Convention in April, the General Secretary has revoked the Charter of the Gnostic T. S., Washington, D. C., that Branch having sent no dues or reports for long time.

CIRCULATING THEOSOPHICAL LIBRARY.

The following books constitute at date the Circulating Theosophical Library, and under the Rules published in June PATH, will be lent to (a) members of the Theosophical Society, (b) poor students, unable to purchase such, whose application is endorsed by a member, the endorser becoming responsible for book and charges. A copy of the Rules will be furnished to any one enclosing a stamp to the General Secretary.

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|---|--|
| 1 Isis Unveiled, Vol. I. | 44 Magic, White and Black |
| 2 " " Vol. II. | 45 Five Years of Theosophy. |
| 3 Secret Doctrine, Vol. I. | 46 Theosophy, Religion, and Occult Science |
| 4 " " Vol. I. | 47 Soul of Things, Vol. I. |
| 5 Secret Doctrine, Vol. II. | 48 " " Vol. II. |
| 6 " " Vol. II. | 49 " " Vol. III. |
| 7 Bible Myths and their parallels in other Religions. | 50 Transcendental Physics. |
| 8 The Path, Vol. I. | 51 Animal Magnetism (Deleuze). |
| 9 " " Vol. II. | 52 Blossom and the Fruit. |
| 10 " " Vol. III. | 53 Occult World. |
| 11 Jehoshua, The Life of | 54 Duchess Emilia. |
| 12 Incidents in the life of H. P. Blavatsky. | 55 Zanon. |
| 13 Geometrical Psychology. | 56 Strange Story. |
| 14 Apollonius of Tyana. | 57 Purpose of Theosophy. |
| 15 Geomancy. | 58 " " |
| 16 Man, A Study of | 59 Gates of Gold, Through the |
| 17 Mystery of the Ages. | 60 Patanjali's Yoga Philosophy (Am'n edition). |
| 18 Theosophy, Hints on Esoteric, No. 1. | 61 Wilkesbarre Letters on Theosophy. |
| 19 Sankhya Karika. | 62 " " " |
| 20 Guide to Theosophy. | 63 " " " |
| 21 Occult World Phenomena. | 64 Buddhist Catechism. |
| 22 Probodha Chandrodaya Nataka. | 65 Mysteries of the Hand. |
| 23 Magical Writings of Thos. Vaughan. | 66 Light on the Path. |
| 24 Rosicrucians. | 67 Buddhist Diet-Book. |
| 25 Problems of the Hidden Life. | 68 Spiritual Guide. |
| 26 " " " | 69 Bhagavad-Gita. |
| 27 Reincarnation. | 70 Posthumous Humanity. |
| 28 Louis Lambert. | 71 Hours with the Mystics, Vol. I. |
| 29 United, Vol. I. | 72 " " Vol. II. |
| 30 " Vol. II. | 73 Sympneumata. |
| 31 Man, Fragments of Forgotten History. | 74 Marcus Aurelius Antoninus (Meditations). |
| 32 Rosicrucians, Among the | 75 Isaacs, Mr. |
| 33 " " " | 76 Modern Palmistry. |
| 34 Guide to Theosophy. | 77 Zanon. |
| 35 Esoteric Buddhism. | 78 Evolution Religieuse Contemporaine. |
| 36 Karma, a Novel. | 79 Emerson's Writings, Essays 1st Series. |
| 37 Ghost, An Unlaid | 80 " " 2d Series. |
| 38 All's Dross but Love. | 81 Mysteries of a Turkish Bath. |
| 39 Song Celestial. | 82 Life, Notes from |
| 40 Pearls of the Faith. | 83 Light on the Path (with comments). |
| 41 Indian Idylls. | 84 The Coming Race. |
| 42 Wisdom of the Brahmin. | 85 The Light of Asia. |
| 43 Idyll of the White Lotus. | |

OBITUARY NOTICE.

MRS. MARTHA BANGLE, formerly Secretary of the Golden Gate Lodge of the T. S., East Oakland, Cal., departed this life on June 7th, 1889, after much suffering from consumption of the lungs.

Mrs. Bangle was a devoted Theosophist, loyal, earnest, zealous. She will be remembered and honored for her character and her work.

The Absolute is not to be defined, and no mortal nor immortal has ever seen or comprehended it during the periods of Existence.—*Secret Doctrine*.

OM.

Æ U M

Universal Brotherhood is the union of diverse elements in one complete whole. Martanda, the mighty light of men, withholds no rays from the good or the evil, and why should man, who fades from view before Surya has revolved one cycle, keep back his love and help from any creature whatsoever?—*Old Hindu Book.*

THE PATH.

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AUGUST, 1889.

No. 5.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LETTERS THAT HAVE HELPED ME.

(Continued from July.)

XI.

Dear Brother :

It has been with regret that I hear of your serious illness, Jasper. While life hangs in the balance, as it would seem yours does and for some time will, you will feel much depression.

Now it is not usual to thus calmly talk to a person of his death, but you do not mind, so I talk. I do not agree with you that death is well. Yours is not a case like that of— who *was* to die and decided to accept life from Great Powers and work on for Humanity amid all the throes and anguish of that body. Why should you not live now as long as you can in the present body, so that in it you may make all the advance possible and by your life do as much good as you can to the cause and man? For

you have not yet as Jasper Niemand had a chance to entitle you to *extraordinary* help after death in getting back again soon, so that you would die and run the chance of a long Devachan and miss much that you might do for *Them*. Such are my views. Life is better than death, for death again disappoints the Self. Death is *not* the great informer or producer of knowledge. It is only the great curtain on the stage to be rung up next instant. Complete knowledge must be attained in the triune man : body, soul, and spirit. When that is obtained, then he passes on to other spheres, which to us are unknown and are endless. By living as long as one can, one gives the Self that longer chance.

“Atmanam atmana pashya” (Raise the Self by the Self: Gita) does not seem effective after the threshold of death is passed. The union of the trinity is only to be accomplished on earth in a body, and *then* release is desirable.

It is not for myself that I speak, Brother, but for thee, because in death I can lose no one. The living have a greater part in the dead than the dead have in the living.

That doubt which you now feel as to success is morbid. Please destroy it. Better a false hope with no doubt, than much knowledge with doubts of your own chances. “He that doubteth is like the waves of the sea, driven by the wind and tossed.” Doubt is not to be solely guarded against when applied to Masters (whom I know you doubt not). It is most to be guarded and repelled in relation to oneself. Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*.

We dare not hope, but we *dare* try to live on and on that we may serve Them as They serve the Law. We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility is not measured. Reflect, then, that it is only a question of being overcome—by what? By something outside. But if you accuse or doubt yourself, you then give the enemy a rest; he has nothing to do, for you do it all yourself for him, and, leaving you to your fate, he seeks other victims. Rise, then, from this despondency and seize the sword of knowledge. With it, and with Love, the universe is conquerable. Not that I see thee too despondent, Jasper, but I fain would give thee my ideas even did something kill thee against our will next day.

Am glad that although the body is painful, you yourself are all right. We have in various ways to suffer, and I do not doubt it is a great advance if we can in the midst of physical suffering grasp and hold ourselves calm and away from it. Yet also the body must be rested. Rest, and let the anxieties to do lie still and dormant. By that they are not killed, and when the body gets stronger more is known.

You have been in storms enough. A few moments' reflection will show you that we make our own storms. The power of any and all circumstances is a fixed, unvarying quantity, but as *we* vary in our reception of these, it appears to us that our difficulties vary in intensity. They do not at all. We are the variants.

If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire karmic demerit by not accepting the impossibility of achieving. Ignorance of the law cannot be pleaded among men, but ignorance of fact may. In occultism, even if you are ignorant of some facts of importance you are not passed over by *The Law*, for It has regard for no man, and pursues Its adjustments without regard to what we know or are ignorant of.

If you are at all cast down, or if any of us is, then by just that much are our thoughts lessened in power. One could be confined in a prison and yet be a worker for the Cause. So I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

All this reminds me of H, of whose failure you now know. And in this be not disappointed. It could hardly be otherwise. Unwisely he made his demands upon the Law before being quite ready. That is, unwisely in certain senses, for in the greater view naught can be unwise. His apparent defeat, at the very beginning of the battle, is for him quite of course. He went where the fire is hottest and made it hotter by his aspirations. All others have and all will suffer the same. For it makes no difference that his is a bodily affection; as all these things proceed from mental disturbances, we can easily see the same cause under a physical ailment as under a mental divagation. Strangely too, I wrote you of the few who really do stay, and soon after this news came and threw a light—a red one, so to say—upon the information of H's retreat. See how thought interlinks with thought on all planes when the True is the aim.

We ourselves are not wholly exempt, inasmuch as we daily and hourly feel the strain. Accept the words of a fellow traveller; these: Keep up the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. Not that you do. I cannot find the right words; but surely you would know all, were it not that some defects hold you back.

The darkness and the desolation are sure to be ours, but it is only illusionary. Is not the Self pure, bright, bodiless, and free,—and art thou not that? The daily waking life is but a penance and the trial of the body, so that *it* too may thereby acquire the right condition. In dreams we see the truth and taste the joys of heaven. In waking life it is ours to gradually distill that dew into our normal consciousness.

Then, too, remember that the influences of this present age are powerful for producing these feelings. What despair and agony of doubt exist to-day in all places. In this time of upturning, the wise man *waits*. He bends himself, like the reed, to the blast, so that it may blow over his head. Rising, as you do, into the plane where these currents are rushing while you try to travel higher still, you feel these inimical influences, although unknown to you. It is an age of iron. A forest of iron trees, black and forbidding, with branches of iron and brilliant leaves of steel. The winds blow through its arches and we hear a dreadful grinding and crashing sound that silences the still small voice of Love. And its inhabitants mistake this for the voice of God; they imitate it and add to its terrors. Faint not, be not self-condemned. We both are that soundless OM; we rest upon the heart of the Divine. You are not tired; it is that body, now weak, and not only weak but shaken by the force of your own powers, physical and psychical. But the wise man learns to assume in the body an attitude of carelessness that is more careful really than any other. Let that be yours. You are Judge. Who accepts you, who dares judge but yourself? Let us wait, then, for natural changes, knowing that if the eye is fixed where the light shines, we shall presently know what to do. This hour is not ripe. But unripe fruit gets ripe, and falls or is plucked. The day must surely strike when you will pluck it down. You are no longer troubled by vain fears or compromises. When the great thought comes near enough, you will go. We must all be servants before we can hope to be masters in the least.

I have been re-reading the life of Buddha, and it fills me with a longing desire to give myself for humanity, to devote myself to a fierce, determined effort to plant myself nearer the altar of sacrifice. As I do not always know just what ought to be done, I must stand on what Master says: "Do what you *can*, if you ever expect to see Them." This being true, and another Adept saying, "Follow the path They and I show, but do not follow *my* path," why, then, all we can do, whether great or small, is to do just what we can, each in his proper place. It is sure that if we have an immense devotion and do our best, the result will be right for Them and us, even though we would have done otherwise had we known more when we were standing on a course of action. A devoted Chela once said: "I do not mind all these efforts at explanation and all this trouble, for I always

have found that that which was done in Master's name was right and came out right." What is done in those names is done without thought of self, and motive is the essential test.

So I am sad and not sad. Not sad when I reflect on the great Ishwar, the Lord, permitting all these antics and shows before our eyes. Sad when I see our weakness and disabilities. We must be serene and do what we can. Ramaswamier rushed off into Sikkhim to try and find Master, and met some one who told him to go back *and do his duty*. That is all any of us can do ; often we do not know our duty, but that too is our own fault ; it is a Karmic disability.

You ask me how you shall advise your fellow student. The best advice is found in your own letter to me in which you say that the true monitor is within. This is so. Ten thousand Adepts can do one no great good unless we ourselves are ready, and They only act as suggestors to us of what possibilities there are in every human heart. If we dwell within ourselves, and must live and die by ourselves, it must follow that running here and there to see any thing or person does not in itself give progress. Mind, I do not oppose consorting with those who read holy books and are engaged in dwelling on high themes. I am only trying to illustrate my idea that this should not be dwelt on as an end ; it is only a means and one of many. There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the Gīṭā. All these *are instinct with a life of their own* which changes the vibrations. Vibration is the key to it all. The different states are only differences of vibration, and we do not recognize the astral or other planes because we are out of tune with their vibrations. This is why we now and then dimly feel that others are peering at us, or as if a host of people rushed by us with great things on hand, not seeing us and we not seeing them. It was an instant of synchronous vibration. But the important thing is to develop the Self in the self, and then the possessions of wisdom belonging to all wise men at once belong to us.

Each one would see the Self differently and would yet never see it, for to see it is to *be* it. But for making words we say, "See it." It might be a flash, a blazing wheel, or what not. Then there is the lower self, great in its way, and which must first be known. When first we see it, it is like looking into a glove, and for how many incarnations may it not be so? We look inside the glove and there is darkness ; then we have to *go inside* and see that, and so on and on.

The mystery of the ages is man ; each one of us. Patience is needed in order that the passage of time required for the bodily instrument to be altered or controlled is complete. Violent control is not as good as gentle control continuous and firmly unrelaxed. The Seeress of Prevorst found that a gentle current did her more good than a violent one would. Gentleness is better because an opposition current is always provoked, and of course if that which produces it is gentle, it will also be the same. This gives the unaccustomed student more time and gradual strength.

I think your fellow student will be a good instrument, but we must not break the silence of the future lest we raise up unknown and difficult tribes who will not be easy to deal with.

Every situation ought to be used as a means. This is better than philosophy, for it enables us to know philosophy. You do not progress by studying other people's philosophies, for then you do but get their crude ideas. Do not crowd yourself, nor ache to puzzle your brains with another's notions. You have the key to self and that is all ; take it and drag out the lurker inside. You are great in generosity and love, strong in faith, and straight in perception. Generosity and love are the abandonment of self. That is your staff. Increase your confidence, not in your abilities, but in the great All being thyself.

I would to God you and all the rest might find peace.

Z.

THE WORSHIP OF THE DEAD.

SOME OF THE EVIL CONSEQUENCES OF MEDIUMSHIP.

[*Extracts from a Private Letter.*]

Ques.—Is there any intermediate condition between the spiritual beatitude of Devachan and the forlorn shade-life of the only-half-conscious reliquæ of human beings who have lost their sixth principle? Because, if so, that might give a *locus standi* in imagination to the "Ernests" and "Joeys" of the spiritual mediums,—the better sort of controlling spirits.

Ans.—Alas! no, my friend ; not that I know of. From Sukhava down to the "Territory of Doubt" there is a variety of spiritual states, but I am not aware of any such intermediate condition. The "forlorn shadow" has to do the best it can. As soon as it has stepped outside the Kama-Loka, —crossed the "Golden Bridge" leading to the "Seven Golden Mountains"—the *Ego* can confabulate no more with easy-going mediums. No "Ernest" or "Joey" has ever returned from the Rupa-loka, let alone the Arupa-loka, to hold sweet intercourse with men. Of course there is a "better sort of reliquæ ;" and the "Shells" or "Earth-walkers," as they

are here called, are not necessarily *all* bad. But even those who are good are made bad for the time being by mediums. The "Shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits" we have lost sight of; the suicides and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now to explain what I mean. Well, this class is the one which the French Spiritists call "*les esprits souffrants*." They are an exception to the rule, as they have to remain within the earth's attraction and in its atmosphere—the *Kama-loka*—till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life, a chance to overload their Karma, by tempting them into open doors, *viz.* mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *Suicides*, who, foolishly hoping to escape life, find themselves still alive, have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their 7th and 6th principles, though not forever, as they can regain both, instead of accepting their punishment and taking their chances of redemption, they are often made to *regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-loka*, the land of intense desires, they can gratify their earthly yearnings only through a *living* proxy; and by so doing, at the expiration of the natural term, they generally lose their monad forever. As to the victims of accident, these fare still worse. Unless they were so good and pure as to be drawn immediately within the Akasic Samadhi, *i. e.* to fall into a state of quiet slumber, a sleep full of rosy dreams, during which they have no recollection of the accident, but move and live among their familiar friends and scenes until their natural life-term is finished, when they find themselves born in the Devachan, a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about (not shells, for their connection with their two higher principles is not quite broken) until their *death*-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the Pisachas, the Incubi and Succubi of mediaeval times; the demons of thirst, gluttony, lust, and avarice; Elementaries of intensified craft, wickedness, and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last—at the fixed close of their natural period of life—they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

* * * * *

Now the causes producing the "new being" and determining the nature of *Karma* are *Trishna* (or *tanha*)—thirst, desire for sentient existence, and *Upadana*, which is the realisation or consummation of *trishna* or that desire. And both of these the medium helps to develop *ne plus ultra* in an Elementary, be he a suicide or a victim, (alone the Shells and Elementals are left unhurt, tho' the morality of the sensitives can by no means be improved by the intercourse). The rule is that a person who dies a natural death will remain from "a few hours to several short years" within the earth's attraction, *i. e.* the Kama-loka. But exceptions are the cases of suicides and those who die a violent death in general. Hence one of such Egos who was destined to live—say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20, would have to pass in the Kama-loka not a few years but, in his case, 60 or 70 years as an Elementary, or rather an "earth-walker," since he is not, unfortunately for him, even a "Shell." Happy, thrice happy, in comparison, are those disembodied entities who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *trishna* may attract them to mediums, and woe to the latter who tempt them with such an easy *upadana*. For in grasping them and satisfying their thirst for life, the medium helps to develop in them—is in fact the cause of—a new set of *Skandhas*, a new body, with far worse tendencies and passions than the one they lost. All the future of this new body will be determined thus, not only by the Karma of demerit of the previous set or group, but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an upadana which will be productive of untold evils for the Ego that will be reborn under its nefarious shadow; that with every seance, especially for materialisation, they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth or be reborn into a far worse existence than ever; they would perhaps be less lavish in their hospitality. * * * * *

It is through this that the gross and pernicious doctrine of spirit brides and husbands arises. But one day it will return to curse those who now are guilty of thus attracting these wandering shades into the vehicle of a medium's body; it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why. And if some poor suicide, drawn thus down into vicarious existence, "misses his spiritual birth" and loses the monad—the God within, shall no Karma strike those who were the remote or proximate agents? It will.

* * *

WHAT ARE YOU DOING FOR THEOSOPHY?

The field of Theosophic work is varied and extensive. How many members of the Society have given the subject of practical work in any department of theosophy their close attention? How many are sitting with their hands folded, reading theosophic publications, and wondering what is going to turn up next in the affairs of the Society,—how many are doing just this thing? What percentage of the members of the Society are making Universal Brotherhood a factor in their lives? There may be some who, because of surroundings and force of circumstances, are uncertain at which end of the road to alight from the train of interested passiveness. They keep moving along, and, while admiring the scenery from the car window, do not realize that a fine view may be had from the platform and a still more extensive from the hilltop over yonder.

Theosophists, or rather some members of the Theosophical Society, frequently bewail their lack of advancement in theosophic knowledge and say: "There is little I can do for myself; I make no progress; where is the help I expected? I do not receive that enlightenment in respect of spiritual things I so much desire and look for." The desire for enlightenment and progress is admirable in itself. But have you ever looked at the back of the picture, my fellow member of the Theosophical Society? So? You see nothing? Has it ever occurred to you that it is possible to paint a picture on both sides of the canvas? As fair a picture can be made on the rough back as is outlined on the other side. Do you see the application?

Instead of following in the old rut of passive, inactive membership in the Society, turn from the beaten path into the highway of usefulness. Do something; no matter how small and insignificant the effort may at first appear *to you*, the results will be far-reaching and of benefit to others. Help yourself by helping others, and remember that there are always ways to an end. Make up your mind to follow a certain line of theosophic work, for concentrated endeavor in one direction will sooner bring results than a miscellaneous, wandering, and spasmodic effort. The great majority of the members of the Theosophical Society are, perhaps, poor in purse. That, however, is not an insurmountable obstacle. Those who have not an abundance of money need not consider themselves on that account debarred from laboring for the cause. Much good can be accomplished with the coin of the realm, but its possession does not insure contentment or knowledge. You, members of the Theosophical Society, you with your well-filled purses, can do no better than by giving financial aid and encouragement to the Society while not neglecting the fundamental and higher laws of Universal Brotherhood. Have you done so? Have you

helped your poorer brother and pointed him the way, or have you *talked* theosophy while leaving the practical *work* to be outlined and performed by others?

You, members of the Theosophical Society, who are gifted with a ready tongue and quick, you who are strong in argument and apt at controversy, have you *preached* theosophy at every point and at every opportunity? Or, rather, have you quietly listened to the views of others without advancing idea or argument? Have you defended the Founders of the Society when their motives have been impugned and their characters unjustly attacked in your presence? Have you done these things?

You, members of the Theosophical Society, who have a large acquaintance among the rich or poor, have you done what you could to bring these two widely diverging classes together through an understanding of the truths of Universal Brotherhood, Karma, and Reincarnation? Have you talked to the business man, the clerk, the laborer, everyone, in fact, in behalf of theosophy? Have you done these things?

You, members of the Theosophical Society, who are connected with the press or have access to the columns of the newspapers in your several localities, you, perhaps, can do as much as any, if not more, to arouse an interest in the great work to which you should be devoted. What have you done, what are you doing, in this respect? Have you replied to attacks upon theosophy and the Founders of the Theosophical Society that are now so frequent and virulent in the columns of the people's educators? Have you endeavored to set right false notions of theosophy appearing in the public prints? Have you done these things?

In all, you, members of the Theosophical Society, what have you done and what are you doing to make theosophy a factor in your lives? The cycle is near its close. What is to be done must be done quickly. Do not delay, but keep ahead of time; and your reward will be in proportion to your work.

Do what you can, always remembering to "Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil."¹

EXETER.

¹ Bhagavat-Gita.

THE STREAM OF THOUGHT AND QUERIES.

I.

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from THE PATH, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION?

"In what way are we to understand this word, as it is used, for instance, on p. 35 of May PATH? If it is used in a special sense, that should be made clear."

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the May PATH said, it is the one seldom thought of by students.

IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Magallana—greater than any other—was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes,—the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*"I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light * * a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?"*

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. To-day you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase—and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

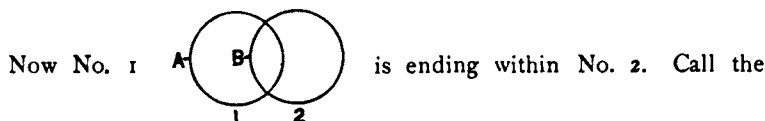
HOW DID THE SYMBOLS GET INTO THE ASTRAL LIGHT?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES.

"I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy?"

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say to-day, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres,

and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS.

"How is one to recognize a black magician, and how to treat such an one?"

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryo black ones?" We think there are but few black adepts existing to-day, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, "At the night of Brahma the Jivanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmuktas (white adepts) come forth intact and conscious." This means that at the preceding pralaya—or dissolution—all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore,—“How are we to treat a black magician”—is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN.

1 A free translation.

INFLUENCE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, APRIL, 1889, BY MISS KATHARINE HILLARD.]

In reading an article in *Lucifer* the other day, I was struck by a quotation from Elihu Burritt which ran in part thus: "There is no sequestered spot in the universe, no dark niche along the disk of non-existence, from which man can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt, everywhere he will have companions who will be better or worse for his influence. * * Thousands of my fellow-beings will yearly enter eternity, with characters differing from those they would have carried thither had I never lived."

The thought ran parallel with the remarks of our President last Tuesday upon the multiplied force of concerted action, in showing that, side by side with what we are *doing*, runs the hidden current of our *being*, slow-moving, perhaps, but nevertheless sweeping on with a resistless force, none the less great for being unsuspected. It is one of the most difficult things in the world to realize,—this force of passive existence, if I may use the expression. To speak, to act,—we can all appreciate as bearing largely upon the character of others; we can all realize the inspiration of a great deed, a noble sentence, but simply to *be*,—what can that do for the world? How far can the *nature* of a man, apart from words and actions, affect the great purpose of the Teachers, how much can *being* help to form the nucleus of Universal Brotherhood? It is the first impulse always to ask What shall I *do* to be saved, and yet what is right action but the fruit of right thought, as that is the blossom of the character from which it depends, as the flower hangs from the tree. The gardener does not try to improve his roses by pulling open the buds and trying to stretch the crumpled leaves to a broader growth, but he turns his attention to the bush on which they grow, grafts it, waters it, enriches the soil around it, exposes it to the light and air, and the more perfect flowers follow as a natural sequence. And as we cannot think of the perfect rose without its fragrance, so the perfect character cannot be thought of without its *influence*, that perfume of the soul which is as subtle and as powerful as thought itself.

For, after all, what is this influence of which we speak but the aggregate of the man's thoughts and deeds, the real personality which all his tricks of speech and graces of action cannot hide? This is why we are constantly taught that thought is better than action; it is so (as one of the sages has told us) because a man becomes that on which he resolutely and persistently thinks. He puts himself into an attitude of receptivity to a particular influence, and, as the law of force is the same on all planes, that

force follows the line of the least resistance, and enters the channel he has prepared for it. We receive those influences that we consciously or unconsciously seek ; we give out those influences which are the result of what we have sought. It is useless to forego indulgence in pleasure or in sin while the desire for that pleasure or that sin is still strong in our hearts, because in that case it is but the outside of the sepulchre that is whitened. Kill out the desire for the sin, purify the heart itself, and the body of that sin dies, and its sepulchre, like the fabled tomb of the Virgin, is found full of fragrant roses.

In Longfellow's beautiful poem of Santa Filomena he says :

“Whene’er a noble deed is wrought,
Whene’er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

This is the *active* influence, the power we are all ready to recognize, all eager to work for. But there is also the *passive* influence, the “atmosphere” of a person, of which we are all more or less conscious, and which, being a continuous thing and ever abiding with that person, has an even more powerful though less apparent effect. To influence others by the voluntary force of speech or action is comparatively easy, for it is a momentary effort ; we poise ourselves for an instant on the topmost heights of our being, and our fellow-men, kindled at the sight, strive, for another moment, to emulate our altitude. But how much harder the task so to inform our inmost souls that they can give out nothing but nobility, nothing but love ! It was said of Lady Elizabeth Hastings that to love her was a liberal education, and we have all known men and women whose presence was a benediction, and made the brightest vision of Universal Brotherhood seem a thing to be realized to-morrow. So true it is that, as Burke once said, “Virtue as well as vice can be caught by contact.”

For it is precisely by this influence, this tremendous power which we all possess and which we handle as carelessly as children do gunpowder, that that nucleus of Universal Brotherhood is to be formed which, in the language of Walt Whitman, is “to saturate time and eras.” We are all occasionally startled by being confronted with some word or deed of our own that we had entirely forgotten, but that, like a chance-sown seed, has borne fruit in some other mind, and now we are told to gaze upon the harvest. It is these occasional glimpses of the far-reaching influences we wield that startle our reluctant souls out of their lethargy, and bring them

face to face with the unalterable realities of their past, the glorious possibilities of their future. This again is the *active* influence of the spoken word : but who confronts us with the results of that other influence that never ceases, that weight of character, that force of personality that is continually creating for the soul "the garment that we know it by"? "The words that a father speaks to his children in the privacy of home," says Emerson, "are not heard by the world, but, as in whispering galleries, they are clearly heard at the end, and by posterity."

But how much more power over the destinies of our fellowmen has the perpetual influence of our nature than the strongest of our spoken words ! That which we *say* for good in the course of our lives is very little, that which we *do* still less, but that which we *are* affects every human being with whom we come in contact as we move about the world, and draws within our sphere all the highest forces of the universe to co-operate with us.

This is not a good to be gained by one effort, not a victory to be decided by one battle. It is a long, slow building-up of character, thought by thought, as the coral-insect builds the reef grain by grain. And the work must be done with the good of others as our steadfast aim, with the idea of Universal Brotherhood ever before us as we toil. There is no need that we should sigh for wider fields of action while we wield such possibilities for good or evil as this power breathing from us unawares ; but he who works for such a purpose, for the purification of his own soul that others may be benefited, will see ever farther and farther into the heavens. And the task of self-purification will bring with it that beautiful transparency of spirit that enables all men to see and bless the light that shineth from within and enlighteneth all the world.

THEOSOPHY.

[A PAPER READ BEFORE THE SATWA T. S., LOS ANGELES, CAL.]

Theosophy and its Philosophy include all the philosophies pertaining to all life and existences, material, moral, and spiritual. Mankind as they stand between two eternities—past and future—commencing to think towards eternal principles—must start from where they stand. We can look back, cannot go back ; for good or ill, on we must go towards that one eternal ocean of Divine Essence of which all tangible, thinkable things are but a breath ; unthought, unthinkable, the one eternal, incomprehensible whole, the That ; however expressed inexpressible which we call God, Deus, Jehovah, Allah, Lord, Omnipotence, Omniscience, Omnipresence,

OM. The embodiment of the eternal principles. Yet these principles may be divided and subdivided *ad infinitum*. One God or many Gods, underlying all systems of religious or scientific thought ; none wholly right, none wholly wrong, yet upon the whole right, for what is, is right, for it is the legitimate result of a cause, or an eternal chain of causes ; positive and negative, objective and subjective ; attraction and repulsion, formation and transformation, creation and destruction. Yet In the economy of nature not one atom is lost. Ordination and foreordination, these eternal principles permeate every living, moving thing, each in its degree. "Mean tho' they be, not wholly so, since created by 'That' breath." Even the very insects have these attributes of deity ; they are positive and negative, objective and subjective, attract and repel, form and transform, create and destroy, ordain and foreordain.

Will these attributes of Deity be annihilated? In the economy of nature not one atom is lost. This Ego going the eternal rounds of all existences, through its numberless personalities, builds up its individuality, character, Karma. Mankind how fearfully and wonderfully made ; looking up, comparative atoms ; looking down, Gods. "Know ye not that ye are Gods?", searching out and laying hold of the secret forces of nature, commanding them to obey and serve. This too on the low material plane, and plane succeeding plane in one eternal chain, with our powers, capabilities, and possibilities enlarging and expanding ; most wonderful thought.

And as our knowledge and powers enlarge, in just proportion our responsibilities enlarge. "Let him that thinketh he standeth take heed lest he fall." Is this not an exemplification of the fable of the fallen angels? Surely in this philosophy there is no profitable room for disputation. It should be considered a privilege to help our fellow creatures. To do another a wrong is to wrong ourselves more. To be just, kind, and charitable is the only evidence of a noble soul. Although but an individual atom in the universe, that individuality is everything to us. Having an existence carries with it the right to exist and a duty to preserve and better that existence. To have the power of thought carries with it the right to think and the responsibilities of these thoughts. Having the power of action carries with it the right and duty to act, with its attendant responsibilities. Neglect of duty is a crime. Knowledge and power, void of responsibilities, lead to conflict and confusion, misery and destruction. For good or evil this is Karma. But the most important thought of all to bear in mind is, strict honesty of purpose. Be just in all things, get knowledge and understanding, learn to discriminate. The power of discrimination also carries with it its duties and responsibilities. All actions bring with them their natural and legitimate results, hence the necessity to act honestly and wisely. Cultivate the gift of appreciation ; learn to appreciate the sublime,

the beautiful, the noble and useful ; with appreciation there is no value. Despise not little things.

The moral law is the great governing force of the universe ; it demands the most intelligent action with the strictest justice without the least jot or tittle of allowance. All natural or divine laws are necessary to our existence, consequently blessings. All laws must carry with them their penalties, or they are null and void, therefore these laws with their penalties are blessings. Sin is the violation of laws or the abuse of blessings ; the greater the blessing, more subject it is to the greatest abuse. Everything must be considered in degree, for these laws or principles being eternal, must hold good through the eternal planes of existence. All things exist from necessity ; this being true, we must always have had an existence somewhere in the eternal chain of existences in the past, and necessarily must continue to exist somewhere in the eternal chain of planes of existences in the future and return to that eternal ocean of Divine Essence from whence we emanate.

S. CALHOUN.

ANSWERS TO QUERIES.

TO THE READERS OF THE PATH :

The Tea Table Department is in constant receipt of articles upon Mind Cure, Mental or Christian Science, Faith Cure, and so forth, together with arguments upon these subjects. They do not come within the province of this department at all, and exceed its commission from the editor of THE PATH. Hence I cannot reply to them there. It is equally obvious that, were THE PATH to open its columns to practitioners in one branch of Therapeutics, it must open them to all, for occasions are not wanting wherein physicians of various schools write to us in support of their theories. The proper place for such communications is a medical journal ; not because we are not interested in all that concerns suffering humanity, for we are interested in all such efforts and studies. But our space is small, and if we admit one article we cannot justly refuse others ; and so this discussion must be carried on in some other appropriate place. At the same time, as the Tea Table has received many of these articles, I select one representative and excellent one from among these courteous expositions, upon which to comment as follows.

My correspondent complains, as do all, that the various theories of mental healing are confused, or set down under one head, in THE PATH. This is done as a broad classification only, for purposes of convenience, just as we say "Homeopathy", when its practitioners are divided into very marked schools. She says also that in a certain given reply to an

inquirer, misconception of the principles of "Christian Science" (as distinguished by her from "Mind Cure, etc.") appeared. This would naturally be the case when the query did not apply to Christian Science *per se*, as its especial followers understand it. She also wonders at "the indifference of theosophists to this subject" This remark is made by almost every writer who has favored me : it is a very mistaken remark. It cannot be correctly said that "theosophists," as a body, are indifferent to any subject, because, as they are not bound to any dogma or doctrine, the greatest diversity of opinion exists among them. It is, moreover, evident that *all* theosophists are not indifferent, because my correspondents sign themselves F. T. S. in all cases, and say that they are practitioners or believers in these branches of healing. The correct statement would therefore be that *some* theosophists are indifferent to these theories. It is plain that I cannot say "why" they are so, even when I am urged by persons whom I respect to say "why". Each is probably indifferent for reasons of his own, which may vary in every case, and the better plan for those who wish to know "why" would be to ask each indifferent theosophist whom they meet for his or her reasons. The reply made by THE PATH was made from the standpoint of one individual in reply to that of another, and its insertion has been followed by more articles of argument and exposition than could be contained in two whole numbers of THE PATH This proves that our position is justly taken, in view of the small space at our command.

While I should be happy to reply to my correspondents, I cannot do so in any way likely to be of value to them. I do not know of any publication upon these subjects from sources regarded by theosophists as "authority"—so far as we admit that word at all. As far as my own personal view goes, they are welcome to know it, however small its value or worth. It is the result of some thought, observation, and experience, and represents the present outcome of these. That outcome is not a *fixed* quantity, for life and experience are not fixed, but changeful and progressive. Up to date, I object to systems of healing *by the use of the mind alone*, because that is draining down a higher plane energy to serve lower plane purposes. Moreover, it does not really effect such purposes. The ill arises on the astral plane, or in the nerve currents, let us say, manifesting first in discord or obstruction there. The use of "Mind" to remove it only transfers "disease" from one plane or place to some other plane or place. As, for instance, an inflammatory disease might be cured as far as its bodily expression went, and inflammation on the ethical or moral plane, or on the psychic plane, may manifest through the character or the soul of the patient. It may not be noticed by the ordinary sense or mind, but it is there. The discordant bodily vibration has with-

drawn inward, and increased psychic discord is the result. One example of psychic discord may, for example, be seen in the healthy animality of a certain class of people. Of course bodily health does not necessarily imply psychic discord, any more than it implies psychic or spiritual harmony. We cannot *heal* if Karma forbids ; we can change the focus of disease. This transfer of the seat or manifestation of disease is often seen on the physical plane in orthodox therapeutics. Again, the mental energy used to effect these cures (I should call them changes, not cures,) partakes of the psychic characteristics of the healer, is charged with his or her mode of thought, motive, and phase of will, and the method partakes of, psychologizing in its broad sense, according to my view of it. The patient is inoculated with the psychism of the "healer", whether consciously or unconsciously to both. At the present stage of Life, perfectly pure minds are too rare to enter into consideration. Such a mind is one *absolutely* impartial, impersonal, and free from sense of self. Finally, while a mental process accompanies every act more or less, I do not believe that many of these cures, or transfers of discordant vibration, are effected by the mind principle (as I understand that principle) at all, but by the unconscious use of some one of the principles of nature related to some especial organ, and used by hit-or-miss chance. When mind force is used to remove bodily ailments, I believe that the occult forces are mixed with the physical and that a *descent* occurs, effecting transfer, but not cure. It is far better that Karmic ills should find bodily expression, than that they should be concentrated on the inner planes. If removed in this way, they are only partially deferred and will break out in other lives with increased intensity. When the time for help or cure has come, it is effected from within the soul itself, aided, in many cases, by the methods of the physical plane and through the agents of Karma, by means related to the organic disease, and not by the use of higher energies for physical ends. The Adept Healer employs his life principle and not the Manas principle, and while no principle is "higher" *per se*, or in its perfection, than any other perfect principle, yet the laws of harmony seem to demand the use of principles related to the expression or seat of discord. The subject of *Mind* and its divisions, and the subject of the Principles, are not understood in the West, and persons constantly act through one principle when they suppose themselves to be using another.

I wish to state again distinctly that the above is my personal view. It is shared by other students. I regret that I cannot give something of greater value to my correspondents in return for their interesting expositions. The only statement at all to the point, from what "I myself" consider authority, is found in some MSS. remarks made by an Adept. Though brief, they may be of interest, and I share them with my comrades

without attempting to draw from them any support of any theory whatever, or its denial. They do not cover the ground, nor were they intended to do so. They are only expressions in the body of an MSS., and are given, so to say, as a *bonne bouche* by me. "All illnesses, diseases, and abnormalities of the body come from astral planes. The physical cannot infect the astral. The occult and the physical must never be mixed up. It is absolutely necessary to concentrate on one or on the other."

"There is good and evil in every point of the universe, and if one works, however indirectly, for one's own partiality, one becomes to that extent a black magician. It is necessary when acting to lose all sense of identity and become an abstract power. Occultism demands perfect justice and absolute impartiality. When a man uses the powers of nature indiscriminately, with partiality and with no regard to justice, it is black magic. But to help a sick person is not black magic, but no personal preference must guide you. * * Magic is power over the forces of nature; e. g. the Salvation Army, by hypnotizing people and making them psychically drunk with excitement, is black magic."

Thanking the editor of THE PATH for his courtesy,¹ I am

Faternally yours,

JULIUS.

"THE LIGHT OF EGYPT,"

OR THE SCIENCE OF THE SOUL AND THE STARS.

We are informed by the *Religio-Philosophical Journal* that a mistake was made in the notice of this book in the July PATH, in saying that it had paper covers, sold at \$3.50, and was by Mrs. E. H. Britten. We cheerfully make the correction, as, although the copy we received had paper covers and was marked \$3.50, the covers are cloth and the price \$3.00.

Having now obtained from the publisher of the book a statement that positively Mrs. Britten did not write it, and which assertion we suppose will not be retracted, we now propose to show from what source the work emanated.

Some few years ago was started (about 1884) an order called "H. B. of L."—or Hindu, Hermetic, or Hibernian Brotherhood of Luxor, as one may choose—which under pledge of secrecy pretended to give occult information and teaching to its members. The "private secretary" of this was Mr. T. H. Burgoyne, of whom a short biography has hitherto been written. The instructions were to be free. In August, 1887, a circular was received by the members of the order reading thus :

"TO THE AMERICAN MEMBERS OF THE H. B. OF L.

Dear and Esteemed—"

[The first paragraph, for which we have no room, stated that because the order was not sufficiently united the Private Secretary had determined upon a plan of instruction, and then proceeds. ED.]

"Those members who have read and *thought* upon the work just issued to them, *The Mysteries of Eros*, will see that I have therein, but briefly, outlined *a few of the first principles*, as it were,—the ALPHABET only—of Occultism. I am, therefore, preparing an elaborate course of lessons giving the theoretical and *revealing* the practical secrets of the science, which I am about to teach in connection with a series of lessons on the *Ancient Chaldean Astrology*. This system of Chaldean Astrology constitutes the basic principles from which ALL *doctrines, theories, systems and practices* radiate, and *cannot* be found in *published works*. I have thoroughly elucidated this science in the lessons, after eighteen years of incessant labor, study and *practice*. Apart also, from this series of lessons, I have in preparation a Special Course upon Egyptian and Chaldean Magic, which will follow as a natural sequence.

The actual teaching alone, connected with these lessons, will absorb the whole of my time for *at least* twelve months, hence it is impossible for me to attempt this work without remuneration. I have, therefore, decided to form a Special Class within our Order, for those who desire this sublime knowledge. My terms to each will be \$60 for the complete course, payable quarterly in advance (viz. \$15). Therefore, all wishing to subscribe, will do me a special favor by sending their names at once, so as to enable me to make the necessary preparations.

In conclusion, I desire to impress upon each individual member who desires to attain unto actual imitation [so printed and altered to *initiation* in ink. ED.] the great necessity of subscribing for this Elaborate Course in Occult Instruction, as these teachings are not simply *metaphysical speculations*, but *ACTUAL FACTS*, each and all of which have been verified by *actual experiences* in the great astral soul-world of nature; further, each fact and theory advanced is issued with the knowledge, full consent and approval of our revered Masters, the *Hermetic Adepts* and guardians of "*The Wisdom of the Ages*."

Fraternally yours,

T. H. BURGOYNE,

Private Secretary.

Address, P. O. Box () Monterey, California.

"SYNOPSIS OF THE COMPLETE COURSE OF INSTRUCTION EMBRACED IN THE FOREGOING LETTER.

PART I.

OCCULTISM AND HERMETIC PHILOSOPHY.

A full and complete course of twelve lessons, embracing the most arcane doctrines of the Hermetic Wisdom. This course is subdivided into *three* principal divisions containing *four* lessons each.

FIRST DIVISION. Containing "*The Genesis*." "*The Alpha*,"—viz :

I. "*The Involution of Spirit*."

II. "*The Evolution of Matter*."

III. "*The Laws of Crystalization—the production of Forms*."

IV. "*The Origin of Life*."

SECOND DIVISION. Containing "The World of Phenomena." "The Transition."

V. "Re-incarnation"—Its truths, its *apparent* truths, and its *delusions*.

VI. "The Hermetic Constitution of Man." *Apparent contradictions reconciled.*

VII. "Karma"—Its real truths revealed and its oriental delusions exposed.

VIII. "Mediumship"—Its nature, laws and mysteries.

THIRD DIVISION. Containing "The World of Realities." "The Omega."

IX. "The Soul and its Attributes," and the *method of their unfoldment.*

X. "Mortality and Immortality," and the *processes of its attainment.*

XI. "The Dark Satellite," and the laws of the soul's annihilation.

XII. "The Triumph of the Soul." Adeptship—what it is, and *how* attainable.

N. B.—In the above lessons all argument or superfluous matter will be strictly omitted, and the laws, teachings and principles briefly and concisely stated. They will therefore contain the real gist and substance of what would otherwise be a very large book. The contents of Part I contains about 100 pages. Part II, 260 pages. They will be *clear lithographs of the original*, produced by "*the Autocopyist*."

PART II.

THE ASTRO-MASONIC SCIENCE OF THE STARS,

Embracing a most thorough and complete course of 26 lessons, containing an elaborate exposition of the arcane mysteries of ASTROLOGY, giving also, in detail, *The Ancient Chaldean System* of reading the stars. Scores of Horoscopes (chiefly those of public and historical characters) will be given as examples to demonstrate the absolute truth of planetary influence, according to the laws and rules contained in these lessons. The student will then *see for himself how* we read the past, *realize* the present, and *anticipate* the future.

PROGRAMME.

The lessons will be issued with strict regularity, as follows, on the first Monday of each month, commencing with October. One lesson of the Occult series will be issued, and all questions thereon answered during the interim.

Commencing upon the same date, the first lesson of the Astrological series will be issued and continued *fortnightly*. Consequently each student will receive one lesson upon Occult Philosophy and two lessons upon Astrology each month. The whole course occupying exactly one year."

The private secretary signed all his letters to the order with the symbol found on the title page of "The Light of Egypt." An inspection shows that the book is mostly a reprint of the instructions which were "lithographs of the original produced by the Autocopyist." The \$60 per head was collected, of course, although members had been told they were to have the matter free, and now, behold, we all have it for \$3 each! One must see here a sudden and radical decline in value of occult teaching, and, as a jolly theosophist in the South says, "we will have to lay it to Karma, Kali-Yuga, or Malaria". As many copies of these "Instructions" are extant, no one will now have the temerity to say that "The Light of Egypt"—always a synonym for darkness—is not merely a reprint of those, with slight plagiarisms from other books. The only difference is that which always exists between \$60 and \$3. The originals were not "bound in cloth", and it is hard on worthy people to see all this offering in the Chicago mart for one-twentieth of what they cost when secret.

CORRESPONDENCE.

DEAR PATH :—Can you explain these ?

1. A young lady practising on the piano a new and difficult piece felt a voice say "Stop ! play no more." She paid no attention, but soon her arms felt heavy as lead. Persisting she spoke, "I will learn this", when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

ANSWER.—If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

2. An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

ANSWER.—Mere "spooks" and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear

all the hymns ever sung still resounding, and see all the acts ever done being reenacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture ; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

THEOSOPHICAL TRACTS.

A SUGGESTION.

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophic tract to any name in any place in any State. One cent stamped envelopes are sold by the P. O. at the rate of \$5.90 per 500, and each of the two tracts thus far issued from the PATH office is furnished at the rate of 50 cts. per 100, smaller quantities in either case being in proportion.

The two tracts referred to were printed and electrotyped by private funds, and were then presented to the office, so that receipts from sales make possible new editions. Moreover, the PATH has been informed that provision will be made for the reprinting in this country of certain others which are successively to appear in the pamphlets of the T. P. S., so that in time a series of these brief circulars, treating condensedly of some Theosophical topic and bearing the address, etc. of the General Secretary, will be available to any one wishing to purchase them for distribution. Due notice of each new issue will appear in the PATH.

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted ; yet who can foretell that? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months, of the "Epitome of Theosophy" 1024 copies, of "Theosophy as a Guide in Life" 2254 copies. From the PATH office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.

LITERARY NOTES.

PSYCHOLOGY, *as a Natural Science, applied to the solution of Occult Psychic Phenomena*; C. G. Raue, M. D.; (1889, Porter & Coates, Philadelphia, \$3.50). This is one of the most valuable contributions yet made by modern science to the knowledge of which it treats. With truly Germanic thoroughness and solidity, the author builds up, step by step, a system perfectly explicatory of the causes, inceptions, processes, and products of the mental activities, from their lowest and simplest to their highest and most complex manifestations. In so doing he irrefragably demonstrates the existence and powers of the soul. Soul, he affirms, consists of that organized system of immaterial forces by which it projects itself into the material world,—not a nonentity, or a mere property of material forces, but the highest complex of organized immaterial forces, with capabilities higher than any other being known on earth. “Soul and body consist of an uninterrupted circuit of living forces, from the highest mental to the lowest bodily forces.” “Man is planted in material soil. He grows and unfolds into spiritual development, into a sphere that is most probably the moving cause of all terrestrial evolutions. We cannot say how much of sustenance the human soul may constantly receive from that spiritual source.” “When the soul departs from the body it leaves as a perfectly organized being of immaterial forces, as fully substantial as any living body ever was in this world, with this difference only: It cannot be reached by any mechanical or chemical means of detection. It is then and there the same soul it was before, beautiful or ugly, good or bad, wise or foolish, corresponding exactly to the development which it has attained while associated with material forces.” Many occult psychic phenomena the author finds it easy to explain as psychic activity, intensely concentrated, effecting objective changes through being an immediate action of force upon force, and not, as the common view takes for granted, of mind upon matter. He does not deny the possible self-assertion of the spirits of the dead, for to do so would be to repudiate the law of the indestructibility of forces, but is inclined to think that, in a vast majority of cases at least, supposed spiritualistic manifestations can be explained by telurage, telepathy, and clairvoyance, or, in other words, the operation of the psychic forces in the living organism of the medium, through heightened and predominant activity of the vital forces unknown to the self-consciousness of the higher senses. And such forces, as already suggested, might be able to operate upon material as well as immaterial forces. Dr. Raue has no patience with the materialists, “learned bodies with big brains minus souls,” and is unsparing in his exposure and denunciation of their “fundamental error of considering as cause what is in fact but a condition,” from which arise all their consequent misconceptions. He does not trust himself to speculate much upon the future of the soul, farther than to assume as beyond question that it must be a continued process of development. Perhaps in his conservative avoidance of a realm that is not open to such inductive reasoning as

would be accepted by readers tinged with materialism, the author has done well. His work would be more complete if illuminated by the light of Eastern philosophy, but, as far as it goes, it is admirable and may confidently be expected to do much good.

THE THEOSOPHICAL REVIEW, Paris, under the direction of H. P. Blavatsky and managed by the Countess D'Adhemar, F. T. S., fulfils the promise of its artistic and hermetic covers. The articles for June are *The Beacon of the Unknown*, by H. P. Blavatsky; *Christ, Buddha, and Jehova*, by the Countess D'Adhemar; *Through the Gates of Gold*, the initial effort, translated admirably by Amaravella; and a translation from *Esoteric Buddhism*; *Egyptian Wisdom* by Lambert; *The Secret Doctrine*, remarks by H. P. Blavatsky. Book Notices and General Notes make the ensemble of this welcome addition to our literature.

BHAGAVAD-GITA, published in parts, in Sanscrit and English, with notes in both languages and "an esoteric explanation" in English. We presume this is by P. D. Goswami, of Serhampore, Bengal, India, as it is to him intending subscribers are directed to apply. The price is five shillings, or about \$1.25. Part I, at hand, extends to verse 34 of chap. 2, and, as well as the notes, has an "Introduction to the Esoteric meaning." We think the work will be of value, although by no means the esoteric exposition of this poem. The key has been lost. The notes agree with the views expressed by Mr. William Brehon in the PATH vol. 2. As the present work has got beyond the first chapter, we would like to ask why so little space has been given to this most important chapter; the names of the generals on each side of the battle have not been sufficiently explained. They represent mental and psychical forces and functions, and in an esoteric exposition should not be dismissed so quickly. The notes will be found of great use to students of *Bhagavad-Gita*.

SERAPHITA by Balzac, with an introduction by Mr. George Frederic Parsons. As we said not long ago about *Louis Lambert*, the introduction pleases us even as much as the story. Were Balzac living now, we should be compelled to call him a theosophist. In *Seraphita* Reincarnation is plainly acknowledged; the heroine had lived many lives, and her last one was merely the rounding out the complete whole. Although there is much mysticism in nearly all Balzac's works, yet they need these introductions by one who well understands theosophy to give them their true direction.

THE REALITY OF THEOSOPHY is a little pamphlet by Caroline A. Huling, F. T. S.¹—1889, Chicago, 8 p. p., 10c. This gives a brief review of the Theosophical movement, and is an excellent little budget of information to hand to enquirers about theosophy.

THE THEOSOPHIST. The *May* number shows that Bro. Harte intends to infuse greater liveliness into the magazine. On the subject of fees

¹ C. A. Huling, 87 Washington St., Chicago, Ills.

and dues the editor is abroad, and, to quote himself on p. 514, "at present the ideas prevailing about it" with him "seem to be exceedingly confused." There need be no confusion if the Rules declare that no fees or dues are payable to headquarters, but that Sections may impose them if they see fit.

Thoughts on the Prasnopnisi by Rama Prasad is full of valuable hints to those who can understand with the inner sense. It deals with *prana*, or breath, in its comprehensive aspect. There is a paper by Bro. Wolleb of California on *Theosophy*, taken from the *Golden Gate*. Next follows a translation of the *Nadu-Bindu-Upanishad* from the *Rig Veda*, which starts with A. U. M. Some notes are added to this. Bro. Johnston continues his paper on "*Sanskrit Study in the West*," and then there follow *Psychic Notes* of very great interest. This is to be made a standing department, and, as correspondence is invited, it will increase in value. Long may the pioneer magazine of the T. S. flourish.

The *June* issue is very good, except that the first and last articles (unsigned) give the impression that the magazine or the Society endorses the views expressed as to Adyar's being the only actual centre for theosophical effort, and that the Society has been greatly benefitted by the Revised Rules, which, by the way, have been re-revised. We understand the circulation of the *Theosophist* is reviving, and we are glad of it.

LUCIFER for June is a good number, notwithstanding the blot found in the "Talking Image." Our sense of respect and loyalty prevents our appreciating cuts direct and bitter unwarranted sarcasm directed against two noble workers such as H. P. Blavatsky and Col. Olcott. It seems easier to destroy than to build. The number contains a good article on Practical Theosophy by the well known Annie Besant, who is now a member of the Theosophical Society.

THE VEDANTIN is a 16 p. monthly journal published in Madras, India, devoted to presenting the Advaita philosophy, and in opening the editor remarks, "This is the first journal ever published in any language on Advaita philosophy." The two first numbers contain interesting articles upon various aspects of the Vedantic philosophy; no editor's name is given. Subscription 6 shillings, 6 pence, yearly; address *Proprietor Vedantin, Saidapet, Madras, India*.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

V.

CONTEMPLATION.

There has been much discussion as to the meaning of this term, mode of practise, results to strive for, etc.: an examination of the subject should therefore prove interesting. Following the ever-present Law of Analogy, as

with all occult things, contemplation has its higher and lower meanings, and what is also customary; but the lower stages need concern us at present.

What is Contemplation. In the usual sense it is to bring consciously directed and concentrated thought to bear upon any subject or subjects. For this to be perfect, our attention must be absolute and the control over our thoughts complete, but even without these necessary adjuncts the practise is beneficial, for, like intuition, expansion through use is its only method of growth.

The Practise of Contemplation. An advanced Theosophist once wrote me that a certain time should be set apart from each day—a quarter or half an hour, if more could not be spared, and preferably at night when there is less danger of interruption and distracting noise—for the practice of contemplation. Go where you can be absolutely alone, and then think intently upon spiritual things, reason from the known to the unknown, meditate upon your inner selves. After following this method for some while, the mind seems to crave its few moments of peace and quiet, and if the time is chosen regularly, as it should be, it reaches this untroubled and peaceful state more and more easily, until the mere seeking of the accustomed attitude (which should be comfortable) at the accustomed time is enough to make troubles take wings and to fill the mind with cheering and elevating thoughts.

It is in this condition that intuition is most active; when the true imagination clothes our intuitive ideas in their most attractive garb, and when we learn what it is advisable and right for us to know.

The benefit of this practise is not at first easily understood, for, though just a few such moments give a more elevated tone to our whole aura, our moral and mental natures, the effects are at first hardly perceptible. It is a habit that will grow both in intensity and in the desire for more frequent and longer indulgence. In intensity, for it develops into higher stages until it may become spiritual ecstasy or even communion; and in frequency, for after awhile we are never entirely free from its influence,—the condition becomes chronic, as it were. And so, from such small beginnings as 15 minutes a day, contemplation and its results can grow to have an incalculably beneficial effect upon us.

Praying. Contemplation has another very interesting phase. I refer to its relations to prayer.

When a devotional mind encounters and accepts Theosophy, the subject of prayer is one of the first issues to suggest itself. To whom and about what shall I pray?—is demanded. A conscious personal God is obliterated, and with him seems to go all reason for praying. There exists no one to forgive us our sins or give us our daily bread. The bewilder-

ment arising from this frame of mind is often painful, for it requires an entire remodeling of our attitude towards spiritual things to enable us to recover a state of mental and spiritual equilibrium which will cause us to realize that true praying is just as essential to us as before, if, indeed, it be not more so. Without it a void is created and an important want left unsatisfied, for one of the greatest needs of human nature is for something to worship, for communion of some sort with Divinity. Theosophic writers do not seem to have realized that, for a time at least, the new-made Theosophist has no means of gratifying this instinctive craving. Most, I think, go on praying as before, using the same words, but giving them a slightly different significance. This, however, is by no means satisfactory, and, indeed, until the Theosophist understands the true meaning and functions of contemplation, he will remain in a more or less chaotic condition in regard to such things. The question that arises is, of course,—

What is True Prayer? A person who properly digests the fundamental teachings of Theosophy will not ask the Divine Essence for some material benefits or personal favors, and, if I do not much mistake, the usual plea of the christian is for something he wants and has not.

True prayer is the contemplation of all sacred things, of their application to ourselves, our daily life and actions, accompanied by the most heartfelt and intense desire to make their influence stronger, and our lives better and nobler, that some knowledge of them may be vouchsafed us. All such thoughts must be closely interwoven with a consciousness of that Supreme and Divine Essence from which all things have sprung. This is the only prayer possible to us now. When we know it as perfected spirits may, it will be a union of our minds with the Divine mind, the least conception of which is beyond our present ken.

Concentration. The art of concentration, necessary as an aid to the proper performance of contemplation, is expounded in Patanjali's *Yoga Philosophy*. Since the publication of the American edition of that work, from which are eliminated the confusion of brackets and the soul-wearying interpolations, the student should have little difficulty in attaining a right conception, and some proficiency in the practise, of the art. One serious danger, however, it would be well to point out.

Self-mesmerism. A correspondent writes, "We are told to cultivate concentration, but are warned against self-mesmerism, yet the two seem similar. Can you give me a clue to the difference?"

In concentration we bring to a focus upon any chosen subject our whole galaxy of mental and higher (if any) powers. It is not easy, but the result of concentrated attention and thought will amply repay any effort, however intense.

Self-mesmerism is the exact opposite. By this we so distribute and

weaken our mental functions that they cease to exercise a controlling impulse over our personality, which therefore is laid open to outside influences, often to our material injury, for it is not always possible to throw off such "control" when once firmly seated. See Page 40, *et seq.*, *Five Years of Theosophy*.

It is the old distinction between the Adept and the Medium. One a consciously active, ever-striving agent for good; the other an unconscious passivity used by outside forces, often for evil and impure purposes.

With the exercise of a little care, there is no danger of confusing the two. Concentration intensifies our own control; self-mesmerism lessens it.

References, same as last month.

G. Hijo.

ALL-PERVADING.

Freely spreads the upper air,
They who seek its calm are wise,
There the soul surrenders care,
There the truth knows no disguise;
There no trader sells nor buys,
There the bound obtain release,
Blest are they who reach the skies
Of the universal peace.

Thought of self can have no share
In that bliss beyond surmise;
Souls, celestial flights would dare,
Conquered self must sacrifice;
Then the wings of love will rise—
Wings that falter not nor cease—
Till they rest within the skies
Of the universal peace.

Man, your title makes you heir
To the gift that glorifies,
Bid your pinions then prepare
For their sacred exercise—
Charity and soft replies,
Works that pain and want decrease—
Point your vans toward the skies
Of the universal peace.

J. C. T.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE THEOSOPHICAL HEADQUARTERS, 21 Park Row, New York, has been further enriched by the gift of a clock. This is of brass, of the "chate-laine" pattern, and depends upon the wall by chains. An umbrella stand of pottery, painted with lotus flowers by a Theosophist, is another kind and most useful gift.

The last photograph of Madame Blavatsky has been enlarged to life size,

and a copy at present occupies the frame destined for the crayon portrait soon to be completed. It is a singularly perfect likeness, reproducing marvellously the expression of her remarkable eyes, and attracts great attention from every visitor.

THE PRANAVA T. S., of St. Louis, Mo., has elected as President Mr. Wm. H. Cornell, and as Secretary Mr. Wm. Throckmorton.

THE VEDANTA T. S., Omaha, Neb., meets every Sunday afternoon at 4 o'clock at Room 205, Sheely Block. Visiting members and all earnest inquirers are cordially welcomed. The neat and comfortable room is to be open every night in the week, with some member in attendance, and a full Library free to all. This is an invaluable scheme, one which any Branch with sufficient means could profitably copy.

THE GOLDEN GATE LODGE has removed from East Oakland to San Francisco.

AT WILKESBARRE, PA., though no Branch has yet been organized meetings are frequently held on Sunday afternoons, whereat are read instructive extracts from *The Secret Doctrine* and other works. On June 23d was read the poem "Songs from the Unseen," by Mrs. J. C. Ver Planck, which appeared in the *PATH* of Dec., 1887. Why cannot earnest Theosophists in other towns similarly meet, confer, study, and prepare the way to organization? Demosthenes said that the secret of oratorical success was "action, action!" And this is true of all other success.

THE NEW BLAVATSKY T. S., Washington, D. C., has held another and very successful public meeting, the hall being three-quarters full, and four reporters being present. The President spoke for over an hour and a half, and throughout secured close attention from the assembly. The career of this new Branch will be noted by all American Theosophists, both for its name and its location.

JAPAN.

IN a private letter to the Editor, Col. H. S. Olcott writes as follows :

"Tokio, March 21, '89.—My visit appears to be a success. The Japanese press agree that a profound sensation has been created, and the various sects are all working with me in good feeling for the common end. I have received the most polite and cordial treatment from all classes : the people have flocked to my lectures by thousands and applauded me to the echo ; I have been made an Honorary Member of two Japanese learned societies ; Baron Tagasaki gave me a dinner at which the Prime Minister and fourteen other Ministers and dignitaries were present. My views upon Religion and Japanese politics were asked, and my remarks proved acceptable. It looks as if important results might grow out of the visit, and thus the practical usefulness of the T. S. be again demonstrated. One result is that a large Buddhist library is to be organized and a monthly magazine started by a Chief Priest of a Jodo temple. * * * I don't know whether you quite realize as yet what a huge thing this is that I have undertaken,—the breaking

of the silence between Northern and Southern Buddhism and bringing them together. And I shall accomplish it, thanks to the irresistible power I feel always behind me, pushing me forward like a full breeze astern filling the ship's sails."

THE BIJOU OF ASIA just at hand says, "The coming of Col. Olcott will be welcomed greatly by the Japanese Buddhist public. Forty and more places are calling him to come and address. We hope his visit will result in a general spiritual union of our Buddhist brethren for brisk operation against materialism and christianity,"

JAPAN, KIOTO. (Extract from letter to General Secretary.) At Kioto the Yamato Theosophical Society (a Branch) has been established; it is a single Branch formed here, and will be the centre of the movement for our country.

Yours faithfully,

M. MATSUYAMA.

EUROPE.

DUBLIN LODGE T. S.—At the first open meeting in June a paper by Bro. C. A. Weeks on "The Gospel according to Matthew Arnold" was read and discussed. At the second open meeting papers and extracts were read bearing on the recent lapses from the ranks of the Society, and a short address—signed by all the members and associates present—expressing undiminished adhesion to the Cause, was forwarded to H. P. B. The attendance is still improving.

F. J. ALLAN,

Secretary.

MADAME H. P. BLAVATSKY has been happily able to make a visit to Paris and even to extend her trip to Fontainebleau, where she is now enjoying a much-needed rest.

TO THE EDITOR OF THE PATH.

Dear Mr. Editor,—Will you allow an English F. T. S. to say a few words—through the medium of your magazine—to brother and sister Theosophists in America? I feel sure I may speak for the majority of my comrades in England, when I say that no one of us could read the loyal and soul-stirring words of Jasper Niemand in your July number without feeling instantly a ready and hearty response to them rising within ourselves; nor, I venture to think, without feeling in addition the wish—to which I now try to give some expression—to put that response into words.

As an F. T. S. who has been privileged to know H. P. Blavatsky for some few years past—who has received from her untold and unmerited help and kindness—one who has, from time to time, stayed under the same roof with her and seen her under the most varied conditions and circumstances of social life—I feel I may fairly claim to testify most fully and emphatically to all that Jasper Niemand so beautifully says of her.

I may further, and in conclusion, assure American Theosophists that we in England cannot too highly value H. P. B.'s presence among us—and, we would say to our brothers and sisters across the sea, that we join hearts and hands with them in answering devotion and loyalty to her who is indeed to

us the visible "messenger * * * and a part of the message"—
and this, *come what may*. AN ENGLISH F. T. S.

[NOTE. Yes, *come what may*. Other enemies within the borders will arise, have raised their heads already. Treason is not dead, and those who attack the T. S. under the *pretence* of exposing H. P. B. still are with us. We know some of their names, and—their ages.—ED.]

H * * * LODGE, * * *,

MONDAY, July 7th, 1889

TO MADAME BLAVATSKY :

Dear Madame,—We, the undersigned, members of the * * * Lodge of the Esoteric Section of the Theosophical Society, have read the various papers sent from time to time, relating to the * * * affair, and we unanimously express our contempt for the dishonorable actions of both * * * and * * * [parties concerned], especially in regard to their breach of the Pledges of Secrecy and Fidelity to the T. S.

We beg you to accept our sincere sympathy with you in this trouble, knowing how disheartening it must be to you to have your earnest efforts thus combated by dishonorable dealing. We have every confidence in *you* as an Occult Teacher, and earnestly ask you to continue the E. S. instructions to us at the earliest opportunity. It matters not to us whether the said teaching be the fruits of your own labor, or the instructions of Mahatmas. We are satisfied to receive what is to us undoubtedly valuable instruction, and some of us, who have been students of so-called Occultism for the last ten years, are satisfied that we have at last got upon the Right Path, through your great and valuable assistance.

We are, dear Madame,

Your most sincerely and fraternally,

(Signed),

[Here follow the names of the President and members, which we withhold on account of this Lodge being of an Esoteric character.—ED.]

INDIA.

AMBASAMUDRUM T. S.—Bro. C. F. Powell, of N. Y., presided at a meeting here, when a new Branch was formed in May with Mr. V. Cooposwamy Iyer as President.

BALACHUR T. S.—In Bengal, at Balachur, a charter for a Branch has been obtained by Rai Bahadur Bhunpat Sing.

GYANANKUR T. S. has removed to Sinthee, near Baragur. The *Theosophist* calls this "a reincarnation."

IN BENGAL pamphlets called "The Theosophical Series" are to be issued in the Bengali language. Conventions with the Jain sect have been held by members and interest aroused. The Jains are a pure sect.

BRO. C. F. POWELL has been visiting the branches at Chittoor, Bangalore, Udamalpet, Coimbatore, Tinevelly, Ambasamudrum, Madura, and other places, with good results. He will continue this good work.

DEATHS.—BROS. M. V. Subhara Naidu of Rajamundry, and P. Parthasaradhi Chetty of Madras, died recently. Both were good theosophists and are much regretted.

TASMANIA.

A CHARTER for a new Branch at Hobart, Tasmania, has been issued. Bro. W. H. Dawson is the moving spirit. This town is an active business place, and it is hoped the Branch will do good.

QUESTIONS IN "FORUM NO. 3."

VII. In the first four sentences of *Light on the Path* the term "Masters" is in the plural. Why so? Who are these Masters?

VIII. How is the Johnstown disaster to be interpreted from the point of view of Karma?

QUESTIONS IN "FORUM NO. 4."

IX. What is meant by "He who has mastered vibration, alone understands"? (In *Tea Table Talk*, PATH for Oct., 1887.)

X. Is the ascetic life obligatory or essential for all men?

XI. How can a "Black Magician" be known? How should he be treated,—as a part of the Universal Brotherhood?

Forum No. 1 cannot be supplied. No. 2 and any succeeding number can be had by remitting 5 cts. in stamps to the editor.

TEA TABLE TALK.

We like dog stories, round our table, good ones especially, and have cultivated the taste until we see no reason why dogs should not have their occult experiences as well as human beings. A pet dog frequents our Tea Table, and one very obstinate in nature, so that she will not learn any tricks beyond "give paw." This she finds useful when dainties are on hand, and was taught it by me, when owner and every one else had failed. Encouraged by this success, I tried to teach her to jump over a stick, but was routed with great confusion and amid the jeers of my friends. The dog simply closed her eyes and became a dog of wood, sitting immovably on her haunches. You might kill her, but you could not induce her to move a muscle of her own accord. As I am a bosom friend of this testy creature, needless to say that the trial of will never came to blows. I determined to "get ahead" of her, One day I sat in my chair. She was slowly coming in my direction. Suddenly, with great mental energy but without bodily movement of any kind, I imagined myself laying a stick before her, imperatively and sharply. In-

stantly she stopped in her walk, fell back on her haunches as if sharply checked, and then—she leaped right over the imaginary obstacle in the air, and coming on toward me laid her head on my knees! I did it on interior impulse, and have not succeeded in doing it again. I have only tried twice, but neither time did I feel the same energetic force or momentum. No doubt the picture made by me the first time was a very vivid one. This dog has other peculiarities. One is her fear of thunder and premonition of storm. When one is coming she is a perfect barometer, and insists on being shut into a dark wall closet until the storm is over. Her fear is piteous, abject; she weeps real tears and trembles in every limb. Another point is that, while she spends much of her time upstairs and alone in her bed, she has at times some occult experience which makes her fear to remain in her accustomed place; coming down stairs precipitately, when there is no one above, she rushes in amongst us declaring her fear, will not go up stairs, but listens to sounds unheard by us, and is very uneasy. She has, too, a way of seeing an unseen person, of rushing out and catching him on the door mat, when she stands and barks and flies at space a yard away from her, just as if a real tramp were there. On some days she will suddenly refuse to go with me in familiar and accustomed directions, though her walk is her delight; she sits down, cries, and finally tucks her tail between her legs and runs back. It seems as if there were currents which she could not cross, for she will go in any other direction but the one which some mysterious force prohibits. The way is perfectly clear and open, nothing in sight, and the other dogs are perfectly unconscious. To see this small creature staring at something or some one just before her, and either angry at or afraid of it, while you see nothing at all, (or perhaps do see something!) is a weird, flesh-curdling sensation.

A physician of eminence gave to a friend of the Tea Table some directions respecting the distribution of vitality, and, incidentally, an experience which is interesting. The first part of his remarks appears really valuable, and may help those persons who live too much in the brain, or other part of the body, to the neglect of the whole as a unity. His remarks are as follows:

“You will find that much depends upon our housekeeping. Upon how we run the house we live in. One of the most important things to do, to be able to keep up good conditions of the body, is to be able to distribute vitality to all parts of the organism equally. Then the upward and downward peristalsis are normal, and all goes on well. The most ready way that I can find to distribute vitality is to lie down in an easy position on the back with the head and shoulders raised, and count the slow and easy breathings up to 49 three times;—then easily and calmly imagine that you are living all over equally in the astral body or the life vehicle. To do this you can locate yourself, your mind, first in one nerve center and then in another, proceeding from the head downward and holding each in turn till you feel a resonance there; then pass on to the next. When you reach the lowest, return with a bound to the brain, and so on downward again. The downward movement of the nerve-current establishes normal peristalsis, and the buoyant leap up-

ward, or recoil, establishes the psychic wave, which always proceeds from the feet upward, while the other normally proceeds from above downward. Keep in the calm state induced by the breathings as long as possible, during which time there is easy meditation in the abstract, where you are in a state to hear anything that may be said to you through the soul. I will illustrate this by what occurred to me about two weeks ago. I was drilling myself in concentration, and when the figure I was intently fixed upon melted away, there appeared upon the scene a great Atlantean and a Superior Being. The former addressed the latter thus:

‘Thinkest thou that thou canst upset this great Island *Ipsthypanta*?’ I was not only perfectly conscious of the presence of these two beings, but every word was distinctly heard *and seen as well*. This sentence was repeated over and over till I got up and wrote it down, when the scene passed. *Ipsthypanta* is a word I never heard or even thought of. If I had simply heard the word spoken, I should have written it *Ipsi panta*. But seeing the word so distinctly with its letter and sound composition, it was so fixed that I shall never forget it. This no doubt represents an actual occurrence in the distant past, and the picture, being preserved in the astral light, came so that it was manifested on the plane I happened to occupy for a few moments.”

—Or, to put it differently, the gentleman went to the plane where the picture is always preserved and always visible. By a chance in the vibration of the nervous currents, he was enabled to see it. What is noteworthy in this occurrence is that it exemplifies the fact that the soul sense is *one*. A thing is at once seen, heard, felt, and tasted in one sensation, at such times. The same person once said of such a moment, “I not only felt the life current; I tasted it upon my lips; the taste was most sweet. And I heard its song.” All natural mystics, as well as trained ones, confirm this unity of sense if sufficiently advanced. In *Gates Ajar* Miss Phelps has guessed at it in some eloquent passages. Paracelsus confirms it. The above is, however, an experience of the astral only, and did not reach beyond. It reminds us of how Madame Blavatsky, when writing her books, has said that she was shown a long panorama of the Past, in order to impress its occurrences vividly upon her brain. An adept may show such pictures to another by withdrawing the veil between. This veil is a difference of vibration. Or one may do it for himself—if he can. I will give a little more of the experience of this student, which reminds one curiously of parts of the *Secret Doctrine*. He says:

“I have never had any plans in life. Something before has guided and something from behind has projected me with an intensity that no opposition could influence.” (This is the attitude and confession of all advanced souls, rich in Karmic experience. J.) “I see it all now. I have been guided to help those who are purely on the physical plane with the diseases coincident to them and to that plane.” (This remark is to be taken in a relative sense. The writer knows well that disease proceeds from and begins in the astral plane. J.) “I have accomplished the work, you know how well. I now am

drifting back into my original and natural plane." (Of his earlier life. J.) "Am having many experiences which I cannot write about. I am satisfied that former lives are rising up to me, and have been for years. Sunday night I witnessed a boxing match between a cream-colored man and a cream colored monster in the shape of a large dog with a perfect and intelligent man's face. The man was about twelve feet high and finely proportioned, with a cream-colored suit of peculiar but artistic garments that were just tight enough to show the shape of the body, with puffs around the upper legs and arms. The dog-man had no clothing, but was covered with beautiful, cream-colored, curly, short hair all over except on the face, which was free from all hair and was calm and beautiful. This man-animal stood about $3\frac{1}{2}$ feet high when on all fours, and when upon his hind legs, about 6 feet. In the boxing match the man stood on the floor of a large hall, and the animal-man on a table which made them the same height when the animal-man stood on his hind legs, which he did during the boxing. The building was a strange, lofty structure, unlike anything I ever saw in this life. I merely mention briefly this incident as one among many that are rising up before me as I move along through a life of close application to the sufferings of others."

Whether a picture of past or future, or merely a phantasm of that light in which all the fancies of men's minds are preserved, this little incident may amuse our readers, as having at least a higher order of interest than the brutally disgusting Sullivan-Kilrain affair to which the Press of the time gives such close attention.

The following letter shows a spirit so invigorating that I cannot forbear to give it space; although it is not an experience in one sense, it is in another. It is a mental experience, and indicates a firm true attitude which, I have every reason to believe, most of my readers, if not all, maintain. As it refreshed me to read it, I print it for that reason.

"I have read the letters regarding the new departure of M. C., Dr. Coues, and Co. As my sponsor, you might wish to know how I feel on the subject. If after twenty years of practical Theosophy, in which I learned Truth from neither men nor books, I should now be so dependent as to look to Dr. Coues, Mabel Collins, or Blavatsky alone for *Truth*, my heart would be broken and my hope laid in the dust. I was early taught that Jesus was God. When I studied his own words, I found that He was a man. But this did not detract from the Truth which He practiced, nor render His loving sacrifice unworthy of imitation. If Madame Blavatsky were to assert that she had sold herself to the devil to get means to deceive the world, it would not detract one particle from the Truth I find in Theosophy. That which I have—as I used to say—*out of the air*, is mine, as much as is the hand that holds this pen. If all the theosophists in the world were to withdraw their names from their Society, there would still be the same number of *true theosophists* in the world that there is to-day. Those who wish to withdraw should be allowed to go. Truth, like gold, is not injured by being laid in the dust. This conflict is the sifting of souls, and it seems to me prophetic of a day in the near future when there will be a marshalling of the hosts, and

no cowards will be wanted in the ranks. Only the true and the tried will be sent to the front. May we be there to live or to die for Truth! Madame Blavatsky has won my love by her courage. She cannot suffer much from any mortal tongue. She can bear her own Karma. You remember in the story of Job that, when the Sons of God assembled for worship, Satan appeared also. Heaven itself had its traitor in Lucifer. We had to have a Dr. Coues. I could not imagine any earthly treasure which would tempt me to degrade myself for a mean, pitiful revenge, as Mabel Collins has done. As she is *myself*, I feel the wrong and suffer with her. I must help her bear her Karma. I am stronger than she is. * * What light I have is set on the hill now, when the cause needs defence. If my power to *do* were equal to my love for the Truth which has set me free, I should accomplish a great work here, but this city is a place of churches and a repository of creeds. I have no other wish than to bear with all my heart the whole weight of wrong effected by M. C. and her co-workers. I know——feels as I do. Whatever theosophists have to bear, there are two of us here who have our hands stretched out to aid—not its salvation, for that cannot suffer—but in its defence and in its spread. My heart is much with you and all who love the Brotherhood. I *know* all is well."

It is! It is! and this is so only because all proceeds by Law. We can better everything, however, if we will, each one of us, live up to all the Truth we have. In bettering ourselves, or in enlarging our hearts to true altruism, to real and practical Brotherhood, we can help the whole world. If each of us were wholly true, no man or woman could be false! Think of that. And if the true meaning of the Lucifer myth be this,—if the Manas or mind principle caused departure from the pure heavenly state, then return can be effected through the purification of that same "Son of God," the wanderer from home. Our brothers departed, who now manifest the lower, earth-darkened state of this principle, may, through the ferment of sad experience, cast all dregs to the bottom, where they belong, in subjection, and come out ahead, in other lives, of those who have remained passive, enjoying Truth as an intellectual banquet, without endeavoring to give one crumb to the starving multitudes. We all stand or fall together. Other societies are a force because of their unity. One member, or official, represents the full weight of the whole. Let it become so with ours. Let us draw close together, fill up the gap in our ranks and *work, work* each for the whole. We can work by constant and pure thought, by deep silent devotion, if we are powerless in all other ways. Let each, then, image to himself a great Brotherhood, of which he is one, whose life he shares, whose joy and pain he keenly feels, and out of this true mental attitude an inspiration for altruistic work will be born, as worlds are born from star-dust by accumulation of energy.

JULIUS.

Within the Sun, or the solar system, or the man, the head, the eye, or the grain of sand, may be found all the experiences of a lifetime or of eternity.—*Tibetan Book of Precepts.*

OM.

ॐ उ ऋ

The Kings of Light have departed in wrath. The sins of men have become so black that earth quivers in her great agony * * The azure seats remain empty. Who of the brown, who of the red, or yet among the black, races, can sit in the seats of the blessed, the seats of knowledge and mercy? Who can assume the flower of power, the plant of the golden stem and the azure blossom?—*Secret Doctrine, vol. 2.*

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ॐ SURVEY OF SANSKRIT.

As the study of Aryan literature is one of the declared objects of the T. S., there is little need of apology in offering some remarks about the Sanskrit language and what may be done with it by those who at the outset are totally unacquainted with it. There are several degrees of perfection in the acquisition of a strange language, from the stage at which one knows a word or two up to the condition of the perfect scholar who makes no mistakes, who writes correctly and converses fluently. Between these two extremes there is a stage which is not nearly half-way if measured by the toil necessary to reach it, and yet much more than half the whole journey if measured according to the fruits and advantages derived from its attainment. It is a stage which includes a general notion of the language in question, and sufficient knowledge of the forms of words for one to be capable of using a lexicon or referring to a grammar in case of necessity,

(for even this implies a certain degree of knowledge). It may be fairly well defined as the stage in which the student, when supplied with the translation of the passage before him, is able to understand how such a meaning is contained in the passage, which word means what, and so forth.

Applying this to Sanskrit, a person who has before him the "red silk" Bhagavad-Gita and also some tolerably faithful translation would be able to make out *how* the sense given in the English version was contained in the original. This degree of knowledge places valuable powers in the student's hands. Give him the text and the translation, and he will be practically on a par with the full-fledged scholar; indeed he may even have the advantage over the ordinary Oriental professor, because his theosophical information will give him the key to certain expressions which altogether baffle the professor. He will also be able to keep a check upon the unconscientious translator who weaves his own notions and interpretations, and possibly his own emotions also, into the substance of the text, without warning the reader that he has done so.

There is no doubt that learning Sanskrit becomes possible for the devotee when the toil would not be endurable for the same person apart from his devotedness. On the other hand we not unfrequently hear of people applying themselves to Sanskrit and afterwards turning away in despair and disgust. They had not expected to find half a line and sometimes a whole one strung together without any separation between the words. How can they reach the meaning of the phrase before them when they cannot unravel the words themselves, nor even count how many there are? And then, again, there is the Sanskrit alphabet to learn. Schoolboys sometimes enjoy the fun of a new alphabet; they are eager to write their names in the new character, be it Greek or German. But with grown-up people whose objects and motives are of a less playful sort, a new alphabet to learn is a labor which severely taxes their patience. And when they have learnt what they regard as the alphabet, they find that even this is not all, but that there are any number of *combinations* or compound letters still to be mastered. The remedy for all this is that people should learn Sanskrit in a transliterated form. Sanskrit may still be Sanskrit as much as ever, though printed in Roman character, and it would be unnecessary to assert the fact, were it not that, through some fault in modern education, we have grown up to regard the printed page as language in its essence, whilst actual speech (of which writing is really but the handmaid) is despised as empty and transient.

Some people appear to have a sentiment of worship towards the Devanâgarî character; this may be very well, but it must not be carried too far. A word or two about this form of writing might have a salutary effect besides being generally instructive. Devanagari bears the marks of being

a very *primitive* method of writing ; it is not by any means a perfect system in all respects, but is capable of being improved upon just as much as primitive knives or primitive water-jars. What these possible improvements are may now be explained. There is one which suggests itself immediately, and that is the separation of individual words, or, we might even say, the separation of every *sentence* from the one which follows, for even this is not fulfilled. As an example, take a line from the *Bhagavad-Gīta*, Chap. 2, v. 13, the meaning of which is,—“So comes the attainment of another body; the wise man in this is not deluded.” The Sanskrit words are:—

Tathā deh'-āntara-prāptir ; dhīras tatra na muhyati.

Now this line, in the Devanagari text, is so knotted together that there is not even a gap left at the place where the semicolon has been placed, but the word *prāptir* runs on into the first word of the following sentence. The appearance of the line may be faithfully represented as follows:—

Tathā dehāntaraprāptirdhīrastatra na muhyati.

Now let us examine this line. The first word means “so,” and is properly set apart. Then follows a compound word *deh'-āntara-prāptir* including three members which mean respectively “body,” “the second,” “attainment”; as the three parts form a single composite word, we ought not to complain much of the absence of divisions. But why is not *prāptir* separated from *dhīras*? The reason is, that by the Devanagari system the final *r* of *prāptir* is written *overhead* of the *dh*, like a little boy mounted on his father's shoulder, so that a fore and aft separation is impossible. Once more, we might ask, why is *dhīras* joined with *tatra*? Because space can be saved by the use of a monogram for *st*. Yes, this saving of space or condensation is the explanation of a good deal that is met with, and it goes far to justify the application of the word *primitive* to this method of writing.

Sanskrit written in this ancient and primitive style ought not to be regarded as a readable text like the lines of a newspaper-column, which deliver their meaning at once as the eye glides over them, but much more as a condensed record of speech. The Sanskrit text would always supply with certainty what the failing memory had lost, in the case of hymns or other verses frequently recited; and one could read it aloud fluently and with intelligence, provided the matter to be read were familiar beforehand. It stands very much in the same position as a letter from some friend who writes an illegible hand; the receiver of the letter can manage it pretty well the second time over. Indeed, the illegible letter is not a bad comparison, for as such letters often contain some word which baffles everybody who tries to decipher it, so the Sanskrit student will not unfrequently meet with some new character, probably a compound, the value of which he cannot determine with confidence.

Learned men with knitted brows inform us that Devanagari is a “syl-

labic" method of writing. There is rather too much learning in the world just now; what we want is a little enlightenment instead of it. We want the enlightenment of a simple heart and clear mind. A single Devanagari character, it is true, may represent as much of a word as two, three, or four letters in the Roman style, and the words may be described as written in little blocks or portions; these portions, however, are not syllables. To explain the matter by examples, the word *janma* (birth) would be written in two blocks, Ja-NMa, and *vakra* (mouth) would be Va-KTRa. Again, *sathva* (goodness) would appear as Sa-TTWa, whilst the words *rajas* *lamas* (passion, darkness) occurring together would be written Ra-Ja-STa-Ma' (the apostrophe represents the final *s*). The reader will see from the examples how incorrect and misleading it would be to describe these blocks as "syllables." It is no use attempting to read the words block by block; the method does not answer, and is not likely to. In all the preceding instances the capital letters alone would be represented in the Sanskrit text; the vowels marked here are not really shown at all. For, as in our modern methods of shorthand writing, so in Sanskrit, chief importance is given to the consonants, the vowels being generally mere adjuncts; each of the blocks which go to compose a word is a group of consonants, the first of which probably belongs to the syllable behind, whilst a fresh syllable is commenced by those which follow. The block extends as far as the vowel of the syllable newly commenced (which in many cases is the end of the syllable); if the dull sound of the common vowel (transcribed as *a*) is intended to be that of the syllable, no sign at all is added, but any special tone such as that of *ee* or *oo* is indicated by a proper sign attached to the block. To meet the case of a word beginning with a vowel (such as the names Arjuna, Indra,) there are special block-characters for each vowel tone, to be used on such occasions; and likewise when a consonant stands at the end of a word as the conclusion of the syllable, a stroke is placed after it to show that this is so and that such a consonant is not to be pronounced with the "common vowel" as a further syllable.

The "block system" by which Sanskrit is written is very effective in saving paper and ink, but it makes the text more troublesome to read. The difficulty in reading is further increased by two points of irregularity in the Devanagari system which shall now be mentioned. In a perfect system of writing, the different signs would follow one another in the order of their utterance, but this law is broken in the case of short *i* in Sanskrit. For although pronounced after everything else in the block to which it is attached, it is written at the *beginning* of the block. Thus the Sanskrit word *kim* (what) appears in the form IK-M. This is bad enough when the block is a single *k*, as here; but when the block is of larger extent, this displacement of the vowel *i* is much more confusing. Consider the combination

yasmin sthilo (wherein existing) ; its form would be Ya-ISM-INStH-TO ! In this instance the *i* of *sthilo* has obtained an earlier position than the *n* of the preceding word *yasmin*.

This is enough on the displacement of *i* ; the other irregularity mentioned may be described as the *displacement of r*. Such words as "far-mer" and "Ports-mouth" exemplify a certain function of the consonant *r* in language generally ; when thus employed, its place in the syllable is immediately after the vowel to which it forms a terminal, so to speak. The function here performed by *r* is different from that which it performs in such a word as "France," where, on the contrary, the *r* is the immediate *fore-runner* of vocal sound. Now in Sanskrit words of the same pattern as "farmer," it will be seen that the *r* would naturally form the first member of a block of consonants ; but as a fact the *r* is excluded from the block ; it is written *overhead*, at the further extremity of the block and almost beyond the block. Whatever marks or pointings may be written above that block, the *r* takes its place beyond them all. This overhead *r* is different in form from the *r* used in writing *Rāma*, and is like an apostrophe turned the wrong way. Thus the familiar word *karma* looks something like Ka-M'a. Or to take a stronger instance of the displacement of *r*, the words *múrdhni ádhāya*, (in-the-head fixing) assume the form Mû-DhNY'-ADhAYa. This phrase occurs in the *Bhagavad-Gīta*, Chap. 8, v. 12 ; a worse case could hardly be found. It should be explained that the *i* of *múrdhni* has become converted into a consonant *y* and thus entered into partnership with the consonants *Dh* and *N* to form a block. It is not at all uncommon for both instances of displacement to occur together. The word *nirvāna* would be an instance ; this in Sanskrit would stand as INV'ANa. By a simultaneous displacement of the *i* and the *r*, these two letters which are properly next-door neighbors appear quite separated. The *r* is in Sanskrit exactly overhead of the V, and not to the right of it as here printed.

Our conclusions about Sanskrit may be summed up as follows, understanding that what is stated applies to the Devanagari letters and mode of writing. Sanskrit is not a readable text so much as a condensed record of speech, a shorthand which is at least short in space if not also short in time. Its defects are, that it does not maintain the separation of individual words, which makes the text difficult to read ; and also that some of the signs are written out of their proper order. The latter defect causes trouble in writing as well as in reading, and it is only by great thoughtfulness, in writing *n' ānyat kinchid* (nothing else), that one can remember to insert the *i* of *kin* before the *t* of the preceding word. It is better at once to admit that Sanskrit is written in a barbarous fashion, and to begin planning our improvements forthwith. Nevertheless the term "barbarous" will appear hardly a just description when we consider how admirably the system fulfils

the purpose of ancient times for which it was designed. And, after all, there are worse things than primitive barbarity ; what is there so foul in all the world as civilization with its sunless cities, its unnatural pressure of labor, its increase of disease and wretchedness and crime and poverty? But we must restrain such digressions from the subject.

We have now to consider systems of transliterating Sanskrit. In some of these everything is arranged with the most scholarly precision, but one all-important canon is quite overlooked, *viz.* that the sign used must not suggest the wrong sound. For instance, the Sanskrit word for *if*, pronounced "chate" (to rhyme with *hate*), is represented in one system by using an italic *k*, *ket*. In the same system *janma* (birth) is given as "*ganma*" with an italic *g*. How this system may suit a German is another question ; but the learned Professor who devised the system was not in sympathy with the English-speaking nations. The pretext for using the italic *k* and *g* is that the Sanskrit consonants so represented are etymologically akin to the hard *k* and *g*. That may be ; but it is scarcely the duty of an alphabet to teach us the past history of written forms and words.

Then again, an American Professor has adopted a plain *c* instead of an italic *k*, and writes *cel* to signify *chet* ; accordingly *cha* (and) would be written *ca*. But unfortunately *ca* does not spell "cha" ; it spells "ka." We might as well agree at once to spell the English word "chart" without the *h* ; whatever persons of special training might see in it, every plain man would read the word *cart* !

When we come to apply a transcript form of Sanskrit to the purpose of separating the individual words, some difficulties present themselves which have yet to be mentioned. It is one of the peculiarities of Sanskrit that two adjacent words often actually coalesce, fusing their extremities together as it were. Thus the two words *na iha*, "not here," become *neha*. How are we to make two out of *neha* without robbing one or other constituent? Again *yathû uktam*, "as said," becomes *yathôktam* ; how can we deal with this? These are difficulties which follow us even when we have got free from Devanagari and taken to our more familiar Roman character. In the Sacred Books of the East, edited by Prof. Max Müller, there is a great deal of Sanskrit here and there, printed in Roman characters, but the separation of the words is restricted to such cases as *dhîras tatra*, when the words in their conjoint arrangement have preserved their natural form intact, without any fusion or intermixture having occurred. And yet what a pity that the work should cease here! By a little ingenuity a great deal more might be done to render Sanskrit approachable, and this without interfering with its essential character. Not only should the different words in every case be written separately, but also the component parts of compound words should be made distinct by the use of hyphens. By this latter practice the difficulty of Sanskrit is very greatly diminished.

The following specimen represents a few lines from the *Bhagavad-Gita*. It is taken from a M.S.S. in which the entire "Song Celestial" is thus transliterated. At the foot of it is given Sir Edwin Arnold's translation. *Bhagavad-gita*. XIII, 7-11.

7. Amānitwam, adambhitwam, ahinsā, xāntir, ārjavam,
Āchary'-opāsanam, çaucham, sthairyam, ātma-vinigraha',
8. Indriy'-ārtheshu vairāgyam, an-ahankāra eva cha
Janma-mṛtyu-jarā-vyādhi-du'kha-dosh'-ānudaṛṇanam
9. Asaktir, an-abhi-shwanga' putra-dāra-grh'-ādishu,
Nityam cha sama-chittatwam isht'-ānisht'-opapattishu,
10. Mayi ch' ānanya-yogena bhaktir a-vyabhichārinī,
Vivikta-deça-sevitwam, a-ratir jana-saṁsadi,
11. Adhyātma-dnāna-nityatwam, tattwa-dnān'-ārtha-darṇanam,
Etad DNĀNAM iti prōktam ; adnānam yad ato 'nyathā.

(Translation.)

7. Humbleness, truthfulness, and harmlessness,
Patience and honour, reverence for the wise,
Purity, constancy, control of self,
8. Contempt of sense delights, self-sacrifice,
Perception of the certitude of ill
In birth, death, age, disease, suffering, and sin,
9. Detachment, lightly holding unto home,
Children, and wife, and all that bindeth men,
An ever tranquil heart in fortunes good
And fortunes evil,
10. With a will set firm
To worship Me—Me only ! ceasing not ;
Loving all solitudes, and shunning noise
Of foolish crowds ;
11. Endeavors resolute
To reach perception of the Utmost Soul,
And grace to understand what gain it were
So to attain,—this is true wisdom, Prince !
And what is otherwise is ignorance !

Meanwhile it is not only in connection with the "red silk Gita" that an acquaintance with Sanskrit is valuable. Why do not Theosophists break through their present estrangement towards Sanskrit, complaining as they do when Sanskrit terms are employed in the teaching delivered to them ? With a little adaptation, all Sanskrit terms become extremely easy to pronounce, and it is far better to have fresh names for what are really fresh notions in our philosophy, instead of falling back upon English substitutes. People should pronounce *karma* as if it were written 'kerma' or 'körma',

and the word *dharma* accordingly. What could be easier? And yet the former word is persistently pronounced like that other word *kāma* (desire). It would really be much better to print the words just mentioned *kerma* and *dherma* respectively, when adopted into an English sentence. The mode of spelling the names in Roman letters is so unimportant a matter, whilst the preservation of the correct utterance is *not* an unimportant matter; we ought to adopt the spelling which is on the whole the most expressive of the proper sound, and so preserve the sacred language incorrupt. There would thus be two systems of writing Sanskrit in Roman character, the one exoteric or popular, the other esoteric or technical. The first would be used along with English text, the other in quotations—or in Sanskrit books as soon as there grows up a demand for them in this more readable form.

There is one other word which might be noticed, and that is the term *parabrahm*. The combination *ah* does not spell “ah” as conceived by English or German speakers, but is more to be compared with *ogh* in “Drogheda” or other Celtic words. How might it best be written in the popular style? Perhaps *parabra’hm* would convey as correct a notion as anything else, and without causing any misleading impression. The practical result of the final syllable should be “-brom”, and this would be quite consistent with the spelling when we reflect on the sound of the word “yacht.” The apostrophe in *parabra’hm* might be regarded either as a mere instrument for disconnecting the *a* and the *h*, or as the suggestion of a *g*, which one would have felt too great a license if actually inserted.

E. ALDRED WILLIAMS.

ONE TOUCH OF NATURE.

[READ BEFORE THE ARYAN T. S., APRIL 2, 1889.]

In the famous speech of Ulysses in the third act of Shakespeare’s *Troilus and Cressida* occurs the often-quoted line, “One touch of nature makes the whole world kin.” It is a curious fact, and one on the whole redounding to the credit of humanity, that the line is *never* quoted in the sense in which Ulysses uses it. He is speaking of the readiness of mankind to forget past benefits, and to prize the glitter of a specious present rather than the true gold of that which has gone by. “The present eye praises the present object,” says the wise old Greek, and there is *one* touch of nature that makes the whole world kin, that is, men’s fondness for praising that which is new, though it be gilded dust, rather than that which is ancient, though it be gold that is somewhat dusty. “Then marvel not,” he says to Achilles, “that all the Greeks begin to worship Ajax.”

Curiously enough, the line is always quoted as exemplifying the sympathy that, once awakened, makes men feel their close relationship to each

other.¹ "Nature" is taken as meaning fellow-feeling, one touch of which makes us all brothers. This unconscious misinterpretation, or rather misapplication, of the great poet's words shows us how innate the conviction is of the fact of our universal brotherhood.

We recognise it as our *nature*, and one throb of fellow-feeling brings the truth home to our awakened consciousness. The touch of sympathy, like the spear of Ithuriel, instantly dispels the illusion of the senses; it lifts us from the purely terrestrial plane, the life of every day, with its apparent gulfs and abysses of worldly circumstance set between soul and soul, to that higher region where we see the non-reality of these separations; where we *feel*, in all those moments that call out the deeper nature of every human being, that the one great pulse of the universe throbs through all our veins. An intellectual conviction of the necessary identity of spirit will never go half so far towards convincing us of the reality of universal brotherhood, as the sudden flush of enthusiasm that follows the words of some great orator, the thrill with which we hear of some noble action, the grief with which we witness another's pain. We read in *Light on the Path* "Kill out all sense of separateness," because "Nothing that is embodied, nothing that is conscious of separation, nothing that is out of the eternal, can aid you." We may endeavor to realize this truth with all the mental power we can bring to bear upon it, meditate upon it for hours, and the sudden swaying of a crowd by some one mighty impulse, or the unexpected revelation of the depths of some human heart, will bring it home to us with a force that makes our intellectual conviction seem a pale and shadowy thing. There was a great spiritual truth in the old myth of the giant Antæus, who regained his strength whenever he touched his mother Earth. To sway the souls of men the poet must fall back upon our common humanity, must make men feel that he is one with them, must give voice to the inarticulate cry of the masses, must speak *from* the people and not *to* the people. It is this working from a common basis, this appeal from one man to his comrades, that makes the inspiration of Walt Whitman's poetry so great and so far-reaching, the intense conviction, in short, of universal brotherhood, that makes him say, in his *Leaves of Grass* :

"Recorders, ages hence !

* * * * * I will tell you what to say of me ;

Publish my name and hang up my picture as that of the tenderest lover,
* * * who was not proud of his songs, but of the measureless
ocean of love within him—and freely poured it forth ;" and who wrote to
"Him who was crucified :"

We all labor together, transmitting the same charge and succession ;

¹ Shakespeare wrote : "One touch of nature makes the whole world kin." We read instead : "One touch of nature makes the whole world kin."

We few, equals, indifferent of lands, indifferent of times ;
 We, inclosers of all continents, all castes—allowers of all theologies ;
 * * * * We walk silent among disputes and assertions,
 but reject not the disputers nor anything that is asserted ;

We hear the bawling and din—we are reached at by divisions, jealousies,
 recriminations on every side,

They close peremptorily upon us to surround us, my comrade,

Yet we walk unheld, free, the whole earth over, journeying up and
 down, till we make our ineffaceable mark upon time and the diverse eras,

Till we saturate time and eras, that the men and women of races, ages
 to come, may prove brethren and lovers, as we are."

And here the great poet strikes the same note touched upon by our
 President the last time he spoke to us. Because the realization of this
 dream of universal brotherhood must needs be a thing of the *future*,
 because we see how far from this true concentration we are, and must be
 for many centuries to come, perhaps, therefore there is this need that we
 should "saturate time and eras," as Walt Whitman puts it, that we should
 "make our ineffaceable mark" upon the age. For this we come together
 in societies, that each may have his modicum of power reinforced by con-
 tact with others ; that the reviving breath of another's inspiration may
 quicken the flame in our own hearts ; that the individual atoms, by their
 union and common intensity of purpose, shall make up the little mass of
 leaven that shall one day leaven the whole lump.

But, as was said in one of the papers the other evening, a society can
 only accomplish what its individual members *will* and *carry out*, and to
 inspire us to this individual effort I know of nothing more effective than
 the words of "the good gray poet," among others, these—

"Is reform needed ? Is it through you ?

The greater the reform needed, the greater the personality you need to
 accomplish it. * * *

Do you not see how it would serve to have such a Body and Soul that
 when you enter the crowd, an atmosphere of desire and command enters
 with you, and every one is impressed with your personality ?

* * * * *

Whoever you are ! claim your own at any hazard !

These shows of the east and west are tame compared to you ;

These immense meadows, these interminable rivers,—you are immense
 and interminable as they ;

These furies, elements, storms, motions of Nature, throes of apparent
 dissolution,—you are he or she who is master or mistress over them,

Master or mistress in your own right over Nature, elements, pain,
 passion, dissolution."

K. H.

THE STORY OF STE. CECILE.

In a picture gallery in one of the large cities that border upon the Ohio River there is a group of figures painted in oils and set in a massive copper frame.

The artist's name is unknown, but it is said that upon the overthrow of Maximilian this picture was seized and brought to this country from Mexico.

The painting represents a young and beautiful woman rising from the harp which stands beside her, its strings seeming almost to vibrate from the touch of her fingers. Her rich draperies fall in marvelous folds of sheen and splendor, her golden hair floats like an aureole round her fair shoulders, while her face wears a rapt, seraphic expression as she gazes upon an angel faintly outlined holding a crown above her head. Kneeling at the feet of the woman is a youth in Spanish costume, who is overwhelmed, it would seem, by her glorious beauty. Many, many years ago this painting, reaching from floor to ceiling, stood against the wall of a miserable apartment overlooking the busy streets of the Mexican capital. The sun and air streamed in unhindered through its open windows, and at night the ghostly moonlight fell in mirror-like patches on the bare uneven floor. The brilliant coloring of the picture, now softened and mellowed by time, contrasted strangely with the dinginess and poverty of the room. There were brushes and an easel and all the necessary paraphernalia of an artist's studio, but none of its elegancies; indeed, the room served as lodging room, kitchen, and atelier combined.

Its occupant, the artist, was a Spaniard by birth, of middle age, once handsome, now worn and wasted with disease. He was called a miser by some, by others a spendthrift. A miser because it was known that his work had sold for great sums, yet he lived so meanly; a spendthrift because he gave gold coins to little ragged urchins who climbed the uncertain staircase to look at this wonderful picture of Ste. Cecile. His ambition seemed to have burned itself out in the accomplishment of this his last work, yet no offer, however large, could tempt him to part with it. One bright morning a troop of ragged children clambered up the steps to look at Ste. Cecile and to gather the coin that might be their reward. They crept softly along the gallery that ran outside, and peeped in at the open door, but no sound welcomed them. Then they entered on tiptoe—no one was there. Turning to scamper down again, a groan frightened them out of their wits, until they discovered their benefactor, the painter, lying in one corner upon a couch whose draperies he had torn away in his struggles for air.

Seeing that help was needed, the children clattered hastily down to call assistance. The first person they encountered was a doctor upon his daily

rounds. He was familiar with this quarter of the city and knew something of the poor artist.

Persons noting his eccentricities had said the painter was mad, that his love for a beautiful woman had turned his poor brain. He was sane enough to execute wonderful sketches with palette and brush, he passed in and out silent and alone, he harmed no one, he shunned the world, therefore the world passed by on the other side.

Aware that the painter had not many hours to live, the doctor out of sheer sympathy for his lonely condition tarried by the bedside after having administered restoratives.

Panting for breath the patient turned suddenly and said, "Doctor, do you doubt that souls are created eternal, immortal? Is there any who think that from nothing we came and unto nothing we return?" A shiver ran through his worn frame as he pressed this inquiry. The doctor placed his finger upon his own lip to enjoin silence, fearing that even so slight an exertion would hasten dissolution.

Not heeding the caution the man continued :—

"I must tell you, doctor, I must tell you. I cannot carry this secret with me. Listen ! this is not the only existence that I have known."

The doctor smiled.

"Ah, you do not believe this? You think I rave? Doctor, I never saw things clearer than at this moment."

Partly rising he looked wildly around and then whispered, "I was born upon another planet! Sometimes the remembrance of that life is wafted to me in vague whispers, fleeting as a breath, intangible as a dream."

"Yes," said the doctor, "we all have such fancies."

"It is no fancy, doctor. In that land I had a twin soul who had power to bring forth music from reeds and shells, entrancing all with the power of song. The chief condition of existence in that realm is self-abnegation. The penalty for its infringement is banishment to this planet called Earth for a longer or shorter period according to the enormity of the offense."

The incredulous smile of the doctor seemed to urge the man to further confession.

"You wonder, do you not, doctor, that the fairest of earth's beings are soonest blighted? Ah, you do not know that the cleaner the soul upon its arrival here, the less reason has it to become purified by earthly affliction. You cannot know what terrible sins are expiated here upon earth in long, useless, unhappy lives, or, failing in this, are still farther doomed. Oh that I did not know!"

He clasped his thin transparent hands over his piercing black eyes, and then whispered—

"In that land whence I came I yielded to the tempter and dragged down my twin soul into the abyss! Think of that, doctor! A double transgression! Do you wonder they think me mad? She and I forgot the penalty, and we defied the Power that had created us."

He paused and pushed back the damp locks that clustered upon his forehead, and his breathing grew painfully hurried. Soon he resumed: "So aggravated was my offense in thus assisting in the downfall of my twin soul, that upon me was imposed not only the pang of exile but that of remembrance also: This is rarely inflicted upon transgressors, and only when one has involved another soul in ruin. I found after a time that the earth was very beautiful. There was much in it to remind me of my former home in its waving trees, its green meadows and chattering streams, its singing birds and glorious sky. But, alas! I knew that its inhabitants were doomed, even as myself, to become purified through mortal suffering because of the sin of self-love. I knew that the constant warring of these people in accomplishing their own selfish purposes was the blight and bane of their existence. So blind were they that when one of their number, exalted through suffering, rose to a higher life, they lamented, and often rejoiced when one hopelessly given over to evil passed out of sight. It was the old demon of self, always seeking each his own individual happiness."

The doctor again lifted a warning finger, for the painter was growing weaker and his small store of vital force was rapidly passing away. The look and gesture seemed to nerve the dying man to greater effort.

"Let me finish, doctor," he said plaintively. "I had lived upon the earth three or four years as time is reckoned, when I began to feel stirring within me a power which I had possessed in my former existence—that of portraying surrounding objects. My earthly parents were astonished at this extraordinary gift.

Knowing nothing of its source, and thinking its exercise could lead only to the dwarfing of my other and, as they believed, more useful powers which they hoped to turn to their own and to my profit, they denied me every opportunity. They called me indolent, lacking in force and ambition, and sure to come to want. Then I began to work in secret, stealing away and hiding my productions; working under every possible disadvantage through lack of knowing how to use the crude material appointed to the work of this life.

Finally, one who was also doomed to earth and who had likewise struggled to give expression to the divine power within him came to my aid. Shall I ever forget his tender glance, his approving smile? His words of encouragement were as the dews of heaven to the parched and arid desert. He took me gently by the hand, for he was then a gray-haired old man, almost purified from the taint of self, and his skill as a painter was known

throughout every royal household in Christendom. He taught me the use of earthly compounds and revealed to me the rules of art, and bidding me to rely not upon the praise of men, he left me.

Instantly a sense of my great power came upon me. At that time I was a boy of barely twelve years. My parents, won by the words of my venerable friend, no longer hindered my life-work. Was I therefore secure? Alas, no. Other and fiercer struggles I must yet endure. Men reviled my work. Jealousy and envy cast their poison over my fairest creations. Among my detractors were those who said boldly that the work was not mine, that it was that of my master, that a boy could not possibly accomplish what I claimed as my own. I was looked upon as an impostor, and my parents as the abettors of my scheme. Yet having begun, I could not but go on. Nothing else prospered under my hand. Men looked coldly on, yet I wrought when others slept—only in the exercise of my gift did I find one ray of comfort.

In all this weary life not once had I met my twin soul. Never had she who was condemned to this life with me crossed my path. Where, or in what country, was her home I knew not. I wandered from place to place hoping somewhere to hear her sweet voice, to look into those liquid eyes. I listened at church doors and beneath the windows of the rich and to the voices of the street singers, always hoping to hear that divine voice among the floating melodies, but all in vain.

Hope seemed dead within me. What I regarded as my masterpieces remained in my studio unsold. Starvation came and sat by my side, adding its pangs to my already wretched condition.

Then came the wonderful tales of a new world ; a new hope was born within me. I crossed the sea, facing shipwreck and disaster with the thought that possibly in this land of gold and gems I might find the eyes of my beloved.

I knelt at shrines, I prayed to the Mother of God, I kissed the crucifix, I applied my art to the adornment of sacred places, and so began to feel a peace that I had never known. It seemed that so doing I was nearer to her unseen presence.

I was told of a beautiful woman drawing crowds nightly to listen to her marvelous power of song. I was too poor to gain admission to the brilliantly lighted theatre, but I stood without and I heard the ravishing strains. Then, joy of all joy, I knew without beholding her face that the singer was my long-lost twin soul ! I stood so close that I could touch her garments when she entered her carriage. I looked into her eyes, but she only shuddered and drew away from me. The perfume of her breath floated around me. No word did she vouchsafe to me. Oh what anguish I then endured ! Still I haunted her presence, I would not be denied,

until people said that I was mad ! I kissed the ground where her rich robes trailed, I gathered the petals that fell from the flowers at her bosom. I painted pictures of her beautiful face, and threw all my skill into the portrayal of her divine form. She was pure as she was beautiful. Men gazed upon the portraits which I painted and offered fabulous sums. Could I sell them? Could such perfection be counted with gold? Listen, doctor, they tried to buy her soul ! They were devils ! When they could not do this they turned upon her and crushed her with calumny. The earthly vesture of her white soul was too frail to withstand the stroke, and one bright morning the word was wildly circulated that the Queen of Song was dead !

Dead ? her probation was ended. She had entered upon that sphere where envy, malice, and self-love could no more enter. I gave thanks upon my knees that this was so : now I looked forward to my own release.

I painted more diligently than before. I scattered with a lavish hand my brightest inspirations, caring not for the gold which now flowed toward me in abundance. Men wondered at my facility ; they said that it could not last, that I was burning out my very life. Yet while they talked I threw to them new and startling proofs of what they were now pleased to call my genius.

I could feel that my body was growing weaker while my power increased. They offered me a palace in which to exhibit my art and to carry on my work. I would not accept. My garret was near the sky, and by that much nearer to my twin-soul. I became almost insensible of the needs of the body—my only desire was to complete what I felt was my greatest work, the embodiment of music in its divinest form.

To this I gave unweariedly every faculty of my being. It was not fame, it was not the hope of reward that spurred me on, it was the overwhelming sense that I possessed the power to produce something that would add to the delight of mortals. It was the rekindled flame of unselfish endeavor, the divine spark, and you, doctor, call it Genius ! ”

Something like a glorified smile broke over the wan features at this point in his story. A youthful look took the place of the painful expression, and his breath became less hurried and gasping.

Stretching forth his long thin arm, he pointed to the picture which covered one side of the miserable apartment, saying :

“ Day and night I plied the brush, touching and retouching until I saw my beautiful twin-soul receiving the crown of life upon the canvas before me : almost breathing it seemed, the trembling harp-strings touched by her fingers answering to the breeze that swept my lonely garret. Then I slept.

Exhausted nature had her way. I awoke not until the next day's sun was sinking behind the low hills. My first waking thought was the picture.

There it stood—not as I had left it—but with another figure added to the group in which I recognized myself, now kneeling at her feet—as you see, doctor.” He paused a moment and then asked, “Do you think, doctor, that I in the hours of sleep could have added this? I cannot tell; but above our heads still smiled the angel ready to crown my beloved. My work was done. An angel pressed my eyelids, the earthly clogs fell from my wearied limbs, and my soul, free and untrammelled, stood face to face with her whom I loved. Doctor, do not say I was mad; this was real. It was no delusion.” The dying man ceased speaking. Gazing long and earnestly with upturned eyes, he at last slowly whispered,

“I behold thy towers, O land of my heart! Sweet are the murmurs of thy streams, but dearer than aught beside is the voice of the Daughter of Song.”

Then a Great Shadow passed by, and the earthly tabernacle was dissolved.

M. SEARS BROOKS.

REINGARNATION AND MEMORY.

I.

The question is often asked: If the theory of reincarnation be true, why have we no recollection of any previous life?

It may easily be conceived as possible that we have lived before on this earth, and that memory of the events of that existence has been blotted out. This lapse of memory is a frequent experience of every-day life; in fact, of all our varied experiences from youth to old age we really remember only a few of the most vivid, and can never recall all the details of even these. Indeed, we forget far more than we remember of the details of this present life, and the wonder is not so much how we can remember the few things that are partially retained, but how we can forget so much of experience that passes beyond all possible recovery. There is, no doubt, an absolute registration of every incident and experience in life, but nothing known to us as memory can possibly constitute that registry. The essence of what we designate as memory consists in our ability to recall into the sphere of consciousness past conditions and events, and this ability is seldom in any instance more than partial, and is always fleeting and uncertain. There are, indeed, flashes of memory where an event long forgotten is revived with unusual vividness, and we get the impression that nothing is really lost but that a latent or a passive memory contains them all, waiting only the touch of circumstance to recall them into being. So far as any

legitimate function of memory is concerned, this is a fallacy. The absolute registration of events already referred to involves far more than can be assigned to the function of memory. This must be borne in mind, and we must accurately apprehend just what the word memory means, before we can intelligently discuss the real question under consideration. In other words, when we have carefully considered the fact, the function, and the phenomena of memory, we can easily understand why that which but partially records passing events, and never is able to recall them entire, should be unable to bridge the chasm of perhaps a thousand years and recover the incidents of a previous incarnation. It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and that nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life.

The experiments in hypnotism have shown that consciousness and experience may exist independent of what we know as memory. An act to be performed at a future time and an exact date is fixed in some way on the sensorium, and the act is performed automatically at the exact time, although memory bears no record of the experience that led to the act. In another case memory may be impressed and confined to definite limits, thus showing that memory is relatively free from experience. Such illustrations might be multiplied indefinitely, to show that memory is not commensurate with all human experience, even in the present life.

As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience; memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, *i. e.*, of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows.

HARIJ.

(To be continued.)

THE STREAM OF THOUGHT AND QUERIES.

II.

PRACTICING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practise of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTICE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the

aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practice Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set

and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

TEA TABLE TALK.

A correspondent writes: "I was very ill one night, and, at the end of a severe paroxysm of pain, it suddenly seemed to me that the walls of the room and everything about me dissolved and I distinctly saw the stars. It was only for a moment. Then I came back to find my friends in tears about me. They said afterwards they thought I had gone. It was not like an ordinary faint, and was still different from another experience. One night I was half-asleep, when suddenly it seemed as if I were standing at the foot of the bed and saw my body lying there. I wasn't a bit surprised, but the thought went through my mind, 'I'm glad to get rid of *that*.' Whereupon a *Presence* which seemed to be visible at my side as a luminous blue radiance answered my thought with another; 'It is not time.' There seemed to be, for one brief instant, a sort of struggle, and then I was back in the body. What was the blue radiance, and in what did the two experiences differ?"

It is not always possible for one who was not present to know and to precisely read an event, or for one who has not passed through an experience himself to give it an absolutely correct rendering. Even in visible material things, witnesses are found to differ. We can, however, approximate, always supposing that the witness has seen correctly so far as he has seen. In occultism the same rule holds good. According to this account, I should say that the first experience was one of the clairvoyant state. Through extreme weakness, the bodily senses were all temporarily extinguished, or, to put it differently, the vibrations of the physical body were so greatly weakened as to permit those of the inner body to take control. Then the psychic sense, or clairvoyance, was manifested. The same thing occurs with yogis in self-induced trance of the body, the yogi doing for his body temporarily what physical disease did momentarily for the body of the present querist, who appeared as if dead to surrounding friends through the suspended animation of the physical casing. The second experience appears to be an instance of going out of the physical body in the astral body. It is a very instructive instance because the presence of the mind principle in the *linga sarira* or astral principle, and the *duality* of the mind principle, are clearly seen. The lower mind expresses contempt for its casing, joy at physical release. The higher mind, knowing well that Life is the great teacher while Death is only a state of reward for deeds done, replies that the time has not yet come, and it replies *out of a blue radiance*, which we may say here is the magnetic sphere or aura of every Being. Certain students will understand its further meaning and the deep significance of this point, and that the higher mind should speak from it and appear as an external Presence to the lower mind. The "struggle" spoken of was first the mental struggle for adjustment between the two states of mind, and lapsed into, or was merged into, that psycho—physical shock which always attends return into the physical body, just as departure from that body is often attended by a feeling of rending or dissolving. These experiences should enable our correspondent to understand in some measure how an adept may consciously do the same things. Disease often brings about such experiences through a change of the normal vibrations of the physical body, when the astral body is attracted by the currents of the astral light. Being the vehicle of mind, the Mind principle naturally accompanies it. But there is a higher body than this astral body, and it is the vehicle of the higher Mind: this higher body manifested here as "a blue radiance", and all the other principles and their vehicles are different aspects of this one thing.

A short but interesting phrase is found in another letter. "The last PATH was of peculiar interest to us. In it we found the answers to several questions which had occupied our minds, and had been themes of discussion during the last month." In this and in similar incidents the solidarity of the T. S. is shown, and is a sufficient answer to persons who frequently ask what they shall gain by joining it. From a central position it is easily seen that one current of thought prevails at given times among students all over the country, and that many get the answers to this given line of questions through

their inner natures before the printed reply reaches them. This is of great assistance, for it develops intuition and the inner senses, and such development has been greatly helped by the thoughts of the body of students, tending in one direction and producing a great current or force which is used by the more intuitive ones, but which is at the disposal of all alike, without being diminished by use. The mere fact that a number of minds are turned in one direction renders progress in that direction possible, as is so beautifully pointed out in *Gates of Gold*. Moreover, it is our united action as one Body corporate, drawn together by a common impulse and with common aims, that engenders a current which can be used for and by all, without diminishment : it rather increases by such use.

Mention of *Gates of Gold* brings me indirectly to the subject of a letter in our last number. This letter touched upon a trial which has resulted, on the whole, in much good for the T. S., as trials of all kinds do if borne in a brave and generous spirit. This letter was a refreshing one, in many ways, to me, because of its common sense and naturalness. Yet this Department has received one letter, and has been shown another from a prominent and valued theosophist, in which the attitude of our earlier correspondent appears to be misunderstood. It seemed to me that the true theosophic attitude was one wherein we dealt with our neighbor as ourself. We see our fault, we see a part of our motive at least. We condemn our *fault* ; often we turn from it in loathing. But we do not wholly condemn *ourselves*. We do not say—"There is no good in me." If we say so, it is only a mental or intellectual utterance, to which we give the lie by going on with life and by expecting, on the whole, good things of ourselves. We do not, therefore, condemn ourselves, but only that act, now grown hateful to us. We admit this, we try to repair it and to kill out all the seeds it may have sown. Now we cannot do better than this by our comrade. There is a fine line between romantic sentimentality and the spirit of isolation, which line we must tread. We tread it by dealing with another as we really deal (not as we think we deal) with ourselves. The mistake in the attitude of my correspondent doubtless lay in an implied belief that in his or her case such fault would not be possible. All faults are possible to every one of us. They lie latent even in the perfected nature. They are the *negative* aspects of nature. Or call them the *evil* or *separate* aspects : the meaning is the same. It is hard to find a word to describe this latent potentiality existing throughout all nature. We never know what we might be under temptation until it has assailed us, and this truth is implied in the Lord's prayer : "Lead us not into temptation." I am glad to have attention called to this point, which I had mentioned earlier, but which was omitted through defective copy. Another objection is that motive cannot be judged. This is true ; it cannot be wholly judged, but it may be ascertained in part, in specific acts, and, when declared, it may be in so far reckoned with. Observe also that it may be declared without that declaration being known to all persons. When all is said and done, however, we do not ourselves know all of our own soul's motive, because that is hidden deeply within the soul, and our comrades can only judge what are the

tendencies of a given motive or act. They must do this to protect themselves and others, and if meantime they hold fast to the spirit of charity and consolidation, no more can be asked. The emotional feeling which avoids all recognition of evil and injurious tendency is as unjust as is the spirit of condemnation. The latter errs chiefly towards one person; the former errs chiefly towards the many.

Another querist says: "The other day I engaged a new office boy. Since then, whenever I have looked at him, I have thought of Arthur. You will remember Arthur is one of the characters in *Tom Brown at Rugby*. This thought kept haunting me. This morning the bill clerk, who has become sort of chummy with him, called him Arthur. How is it that that name kept running in my mind from the day he entered the office until to-day, though I had never heard any but his surname?" The incident is quite natural. His name was in his aura and was sensed unconsciously by the inner man of my querist. We get innumerable ideas thus from the auras of others and never suspect their source.

JULIUS.

A CHAT WITH CORRESPONDENTS.

One illustration of the expansion of Theosophical interest through this country is found in the growth of business during the last two years in the joint office of the PATH and the General Secretary of the American Section. In the PATH department, this appears in the new subscriptions from various quarters; in the remittances for books and documents kept on hand or ordered from publishers as needed; and in the subscriptions transmitted to *Lucifer*, the *Theosophist*, and the T. P. S. In the General Secretary's department, it appears in the growing list of members, with the consequent addition to the work of recording such, issuing Diplomas and Charters, and forwarding the Applications and the dues to India; in the increasing official correspondence with Branches and members; in the many requests from outsiders for information and for guidance in reading; in the larger number of cases requiring the issue of circulars or documents to each F. T. S.—involving no small labor in the addressing of wrappers or envelopes; in the occasional supply of items or corrections to the press. And a very large additional work has accrued to the office from (a) the preparation and issue of *The Theosophical Forum* each month, (b) the establishment of the Theosophical Circulating Library, (c) the printing and distribution—thanks to private assistance—of thousands of leaflets or tracts expounding the principles of Theosophy in a popular way. And to all this must be added the great labor accruing to the General Secretary, and unshareable by others, from his new function as Secretary of the * * * Section.

Besides occasional aid from kind friends, the Editor and General Secretary has had the constant presence of one or another volunteer. This proving inadequate to the growing work, he was obliged to secure the permanent services of an office-boy, and, later on, of a stenographer. It was to cover the expense of these that the late Convention authorized an appeal to members. Such, then, is the present staff.

But the work has not ceased its growth. Let us hope and trust that it never will. New openings and opportunities continually present themselves, and must be promptly met. It is not, however, to solicit funds that the present Chat takes place. It is to solicit consideration.

It is evident that in an office with so much and such increasing duty, every time-saving appliance is a necessity. Hence the stenographer and the type-writing machine. Some of our friends dislike this. They wish a sweet note of sympathy direct from the General Secretary's own pen, and the intervention of machinery seems to chill the sympathetic current and dispel the fraternal aroma. But, Brethren, have you any right to expect that office business is to be disordered and important affairs put off in order that you may extort a fancied privilege and nurse a sentimental notion? Is it not more rational and manly (using this word as the antithesis to "childish" rather than to "feminine") to see that the Society's work is of more moment than your fancies, and that truth should have the same value to you whether its words are written or printed? Were the Editor of the PATH and the General Secretary to pen and not dictate answers to the letters received, his present life-work would lie over to his next incarnation.

Another thing. The same exigency of scant time makes imperative the obvious duty of condensed statement. But not a few F. T. S. of both sexes imagine it needful to inform the General Secretary of their varying spiritual moods, of their abounding faith in the Cause, and of their feelings and emotions and anticipations. How can any man read such outpourings; how reply to them? If half a page can state your wants, have you any right to send a sheet? With the utmost desire to give you every help, is it *possible* for the General Secretary to do so otherwise than briefly?

Still another thing,—this time from the editorial side of the duplex rôle. Zealous Theosophists not infrequently send us communications for the PATH. These, with the exception of poetry, are always welcomed. But it does not follow that they can be always used. For, to the publication of any literary matter, there are certain conditions. It must be fresh, readable, instructive, valuable for the end sought. That it should be true is not enough. A friend, hearing a parishioner's comments on the sermons of a well-known clergyman, replied, "But they are true." "Yes," said the parishioner, "that is the trouble; they are *too true*." An article may be so true as to be truism, so obvious as to be common-place. It may want point or life or finish or *verve*, and hence, to the larger experience of an editor, discerning quickly what is suitable or otherwise for his columns, may not be useful. Be not offended, Brethren, if your offerings, sincere and honest as they undoubtedly are, and prepared with care and love and zeal, fail to appear in type. Therein is no slight to you, for the decision is not personal but judicial, and the judge—in such matters—is wiser than you can be.

In these things, then, and perhaps in others, the Editor and General Secretary asks consideration,—consideration in making letters concise, clear, and explicit, in remembering his many duties and his little time, in recalling the scores of other correspondents with equal claims to attention, in contentment with the brief replies and the mechanical help a busy man finds imperative. In thus exemplifying Practical Theosophy, you will show that you have not joined the Society and read the PATH in vain.

ANSWERS TO QUESTIONERS.

From L. T.

1. Is there any reason why we should publicly denounce and add to the heavy karma of *anyone* in order to thus defend one who is supposed to be an Adept?

Ans.—A denunciation does not add to any karma but that of the denunciator. If others then take it up, it adds to their bad karma. It does not affect the karma of the one denounced. Karma is action. It is action which makes karma or reaction. The person denounced has not acted, even in thought, hence no karma is produced for him until he does so.

There might be reasons why we should denounce a hidden act of wrong, but these must be rare, because most of what we could do to right the wrong can better be done privately. The case differs greatly when the wrong done is public and published by the doers of it. If we assent to a wrong or to a falsehood by our silence, we practically help on the wrong, and this when we might lighten their karma by limiting the numbers of persons deceived by them, as we do when we speak the Truth. To stand by in silence when a public wrong is done is not true fraternity. In sparing the feelings (perhaps) of the wrong doers, we injure, by our silence, all the great number of brothers who, if we speak for the Truth, have then an opportunity of choosing between the true and the false. The repositories of true knowledge are responsible for their silence in the presence of falsehood if they do not answer those who seek the truth; and this holds good whether the point be a great or a minor one, for Truth is one. Nor does it matter whether the person attacked is an adept or a criminal. If an adept, is he exempt from our fraternity which is universal? If a criminal towards human or divine law, still he is not exempt from that fraternity. By speaking Truth we do justice, not to persons, but to Truth. No consideration of persons, great or small, perfect or imperfect, enters into it. We defend Truth, not persons.

2. In the name of brotherly love, would the adept wish such expensive defense?

Ans.—Do you call it "expensive defense" to speak the Truth when challenged by falsehood? By limiting the evil effects of my Brother's deed I help him to that extent. If I do not, I share his bad karma, I injure numbers of others, and I injure him because I have not helped him to palliate his deed. You limit the idea of fraternity to the one or two persons whose *acts* have demanded a reply and a name, and you ignore practically all those injured by the spread of falsehood. What the adept may or may not wish has nothing to do with the matter. It is a question of our duty, and we put it to our own conscience. We must look to it that we do our duty from our own inner conviction of it; fully that and not a jot more, if all the gods appeared and directed us otherwise. It is impossible to say what an adept might or might not wish in any given case, although it would seem that in virtue of His purified Being, He must wish for Truth. Our concern is not with what He wishes, but with our own duty.

3. Why should we publicly denounce under any circumstances?

Ans.—"Denounce" hardly appears the correct word. In the sense of "to point out as worthy of reprehension or punishment," we should never "denounce." In the sense of "to make known publicly or officially," it

does not apply in this case, where the doers of a deed have published it in the papers and we have only replied to it.

We take it that our questioner means "condemn." There is often grave reason why we should condemn an *act*. There is never any reason why we should condemn a *person*. The difference is radical. When a wrong act is characterized justly, we do not therefore imply that the doer, the person, is not, all the same, capable of manifesting, next moment, the hidden god within him, just as he may have manifested the potential dugpa at some other moment. When we condemn an act, we take no names in vain : we do when we condemn the whole personality *per se*. In this last case we thoroughly impugn the guiding motive of the soul, which is evolution, and not good or evil *per se*. These are the twin aspects of matter ; the soul's aim or motive is beyond them in the unity, and towards that it works through good and evil. We may justly keep silence with regard to wrongs done to ourself, for, by our silence, we arrest all other effects so far as we are able, and return a blessing for a curse, thus lightening the possible Karma of our enemy. While pointing out, in cases made public by the doers, the tendency of an *act*, we have the warrant of Truth, as we have not when we condemn persons.

It is not possible to draw hard and fast lines for all cases, nor is it easy to know our whole duty. If we did know it, we should not be where we are. Only he who attempts to keep the Law unbroken for a single hour while looking at the *universal* aspect of things, knows how difficult is this test. There are *endless* complexities, duties sadder than death. Not sad in final issue, but sad to our ignorance. One such comes before us when, in order to prevent the misleading of many, it is necessary to inflict upon ourselves and upon the few the pain they have themselves publicly provoked by misrepresentation or other departure from true principles. Yet we can do so fraternally, closing no door of love or of return.

JASPER NIEMAND.

CORRESPONDENCE.

August 12th, 1889.

TO THE EDITOR :

In the August number of THE PATH is an article entitled "The Worship of the Dead," which incidentally discusses the condition in Kama-loka of those taken off untimely by suicide or accident. Does the law affect in the same way those who die in early life of disease ?

* *

Ans.—We think that those who "die in early life of disease" may be said to have reached their natural limit of life, and that all their "principles" had been separated so as to prevent the fate of the others spoken of. The life of an individual is the expression of his Karma in action ; in the case of suicide or accident—both of which are the sudden cutting off of a fixed term—the lower principles have not separated, while in death from disease the natural term of life is fixed by Karma at the limit when death occurs from the disease.—(Ed.)

NOTICE.

LETTERS THAT HAVE HELPED ME will be continued in October PATH.

THEOSOPHICAL ACTIVITIES.

AMERICA.

VISITS BY THE GENERAL SECRETARY.

CLEVELAND.—On the 29th of July Mr. William Q. Judge visited the Cleveland Theosophists. A large meeting was held at the house of Dr. Salisbury near Cleveland. About 60 persons were present and listened for three hours to a talk on Theosophy and questions and replies upon the same subject. The greatest interest in Theosophy was manifested.

CHICAGO.—Chicago was reached on the 1st of August, and several meetings were held at the house of Dr. Phelon, President of the Ramayana T. S. At one of these about 25 persons were present. Several visits were also made to Theosophists who could not come to the meeting.

OMAHA.—At Omaha two public meetings of the Vedanta T. S. of that city were held in Sheeley Block. The room was crowded on each occasion, and the patience of the audience in listening quietly to a full exposition of Theosophical ideas showed their interest in the subject. Dr. M. J. Gahan was present from Grand Island, and made some remarks. The daily papers of Omaha gave full accounts of the meeting. Several private meetings of the Branch were also held on other days. What seemed to attract the attention of the newspapers was Mr. Judge's declaration that the American people were reincarnations of the great nations who dwelt on this continent ages ago, and that this country was destined to be the cradle of the new race as stated by Madame Blavatsky.

GRAND ISLAND, NEB.—On the 7th of August a public meeting of the Nirvana T. S. was held at Masonic Hall in that city to listen to an address by Mr. William Q. Judge upon "What Theosophy is and What it is not." Over a hundred persons were present and listened attentively from 8 o'clock until 10.30. Previous to this meeting Theosophy had been called in Grand Island "Dr. Gahan's New Religion," as he is the President of the Branch and the most active member of it. The tract called "Karma as a Cure for Trouble" has been republished in the papers by members of the Branch.

KANSAS CITY.—On August 12th a meeting of the Theosophists here was held to consult with Mr. William Q. Judge about forming a new Branch, and it is expected that very soon one will be organized there with the name of "Kansas City Theosophical Society."

ST. LOUIS.—There is considerable interest in Theosophy in St. Louis, and, notwithstanding the vacation, members of the two active Branches there, Pranava and Arjuna T. S., met Mr. William Q. Judge at the houses of the members and held a joint meeting at the rooms of Arjuna T. S., when Brother Judge talked at some length upon Theosophy and the best method for Branch work, after which general conversation followed. It was found that some of the old charges against Madame Blavatsky, raked up from the past 14 years, with decorative additions, were being circulated in St. Louis, but with little, if any, effect.

CINCINNATI.—The Branch here is in vacation, but several members came together at Dr. Buck's house for the purpose of having a Theosophical conversation.

The visit, which was made as far as the centre of Nebraska by the General Secretary, showed that the Branches are rapidly learning how to carry on Theosophical work, and that the movement has spread with astonishing vigor and is reaching large bodies of people who hitherto had never heard of Theosophy, and whenever the subject comes before them the

greatest interest is manifested. The most useful Branches are those that do active work in laying Theosophical literature before the public, in opening small libraries in which Theosophical books can be found, in inducing the public libraries to put Theosophical literature on their shelves, and in general working for the good of other people in this field. Those members who have taken up this course testify that it has been also of great benefit to themselves.

The General Secretary had intended to visit the Pacific Coast, where there are several good Branches and very great vigor, but in consequence of the season and pressing business engagements he was unable to do so, much to his regret.

It is being mooted on the Pacific Coast to have a convention there *ad interim* for the purpose of mutual-aid discussions of methods for Theosophical work and the election of a delegate to attend the regular Convention. It is hoped that this may be accomplished.

NEW BRANCH. SAN DIEGO, CAL.—A charter for a new Branch to be called *Gautama T. S.*, located at San Diego, has been issued August 21st, 1889, to George H. Stebbins, Vera M. Beane, Stella B. Rotnor, T. B. H. Stenhouse, and Sewell Seaton.

GOLDEN GATE LODGE of San Francisco now holds 8 Public Meetings each month, —4 at San Francisco in a public Hall, and 4 in Oakland. The open meetings held at S. F. are advertised in the daily press, and a good attendance is the result. Original papers are prepared by members of the Branch and read at these meetings, followed by questions and answers relating to subject treated upon in paper. Dr. J. A. Anderson read a paper upon "The Hereditary Problem," and Miss M. A. Walsh delivered a very interesting lecture at another meeting; subject, "Do we remember past Incarnations." Dr. Allen Griffiths read a paper on "Personality and Individuality a Theosophical Distinction," and Mr. E. M. Poole an essay upon "Theosophy," both having large and attentive audiences. There is much interest being awakened in Theosophical matters by these meetings, which are growing in numbers and interest. Open meetings are held on each Sunday evening at Oakland and conducted in the same manner. Free discussion is invited and all argument is discouraged.

MEMBERS OF THE T. S. are invited to write in their Catalogues of the Theosophical Circulating Library the following additional books; No 98, Occult Science in India, by Jaccoliot; No. 99, Seraphita, by Balzac; No. 100, The Magic Skin, by Balzac.

INDIA.

COL. OLCOTT returned from Japan to Ceylon on the 19th of June, and was expected at Adyar on the first of July. A meeting was held in Ceylon in the Theosophical Hall at which the high priest Rev. Sumangala presided. An address of welcome to Col. Olcott was read. The Colonel said that he had had a very encouraging and pleasant journey in Japan; that he had been away 5 months from India. He was in Japan 107 days, travelling from Sandai in the north to the extreme south of the empire, and visiting 33 towns. In Yeddo, the capital, there are 1,200,000 Buddhists, out of 37 millions in the whole of the empire who are nominally Buddhists. On arriving in Japan he called together the chief priests of the 8 sects, who appointed a joint committee to arrange his tour. 12,000 rupees were collected by them for expenses, and the committee travelled with him all over Japan. During the 107 days of his stay there he delivered 76 public addresses, and the audience at each were estimated at 2,500. Many medals were presented to him by various Japanese societies who had elected him an honorary member, and three Japanese gentlemen were sent back with him to study the Pali language from the high priest. When he left Japan the High Priests all

came together again for a farewell meeting, and they gave him a Sanscrit letter in reply to that from the high priest Sumangala of Ceylon.

It is 2 300 years since the quarrel arose between the northern and the southern churches, and this tour of Col Olcott's is a great event which will result no doubt in immense benefit to Buddhists. The Sanscrit letter is one of friendship from the north to the south, and, as is customary with complimentary letters, the letter is tied with strings of paper made of two colors. The Japanese also presented to the Colonel the imperial flag to be taken to the Theosophists in India, and the Colonel also said that the Buddhist flag which the Theosophical Society, under his efforts, had caused to be adopted in India has also been adopted in Japan where he found it flying. Amongst other demonstrations there was a display of fireworks in Japan, where a bomb was exploded high up in the air and burst into the Buddhist flag fluttering in the breeze. The Colonel also brought back with him religious paintings and pictures, one of them 800 years old.

After the Colonel had spoken Mr. Kawakami spoke on behalf of the Japanese, and another Japanese priest followed with a few remarks full of friendship and love. The high priest Sumangala closed the meeting and praised Col. Olcott, hoping that the relations established between the northern and southern churches would be continued, and that it was the commencement of a real spiritual communion between all Buddhist countries.

IRELAND.

THE DUBLIN LODGE only had one public meeting during July, having suspended its regular open meetings for the summer. At the meeting in question Mr. J. A. Cree read an excellent paper on "Ideals of Life; and their fulfilment in Prayer, Mysticism, and Poetry." The members have not, however, slackened their exertions during the summer, and the Lodge literature is being dispersed on all sides, with good effect.

Dublin, August 12, 1889.

LITERARY NOTES.

THE THEOSOPHICAL REVIEW (Paris) for July is a most admirable number. The continuation of Madame Blavatsky's article, *The Beacon of the Unknown*, contains the following interesting statement. "'The disciples (Lanoos) of the law of the *Diamond Heart* must help one another in their studies. The grammarian will be at the service of him who seeks the soul of the metals (chemist) etc., etc.'" (Catechism of the Gupta Vidya). The profane would laugh were they told that in the Occult Sciences an alchemist can be useful to a philologist, and *vice versa*. They would understand better, perhaps, if told that by these nouns (grammarian, or philologist) we mean him who studies the universal language of Symbolism; although only the members of the T. S. * * * Section can clearly understand what the term philologist means in this sense. All corresponds and naturally unites in nature. In its abstract sense, Theosophy is the white ray from which are born the seven colors of the solar prism, each human being assimilating some one of these rays more than he does the six others. It follows that seven persons, each provided with his special ray, can mutually assist one another. Having the septenary branch at their service, they can thus dispose of the seven forces of nature. But it also follows that, in order to arrive at this end, *the choice of the seven persons suitable to form such a group must be left to an expert, to an initiate in Occult Science.*" Other articles are *Fragments of a novel on the Latin Decadence*, by Peladin, and *The Seven Principles of Man from a scientific standpoint*, by Papus, a most valuable and clear exposition, well illustrated. Translations of *The Gates of Gold* and of *The Secret Doctrine* follow; a scholarly article on Chinese classics, by Amaravella, is

very interesting, and the number closes with a thrilling sonnet on Initiation (Caminade) and the usual reviews and notices.

TWIXT HEAVEN AND EARTH, by Mrs. Sidney Rosenfeld (*United Service Pub. Co.*) is another novel full of theosophical ideas. It is dedicated to an F. T. S. The scene is laid in Washington and the plot deals with hypnotism chiefly, the hypnotiser being a person of a malignant nature which finally causes his downfall and death. While we do not agree with all there is in the book, we hail its appearance with pleasure, for if the lofty ideas of its heroine were carried into practice by all theosophists, great results would speedily follow.

THE COMING CREED OF THE WORLD, by Frederick Gerhard. (*W. H. Thompson, 404 Arch St., Philadelphia, \$2.00.*) This book, of 526 pages, tries to show that there is a better religion than Christianity; it is distinctly antichristian, and evinces a great deal of labor on the author's part but we do not find in it "the coming creed." It is evident that the writer is a student of religious history, upon which he has drawn very largely; he is for religion and not against it; he thinks that at last all will unite to honor God. This book, the result of forty years' research and put forth by the author in his old age, is not dreary nor is it deeply philosophical, but meant for ordinary minds who do not like the christian dogmas. However, we cannot help thinking that nowadays there exists no such thing as Christianity to fight against; we now live under a barbarous materialism clothed in hypocrisy.

We have received "The Buddhist" *en bloc*, as one may say, 15 numbers in a batch. It is the English supplement to the *Sarasavisandaresa* of Ceylon. It contains a series of "Studies in Buddhism" by the distinguished A. P. Sinnett, another on "Karma, Heaven, Hell, and Rebirth" by a Siamese Prince, various articles explanatory of Buddhist doctrine, a poetical translation of Chap. I of *The Dhammapada*, written expressly for *The Buddhist* by Sir Edwin Arnold, accounts of Col. Olcott's tour in Japan and Ceylon, and the full text of his paper on "The History of Princess Sanghamitta" read by him before the Women's Educational Association of Ceylon on June 27th. It was this Princess who brought to Ceylon a branch of the sacred Bo-tree, which branch became a tree now 2,200 years old and in full vigor. Interesting examples are given of the union of Buddhists and Hindus under the influence of the Theosophical Society,—a thing hitherto unknown in Ceylon; and the growing interest in the festival of "Wesak", the birthday of Gautama Buddha, shows the revival of Buddhist religious feeling. An American lady contributes one stanza of an unfinished hymn upon "Wesak" by her husband,—a devout man, we should judge, though perhaps not a poet. The subscription is \$1.75 per year.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

VI.

It is the purpose and endeavor of this department to select for discussion each month that subject which appears to be attracting the most attention from the greatest number of Theosophists and Theosophical Magazines.

The Law of Cycles applies to the domain of Thought as well as to the manifestations of nature, and there seems to be some influence operating upon the majority of minds which calls attention at certain times more particularly to some one point in the Realms of Theosophic Thought. A search through the latest numbers of *Lucifer* and *THE PATH* will show us

that the chief point of resemblance between the two magazines is in those articles having for their object the arousing of Theosophists to the importance of combined and immediate *practical action*. "Hiding Theosophy under a Bushel," July PATH ; "What are you Doing for Theosophy," August PATH ; "Practical Work for Theosophists," *Lucifer* of June, etc., etc.: these articles were all called forth by an actual want, the existence of which is only too apparent.

The cause and solution of the difficulty, which dates from the birth of the Society, are equally easy to point out. The cause is *selfishness* ; and the solution will only be reached when each of us takes more to heart the needs of his fellows, and works for them instead of for himself.

With a few prominent exceptions people join the Society and remain in it for their own benefit. This is not only untheosophical, but is opposed to the very reasons for which the Society was organized. The most important object of the Society is its first, *i. e.*, "to form the nucleus of an Universal Brotherhood of Humanity ;" and of the three it is that which receives the least support from the majority of its members.

It is true that good work and important work is being done, but it is confined to three or four centers, and is due usually to the exertions of some few individuals.

Theosophists do not, and it seems cannot, be made to realize the paramount importance, *aye, necessity*, of turning their attention and efforts from their own particular selves and concentrating them upon others. No real or permanent advancement can be made by pursuing a selfish course ; all such must come through a disinterested effort for others, and with the present means at their command there is no reason why every member of the Society should not perform his or her quota of work.

For those whose natural gifts enable them to write upon Theosophical subjects, there is a large field open. The General Secretary will be glad to forward articles where they will do most good, for it is not always that a branch has amongst its members even one who is capable of writing, and that branch is necessarily at a disadvantage and in need of just such help. Subjects of current and practical interest may be selected, or, if that be beyond the powers of the writer, let him examine the standard works and choose from them portions bearing upon a certain point, string these together, and make an article that cannot help but be instructive. Then there are new branches, where, even if literary talent exists, the members are not sufficiently familiar with the doctrines to trust themselves on paper. They also need assistance.

Although the field of labour for those unable to write is contracted, yet it is larger than they may think. Much good has been done lately by the dissemination of Theosophical Tracts and the spreading of the Literature of the Society.

It must not be forgotten that the Theosophical movement is governed by law, as is everything else, and we are told that the occult influence behind it only lasts for a certain term of years. It is shown, therefore, how important it is for everyone to be given a chance, which, if his nature has reached the proper degree of advancement, is all he needs to have opened before him the glorious truths of the Wisdom Religion. If there be at the end of this period some who have never had the opportunity to study The-

osophy, the fault and Karma will be ours, for to us is entrusted the task of spreading it.

There are several of these tracts that are sold very cheaply, and we do not believe there is one member who is too poor, or who could not if he would, purchase and distribute some of them.

A society such as ours is of course always in need of money. Here is an easy and pleasant means offered our rich members of doing good, but as there is a peculiar Karma attached to such gifts, of this we will not write further.

But how many of us can truthfully answer "Yes" to the self-questioning, "Do I do all I can? Do I give as much time, work, and money to the cause as I can spare from my more imperative duties?" That is the view the true Theosophist takes, and unless his answer is satisfactory, his work does not content him.

Oh! if Theosophists could only be made to understand how important, beyond all powers of description, it is for them to *work!* Do *anything*, so that it helps others; and that will help you more, a hundred times, than if the same efforts were expended upon yourself. It requires no sacrifice other than a little effort, a little trouble, and still less money, and yet the good that may result from such endeavor is incalculable.

If anyone who reads this article will write to this Department, telling what he is willing and able to do, opportunities for him to demonstrate his usefulness will be forthcoming. No one need know him, and his reward will be in the thought that through him was some benighted brother taught the supreme need of an altruistic life and the spiritual beauties of Theosophy.

"I would I could give reasons so strong, so overwhelming, in favour of the great future, that the pitiable plea of present necessity would quail before them." * * *

G. Hijo.

We are requested to publish the following.

THE MAGNETIC CONGRESS IN PARIS.

Magnetism's partisans of all the schools have decided that an international congress, in order to study the magnetism being adapted to sick persons' alleviations or recovery, will be assembled in Paris, from the 21st to the 27th next October. Amongst members of Committee are to be remarked M. M. l'abbé de Meissas, le comte de Constantin, docteur Puel, Huguet, Gérard, Chazarin, etc.

Subscriptions, fixed to fr. 10, will give a right of participating to the different labors of the congress and receiving publications and reports. Adhesions, memoirs, attestations must be addressed before the 1st October to Mr. Millien, secrétaire général, place de la Nation, N. 13, or to Journal du Magnétisme, 23 Rue Saint Merri.

Into the north-land have gone the gods, where they await the coming of the new race who can hold the azure blossom.—*Lapland Verse.*

OM.

ॐ उ ऐ

The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.—*Chandogya-Upanishad*.

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LETTERS THAT HAVE HELPED ME.

(Continued from August.)

XII.

Dear Jasper :

There are so many questioners who ask about *Chelaship* (¹) that your letter comes quite apropos to experiences of my own. You say that these applicants must have some answer, and in that I agree with you. And whether they are ready or unready, we must be able to tell them something. But generally they are not ready, nor, indeed, are they willing to take the first simple step which is demanded. I will talk the matter over with you for your future guidance in replying to such questions ; perhaps also to clear up my own mind.

1. *Chela* means *disciple*. It is a Sanscrit word. J. N.

The first question a man should ask himself (and by "man" we mean postulants of either sex) is : "When and how did I get a desire to know about chelaship and to become a chela?", and secondly ; "What is a chela, and what chelaship?"

There are many sorts of chelas. There are lay chelas and probationary ones ; accepted chelas and those who are trying to fit themselves to be even lay chelas. Any person can constitute himself a lay chela, feeling sure that he may never in this life consciously hear from his guide. Then as to probationary chelas, there is an *invariable* rule that they go upon seven years' trial. These "trials" do not refer to fixed and stated tests, but to all the events of life and the bearing of the probationer in them. There is no *place* to which applicants can be referred where their request could be made, because these matters do not relate to places and to officials : this is an affair of the inner nature. We *become* chelas ; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge : we receive the guerdon at the hands of the Law.

In a certain sense every sincere member of the Theosophical Society is in the way of becoming a chela, because the Masters do some of Their work with and for humanity through this Society, selected by Them as Their agent. And as *all* Their work and aspiration are to the end of helping the race, no one of Their chelas can hope to remain (or become) such, if any selfish desire for personal possessions of spiritual wealth constitutes the motive for trying to be a chela. Such a motive, in the case of one already a chela, acts instantly to throw him out of the ranks, whether he be aware of his loss or not, and in the case of one trying to become a chela it acts as a *bar*. Nor does a real chela spread the fact that he is such. For this Lodge is not like exoteric societies which depend upon favor or mere outward appearances. It is a real thing with living Spirit—men at its head, governed by laws that contain within themselves their own executioners, and that do not require a tribunal, nor accusations, nor verdicts, nor any notice whatever.

As a general thing a person of European or American birth has extreme difficulty to contend with. He has no heredity of psychical development to call upon ; no known assembly of Masters or Their chelas within reach. His racial difficulties prevent him from easily seeing within himself ; he is not introspective by nature. But even he can do much if he purifies his motive, and either naturally possesses or cultivates an ardent and unshakable faith and devotion. A faith that keeps him a firm believer in the existence of Masters even through years of non-intercourse. They are generous and honest debtors and always repay. How They repay, and when, is not for us to ask. Men may say that this requires as blind devotion as was ever asked by any Church. *It does*, but it is a blind devotion

to Masters who are Truth itself; to Humanity and to yourself, to your own intuitions and ideals. This devotion to an ideal is also founded upon another thing, and that is that a man is hardly ready to be a chela unless he is able to stand *alone* and uninfluenced by other men or events, for he must stand alone, and he might as well know this at the beginning as at the end.

There are also certain qualifications which he must possess. These are to be found in *Man, a Fragment of Forgotten History* towards the close of the book, so we will not dwell upon them here.

The question of the general fitness of applicants being disposed of, we come to the still more serious point of the relations of Guru and Chela, or Master and Disciple. We want to know what it really is to be a pupil of such a Teacher.

The relation of Guru and Chela is nothing if it is not a spiritual one. Whatever is merely outward, or formal, as the relation established by mere asking and acceptance, is not spiritual, but formal, and is that which arises between *teacher* and *pupil*. Yet even this latter is not in any way despicable, because the teacher stands to his pupil, in so far forth as the relation permits, in the same way as the Guru to his Chela. It is a difference of degree; but this difference of degree is what constitutes the distinction between the spiritual and the material, for, passing along the different shadings from the grossest materiality to as far as we can go, we find at last that matter merges into spirit. (We are now speaking, of course, about what is commonly called *matter*, while we well know that in truth the thing thus designated is not really matter, but an enormous illusion which in itself has no existence. The real matter, called *mulaprakriti* by the Hindus, is an invisible thing or substance of which our matter is a representation. The real matter is what the Hermetists called *primordial earth*; a, for us, intangible phase of matter. We can easily come to believe that what is usually called *matter* is not really such, inasmuch as we find clairvoyants and nervous people seeing through thick walls and closed doors. Were this *matter*, then they could not see through it. But when an ordinary clairvoyant comes face to face with *primordial matter*, he or she cannot see beyond, but is met by a dead wall more dense than any wall ever built by human hands.)

So from earliest times, among all but the modern western people, the teacher was given great reverence by the pupil, and the latter was taught from youth to look upon his preceptor as only second to his father and mother in dignity. It was among these people a great sin, a thing that did one actual harm in his moral being, to be disrespectful to his teacher even in thought. The reason for this lay then, and no less to-day does also lie, in the fact that a long chain of influence extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual

chiefs, ending at last even in the mere teacher of our youth. Or, to restate it in modern reversion of thought, a chain extends up from our teacher or preceptors to the highest spiritual chief in whose ray or descending line one may happen to be. And it makes no difference whatever, in this occult relation, that neither pupil nor final guide may be aware, or admit, that this is the case.

Thus it happens that the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly whether he knows it or not. Nor again does it matter that a child has a teacher who evidently gives him a bad system. This is his Karma, and by his reverent and diligent attitude he works it out, and transcends erstwhile that teacher.

This chain of influence is called the *Guruparampara chain*.

The Guru is the *guide or readjuster*, and may not always combine the function of teacher with it.

Z.

MODERN ASTROLOGY DEFENDED.

Now and again in the course of reading one meets with a book or article which leaves on the mind an indescribable feeling of irritation akin to that produced by wrong notes and discords in music. Of this class the paper on "True and False Astrology" in the *PATH* for last month, by G. E. W. of Chicago, the self-appointed critic of Lilly, Morrison, Pearce, and Proctor, of astronomical and astrological renown, has proved to be in my case.

There is much in the article which commands assent, and its general drift and intention are no doubt good, but it is marred by the altogether unnecessary importation of personalities, and by the two evident disposition evinced to condemn others upon wholly insufficient ground.

As a student myself for many years of the "Science of the stars," and as a fellow of the T. S., I feel it my duty to protest against this and to endeavour to show to the best of my ability the reverse of the medal. G. E. W. writes—"Since the death of Lieut. W. R. Morrison (Zadkiel) in 1874, there has been no one of general reputation with a pretense of honest astrology in London. It is true that there is another Zadkiel in Morrison's shoes, but his lucubrations, as judged by the annual almanac issued in his name, are disgusting to a sincere believer in star-influence." Now an assertion of this nature, involving the imputation of dishonesty, untruthfulness, and fraud, to an author whose work has been before the public for at least 14 years, requires in the minds of all lovers of fair play the fullest proof: nothing short of a series of "disgusting lucubrations" and proven failures

of prediction could establish such a sweeping statement. But what is the proof adduced? "The predictions of Zadkiel's Almanac thus far for the year 1889"—and even those predictions not quoted in full, as our critic deems it "a loss of time to quote any further," and is evidently content to believe that because he asserts with confidence that "not one prophecy among the above has come true," his readers will think with him that "the present Zadkiel is a pretender."

As a matter of fact, however, although some portion of the predictions for January which he quotes has not been fulfilled, those for February have proved quite correct, and G. E. W.'s bold statement to the contrary can only be the result of superficial observation. The Czar of Russia *was* in danger in February, for a plot against his life was discovered early in March and several arrests made, and the King of Italy was also under martial influence, as the riots in Rome and Milan that month attest. The news from India, Burmah, and Afghanistan *was* "of evil import," *e. g.* the fighting in Burmah, and the strong and oft-repeated rumors of the pending outbreak of a war between Afghanistan and Russia on account of Ishak Khan. That no serious trouble would result in India was foreseen by Zadkiel, for he goes on to say (the quotation is *entirely omitted* by our critic)—"as Jupiter enters the sign ruling India on 5th inst. (February), some improvement in the state of our Eastern Empire will soon manifest itself, etc." Again, while it may probably be strictly true that "Anarchists," properly so called, were not particularly troublesome in France in February, was it not that month which witnessed the brilliant success of Boulanger at the polls, the intense excitement in connection therewith, and the determination of the Government to endeavour to overthrow Boulangism at all costs? And is it not well known that Boulanger received the greatest assistance from Louise Michel and other prominent "Anarchists"? I remember also that on 24th February or thereabouts there were several determined attempts made in Paris to hold Socialist meetings, which finally had to be dispersed by the Police.

Will G. E. W. in face of this adhere to his assertion that "not one prophecy among the above has come true," and will the Theosophists and others who read his article agree with him on such evidence that "the present Zadkiel is a pretender"? Before they decide, let me point them to the long roll of successful predictions which has marked the career of that astrologer,—the Franco-Prussian war, the Russo-Turkish war, the Zulu war, the war in Egypt, the Expedition to the Soudan and loss of Gordon, the Charleston earthquakes, and scores of others which time and space alone forbid me to refer to; and let me remind them that the books published by this author, the "Text Book of Astrology" in two volumes, and the "Science of the Stars," have probably done more to bring a knowledge of this branch of occult science before the reading public than any others.

Fair play and common sense alike oppose the violent conclusion which G. E. W. draws from insufficient and ill-considered premises. Of course we all lament with him the inadequacy of modern astrology as instanced by frequent failures in prediction, but it does not follow because there are failures that modern astrologers are "pretenders." I freely admit that there is no *perfect* astrologer now-a-days, in the West at all events: to be such, a man must be competent to deal with astrology by other methods than those by which we students now laboriously arrive at an approximation of the truth: in other words, as our revered teacher, Madame Blavatsky, states—(Isis, Vol. I, p. 259)—"in astrology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit;" and again, (Idem, page 314)—"the accuracy of the horoscope would depend, of course, no less upon the astrologer's knowledge of the occult forces and races of nature, than upon his astronomical erudition." But because this is the case, and because no *adept* astrologer throws light on the darkness of futurity, is it fair to dub as a charlatan and a pretender one who, whatever may be his failures and shortcomings, is a sincere truth-seeker, and who, all that G. E. W. may say to the contrary notwithstanding, is admitted by the large majority of students to be *facile princeps* among modern astrologers in the west?

I am writing hurriedly to catch the mail steamer leaving to-day, but I propose to say something later on with respect to G. E. W.'s remarks on Horary Astrology; in the meantime I wish him from my heart a calmer judgment and more charitable opinion of his fellow students of Astrology.

Grenada, W. I. E. D.

THE PRESENT SITUATION DISCONNECTEDLY CONSIDERED.

I.

From now on, the advancement of the Theosophical cause depends largely upon individual work in one or more directions. Concentrated action in this respect is at once desirable and necessary. The Enemies of the Society are at present active as never before, and their professed determination to create dissension in its ranks must be met and overcome. The silent defensive policy should be succeeded by positive, aggressive action. Detractors should be met, not on the plane of vituperation, but with clear-cut argument and controversy. The constant misrepresentation and abuse of theosophy and theosophists so often seen of late in the public press arises, it is most charitable to believe, from an entire misconception

of the aims and teachings of theosophy. A trifle of effort on the part of members of the Society would set the matter right. Editors are notably fair and impartial, and entrance to the columns of their newspapers in defense of theosophy would not be hard to obtain. It remains for every member of the Society to do what he can in this respect, and the result will be well worth the effort.

II.

A true theosophist is never a bad man or woman. This axiom is beyond controversy. A pure mind and far-reaching influence for good are part and parcel of the theosophic character. But ability to do good is frequently allowed to lapse into inactivity, and the well-meaning theosophist merges into the *average person*. The rule of averages, it is fair to say, is not conducive to the advancement and healthy growth of the theosophic cause. The *average person* moves in a rut—travels in a path previously pointed out by the custom of precedent. By simply making a detour and coming back to the old way at the same or another point, a trifle of intelligence may be grasped of what is going on in spheres outside of the accustomed common round. The greatest progress will be made and the largest degree of enlightenment secured, however, in boldly branching out and bidding farewell to all preconceived ideas as to utility, aye, even pseudo respectability ; in proclaiming the social outcast, the criminal, the rich and the poor as of one family ; in seeking to raise all to the common level of Universal Brotherhood. That is radical Practical Theosophy.

III.

Every walk of life contains elements that may be theosophically solidified. Wealth, position, or attainments are not a bar that need be considered in the theosophic arena ; they are ephemeral, personal. On the other hand, theosophic thought and theosophic teaching are for all mankind and are eternal. It has been mistakenly said that theosophy is not for the masses ; that intellectuality is the open sesame to the camp of Universal Brotherhood ! Monstrous idea ! Even a child can grasp with perfect understanding the wholesome truths and noble teachings of theosophy—those truths and teachings that appeal to the common sense of the multitude rather than to the intellectuality of the few.

IV.

All great movements have, of a necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living, and right action. The path of Practical Theosophy is wide ; it is narrow ; it is straight ; it is crooked ; but it is never without

good. Expect nothing ; work without thought of or desire for reward ; share your happiness with others ; be upright in your dealings with your fellow laborer on life's highway ; work for the good of humanity ; speak ill of no one ; judge the act and not the actor ; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

EXETER.

THE SKIN OF THE EARTH.

The cold materialism of the 19th century paralyzes sentiment and kills mysticism. Thus it commits a double crime, in robbing man and preventing many classes of sentient beings from progressing up the ladder that leads from earth to heaven. So in telling these tales I feel sheltered behind the shield of the editor of the magazine for which I write, for, were I to be known as believing that any beings whatever other than man are affected by the mental negations of the century, my life would soon become a burden. This age is so full of ignorance that it sees not and cares nothing for the groans that are rolling among the caverns of mother earth fathoms deep below its surface. Nor will it care until its contempt for what it calls superstition shall have caused its ruin, and then—another age will have risen and other men have come.

It was not so in our Sacred Island cycles ago. Then what we call superstition was knowledge that has now been replaced by impudent scorn for aught save the empiric classification of a few facts ; a heritage of glory given up for a mere statement of the limits of our ignorance. But I will plunge into the past and forget the present hour.

Seven months had rolled away since the time when, standing in the picture gallery, I had seen the simulacrum of a dear friend blacken and disappear, and now on the morning of the day when I was to pass by the mountain of the diamond, the news was brought to me how he had fallen faithless to his trust, overcome by vanity with its dark companion, doubt.

So, at the appointed hour I waited for the messenger. Once again the white moonbeams shone into the room and, revealing the monthly dial curiously wrought into the floor and walls by a chemical art that allowed nothing to be revealed save by moonlight after the 14th day of her course, told me in a language pale and cold that this was the 17th day. I stood and watched the dial, fascinated by the symbols that crept out with the silvery light, although for years I had seen the same thing every month. But now as I looked some new combination of our ancient magic was revealed. Every now and then clouds seemed to roll across the floor, while on them

rested the earth itself. This I had never seen before. Seven times it rolled by, and then I felt that near me stood the silent messenger. Turning I saw him just as he stood when he called me to the gallery.

"Do you not know this picture?", said he. "No. All is dark to me."

"It is the sign that you are to come to the earth's hall beyond the gallery. Look again closely at that rolling ball upon the clouds, and tell me what you see."

These words seemed to come not from the man's lips, but from all about him, as if the air was full of sound. But obeying the direction I gazed at the picture and saw that the surface of the mystic globe was moving, and then that myriads of small creatures were coming through it.

"It is time," said the sounds from all about the impassive being. "That is the signal. We will go;" and he turned away.

I followed while he led me up to the building and through the gallery of tell-tale pictures where still in the silence the faces changed and the soft music sounded. I would have lingered there to see those magic pictures, but a cord seemed to draw me after my guide. As we approached the other end of the gallery nothing was visible to the eye save a blank wall, but the messenger passed through it and disappeared. Afraid to stop, unable to resist the drawing of the invisible cord, I walked against the wall. One short moment of suspense and with my breath held I had passed through; it was but a cloud, or a vapor—and I was on the other side. Turning expecting to still see through that immaterial wall, I found that it was impervious to the sight, and then the cord that drew me slackened, for my guide had stopped. Stepping up to the wall, my outstretched fingers went through it, or rather disappeared within it, for they felt no sensation. Then the messenger's voice said,

"Such is the skin of the Earth to those who live below it." With these words he walked on again through a door of a large room into which I followed. Here a faint but oppressive smell of earth filled all the space, and, standing just inside the door-way now closed by a noiselessly moving door, I saw that the whole place save where we stood was moving, as if the great globe were here seen revolving upon its axis and all its motions felt.

As I gazed the surface of the revolving mass was seen to be covered with circling hosts of small creatures whose movements caused the revolutions, and all at once it seemed as if the moving body became transparent, and within was filled with the same creatures. They were constantly coming from the surface and moving to the centre along well-defined paths. Here was the whole globe represented in forcible miniature, and these creatures within and upon it of their own nature moved it, guided by some mysterious Being whose presence was only revealed by beams of light. Nor could the others see him, but his silent directions were carried out.

These little beings were of every color and form ; some wore an appearance similar to that of man himself, others appeared like star blossoms of the sea, their pure tints waxing and waning as they throbbed with an interior pulse of light. Whatever their shapes, these seemed evanescent, translucent, and easily dissipated ; in their real essence the creatures were centres of energy, a nucleolus around which light condensed, now in this form, now in that, with constant progression of type and form. Some were more swift and harmonious in their movements than others, and these I understood were the more progressed in the scale of Being. Such had a larger orbit, and satellites circled about them. Of such systems the place was full, and all owed obedience to the subtle and interior Power which I could not discern. Each system existed for the service of all the rest ; each complemented and sustained the others as they swept onward in a harmony that was labor and love. Their object seemed twofold ; they assisted in maintaining the revolutions of the earth upon its axis and in guiding it in its orbit. They also grew through the ever-increasing swiftness of their own motions into greater splendor and brightness, approaching greater intelligence, coming ever nearer to self-conscious reason and love, and, as they grew, stimulated the latent spark in the metals and all the underworld growth as the lambent touch of flame awakens flame.

Guided by the Unseen Power and in their automatic obedience (for to obey was their nature), there were some who by the greatness of their own momentum and the ferment of new forces attracted and gathering about them, seemed upon the point of bursting into some fuller expansion, some higher state of intelligence and life, but they were withheld by something that was not the Power guiding them. Looking closer I saw that an antagonistic influence was at work in the place.

The orbit of many of these docile and beautiful creatures included a passage to and fro through the mystic wall. Their duties were upon the earth as well as beneath its surface ; faithful fulfilment of these functions comprised an evolution into higher service and a higher form. The malignant influence often prevented this. It seemed like a dark mist full of noxious vapor that deadened while it chilled. As the clouds rolled into the hall their wreaths assumed now this shape and now that, changeful and lurid suggestions of hatred, lust, and pride. Many of the creatures coming in contact with these had that influence stamped upon their sensitive spheres, giving them the horrid likeness which they were powerless to shake off, and thus becoming servants of the baleful mist itself with altered and discordant motions. Others were paralyzed with the chill contact. Others were so taxed to make up for the partial suspension of their fellows' activity that their work was unsteady and their orbital revolutions checked. But still the whole throng swung on like some splendid creation, paling, glowing,

throbbing, pausing, a huge iridescent heart scintillating, singing through the gloom. Here the mist was beaten back by greater efforts that jarred the harmony; there it gathered, condensed, and in its vile embrace swept in bright systems, stifling their motions, then leaving them paralyzed where they fell, while it crawled on to fresh victims. And all through this strange picture and wonderful battle I could see the dim cloud-like shapes of cities inhabited by the men of earth, my fellows, and also the rivers, mountains, and trees of the globe.

In my mind the query rose, "Why do the earth's cities look like dreams?"

And there upon the wall flashed out this sentence, while its meaning sounded in every letter:

"When you are being shown the elemental beings, the men of your earth and their cities appear as clouds because it is not to them that your mind is directed. Look yet again!"

I saw that the evil mist had gathered strength in one part of the place, and had destroyed the harmony and swiftness of so many of the little beings that the great circling globe was moving off its axis, circling more and more, so that I knew upon whatever earth this happened great changes would occur, and that in the path of the mist there would sweep over man epidemics of disease and crime. Horrified at such impending calamities I sought for an answer and looked towards my guide. As I did so he disappeared, and upon the wall his voice seemed to paint itself in living letters that themselves gave out a sound.

"*It is the thoughts of men.*" I hid my face, appalled at owning such a heritage, and when I looked again great jets spurted through the Skin of the Earth, thoughts spouting and pouring out in miasmatic streams.

I would have asked much more, but again from some vast distance came the tones of the deep bronze bell; a shower of earth's blossoms fell about me; I had passed the wall; my guide was gone; and I was alone in my own room reflecting on what I had seen.

BRYAN KINNAVAN.

LEAD, KINDLY LIGHT!

Effaceably stamped upon the memory are those scenes of childhood connected with religious instruction. The infant on its mother's knee listens not only to the old fashioned lullaby, but now and then to snatches of church hymns and Sunday School songs, and thus, as it were, absorbs their familiar airs among its first recognized impressions. Later, the child goes to church and learns to sing the same tunes and to repeat the same

words, which thus acquire that depth of root in the brain enabling them to outlast years of carelessness or wicked living and to come back sooner or later as gentle reminders of the past or monitors of the future. Have we not all read stories of men steeped in crime, to whom have risen up at some supremely critical moment visions of sainted mothers and happy days of infancy, and whose hardened souls have been touched even to tenderness by the recollection of long ago church bells on peaceful Sundays in quiet country places, and the singing of the old, simple, long-forgotten hymns? Such an awakening is not by any means improbable. We must acknowledge the existence in almost every human being of some good impulses. A long course of worldly life, sordid or violent, will go far towards banishing the higher principles and degrading the soul to a lower level, but it is only in rare cases that the spiritual spark is extinguished entirely. Illustrations of the former are all around us. There are plenty of gamblers who are model husbands; there are thieves who love their children; there are drunkards who are otherwise moral; there are swindlers who are honorable in their dealings with their partners; and all of these and others equally reckless and abandoned are quick to respond to charitable appeals. What do these facts teach? That none are so far gone in depravity as to be beyond the reach of the good; that all—the exceptions are so rare as to be hardly worth noticing—possess some traits that are praiseworthy; that the good impulses, no matter how obscured by disuse, may be reached if only the right chord be touched and the proper moment seized.

The value of early religious training can hardly be over-estimated. There is no question here of creed or form. We might look out from our advanced standpoint of theosophy and say that is better to rear a child outside the church, in order that the child may not become imbued with erroneous opinions. But how many children are there that could comprehend the subtle distinctions of mentality found in the theosophic works? Not one. Children's minds require the simplest ideas clothed in the plainest language. The strongest of mature brains find perplexities in the involved theories of Karma, Reincarnation, and the Planetary Chain. But the mind of a child can grasp the problems of good and evil and of life and death as propounded by the Christian churches. It would seem, in fact, as if the founder of Christianity reasoned from analogy when he preached the gospel first, and, likening the human race to children, adapted his teachings to the comprehension of infancy. Theosophists who have dipped into the lore of ages can, of course, put Christianity aside as being puerile in its dogmatic form, and can demand a scheme of the universe that is more satisfactory and in accordance with the known aspects of science. The least we can do is to separate the original kernels of truth

from the outer husk of creed, reserving the former for our use and condemning the latter.

But all this does not give us the right to scoff at Christianity or to revile it as many theosophists are in the habit of doing. Christianity may be likened to a bridge which has carried part of the world over from an epoch of infancy, or at least of ignorance, to an epoch of knowledge. It should therefore not be made the target of abuse. What if it has been the vehicle of tremendous cruelty and oppression? Nobody denies it—except, possibly, a few prejudiced priests. Let us admit that from the age of Constantine to the age of Victoria the church has only one long record of blood-shed and injustice. The mistake we are apt to make is to charge those crimes to Christianity, when, as a matter of fact, the fault lay in the darkness and degradation of the race. Religion in any other form would probably have evoked the same spirit of malevolence and persecution.

Or, if we were even to admit that the church is as bad as any one has ever claimed it to be, and if we charge all the crimes of the Inquisition directly to the church, that is, as a result of the church's teaching; still we find that these evils have largely corrected themselves with time, and that now a more liberal spirit pervades all denominations. All Theosophists who have examined the various religions must admit that Christianity stripped of dogma is truthful, even to as great an extent as Mohammedanism, Hinduism, and Buddhism are true when deprived of their external forms. It so happens that we in America are brought up in and surrounded by Christianity. It is the religion of all classes without exception, save Jews. If we were living in Constantinople it would be fitting for us to be Mohammedans, and doubtless we would be; if we were in Bengal we would be bound in the chains of caste which the Hindus have forged; if we were in Ceylon we would be followers of Buddha. Thus our external form of religion is determined, as it should be, by the circumstances of birth. Our real religion is what we make it in our daily lives. But I think it most appropriate that, as we are dwelling in a Christian country, we should be to a certain extent Christians. As there are Buddhist Theosophists, as there are Moslem Theosophists, so there can be and are Christian Theosophists. It must be admitted, however, that some members of the Society have become so irritated against the creeds of the Christian churches that they have lost all patience and continually expend most of their vitality in open abuse of Christianity. Now, it is true that there are many objectionable features to the dogmas—in fact, all are objectionable—but is it not a waste of energy to be crying out against the churches all the time? Does not such a course really obstruct the progress of the truth by arousing the hostility of the church members? If we go out to battle with the sword, immediately the sword is drawn in defense of

long-cherished theories, even though erroneous, and they out-number us a thousand to one. Would not far greater success be achieved by exercising a larger spirit of forbearance, by dwelling more upon the words of Jesus and less upon the quarrels of the apostles? A Theosophist of renown has written a book to prove that there was no such person as Jesus Christ, but what has he accomplished by it? Nothing except to induce some Theosophists to quote this imaginary work as a real authority and to excite the sneers of Christians. But the worst feature of this and other such attacks is that they are all the time placing Theosophy in direct antagonism to Christianity. They are giving the enemies of Theosophy weapons to use against us. Admitting the abuses that have crept into the churches, admitting even the exoteric nature of their religion as now taught, admitting all the crimes of the past and the ignorance of the present era, there is still no reason why we should not endeavor to reform Christianity. And to do any effectual work in this direction requires more discreet treatment of the church, or at least of the religion of Jesus, than has been accorded to it from many quarters in the last few years. Does any one expect to convert people from Christianity to Theosophy? The idea is absurd. Can you convert a barn-door into a barn? No, but one can so fit the barn and barn-door that they can henceforth work together in harmony.

But, after all, there is a more important aspect which this question assumes, or should assume, to faithful theosophists. A no small part of duty is to exercise charity towards everybody, not to judge harshly, and to observe the Golden Rule. Our lot is cast in the midst of Christianity. In every city and village the spires denote the devotional tendency of the people. What if many individuals are imperfect and hypocritical? Is it not our duty to endeavor to see their better sides? Should we not exert ourselves to think kindly of these neighbors and friends of ours, even if they may be cherishing beliefs which we have found to be wrong? We admit that all religions are true at bottom, and no exception is made of Christianity. Is it not therefore our part to dwell upon this esoteric side of the national religion, and to think with kindness and charity of its errors, and by so doing and thinking shall we not achieve greater results than by deliberately separating ourselves from the church, and then attacking it as a foreign and hostile power?

G. E. W.

“The knowledge of the Absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the Absolute Essence itself. The attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which the Spirit is the unconscious cause.—*Sankaracharya*.

SANSKRIT PRONUNCIATIONS.

The following are hints of how to pronounce some Sanscrit words found in theosophical literature—

<i>Word.</i>	<i>Meaning.</i>	<i>Pronunciation.</i>
ARJUNA.....	The shining one.....	Arjoonah.
ASURA.....	The evil spirits.....	Asoorah.
ATMA.....	Soul.....	Atmah.
AVIDYA.....	Ignorance.....	Ahvidya.
AVITCHI.....	Hell.....	Ahvitchee.
BAGAVAD-GITA.....	Song of God.....	Bāhgavād-Geetah.
BENARES.....	The sacred city.....	Benáhrays.
BRAHMA.....	Creator.....	Brāhmah.
BUDDHA.....	Enlightened One.....	Boodhah.
BUDDHI.....	Highest intelligence.....	Boodhee.
CHELA.....	Disciple.....	Chaylah.
DEVACHAN.....	Heaven.....	Dayva-khan.
GURU.....	Teacher.....	Gooroo.
KAMA.....	Desire.....	Kahmah.
KALI.....	Death, Dark, Wife.....	Kahlee.
KRISHNA.....	A divine incarnation.....	Kreeshnah.
LOKA.....	Place or plane.....	Lōkah.
MANAS.....	Mind.....	Mahnas.
MANVANTARA.....	The life of a Manu.....	Mānvántārā.
SIVA.....	The destroyer.....	Seevah.
SURYA.....	The sun.....	Sooreea.
VEDA.....	The revealed books of religion.....	Vaydah.
VISHNU.....	The Preserver.....	Vishnoo.
YUGA.....	An age or term of years.....	Yoogah.
YOGA.....	Concentration.....	Yohgah.

These will give a good idea of how, in general, all these Sanscrit terms are to be sounded; the a as ah, o as oh, u as oo, e as eh, i as ee, almost without exception. The error should never be made of pronouncing Manas, *Maynas*, nor Kali as Kaylai.

On p. 95 of Vol. I of PATH will be found further suggestions.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries.—*Secret Doctrine*.

REINGARNATION AND MEMORY.

II.

In a previous paper certain relations of experience to memory were considered, and Karma was shown to be a resultant of action. These are elementary considerations, yet none the less important. They are derived from the commonest every-day experience, and hence everyone can test them for himself. It might be profitable to observe, in passing, that this deduction of knowledge from experience is the only way of learning. We have within ourselves the elements and conditions of superior knowledge and illumination, but so long as these elements are latent and inactive they are of no practical value. They make a grave, often a fatal, mistake who imagine that those possessed of supreme wisdom can bestow it upon the ignorant as a gratuity or a favor. They have not so received it, neither can they so impart it. The law never changes, and is the same for Adept and neophyte. Most truly says Hadji Erinn in the last PATH, "*It may be a child's school, but it takes a man to go through it.*"

This digression seemed necessary in order to show the importance of the simpler primary propositions, and the manner in which they are to be received and tested. We are not dealing with Reincarnation as a dogma, but strictly as a scientific hypothesis. For any intelligent person now-a-days to accept the special-creation theory, with birth into the present life as the beginning of man, is to confess the whole problem of life to be incomprehensible and all its mysteries incapable of solution. With shaded eyes and bated breath all such continually ask, "*What does it all mean?*" The most salient point, the most common objection to the theory of reincarnation, is the lapse of memory. If we could remember distinctly any existence previous to this, the problem would at once be solved. It would then be a matter of common experience, and no one would doubt it. Therefore memory becomes the point of interest in examining the theory. If we are to estimate with any degree of certainty what memory may or may not do, what it may or may not have done, we must first determine by our own daily experience just what memory is now doing. Every reader, therefore, should pause after every statement, and inquire after every proposition—"Is this true? Is it in accordance with my own experience?" If he does this, and is careful as to the use and exact meaning of words, he will find the latent stores of knowledge beginning to unfold within his own soul, and the meaning of life will begin to appear. This knowledge of the true meaning of life will not depend on his acceptance of the theory of reincarnation as a dogma, though even in that way it is infinitely superior to any other, but the real benefit to the student will come from the fact that he is begin-

ning to *know himself*, and to read correctly the lessons of his own experience. Those who oppose the reincarnation theory almost invariably show utter ignorance of these primary considerations, the very alphabet of the whole subject. The questions involved are so deep, so broad, and in their final application so abstruse, that an error in the beginning leads to endless complications and misconceptions further on. This is because human experience covers such a wide area, and human relations are so complicated; and any theory capable of meeting these experiences at every point must be equally potent and applicable. If, therefore, reincarnation be true, and be thus involved in human experience and capable of explaining the mysteries of life, it must be capable of logical deduction from these same experiences. Its ground of operation is our legitimate ground for investigation. Those who are unable or unwilling to study the subject in this way may accept the theory as a dogma, or deny it altogether, as they please; though at this point a great deal may be said as to motive and result on human action. From the stand-point of dogma the principle of *Justice*, both human and divine, overwhelmingly supports reincarnation; while every other theory known to modern times is horribly *unjust*; thus favoring priest-craft and king-craft, and rendering the essential Brotherhood of man impossible.

"Man's inhumanity to man
Makes countless millions mourn."

The essence of humanity is justice; the essence of all inhumanity is injustice. Wherever exact justice reigns, divine Charity glorifies life with the halo of Divinity.

These preliminary considerations may help to set our subject in its true light, and serve in divesting it of all prejudice. Only in this way can we examine any subject dispassionately, with any probability of arriving at the simple truth.

We may now return to our original inquiry: If the theory of re-incarnation be true, why have we no recollection of any previous life? Passing by all those cases where such reminiscence is claimed by certain individuals like Apollonius of Tyana, and certain experiences difficult of explanation on any other ground in the life of many persons, passing by such considerations as favor belief in reincarnation on the ground of Justice, let us consider memory in relation to experience. From the known character of memory deduced from daily experience, is there any reason to expect it to bridge the chasm between two incarnations, provided more than the present incarnation has existed for the individual? If not, why not? Put in another form, our thesis may be stated in this way: Is the absence of memory of a previous life any bar to the acceptance and rational application of the theory of reincarnation?

The terms cause and effect are related to phenomena. The essence of

phenomena is motion, or action. Every so-called cause is involved in its effect, and every so-called effect becomes in its turn a cause of further action to be involved in all succeeding effects. Man has sometimes been called "a creature of circumstance." This is a half-truth. Man is also a creator of circumstance. In other words, man bears the same general relation to cause and effect as does every object in nature. If we observe any object in nature we discover it giving rise to or the theatre of phenomena. If we find it acting, we may trace the so-called causes of its present activities. If we find it apparently quiescent, we may discover what activities it will presently give rise to. There is thus a period of activity followed by a period of repose, and this followed by renewed activity. All nature is thus instinct with life, for life is essential action. Thus "the out-breathing and in-breathing of Brahm" involves every atom and every object, no less than every organism.

Life's pulses quiver everywhere,
 A solemn rhythm reigns ;
 A measured tread is in the air,
 The ocean throbs with pain.
 The solid earth its pulses keeps
 While shadows come and go ;
 Deep's answer always unto deeps,
 Glow answers unto glow.
 Back of all action there is rest ;
 Behind all rest the flame
 Of life but smoulders in Brahm's breast,
 Ready to glow again,

HARIJ.

H. P. BLAVATSKY AND THEOSOPHISTS.

In a late number of the *Revue Theosophique*, H. P. Blavatsky says :

" 'Love one another' said Jesus to those who studied the mysteries of the kingdom of heaven.

" 'Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*, say other Masters to us. 'Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.' "

"Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticise."

"Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten

determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

“In real theosophy it is always the least who becomes the greatest.

“However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translation of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.”

A SONNET TO NIGHT.

The spicy fragrance of the skies
 Falls through the night air on my soul,
 From depths where constellations rise,
 From depths where suns unnumbered roll:
 From star-laid strata—star o'er star
 Where God's great lanterns swing and sway,
 Behind the "Gates of Light" ajar:
 Behind the Barrier of the Day:
 And swing, and sway:—and flash their light
 Through every crevice of the night.

T. H.

UNIVERSAL APPLICATIONS OF DOCTRINE.

During the last few years in which so much writing has been done in the theosophical field of effort, a failure to make broad or universal applications of the doctrines brought forward can be noticed. With the exception of H. P. Blavatsky, our writers have confined themselves to narrow views, chiefly as to the state of man after death or how Karma affects him in life. As to the latter law, the greatest consideration has been devoted to deciding how it modifies our pleasure or our pain, and then as to whether in Devachan there will be compensation for failures of Karma; while others write upon reincarnation as if only mankind were subject to that law.

And the same limited treatment is adopted in treating of or practising many other theories and doctrines of the Wisdom Religion. After fourteen years of activity it is now time that the members of our society should make universal the application of each and every admitted doctrine or precept, and not confine them to their own selfish selves.

In order to make my meaning clear I purpose in this paper to attempt an outline of how such universal applications of some of our doctrines should be made.

Before taking up any of these I would draw the attention of those who believe in the Upanishads to the constant insistence throughout those sacred books upon the identity of man with Brahma, or God, or nature, and to the universal application of all doctrines or laws.

In *Brihadaranyaka Upanishad* it is said :¹

“ Tell me the Brahman which is visible, not invisible, the *atman* who is within all ?

“ This, thy Self who is within all. * * He who breathes in the up-breathing, he is thy Self and within all. He who breathes in the down-breathing, he is thy Self and within all. He who breathes in the on-breathing, he is thy Self and within all. This is thy Self who is within all.”

The 6th Brahmana is devoted to showing that all the worlds are woven in and within each other ; and in the 7th the teacher declares that “ the puller ” or mover in all things whatsoever is the same Self which is in each man.

The questioners then proceed and draw forth the statement that “ what is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether,” and that the ether is “ woven like warp and woof in the Imperishable.” If this be so, then any law that affects man must govern every portion of the universe in which he lives.

And we find these sturdy men of old applying their doctrines in every direction. They use the laws of analogy and correspondences to solve deep questions. Why need we be behind them ? If the entire great Self dwells in man, the body in all its parts must symbolize the greater world about. So we discover that space having sound as its distinguishing characteristic is figured in the human frame by the ear, as fire is by the eye, and, again, the eye showing forth the soul, for the soul alone conquers death, and that which in the *Upanishads* conquers death is fire.

It is possible in this manner to proceed steadily toward the acquirement of a knowledge of the laws of nature, not only those that are recondite, but also the more easily perceived. If we grant that the human body and

¹ III Adh., 4th Brah.

organs are a figure, in little, of the universe, then let us ask the question, "By what is the astral light symbolized?" By the eye, and specially by the retina and its mode of action. On the astral light are received the pictures of all events and things, and on the retina are received the images of objects passing before the man. We find that these images on the retina remain for a specific period, capable of measurement, going through certain changes before fading completely away. Let us extend the result of this observation to the astral light, and we assume that it also goes through similar changes in respect to the pictures. From this it follows that the mass or totality of pictures made during any cycle must, in this great retina, have a period at the end of which they will have faded away. Such we find is the law as stated by those who know the Secret Doctrine. In order to arrive at the figures with which to represent this period, we have to calculate the proportion thus: as the time of fading from the human retina is to the healthy man's actual due of life, so is the time of fading from the astral light. The missing term may be discovered by working upon the doctrine of the four yugas or ages and the length of one life of Brahma.

Now these theosophical doctrines which we have been at such pains to elaborate during all the years of our history are either capable of universal application or they are not. If they are not, then they are hardly worth the trouble we have bestowed upon them; and it would then have been much better for us had we devoted ourselves to some special departments of science.

But the great allurements that theosophy holds for those who follow it is that its doctrines are universal, solving all questions and applying to every department of nature so far as we know it. And advanced students declare that the same universal application prevails in regions far beyond the grasp of present science or of the average man's mind. So that, if a supposed law or application is formulated to us, either by ourselves or by some other person, we are at once able to prove it; for unless it can be applied in every direction—by correspondence, or is found to be one of the phases of some previously-admitted doctrine, we know that it is false doctrine or inaccurately stated. Thus all our doctrines can be proved and checked at every step. It is not necessary for us to have constant communications with the Adepts in order to make sure of our ground; all that we have to do is to see if any position we assume agrees with well-known principles already formulated and understood.

Bearing this in mind, we can confidently proceed to examine the great ideas in which so many of us believe, with a view of seeing how they may be applied in every direction. For if, instead of selfishly considering these laws in their effect upon our miserable selves, we ask how they apply everywhere, a means is furnished for the broadening of our horizon and the elim-

ination of selfishness. And when also we apply the doctrines to all our acts and to all parts of the human being, we may begin to wake ourselves up to the real task set before us.

Let us look at Karma. It must be applied not only to the man but also to the Cosmos, to the globe upon which he lives. You know that, for the want of an English word, the period of one great day of evolution is called a Manwantara, or the reign of one Manu. These eternally succeed each other. In other words, each one of us is a unit, or a cell, if you please, in the great body or being of Manu, and just as we see ourselves making Karma and reincarnating for the purpose of carrying off Karma, so the great being Manu dies at the end of a Manwantara, and after the period of rest reincarnates once more, the sum total of all that we have made him—or it. And when I say “we”, I mean all the beings on whatever plane or planet who are included in that Manwantara. Therefore this Manwantara is just exactly what the last Manwantara made it, and so the next Manwantara after this—millions of years off—will be the sum or result of this one, plus all that have preceded it.

How much have you thought upon the effect of Karma upon the animals, the plants, the minerals, the elemental beings? Have you been so selfish as to suppose that they are not affected by you? Is it true that man himself has no responsibility upon him for the vast numbers of ferocious and noxious animals, for the deadly serpents and scorpions, the devastating lions and tigers, that make a howling wilderness of some corners of the earth and terrorize the people of India and elsewhere? It cannot be true. But as the Apostle of the Christians said, it is true that the whole of creation waits upon man and groans that he keeps back the enlightenment of all. What happens when, with intention, you crush out the life of a common croton bug? Well, it is destroyed and you forget it. But you brought it to an untimely end, short though its life would have been. Imagine this being done at hundreds of thousands of places in the State. Each of these little creatures had life and energy; each some degree of intelligence. The sum total of the effects of all these deaths of small things must be appreciable. If not, then our doctrines are wrong and there is no wrong in putting out the life of a human being.

Let us go a little higher, to the bird kingdom and that of four-footed beasts. Every day in the shooting season in England vast quantities of birds are killed for sport, and in other places such intelligent and inoffensive animals as deer. These have a higher intelligence than insects, a wider scope of feeling. Is there no effect under Karma for all these deaths? And what is the difference between wantonly killing a deer and murdering an idiot? Very little to my mind. Why is it, then, that even delicate ladies will enjoy the recital of a bird or deer hunt? It is their Karma that they

are the descendants of long generations of Europeans who some centuries ago, with the aid of the church, decided that animals had no souls and therefore could be wantonly slaughtered. The same Karma permits the grandson of the Queen of England who calls herself the defender of the faith—of Jesus—to have great preparations made for his forth-coming visit to India to the end that he shall enjoy several weeks of tiger-hunting, pig-sticking, and the destruction of any and every bird that may fly in his way.

We therefore find ourselves ground down by the Karma of our national stem, so that we are really almost unable to tell what thoughts are the counterfeit presentments of the thoughts of our forefathers, and what self-born in our own minds.

Let us now look at Reincarnation, Devachan, and Karma.

It has been the custom of theosophists to think upon these subjects in respect only to the whole man—that is to say, respecting the ego.

But what of its hourly and daily application? If we believe in the doctrine of the One Life, then every cell in these material bodies must be governed by the same laws. Each cell must be *a life* and have its karma, devachan, and reincarnation. Every one of these cells upon incarnating among the others in our frame must be affected by the character of those it meets; and we make that character. Every thought upon reaching its period dies. It is soon reborn, and coming back from its devachan it finds either bad or good companions provided for it. Therefore every hour of life is fraught with danger or with help. How can it be possible that a few hours a week devoted to theosophic thought and action can counteract—even in the gross material cells—the effect of nearly a whole week spent in indifference, frivolity, or selfishness? This mass of poor or bad thought will form a resistless tide that shall sweep away all your good resolves at the first opportunity.

This will explain why devoted students often fail. They have waited for a particular hour or day to try their strength, and when the hour came they had none. If it was anger they had resolved to conquer, instead of trying to conquer it at an offered opportunity they ran away from the chance so as to escape the trial; or they did not meet the hourly small trials that would, if successfully passed, have given them a great reserve of strength, so that no time of greater trial would have been able to overcome them.

Now as to the theory of the evolution of the macrocosm in its application to the microcosm, man.

The hermetic philosophy held that man is a copy of the greater universe; that he is a little universe in himself, governed by the same laws as the great one, and in the small proportions of a human being showing all those greater laws in operation, only reduced in time or sweep. This is the

rule to which H. P. Blavatsky adheres, and which is found running through all the ancient mysteries and initiations.

It is said that our universe is a collection of atoms or molecules—called also “*lives*”; living together and through each the spirit struggles to reach consciousness, and that this struggle is governed by a law compelling it to go on in or between periods. In any period of such struggle some of these atoms or collections of molecules are left over, as it were, to renew the battle in the next period, and hence the state of the universe at any time of manifestation—or the state of each newly-manifested universe—must be the result of what was done in the preceding period.

Coming down to the man, we find that he is a collection of molecules or *lives* or cells, each striving with the other, and all affected for either good or bad results by the spiritual aspirations or want of them in the man who is the guide or god, so to say, of his little universe. When he is born, the molecules or cells or lives that are to compose his physical and astral forms are from that moment under his reign, and during the period of his smaller life they pass through a small *manvantara* just as the lives in the universe do, and when he dies he leaves them all impressed with the force and color of his thoughts and aspirations, ready to be used in composing the houses of other egos.

Now here is a great responsibility revealed to us of a double character.

The first is for effects produced on and left in what we call matter in the molecules, when they come to be used by other egos, for they must act upon the latter for benefit or the reverse.

The second is for the effect on the molecules themselves in this, that there are lives or entities in all—or rather they are all lives—who are either aided or retarded in their evolution by reason of the proper or improper use man made of this matter that was placed in his charge.

Without stopping to argue about what matter is, it will be sufficient to state that it is held to be co-eternal with what is called “spirit.” That is, as it is put in the *Bhagavad-Gita*: “He who is spirit is also matter.” Or, in other words, spirit is the opposite pole to matter of the Absolute. But of course this matter we speak of is not what we see about us, for the latter is only in fact phenomena of matter: even science holds that we do not really see matter.

Now during a *manvantara* or period of manifestation, the egos incarnating must use over and over again in any world upon which they are incarnating the matter that belongs to it.

So, therefore, we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it. And, similarly, we are leaving

behind us for future races that which will help or embarrass them in their future lives.

This is a highly important matter, whether reincarnation be a true doctrine or not. For if each new nation is only a mass of new egos or souls, it must be much affected by the matter-environment left behind by nations and races that have disappeared forever.

But for us who believe in reincarnation it has additional force, showing us one strong reason why universal brotherhood should be believed in and practised.

The other branch of the responsibility is just as serious. The doctrine that removes death from the universe and declares that all is composed of innumerable lives, constantly changing places with each other, contains in it of necessity the theory that man himself is full of these lives and that all are traveling up the long road of evolution.

The secret doctrine holds that we are full of kingdoms of entities who depend upon us, so to say, for salvation.

How enormous, then, is this responsibility, that we not only are to be judged for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light. W. Q. J.

PROF. MAX MÜLLER ON BUDDHISM.

The distinguished Sanscritist Max Müller delivered last year before the University of Glasgow a series of lectures—called “Gifford Lectures”—upon Religions, and made the following remarks about Buddhism which will be of interest :—

The essence of Buddhist morality is a belief in Karma, that is of work done in this or in a former life which must go on producing effects until the last penny is paid. There can be no doubt, the lecturer thinks, that this faith has produced very beneficial results, and that it would explain many things which to us remain the riddles of life. Thus, while to us the irregularities with which men are born into the world seem unjust, they can be justified at once by adopting the doctrines of Karma. We are born what we deserve to be born. We are paying our penalty or are receiving our reward in this life for former acts. This makes the sufferer more patient, for he feels that he is working out an old debt, while the happy man knows that he is living on the interest of his capital of good works, and that he must try to lay by more capital for a future life. The Buddhist, trusting in Karma—and he does trust in it with belief as strong as any belief in a religious dogma—can honestly say, Whatever is, is right; and the same

belief, that makes him see in what he now suffers or enjoys the natural outcome of his former deeds, will support him in trying to avoid evil and to do good, knowing that no good and no evil word, thought, or act performed in this life can ever be lost in the life of the universe. But while Müller regards the Buddhist belief in Karma as extensively useful, he cannot see how it can be accommodated under any of the definitions of religion which he has passed in review.

But who, asks Müller, has the right so to narrow the definition of the word religion that it should cease to be applicable to Buddhism, which is the creed of the majority of mankind?

THE KEY TO THEOSOPHY.

H. P. BLAVATSKY'S LAST BOOK.

This work is meant to be a clear exposition, in the form of question and answer, of Philosophy and Ethics, for the study of which the Theosophical Society has been founded. There are 307 pages which are divided into fourteen chapters—the number of years the Theosophical Society has been in existence. There is also a conclusion in which the future of the Society is dwelt upon by the author. It is published simultaneously in New York and London.¹

The sections are as follows :

- I. Theosophy and the Theosophical Society.
- II. Exoteric and Esoteric Theosophy.
- III. The Working System of the T. S.
- IV. Relations of the T. S. to Theosophy.
- V. Fundamental Teachings of Theosophy.
- VI. Theosophical Teachings as to Nature and Man.
- VII. On the Various Post-mortem States.
- VIII. On Re-incarnation or Re-birth.
- IX. On the Kama-Loka and Devachan.
- X. On the Nature of our Thinking Principle.
- XI. On the Mysteries of Re-incarnation.
- XII. What is Practical Theosophy?
- XIII. On the Misconceptions about the T. S.
- XIV. The "Theosophical Mahatmas."

CONCLUSION.

The Future of the Theosophical Society.

The conclusion, regarding the future of the Society, is of great interest to all earnest students, showing what our possibilities may be if we live up to our responsibilities. The manner in which the author has dealt with the subject is clear and easily understood by any one, and the book ought to be in the possession of every Branch Library, and should be recommended by all Theosophists to others inquiring about the subject.

¹ 1889. New York, by William Q. Judge, and London by the Theosophical Publishing Company, \$1.50. The price in London is 5 shillings, in America \$1.50.

TEA TABLE TALK.

MY DEAR JULIUS ;

It has been my intention for some time to write to you relating a curious experience that I first heard some 6 or 8 months ago. My relative, a professional scientist, a man learned enough to know better than ever to risk making fun of any one's beliefs, and knowing my interest in occultism, told me the following.

Some 20 years ago, while still young and at college, he had the universal and very bad habit of doing what he pleased during the terms, and "cramming" the last week or so before examinations, to enable him to pass. This operation of cramming is a painful one, for it necessitates continued application to one subject, often for over 24 hours at a time, and to keep himself from going to sleep in the midst of his studies he made some highly concentrated coffee, a teaspoonful of which, he says, made him shiver from head to foot. (I give these details to show that he must have been in a highly sensitive state.) The night before a certain examination, he mislaid a book which it was necessary for him to have. This worried him a good deal, but he worked along without it until 11 or 12, when he decided to take some rest, knowing that he would otherwise be unable to do justice to himself the next day. He went to sleep immediately, and, upon awakening shortly afterward, became conscious that (he then thought) he was dead. Being of a naturally speculative mind, he was very much interested in seeing what would happen and where he was going. Suddenly he became conscious of a counterpart of himself, standing on nothing, or floating in the air alongside of his bed. He describes it as much smaller than he himself really was. His consciousness then left his body and entered this counterpart. He found that he could move around at will, and, remembering his anxiety about his lost book, he suddenly started toward the library, passing through solid stone walls etc., without any trouble, until he stopped before a certain shelf where, in full view, he saw the book he wanted. He had searched through the books on that very shelf several times the evening before without finding it. Being satisfied, he returned to his bedroom, and having been successful in his journey to the library he reasoned that if he could pass through stone walls he could certainly get back into his body, and not being anxious to die he tried and woke up all right although feeling very badly. Next morning he went to the library and found the book where he had seen it the night before. As a scientist, he naturally has his own explanation for his experience. He says that we are conscious of much more than we are aware of (if the phrase is not too rash), and thinks that, when he searched for the book the night before, he really saw it, although unaware of that fact, and simply dreamed the rest. You are at liberty to publish this if so desired.

Yours fraternally, G. H1JO.

The explanation of the scientist does not necessarily contradict that of the occultist. The gentleman may or may not have seen the book on the

shelves before, for it is a truth well phrased that "we see more than we are aware of." The sub-conscious mind holds most things. He went to sleep in a highly nervous condition, hence with the plastic body (inner body) in a sensitive state. Upon it was stamped his strong desire for the book ; stamped by thought or will just as the sun stamps an image on a sensitized plate. That body obeyed the impulse given to it automatically, and the tale is a fair illustration of how the manas can enter and guide the thought-body which it has formed and evolved, *and which is itself*. This truth is important and should be studied. As for his "merely dreaming,"—what is dream ? It is the going out of a part of our principles into the astral light. They may do so formlessly, or they may be formed, through their plasticity, into a body which mind cognizes as the counterpart of its habitual casing, but in either case dream is a departure into the astral light.

Another friend writes us. "I am reminded in reading your account of second sight (*In re* cross-walk) in the PATH for April, '88, p. 31 of a similar personal experience. I am of a somewhat sluggish temperament and not much subject to these affairs, but as the dénouement followed so truly in the way of the preliminary experience, I was somewhat startled at the outcome. The whole occurrence happened within two months. I will relate it.

Shortly after the present administration was installed into office at Washington, there was the customary change in the affairs of the local post-office here. The office was turned over to the control of adherents of the dominant political party, and all, or nearly all, of the old employees were notified that their services would no longer be required. Among the latter was a letter-carrier, one C——, with whom I was slightly acquainted, and in whose future movements (for some reason unknown to me) I felt an interest, and often I found myself mechanically speculating as to his then employment. Finally, about eight weeks ago I chanced to pass C—— in the street. I surmised that he was idle, and the thought occurred to me : "What a splendid police officer C—— would make ; why does he not try to secure an appointment on the force ?" My thoughts flew silently into space ; I gave the matter no further consideration, and it did not occur to me again until, on the seventeenth of March past, in turning a street corner hurriedly I collided with a police officer walking in the opposite direction. The officer was C——. His appointment dated about three weeks before. Of course the above is fact. B."

Our correspondent also gives us the name of the officer and other data in corroboration of his story. But this is not needed, as we do not print any story in the Tea Table without having all reasonable security of the honesty of our correspondents. Still another friend says :

"My cousin wanted to get security for administration of estate ; amount very large ; he was not able to find a suitable person. He thought of one man, spoke of it to a relative here in the parlor ; just then the man spoken of rang the bell and came in, saying he thought my cousin might want security and gave it to him then." (In such cases it would be interesting to compare notes in order to see which man had the thought first. Such persons are often "on the same ray," when thought works so swiftly between them. J.)

"I spoke to this cousin to-day of his brother's widow. He said he had not seen her for a long, long time. We went out for a walk, and met the widow on the third block."

In some places the astral light is more fluidic, more active than in others, just as some persons are more sensitive, and in these places impressions are quickly received.

JULIUS.

LITERARY NOTES.

THE JOHN W. LOVELL CO., 150 Worth St., New York, are about to issue a monthly series of publications upon Occultism at 50 cts. each or \$5.00 a year. The first will be Mabel Collins's *Blossom and the Fruit*; and then follow Dr. Anna Kingsford's *Dreams and Dream Stories*, Rita's *Sheba*, Edward Maitland's *The Pilgrim and the Shrine*. Dr. Kingsford's *The Perfect Way*, and Dr. Hartmann's *Magic White and Black*.

It is proper to state that this is not a pirated edition, but that the authors are remunerated for their consent to the American reprint:

THE THEOSOPHICAL REVIEW for August (Paris) contains the conclusion of H. P. Blavatsky's article on the "Beacon of the Unknown," in which she forcibly points out that altruism and union are the only conditions which conduce to success in either abstract or practical occultism, and urges the formation of harmonious and helpful groups whose members shall assist one another. Other articles are Amaravella's translation of *Gates of Gold*; Science and Theosophy, by Dr. F. de Courmelles; What is Theosophy, by Hermes. The Wisdom of the Egyptians, by Lambert, is a learned and valuable article on the 7 principles. A translation from the *Secret Doctrine*, a review of New Dogmas, by Nus, two striking poems, and the usual notes complete the number. The Hermes T. S. has formed a committee for the purpose of answering all inquirers, a plan which works well and helps those who answer as well as those who ask.

TESTIMONIA is a little series of brochures published by E. A. Sheldon, 253 Main St., Hartford, Conn. (\$1.00 a year, 10 cents each). No. 7 is "The Equation of Sex" by Miss Lydia Bell, covering 16 pages. The subject is as vast as it is interesting.

THE ASTRAL LIGHT, by Nizida. This little book of 180 pages, upon one of the most pregnant facts in Theosophical science, deserves warm greeting. The earlier part states what is known concerning the Astral Light and its contents, and the latter part treats most justly and discriminatingly of the true and the misleading in spiritualistic phenomena. The intervening chapters deal with individual, national, and racial evolution. It is not a book of revelations, nor does it even greatly add to those facts about the Astral Light with which most Theosophists are familiar, but it is a book of singularly vigorous and healthy tone, peculiarly stimulating and bracing to the moral motive, full of high aspiration and contagious resolve. It is hardly possible to read it without marked elevation of mind and a new impulse to endeavor, and for

this reason we estimate it as having rare value to sincere disciples. Not altogether felicitous, as the illustration of persecution in the present age, was the citation of the grudging of tobacco to paupers by rate-payers (page 98), and the word "transpire" should not be used in the sense of "occur" (page 108), but a very few small blemishes do not impair the worth of this truly excellent book.

CORRESPONDENCE.

PASADENA, CAL., August 22d, 1889.

I noticed in PATH an article on the "change which is coming," accompanied with a guess that this change might be the manufacture of gold. Has not Bellamy come nearer guessing the change—brotherhood and co-operation?

The article referred to, "A Dream of Gold," was only the speculation of one as to what would occur if gold could be made. He was not "guessing at the coming change." Edward Bellamy guessed well at *a*, but not at *the* change. The state Bellamy pictures will not be arrived at except through blood and fire, and perhaps after the fall in value of gold shall have driven the thought of *values* out of the people's mind. The working man is no doubt oppressed, but he is still human, and, given power, will exhibit the faults of those who now have it.—[Ed.]

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE ARYAN T. S. of New York has resumed its meetings after the vacation. In the early summer two generous members offered \$40 towards the purchase of new books for the Library, provided \$60 were raised by the other members. This was accomplished, and, besides new books procured, many valuable pamphlets have been bound and the Library thoroughly overhauled. There are now about 220 books therein. A friend of the President, not himself an F. T. S., has presented the first six volumes of the *Theosophist*, and, if a few missing numbers can be procured, the Aryan T. S. will enjoy the possession of a complete set of the *Theosophist* from the beginning,—no small achievement, as all earlier numbers are out of print. At the meeting on Sept. 10th a paper upon "The Key-Note of Karma" was contributed by Bro. James M. Pryse, Charter-member of Satwa Lodge, Los Angeles, Calif; one on "Theosophy" by Bro. H. T. Patterson, Charter-member of Brooklyn T. S.; and one on "Broad Applications of Theosophical Doctrines" by William Q. Judge.

THE GENERAL SECRETARY'S FUND received from May 1st to September 11th : from Branches, \$151.50, from individuals, \$324.69.

MRS. VER PLANCK'S FUND has reached \$142, of which \$71 have been sent to the T. P. S.

BOSTON, MASS.—With the first Sunday in September the Boston Branch began its regular weekly meetings. A systematic study of the Bhagavad-Gita has been taken up. There are a number of new proposals for membership.

THE BLAVATSKY T. S. of Washington met again on September 11th, and the President delivered a "Digest of Theosophy" nearly two hours in length. Part of its fruit was an immediate desire to join the Society on the part of two

of the hearers. Eight new members have joined the Blavatsky T. S. in as many weeks,—a rate which, if kept up, will soon make this one of our most powerful Branches. It meets at the house of the president, No. 1615 Madison st. N. W., Washington, D. C., and some of its members have secured the use of a part of a column in one of the daily papers. It has several colored members.

THE GOLDEN GATE LODGE held its usual open meetings in San Francisco and Oakland every Sunday during the past month. Original papers were read and lectures delivered by members before audiences ranging from 100 to 150. Some of the topics were "Why I am a Theosophist" by Prof. Charles H. Sykes; "Involution and Evolution" by Mrs. Sarah A. Harris; "Good and Evil" by Dr. J. A. Anderson; "The Constitution of Man" by Miss M. A. Walsh. Questions and answers follow each lecture, and full and free discussion upon the subject treated and general Theosophic topics is encouraged.

IT IS PURPOSED TO HOLD at some point in California during the month of either September or October an *ad interim* Convention of the Branches upon the Pacific Coast. This is for the purposes of mutual advancement, of the consideration of questions to be submitted to the next Annual Convention, and of appointing a regular delegate thereto; it being understood that no votes for officers or upon any other question except those for submission to the Annual Convention will be taken. The Branches projecting the scheme are the Bandhu, Point Loma, Excelsior, and Golden Gate.

APPLICATION for a Charter for a new Branch has been received from Kansas City, Mo., the applicants being Judge Henry N. Ess, Dr. J. P. Knoche, Messrs. George P. Olmstead, George F. Winter, J. H. Knoche, and Chancy P. Fairman.

INDIA.

ADYAR LIBRARY.—The library at Headquarters grows very valuable. Though less than three years have passed since its foundation, it has a very fine collection of Oriental books. In Buddhist literature it is richer than any other library in India. A recent valuable addition is a full set of the Pali *Tripitikas* engraved on palm leaves and comprising 60 vols. of 5,000 pages. 20 stylus writers were occupied on this for two years. It was presented by Mrs. Dias-Ilangakoon, F. T. S., of Ceylon. It cost about 3,500 rupees. Col. Olcott brought back Japanese Buddhist books numbering over 1,000.

In the department of Sanscrit literature and ancient philosophy the library is very rich.

BRO. CHAS. F. POWELL has been detailed by Col. Olcott to Ceylon to take charge of the Headquarters there and of the *Buddhist*, during the absence of Bro. Leadbeater on a tour of inspection through Ceylon for three months.

ENGLAND.

H. P. BLAVATSKY has returned to London from France in very much better health.

COL. H. S. OLCOTT is in England, and he expects to give a course of lectures through Great Britain. We hope he will visit Ireland. During his absence from India the former Commission will have charge of the Headquarters.

IN ENGLAND we can now see that H. P. Blavatsky has made the people think of Theosophy. When she arrived there four years ago it was almost unheard of; now all over England it is being gradually referred to. If even in ridicule, that is a beginning.

BRO. E. T. STURDY of New Zealand has returned to England, stopping at New York on his way.

ANNIE BESANT, the famous co-worker with Bradlaugh, has become co-editor of *Lucifer* and an earnest theosophist. Hereupon the various religious papers in England made a great fuss and became so inconsistent that, whereas hitherto they had denounced theosophy as devilish and atheistic, they now declare that Annie Besant has given up materialism and believes in God.

SWITZERLAND.

A THEOSOPHICAL RETREAT.—A society has been founded, we are asked to state, with the following name, officers, capital, and objects.

Its name is "*Fraternitas*."

Its officers are:

Countess C. Wachtmeister, F. T. S., president; Dr. A. Pioda, F. T. S., secretary; members, Dr. R. Thurman, Dr. Franz Hartmann.

Capital 50,000 francs divided into 500 fr. shares; no profits to be made, and only right of habitation given.

A house or chalet is to be built when capital is subscribed, upon land donated by Dr. Pioda and situated upon the mountains near Locarno.

When capital stock is taken a general assembly will be called, and then rules will be adopted. The funds will be deposited in Cantonal Bank, Ticino.

No distinctions of race, belief, or opinion are to be made. One end of the Society will be to afford to poor Theosophists a place of retreat.

Prices will be moderate, and the regimen will be vegetarian or not as suits those living there.

Subscriptions will be closed 31st December, 1889.

Address the secretary, DR. A. PIODA, *Locarno, Switzerland*.

CEYLON.

THE following new T. S. Branches were organized during Col. H. S. Olcott's last visit there in June and July.

Maha Mahindra T. S., at Anurathapura; *Ubaya Lokartha Sadhaka T. S.*, at Matale; *Ananda T. S.*, at Mawanella; *Maliyadeva T. S.*, at Kurunegala; *Sariputra T. S.*, at Kataluwa.

BRO. CHARLES F. POWELL publicly embraced the Buddhist religion at Ceylon lately, and then made an address in the Theosophical Hall at Colombo. The High Priest Rev. Sumangala with other priests was on the platform, and Sumangala delivered the opening address.

IN Ceylon the Theosophical movement is distinctly Buddhistic; in India it is Brahmanically philosophical; in England it is militant, lively, and interesting; in America it is startlingly rapid, with a mixture of all the rest.

NEWS OF DAMODAR.

DAMODAR K. MAVALANKAR is a name beloved by many of our older members. He left Adyar at end of 1884 or beginning of 1885, and some said he had gone to Tibet, others that he was dead. In *Theosophist* for September there is a letter from *Sriman Swamy* of Allahabad, who says that he had been in Tibet and there seen Damodar in L'hassa in March 1887 and had spoken with him. Bro. R. Harte has conversed with the Swami, who corroborated what he had written in the letter.

Man is sacrifice. His first twenty-four years are the morning, and the next forty-four years the midday, libation.—*Chandogya-Upanishad*.

OM.

Æ U M

He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, fears nothing. He does not distress himself with the thought, Why did I not do what is good, or what is bad? He who knows these two, good and bad, frees himself.—*Taittiriya-Upanishad*.

But those in whom dwell penance, abstinence, and truth, to them belongs that pure world of Brahma, to them namely, in whom there is nothing crooked, nothing false, and no guile. He who has known the origin, the entry, the place, the fivefold distribution and the internal state of the life force, obtains immortality.—*Pramana-Upanishad*.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

SOME NOTES ON THE MAHATMAS.

[A PAPER READ BEFORE THE ARYAN T. S. of N. Y., OCT. 8th, 1889.]

In accordance with the suggestion of our President last Tuesday evening, I have tried to collect such evidence as to the nature of the Mahatmas as I could from the Theosophical books I had in my own library, not having had time to go elsewhere. If I rightly understood Mr. Judge on the occasion referred to, he defined *Mahatma*, or *the great souled*, as a purely spiritual existence, and therefore only to be properly spoken of in the singular, as pure spirit is necessarily undifferentiated and therefore one and the same. I have not yet succeeded in finding any definition of "the Mahatma" that implies quite so impersonal an entity. The nearest approach to this idea is in an anonymous article on page 92 of *Five Years of Theosophy*, entitled "Mahatmas and Chelas," which begins thus: "A

Mahatma is an individual who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution," (provided, of course, that it moves in the right direction). Such a person having, by proper training in successive incarnations, gradually purged himself of the lower principles of his nature, there arrives a time when the entity consists solely of "that higher *Manas* which is inseparably linked to the *Atma* and its vehicle" (the sixth principle). "When, therefore," continues the writer, "people express a desire to 'see a Mahatma,' they really do not seem to understand what it is they ask for. How can they, with their physical eyes, hope to see that which transcends sight? * * Higher things can be perceived only by a sense pertaining to those higher things; whoever therefore wants to see the real *Mahatma* must use his intellectual sight. * * The Mahatma has identified himself with that Universal Soul which runs through Humanity, and to draw his attention one must do so through that Soul."

This definition makes of the Mahatma a purely spiritual existence, and therefore part and parcel of the Divine element of which we all to some extent partake.

But the *Glossary* of the book quoted (*Five Years of Theosophy*) defines "*Mahatma*, a great soul: an adept in occultism of the highest order," and other papers in the book by Ramaswamier, Damodar, and Mohini speak of "the living physical body of the Mahatma" (p. 452), of "the Himalayan Brothers as living men, and not disembodied spirits" (p. 458), and of the Mahatma Koothoomi "as a living person like any of us."

Mrs. Sinnett's *Purpose of Theosophy* (p. 70) says that "the custodians of the secret Knowledge are variously called Mahatmas, Rishis, Arhats, Adepts, Guru Devas, Brothers, etc. * * * The majority of them now live in Thibet. * * They can defy matter, distance, even death itself, * * and have in the routine of their training arrived at such perfection that the real spiritual man is independent of and altogether master of the material body. * * Far above the best of the Yogis stand the Mahatmas. * * Their existence as human beings has been questioned, but, on the other hand, hundreds of people have not only seen and spoken with them, but some have even lived under the same roof with their own Mahatmas for years together." Mrs. Sinnett also says that it is well-known that "in the formation of the T. S. the founders were acting under the direct wishes of certain of the Mahatmas," and that the Hindus had to be convinced "not of the actual existence of the Mahatmas as living men, for of this they had ample proof, but that the visible founders of the Society were really their agents."

According to Mr. Sinnett, Arhat, Mahatma, Rishi, are interchangeable terms. (Esot. B. p. 49 *et seq.*) "The Arhats and the Mahatmas are the same men. At that level of spiritual exaltation, supreme knowledge of the esoteric doctrine blends all original sectarian distinctions. By whatever name such *illuminati* may be called, they are the adepts of occult knowledge, sometimes spoken of in India now as the Brothers. * * The Tibetan Brotherhood is incomparably the highest of such associations. * * The Mahatmas themselves are subordinate by several degrees to the chief of all" (in the Tibetan organization).

In the book called "Man," we are told that "the Adept hierarchy was established by the Dhyani Chohan to watch over and protect the growing race. * * That there are seven classes of Adepts, of which five alone are ordinarily spoken of; the last two are understood only by the higher initiates. The heads of the five classes are known in Thibet as the *Chutuktu* or jewels of wisdom."

On the next page the authors tell us that "there are nine grades of Adepts, each grade having seven subdivisions. In the Brahmanical system, the nine grades are referred to as the nine jewels (*nava nidhi*)."

"Unlike the ordinary man, * * * the Mahatmas live wholly in the spirit. * * The Mahatmas do not ignore the conditions of daily life; they fully sympathize with the struggling masses of humanity, but the higher cannot stoop to the lower; the lower must see the heights above, and scale them if it will. It must never be thought that the Mahatmas are creators; they are only inspirers and educators. * * * They have undoubtedly a human side to their characters, but it is so inseparably blended with their higher spiritual nature that no one who tries to dissociate the two parts of their being will ever understand either correctly."

In the PATH, Vol. I. No. 9, there is an article on "The Theosophical Mahatmas" by Mme. Blavatsky, in which she says, "Our MASTERS are not a 'jealous god'; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually. However holy and advanced in the science of the mysteries, they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules." In the same article H. P. B. speaks of "the *Paraguru*, my Master's MASTER." I have been unable to find any other article in the first volume of the PATH on the subject, except one on "The Reticence of the Mahatmas," which does not enter into any definition of their nature. In No. 3, vol. II, a letter signed "Julius" says that "the beings spoken of by Edwin Arnold as Mahatmas are not considered '*men*' in the East."

In Vol. II, No. 4, in an article signed "S. B." on the "Reincarnations of Mahatmas," we read: "While the personality of the reincarnated

Master is a human being, with all the attributes which make up any other human being, its constitution is naturally of a finer order, so as to make it an instrument adapted to the work for which it has been brought into the world." This idea, that the finer soul naturally falls, in re-incarnating, into a finer body, is expressed in the Wisdom of Solomon, 8:20, "Being good, I came into a body undefiled."

In the *Secret Doctrine*, Vol. I, p. 46, Mme. Blavatsky defines *Dangma* as "a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called." In Vol. II, p. 173, she says that the Third Race "created the so-called Sons of Will and Yoga, or the 'ancestors' (the *spiritual* forefathers) of all the subsequent and present Arhats or Mahatmas." And on p. 423 she speaks of "the great Mahatmas or Buddhas, these *Buddhas* representing, as we are taught, once living men, great Adepts and Saints, in whom the 'Sons of Wisdom' had incarnated, and who were therefore, so to speak, minor Avatars of the Celestial Beings."

Patanjali tells us in his 3rd Book, Aph. No. 46, that "the ascetic who has acquired complete control over the elements obtains certain perfections; to wit, the power to project his inner-self into the smallest atom, to expand his inner-self to the size of the largest body, to render his material body light or heavy at will, to give indefinite extension to his astral body or its separate members, to exercise an irresistible will upon the minds of others, to obtain the highest excellence of the material body, and the ability to preserve such excellence when attained." And in Aphorism 39 we are told that "the inner-self of the ascetic may be transferred to any other body and there have complete control." The ascetic who has acquired the perfection of discriminative power possesses the "Knowledge that saves from re-birth." That Knowledge "has all things and the nature of all things for its objects, and perceives all that hath been and that is, without limitations of time, place, or circumstance, as if all were in the present and in the presence of the contemplator." This can only mean the virtual annihilation of time and space, and such an ascetic, Mr. Judge informs us, "is a *Jivanmukta*, and is not subject to re-incarnation. He, however, may yet live upon earth, but is not in any way subject to his body, the soul being perfectly free at every moment. And such is held to be the state of those beings called in theosophical literature Adepts, Mahatmas, Masters."

Jivanmukta means literally a "liberated life"; Arhat, a "worthy one"; Rishi, "a revealer"; Mahatma, "a great soul." We see that all or any of these appellations may easily be applied to those Beings we also call "the Masters," although the terms themselves may have an individual and distinct meaning. That they *are* thus promiscuously used, the above extracts sufficiently show. They show also, it seems to me, that "the garment that we see him by" is *not* the Mahatma, any more than the Othello we may see

upon the stage this week is the real Salvini. To have obtained that lofty pinnacle of spiritual perfection known as "the great soul" is to have become independent of human conditions, and those who speak of the Masters as "men exactly like ourselves" can only refer to the special personality which for special needs they have chosen to assume for the moment. As well identify a man with his coats, as a being who can "transfer himself to any other body and there have complete control" with *any* form, however perfect in beauty, under which he may make himself visible to our purblind eyes. At the same time, if we are to believe Mme. Blavatsky, they are still individuals, and not pure spirit, for she says "they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually, and spiritually."

K. H.

THE LINING OF THE HAND.

[A PAPER READ BEFORE THE CHICAGO T. S., SEPTEMBER 2, 1889.]

An interesting bit of history is found in the word "lining," one of the simplest in the English language. Its origin is strictly occult. And yet how little would anyone suspect a mystic flavor in such a well-worn term, used in every-day conversation in reference to our clothes and household utensils. And in even its daily use it is always applied to the inner, as distinguished from the outer, side of any given object. One might quote a thousand applications of this term, all appropriate and all referring to the inner, as distinguished from the outward, side of any given object.

The origin of this very common English noun may be sought for, and correctly, in the Latin-derived word "line." But what connection is there between a "line" and a "lining"? Apparently none. The latter might have been construed, once upon a time, as a participle of the former, but that does not afford any explanation of the entirely different meanings of the two words as now used. We have seen what a lining is in the popular acceptance of the term, and we are aware that the geometrical definition of a line is that which has length but neither breadth nor thickness. One might search forever for a rational explanation of the variation in the two significations, and would never find it without referring to occultism. In that branch of science known as cheiromancy the lines traced by Nature upon the palm of the hand are discovered to possess certain senses indicative not only of past events but of the probabilities of the future. It may be supposed that in the Middle Ages, when the English tongue was being gradually evolved from the Norman, Norse, and Saxon, and when palmistry was carried across the channel by the gypsies, the lining of the hand was often referred to, strictly within the original meaning of the *lines*

of the hand. Afterwards the same term was applied to other objects, referring to the entire inner side. Later the first sense was forgotten, and would not be readily revived in this exoteric age,—not, at least, by any of the school-men or theologians.

Concerning the lining of the hand there is a great deal to be said and much to be yet learned, notwithstanding the exhaustive labors of John Indagine, Albertus Magnus, Bartholomew Codes, le Sieur de Peruchio, J. Fricasso, and, more than any other, that enthusiastic Frenchman, Adrien Desbarolles. For, whatever may be claimed of cheiromancy, and there is no doubt but that it occupies an important field, it cannot yet be classed as an exact science. In this opinion I am aware that I am going contrary to the dicta of Heron-Allen, Rosa Baughan, and other recent English writers who say that all the important events in the life of any individual can be accurately determined. But it appears to me, after some years of careful investigation and comparison, that it is only rarely that events are so strongly portrayed on the palm as to be seen at a glance and boldly announced. My own experience is that the story of a life is much more intricate. The lines are generally so modified by one another and so inter-related that even a very careful inspection will frequently fail to bring out facts with any degree of exactness. I do not deny that the hieroglyphics are there and that they are mathematically correct, but our knowledge of them is still so limited as to render an interpretation frequently unjust and almost always incomplete. The reason for this must be found in the fact that, as all men and women are different in character and disposition, so much so that no two persons are alike, just in the same manner are all lives different in their details, so that each individual's career is unlike that of any one else. There are millions of contingencies that may happen, and Nature must write the romance of each life on the limited space assigned to her. Our rules of cheiromancy are derived from the personal observations of a few students. Can it be for a moment supposed that they have seen and recognized more than a mere fraction of the signs taken from Nature's wide vocabulary? It is, of course, the fashion for professional cheiromants to claim everything. Especially is the fashion prominent in the works of recent writers on this subject. The elder authors were more modest, however, and interjected many pious disclaimers and humble confessions of ignorance into their folios. And yet they were men of deep learning—the quintessence of their times.

To illustrate the influence of modifiers on the lining of the hand, the instance might be quoted of a gentleman known to the writer who, according to the lines, should have been divorced, but who is living happily (or was at last accounts) with his family. In his case the divorce line, after standing out with great distinctness for several years, was finally continued

up to the mount of Saturn and took on an altogether different signification. I recall also the case of a gentleman who has written several books on occult subjects, and who, according to all the laws of cheiromancy, should have been dead these twenty years past, but who is still enjoying excellent health. There is also another, a physician, whose career ought to have terminated last year, but who awkwardly persists in clinging to this earthly sphere and retaining his "clothes of skin." In the second of these cases there is no apparent modifier, and yet it must be somewhere on the palm to indicate Nature's reprieve. The last-mentioned instance may be simply a case of wrong measurement on the life-line, but more probably there is a modifier, if it could be discovered. Certainly there is no square of protection anywhere near the fatal epoch. It must be some other character employed by Nature than the ones known to modern cheiromants.

In the face of these and similar apparent exceptions to the rules, it is better not to press too closely the claim for cheiromancy of being an exact science. Let us put it on its proper footing. We may suppose that the Atlanteans were versed in palmistry among other magic arts. Undoubtedly some vestiges of it descended to the Aryans along with the Zodiac and the rudiments of astrology. In that most ancient occult work known as the Book of Job, both astrology and palmistry are clearly indicated. The English priests mistranslated all such passages as much as possible, in order to prevent them from being understood by the masses. In the Vulgate, on the contrary, the sense was very nearly preserved, as in chapter 37, verse 7, where it reads: "*Qui in manu omnium hominum signat ut noverint singuli opera sua*". (He places signs in the hand of every man in order that all may know his works). In connection with this, how ridiculous is the reading of the English Version: "He sealet up the hand of every man; that all men may know his work!" But this is on a par with other false renderings of the Old Testament, as, for instance, the first word in the first chapter of Genesis.

However, there is no doubt that cheiromancy was known among the earliest tribes of the present human race. If the later initiated were ever more guarded in referring to it than they were in speaking of astrology, the reason is not hard to find. It was comparatively safe for the ancients to compute astrologic directions with some degree of publicity, because by its very nature astrology was so difficult that ordinary minds were totally incapable of comprehending it or its rules. The Chaldean seer had no fear in calculating nativities, because the common people could not rise to his level. Cheiromancy, on the other hand, was simple and could be easily learned, the rules requiring only an effort of memory. Hence it had to be more sacredly guarded from the public, and the candidates for initiation into the mysteries might have been specially cautioned against writing or

saying anything about it publicly. One of the lower caste tribes of India, having fled to escape the atrocities committed by Timour Beg in 1408 A. D., passed through Egypt and reached Europe in 1417. From the circumstance of their having come from Egypt they were mistakenly called Egyptians, which name has since clung to them through nearly 500 years of wanderings. The gypsies appear to have had some leaders who instructed them in the secret art of palmistry. It was the one bequest to them from their progenitors, who may perhaps have derived it from Enoch himself. Among the gypsies there were never any written rules of palmistry,—in fact, there are none even at the present day. The indications were carefully transmitted from mother to daughter,—as the fortune-telling was always monopolized by the females of this nomadic race. Many of these rules have from time to time passed into the possession of curious outsiders, but it is believed that even now the gypsies have a knowledge of certain important hieroglyphs which have never been given to the public, and which are unknown to the writers of our latest works on cheiromancy.

After indulging in some criticism on palmistry, based upon a knowledge of what it will not do, there is great pleasure in recognizing the services which it really performs. By the shape of the hand the expert cheiromant at once determines the disposition, character, and probable occupation of the owner of that hand. Physiognomy betrays the ruling planet, although the same result can be attained by an examination of the mounts of the palm. It is thus possible for one sitting in a window on a busy street of a great city to tell at a glance the leading characteristics of every individual in the passing throng, as well as the planet under which each one may have been born. This of itself is no ordinary feat, and borders closely upon the magical. D'Arpentigny's interpretation of the thumb and fingers comes the nearest to reducing this branch of the art to exactitude of any authority, ancient or modern. In fact, so far as the mere disposition and capacity of any person are concerned, this may be set down as certainly exposed to the trained eye of the disciple of D'Arpentigny. Cheirognomy is therefore to all intents and purposes an exact science. But when we come to the particular events, past, present, and future, of a particular career, then the honest cheiromant must pause and examine his ground with the utmost circumspection.¹ No doubt there are some people whose lives have been so influenced by one great single passion or purpose as to cause the nature of that leading motive to be infallibly stamped upon the palm. Such fortunes are seen at a glance. But, speaking from experience, I have found that in the great majority of instances the subjects have been living an uneventful career,—that is to say, a career uneventful as seen by an outsider; for to

¹ NOTE.—The reader will observe the distinction made between the two branches of palmistry, *viz.*, cheirognomy and cheiromancy.

the individual his own career is never uneventful. To the blacksmith in a country village, for instance, every occurrence is of as much importance, apparently, as are the experiences of a soldier in battle, or of a financier in a great city. But the cheiromant is compelled to establish a standard by which all lives are impartially measured. The most difficult fortunes to tell are those of mediocrity, and they are the most common. Given the hand of a talented actress, of a great soldier, of a statesman or poet, and that is most interesting and easy for the practised cheiromant to read. In stupidity and stagnation he is more often confounded.

Some recent writers on palmistry have attempted to separate it from astrology, and in so doing their arguments are as absurdly incongruous as are the efforts of Christian writers to reconcile the two opposing dogmas of free-will and predestination. No unprejudiced thinker can for a moment entertain their ridiculous sophisms. To accept palmistry and reject astrology is simply to accept a limb while rejecting the whole body, or to believe in a part while denying the whole. Cheiromancy is merely a branch of astrology. As the latter shows us how the careers of men may be indicated by the place of the planets at birth, so the lines of the hand are simply the written word of Nature in corroboration of the astral positions. Or, to be more explicit, they are the direct results of the planetary influences. Whether brought down to earth by the rays of light penetrating space, or whether transmitted through a more incomprehensible medium, there is no doubt that the subtle forces are always at work. The signature of Nature is invariably stamped upon the hand of the infant at birth, as if the child were a coin fresh from the mint. The physiological cheiromants claim that the tendencies of a man's nature are the result of his ante-natal and ancestral circumstances, instead of direct astral influences, and that it is these tendencies that mould the formations of his hands, and that the events of his life may be explained and foretold by a careful study of these causes, based upon experiences which, in these cases, do duty for experiments.¹ But what shall we say of the constant changing of the lines during life-time, or how account for the actual presence of the lines themselves on any such theory? The argument is altogether too weak and unsupported by other circumstances. The full extent of heredity in this science may be easily found to consist in the shape of the palm and fingers. Here Nature performs another of her miracles which would be remarkable if not an every-day occurrence. Just as the features of the face resemble the parents, so does the shape of the hand in many respects resemble that of the parent. And it must do so, of course, in all instances where the child inherits the disposition of its parents, thus proving the law of signature. But the lines on the palm are always different, and never bear any resemblance to the lining of the parent's

¹ Heron-Allen, *Manual of Cheiromancy*, p. 68.

hand. Here again the law is proved, for the career of the son is seldom or never a duplicate of that of his father. No heredity can possibly influence the lines. In fact, there is no possible escape for us, in seeking a natural explanation of the causes of the lines, except in the plain logical and *astrological* deductions of ancient cheiromancy.

Chicago, Sept. 1, 1889.

G. E. W.

LETTERS THAT HAVE HELPED ME.

(Continued from October.)

XIII.

Dear Jasper :

We now have passed from the mere usual and worldly relations of teacher and pupil to that which we will call the *Lodge* for the nonce.

This Lodge is not to be taken up in the pincers of criticism and analyzed or fixed. It is at once everywhere and nowhere. It contains within its boundaries all real Masters, students, guides, and Gurus, of whatever race or creed or no creed. Of it has been said :

"Beyond the Hall of Learning is the Lodge. It is the whole body of Sages in all the world. It cannot be described even by those who are in it, but the student is not prohibited from imagining what it is like."

So therefore at any time any one of its real teachers or disciples will gladly help any other teacher or disciple. But we are not to conclude that, because all are trying to spread truth and to teach the world, we, who call ourselves chela-aspirants or known chelas of any certain person whom we call Guru, can place ourselves at the same moment under the *direct* tutelage of more than one Guru.

Each man who determines in himself that he will enter the path, has a Guru. But the time between that determination and the hour when he will really know The Master may be long indeed ; in some cases it is very short.

We must now occupy a moment in some consideration of divisions.

Just as the merest private in the army has a general who guides the whole but whom he cannot reach except through the others who are officers, so in this order we find divisions of Gurus as well as divisions of disciples.

There is the Great Guru, who is such to many who never know Him or see Him. Then there are others who know Him, and who are Gurus to a number of chelas, and so on until we may imagine a chela who may be a known Guru to another chela below him.

Then, again, there may be chelas who are acting as Guru,—unacknowledged, because *pro tempore* in function,—to one or more other chelas.

Now he who makes the resolution above mentioned, does thereby make a bond that rests in the highest Law. It is not a thing to be lightly done, because its consequences are of a serious nature. Not serious in the way of disasters or awful torments or such, but serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us.

We have thereby in a sense—its degree determined by the sincerity and power of our motive—taken ourselves out of the common, vast, moving herd of men who are living—as to this—like dumb animals, and have knocked at a door. If we have revered our teacher we will now revere our unknown Guru. We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that He never acts against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.

Then perhaps this determinant or postulant or neophyte decides for himself that he will for the time take as teacher or guide some other chela whose teachings commend themselves. It is not necessary that any outspoken words should pass between these two.

But having done this, even in thought, he should then apply himself diligently to *the doctrine of that teacher*, not changing until he really finds he has another teacher or has gone to another class. For if he takes up one merely to dispute and disagree—whether outwardly or mentally,—he is thereby in danger of totally obscuring his own mind.

If he finds himself not clearly understanding, then he should with faith try to understand, for if he by love and faith vibrates into the higher meaning of his teacher, his mind is thereby raised, and thus greater progress is gained.

We now come to the possible case of an aspirant of that royal and kingly faith who in some way has really found a person who has advanced far upon *the path*. To this person he has applied and said: “May I be accepted, and may I be a chela of either thee or some other?”

That person applied to then perhaps says: “Not to me; but I refer you to some other of the same class as yourself, and give you to him to be his chela: serve him.” With this the aspirant goes, say to the one designated, and deliberately both agree to it.

Here is a case where the real Master has recommended the aspirant to a co-worker who perchance is some grade higher than our neophyte, and the latter is now in a different position from the many others who are silently striving and working, and learning from any and all teachers, but having

no specialized Guru for themselves. This neophyte and his "little guru" are connected by a clear and sacred bond, or else both are mere lying children, playing and unworthy of attention. If the "little guru" is true to his trust, he occupies his mind and heart with it, and is to consider that the chela represents Humanity to him for the time.

We postulated that this "little guru" was in advance of the chela. It must then happen that he says that which is sometimes not clear to his chela. This will all the more be so if his chela is new to the matter. But the chela has deliberately taken that guru, and must try to understand *the doctrine of that teacher*.

The proper function of the Guru is to readjust, and not to pour in vast masses of knowledge expressed in clear and easily comprehended terms. The latter would be a piece of nonsense, however agreeable, and not any whit above what any well-written book would do for its reader.

The faith and love which exist between them act as a stimulus to both, and as a purifier to the mind of the chela.

But if the chela, after a while, meets another person who seems to know as much as his "little guru," and to express it in very easy terms, and the chela determines to take him as a teacher, he commits an error. He may listen to his teaching and admire and profit by it, but the moment he mentally determines and then in words asks the other to be his teacher, he begins to rupture the bond that was just established, and possibly may lose altogether the benefit of both. Not necessarily, however; but certainly, if he acquaints not his "little guru" with the fact of the new adoption of teacher, there will be much confusion in that realm of being wherein both do their real "work"; and when he does acquaint his "little guru" with the fact of the newly-acquired teacher, that older guru will retire.

None of this is meant for those minds which do not regard these matters as sacred. A Guru is a sacred being in that sense. Not, of course, in a general sense—yet even if so regarded *when worthy* it is better for the chela,—but in all that pertains to the spiritual and real life. To the high-strung soul this is a matter of *adoption*; a most sacred and valuable thing, not lightly taken up or lightly dropped. For the Guru becomes for the time the spiritual *Father* of the chela; that one who is destined to bring him into real life or to pass him on to Him who will do so.

So as the Guru is the *adjuster* in reality, the chela does not—except where the Guru is known to be a great Sage or where the chela does it by nature—give slavish attention to every word. He hears the word and endeavors to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavors to understand what he can. And if even—as is often so in India—he cannot understand at all, he is satisfied to be near the Guru and do what may

properly be done for him ; for even then his abiding faith will eventually clear his mind, of which there are many examples, and regarding which how appropriate is the line

“They also serve who only stand and wait.”

Z.

REINGARNATION AND MEMORY.

III.

In the further discussion of this subject we need a few terms with definite meanings such as every one can understand. We are looking at the doctrine of re-incarnation from a single stand-point, and for this one view a comprehensive philosophy and exhaustive classification are not necessary. We need only to appeal to common experience and to logical deductions drawn therefrom. The self-conscious center in man we call the *ego*. Experience is the varied relations existing between the ego and all its surroundings or environment resulting in action. Action implies re-action. If the ego in man acts upon his environment, so environment re-acts upon the ego. This action and re-action constitute man's experience. The law of this action, that is, the direct relation between action and re-action, is that of all force, all attraction, all motion everywhere, viz., quantity and quality are both mathematical and rythmical. Circular motion begets circular motion, like attracts like. For every given impulse sent out a like impulse is returned, both as to form and as to intensity or quantity. The self-conscious center in man, the *ego*, the “I,” stands in the center of his “sphere of life,” is the center of his environment, and it therefore actually stands between two worlds ; the seen and the unseen ; the world of action and the world of thought ; the world of effects and the world of causes. Now the unseen world of causes, whence come our thoughts, our impulses, the “within” to all of man's outer world, or the center of his sphere, is also the *noumenal* or spiritual world, as contrasted with his phenomenal or physical world. Man's experience, therefore, whether he is aware of it or not, is drawn constantly from these two worlds, though seldom in equal degree. We say of one, “he is a man of action” ; of another, “he is a man of thought.” We say of one, “he is spiritually minded” ; of another, “he is carnally minded.” We say of one, “he lives on a low plane” ; of another, “he is high-minded.” It may thus be seen that both our observation and common experience have become stereotyped in forms of common expression. The logical deduction thus drawn from common experience and observation leads to the conception that man is a conscious center between an upper and a lower world, or, if you please, that the

"sphere" of man's life, of which the ego is the conscious center, is composed of two semi-spheres. A perfect sphere is an ideal in nature. It is the design drawn by the *Architect* upon the phenomenal trestle-board of nature. In outer nature the sphere is always imperfect. Every fruit, like an apple, for example, has an actual center just as an ideal sphere which it represents has an ideal center. These ideals only are perfect. The core, or seed-pit of the apple, is its center of life, but the two halves made by cleavage through the core are neither equal nor symmetrical, hence they are imperfect. The design of nature is its ideal. Without this ideal there could be no persistence of form, no such thing as species, no correspondences, no harmony.

Now to return to the life of man, let us observe that, relatively independent of nature's ideals, he has also his own ideals, and that these ideals or aims more or less shape his life. Man's ideals are a compound derived from his appetites, passions, or desires, on the one hand, and his aspirations, hopes, and disappointments, on the other. All these make up the round of his experience, and constitute his sphere of life. As to symmetry man's sphere is thus distorted. With the ego as the center, if man's sphere of life is to be rounded to perfection, his experience should be so adjusted that it shall pertain equally to the two worlds of which his consciousness takes equal cognisance. His thought shall inspire his action, and his action shall again give rise to thought. He will thus act consciously and designedly, rather than impulsively or passionately. Man would thus have a rounded experience and a range of consciousness that would be both extended and clear, and by so adjusting his experience of the two worlds in which his ego abides, by checking one set of experiences with the other, he would have real knowledge of both.

As a matter of fact, there are individuals who in one short life have well-nigh exhausted physical sensuous experience. The aged Faust was exactly in this condition. But in such cases, the development being altogether one-sided and the experience pertaining so largely to the gross and material, the range of consciousness is really very narrow indeed. The vehicle of this experience, the physical body, is cast off at death, and the ego thus released and rounding up its experience on the higher or spiritual plane would find itself confined to very narrow dimensions. With little conscious experience in the higher realm which now constitutes the theatre of its being, and its familiar channels destroyed, with no organ of physical memory like the physical brain, there could remain but a confused precipitate in consciousness by which even the recent experiences of earth-life could be retained, and this must soon fade away. The ego now enters on a new phase of existence, in the world of causes, but where it has to work out, or "experience", the effects of its recent life on earth. When these have run their

course and become exhausted, let us say that it returns to life on earth. Nothing remains of its former life save only precipitated results. The former body is destroyed, and the senses of its former life changed beyond recognition. In other words, nothing remains of the former personality. The precipitated results as impulses to new activities belong to the individual life, or to the real ego. Thus the personal and the individual memory differ as do the elements of a compound from the precipitated result in life's alembic.

HARIL

BROTHERHOOD.

A great deal has been recently written in regard to the Brotherhood of Man. It is a frequent theme in many directions, and is liable to repeat the experience so often seen, so seldom understood. "Liberty, Equality, Fraternity" is as good a slogan for the mob, the priest, and the gibbet as any other. "Brotherhood" may serve as the slogan of the devil. There is a brotherhood of thieves, of assassins, of *thugs*, no less than of humanity. There is thus both a true and a false meaning to the word "brotherhood," just as there is to every other word. It would perhaps be more accurate to say that there is one true meaning, and that all others, all uses and applications other than that, are false.

Sometimes great reluctance is shown in admitting the fact that all mankind are brothers, and even when a tacit assent is given there are certain explicit qualifications and exceptions. As though the assent or the denial of puny man could alter a fact in nature. Though every being in the universe turned Cain; and though every man's hand were raised against every other, till the earth steamed with blood and rotted with gore; the last survivor of the race in the holocaust of humanity would have to face the fact that every silent victim was and is his brother.

Not only is every human being thus akin, but this kinship is a basic and univocal principle in nature, and extends to all life, to every thing that breathes, that walks, or flies, or crawls. Indeed, there is nothing else but life; it is diffused everywhere, and it is *One*.

A mere intellectual assent to this broadest and clearest fact in nature is but the beginning of wisdom. Such assent marks a degree of intelligence, but is in no sense meritorious. It hence follows that the profession of belief in the Universal Brotherhood of man carries with it no necessary virtue, any more than profession of Christianity makes one necessarily Christ-like. In fact, there is a close similarity in these two cases both as regards nature and results.

The first and only binding principle of the present T. S. is said to be the Universal Brotherhood of man without the least qualification or reserva-

tion. "To form a nucleus of Universal Brotherhood" summarizes the entire object and aim of the Society. It is not the mere announcement of the universal fact already referred to that constitutes the motive of the T. S., nor does the admission of the fact by the individual on joining the society constitute him a theosophist. A true theosophist is one who recognizes the fact of brotherhood and who aims continually without the least pretense or self-deception to conform to the principle and requirements of Universal Brotherhood. The measure in which different individuals may succeed in this constant conformity in thought, word, and act will necessarily differ. No one who makes a sincere and determined effort can altogether fail, no matter how great his natural selfishness may be, and no one can make the least honest effort in that direction without being bettered by just so much.

To profess belief in the universal brotherhood of man, therefore, by any fair and intelligent construction involves two things. First, an intellectual assent to brotherhood as a fact; and second, a determined effort to act in accordance with the implied relation at all times and in all circumstances. It does not imply that any one professing such belief has reached the point of perfection; that he is always reasonable, just, and charitable; but it does imply that he is using his best endeavor to become so; and such an one will learn from his own failures and lapses into passion and selfishness how difficult a task he has undertaken. Self-conquest alone can satisfy the ethical claims of the Brotherhood of Humanity. As a rule, the members of the T. S. understand this principle and exercise it to a far larger degree than a certain class of their critics. Brotherhood does not imply that falsehood may not be exposed, or misstatements denied, for herein lies a large part of the advocacy of truth. It does, however, imply charity toward the faults and mistakes of individuals, even of our enemies and traducers. All that has been said relating to the T. S. and the Brotherhood of man equally applies to Christianity. Pure Theosophy is but another name for genuine Christianity; self-conquest and altruism being the aim in each, and being equally the basis whence arise the regeneration of man and the true illumination of the understanding. J. D. Buck.

THE SOCIETY AND ITS OBJECT.

The three objects of the Theosophical Society are: 1st, to form a nucleus of Universal Brotherhood without distinction of race, creed, or color; 2d, the study of religions and the finding of the basic unity underlying them all; 3d, the development of the inner senses in man.

In reality these three objects are one, *viz.*, Universal Brotherhood; and the longing to attain it constitutes the sole requirement to become a

member. If the Society was a mere copy of such societies as the Odd Fellows or the Free Masons, its coming in the world would indeed have been worse than useless. The Theosophical Society must be able to show some inherent superiority, to have any claim for its existence. I think this can be easily shown. Leaving aside the underlying truth of the masonic ritual, we are well aware that all occult vitality long ago left this august body. It is just the claim of occult *life* which makes the Theosophical Society superior to all the rest. If all the members of the Theosophical Society were practical occultists, that is, men whose sole aim was with self-abnegation to develop the inner senses, and through their development to discover the basic unity of all religions and thence to attain to a comprehension of Universal Brotherhood, then indeed nothing further need be stated than the three objects of the Society. But the founding of the Theosophical Society had evidently a greater scope in view than to be merely a band of the men who had already found the way. It was evidently intended as a nursery for those who, dissatisfied with the explanations from pulpit or professor, were seeking the more deeply-hidden truth. The forming of rules and by-laws, institutions like President, Secretaries, Councilors, and the like, plainly show that the infant occultist has to keep his toys in order to find the nursery at all attractive. Looking back on myself and on those who joined the Society about the same time with me, I readily admit that, if the Society or its publications had had nothing but true occultism to give, I, like the rest of my friends, would have refused it with scorn. It is to me a renewed proof of the wisdom of those glorious beings who are supposed to be in connection with the Theosophical Society, that they did not throw pearls before swine, for it is the nature of swine to rend. Swine cannot do otherwise, for the pearls are antagonistic to every fibre of their being.

The superiority of the Theosophical Society, then, lies in the fact that it welcomes every seeker, from the infant up to the man who has found the way. It is expressly stated that the third object is not obligatory, which clearly shows that a nursery was intended for the infant; not a nursery as some thought, where crude, antagonistic to truth, full of conceit and self-love, they would be shown the way by which they could attain to the fulfilment of their desires. No! for such, truly, the Theosophical Society never proved a nursery. Those who entered with the short-comings above stated and a thousand others, yet who had a spark of Truth within them, for those the Society has truly proved a nursery, inasmuch as the experience therein gathered brought to them the first degree of self-knowledge, *viz.*, that what they had been seeking was not the Truth, but an idol of the worst sort, which from their judgment-seat they had declared to be the Beautiful, the Good, and the True.

Universal Brotherhood is a spiritual condition. Its realization would be equal to "I and the Father are one;" and that such realization cannot be brought about by a body which needs modern institutions such as voting, etc., seems very clear. Yet in the Theosophical Society there is room for all, from the man who thinks that Universal Brotherhood can be slowly brought about or even approximated by raising the ethical standard of the community, or the man who sees in charity the fulfilment of the command "Thou shalt love thy neighbor as thyself", up to him who knows that Universal Brotherhood can be attained alone by the practical road of a mystic or yogi. Just so the second object gladly embraces all seekers, from the student of comparative mythology up to the mystic or yogi who finds that God has in all times expressed but one thought, the salvation of man, *i. e.*, to lead the soul to those heights of boundless peace to which it was destined from the beginning, before the Spirit of God moved upon the face of the waters;—those heights which awe forbids thought to contemplate.

* * * * *

"He beat me, he defeated me, he robbed me; hatred in those who harbour such thoughts will never cease."—*Dhammapada*

"Seek in your heart the source of evil."—*Light on the Path*.

I will now venture to speak to those of my brothers who after some years of ardent work have become dissatisfied, as I *was*, with the Theosophical Society. Their hopes and their dreams were not realized. They find that this or the other act of the officers of the Theosophical Society is not to their liking or conflicts with their standards of ethics and morality. They have studied and searched, they have taught others the new doctrines with the conviction and enthusiasm of converts, yet in a day of disappointment and inward examination they find themselves as empty and ignorant as in the first moment when they started. Some, perhaps, have fared even worse. They may feel that their most sacred feelings have been outraged, that where they asked for bread they have received a stone. To these I should like to say, Be of good cheer! Go deeper yet; you have worked well, otherwise you would not have been rewarded with this tribulation. Examine yourself; was it really a sacred feeling which has been outraged, or was it a pull at the giant weed—the self-will in your heart? My brother, you will have first to learn that the divine Truth is in no way even like your *ideal* of Truth, to say nothing of your *idea* of her; and so long as you pursue the Truth as the madman pursues the goddess Fortune, so long as you pursue the Truth with the intent of possessing her, so long as you pursue Truth with the smallest conception of what she is, by virtue of the spark of divine love within you which is struggling for life, you must be brought to disappointment and pain.

I find this clearly and beautifully expressed in the note to the first

rule of *Light on the Path*, where it is said, "The pure artist who works for the love of his work is sometimes more firmly planted on the right road than the occultist who fancies he has removed his interest from self, but who has in reality only enlarged the limits of experience and desire, and transferred his interest to the things which concern his larger span of life." In this simile of an artist we have a very good guide towards understanding what our attitude ought to be. In art as well as in occultism we find three classes represented. The first class is the priest. He is born a priest, his mission is to be a priest, and his influence will be that of a priest, whatever may be the eccentricities or the short-comings of the visible man. The second class is that of the devotee. He loves his art; he longs to make every act and every breath of his being a sacrifice at its altar. That this is an impossibility for the human creature is a matter of course, but love covers a multitude of sins, and in proportion as his love is great will he advance in his devotion; his self-sacrifice for the sake of its glory will gain strength daily. The outsider may not perceive much advance; he will cavil and criticize as the personality of the devotee is unsympathetic or disagreeable. But the Goddess, who sees the heart, will reward her devotee with such insight into her glorious beauty as is incomprehensible and inconceivable to the outsider. Such men often pass away unrecognized or die of hunger in a garret, if their talent is not sufficient to allow them to gain a livelihood. But the spark of love which was allowed to be kindled has gained life eternal, and while shedding at mortal death its force over a barren world, it is surrounded by light which darkness cannot comprehend. The third class care for art as a man fancies a dog. They call it love, but they have not a spark of love. Its ranks are generally recruited from those who have great talent, but who seek, through the manifestation of their talent, either riches or the satisfaction of their vanity. They work hard, probably harder than the devotee, and are courted and thought much of by the world, but their work and their energy do not spring from the fountain of love but from the giant weed. So it is with occultists. There are few, if any, of the so-called devotees, certainly none of the disappointed ones, who will not find by self-examination that they have belonged to the third class. And if they have so found, let them go down on their knees and thank their Creator for the first glimpse of self-knowledge, the gift of that spark of love buried in the grave of self.

ARTHUR GEBHARD.

"Consider when thou speakest whether thy words will promote love; if not, then speak not. And thou shalt have no enemies all the days of thy life. But if thou canst justly say a good thing of any man, be not silent; this is the secret to win many loves."—*Kapilya*.

POPULAR MISCONCEPTIONS ABOUT THE FOURTH DIMENSION.

In referring to an article on the Fourth Dimension in the April and June numbers of the PATH, I give the writer full credit for the able way in which he has expounded Mr. Hinton's views. But I must at the same time point out some fallacies in the usual course of reasoning adopted on this subject. The first mistake is to regard "space" as capable of existing independently of matter. Occult Science teaches that "space" (better called "Extension") is one of the several properties of matter, and cannot exist without it. Three-Dimensionality is an attribute of "extension," and is essential to it, so that there can be no extension except in three directions. Mr. Hinton starts with the assumption that matter is three-dimensional, but if the view of occult science be right as above given, it is not matter, but extension, that has this quality. His inquiry may be translated in two ways: "Are there beings possessing extension in two directions?", or, "Are there beings without the property of extension at all?" The answer to the first question is, No; it is essential to extension that it be in three directions. Mr. Hinton's ideal square is impossible, for who can conceive of a square which has only one side and cannot be turned over?

The answer to the second is, There probably are entities without extension, but they are not matter as we know it, and cannot be visualised in any way.

Mr. Hinton's reasoning is very specious, and his deductions from his premises are very correct; but it must be borne in mind that forms are merely symbolical and not real, and should be relegated to the same category as algebraical expressions. Nobody regards quadratic or cubic equations as actually existing entities, but simply as symbolical conceptions, and all reasoning with regard to forms should be treated in the same way. One of his deductions is that to a four-dimensional being all points of a solid are equally accessible. This is an attribute of the astral man with his astral senses, and is coexistent with the abolition of extension, not with the presence of a more developed form of it, as Mr. Hinton holds. Certainly, on reading *A New Era of Thought* one is impressed with the conviction that the author has arrived at important occult truths by the application of his method, among which is the idea of the unity of the higher self in all men; but I venture to suggest that by means of this arduous system of mental discipline he is developing his astral senses, and that, instead of being able to travel mentally in four directions, he will find that there is no necessity to travel in any direction at all, extension having been entirely abolished.

In conclusion I will quote *Secret Doctrine*, Vol. 1, p. 251, which your readers will find very suggestive:—

“To begin with, of course the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase (‘fourth dimension of Space’) can only be an abbreviation of the fuller form—the fourth dimension of *Matter* in Space! But it is an unhappy phrase even thus expanded, because, while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment Permeability—this will correspond to the next sense of man—let us call it ‘Normal Clairvoyance’; thus when some bold thinkers have been searching for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of was a *sixth characteristic of matter*. The three dimensions belong really to but one attribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term ‘dimension’ itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not in any way militate against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the ‘Sun setting and rising.’”

H. T. EDGE, F. T. S.

“Fire and Flame destroy the body of an Arhat: their essence makes him immortal.”—*Bodhi Mur Book II.*

When we consider Life, what it is, then we find that it is a burning fire which consumeth, and when it hath no more fuel to feed upon it goeth out.—*Jacob Boehme.*

KAMA LOKA—SUIGIDES—ACCIDENTAL DEATHS.

[EXTRACTS FROM A PRIVATE LETTER UPON KAMA' LOKA AND SUIGIDES.]

Suicides, although not wholly dis severed from their 6th and 7th "principles," and quite potent in the spiritualistic séance room, nevertheless, until the day when they would have died a natural death, are separated from their higher principles by a gulf.

The 6th and 7th "principles" remain passive and negative, whereas, in cases of accidental death, the higher and the lower groups actually attract each other. In cases of good and innocent egos, moreover, the latter gravitate irresistibly toward the 6th and 7th, and thus either slumber surrounded by happy dreams, or sleep a dreamless profound sleep until the hour strikes. With a little reflection and an eye to the eternal justice and fitness of things, you will see why.

The victim of accidental death, whether good or bad, is irresponsible for his death. Even if his death were due to some action of his in a previous life or an antecedent birth, was, in short, the working of the law of retribution, still it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer, he might have atoned for his antecedent still more effectually; and even now, the Ego having been made to pay off the debt of his maker (the personal Ego), is free from the blows of retributive justice. The Dhyān Chohans, who have no hand in the guidance of the living human Ego, protect the hapless victim when it is violently thrust out of its element into a new one before it is matured and made fit and ready for that new place. *We tell you what we know, for we are made to learn it through personal experience.* Yes, the victims, whether good or bad, sleep to the *hour of the last judgment*, which is that hour of the supreme struggle between the 6th and 7th, and the 5th and 4th "principles" at the threshold of the gestation state. And even after that, when the 6th and 7th principles, carrying with them a portion of the 5th, have gone into their Akasic Samādhi, even then it may happen that the "spiritual spoil" from the 5th "principle" will prove too weak to be reborn in Devachan; in which case it will then reclothe itself in a new body—the subjective "Being" created from the Karma of the victim (or no victim, as the case may be), and enter upon a new earth-existence—whether that be upon this or some other planet.

In no case, then,—with the exception of suicides and shells—is there a possibility for any other to be attracted to a séance room. And it is clear

that this is not opposition to our former teaching: "that while shells will be many, spirits very few."

Referring now to men who fall victim to their vices, classed by some among "suicides."

In our humble opinion there is a great difference between suicides and those men who through excess of vicious indulgence fall into an early grave. We, who look at it from a standpoint which would not be acceptable to a Life Insurance Company, say that there are very few, if any, of the men who indulge in these vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of illusion. They will not escape from the punishment for their "vices," but it is the causes of the vices, and not the effect, that will receive punishment, especially an unforeseen though probable effect. As well call a man a "suicide" who meets his death in a storm at sea, as one who kills himself with overstudy. Water is liable to drown a man, or too much brain work to produce a softening of that organ which may carry him away. In such a case no one ought to cross the Kalapani, or even to take a bath for fear of getting faint in it and drowning. And there are such cases. If such a view prevailed no man would do his duty, least of all sacrifice himself for even a laudable and highly beneficial cause, as many of us do. Motive is everything, and man is punished in a case of direct responsibility and not otherwise.

In a victim's case the natural hour of death was anticipated *accidentally*, while in that of the "suicide" death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* to the great grief and often trouble of Life Insurance Companies. Nor is he left a prey to the temptations which assail us in the state of Kama Loka, but falls asleep like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him—inactive and paralyzed—still there. Guiteau is gone into a state during the period of which *he will be ever firing at his president*—thereby tossing into confusion and shuffling the destinies of millions of persons—when he will be *ever tried and ever hung*, ever bathing in the reflection in the astral light of his deeds and thoughts, and especially those in which he indulged in his last hour upon the scaffold. And it is so with every murderer who is hung or otherwise despatched. Those who were vicious and not insane are only partly killed on execution. They live over their crime and their punishment in that plane of the astral light in which they are, and from there they affect all persons in any way sensitive whom they can get at. Especially at spiritualistic séances they surround the medium. And any one who is naturally gifted with the power to see their

plane of the astral light, or has the power from training, can see and hear over and over again the scenes of blood and punishment continually repeated in the vicinity of these unfortunates. In cases of collective murder, such as where many men enter or storm a building and cruelly kill the inmates after a prolonged struggle with the latter, the whole scene will often be re-enacted several times a year so strongly that many can see it with all its horrible details, and nearly all can hear the sounds, the groans, cries, falls of bodies, and slashing of human flesh.

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LITERARY NOTES.

THE HERMETIC PUBLISHING CO. of Chicago prints "Christos," a little volume aiming to prove the double nature of Jesus, he, as a perfect spirit in a perfect body, manifesting the completeness of the creative thought of the Supreme Intelligence, and to awaken a conception of each man's possibilities as shown in Jesus the Man. (May be ordered through the PATH; 60cts.)

TO THEOSOPHISTS WILLING TO WORK.

For some 18 months past, private zeal has carried out a system by which a single copy of one of the tracts expounding popularly some Theosophic topic has been mailed to names gathered from newspapers published in the smaller towns through the United States. In this simple way the seed of much Theosophic truth has been scattered broadcast, and many minds have thus for the first time received word of that Wisdom which is in time to reform humanity. To take part in such sowing is a privilege to all who love their fellow-men, and, while it is impossible to learn the results achieved, we may be sure that no such effort *can* be wholly without fruit. The present time is peculiarly ripe therefor. Ample evidence demonstrates that "Theosophy" is in the air", and every judicious publication of its doctrines hastens the day when its motives too shall become operative and its reforms be realized.

The system referred to above appears the only way by which a knowledge of Theosophy can be carried direct to every town, village, and hamlet in the land. In a smaller form it was recommended to Theosophists in a brief article on page 154 of the PATH for August, 1889. Through responses to this, and otherwise, the General Secretary has been enabled to thoroughly organize a scheme by which a proffer of help from any Theosophist willing to devote from \$1.00 up and some time may be utilized, while all danger

of duplicating addresses is avoided. To each one thus proffering, the General Secretary will supply a printed circular of instructions and assign a definite field. It is only needful to inform the General Secretary of the amount of money the offerer feels prepared to expend, and thereupon he will be furnished with the circular and the field, as well as with printed blanks for convenience in ordering the copies of the newspapers indicated.

Every Theosophist desirous to aid the Society, to promulgate its teachings, and to serve the highest interests of man is invited to communicate with the General Secretary briefly and to the point. No name is divulged. A few score of earnest, active, generous Brethren can thus in time sow seed over this whole continent, and prepare the harvest which is sure to come, but which will come the sooner if we fail not in our labor.

WILLIAM Q. JUDGE, *General Secretary*,
P. O. Box 2659, New York City.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

VII.

THE THEOSOPHIST'S ATTITUDE.

There has been much discussion of late concerning the attitude which the true Theosophist, *i. e.*, one who has the welfare of the Human Race at heart and is willing to sacrifice his personal feelings and comfort for its benefit, should bear towards others not Theosophists in his personal relations with them.

The missionary instinct is strong in the Western Races, and to their credit be it said that, whenever they get hold of a good thing, they want to share it with their fellows, provided it does not require too great a sacrifice. Unfortunately the means they select to propagate their opinions have not always been of the best, nor are they as careful as they should be, perhaps, to ascertain whether the views they are trying to persuade another to accept are as good for him as those he may already profess. It is an unquestionable fact that the religion of Mohammed is more suited to the majority of Mohammedans than any other. Some few would undoubtedly be benefited if they were to become Christians, while a still smaller number are in a condition to profit by Theosophy *as such*.

Theosophists must not forget that their philosophy is the most spiritualized the world at present can offer, and by no means everyone, indeed only a small minority, can appreciate sufficiently its true depth of meaning

to be benefited thereby. Nor does it follow that those who can and do value it are better and more spiritually developed than others,—Intellect and soul, alas! do not always go hand in hand. It may mean simply that in this incarnation their Karma rules favorably upon such a movement; and it is a sadly well-known fact that even those who do *believe* in Theosophy are not always benefited and improved by their belief. We have too many confirmatory examples to deny this.

From these things we should learn a lesson, and learn it well, that it behooves us to be very careful to whom and in what circumstances we attempt to teach Theosophy. Intelligent people unhesitatingly condemn indiscriminate missionary work of any kind, and we must proceed with thought and deliberation.

As we said in our last paper, members of the Theosophical Society have an important and daily-increasing duty to perform to others, in spreading Theosophical literature so as to give everyone an opportunity to “read, learn, mark, and inwardly digest.”

But a belief cannot be forced. Theosophy is not a scientific fact capable of demonstration; it appeals rather to our hearts, our souls, our intuition, and, unless our natures are prepared by past experience to accept it and believe it on our own authority, we *will not* believe it, and cannot *be made* to do so. A vessel is able to hold just so much water; do we pour in more, it spills and is wasted.

The object of the Society and the spreading of the Theosophical literature spoken of last month is to give everyone whose nature is in a condition to accept Theosophy, a chance to become acquainted with it. If they are ready, that is all they need; if they are not, we believe that forcing will only do harm. If a man once laughs at a thing, it is doubtful if he will ever afterwards give it an unbiased hearing. To the uninitiated and unprepared the new and strange theories of life Theosophy offers appear ridiculous. Any further presentation of facts will only bring forth scoffing and ridicule, harmful both to himself and others. Let him alone, and his mind, his nature, will of itself develop sufficiently to enable him to appreciate these doctrines: not in this incarnation perhaps, or for several incarnations, but when his Karma so decrees. In the meanwhile let him see the beauty of our faith in our lives, and with this living proof and confirmation before him his eyes may the sooner be opened. In all brotherly love we hope it. Example is, after all, the best and truest teacher.

It may appear that these statements are contradictory, but a little thought will show that they are not. There are so many sides to each question in Theosophy, and they are consequently often so complicated, that sometimes there is a semblance of a difference. Each fact has its particular bearing upon each plane, and those often seeming most radically

opposite, when placed together and considered as a whole are seen to fit perfectly. This has been a difficulty to combat ever since Theosophical doctrines were first promulgated. Minds not sufficiently spiritualized to grasp a fact in its entirety, in other words, by intuition, were constantly finding contradictions, and would write to some of the magazines or members of the Society, making the wildest statements or asking the most extraordinary questions. A little further study and thought would usually show them the missing link that reconciled the two facts. So with Theosophical writers. They construct an essay on some doctrine of the Wisdom Religion from one point of view, and the readers grasp it from another. Hence differences, confusion of ideas, unsettled opinions. Who for instance upon the first reading of *Light on the Path* had other than a general notion that here was a masterly treatise he did not understand? And yet with each subsequent reading ideas were grasped, they grew, and at last became absorbing facts. Facts, the wisdom of which our intuition taught us; and absorbing because they influenced our whole lives.

So it is with everything in Theosophy from our first hearing of it, provided always we are prepared for it; otherwise it may do us some harm and none other than a remote good. Ideas are presented: we accept them as they appear to us reasonable; they group themselves in our minds with others similar or with a bearing upon them; before we know it they become opinions, then beliefs, and to all intents and purposes for us, *facts*, with an influence further reaching than we realize.

Is it not self-evident how useless it is to argue with one unprepared? Yet Theosophists must not go too far in the opposite direction, nor forget that upon them mainly depends the world's knowledge of their faith. They must be ever on the lookout for a promising pupil; ready to teach, sympathize, and help, suffer if need be, to bring one more brother to the fold. But there is a wide difference between this and missionary work.

The Masters say, "We do not ask you to believe upon our authority; you must do so upon your own, and until then we will wait for you." They do not say for a century, a thousand years, but "*until then* we will wait for you"; and we must model our patience upon theirs, for the soul's growth is a gradual one, and in "the fullness of time" all things come about.

G. HJJO.

"I am wiser than this man; for it may well be that neither of us knows anything really beautiful and good, but he thinks that he knows something when he knows nothing, whereas I neither know nor think that I know anything. I do therefore seem to be wiser than he, at least in this small particular, that what I know not, I do not even think I know."—*The Apology of Socrates*.

THEOSOPHICAL ACTIVITIES. THE THEOSOPHICAL SOCIETY.

PRESIDENTIAL ORDER.

I. The desire to amend certain portions of the Rules of the Theosophical Society, adopted in the Convention which met at Adyar in December, 1888, having been notified to me officially by the representatives of three Sections, I hereby, and in accordance with Paragraph 11 of Section E, summon a Special Session of the General Council to meet at Adyar on the 27th of May, 1890, at noon, to consider and vote upon such amendments as may be offered.

II. The Councils of organized Sections shall select one or more Delegates or Proxies to represent them in the Special Session aforesaid.

III. For this reason and because of my necessary absence in Europe upon official business, the Convention will not meet this year as usual. But permission is hereby given to the President's Commissioners to invite all Fellows and Officers of the Society to meet socially at the Headquarters on the 27th of December, for mutual conference, and to listen to lectures upon theosophical topics, if, upon inquiry, they find that such a social gathering would be desired by a reasonable number of Fellows and Branches.

Sections and Branches will be expected to make the usual annual returns not later than December 1st, so that they may be included in the President's Annual Address and Report.

IV. The Councils of Sections and Fellows generally are earnestly requested to draw up and notify to the president at Adyar, not later than the 1st of February, whatever changes they recommend to be made in the latest revised code of Rules, so that he may intimate the same to all other Sections in ample time for them to instruct their representatives in the Special Session herein provided for.

V. The British Section having misapprehended the intended effect of the new Rules upon the autonomous powers conceded to it in the Constitution granted by me in the month of November last, I hereby declare that the said Section is authorized, pending the final decision of the General Council in the Special Session above summoned, to collect the moneys and apply the other provisions of its Constitution as adopted and by me officially ratified.

VI. Should it hereafter appear that another date than the one I have designated would be more convenient for the Indian and Ceylon Sections, the President's Commissioners are hereby instructed to announce the change in the *Theosophist* and especially notify the General Secretaries of Sections at least three months in advance.

VII. The President's Commissioners will furnish copies of the present Order to all whom it may officially concern. Copies have already been sent to the General Secretaries of the British and American Sections.

H. S. OLCOTT,
President Theosophical Society.

London, 27th September, 1889.

THE GOLDEN GATE LODGE T. S. gives further proof of its vitality by the issuance for wide distribution of a tract entitled "A Theosophist; his relation to himself and others." It is very clearly written, and it most vividly explains why Theosophists do not proselyte, why their reliance on Law is so absolute, and why the smallest duty is so peremptory. Perhaps the true Theosophist is made to appear somewhat wooden, and he would appear very much so if the following passage was not later subjected to some qualification: "In fact, to the true Theosophist, the position and condition of all others, whether near and dear to him or unknown and distant, is a matter which gives him no worry or anxiety, no joy or sorrow, and scarcely any concern." Nor is it quite the fact that a Theosophist abrogates the use of moral judgment. But, allowing for a few rather ultra statements, this is a remarkably good tract, and the enterprise in issuing such, and in adding the facts about the T. S., the Branch Library, and our magazine literature, is delightfully encouraging. We expect, and we get, great things from the Pacific Coast.

THE BROOKLYN T. S. has adopted a most excellent list of topics for discussion, assigning to them evenings proportionate to their importance, and covering the meeting-season with a systematic arrangement. We publish this in full, commending it to the thoughtful consideration—and imitation—of other Branches.

BROOKLYN THEOSOPHICAL SOCIETY.

DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.	DATES OF MEETINGS.	SUBJECTS FOR DISCUSSION.
Sep. 18, 1889.	What is Theosophy?	Jan. 29, 1890.	Premonition.
Sep. 25, "	" "	Feb. 5, "	Spirit Manifestation.
Oct. 2, "	What are the objects of Theosophy?	Feb. 12, "	Astral Light.
Oct. 9, "	Evolution and Involution.	Feb. 19, "	" "
Oct. 16, "	" "	Feb. 26, "	Alchemy.
Oct. 23, "	" "	Mar. 5, "	" "
Oct. 30, "	Reincarnation.	Mar. 12, "	" "
Nov. 6, "	" "	Mar. 19, "	Rosicrucianism.
Nov. 13, "	Karma.	Mar. 26, "	" "
Nov. 20, "	The different Principles in Man.	Apr. 2, "	" "
Nov. 27, "	" " " "	Apr. 9, "	Prophecy.
Dec. 4, "	" " " "	Apr. 16, "	" "
Dec. 11, "	" " " "	Apr. 23, "	Mahatmas.
Dec. 18, "	The Post Mortem Condition.	Apr. 30, "	" "
Dec. 25, "	Kama Loca.	May 7, "	Avatars.
Jan. 1, 1890	Devachan.	May 14, "	Spirit and Matter.
Jan. 8, "	Thought Transference.	May 21, "	" "
Jan. 15, "	Mesmerism.	May 28, "	" "
Jan. 22, "	Dreams.	June 4, "	" "

This Branch now numbers 11 members, and meets each Wednesday evening at the house of Mr. H. T. Patterson. Much benefit has accrued from the constant presence of visitors, and on Oct. 9th, through the courtesy of the Aryan T. S., a paper by Mr. A. H. Gebhard was obtained and read.

PERSONS ENTITLED TO USE the Circulating Theosophical Library are invited to write in their catalogues the following additional books: No. 101, *Clothed with the Sun*, by Dr. Anna Kingsford; No. 102, *The Astral Light*, by Nizida; No. 103, *Lucifer*, Vol. IV; No. 104, *The Key to Theosophy*, by H. P. Blavatsky; No. 105, ditto; No. 106, *Geometrical Psychology*; No. 107, Mohini's *Bhagavad-Gita*; No. 108, *Wheel of the Law*, by H. Alabaster; No. 109, *Origin and Growth of Religion—Buddhism*, by Rhys Davids.

THE GAUTAMA T. S., San Diego, Cal., is reading in course from *The Mystery of the Ages*. It has received contributions of about 20 volumes for its Library, and has voted a small fund for the same purpose.

Tract No. 4, of the series, and the 3d reprint from the T. P. S. pamphlets, has just been issued. It is called "The Necessity for Reincarnation", and will be furnished at the rate of 50 cts. per 100.

IRELAND.

THE DUBLIN LODGE T. S. has taken a large new room at 95 Lower Leeson St., where the books of the Lodge are. Through the exertions of Bro. F. J. Allan, Sec'y, a good programme of papers is ready and will carry the Lodge to April. Small prospectuses of the Lodge are to be distributed at Col. Olcott's first lecture there. Bro. Allan's exertions cannot be too highly commended.

COL. OLCOTT IN IRELAND. The President was expected to lecture in Dublin on 14th Oct., in Limerick on 15th, Dublin again on 16th, Belfast on 17th, and again in Dublin on 19th. Letters and paragraphs are appearing in the Dublin, Limerick, and Cork local papers. The Colonel's visit is looked forward to with great hope. The Protestant Y. M. A. of Limerick waived a meeting of theirs on 15th to enable the Col. to lecture in the Athenaeum there. In Dublin and Belfast the lectures were on "Have we lived on this Earth before." Long live Ireland!

BRO. B. KEIGHTLEY goes to Ireland with Col. Olcott.

TEA TABLE TALK.

In the course of other chat lately a good idea arose. It was this. That if the Masters are "honest debtors" (as One stated in a letter to Mr. Sinnett), they surely never get into our debt by reason of our personal efforts at self-progress, but solely by our efforts for Their Cause, which is that of the uplifting of humanity. Hence it was agreed that we ought to try to get supreme devotion to that work for others, and forget our own progress. This was apropos of one of our group telling how he has noticed in himself a growing absorption in the work of the T. S. and his wanting to know if They wished us to devote more time to personal development. We all agreed that inasmuch as we cannot be adepts in this life, we may as well drop the

assiduity in personal development, and acquire instead an intense devotion to the work of the T. S. For practice in development is only for the purpose of acquiring powers—small or great—while we can hardly attempt devotion with a selfish object, since to be devoted we must be selfless.

This does not mean that we are never to practice concentration upon or aspiration towards the Eternal. But the best concentration is that which enters into every moment of our lives by fixing the heart and mind above temporary things, even when necessarily engaged in them.

On this subject of concentration a foreign correspondent wrote us, quoting from an article in the *PATH* for April, '89: "If we have a regular time for study or for work * * soon at that hour the Unconscious favors us. It is largely in one's power to establish a good rhythm by regularity in one's activity." Our correspondent goes on to say that "this is good advice for one who wishes to conform to Nature, but we must remember that too close a conformity to Nature would do away with the distinction between man and the animals. An animal is entirely at the mercy of the expansion and contraction of the Astral Light. * * But man has the power to resist the influences of the Astral Light, and in this lies his power of voluntary concentration. Supposing a man had at last succeeded in establishing such a conformity with Nature that he could attain complete concentration whenever his time for meditation came around. He would not be able to concentrate himself at any other time, nor, if his regular routine should chance to be upset by social necessity, could he concentrate himself even at his regular time. He would be the slave of Nature. This is an extreme case, but it is the extreme towards which the practice of conformity tends. Again, there are more natural influences to be considered than at first sight appears. In the articles on 'Nature's Finer Forces,' in last year's *Theosophist*, it is shown that the bodily and mental states depend upon the prevalence of certain 'tatwas', or influences, which again depend on the relation of the sun and moon to the earth. * * No man can be in a state of nature without conformity, conscious or unconscious, to these rules, and that necessitates such a constant altering of meal times and qualities of food as would make man a perfect slave to circumstance. The true method of concentration seems to me to consist in overcoming these tendencies."

I quote at length from this thoughtful student in the belief that others may have been led into the same line of argument by the articles to which he refers. The prevalence of certain "tatwas" has nothing in common with the idea of choosing a fixed hour for concentration, since that is not chosen in regard to those tatwas. We are like the settler who makes a small forest-clearing in some spot of his choice, and is, for a while, content to hold that spot against Nature. We win our chosen hour from Nature and hold it firmly against the prevalence of "tatwas", or states of Prana (solar influence), no matter what these may be. It must not be forgotten, either, that these states refer to a certain plane, while other influences prevail upon higher planes, and those we may reach. While all Nature vibrates in unison, this great vibration is made up of different states of vibration, some higher, some lower, and not one uniform and single mode or rate of vibration, as our correspondent seems to infer. The very point he wishes to make is then made by our choosing our own hour without regard to Nature: it is certain that the higher vibration, which we endeavor to reach by concentration, *always* exists somewhere. Or, to put it differently, the vibration differs in different planes. These planes are not places, but are states of being.

Another correspondent says: "Last summer a friend of mine spent some time at my home. In the fall, she went West. We then made an agreement that every Sunday afternoon at two o'clock we would each sit for one hour in seclusion, concentrating our thoughts each upon the other, and would immediately afterward write out any impressions which we might have had, and at once forward them, each to the other. For several reasons, we

did not carry out our plan. The first Sunday after our agreement, however, I performed my part. On Tuesday I received a letter from my friend saying that she had been unable to do her part, owing to the sickness of a friend by whose side she was watching ; but that, while thus watching, she suddenly had the sensation of pressure on her temples, and then seemed to see me standing in the front room, on the second floor of our house, with the tips of the fingers of my left hand resting upon a library table, against which I was leaning, while talking to some one invisible to her, and that the table was by the foot of the bed, where the person to whom I was talking seemed to be. She then looked at her watch, supposing that the hour for the sitting had long passed, but, upon making allowance for difference in time, discovered that it was just three o'clock, Eastern time. This was the time at which the sitting was to terminate. Upon receiving this letter * * I asked the members of my family what I was doing the preceding Sunday afternoon, and found that at about three o'clock I had gone into my father's room (the room described) and stood by the table in the position described, talking to my father and mother, the former being on the bed * * The most peculiar feature of the matter was that my friend was entirely familiar with the room, having herself occupied it while at our house ; but when she occupied it the table described as standing by the foot of the bed was not in the room, but was put there after her departure."

Aunt E, who is the only theosophist in a family not accustomed to talking upon any such matters, has a very intelligent little niece, who is about four years old. She had been reading to the little one an account of a boy who had been dreadfully injured. This seemed to impress her niece, Antonina, very much, for, climbing into the aunt's lap and nestling close to that lady's side, the following conversation was begun by the child.

"Aunt E. where did they carry that little boy?"

"I don't know," said the aunt, "but I suppose they carried him to the hospital."

"Well, why didn't they carry him to God's house?"

"Why," was the somewhat startled response; "I think they just took him to the hospital, where they could make him all well again."

"Oh," said baby; "they ought to have taken him to God's house. I've been there; I've been all through the skies; it's very nice there; he needn't have been afraid. It isn't dark there; that is, it isn't *very* dark; it's very nice."

"What do you mean?" asked E.

"Oh! I was there once, and nothing happened to me at all, and I saw a beautiful great Light coming towards me, and it was God Himself, and He asked me what I was doing there. And I told Him I was getting made into a girl. It had to be made into something, you know, and it was a girl."

"When was that?" inquired E.

"Oh! that was before I came here," said Antonina. "I used to be old, and then I was made young again." Then after a second's pause, she said: "Aunt E. why doesn't grandpa get made young again, like Uncle S.?"

This charming little anecdote has one point of surprising intuition: it consists in the description of God as a "great beautiful Light," and this point hardly comes within the scope of a child's imagination, appearing rather the memory of an actual experience, or, as *Isis* puts it, a "truth learned while journeying with Deity."

JULIUS.

As a man leaves worn-out clothes and wears new ones, so the soul leaves old bodies and enters new ones.—*Bhagavad-Gita*.

The body, ungoverned by the Self, is like a cart without a driver, unintelligent and mad.—*Tibetan verse*.

OM.

Æ Ū M

Let us take refuge with Mezdām from evil thoughts which mislead and afflict us; the origin of His being none can know. Except Himself, who can comprehend it? Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.—*Prophet Abad in The Desatir.*

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MORVEN'S CHRISTMAS GIFT.

We were sitting in the twilight of Christmas Eve. A long, restful silence had fallen. It was broken at last by the shouts of the children, coming down stairs and full of Christmas turbulence. Just as Morven's wife had slipped to his side under cover of the shadows, so she now dropped his hand and slipped away before the advancing noise and light. The tie between them always reminded me of some powerful undercurrent, swift, deep, still. It had little or no surface manifestation, but if you chanced to drop into its shadowed seclusion, you felt it actually in the air about you, wave on wave, a mighty pulsation.

The jolly little scamps who called Morven Uncle burst in, following the butler, the lamp, and tea. In their midst they bore Morven's only child, a wonderful boy of some three years, with a serene, grave, angelic face, and a mysterious look deep in his starry eyes. I never saw such eyes before. They had rings of light around the pupil; their clearness and stillness were wonderful; they were eyes that gazed upon unseen things. The baby had a gravity and a gentleness beyond his years: he looked like a

baby St. John, and I used to call him—predicting, perhaps—"the young disciple."

On this occasion he was promptly transferred to his mother's neck, where he accomplished his customary feat of throwing out one dimpled arm like a tendril and linking his father to the group. To see the Morvens standing thus, united by that gravely radiant child, was to feel instinctively that their's was no ordinary history, that the child was born to some unusual and high, if intangible, destiny. Even the noisy children stood, touched and adoring, at the sight, and kissed his pretty hands as he smiled down on them. This mood soon passed, and presently I heard one ask Morven who gave him the best Christmas gift he ever had.

"My best Christmas present," he answered, "was from myself to myself."

The children laughed, then asked what it was.

"This," he said, raising Mrs. Morven's hand to his lips.

"Pshaw! I should think Aunty gave you that," they remonstrated.

"No, she didn't," insisted Morven. "It came from myself to myself."

The children scented a story and fell upon him as legitimate prey. Mrs. Morven, however, gave him a warning look and diverted their attention in her skilful way until bedtime. But my curiosity had been aroused, and, when bed had swallowed up the merry cohort, I told Morven I wanted to hear that story. He hesitated.

"Do you believe," he said, "in the latent powers in man?"

"H—m. That depends."

"Exactly. And on your reply my telling the story, or not, depends."

"Well, old man; your price is high. Christmas gifts generally do come high, however; so I'll brave your probable ridicule and admit that I do believe in them, to some extent, in some men."

"That is, that they inhere in the inner man, (grant me the inner man, for a christmas story anyhow), and may manifest under unusual circumstances?"

"In some men, while latent in all. Precisely; you put my idea in a nut shell."

"Well, then, you shall have the story. In the year 1870 I was a young business man of good prospects, going into the world a good deal, rather sought by it as well, and full of material life and worldly ambition. I had engaged myself to a Miss Y., a handsome girl, well born, well educated, a promising society leader, with a fortune about equal to my own, and a Father who could decidedly advance my business prospects. I had carried her away from a score of admirers, and I have heard of her saying somewhat the same thing of myself. We were satisfied with our arrangement; I preferred her to all the women of our circle; she always satisfied my pride and

sometimes aroused my passion. I expected no more of any woman. So I never knew exactly why a chilly shadow seemed to fall across my mind now and then. This shade was an indefinite, lurking, irregular thing. I set it down to a touch of dyspepsia. Then I noticed that it vaguely connected itself with my engagement. The moment this fact became apparent to me, I interrogated myself, like an honest man. Had I seen any other woman who attracted me? I knew I had not. There was an ideal head, a St. Cecilia, by Raphael, the engraving of which I had loved from childhood, when I manifested a peculiar fondness for it. My mother had left me the engraving in consequence; it always hung over my desk. It was the one hidden soft spot in my heart, but I knew I had never seen a woman like it. Not one gave me that soft glow, as of reminiscent tenderness, which awoke in me as I looked on that grand face. This I attributed to the genius of the painter, who has set the seal of Harmony upon its noble brows. Finding no rival but this for Miss Y., I laughed at my chimera and dismissed it to the land of shades from which it came. Or—to be exact—I tried to dismiss it. Such ghosts “will not down” at our bidding, and especially did I feel its forbidding gloom when Miss Y. granted me any of the privileges of an accepted lover. Then the shadow seemed to rise between us, chilling the touch of my lips and hand, however I might argue it away. Our engagement was only six weeks old when I called on her two days before Christmas. As I entered the parlor, a snatch of music rang from the boudoir beyond, the closing notes of some majestic theme. At the same moment the face of St. Cecilia rose vividly before me, objectively floating in the air and accompanied by a peculiar crackling sound.”

I interrupted him. “I have heard that some such tense sound often accompanies a so-called psychic event.”

“Very true. But I did not stop to analyse that. I attributed the thing to the music and the train of thought thus established, while Miss Y’s entrance put a stop to all meditation. Presently I asked her who the unseen musician was.

“The children’s governess,—a distant connection. Have you never seen her?”

I hesitated, searching my memory. Miss Y seemed surprised, even a little suspicious.

“If you have not, it is odd,” she said. “And if you have, and have forgotten it, that is odder still.” She drew a large portfolio before her. “The face is a peculiar one; see!” She held up a large photograph before me.

“You are out there,” I smiled, for this is Raphael’s St. Cecilia,” and I turned the photograph toward her. She laughed triumphantly.

“Just so. I’m glad you see the resemblance. It was my discovery,

but no one could see it till I dressed her hair and gowned her like the original and had this photograph taken. But you're tired. Sit down."

She pushed a chair towards me and I dropped into it mechanically. Something extraordinary was taking place within me. I couldn't have spoken for my life, really. My experience had no name for the feeling that took possession of me. Something coursed up and down in my veins like fiery mist. Pictures swam in and out of my brain, all of them connected with that face. I seemed to hear the roaring of cataracts. A great Past was on the point of opening before me; my mind was swallowed up in it already. As soon as I could, I took my leave, but not before Miss Y. had noticed my altered manner and responded to it by a touch of coldness in her own. As I rose, she detained me.

"You know I am not of a suspicious nature," she said. "But several times lately I have noticed a change in you; an abstraction, a distance. I do not know whether it relates to our engagement."

I began to protest. She stopped me proudly.

"Let me finish, please. I have no reasons, and I think you have none, to be dissatisfied with our plans. But I do not understand a woman's giving her heart fully until after marriage, and, if before that time yours or mine should waver, it would be far better to tell the truth then."

"I assented; praised her right feeling; assured her of my—heaven knows what!—and got away, leaving her evidently dissatisfied. I wanted to get out of the house and think. The deuce of it was, I couldn't think. Everything seemed at boiling point. I heard those chords, I saw that face, and hurrying phantoms, shapes of air and fire, opened the flood gates of an unknown Past that plucked at my brain, urging me to I knew not what. Seriously alarmed, I hurried home, intending to send for a physician. Exhausted, I dropped into the nearest arm chair, when all at once the fierce tension relaxed, something seemed to snap inside me,—I fell back and fell asleep.

When I awoke, it was ten o'clock of the next day, and I felt like a man who has recovered from a long illness. I believed that opportune sleep had saved me from one. As I rose, a bit of paper fluttered from my knee to the floor. I did not stop to pick it up. For years I had not felt so light of heart. Tons seemed lifted off me. I whistled and sang while I dressed,—and became aware that it was those remembered chords I repeated,—and airily kissed my fingers to my St. Cecilia with an "Au Revoir" as I clattered down stairs. I was not due at the Y. mansion until afternoon. All through the day's occupations my unwonted cheerfulness did not desert me, and my partner congratulated me on having "downed that dyspepsia." I felt a marked impatience to go to the Y's, and finally forestalled the hour by some twenty minutes. The butler portentously stopped me as I was entering the parlor.

"Mr. Y. wishes to see you in his study, sir."

Surprised, I accompanied the man and found Mr. Y. waiting for me. He waved my offered hand aside.

"Excuse me a moment, Mr. Morven," he said. "Let us first understand one another."

I stared at this singular preliminary, but replied that I was at his service. We both sat down, and he resumed.

"I am a believer in perfect frankness. My daughter received last night an anonymous communication concerning you."

I suppose I looked the surprise I felt. His tone softened somewhat.

"Such communications are better put in the fire and forgotten. Unfortunately—or fortunately, as the event may decide—my daughter remembered certain things which seemed to confirm the statements of this note. With the good sense which always characterizes her," (here I bowed my assenting admiration, while he frowned at me), "she decided to bring the note to me. In my opinion, we are justified in bringing it to your attention. You have only to deny or confirm the statements it makes. My daughter and I are agreed, Mr. Morven, that we may safely accept your word."

I tried to thank him. "Not at all," said he. "So much is due to ourselves. Our present relation would not exist at all, if you were not a man of honor. Permit me to read you the note."

Taking a sheet of paper from his desk, he read as follows.

"Your lover does not love you. Ask him if this is not true. He struggles against an affection which is beyond his control. He tries to subordinate that to the worldly advantages of his previous engagement with you. But it is your cousin whom he loves, just as she loves him, although no words have passed between them. They love with a force which you will never know, in this life at least, or be able to understand. Morven tries to keep his pledge to you, but shall you hold him against his hidden desire, his secret will? If you do, your whole life will feel the blight of your action."

As Y. read this extraordinary production, I sat like one deaf and dumb. Again the air about me surged and sang, bringing vague memories on its burning tide. As Y. concluded, he looked up abruptly.

"Have you any idea who could have written the thing? It is a peculiar hand"—and he placed the note in my hands.

I looked at it, fascinated. Then I rose to my feet. *The hand writing was my own.* Not my ordinary hand, but one I had practiced from boyhood to write in my private diary. Every accustomed quirl of the letters was there. As I mutely glared at it I heard in the distance the harmony I knew so well. The face of St. Cecilia rose again before me; the floor met the ceiling with a clap, and thoughts of surprising lucidity and swift

swept through my brain. Only a couple of seconds passed, but I saw it all. I loved her, I had *always* loved her, and in my sleep my inner self, that part of me where memory of past lives was stored, had awakened and set me free. I turned to the expectant Y.

"As far as I am concerned, Sir," I said, "I must admit the truth of this accusation. I can only say in extenuation that I did not know myself thoroughly, and that I have not addressed Miss Marie on the subject."

"That is just what she said when my daughter questioned her. It seems a remarkable coincidence of feeling to have arisen without words," he said with pardonable bitterness. But what did his bitterness matter to me? "Coincidence?" Then she loved me! I hastened to say that in all the circumstances I should wish to see the lady first in his presence. He must have anticipated this on my part, for he opened a door, and my Darling stood before me. To feel what I then felt was to know that I had been her's from all time, that I was her's forever. That she returned this feeling, her timid step and downcast eyes told me eloquently. We found Mr. Y. coldly just. He promised to convey my profound apologies to his daughter, he suggested that I had better be a stranger to his house for some time to come, intimated that when we met again it would be with mutual respect. Then he rose to end the interview. Perhaps the look I gave him reminded him of his own youth, for he left the room. All this while my Darling sat, quivering and shamed, in her chair. I hope I made it up to her. I learned how she had seen me by stray glimpses and loved me. She supposed that I had seen her in the same way, and to this day, the one secret I have from her is in that point. I have never told her that she was known to my inner self alone. When I returned to my room that evening my eye fell upon a bit of paper on the floor. I picked it up. It was a District Telegraph receipt for a note, signed by Miss Y. Here was proof, had I needed any. But I did not. I knew that my Darling was a Christmas gift from myself to myself."

Our conversation was interrupted by the entrance of Mrs. Morven. I now understood the meaning of a gold bracelet she always wore locked upon her wrist, and which bore in letters of sapphire these words: *As Ever. Forever.*

J. CAMPBELL VER PLANCK.

REINGARNATION AND MEMORY.

IV.

Memory as a faculty of man is one of the normal functions of the human brain. It is the record of the process of events, external objects in relation to sensations and feelings occurring in consciousness, instigated by will or desire, or passively experienced or submitted to. The brain is the

organ of memory, the physical basis within or upon which is recorded this moving panorama of events. The pictures of memory are associated incidents, brought to consciousness through the channels of perception, feeling, or emotion. In the exercise of the faculty of memory, "recollection," we re-collect these experiences by suggestion; the order of association of events enables us to gather again the links of the chain. Memory is the faculty, re-collection its function, and the brain is the centre to which aggregate and from which radiate this group of experiences. These brain pictures are moving panoramas and concern events, and they can no more be repeated than any two other objects in nature can be duplicated. They may, however, be approximately recovered. Such recovery is at best but a faint, disjointed, and imperfect echo of their originals. The external objects have changed or disappeared: the feelings and emotions have changed or cannot be again experienced. An idea wakens the echo of past experience, and the result is *remembrance*. If by an effort of the will we recover the chain of experiences or emotions, it is *re-collection*. Memory, remembrance, and recollection are all phenomenal in character, that is, they are moving events occurring in time. The brain and its function belong to the same category. Therefore repetition is impossible, and recovery is never more than partial or approximate. All these belong to the physical side of memory. But memory has another side, viz., the *noumenal*. To illustrate. Let us suppose certain events occurring in time and brought to the individual consciousness, and let us number these 1, 2, 3, 4, 5. Sensation experiences these events, and memory records within the brain both the facts and their *order of occurrence*. An idea by association spontaneously wakens the echo of the former events, and we approximately *remember*. We search for these events consciously by an effort of the will and we approximately *re-collect*, always however, with missing links, either as to order or strength of details. Now let us group our numbers 1, 2, 3, 4, 5, = 15. We have now the *sum* of the previous experience, the details of which have disappeared. The will can no longer recover the details 1, 2, 3, 4, 5, and the sum of these, 15, bears a different relation to consciousness. We have "*forgotten*" the details past all recovery, but an experience once had can never be *as though it had not been*. It has wrought its effect, and if it is ever in any way recovered or recalled it is a *reminiscence*. Physical memory is to reminiscence what the elements of a mixture are to a compound. In one we have separate details, and an orderly sequence of relations. These belong to *time*. In the other we have the precipitate occurring in life's alembic, and this belongs to "*eternity*." The first is phenomenal; the second *noumenal*, upon which time has ceased to act, for it has become part of our very selves. Memory belongs to the personality of time and sense. Reminiscence belongs to the permanent individual. Memory is the field-notes in the realm

of thought. Reminiscence is the permanent record in the realm of intuition, the title-deed of the permanent possessions of the soul (*ego*). (See *The Key to Theosophy*, pages 124 & 125.)

Our illustration from the well-known facts of chemistry carries us still further. Reminiscence as compared with physical memory is in no sense a loss, but a far higher result. No knowledge that could possibly be derived from the study of the uncombined elements oxygen and hydrogen could ever pre-suppose water, and nothing short of analysis would show that water is a union of these two substances. Oxygen and hydrogen seem to have disappeared altogether, and something entirely different to have taken their place. Definite association seems to have brought to light latent properties hitherto unsuspected. They have passed from the plane of elements to that of compounds. Even so are memory and reminiscence related. The details of experience as the result of sensation and consciousness, when precipitated as resultants, become motives, causes, instead of results, and so color all future experiences. These having become part of the ego, are carried along with it; not as accretions, but as essences. Here is the logical basis of intuition, as rational as anything we know of physical memory. In the long journey of the soul, even during one incarnation, it is not lumbered up and loaded down with the accretions of memory. In place of the car-loads of ore we have the portable ingots of bright metal. We learn by experience; not by the mere record of its facts, but by the potency of its results. If the record were all, it would soon become, indeed, a lost record of a dead language, a shadow upon a wall, leaving its own trace, but presently so overlaid by other shadows, so confused and blended, as to be past all recovery. Reminiscence is to memory what the spirit is to the physical body,—that which alone gives it life and renders it immortal. Are not these facts and relations common experiences in our present life? Let us see.

HARIJ.

CYCLES.

[A PAPER READ BY WILLIAM Q. JUDGE BEFORE THE ARYAN T. S.,
OCTOBER 22, 1889.]

In advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the-matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed

certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas Johnston, now of India, read :

"After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. * * *

"Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things."

And in the Bhagavad Gita it is said by Krishna :

"When Righteousness
Declines, O Bharata ! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move *a man with men*,
Succoring the good and thrusting the evil back,
And setting Virtue on her seat again,"
And

"At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night; and at the approach of a new day it emanates again spontaneously."

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the Bhagavad Gita the beginning of this great cycle is beautifully called by him "*this vast Dawn*," and of the close he reads :

"When that deep night doth darken, all which is
Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the "Key to Theosophy" (page 83), H. P. Blavatsky gives us a clue thus :

"Take as a first comparison and a help towards a more correct conception, the solar year ; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—days and nights lasting each 182 trillions and quadrillions of years instead of 182 days each. As the sun rises every morning on our objective horizon out of its (to us) subjective and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. * * *

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even *a million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Vol 1., at 31 of *Isis Unveiled* will give us the Indian figures. She says :

"The Maha Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of

4,320,000,000 years which they divide into four lesser yugas running as follows :

Satya yug.....	1,728,000 years.
Treta yug.....	1,296,000 "
Dwapara yug.....	864,000 "
Kali yug.....	432,000 "
	<hr/> 4,320,000

which makes one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world."

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, vol. I.

"As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros."

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhyahamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—i. e. 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this :

The digits of Satya Yug 1. 7. 2. 8. added together make 18 ; those of Treta Yug 1. 2. 9. 6 make 18 ; those of Dwapana Yug 8. 6. 4 make 18 ; while those of Kali Yug 4. 3. 2 sum up only 9 ; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the Bhagavad Gita, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and $3 \times 6 = 18$, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as : The first 18 multiplied by the second one gives 3. 2. 4, which added results in 9 ; 324 multiplied by third 18 gives 5. 8. 3. 2, which being added gives 18 ; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are $1 \times 8 =$	.	.	.	.	8.
The second $3 \times 2 \times 4 =$	.	.	.	.	24.
The third $5 \times 8 \times 3 \times 2 =$	.	.	.	.	240.
The fourth $5 \times 8 \times 4 \times 1 =$	.	.	.	.	160.

These added together give 4. 3. 2,
which are the digits of Kali Yuga.

Now turning to *Isis Unveiled* at p. 32 of Vol. I, we find this remarkable paragraph :

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes

all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do not they come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in Bhagavad-Gita.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas¹ or Gnanis is supported in the Egyptian scheme in these words:

"For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

¹ For *Nirmanakayas* see "The Voice of the Silence" and its glossary.

"This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature."

These "heroes" are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of "the sacred tribe of heroes", and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says :

"Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

* * In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the 'Master' principle in man in those days. *Thus it is that in those days the heaviest Karma of the fifth race was generated by our Monads.* * * *

Hence the assertion that many of us are now working off the effects of the evil Karmic causes *produced by us in Atlantean bodies.*"

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then ; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy ; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. 1 of *Isis* :

"Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed ; books long-forgotten and arts long-time-lost may be

brought out to light again ; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts ; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future ? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course ; a new one is about to begin,* and the future pages of history may contain full proof that—

“If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown.”

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle had been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in

this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

"Roll on, O Wheel, roll on and conquer;

Roll on forevermore!"

Step out from sunlight into shade, to make more room for others. If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie.—*Voice of the Silence.*

LETTERS THAT HAVE HELPED ME.

(Continued from November.)

XIV.

Dear Jasper :

What I wrote in my last is what may be properly said to earnest inquirers who show by their perseverance that they are not mere idle curiosity-seekers, desirous of beguiling the tedium of life with new experiments and sensations.

It is not *what* is done, but the spirit in which the least thing is done for Them who are all, that is counted.

You ask the names of the seven rays or lodges. The names could not be given if known to me. In these matters names are always realities, and consequently to give the name would be to reveal the thing itself. Besides, if the names were given, the ordinary person hearing them would not understand them. Just as if I should say that the name of the first is X, which expresses nothing at all to the mind of the hearing person. All that can be said is that there exist those seven rays, districts, or divisions, just as we say that in a town there are legislators, merchants, teachers, and servants. The difference is that in this case we know all about the town, and know just what those names mean. The name only directs the mind to the idea or essential quality.

Again I must go. But Brothers are never parted while they live for the True alone. Z.

The foregoing letters point clearly to one conclusion concerning that great Theosophist, Madame Blavatsky, though she is unnamed and perhaps unthought of there. Since she sacrificed—not so calling it herself—all that mankind holds dear to bring the glad tidings of Theosophy to the West, that West, and especially the Theosophical Society, thereby stands to her as a chela to his guru, in so far as it accepts Theosophy. Her relation to these Theosophists has its being in the highest Law, and cannot be expunged or ignored. So those who regard her personality, and, finding it discordant with theirs, try to reach The Masters by other means *while disregarding or underrating scornfully her high services*, violate a rule which, because it is not made of man, cannot be broken with impunity. Gratitude and the common sentiment of man for man should have taught them this, without occult teaching at all. Such persons have not reached that stage of evolution where they can learn the higher truths. She who accepts the pains of the rack in the torments of a body sapped of its life force by superb torrents of energy lavished on her high Cause; she who has braved the laughter and anger of two continents, and all the hosts of

darkness seen and unseen; she who now lives on, only that she may take to herself the Karma of the Society and so ensure its well being, has no need of any man's praise; but even she has need of justice, because, without that impulse in our hearts and souls toward her, she knows that we must fail for this incarnation. As the babe to the mother, as harvest to the earth, so are all those bound to her who enjoy the fruit of her life. May we try, then, to understand these occult connections brought about by the workings of Karma, and bring them to bear upon our diurnal, as well as our theosophical, life. Madame Blavatsky is for us the next higher link in that great chain, of which no link can be passed over or missed. Further illustration of this will be given in my next instalment. J. N.

THE WHEEL OF THE LAW.¹

I.

When the great King of Glory saw
The heavenly treasure of The Wheel;
The living splendors of the Law
Which all its blazing spokes reveal,
He stood, as one
With awe struck dumb;
Then reverently bent his head
And, sprinkling it with water, said;
"Roll onward; oh, my Lord the Wheel!
My Lord! Go forth and overcome."

II.

Roll onward! Worlds shall come and go;
Races arise, and so depart;
The forces ebb, the forces flow
And Thou alone unchanging art.
Within thy thrall
The cycles fall
Till, in the dark and central Space
My Lord shall veil his glorious face.
"Roll onward; oh, my Lord the Wheel.
My Lord! Go forth and conquer all."

J. CAMPBELL VER PLANCK.

TEA TABLE TALK.

A highly valued correspondent says: "I was specially interested in the early part of the last Tea Table Talk (Nov.), for I have had just the experience narrated of one therein, *i. e.*, a gradual intensifying and enlargement of interest in the work of the T. S., and an obscuring of interest in personal culture. I could understand perfectly the experience spoken of. Some questions connected with it I may not have settled correctly, but the conclusions were these: that, the sum of energy being limited, only an exceptional nature can pursue two things with equal vigor simultaneously; that it is not a matter of very much moment whether one gets ahead an inch or two, more or less, but it is of very great moment that the T. S. work should be done, and done now; that if one has a bent towards missionary and other schemes in the T. S., it is highly important to utilize it at this juncture, for the aid of all others. It may be a deficiency in my nature which prevents my being able to carry on outside work and personal culture with equal zeal, but, since it is

¹ See Buddhist Suttas, of which verse first is an almost literal transcription.

there, I find myself urged from within my own nature to give more and more attention to work for Theosophy, with a corresponding loss of absorption in the personal problem."

When we consider how few individuals of Western blood are able to make marked advance in things spiritual, exclusive of the growing psychism of our era, the above conclusions appear soundly based and wise. A further confirmation of them may be found in the following lines, taken from an unpublished letter of an Adept connected with the theosophical work from its beginning. The letter was written to an eminent German Scientist.

"Spheres of usefulness can be found everywhere. The first object of the Society is philanthropy. The true Theosophist is the philanthropist who,— 'Not for himself, but for the world, he lives.' * * * This philosophy, the right comprehension of life and its Mysteries, will give the necessary basis, and show the right path to pursue."

In another letter from a Source equally high, at least, we find these significant sentences, addressed to a lady seeker.

"Are you ready to do your part in the great work of philanthropy? You have offered yourself for the Red Cross, but, Sister, there are sicknesses of the soul that no surgeon's art can cure. Shall you help us to teach mankind that the soul's sick must heal themselves? Your action must be your response."

There is weight in that last line. Everywhere in thoughts from such sources we find one chord struck, one harmonic theme emphasized; it is that of Altruistic Work. Such work includes the effort to perfect the personal nature, to live and to think along pure and unselfish lines. The following extract from a letter of X. shows the attitude of the clear-sighted seeker again:

"Like you, I merely want to work. I seek no powers; *nothing*. I have made in my heart the martyr's vow. I am devoted as far as my lights in each life will permit to the service in the altruist army. Just now I only find T. S. to work in here. Next time, some other way—or the same. I am ready 'to step out of the sunshine into the shade so as to make room for others,' and I seek no Nirvana. This is your way, too; so be troubled not by words, titles, or confusions. X."

Nowhere do we find effort towards development of powers insisted upon by true Leaders or loyal students. When it occurs that some member feels himself ready and able to enter that other order of life—discipleship—under its own peculiar conditions; when the possibility of acceptance on trial seems before him, even then he is bidden learn of Life itself; he is met with such words as these.

"Life, in the ordinary run, is not entirely made up of heavy trials and mental misery. The life of a chela who offers himself voluntarily is one long sacrifice. * * * The chela on probation is like the wayfarer in the old fable of the sphinx, only the one question becomes a long series of every day riddles propounded by the sphinx of life, who sits by the wayside, and who, unless her ever-changing and perplexing puzzles are successfully answered, one after the other, impedes the traveller and finally destroys him."

To work, then, studying meantime the Life about us, seems our best present course. As the letters of fellow students keep coming in, the Tea Table finds much reference to the young, and how to guide them. Looking up from our writing, we see a pretty sight. Great heaps of brush and leaves are flaming in the village streets, and about them a band of children gathers, even to babes in their mothers' arms on the outskirts. Leaping in and out of the leaping flames, these elfin fire worshippers collect, scatter, overleap, pursue, escape from the live serpentine messengers. Blonde and black locks shine in the ruddy flames. Eager eyes declare the eternal fascinations of fire for the human heart. In a house by which they are playing, these words are carven over the fireplace: "Wherefore glorify ye also the Lord in the fires." Upon another known to the Tea Table we read: "The Lords of the Flame came down." Taken, the one from a biblical, the other from an oriental source, these words point to the same truths. How are we to teach these truths, felt by us, to our children, *without* teaching them in the old literal sense? The question is a timely one in the Christmas Season, when, if ever, the sun-gods come down and are "born again":—How to avoid the old system grafted upon so many of us, whose forced habits we have unlearned with so much pain? That is, the teaching of doctrines and formulas; the leading a child up to some prepared system and bidding it receive whether it is ready or not. All children have awakening instincts of their own (most are believers in Reincarnation), and it is by and through these they should be taught. Above all, they should be encouraged to seek, to think for themselves. Mistaken thought can be corrected, and through their own experience and the failure of that to "check off" or to agree with the false theory. But the evil habit of accepting the thoughts of another, however good, at first hand and without any examination of them, is too early grown, too deeply rooted, too fatal to self-sustained growth. A wise and tender mother writes me: "We have—children, all beautiful souls that have come to us. * * One is afflicted; a beautiful spirit and an example to us all. We feel privileged to have this soul with us. * * We find much to do daily in helping these dear ones *to find themselves*." (This puts the true idea in a nutshell; the italics are mine. J.) "Theosophy comes natural to them all, and many curious sayings have been theirs in younger days. * * Sometimes I am overpowered with the responsibility resting upon us, and feel the need of so much wisdom and feel I have so little. The first years of a child's life are so important, and one needs to have oneself so under control before one is fitted to deal with these little ones."

These wise words cannot be bettered by mine. Their complement is in my mind, inspired by that Christmas Season which seems so especially dear and near to childhood. Can it not be made a new and true Christmas to them? As they hear again the dear old story of the Christ birth, can it not be made into the royal tidings of the birth of Chrestos, The Light of the World? Can we not put into these eager hearts and souls athirst for knowledge, hurrying to drink at life's springs,—can we not instil into them the living seed of a larger hope, a higher truth? Can we not bring the Christ birth nearer to them in words of solemn tenderness and the assurance that in the

pure heart he may be born again, that every little child may ~~light~~ that glory in his own soul, may stand upon his childhood, his fresh and loving heart, as upon a throne, reaching up to that crown, that light of lights, if he but will? Can we not tell how all the world, in every clime and age, has heard the story and told it in every tongue, carving it upon the rocks that future men might thrill to it? Tell them the dear old story newly, bring it into their own lives; the birth, in manger or cave (the "cave of the heart"), among the elemental beasts of our own earthy nature, from the *pure* "Virgin of the World" and under the care of the carpenter (or former of material things, or the formative power of matter at once housing the soul and providing experience for it), of the Christ-light. Teach them to watch for it, to listen for it; speak to them solemnly in the twilight of this great potency of their natures, of its ineffable promise, consolation, and hope. Inspire them, Mothers, to love and to serve it. Fathers, confirm the story from your manhood's authority and weight; give them the assurance that to love the Law, and their fellows as the Law, is the whole of that Law Itself.

And in this highest promise and name I greet you, my comrades, and I wish that you may fully know how "every good and perfect gift cometh down from above, from the Father of Lights," and that this Elder Light may shine upon you and give to you and to us all, Peace and Goodwill. JULIUS.

LITERARY NOTES.

"THE STORY OF CREATION, a plain account of Evolution," by Edward Clodd, (Humboldt Pub. Co., New York, 30 cts.) is an admirable *resumé* of the latest scientific discoveries in the history of our universe. It is written in a clear and even brilliant style, and while strictly popular in its method, yet never condescends to the puerile. The story of creation as told by Mr. Clodd cannot fail to be of absorbing interest to all who read it, and even those who have long studied the subject must be glad to have so careful a summary of modern science prepared for them. Beginning with the description of the universe as made up of Matter and Power, both indestructible, he describes the former as consisting of about seventy so-called elementary substances, and "that imponderable state known as ether." He agrees with Huxley in believing in the possible, nay probable, evolution of these "elements" from a primary form of matter. The motions of Matter are due to Power, which he divides into Force and Energy, the former the attracting, the latter the repelling; and Energy is of two kinds, the kinetic and potential, or the active and passive. The persistence of Force and the conservation of Energy may be grouped together under the doctrine of the Indestructibility of Power. The ultimate transference of all energy to the ethereal medium involves the end of the existing state of things. But the ceaseless re-distribution of matter involves the beginning of another

state of things, and thus the keynotes of Evolution are Unity and Continuity. And as science tends to the conclusion that all kinds of matter are modifications of one primal element, and that all modes of motion are varied operations of one power, perchance these three—Matter, Force, and Energy—are one.

But with all his desire to state only the results of investigation, Mr. Clodd cannot but admit that there is much which defies investigation, and that the gulf between consciousness and the movements of the molecules of nerve-matter is an impassable one. "We can neither affirm nor deny; we can only confess ignorance." The book is divided into two parts: *Descriptive* and *Explanatory*, containing admirably condensed sketches of astronomy, geology, botany, zoology, biology, and sociology as expounded by our greatest scientists.

ERRATA IN "ASTRAL LIGHT" by Nizida. We are requested by the author to note the following errata in this book: p. 108, line 33, for *transpires* read "occurs"; p. 118, line 2, *soul-splitting* read "soul stifling"; p. 160, line 22, for *increasing prayer* read "unceasing prayer"; p. 180, line 17, for *this merely criminal soul* read "the merely animal soul."

EARTH BORN is a novel issued by the Press Bureau (1889, 1267 Broadway, N. Y.), the first of the Psycho Series. It deals with theosophical ideas, and has about every doctrine from Nirvana to the merest magical tamasha within its 263 pages. Bulwer's Dweller is here called Terrasal, and the Talmudic Lilith is also introduced. It is well written, and, while we do not like novels, still it further shows the inroads that Eastern ideas are making in our literature. Price 50c.

The Hermetic Publishing Co., 619 W. Jackson st., Chicago, announce as in press a story by Dr. W. P. Phelon entitled *The Three Sevens* and of an Occult character. The price will be 50 cts.

VOICE OF THE SILENCE, by H. P. Blavatsky. This extremely valuable and uplifting book is now ready. For sale by the PATH; price 75 cts.

HYPNOTISM: *Its history and present development*, Fredrik Björnström, M. D.; translated from the Swedish by Baron Nils Posse, M. G. (Humboldt Pub'g Co., 30 cts.). The discoveries of scientific explorers in this attractive but perilous field have nowhere else been presented in a more condensed yet comprehensive, lucid, and effective form than in this admirable and highly interesting little brochure. The author, instead of wearying the reader with prolix detailing of his personal work and theories, has collated and arranged, systematically and well, the facts clearly established by the best authorities, enabling a clear understanding of the extent and limitation of Western knowledge in this department of science. An exhaustive compre-

hension of hypnotism from study solely of its demonstrated effects on the material plane, and without recognition of the astral, is simply impossible, but the present work doubtless is prudently conceived and goes far enough to serve the apparent purpose in view, which is a serious warning against the improper use of this potent and ill-defined force. The only expression that the author uses demonstrating his appreciation that there is more in this field than is dreamed of in the philosophy of Western hypnotisers, is his admission that "the skill of the Indian fakir in spiritistic matters approaches the incredible * * * particularly as it widely passes the limits of ordinary hypnotism." But he has presented provable wonders enough to challenge the belief of those who have not made special study of this subject. He demonstrates by citation of abundant evidence, that among the physical effects of hypnotism are these : The production of either catalepsy or lethargy in part or the whole of the body ; the paralyzation of individual or combined muscles ; the temporary extinction of faculty in one or both at will, of paired organs ; the control, perversion, or deadening of each of the senses separately or of all together ; the causing of either insensibility to pain or increased sensibility ; governing the respiratory and vascular systems and producing astonishing effects on digestion, nutrition, temperature, secretions, and local tissues. So far does this physical influence extend that the hypnotised person may be made, simply by suggestion, to experience from pure water all the effects of a deadly poison ; and injuries, even severe burns, blisters, and bleeding wounds, are actually created by mere suggestion during hypnosis.

But infinitely more wonderful are the psychic effects detailed. During hypnosis the memory is sharpened greatly, and impressions then made, though lost during the succeeding waking state (except where recollection is enjoined), are revived with absolute accuracy during subsequent hypnosis. But a command to recollect them being impressed by the hypnotiser, they can be made to become irresistible impulses during the waking state, and such impulses may be made operative at a specified near or remote time,—as much as a year in quoted instances. This latent unconscious memory, mysteriously evoked and transformed into an impulse, may be either innocent or criminal at the will of the hypnotiser. Retroactive hallucinations can also be produced, in which, the hypnotised person being made to think that upon some occasion he has witnessed a particular occurrence, that imagining becomes for him a fact, to which he will in his waking state unhesitatingly swear. Transmission of sensations, thoughts, and will-impulses from the hypnotiser to his subject—even from a distance and during the waking state of the latter, if particularly sensitive—is shown to be beyond question. These three questions : "Can any one be hypnotised without knowing it ? Can any one be hypnotised at a distance from the operator, without previous

agreement? Can any one be hypnotised against this will or in spite of a strong resistance?" the author answers positively in the affirmative, and supports his affirmation by ample proof.

The medico-legal aspect of applied hypnotism is well handled, the conclusions attained being that hypnotized persons can be both physically and mentally injured by the ignorant, reckless, or vicious employment of this force upon them; that they can easily be made victims of criminal designs and can readily be used in the service of crime, without the complicity of their will or even their consciousness of the criminal acts they do in the waking state; that they are morally responsible when they willingly submit themselves to such dangerous influences, but not otherwise; finally, that hypnotization should be rigidly prohibited by law, except where practiced by capable and conscientious physicians for a good purpose. That it may have such good purpose and be of great benefit in the treatment of disease, for educational purposes and even for the repression of tendency to crime, the author deems established beyond question.

It appears a little strange, perhaps, that a certain line of narrated experiments did not seem to suggest to Charcot, Binet, and Frere the existence of an inviting field for speculation and inquiry upon another plane than the material. They found that when a hypnotized person was caused to believe that there was a portrait upon a particular piece of blank card-board, he always saw it on the same side of the card-board where he was first made to imagine it, and saw it straight, horizontal, or upside down, as the card-board was turned without his knowledge, just as if it had been a real portrait there. Furthermore, when awakened, the subject retained the impression and saw the imaginary portrait as if it had been real, upon that particular piece of card-board, though it had been mixed among a dozen other blank card-boards of the same size and appearance, and was indistinguishable from them by any ordinary sense. And, yet more surprising, the subject saw the same portrait upon a photograph of that particular card—blank to all other eyes, selecting it from among seemingly duplicate photographs made from the other blank cards.

Another suggestive incident is mentioned as among the experiments in mental suggestion to a sensitive but not hypnotized person, conducted in Liverpool by Malcolm Guthrie. The percipient reproduced various drawings, the images of which were in the agent's mind, and "once the figure was reversed." Students of the occult will not find it difficult to understand that reversal, and would not be likely to pass it over as unimportant, as it seems to have been deemed by the experimenters.

"In Him we live and move and have our Being."—*St. Paul*.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE PRESENCE AT THE BROOKLYN T. S. of constant visitors and of new faces proves that interest is not confined to its membership, now grown to twelve. In addition to the regular subjects for the weekly meetings, papers were received during the past month from the Nirvana T. S., Grand Island, Neb., and from Dr. Allen Griffiths, San Francisco, Cal. On Nov. 6th a paper on Self-Renunciation was read by Mrs. Emma Cushman of Newport, R. I.

THE ARYAN PRESS. This is a new effort put forth by New York Theosophists. It is a printing-press fully established now for the purpose of reducing cost of printing tracts, circulars, notices, and all such matter. Branches and members will be entitled to have printing at trade cost for 12 months on payment of a subscription of ten dollars. The subscription is intended for capital to run the press. The initial cost, for first year, some \$700, was paid and guaranteed by New York and Chicago members, \$300 having been paid by one alone. Already it has done some good work. The first was a much-needed circular giving information about the Society, and the next *Forums Nos. 6 and 7*. The cost to the Society's funds was \$3.81 for the first, and \$10 for the *Forum*. A new *Glossary of Theosophical Literature*, covering 50 or 60 pages, is in hand and will be sold cheap. Branches can have their proceedings printed in this way from time to time, and thus preserve them.

BOSTON T. S. Brother A. B. Griggs has been elected president, and the Branch is in good condition with promises of growth.

BLAVATSKY T. S. This Lodge is very active, even if small. The President, as far as his health will permit, meets many enquirers. Public meetings will be held this winter.

THE HEADQUARTERS OF THE KRISHNA T. S., Philadelphia, are now at 902 Walnut st., and will be open to members and enquirers on Mondays from 4 to 5, Wednesdays from 7 to 8.30, Thursdays from 8 to 10, Fridays from 3 to 5 and from 7 to 10, and Saturdays from 3 to 5. On Monday, Nov. 4th, the General Secretary went to Philadelphia upon invitation of the Krishna T. S., and delivered an address to about 100 persons in St. George's Hall, the Vice-President, Miss Annie Wolf, in the chair. The General Secretary spoke on Karma and Reincarnation; the Vice-President on the necessity for the public to know that Theosophy is true ethics, and not a piece of clap-trap.

CHICAGO. In this city, where so much was poured out in the way of mud against the T. S., there is great earnestness among the members, who, having passed through the fire of abuse, are now only working the harder for it. Verily, strong hearts and earnest souls will lift *some* of our heavy Karma.

A SUBSCRIPTION FOR LUCIFER was started in the Aryan T. S. on the 5th of Nov., headed by Mr. Jno. Smith with \$50.

THE USUAL OPEN MEETINGS have been held by Golden Gate Lodge—4 in San Francisco and 4 in Oakland, 8 in all, during the month. The Branch Library is growing in size and is being used quite generally by the public.

Papers have been prepared and read at the open meetings as follows : "Karma", Mrs. Annie T. Bush ; "A Theosophist, His Relation to Himself and Others", Allen Griffiths ; "Theosophy and Education", Miss M. A. Walsh ; "Mahatmas", Dr. J. A. Anderson ; "The Tree of Evil", Theo. G. Ed. Wolleb ; "The Theosophic Relation of Parents and Teachers to Children", * * * *

8 members of Golden Gate Lodge have withdrawn for the purpose of forming the Aurora Branch, located in Oakland, Calif. The officers will be Theo. G. Ed. Wolleb, President ; Miss M. A. Walsh, Vice-President ; Henry Bowman, Secretary and Treasurer. There is a large field for Theosophic work at Oakland, and, with these earnest workers forming a nucleus of another Theosophic centre, good results will surely follow. Golden Gate extends to the new Branch most cordial wishes for its success, and will co-operate with it to the fullest extent to the end that our common cause be advanced.

The *ad interim* Convention was held during October, and was a success as an initiatory step, proceedings of which are now being printed for distribution among the T. S. members. There are now 8 T. S. Branches in California, and there is growing in each a spirit of harmony and solidarity.

THE *ad interim* CONVENTION OF THE PACIFIC COAST BRANCHES T. S., convened at San Francisco, Oct. 12 and 13, pursuant to consent of the Exec. Com. Amer. Sec. All the Branches were represented either by delegates or Proxy.

Harmony prevailed in all its deliberations and great mutual good was the result. Dr. W. W. Gamble, President of Bandhu Branch of Santa Cruz, was unanimously elected President of the Convention, and Allen Griffiths of G. G. Lodge, was elected Secretary. Two closed sessions were held and two open sessions. At the closed sessions much thought and attention were given to the subject of Theosophic work, as to how, when, and where it could be best effected ; reading of papers presented by delegates and members of the various Branches ; adoption of resolutions, etc. The open sessions were largely attended by the public, and papers were read and speeches made bearing upon the 3 objects of the Society, followed by free discussion, participated in by the audience.

Papers were contributed and read as follows :

"Try to Lift a Little of the Heavy Karma of the World", Mrs. M. H. Bowman, Secretary Bandhu Branch of Santa Cruz ; "A Few Suggestions Regarding the Higher Life", Miss Louise A. Off, Secretary Los Angeles Branch of Los Angeles ; "The First Object of the Theosophical Society", Allen Griffiths of Golden Gate ; "The Second Object of the T. S.", Miss M. A. Walsh of Golden Gate ; "The Third Object of the T. S.", Mrs. Sarah A. Harris of Golden Gate ; "Theosophic Work", Dr. J. A. Anderson of Golden Gate ; "The Tree of Evil", Theo. G. Ed. Wolleb, of Golden Gate.

Dr. J. A. Anderson was unanimously elected delegate to the next annual Convention, with Mrs. S. A. Harris as first alternate and Theo. G. Ed. Wolleb

as second alternate. It was voted to hold the next *ad interim* Convention at Santa Cruz, on the second Saturday and Sunday in September, 1890, subject to the consent of the Ex. Com. of the Am. Sec. T. S.

The following Resolutions were unanimously adopted :

Resolved : That the Branches of the T. S. of the Pacific Coast in Convention assembled do hereby affirm their adherence and devotion to the object of the Society, and their loyalty and allegiance to its Founders, Col. H. S. Olcott and Madame H. P. Blavatsky :

Resolved : That we recognize and appreciate the efforts of the General Secretary of the Am. Section, T. S., Wm. Q. Judge, and of all others who are devoting their lives and energies to the welfare and elevation of Humanity. That we will individually and as Branches assist them in every way in our power to extend the influence of Theosophy, and increase its usefulness by spreading abroad its literature and teachings :

Resolved : That we will correct misrepresentations of Theosophic truth ; defend against unjust attacks its leaders and teachers ; and endeavor to realize in our own lives the truths which we advocate :

Resolved : That we realize Theosophy as worldwide in its application, and universal in its power to reach and elevate all conditions of mankind ; that no method is too insignificant or any plan too impracticable to be utilized, if humanity may be thereby elevated and made to realize a higher conception of its destiny :

Resolved : That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance :

Resolved : That we recognize mesmeric and all other phases of occult phenomena as dangerous if not understood or when used for selfish purposes, as they are valuable if beneficently employed by the wise.

ALLEN GRIFFITHS,

Secretary *ad interim* Convention of the Pacific Coast Branches, T. S.
SAN FRANCISCO, Oct. 14, 1889.

THE ARYAN T. S. OF NEW YORK has re-elected as President Mr. William Q. Judge, and elected as Secretary Dr. Horace A. Loomis, 63 W. 38th st.

ISIS LODGE T. S., Decorah, Iowa, has elected as President Miss Therese Asseln, and as Secretary Miss Clara Reum.

BRAHMANA T. S., Milwaukee, Wis., has elected as President Mrs. Julia Ford, M. D., and re-elected as Secretary Mrs. Alice M. Wyman, 421 Milwaukee st.

THE BOSTON T. S., Boston, Mass., has elected as President Mr. Arthur B. Griggs, and as Secretary Mr. F. L. Milliken, Box 1673.

DHARMA T. S., Cleveland, Ohio, has elected as President Mr. Wm. E. Gates, Room 3, 76 Euclid Ave.

GOLDEN GATE LODGE T. S., San Francisco, Cal., has elected as President Dr. Jerome A. Anderson, 4 Odd Fellows' Building.

SATWA LODGE T. S., Los Angeles, Cal., has elected as Secretary Mrs. Angie F. Shaw, P. O. Box 132.

VARUNA T. S., Bridgeport, Conn., has elected as Secretary Miss Emma L. Shannon, 59 William st.

THE APPEAL LATELY MADE in *Lucifer* for general aid from Theosophists to a publication which has hitherto been sustained only by a few, has not fallen upon deaf ears. We rejoice to say that, in addition to a considerable number of new subscriptions remitted to Duke st., and some small sums kindly sent from other quarters, there has been a contribution from members of the Aryan T. S., to the amount of \$540.

UPON NOV. 18th, 1889, the General Secretary forwarded to Adyar his official Report for the year from Nov. to Nov. Nine charters have been issued and 293 members admitted. To India have been remitted \$45 for charter fees, \$146.50 for Diploma-fees, \$50 as a donation from the American Section, and \$168.37 from individuals. Total \$409.87.

INDIA.

BRO. TUKARAM TATYA of Bombay has set up a printing press for Theosophical work, just about the time the same idea took shape in New York.

T. S. INCORPORATION. The *Theosophist* seems to be full of wonder whether in the incorporation of the Society in U.S. the two founders were included. A slight acquaintance with the laws of our 40-odd States will show that it could not be done in the absence of Col. Olcott and H. P. Blavatsky, and that each State is sovereign, and in each is a separate incorporation.

CEYLON. In October, it seems from the *Theosophist*, two new Branches were formed at Trincomalee and Batticaloa, with 25 members in each.

CONVENTION this year is to be more or less informal at Bombay, and the regular General Convention will await Col. Olcott's return from Europe.

EUROPE.

COL. OLCOTT'S tour in England and Ireland has been a success. Although in England he did not call forth great enthusiasm from phlegmatic Britons, he stirred them up to send their inevitable "letter to the paper," and in Ireland the lighter temperament of the people responded enthusiastically. In consequence, in both Islands the papers have begun to talk, and this is a success, when one knows how persistently the boycott has been tried there upon the theosophical cause. The actual results of this tour cannot be measured now, as it will reach further and deeper than can be seen by looking at surface indications.

LUCIFER asks for aid to continue. It costs much to get it out, and it is hoped that those who have been helped by it will respond.

THE AMERICAN SECTION AND THE HEADQUARTERS IN INDIA. Much misconception exists as to the contributions from the American Section to the support of the Adyar Headquarters, and many F. T. S. have been puzzled or confused as to dues, fees, and figures. It is most desirable, on the one hand, that every one should understand the exact practice of the General Secretary's office as to remittances; and, on the other hand, that the very great need of spontaneous aid to Adyar should be felt and responded to.

The Convention of the American Section in 1889 resolved that, as heretofore, all Diploma-fees and Charter-fees should be remitted to Adyar, and also that, should this sum be less than one-fourth of the receipts of the General Secretary's office from fees and dues, the deficit should be made up from those receipts. Obviously this deficit, if any, cannot be figured till the close of the fiscal year, April, 1890. Adyar, however, is assured of that amount.

Now, in the twelvemonth from Nov. to Nov. 1889, there have been remitted from the General Secretary's office to Adyar the following sums:

Charter-fees	\$45.00
Diploma-fees	146.50
Voluntary offerings of members	168.37
On acc't from American Section	50.00
Total	\$409.87

This may not be princely, or even munificent, but it is not unworthy. It represents, as to fees, the growth of the Society during that period; and it represents, as to offerings, not a little—considering our small purses—of that self-denial which is the real test of interest. Would, indeed, that there were more, both of growth and self-denial! But such as there is should be recognized, and if the recent appeal from Adyar arouses in America a deep sense of its sore necessities, and if American Brethren relieve them by generous donations to the General Secretary for transmission, no one will more heartily rejoice than he, or more gladly inform the Society of what has been accomplished. No offering is too small for welcome, and none is too large for use.

THE TRACT-MAILING SCHEME.

The General Secretary heartily thanks those Brethren who have responded to the call "To Theosophists Willing to Work", and congratulates them that the number now reaches 47. Thousands of tracts are now on their beneficent way through the land. It may very well be that there are

many Theosophists thoroughly sympathetic with this work, but unable, some to spare the time, others to pay the cost, of taking part. Several of the former have contributed the funds wherewith several of the latter have been set to work, and if those Brethren who have money but no time will donate money, and if those who have time but no money will donate time, the operations of the Tract-Mailing Scheme can be enormously increased. The General Secretary, upon receiving a gift of money, supplies the necessary tracts and envelopes to the profferer of time, and the work goes on.

It is also suggested that any friend able to contribute both time and money, and thus personally participate in this missionary effort, should decide upon the sum he can at present spare and remit about *one-third* thereof to the General Secretary. Tracts to that amount will be sent him, and he will find that the stamped envelopes and newspapers just complete the sum to be expended.

One other thing. This is a scheme which should be *permanent*. It can go on year after year with the same benefit, for the country is vast and new towns are ever growing up. Each F. T. S. can feel that his efforts are helping to ensure the future of the Cause and of the Society, and can apply for a new field as soon as his resources enable him to do so. To missionize one town is no small gift: what would it not be to missionize several towns a year throughout life!

CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

We request the favor of your publishing in the PATH the enclosed copy of a letter sent by us this day to the General Secretary of the American Section of the T. S.

Yours respectfully,

R. RAGOONATH ROW,
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

WILLIAM Q. JUDGE, ESQ.,

General Secretary, American Section.

Dear Sir and Brother:—We mail you herewith, to your address P. O. B. 2659, New York, a registered packet containing 250 copies of an important pamphlet issued by us, acting under an Order of the President of the T. S. quoted therein.)

We beg to request you to supply the said pamphlet gratis to Fellows residing in your Section who may ask for it, and charge postage to us.

Yours fraternally,

R. RAGOONATH ROW,
RICHARD HARTE.

ADYAR, MADRAS, Oct. 2, '89.

OBITUARY NOTICE.

We have received from Switzerland a "*faire part*" from the relatives of the late Dr. Renaud Thurman, announcing his death at Perpignan on the 16th of October and his cremation at Zurich on the 22d. He was but 48 years old. Dr. Thurman was an esteemed member of the Theosophical Society, and the colleague of Drs. Pioda and Hartmann in projecting the Theosophical Retreat near Locarno.

Whereas, a belief has been spread abroad that the members of the Theosophical Society are blind worshippers of H. P. Blavatsky, and regard her as infallible :—

Resolved, That as a body we entertain no such belief :—

That we regard her as a human being, and that in all human beings there always exists the possibility of error.

Resolved, on the other hand, that to H. P. Blavatsky, more than to any other human being, save only the Masters, do we owe the truths of Theosophy that have come to us :—

That we recognize her noble self abnegation, and entire devotion to the cause of truth :—

That although we reserve to ourselves, now and always, the right to think and act in accordance with the dictates of our Higher Self, the God within us, we offer to her the gratitude, devotion, and loyalty which faithful soldiers bear to an earnest, farsighted, and truthful leader.

The above Resolution was adopted by unanimous vote of the Boston Theosophical Society, Sunday Evening, October 20th, 1889.

F. L. MILLIKEN,

Secretary.

A CURIOUS FACT.

One of the names of Ireland is MOIRA. If any one has an explanation the PATH would like to have it.

The heavy moving stars are many, and each has an Intelligence, a Soul, and a Body.—*Desatir*.

OM.

Æ U Ω

The human soul is independent, indivisible, without beginning or end. It migrateth from one body to another. Those who are in all respects free see the Lord; those who are lower abide in the Heavens, and those who are still lower go from one elemental body to another.—*Book of Shet Sasan the First: Desatir.*

THE PATH.

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No. 10.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

YOGA AND COMMON SENSE.

Simple, straightforward, and beguilingly easy as seems the knowledge presented in the "*Yoga Aphorisms*" of Patanjali—in their American version at least,—it is in solemn fact a pathway of intensest difficulty, indeed almost impracticability, for all but the exceptional few of Western students. Ages of deeply devotional habit, metaphysical training, and passive abandonment to such speculative reflection as Western minds are prone to deem the very antithesis of practicality, have given to the men of the Orient a capacity for such pursuits that we are hardly able to comprehend and certainly cannot emulate. To them, that capacity is an inheritance; for us, it must be a slow and painful acquisition. Our very understanding of the significance of the words employed in conveying that knowledge must be remodelled. "Concentration" does not at all mean, to us, what it does to the Hindu philosophers.

A wise man here and there among us—though knowing nothing of Yoga—has comprehended the advantage of "hindering the modifications of the thinking principle" as an essential to the successful pursuit of knowledge or application of mental energy in scientific or professional

labors. Hence the study of mathematics and the game of chess have been highly recommended as means to that end in disciplining the minds of the young. But the purpose entertained, in such artificial development of the power of concentration of mind, has not gone beyond controlling application of the entire mental force to a particular subject—generally upon the material plane,—and those most proficient in this art have had no conception of the possibility of development, through it, of such psychic and spiritual powers as are contemplated by Patanjali, and would, in all probability, view as extremely undesirable, and perhaps as suggestive of mental alienation, the state which that great philosopher designates as “meditation without a seed.” The pressure and thrill of vigorous activity in the physical and mental life surrounding us, and of which we are necessarily a part, tends to cultivate in us a habit of diffuseness of thought, or at best an abnormally vivid perceptivity and a capacity for synchronous pursuit of entirely disconnected and different trains of thought, the very opposite of the “one pointedness” sought in the practice of Yoga. At the same time, if to the observation and comprehension of the mental and psychic results of such “concentration” as has been unconsciously accomplished by our thinkers, as much intelligent effort had been applied as has been bestowed upon the study of the infusoria or calculation of the laws of chance governing recurrence of “hands” at cards, we should generally have recognized, long ere this, how very diaphanous are those barriers to the unseen world through which some of us have been involuntarily stumbling, and perhaps would have sought light for a purposeful direction of our steps thitherward, such as Yoga affords. Ever since Luther, looking up from his deep pondering, saw the devil in his room and hurled an inkstand at him, opinions have been divided as to his action upon that occasion. The credulous devout have said, “he really saw the devil.” It is true that beyond that point there has been a still further difference, good Protestants saying “the arch-enemy was properly repulsed,” and good Catholics averring “it was a most ungracious reception of his friend,”—but the actuality of the devil is denied by neither. Materialistic sceptics, however, who are in the majority, respond “Nonsense! A plague on both your houses! The man was bilious.” The “bilious” theory is by far the most popular in these later days of “light and knowledge.” Physicians, as a rule, upon that theory treat cases akin to Luther’s coming within the range of their practice and—if possessed of a fair degree of skill—are sufficiently successful to feel confirmed in the hypothesis. In so doing they are like one who, being annoyed by the persistent ticking of a clock, stops it,—by plugging up his ears. He ceases to hear, but the clock goes on ticking all the same. So they accomplish their end of putting a stop to the psychic impressions, at least while the patient is under treatment, and do not trouble

themselves with reflection upon the possibility that they have simply interfered with the conditions through which demonstrations of super-sensual realities were practicable.

A case recently brought to my knowledge is happily illustrative of the psychic effects of unconsciously-applied "concentration", and as such I deem it worthy of mention. A gentleman who is a highly accomplished mathematician and accustomed to such intent application in mathematical operations, in conjunction with astronomical studies, that he at such times quite loses consciousness of his surroundings, became annoyed and finally alarmed by finding that from time to time, when he was so applying himself, pictures of persons, events, and landscapes—not reproductions from memory—forced themselves upon his consciousness and seemed to be vividly apparent to his corporeal sight. He also observed that, in what seemed to him an astounding way, he at times had clear perceptions of the contents of letters before he opened them, and knowledge—subsequently proved accurate—of the personalities of their writers, who were wholly strangers to him. He had sense enough to know that he was not bilious, and the alarming alternative presenting itself to him, by way of explanation, was that his mind was becoming affected. The thought of the astral light did not occur to him, but if it had he would probably have contemptuously dismissed it as a mere fantasy unworthy of serious consideration; for he is a very positive, hard-headed, big fellow, with not much respect for things that are not susceptible of mathematical demonstration. He carried his trouble to his doctor. Most physicians, upon hearing a statement of his case, would have said: "You need rest and tonics: Take vigorous open-air exercise, abundance of highly nourishing food, and regular doses of iron: Let up altogether on mathematics, and pretty much on all mental effort of an engrossing nature, for a time: try to become as far as you possibly can a perfectly healthy animal, and you will be all right." That treatment would probably have speedily banished the pictures and the psychometric impressions, and he would always afterward, when the remembrance of the affection recurred to him, have congratulated himself upon his narrow escape from "losing his mind." But, as it happened, he went to a physician possessed of the unprofessional and iconoclastic habit of thinking; one who ventured to believe there were things affecting man that had not been taught in his school. And that man, having heard him, replied complacently: "Yes; I guess you are all right. Your mind is in no danger from that cause. I have kept the fact to myself, as a majority of people are asses and would probably think me crazy if it were known—which might interfere with my practice,—but I have had plenty of such experiences myself and happen to know a good deal about them." That physician, by years of "concentration" upon his favorite studies, had achieved

the same results as had been attained by the mathematician, and was fortunately capable of recognizing the cause and the true character of the consequent state of being.

While there are undoubtedly many such cases, they are in the aggregate but an infinitely small minority in society, and can only be looked upon as mere indications of the possibilities attainable by even unconsciously-applied and consequently ill-directed "concentration ;" and it may not be too pessimistic a view to take of the situation, to believe that few men entering upon this practice—however purposefully and intelligently directed—are justified in expecting much more than such indications, mere outcroppings of the inexhaustible mine to be developed hereafter. For the vast majority of us, particularly such as have reached middle age and established mental habits that are, to say the least, not conducive to rigidly restricted abstract meditation on the radiations of the unthinkable and the like, there is little hope that we will achieve any appreciable success in real "concentration", on the Yoga basis, during our present incarnations. Happily, however, we know that we are not limited to our present earth-lives, and that every step of progress we take in this corporeal existence will be so much positive gain in our next. However long it may take us to reach the goal, our opportunities will not cease until it is attained, and, if our endeavor is earnest, each successive stage on the way will be easier and the advance proportionately greater than in that preceding. And the prize to be won is worth continuous effort through a long series of personal existences, being nothing less than enfranchisement of the Ego ; liberation from "the wheel of life."

This reflection is a reminder of another difficulty confronting the Western student of Yoga. Although Patanjali does not so explicitly and emphatically as Sankaracharya or the Bhagavat-Gita enjoin renunciation of desire for the legitimate fruits of good works, yet that is here also expressed with sufficient clearness to be understood as a necessary requirement. But the Western mind, which is nothing if not practical according to its lights, says ; "What is the use in doing anything if there is no object in view ? and, if the object in view is desirable, how is it possible to intelligently work for its attainment without desiring it ?" Comprehension of the sublimely paramount requirement of conformity to duty for its own sake, and unquestioning acceptance of the truth that *all desire is hindrance*, must necessarily be stumbling blocks for most of us in a long time to come, but, like many another hard lesson, must be learned. That renunciation is one of the most important elements of Yoga, one that by its inherency of pure devotion elevates the soul beyond the psychic to the spiritual plane of consciousness.

"Hindering the modifications of the thinking principle," though far short of that Dispassion which is "indifference regarding all else than soul,"

will confer much greater power than the average man possesses—both in mental labors and such glimpses of another plane as have already been spoken of as attained by the mathematician and the physician,—and that is comparatively easy. One does not need to be very good, or even to have good ends in view, but only a strong will and capacity for sustained effort, to reach that point. Indeed, there are those who, by reason of their peculiar organization, without any particular will or much endeavor, may readily attain the astral plane through self-hypnotization, but their ability is by no means desirable. That plane abounds in real dangers for the untrained and unguided explorer, and can afford little real gratification to one in such a state, since his consciousness is only upon that plane and lacks the permanency of retention as knowledge attainable by the concentrated mind of the Yogin, which does not lose its continuity of consciousness upon any plane that he is able to reach.

It is to be hoped that no member of the Theosophical Society is cultivating strabismus by concentrated contemplation of the tip of his nose, in the vain hope of speedily attaining the superhuman powers spoken of in the third book of Patanjali; or fancying that the adumbrations of his own conceits in the luculent depths of some crystal ball are true visions on the planes of super-sensuous existence. Let us “make haste slowly.” If in our present lives we learn to walk firmly in the first four “good levels” of the “eight-fold path,” we will do much; all, indeed, that we can reasonably expect. So far as we may, without illusive hopes and self-deceivings, let us follow the guidance of Patanjali, but with the ever-present remembrance that we are, in our present incarnation, only planting seed that Karma will develop into blossom and fruit in more propitious existences hereafter.

J. H. CONNELLY.

FOHAT'S PLAYGROUND.¹

(A CHILD'S STORY.)

Little Carlo stood alone in the empty nursery. It was twilight of the last day of the year, and stars came leaping one by one into the cold skies. Carlo watched them, a small dark figure outlined by the fading firelight, his black kilts and blouse making him look thin and pale. Over his whole dainty person, as he leaned, slight and lonely, against the window frame, there was that pathetic and indefinable look which every woman knows to be that of a motherless child.² It overshadowed the little figure, giving it a gravity beyond its years, that smote the heart of “Uncle John,” who at that moment entered the nursery. Carlo turned round with a shout of joy.

¹ Fohat—Cosmic Electricity and more. See “Secret Doctrine.”

² See PATH for January, 1889.

"Come here to the fire, you small elf, you"; said his Uncle, folding him in what Carlo called "the bear's hug."

"No, no. You come to the window, Uncle, I want to show you something. Say, do you see that there black spot up there? Now you watch, and, I bet you, you'll see a star pop in there, and then move, and more too. All them others did it, just that way. Somebody must be a going round scratching places with a match, and making stars just that-a-way. What fun he must be having. Don't you think so, Uncle John?"

"I do indeed," said his Uncle, promptly.

Carlo gave a squeal of delight. To find an Uncle, a grown-up person, who says you're right and goes on to tell you more about it,—a grown-up who makes all your fun seem real and true instead of saying "Hush," or telling you something so tiresome that you don't want to know, and cant, cant, CANT understand—why; what a New Year's present an Uncle like that is to a boy! Carlo adored his Uncle John; his favorite playfellow, his best friend. He felt that a new and delightful game or story was coming. He jumped on his Uncle, hung round his waist, wrapped his small legs round the Uncle's strong ones, gave a squeeze and a bite of ecstatic affection, squealed again, dropped to the floor, put his small thumbs in his small blouse pockets, set his chubby legs well apart, and then, in this manly attitude, which was as like his Uncle's as he could make it, he tilted his curly head back and asked:

"Well then Siree Bob, who is he?"

His Uncle smiled. A slow smile, just to tease him. Carlo stamped with impatience and butted his Uncle with his head. This was a free mason's sign. It meant that Carlo wanted to be taken up into those broad arms, but was so big now, he was ashamed to say so. Uncle John lifted the little form, cradled the sunny head upon his shoulder, with a suppressed sigh for the sweet young mother and sister whose soft breast would never know the touch of the beloved body of her child. The sigh was too low for Carlo to catch it. He wriggled joyfully, and again asked:

"Who is it lights them stars?"

"It is Fohat," said Uncle John, impressively.

"Fo-hat," repeated Carlo, pleased with the name. "Who's he?"

"Fohat, my boy, is one of the Great Ones."

Carlo already knew some of his Uncle John's "Great Ones," or Great Powers. He called them "those big fellows", himself. They were his giants and his fairies. He chuckled now at the idea of hearing about another. "Is he a very big one?" he asked.

"Fohat," said Uncle John, "is one of the greatest of all the Sons of Light, and the heavens are his playground."

"What does he do in 'em, say?" cried Carlo in excitement. "Tell us about him, quick."

"The heavens, you see, Carlo, are full of stars, and the worlds are full of atoms. Atoms are tiny sparks that only the Great Ones can see; they shine and they live. But where do the stars and the atoms get their life? From Fohat. He touches them, just as you said; he touches them with his flashing diamond spear; a spark leaps from it to them, and that sets them on fire, they burn and live. All the little atoms are scattered through the fields of the sky at the world's daybreak; there they are, soft and milky, white and sleeping, all huddled together like little chicks under the wings of the mother hen. The mother hen of the atoms is the Darkness. Then comes great Fohat, winding along like a serpent, hissing as he glides. He comes upon those lazy little atoms, he pours cold light upon them; they jump up and scatter; they run through the sky. He scatters himself and runs after them in many waves of light; he catches up with them; he blows upon them till they are cold and shivering; this hardens them and they shine. When they shine they are glad, they laugh. All at once, from idle little atoms they become stars, they become souls. Fohat has done it for them. When they begin to shine and sparkle, then they begin to understand. They love Fohat; they move along in a starry dance and sing a song that praises him."

"Fohat likes that, I bet you, *I bet you*", said Carlo in his funny way. "But, Uncle, what is that thing you said? What is a soul?"

"A soul is the spark you feel burning in your heart. Don't you feel it right there?" and the Uncle laid his hand on the boy's heart.

Carlo thought a minute. Yes, he felt it. It was a warm spot down in the place where he felt things. When he felt good or when he felt bad, that was where he felt it. He had another name for it, a name most children give it. "That's my Thinker, Uncle John," he said gravely.

"I know; and that's your soul. I have one too."

"And has Fohat got one?"

"Fohat has the biggest spark of all," his Uncle answered. "He has to have, for he has so much work to do."

"What's he do?"

"Oh! He has so many games up in his playground. He can change himself into ever so many things. Sometimes he puts on a cap of fire and wings of light, and acts as herald to the sunbeams; he leads their blazing march and sings songs of the sun; his songs shine, they are as radiant as the sun and moon. When clouds meet with a loud thunder-call in heaven and lightnings spring out, it is Fohat who calls and drives them on; they sweat, and rain falls on the dry earth. Then he loves to make things. He takes some star dust and makes a daisy; then he makes a big world, or a sun, all on the same pattern. When he is tired of that he becomes the great Propellor, and merrily, merrily, he pushes the worlds along."

"He must be awful busy. Don't he never get tired?"

"Never. Fohat can't get tired. You know I told you the Great Ones never get tired, because they haven't got any bodies like ours to get tired. You know that little spark in your heart don't get tired, but it beats right along night and day. The Great Ones are great splendid sparks like that, and they can think too. Besides, how could Fohat get tired, when he is Motion itself?"

"What's that? What's Motion?" said Carlo.

"Motion? Well; when birds fly, or when you run through the air, that's motion.

"Oh! I know that. It goes fast, fast, and wind blows on your face."

"Well; motion is not the bird. It is not Carlo. It is not the wind that blows on you. It is that going-fast; it is the fast-fast's own self," said Uncle John, gazing into Carlo's eyes, to see if the little fellow would understand.

"Going-fast its own self", repeated Carlo. "I *fink* I know what you mean. I *fink* I don't *understand* it, Uncle John, but I can *feel* it. Will that do?"

"That will do," said his Uncle, delighted. "I often feel things when I don't understand them. My Thinker feels them. Well, then; when you go fast, fast, fast—"

"Awful fast," interrupted Carlo.

"Then it gets hot, it gets hotter, it bursts into fire, on your face, or like the car axles last summer—"

"Oh! I know, or like when you rubbed them sticks together in camp and the fast-fast rub made warm air (I *feeled* it), and then smoke, and a fire jumped out."

"Exactly." His Uncle, pleased, gave him a hug. "Great and fast going, as big as the world, then fire and light that fills the skies; all that is Fohat."

"But what's he do Sundays? Does he have to sit still then?"

"He does just what he does on other days, for to him every day is a Sunday, a day of the sun. And so it ought to be with us too. The great eye of the sun sees us every day; don't let it see us doing unkind things. At night the moon and the stars keep watch. Let them see our heart spark burning bright and clear, not cloudy with dark smoke made by unkind acts or thoughts. If we are unkind, our heart sparks can't help to play Fohat's favorite game."

"What's that, Uncle?"

"At dawn, Fohat calls the Sons of Light together. He says that they must bind all the stars and worlds together with diamond threads. Along every thread blow a soft breath of love and a little note of music; that will make those threads strong. Then when the sons of the shadow come along,

they cannot break the singing threads and scatter the worlds down into the dark. When this is done, Fohat says ; ' Now all the stars and worlds are harnessed together ; come let us join all the atoms and all the heart sparks of men and women and children together with the shining threads, and we will drive them all.' Then when everything in the whole world is singing and going together, the Sons of Light are glad, they say it is good."

" But sp'ose something kicks up and rears, Uncle John ? "

" If it is a star, they cut it loose, and you see it fall. If it is a man or a child, you see that he doesn't go with all the rest. He is lonely ; he is unhappy. His heart spark is lonely, and it thinks sad, unhappy things. He is cut loose from the shining rays of Fohat. But, my little Carlo, when Fohat comes to light the Christ-spark in a man's heart with that diamond spear of his, then that man becomes one of the Great Ones, he is one of the Sons of Light."

" Could Carlo be ? ", asked the smiling child.

His Uncle whispered : " Yes, he could, if he listens always when Fohat, Son of Light, speaks through the silent speaker in the heart. You do not hear its voice with your ears, but it speaks ; it thinks, and you understand."

" Sometimes it sings in there," said the boy. " It sings when Carlo loves you."

" May the Sweet Law bless your golden heart, my Darling. For it *always* sings when we love."

That night when Carlo fell asleep he was smiling. He had fallen asleep listening to the song of Fohat.

J. CAMPBELL VERPLANCK.

ZODIACAL CHRONOLOGY.

Among the Chinese a knowledge of astronomy existed at a very early date. The Shoo King or the Historical classic is justly regarded as being the most ancient authentic record of the annals of the Chinese Empire. This was compiled by Kung-fu-tze (Confucius) about the year 500 B.C. from materials which existed in the temples in his time. In the year 220 B.C. during the reign of Che-hwong-té, all the books in the empire were ordered to be burnt and the literary men buried alive, a proceeding which caused as great a loss to the Chinese civilization as the destruction of the Alexandrian library several centuries later caused to the West. Fortunately this sanguinary monarch was succeeded by one of a different character. In 178 B.C. Wan-té ascended the throne, and his first effort was to restore learning. As no copy of the Shoo King was to be found, he had recourse to an old man of ninety years, who in the reign of Che-hwong-té had been one of the chief

literati, and who to escape death had put out his own eyes and feigned idiocy.¹ This sage had the Shoo King so firmly imprinted upon his memory that he was able to repeat it word for word. A scribe was appointed by the emperor to take it down, and thus the sacred book was recovered. A remarkable confirmation of the accuracy of Fuh-Sang occurred a few years later, when the residence of Confucius was pulled down and a copy of the Shoo King was found hidden in the wainscot, written in the ancient character, which copy was almost literally the same as the book then in use.

The Shoo King is an authentic history of China, commencing with the reign of Yaow, B.C. 2356. It is a sober, careful narration of events, and bears internal evidence of its truth. According to this, Yaow was a wise and meritorious sovereign. He appointed two officers of state named He and Ho to superintend the calendar and astronomical instruments and make known the time and seasons. In the words of the text, "he then commanded He and Ho in reverent accordance with the motions of the expansive heavens to arrange by numbers and represent by instruments the revolutions of the sun and moon and stars with the lunar mansions, and then respectfully to communicate to the people the seasons adapted for labor. He then separately directed He's younger brother to reside at Yue, where he might respectfully hail the rising sun, adjust and arrange the eastern or vernal undertakings, notice the equalization of the days, and whether the star culminating at nightfall was the middle constellation of the Bird in order to hit the center of mid-spring. He further commanded He's third brother to reside at the southern border and to notice the extreme limit of the shadow when the days attain their utmost length and the star in the zenith is that denominated Fire, in order to fix the exact period of mid-summer. He also commanded Ho's brother to dwell in the West and notice the equalization of the night, and see whether the culminating star was Emptiness (Beta in Aquarius) in order to adjust mid-autumn. And he directed Ho's third brother to dwell in the north and see whether, when the days were at the shortest, the culminating star was the White Tiger (Pleiades), in order to adjust mid-winter."

It has been estimated that the Bird (or Cor Hydra) really did appear on the horizon at night-fall of the vernal equinox in the time of Yaow, and that by the precession of the equinoxes something more than 4000 years would be required to bring this star into its present position, thus verifying the accuracy of the Shoo King. The close of Yaow's reign was B.C. 2254, which added to 1889 would be 4,143 years.

Without going into further details, of which a great deal more is given in the Shoo King and other Chinese canons, sufficient has doubtless been

1 The Shoo King, Translated by W. H. Medhurst, Shanghai, 1846.

given to prove that astronomy was actually in use at as early a date as 2350 B.C. The lunar zodiac of 28 houses is often referred to in the classics.¹

It may also strike the investigating reader that these astronomical references in the Shoo King are given, not as something new at that epoch, but as something that was well understood, as already existing, and as a part of the ordinary business of the realm. If that be so, and we find astronomy already brought to some degree of perfection in China two thousand years before Christ, the question naturally arises,—how long previously was the human race in discovering the principles that govern the heavenly bodies? How many thousands of years were passed in acquiring even that degree of knowledge, in growing up from savagery and absolute ignorance to a condition of comparative civilization? These are questions which are necessarily embarrassing to the bigot. Formerly it was customary for religious writers to claim that Man was endowed with scientific knowledge by the Deity which made him, but the discovery and subsequent adoption by intelligent people generally of the law of evolution rendered that assertion no longer valid as an argument. The disposition now among the clergy is to ignore all chronology, or to treat it as a non-essential. They certainly will not discuss it with any degree of fairness or honesty. I will therefore only add, in passing, that the period comprised in the books of the Shoo-King, commencing B. C. 2,356 and running down to B. C. 769, covers the time to which is generally referred the Flood of the Hebrew Scriptures. Assuredly there is no mention of the Flood in the Shoo-King. And all passages which have been quoted by Christian writers as corroborating the Biblical narrative are certainly references to what were merely local inundations.

Hence there is only one conclusion: that the generally accepted date of the Flood 2348 B.C. is erroneous. There is one other reflection that inevitably occurs to every thinking mind in this connection, and that is that, at this date, besides the presumably ante-diluvian nomadic tribes mentioned in the book of Genesis, there were vast empires, densely populated and brought to a fair degree of civilization, which appear to have already run their cycle of greatness and to have begun their decline. These nations were all proficient in many features of the science called astronomy, and certainly they all employed the symbolic figure of the heavens known to us as the Zodiac.

Hindu astronomy has found numerous commentators, mostly critical, in the West, but it can afford to wait in patience for a recognition of its just

1. NOTE.—It is fully established that the Chinese possessed a lunar year which they regulated by the solar year of 365 $\frac{1}{4}$ days (Ideler, 214). Regarding their mythology, the tradition is that Pu-an-Ku, the primeval man, came out of the mundane egg and lived 18,000 years. Then came the reigns of heaven, the reigns of earth, the reigns of man during myriads of years; and it is said that Sui-Shin, one of these old rulers, discovered fire, took observations of the stars, and investigated the five elements. (Bunsen, Vol. IV.)

claims. Perhaps the best example of the Hindu Zodiac is that one found in the vault of the pagoda of Salsette (Elephanta), the construction of which dates back to 1192 B.C. The Zodiac itself, however, far antedates the temple, and although numerous attempts have been made by European astronomers to discredit its antiquity, none of these have yielded satisfactory proofs. There is no denying the stubborn fact that the summer solstice is marked as occurring in Virgo, which by easy calculation can be shown to have been the case nearly 20,000 years ago.¹

From time immemorial the Brahmins have been acquainted with the precession of the equinoxes, and even calculated the rate at 54 seconds per annum, which was very close. And as for the Zodiac itself, they even gave the signs the same names which we now employ, and arranged them in exactly the same order. But that is no more surprising than the fact that the Hindus have the same period of the week that we have, divided into seven days, dedicated to the same planets, and in the same order as ours. When these awkward coincidences were discovered some years ago, it was claimed that the Hindus had copied from the Greeks, and much ado was made over the claim that Alexander the Great had carried astronomy into India at the time of his invasion. Now, however, there are few Western scientists, even among the professed champions of orthodox religion, who care to repeat that threadbare tale. The lunar zodiac of 28 mansions undoubtedly gave rise to the division of time which we call the week, or one-quarter of the moon's journey, and the lunar zodiac is universally allowed to have preceded the solar zodiac by many ages. Although there may be no means of knowing just what tribe of the human family first produced the zodiac, it is a fair hypothesis to suppose that the Aryans were the inventors, as they and their descendants, even down to the Americans of the nineteenth century, have always shown the greatest versatility and capacity for progress.

Let us now turn to Chaldæa, where, according to Josephus, the wandering Sheik Abraham was instructed in astronomy and astrology, which he subsequently taught to the Egyptians. Here we are on even more solid ground. The labors of George Smith, Layard, Lenormant, Rawlinson, and others have opened up to us a long vista of history which was formerly classed as prehistorical. Following is the text of one of the creation tablets as given in the "Beginning of History :"

1. NOTE.—The process of calculation is as follows: We know that at the present day the sun is in the constellation Pisces at the spring equinox (March 21). As there are twelve signs of the Zodiac comprising the entire circumference of the heavens, and the sun makes the whole circuit in one year (viz: the earth goes round the sun in that time), it follows that he apparently passes through one sign each month. Hence he must be in the constellation Gemini at the summer solstice (June 21) corresponding to the sign Cancer, which is usually given in the almanacs. But in the Salsette Zodiac the sun is represented as being in Virgo, which is three signs distant, and, according to the rate of precession of one sign in 2156 years, there would be required 6,480 years to arrive at this position.

“Excellently he made the mansions, twelve in number, of the great gods.

He assigned them stars, and he established fixedly the stars of the great Bear.

He fixed the time of the year and determined its limits.

For each of the twelve months he fixed three stars

From the day when the year begins until its end.

He determined the mansions of the planets to define their orbits by a fixed time

So that none of them may fall short and none be turned aside.

He fixed the orbits of Bel and Ea near his own.

He opened also perfectly the great gates of heaven,

Making their bolts solid to right and to left :

And in his majesty he made there himself steps.

He made Nanna the moon to shine, he joined it to the night.

And he fixed for it the seasons of its nocturnal phases which determine the day, etc.”

The above tablet, according to a further inscription, was the property of Asser-bani-pal, the Sardanapalus of the Greeks, who reigned 670 B. C. It was undoubtedly a copy of an earlier inscription, probably Accadian, which descended along with other legends of the Creation, from the most remote times. It is sufficient to show that astronomical knowledge existed among the Chaldæans at a vastly ancient period. Many of these cuneiform inscriptions date back to more than 2,000 B.C., and they show a surprising degree of knowledge to have been common long previous to that period. In George Smith's "Chaldæan Account of Genesis" it is stated that, judging from the fragments discovered, there were in the Royal Library at Nineveh over 10,000 inscribed tablets, treating of almost every branch of knowledge existing at the time. These inscriptions, being traced upon clay tablets which were then baked, formed a record which outlasted all other methods except monumental, of perpetuating human thought. The letters could not be effaced by time, although, as unfortunately happened, the tablets were liable to be broken.

About 2,000 B.C., there was a famous monarch in Babylon called Sargon. He was a patron of learning as well as a conqueror. He established a great library at Aganè, and caused a work in astronomy and astrology to be compiled which remained the standard authority on the subject up to the end of the Assyrian Empire. It was called the "Illumination of Bel," and was in 72 books. The Izbudor Legends, containing the story of the Flood and the history of Nimrod, were probably written at least as early as 2,000 B.C. These legends were in 12 parts corresponding to the 12 signs of the Zodiac, and, in fact, are supposed to have described alle-

gorically the passage of the sun through the Zodiac, just as the adventures of Osiris in Egypt and the labors of Hercules in Greece depicted the same idea. At any rate it is a natural question for us to ask ; if the Chaldæans 2,000 years B.C. were so enlightened and amassed such enormous libraries, how many thousand of years before that were they employed in laboriously achieving this literary eminence? Knowing how gradual were the changes in national thought in those earlier ages, we can hardly estimate too long a time for that process of self-evolution.

Among other interesting mementoes of long by-gone ages, there is preserved in the British Museum the fragment of a celestial planisphere whereon may be read "Month of arahshannan, star of the Scorpion." Not less positive evidence is the astronomical inscription which makes the "star of the Goat" preside over the month of tobit, and the "star of the Fishes of Ea" over the month of Addar.¹ Macrobius is authority for the statement that, according to the Chaldee astrologers, at the very day and hour when the motions of the heavenly bodies began the Sun was in Leo. Now, the very latest date when the position was attained at the vernal equinox was 10,000 years ago, and the entire circle of precession might have been travelled around many times previously for all that we know. Whether or not the chronology of the Chaldæan priest Berosus was correct cannot of course be determined. He enumerates the following :

Antediluvian period	-	-	-	432,000 years.
Reigns of Evechvos and Chomasbelos	-			5,100 "
First Chaldæan dynasty	-	-		34,080 "
Latan dynasties	-	-	-	1,758 "
				472,938 "

The planisphere at Dendera, Egypt, has been much discussed, and many astronomical writers who should know better have claimed it as a comparatively recent production. Yet here is the translation of the inscription on the temple : "King Thothmes III has caused this building to be erected in memory of his mother, the goddess Hathor, the lady of An. The great ground plan was found in the city of An, in *Archaic drawing on a leather roll*, of the time of the successors of Horus ; it was found in the interior of the brick wall on the south side of the temple in the reign of King Pepi."

It is evident from this inscription that the zodiacal architecture of the Dendera temple originated in the remotest antiquity, as it was only unearthed in the reign of King Pepi of the sixth dynasty, being at that time an object of antiquarian interest. Subsequently in 1600 B. C. Thothmes III restored the temple, and Ptolemy in 120 B. C. again restored it, and doubtless

¹ Cuneiform Inscriptions of Western Asia, Vol. III.

at that time introduced the Greek characters which have proved such a stumbling-block to modern investigators.¹ Regarding Egyptian history Dr. Brugsch, one of the most careful of commentators, says: "Only of late have the monuments, once again brought to light and awakened to new life, torn aside the deceitful veil revealing the truth, and furnishing the evidence, that in the times of classic antiquity the history of the ancient Egyptians was already an uncomprehended book like that of the seven seals. The "table of Kings" of Sagguarah and Abydus, both containing a selection of the Egyptian monarchs from the first Pharoah, Mena, onwards, give us the most authoritative evidence, now no longer to be doubted, that the primeval ancestors of the Egyptian dynasties, the Pharoahs of Memphis, must be recognized as real historical personages, and that King Ramses II, about 1350 B. C., the Sesosttris of the Greek falulous history, was preceded by at least 76 legitimate sovereigns; that is to say, in other words, there were so many generations of men who lived during a space of time which was greater than the sum total of the years that have elapsed from Ramses II down to the present day."²

Nor does this include the dynasty of the gods which preceded the Kings. Previous to the reign of Menes, the Papyrus of Turin and other documents assign a period of 5613 years to twenty-three reigns, to which is prefixed a still further period of 13820 years during which the later Egyptian gods figured as rulers.

Gerald Massey says: "When first seen, Egypt is old and gray, at the head of a procession of life that is illimitably vast. It is as if it always had been. There it stands in awful ancientness, like it own pyramid in the dawn, its sphinx among the sands, or its palm amid the desert."

Bunsen, in his great work, "Egypt's Place in Universal History," arrived at the conclusion that the earliest zodiac in use in Egypt was at the time when the sun was in Scorpio at the vernal equinox. By a simple computation we learn that that position was occupied by the sun about 17,000 years ago.

He also gives the following table as representing the first cycle of history:

Appearance of mankind in Central Asia	20,000	B. C.
Inorganic language formed	15,000	"
Catastrophe in Central Asia	10,000	"
Separation of East and West Asia	5,000	"
Era of Babylonia Empire	3,784	"
Era of Uenes	3,059	"

1. NOTE.—Sir William Drummond made a minute examination of the zodiac at Eene, Egypt, and calculated from the vernal equinox being between Gemini and Taurus, and therefore giving a retrogression of three signs from their present places, that the age of this zodiac would be 6450 years from the time he wrote or 6528 years from the present time.

2. History of Egypt under the Pharoahs.

3. A Book of the Beginnings, by G. Massey, London, 1881; 2 vols.

Lest all the above evidence be rejected too hastily by those people who are inflexible in their determination to record the year 4004 B. C. as the date of Creation, I will close this necessarily brief summary with a reference to the geological testimony of the antiquity of man. In an interview held only a few weeks ago with Sir Richard Owen, that distinguished scientist is reported to have said: "My own opinion is that the oldest evidence that bears upon the question of man's antiquity dates back his existence to the Tertiary period, 18,000 years ago. Weapons and the like have been found. There is no method of authoritatively interpreting what might seem to be older evidence. I have spared no pains to justify this opinion by personal inspection." We see here the effort of the scientific writer to be conservative in his statements. He regards the date of 18,000 years ago as settled by satisfactory evidence; beyond that there are many indications of man's existence, but the exact data are still wanting. Sir Charles Lyell in his "Antiquity of Man" hesitated to name any exact dates: he assigned his specimens of human bones and weapons to certain geological periods in the remote past. Yet in regard to the Natchez skeleton he admitted that it might lead to the conclusion that America was peopled more than a thousand centuries ago by the human race. In another work he remarked that "if all of the leading varieties of the human family sprang originally from a single pair, a much greater lapse of time was required for the slow and gradual formation of such races as the Caucasian, Mongolian, and Negro, than was embraced in any of the popular systems of chronology."¹

Prof. Agassiz estimated the age of the skeletons found in the coral reef of Florida at 10,000 years. The skeleton beneath the fourth cypress forest of New Orleans must, it is said, have been buried there at least 50,000 years ago. (Dowling). Works of Egyptian art have been dug up from soils which must have been submerged 30,000 years ago, and bricks are found 60 feet deep under layers which would require 14,000 years to cover; yet, says Lesley in his "Origin of Man," "these are mere modern matters in comparison with the diluvium of Abbeville. My own belief," he says, "is but the reflection of the growing sentiment in the whole geological world, that our race has been upon the earth for hundreds of thousands of years." In his chapter on "Early Races of Mankind," Edward Clodd estimates the rate of growth of the stalagmites in the Torquay caverns to be one foot in 44,640 years. As some of these are five feet in thickness, they would require 223,200 years to acquire their present state of formation. Yet underneath those, there is a layer of charred wood, called the "black band," which yielded hundreds of flint tools, a bone needle, burnt bones, remains of hyenas, oxen, bears, etc. There is the cave-earth with relics of a like kind,

1. Principles of Geology, page 660.

and then we come to the lower bed of stalagmite, which contained bones of the cave-bear only, and which is in some places more than double the thickness of the upper bed, and requiring at least 500,000 years for its formation. It is underneath these that in the solid mass called breccia there were found, mingled with immense numbers of teeth and bones of the cave-bear, flint implements which without doubt were shaped by the hand and skill of man."

In the light of these astounding results of scientific investigation, the chronologies of Berosus and Syncellus in Chaldæa, and of Simplicius, Laertius, and Capello in Egypt do not appear so mythical as they have been heretofore generally supposed.

And if we take an enlightened view of the subject, we must see that hundreds of thousands, if not millions, of years must have been required by the human race in the process of its evolution from the lower types to even the most ancient of civilized races, even if only to the point where a knowledge of the motions of the planets through the Zodiac was first acquired. And we know that many thousands of years have since then elapsed.

G. E. W.

TO THOSE WHO SUFFER.

Last night I saw in dream, a man. He was weak, poor, an exile ; his feet were torn, his wounds bled, his heart bled also. He cried out to heavens that were brass ; they sent forth a dull reverberation, a sullen thunder, in reply. Around him was blackness ; in his soul was a grim despair. This wretched, hunted, abandoned creature gazed wildly about him, finding nothing upon which Hope might rest, not even Death, for he knew he could not die before his time. All Life passed before him as he stood at bay, and mocked him in every tongue.

I heard a sigh as if some one beside myself grieved at this piteous spectacle and, turning, I saw One who seemed to be a guide of the country, and to whom the sufferer appeared to be known. Of him I made inquiry.

"Can no one help that man?"

"Oh yes. There is one who can help him."

"Who is that?"

"Himself!"

"Why does he not help himself, then?"

"Because he suffers so much. His suffering engages all his attention."

"What, then, is the cause of this great suffering?"

"Himself," said the guide, and smiled. This smile revealed a divine pity, more tender than tears. It opened my heart, so that I said :

"Teach me more of this strange Self which is at once his persecutor and his Savior."

"Nay," replied that guide; "thou shalt ask thyself that question, for that self is thee also, and every other man as well."

Then I awoke, understanding very well that we suffer from ourselves, And I could see, too, how each man was the sharer of the experience of others, for is there not that rare, tenuous æther in which every human sphere is suspended, feeling every current, every thought, every struggle of all its neighbors, of the whole vibrating mass, and translating every vibration into thoughts of its own quality in the wonderful mechanism of the human brain? Could I not see well how these thoughts, in their dynamic and formative energy, moulded that æther into pictures which lived, moving along currents that were baleful or beneficent in their action upon other spheres, according as they caught the tone of the mass, or failed to reach it? This tone was given by the Great Law Itself as the appointed chord to and by which all spheres should be regulated, in order to vibrate in unison, and, where any sphere failed to do so, vibrating at its own choice and out of time and tune, the whole æther was violently agitated, its current of light rendered turbid, its melody disturbed, destroyed. Well I saw that what was mainly required for the restoration of harmony was that each human sphere should accept without resistance the great currents of the Law as these impinged upon it. Of course at first, many of them would suffer internal confusion from this sudden change of motion; they would experience Pain, and even disintegration in some parts. Let those who had the courage so to suffer for the restoration of general harmony would soon find a new and higher form of organization crystallizing within themselves, just as the music of the master's bow causes the sand particles to thrill and to range themselves in ordered patterns of beauty, or as at the magnet's mysterious message iron filings range themselves in the same polarized lines as those of the human brain. Yes; what was imperatively needed was that every human creature should stand still long enough to feel the currents of Law sweeping through his life, and then think with and obey them. In other words, the first step is Resignation.

In the year whose last sands slip by as I write, many cries have fallen upon my heart. That heart suffers like every other. This truth gives to each heart the divine right to understand all the rest. We hear the cry of the exile, and out of our own experience we respond to him. There are so many cases. There are the comrades who wish much to do and to be. They desire greatly to work in the Altruistic Cause. Karmic circumstance fetters them. So they devise plans whereby they may be made richer, or stronger in body, or more free from care and duty, or to gain more ample time in which to work. But that Karma which they themselves have made, and which is their only judge, refuses them these things. Then a deep

sadness falls upon them with the failure of their plans ; their energies are sapped and wasted by the thousand allies of doubt and despair. They forget that their plan is not needed. What is greatly needed is Harmony. This is only attained by submission. When we accept Karmic Environment and go calmly to work to take an inventory of ourselves as we now are, both externally and internally, in all our mental states and Ever Changing Motives, and then ask earnestly what such a man, in such a given condition of life, can do, just where he stands and as he is, to help Humanity, we do find an answer somewhere. We do find some work to our hand. It may be only in Right Thought that we can help, but in that dynamic power we work silently along with silent nature and the Great Vibration, whose melodies are real, are profound, and heard by the inner ear alone. In thus spreading the fluidic far-reaching energies of harmonious thought upon the ambient æther, we create currents in accord with those of that Universal Mind whose grand totality is "Angels and Archangels and all the Powers of Heaven." Is this a small power? Not so. By its means we change our whole mental environment; and that in turn will order future Karmic circumstance so that in the next life, or perhaps even in this, we shall be placed where we can help our fellows more. That help is their due and our privilege. But I think we place undue stress upon material help. The heart of man is at the bottom of every circumstance. It moulds every event, builds up all societies, determines the character of every age. Reforms that do not reach that strange and hidden heart are built upon the sand. Nothing can reach it but Right Thought, and it is in the gift of every person to turn that reconstructive power loose upon the wild turmoil of our time. This is the Light that stills the waves. Instead of chafing at our limitations and our failures, let us then accept them with harmonious serenity and use them as our instruments. Thus I know a sick person who uses the sympathy, evoked by that sickness as a means of gaining the attention of others to higher thoughts. I know a comrade in great poverty who realizes that this very poverty gains the ear of those likewise suffering, and of those too who think much of the material gifts they can bring, and so this brave soul drops a true brave word here and there on the thorny way. By acceptance of Karma we learn great and wonderful things, and a master has said : "Karma is the great teacher. It is the wisest of guides and the best."

This does not mean that we should sit down supinely and think only. It means that we should accept the inevitable in material life, and gather what spiritual riches we can find, in order to give them all away.

Then, again, come the sufferers through Love, the hearts that cling to the personal sweetness, the strong human ties, the thousand endearing tendencies often cemented by a long, though unknown, Past. Death, separation or Life, sweeps between. Or the Beloved suffer, and we cry out.

We cry in ignorance. Our Love is never lost. Every Universe makes for Love : that Love is Harmony, is Justice. Not one vibration of it is ever lost. Out of our deep spiritual nature this yearning Love comes pouring, an eternal fountain. Our personal mind translates its meaning in many perverse ways. We take it to mean all kinds of personal desire or hope. That we belie our nature is evident because, when these desires are gratified, the heart is never content with that, but goes on to new desire. It is the sacred truth that, in the very ground of our natures, a spark burns ever in the vibration of the highest Love. All our small personal affections are simply the straying tendrils of this one great root, and ought to draw us inward to it. Our Love rests in the highest bond. We do really desire the highest fulfilment of the loved one's Being. We can, if we will and if we seek, find ourselves consciously reaching up in hope to the perfection of those beloved natures. It is really the Higher Self, the great Ideal One, that we love. The man or woman, Its faint reflection, is there to lead us to this blessed Truth. Alas ! We find self far too much in so called love, but I believe,—in all conscience I can attest it—that once we get a glimpse of this truth, that our inner natures yearn to help our Beloved to greater heights, we will make a mighty effort to continue in that higher, holier hope. From thus loving one, to loving all, we proceed gradually through the pure overflow, or the natural gravitation of Love, until we know nothing of Separation. For all starved natures there is then this hope. We are not to love less, but to love more. To expand to fuller conceptions ; to realize deeper meanings ; to find within the self of flesh and sense, and all the selfish corruption of our natures, these germs of living truths ; these meanings we have indeed perverted, but which we are powerless to destroy, because they are germs of that Truth which is One and indestructible, the " Law which makes for Righteousness ", the Harmony which is Love.

Those who suffer will find at the very root of their suffering, no matter of what kind, some revolt against this Eternal Law of Love. We have only to turn round and obey it. We have only to cease desiring to put it to personal use, or to grind personal comforts out of it, and all its blessings and powers are ours. It lives in every heart ; it gilds and glorifies every atom ; it " stands at the door and knocks ; " it is Life, it is Light, it is Peace, for it is Eros, the one Ray, it is universal, divine Love. Oh ! my suffering comrades ; accept it, embrace it ! Live by it, at any cost ; die by it if needs be, for so only shall we find Life eternal, only by receiving and acknowledging the Law ; only by living in the thought of all beings, in harmony with all and with Love.

JASPER NIEMAND.

VELOCITY AND MOTION.

The modern student of physics, when asked what is meant by velocity, answers from his prompt memory, "Velocity is space divided by time." The answer is quite characteristic of the present age of science. "Take that to the calculators", was the contemptuous reply which Faraday made when somebody proposed a question for him to solve which called for no discernment of any hidden principle but was merely one of quantitative determination. The practical aspect, the quantitative aspect, the material aspect,—that is what the world is now chiefly concerned with. But to come to a right way of looking at things is an exercise in which this age does not show much talent; it has not quite been able to realise the value of so doing. Perhaps in its future development science will become a little more metaphysical and a little less materialistic. Surely the purely physical mania has fairly had its turn by this time; it has long been in possession, and might now well give place to something better. It is time for people to recognize that what is abstract and invisible is not therefore unreal, but on the contrary a degree more real and substantial than what is outward and palpable.

The teaching given to a science student whence springs the reply cited above is of a simple kind, and such as may be explained to all comers in a few words. Velocity, so termed in technical phraseology, is the same thing as speed, and is said to be the relation between *space* or distance traversed by the moving object and the *time* occupied in so doing. The relation between *one mile* of space or distance and *one minute* of time is accordingly the velocity of an express train going, as they say, "a mile a minute". Sixty miles an hour would be just the same ratio otherwise expressed. But the express train making ahead at full speed is not the only type of motion and velocity. There the speed is regular, uniform, and unvarying; at least it is so as far as we can perceive. But the motion of a stone dropped from the roof of a house has quite a different character; in this case the motion is not uniform and unvarying, and the only element of regularity in the movement is the way in which it becomes continually *faster and faster*. This being so, to ask "What was the speed or velocity of that falling stone?" would be an unreasonable question unless some particular instant were defined to which the question should apply. It would, however, be quite an intelligent question if one asked, "At what velocity was it moving *at the instant when it struck the ground?*"

Now let us reflect a little upon the foregoing considerations. An instant is to time exactly what a geometrical point is to space; indeed an instant is often called a *point of time*. Like the geometrical point, it has

"no parts or magnitude"; all notion of *how long* is entirely foreign to it. How is it, then, that we can speak of the velocity of a falling stone *at that instant* when it touches the ground? Assuredly, *at* any instant, no actual motion whatever takes place; no space is passed through, neither is any time occupied. The difficulty before us is this. The scientist declares that velocity is "the space divided by the time", and yet here is a case in which we are forced to recognize velocity though neither space nor time (in that sense) enters into the question at all. This is what Dr. O. Wendell Holmes called "sticking a fact" into the lecturer; and it is a very sharp-pointed fact too. It shows that amid the enlightenment of this age (to the wise it is notorious as the Dark Age) there exists some want of reflection among scientists on the subject of velocity and motion; it shows that the philosophy of the modern scientist is of a sort that does not go to the bottom of things.

There are some persons, generally of the number of the learned whose heads are "replete with thoughts of other men", who have great difficulty in grasping this idea of an absolute instant, simple as it is in itself. These people give one a great deal of trouble in discussion; they insist on regarding an instant as an "infinitesimally short *period*" of time. It is as bad as if they told the geometer that his mathematical point was not an element of *no* magnitude, but an element of *infinitesimal* magnitude. But in truth a geometrical point is absolutely devoid of magnitude, and similarly an instant is not a "period" of any sort or description. To sum up this parenthesis, an instant is not anything *during* which either motion or any other change can occur. "*During* an instant" would be a self-contradictory phrase; an instant does not endure.

Let us now pause to review the position and examine the conclusions with which we are confronted. From the case of the falling stone it is made evident that a moving object has a velocity *at* an instant (when such elements as distance traversed and time occupied can have no existence); and also, in this example at least, it is found that velocity cannot be conceived of at all *except* as existing at this or that instant. For the velocity of the stone changes within the smallest fraction of a second; whatever it is at one moment, it will not be that at any succeeding moment. What, then, is to be the next step in our reasoning? If it has been established that velocity does exist at an instant, shall we imagine that it has a different character in the case of the express train maintaining an even speed? Or would it not be much reasonable to hold that velocity was the same sort of thing in all moving objects, whether their movement was uniform or accelerated? Surely nobody can hesitate to accept this latter view together with its consequence, *viz.*, that velocity is *not* "the space divided by the time", but has an existence where these two elements are altogether

excluded. In other words, velocity is an inherent condition of the moving object itself, and is not in any sense a dependency of motion. Indeed, this is borne out by the use of language; for we discuss the velocity of *a bullet* (not that of a bullet's *motion*.)

Here perhaps some more subtle representative of the age will tell us that he would never make the assertion that velocity was identically the ratio of the space traversed to the time occupied; he would prefer to say that velocity was *measured by* this ratio. That certainly would be an accurate statement. But it leaves an empty gap; because now we have no prescribed answer (for the student to learn by heart) upon the question, What *is* velocity in itself? Do examiners never ask the question, "What is velocity?" Or do professors never explain how such a question should be answered? It is very odd if they do not, because velocity is such an elementary topic; and it is the boast of the really able professor, as opposed to the charlatan, that he thoroughly understands the very roots of his subject, and lays the foundations of knowledge in his pupils so that the vast superstructure shall not totter.

Another scientist might say, perhaps, that velocity was a quality, attribute, or property of motion; for motion may be quick or slow.

Would anyone have the courage to say that velocity was the *principle* of motion, the *cause* of motion? Will anyone dare to say that velocity is something internal and hidden, of which motion is the outward and visible sign? If present science does not say so, peradventure future science, more metaphysical than its predecessor, will have the boldness.

Physical science, emphatically physical and non-metaphysical, cares too little for that *INSTANT* in which no change ensues, but in which something *is* and *tends*. Paradoxical as the statement may seem, that instant is a better realisation of eternity than the most gigantic sweep's-brush of centuries jointed together within the imagination. But apart from this, it is the right aim of science to pass from effects to the recognition of their hidden causes; and the scientist who aspires to a higher wisdom should make a study of an instant, to find in it what is causal. A wonderful theme, in truth, is that instant, planted in the midst of time and yet itself no portion of time, a zero containing in itself the principle and cause of what passes in time. Assuredly we have not yet come to an end of man's store of meditable matter.

E. ALDRED WILLIAMS.

OF STUDYING THEOSOPHY.

It is often asked: How should I or my friend study theosophy?

In beginning this study a series of "don'ts" should first engage the student's attention. Don't imagine that you know everything, or that any

man in scientific circles has uttered the last word on any subject ; don't suppose that the present day is the best, or that the ancients were superstitious, with no knowledge of natural laws. Don't forget that arts, sciences, and metaphysics did not have their rise with European civilization ; and don't forget that the influence of Socrates, Plato, and Aristotle of ancient Greece is still imposed upon the modern mind. Don't think that our astronomers would have made anything but a mess of the zodiac if the old Chaldeans had not left us the one we use. Don't forget that it is easy to prove that civilization of the highest order has periodically rolled around this globe and left traces great and small behind. Don't confuse Buddhism with Brahmanism, or imagine that the Hindus are Buddhists ; and don't take the word of English or German sanscrit scholars in explanation of the writings and scriptures of eastern nations whose thoughts are as foreign in their form to ours as our countries are. One should first be prepared to examine with a clear and unbiassed mind.

But suppose the enquirer is disposed at the outset to take the word of theosophical writers, then caution is just as necessary, for theosophical literature does not bear the stamp of authority. We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

But what is study ? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is they have accepted. They do not pause to find out what reincarnates, or how, when, or why karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that karma is—well, karma, with no clear idea of classes of karma, or whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

There is too little of such right study among theosophists, and too much reading of new books. No student can tell whether Mr. Sinnett in *Esoteric Buddhism* writes reasonably unless his book is learned and not merely skimmed. Although his style is clear, the matter treated is difficult, needing firm lodgment in the mind, followed by careful thought. A proper use of his book, *The Secret Doctrine*, *The Key to Theosophy*, and all other matter written upon the constitution of man, leads to an acquaintance with the doctrines as to the being most concerned, and only when that acquaintance is obtained is one fitted to understand the rest.

Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of humanity. Those should study all branches of theosophical literature all the harder, in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.

WILLIAM BREHON.

TEA TABLE TALK.

A correspondent sends "two dreams which came true in every particular." She says: "I don't tell them as being wonderful, but because I would like to have an explanation as to how an event could be impressed upon one's consciousness so long before it happened, and would like to know, if it is the "shadow" of the "coming event" in the Astral Light which I happened to stumble against, how it came there? Number 1.—I dreamed one winter of a bridge,—a high, arched bridge crossing a stream which was bordered with trees and young shrubs clothed in the tender green of early Spring. The sun was setting, and its slanting rays fell upon the water in such a way that it streaked it with gold and crimson light. I particularly noticed the branch of a tree which had been partly broken, and the leaves of which having partially died, their yellow hue presented a striking contrast to the other foliage. On the bridge stood three people, close together, looking over the parapet. The centre one was myself. On my left was one whom I felt—the "I" in the picture, I mean; there is a double consciousness about all these experiences of mine which makes it difficult to be exact in telling them)—to be my dearest friend, though I (the one on the bridge) did not see her face. On the right was a gentleman whom the "I" on the bridge appeared to know, but the "I" who was dreaming did not. The whole thing was so vivid that I spoke of it the next day to the afore-mentioned friend. The following Spring, unexpectedly to us both, we together visited Washington, D. C., and a friend of *my* friend one afternoon drove us out to Cabin John's Bridge, where we had dinner, and afterwards *just at sunset*, walked upon the bridge, and, stopping to look over the parapet, there was every thing as I had seen it, even to the broken branch with the yellow leaves!

About the same time I dreamed that my friend and I were upon an ocean steamer. We simply looked around and then got off again. Sure enough, while in New York before proceeding to Washington, my brother asked us to visit one of the steamers, which we did.

Dream No. 2. was as follows: My friend's sister, who was living in Colorado, removed to this city and went to house-keeping with her mother and sister; her husband, who was a physician, not being able to follow until he had settled his affairs. I had never seen him nor heard him described, but his wife being tall, and I having been told that he was an unusually intel-

ligent man. I naturally formed the idea that he would be tall and fine looking. One Monday Mrs. C. told me she expected her husband on Thursday. That night I dreamed that I saw a man,—a short man, not handsome, but with a pleasant, intelligent face. He was smiling, and I said "Who are you, and what are you so pleased about?" He replied, "I am Dr. C., and am pleased because I shall be able to leave two days before I expected." He had a moustache and a short beard, and while he was speaking the *beard* dropped off, leaving him with only the moustache! The next day I told my sister all about it, but meeting my friend simply said I had dreamed the Doctor would be here two days before he was expected. That afternoon Mrs. C. came in and said, "Are you a witch? I have just had a telegram and the Doctor will be here to-night!" Now comes the funny part;—the next day I went to the house, and was introduced to Dr. C. He *was* a short man, looked *just* as he did in the dream, and wore no beard, only a moustache. I afterwards asked his sister-in-law if he had ever worn a beard, and she said he *always* did, but Wednesday morning he took it into his head that the sun had faded it, and had it shaved off!"

When the poet wrote that "Coming events cast their shadows before," he expressed, intuitively, a scientific fact. All that is or was exists in the Astral Light, and in so-called "Dream" the soul looks into that light, it may be on the higher or on the lower plane of it, and sees past, present, or future events there. Sometimes these are clearly reproduced upon the brain and to the waking memory; sometimes they get mixed up with other things upon the passage back to the waking state, or are confused by physical and other vibrations, and then the image presented to the waking mind is blurred and fantastic. In regard to the question, "how they came there," full explanation is not possible. Terms and knowledge are alike wanting in which to explain such a great mystery. For it is a mystery to the mind; it must be seen to be known. What can be said is that the Astral Light is the universal mirror; it contains the patterns of all things; in it are all forms as well as pictures of all events. Whatever *is*, is first posited there as a centre of energy, and forms the mould for the objective form or event. It may be stated that this "mould," or this positing—this coming into subjective existence of the thing which is afterward to have objective existence—is effected by the impress of the idea *upon* the universal substance by the universal mind, or cosmic ideation. In the same way, but in minor degree, the human brain makes pictures in the æther of all its thoughts, pictures more or less vivid according to the amount of energy which clothes them. This is caused by the formative power of Thought, just as vibration causes crystallization, or makes patterns in sand or iron filings placed upon glass, by means of sound.

A correspondent who has had dreams which came true, relates a painful one to us and asks (A.) If it follows that this one will come true because the others did, and, (B.) if the painful event can be prevented or any action taken to stop the persons dreamed of from taking the course seen in dream, which had such a sad ending.

A. It by no means follows that any given dream will come true because

others have proven so. It may come true, or it may not. But decidedly it is best not to think of it as coming true, or to think of it at all, because pictures of it, clothed with more or less energy and life, are thus made in the Astral Light and may impress sensitive persons.

B. In regard to this question, it cannot be too clearly stated that the Course of Law cannot be stayed. If an event is to befall one, no person can prevail against the karmic circumstance. At the same time, it may only threaten, and it may be the karma of some outsider to step in and prevent the accident or the misfortune. It is then clearly our duty to do what we can to avert the danger or suffering of another, and, having done what we could, to dismiss the result from our minds. All we have to do or can do is our duty. To this duty all altruistic effort is related. Having done it, we should dismiss all anxiety for the result, and calmly accept the course of Law.

Another F. T. S. says. "At the theosophical meetings which we have been holding lately, there has been present a lady, not a member of the Society, but rather one opposed to Theosophy, although interested in the deeper thought of the time and prepared to look fairly at any question which may come up. She has an unusually clear and sane mind. She also dislikes phenomena, or rather, the discussion of phenomena. A day or two after attending our last meeting, she visited the home of one of her sisters. While there, she was confined to her bed with some slight indisposition. One day, while her sister was out, the bell rang and a caller left her card. While this was occurring, the invalid distinctly saw the caller, although there were solid walls between them, and found upon her sister's return that her description was accurate in every detail, and yet it was a person quite unknown to her.

The above, coupled with a little experience of my own, not to mention things now being constantly spoken of in the daily papers and ordinary social chat, leads me to be somewhat less of a "doubting Thomas" than formerly, and to look without a feeling of condescending amusement and incredulity upon such matters. The experience was this,—slight, of course, but still interesting. While dressing for dinner recently, I laid my shirt studs, cuff buttons, &c., upon my bureau. Later I took them up again, but found that one stud was missing. This is a common occurrence with me, and I began the usual search, not omitting the floor, although confident it had not been dropped. Finally I said to myself rather jestingly, "I guess one of Julius's elementals has been around here and hid the blamed thing. So I will look exactly where I know I put it, and not finding it give up the search. Perhaps in a few minutes it will become visible." So I again looked carefully where I felt certain that I had placed it, being especially certain on account of my very methodical habits and the uncluttered condition of the bureau, that I was making no mistake. It was not there. I then proceeded to brush my hair, put on my tie, &c., &c., and then looked again. I could hardly believe my senses when I saw it just where I had been looking. Perhaps I was a trifle "off," but I don't think so.—(P. J.)"

Why our friend should attribute the elementals and their action to "Julius," as if these were figments of our brain or phantoms due to Tea Table

indigestion, we cannot imagine. We should be sorry to answer for most of their pranks, and beg to state that we do not endorse, any more than we invent, them, while yet their action is undoubted. In some cases they are centres of energy in the Astral Light, which centres are roused into greater activity by our thoughts, often unwittingly projected upon them.

JULIUS.

THEOSOPHICAL ACTIVITIES.

AMERICA.

CHICAGO T. S. At the Annual General Meeting of this Branch on December 8th, 1889, after the conclusion of the formal business, Mr. B. Keightley addressed the members on the subject of the Society's work in Europe, its prospects in the future, and the duties incumbent on members and Branches.

In reply to questions he gave some practical suggestions as to methods of work and as to the best means for dealing with the difficulty of Branch work in very large cities.

AURORA LODGE T. S., of Oakland, Cal., met Nov. 22d and organized and adopted By-laws. Officers elected are *Pres.*, Theo. Ed. G. Wolleb; *V. P.*, Miss Marie A. Walsh; *Sec.*, Henry Bowman, 95t Broadway. A council of 5 was constituted. Regular meetings will be held on 1st and 3d Fridays of the month, and open meetings every Sunday evening in the Jewish Synagogue. The first open meeting has been held, at which Miss Walsh read a paper on "Aims of Theosophy," which was followed by much inquiry. A library was started with 25 of the most desirable books on Theosophy, and more are promised.

H. BOWMAN, Sec'y.

THE NEWLY-CHARTERED BRANCH at Kansay City, Mo., has organized by the election as President of Judge Henry N. Ess, and as Secretary of Mr. Chancy P. Fairman, 1328 Grand Ave. The meetings are held on Wednesday afternoons, and 2 new members are already reported.

ABRIDGMENTS OF DISCUSSIONS. Of the *Abridgments of Discussions* issued at intervals several years ago, No. 1 is out of print, but the General Secretary has a few copies of Nos. 2, 3, and 4, and a somewhat ample supply of No. 5. They have been superseded by the *Forum*, yet they contain much interesting and instructive matter, especially valuable to new students of Theosophy. Both because such literature should be put to use and because these leaflets are rapidly shop-worn, the Aryan T. S. desires to place them in the hands of such F. T. S. as have not already received them. It is therefore purposed to make as many sets as the supply of the four existing numbers permits, and a set will be mailed to any F. T. S. enclosing a 2 cent stamp for postage thereon. No charge has ever been made for the *Abridgments* themselves. Applicants will be served in order, and, when the full sets are exhausted, later applicants will receive such partial supply as remains. They will always have value as holding material for Branch questions and discussions.

Address, Box 2659, New York P. O.

SAN FRANCISCO. Theosophists here have gotten out a very good 8 page pamphlet entitled "Theosophy and the Theosophical Society," designed to tell what it is, its objects, origin, and its present state. They are sold for 1 cent a copy by Dr. Allen Griffiths, 13 Mason St., San Francisco.

THE NEW "LIGHT T. S." of Fort Wayne, Ind., has organized, but will for the present be conducted as a private Branch.

THE VEDANTA T. S., Omaha, Neb., has elected as President Dr. J. M. Borglum, and as Secretary Mr. T. Richard Prater, Room 205, Sheeley Block.

MR. BERTRAM KEIGHTLEY'S TOUR.

BERTRAM KEIGHTLEY who has so long assisted H. P. Blavatsky in theosophical work in London, came to New York last month and has been visiting the various Branches. He is now fairly started toward the Pacific coast.

In Boston he spent some days and had many private conferences.

In New York two large meetings of the Aryan T. S. had him present, and at one listened to an instructive address on the Society's objects and work in general.

He visited Washington, and a public meeting was held there, at which some 150 persons were present.

Chicago was next visited, and, as there are two active Branches in that city, very interesting meetings were held. From there he went to Cincinnati to visit Dr. Buck, and then to Omaha.

In Omaha, on Dec. 16th, a public meeting was held at Sheeley Block and was well attended. The objects and work of the Society were expounded, and details given about Col. Olcott's work in Japan. The daily papers of Omaha devoted considerable space to the subject, and gave it and the lecturer fair treatment, the *Republican* closing thus: "The Society has a cart-load of tracts which will be *given* to any one who desires to study theosophy." The brethren in Omaha have been benefited by interchanging views with Bro. Keightley.

Grand Island, Neb., came next, and the visit of Mr. Keightley had been well advertised in the local papers. Several private conferences were held and one public meeting. From here Bro. Keightley goes on to the Pacific, where it is expected there will be many public and private meetings. We have no reports yet.

AT A SPECIAL OPEN MEETING of the Nirvana Branch T. S. which was held in the Masonic Hall, Bro. Bertram Keightley (Madame Blavatsky's Private Secretary) addressed an appreciative audience of about two hundred persons. He had entire sympathy, and held the audience spell-bound for more than an hour.

He then stated that he would answer any questions which might be propounded, and several availed themselves of the privilege. The questions were sensible and deep, and showed a great deal of theosophic study, and were all answered to the satisfaction of the questioners. There were five entertainments in our little town at the time (besides this), and a more intelligent appearing audience would be hard to find.

NATHAN PLATT, Sec'y.

THE BROOKLYN T. S. expects before long to secure rooms which will be open daily to all interested in the objects of the Society. The success of this plan is indicated by the regularly large attendance at the weekly meetings, and by the earnestness of the members of this Branch.

INDIA.

THE CALL FOR A MEETING of theosophists in Bombay in December, issued by the General Secretaries of the Indian Sections, meets with general approval. This conference will have no legislative functions; but it is felt that if it be well attended by representative theosophists from various parts of the country any resolutions passed by it will have great weight with those in authority. The programme of the proceedings has not yet been arranged, nor the actual day fixed. The latter will depend upon the meeting of "Congress," which body assembles also at Bombay about Christmas, as it is desired not to choose the same days, since many of the delegates to Congress are Fellows of the T. S.

The news from Ceylon is of a very encouraging nature.
ADYAR, Nov. 20th, 1889.

R. H.

LITERARY NOTES.

IL CONVITO, THE BANQUET. This great work of the greater Dante has been translated into English for the first time by Miss Kate Hillard, F. T. S. (1889, Kegan, Paul, Trench, & Co., London.) Dante gave it the name *Convito*, a *Banquet*, to signify that he wished to entertain and nourish all who chose to partake of it with the food of wisdom. The poet was over 45 when he wrote it, and in its pages may be found many autobiographical hints as to his mental life. The translator remarks that many parts of it "seem like studies for the larger canvas of the *Comedia*; here we have the prose which afterwards develops into poetry, and an idea hard to understand in the finished terseness of the poem we sometimes find in the *Convito*, both amplified and explained." Dante here refers often to "the lady" who is, as he says, "that lady of the intellect who is called Philosophy," and in her face "we see things which show us the joys of Paradise;" and this "lady" is identified by him with the Logos of the Christian Evangelist present at the creation of the world, and her offspring are Faith, Hope, and Charity. He exalts virtue and good deeds with duty well performed, holding riches in low esteem, for "he who amasses them gains not content but greater greed;" true nobility springs from the nobility of soul and cannot exist apart from virtue.

Almost following the *Bhagavad Gita*, he says there are two paths to happiness (or perfection), one through the field of action and the other through contemplation; but, unlike Krishna, he prefers the latter. The mind of

Dante, though sad, was great ; the depth and shadow of his eye with its sorrowful cast but showed the weight of his past incarnations in which he had gained much ; for does he not say, as may be understood by the occultist, " who enters here leaves hope behind " ? Not understood by others, still less could he comprehend himself ; but he never could resist, had he tried, the power of the Ego confined within his mortal frame. The translation is admirable, and is enriched with notes and quotations referring to the *Divine Comedy* and the *New Life*.

THE THREE SEVENS, by The Phelons, was in Dec. PATH inadvertently stated to cost 50 cts. It will cost \$1.25 and have 284 pages, bound in cloth.

ZADKIEL'S ALMANAC 1890 has been received from the publishers, London. 6 pence.

RAPHAEL'S ALMANAC AND EPHEMERIS for 1890 is as usual full and interesting. Foulsham & Co., one shilling. There are many weather prophecies and hints on gardening from an astrologer's point of view.

The 9th number of the *Révue Théosophique* is even more excellent than usual. It contains a very clear article entitled " The Astral Plane in the Physical Plane," which seems to present the matter well to the average understanding. The following extract from H. P. Blavatsky's continued article on " Alchemy in the 19th Century " will interest some of our readers. " The public begins to highly value Eliphas Levi, who alone knew, in truth, more probably than all our great European Mages of 1889 put together. But when once one has read, re-read, and learned by heart the half-dozen volumes of the Abbé Louis Constant, how far advanced will one be in practical occult science, or even in kaballistic theories ? * * * We know several of the pupils of this great modern magician, in England, in France, and in Germany, all earnest persons of unshaken will, several of whom have sacrificed years to these studies. One of his disciples paid him an income, during more than ten years, giving him besides one hundred francs per letter, during enforced separations. This person, at the end of ten years, knew less of magic and of the abbala than a Kchela of ten years under a Hindu astrologer ! We have these letters on magic in several manuscript volumes, in the Adyar Library, in French, and also translated into English, and we defy the admirers of E. Levi to name a single person who has become an occultist, even in theory, by following the teachings of the French sage. Why, since it is evident that he had had these secrets of an initiate ? Simply because *he never had the right to initiate in his turn*. Those who know something of occult science will understand us ; pretenders will contradict us and hate us the more for these hard truths." Other articles are translations, reviews, and so forth.

GIFTS TO INDIA.

The American Section may well be congratulated on the munificent gift of £200 which the General Secretary was privileged to remit to Col. Olcott on Dec. 6th, on behalf of a member of the Aryan T. S. One-half of

this is to be invested in the Permanent Fund, the other half to be applied to running expenses. Nor is this all. On Dec. 13th still another draft went to Col. Olcott, this time for \$85.50, \$50 of which was from an anonymous contributor. We are told in Holy Writ that "the liberal soul deviseth liberal things, and by liberal things shall he stand." If envy is permissible, it must be when one encounters an F. T. S. who has such a soul and the means to express its liberality.

THE TRACT-MAILING SCHEME.

The list of coadjutors has now lengthened to 60. Several gifts of money have been received since the issue of the Dec. PATH, and several brethren offering time have thus been set to work. For all of this and other kind aid, the General Secretary makes grateful acknowledgment.

THE ARYAN PRESS.

The attention of our readers is drawn to the fact that the Aryan Press is now in full working order, and prepared to promptly execute all orders which may be received,—Bill heads, Circulars, Address Cards, and every description of Commercial and Private Printing undertaken at cheap rates.

The Aryan Press being a Theosophical Co-operative Press, all members and Branches subscribing \$10 are entitled to have their work done at cost price.

Orders to be sent to "THE PATH" Office.

We would call the attention of our readers to our amended price list of publications on cover, which will be found to contain several alterations and additions.

OBITUARY NOTICE.

DR. SETH PANCOAST died in Philadelphia, Pa., on the 16th of December, 1889, of heart disease. He was one of the first Vice-Presidents of the Theosophical Society at its foundation in New York in 1875, and was a member at the time of his death. His collection of books upon Kabalism and other occult subjects was unexcelled, and his knowledge upon such matters was extensive. He had in preparation a book upon these important studies which, he informed the Editor of the PATH, was intended to be one of the most important of this century. Now that he has passed away, we are at liberty to say that he was one of those who foretold to us the revival of interest in theosophy and occultism that began in 1878 and has now become patent to everybody.

The heavens are without rent or seam, and the revolutions of the spheres create heat.—*Dabistan*.

OM.

Æ U M

It behooves thee to hasten to the Light and to the Beams of the
Father;
From whence was sent to thee a Soul clothed with much Mind.
These things the Father conceived, and so the Mortal was animated;
For the paternal mind sowed symbols in Souls;
Replenishing the Soul with profound Love.
For the Father of Gods and men placed the mind in the Soul,
And in the Body he established you.—*Oracles of Zoroaster.*

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

CULTURE OF CONCENTRATION.

PART II.

[PART I APPEARED IN JULY, 1888, PATH, p. 116.]

It is now over one year since I sent in Part I to the Editor of the PATH. Since then I have heard that some students expressed a desire to read Part II, forgetting to observe, perhaps, that the first paper was complete in itself, and, if studied, with earnest practice to follow, would have led to beneficial results. It has not been necessary before to write No. II; and to the various students who so soon after reading the first have asked for the second I plainly say that you have been led away because a sequel was indicated and you cannot have studied the first; furthermore I much doubt if you will be benefited by this any more than by the other.

Success in the culture of concentration is not for him who sporadically attempts it. It is a thing that flows from "a firm position assumed with regard to the end in view, and unremittingly kept up." Nineteenth Century students are too apt to think that success in occultism can be

reached as one attains success in school or college, by reading and learning *printed words*. A complete knowledge of all that was ever written upon concentration will confer no power in the practice of that about which I treat. Mere book knowledge is derided in this school as much as it is by the clodhopper ; not that I think book knowledge is to be avoided, but that sort of acquisition without the concentration is as useless as faith without works. It is called in some places, I believe, "mere eye-knowledge." Such indeed it is ; and such is the sort of culture most respected in these degenerate times.

In starting these papers the true practice was called Raj Yoga. It discards those physical motions, postures, and recipes relating solely to the present personality, and directs the student to virtue and altruism as the bases from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kiballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for the entrance to the temple of the learning they crave, because they say that virtue's rules are meant for babes and Sunday-schools, but not for them. And, in consequence, we find hundreds of books in all the languages of Europe dealing with rites, ceremonies, invocations, and other obscurities that will lead to nothing but loss of time and money. But few of these authors had anything save "mere eye-knowledge". 'Tis true they have sometimes a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be to tell how really small is his practical knowledge, prates about "projections and elementals", "philosopher's stone and elixir", but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the seeker know, once for all, that the virtues cannot be discarded nor ignored ; they must be made a part of our life, and their philosophical basis must be understood.

But it may be asked, if in the culture of concentration we will succeed alone by the practice of virtue. The answer is No, not in this life, but perhaps one day in a later life. The life of virtue accumulates much merit ; that merit will at some time cause one to be born in a wise family where the real practice of concentration may perchance begin ; or it may cause one to be born in a family of devotees or those far advanced on the Path, as said in Bhagavad-Gita. But such a birth as this, says Krishna, is difficult to obtain ; hence the virtues alone will not always lead in short space to our object.

We must make up our minds to a life of constant work upon this line. The lazy ones or they who ask for pleasure may as well give it up at the threshold and be content with the pleasant paths marked out for those who

"fear God and honor the King." Immense fields of investigation and experiment have to be traversed ; dangers unthought of and forces unknown are to be met ; and all must be overcome, for in this battle *there is no quarter asked or given*. Great stores of knowledge must be found and *seized*. The kingdom of heaven is not to be had for the asking ; it must *be taken by violence*. And the only way in which we can gain the will and the power to thus seize and hold is by acquiring the virtues on the one hand, and minutely understanding ourselves on the other. Some day we will begin to see why not one passing thought may be ignored, not one fitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word instantly lost in the rush of the world, may be basis for a dream that will poison the night and react upon the brain next day. Each one must be examined. If you have not noticed it, then when you awake next day you have to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly, without such a special reason, you must learn to be able to go thus backward into your days so as to go over carefully and in detail all that happened, all that you permitted to pass through the brain. Is this an easy matter ?

But let us for a moment return to the sham adepts, the reputed Masters, whether they were well-intentioned or the reverse. Take Eliphas Lévi who wrote so many good things, and whose books contain such masses of mysterious hints. Out of his own mouth he convicts himself. With great show he tells of the raising of the shade of Apollonius. Weeks beforehand all sorts of preparations had to be made, and on the momentous night absurd necromantic performances were gone through. What was the result ? Why only that the so-called shade appeared for a few moments, and Lévi says they never attempted it again. Any good medium of these days could call up the shade of Apollonius without preparation, and if Lévi were an Adept he could have seen the dead quite as easily as he turned to his picture in a book. By these sporadic attempts and outside preparations, nothing is really gained but harm to those who thus indulge. And the foolish dabbling by American theosophists with practices of the Yogis of India that are not one-eighth understood and which in themselves are inadequate, will lead to much worse results than the apochryphal attempt recorded by Eliphas Lévi.

As we have to deal with the Western mind now ours, all unused as it is to these things and over-burdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see ourselves in the way that shall bring about the best result.

RÂMATĪRTHA.

OUR SUN AND THE TRUE SUN.

Considering how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic's "true sun," for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*.¹ On one hand it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection between those spots and electrical disturbances here. Some years ago Nasmyth discovered² objects (or changes) on the photosphere consisting of what he called "willow leaves," 1000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen sighted ordinary mortal using a fine telescope. And as to whether these "willow leaves" have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to "cosmic dust", for the want of a better explanation to veil ignorance; and a few other matters of interest.

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern

¹ Among great scientists such as Newton, Secchi, Pouillet, Späeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterston 9,000,000° or a variation of 8,998,500°!

² See *Source of Heat in the Sun*, R. Hunt, F. R. S. (Pop. Sc. Rev. Vol. IV, p. 148.

astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, or a *stronger centre of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on "the most excellent light of the true sun" we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTANDA.

IS KARMA ONLY PUNISHMENT?

The following query has been received from H. M. H.:

"In August PATH Hadji Erinn, in reply to the above question, stated that 'those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma'. I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment* and *reward* should not be used."

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce every thing to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death ; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron*, because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation*, we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

The point really in the questioner's mind is, in fact, quite different from the one expressed ; he has mistaken one for the other ; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him ; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal

propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment or reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

HADJI ERINN.

LETTERS THAT HAVE HELPED ME.

(Continued from December.)

FURTHER NOTES ON LETTER XIV.

In further illustration of this letter, I might cite the case of a friend of mine who was at once fired with Theosophy on first hearing of it and ardently desired to become a chela. Certainly he had known these truths in other lives, for all seemed familiar to him, and, though he was what is called "a man of the world," he accepted the philosophy, measured some of its possibilities intuitively, and, while careful to do his duty and cause no jars, he ranged his life, especially his inner life, to suit these views. The question of chelaship assumed great prominence in his mind. He knew of no chelas; knew not where to knock or whom to ask. Reflection convinced him that real chelaship consisted in the inner attitude of the postulant; he remembered magnetic and energetic laws, and he said to himself that he could at will constitute himself a chela to the Law, at least so far as his own attitude went, and if this did not satisfy him, it was a proof that he desired some personal reward, satisfaction, or powers in the matter, and that his

motive was not pure. He was slow to formulate his desires, even to his own mind, for he would not lightly make demands upon the law ; but he at last determined to put his own motives to the test ; to try himself and see if he could stand in the attitude of a faithful chela, unrecognized and apparently unheard. He then recorded in his own mind an obligation to serve Truth and the Law as a chela should, always seeking for light and for further aid if possible, recognizing meanwhile that the obligation was on his side only, and that he had no claims on Masters, and only such as he himself could by the strength of his own purpose institute upon the Law. Wherever he could hear of chelas and their duties he listened or read ; he tried to imagine himself in the position of an accepted chela, and to fill, so far as in him lay, the duties of that place, living up to all the light he had. For he held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate. He believed that the heart is the creator of all real ties, and it alone. To raise himself by himself was then his task. This attitude he resolved to maintain life after life, if needs were, until at last his birthright should be assured, his claim recognized by the Law.

He met with trials, with coldness from those who felt rather than saw his changed attitude ; he met with all the nameless shocks that others meet when they turn against the whirlpool of existence and try to find their way back into the true currents of life. Great sorrows and loneliness were not slow to challenge his indomitable will. But he found work to do ; and in this he was most fortunate, for to work for others is the disciple's joy, his share in the Divine life, his first accolade by which he may know that his service is accepted. This man had called upon the Law in faith supreme, and he was answered. Karma sent him a friend, and soon he began to get new knowledge, and after a time information reached him of a place or person where he might apply to become a chela on probation. It was not given him as information usually is ; nothing of the sort was told him, but with his extending knowledge and opening faculties a conviction dawned upon him that he might pursue such and such a course. He did so, and his prayer was heard. He said to me afterwards that he never knew whether he would not have shown greater strength of mind by relying wholly upon the reality of his unseen, unacknowledged claim, until the moment should come when Masters should accept and call him. For of course he held the ideal of Masters clearly before his mind all this while. Perhaps his application showed him to be weaker than he supposed, in so far as it might evidence a need on his part for tangible proof of a fact in which his higher nature prompted him to believe without such proof. Perhaps it was but natural and right, on the other hand, that after silent service for some time

he should put himself on record at the first opportunity granted him by Karma.

He applied, then. I am permitted to give a portion of the answer he received, and which made clear to him the fact that he was already accepted in some measure, before his application, as his intuition had told him. This answer may be of untold value to others, both as clearly setting forth the dangers of forcing one's way ahead of one's race, and also by its advice, admonitions, and evidence that the Great Beings of the Orient deal most frankly and gently with applicants. Also it may mark out a course for those who take the wise plan of testing themselves in silence before pushing their demands upon the Law. For this at once heightens their magnetic vibrations, their evolutionary ratio; their flame burns more brilliantly and attract all kinds of shapes and influences within its radius, so that the fire is hot about him. And not for him alone: other lives coming in contact with his feel this fierce energy; they develop more rapidly, and, if they have a false or weak place in their nature, it is soon discovered and overthrows them for a time. This is the danger of coming into "the circle of ascetics"; a man must be strong indeed who thus thrusts himself in; it is better as a rule to place one's self in the attitude of a disciple and impose the tests one's self: less opposition is provoked. For forces that are foiled by the adept may hurl themselves upon the neophyte who cannot be protected unless his Karma permits it, and there are always these opposition forces of darkness waiting to thin the ranks of the servitors of the Good Law.

Up to this point, then, we may follow this student, and then we lose sight of him, not knowing whether he progressed or failed, or still serves and waits, because such things are not made known. To tell so much as this is rare, and, since it is permitted, it must be because there are many earnest students in this country who need some such support and information. To these I can say that, if they constitute themselves faithful, unselfish disciples, they are such in the knowledge of the Great Law, so long as they are true, in inmost thought and smallest deed, to the pledges of their heart.

ANSWER TO Y.

Says Master:

"Is Y. fully prepared for the uphill work? The way to the goal he strives to reach is full of thorns and leads through miry quagmires. Many are the sufferings the chela has to encounter; still more numerous the dangers to face and conquer.

May he think over it and choose only after due reflection. No Master appealed to by a sincere soul who thirsts for light and knowledge, has ever turned his face away from the supplicant. But it is the duty of those who call for laborers and need them for their fields, to point out to those who offer

themselves in truth and trust for the arduous work, the pitfalls in the soil as the hardship of the task.

If undaunted by this warning Y. persists in his determination,—he may regard himself as accepted as——. Let him place himself in such case under the guidance of an older chela. By helping him sincerely and devotedly to carry on his heavy burden, he shall prepare the way for being helped in his turn."

(Here follow private instructions.)

"Verily if the candidate relies upon the Law ; if he has patience, trust, and intuition, he will not have to wait too long. Through the great shadow of bitterness and sorrow that the opposing powers delight in throwing over the pilgrim on his way to the Gates of Light, the candidate perceives that shining Light very soon in his own soul, and he has but to follow it. Let him beware, however, lest he mistake the occasional will-o-the-wisp of the psychic senses for the reflex of the great spiritual Light; that Light which dieth not, yet never lives, nor can it shine elsewhere than on the pure mirror of Spirit.

* * * * *

But Y. has to use his own intuitions. One has to dissipate and conquer the inner darkness before attempting to see in the darkness without ; to know one's self before knowing things extraneous to one's senses."

And now, may the Powers to which my friend Y. has appealed be permitted by still greater and much higher Powers to help him. This is the sincere and earnest wish of his truly and fraternally, X.

This letter also show incidentally how one Adept may serve another still higher by reporting or conveying his reply. J. N.

H. P. BLAVATSKY.

We have inserted in this issue a picture of H. P. Blavatsky, who is—whether from the standpoint of her enemies or that of her friends—the most remarkable person of this century.

Fifty-eight years ago she was born in Russia, and in the year 1875 caused the starting of the Theosophical Society. Ever since that date she has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the lukewarmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

When she will leave the mortal frame now occupied by her we know not ; but we are convinced that, when the personality denominated H. P. Blavatsky shall have passed away, her pupils and her friends will acknowledge her greatness,—perhaps not before.



H. P. Blavatsky

REINGARNATION AND MEMORY.

V.

Concluded.

"Time is but the space between our memories; as soon as we cease to perceive this space, time has disappeared. The whole life of an old man may appear to him no longer than an hour, or less still; and as soon as time is but a moment to us, we have entered upon eternity. * * * * Time is, then, the successive dispersion of being."

(*Auriel's Journal page 2*).

From birth to prime the faculties of man unfold; from prime to old age the faculties wane. In the natural order this unfolding and waning are really a transmutation. In early life the sensuous sphere predominates, and both the intellectual and spiritual are in abeyance. In adult and more advanced life the sensuous sphere wanes and the higher faculties take control. This is the natural order, and it is seldom seen, for there are few natural lives. The follies of youth are more often the harvest of age, dead-sea apples in place of the ripe fruit of the tree of life, while repentance and remorse embalm the living corpse of a wasted life and slighted opportunities. These are unnatural lives, and the real faculties of man are never thus realized. Mediocrity—the slumber of the soul—is, at best, the result of unnatural lives, and old age even, when reached, is miserable beyond description. What is called talent is usually a partial and unsymmetrical awakening of the soul from the dominion of the senses. Talent does with ease that which mediocrity accomplishes with great difficulty if at all. In the ordinary life of the world nothing short of real genius carries man out of himself and suggests the real nature of his being. Genius does with ease that of which mediocrity never even dreams, and of which no mere talent is capable. Genius dreams of the true, and gets glimpses of the essential being. Mediocrity follows; talent commands; genius knows and seldom stops to reason; it is beyond reason. "Time is the supreme illusion." "To escape by the ecstasy of inward vision from the whirlwind of time, to see oneself *sub specie eterni*, is the word of command of all the great religions of the higher races."

Mediocrity has little of either reminiscence or intuition, but may develop physical memory very largely. Talent has flashes of intuition, but is rather bias than illumination, a withdrawal of perceptions and faculties from other realms, to concentrate them on one sphere. Genius is another name for reminiscence, an ecstasy of inward vision, the essence of many memories, the synthesis of former experiences.

Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience.

Experience relates to feeling and consciousness ; memory to time and sense. Memory relates solely to the past, to that which was, or rather seemed, and is not ; and is, at best, the record of an illusion. Past, present, and future,—what illusions ! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

All that we know of the brain shows it to be the organ of physical memory, and shows, moreover, that any change of its structure or perversion of its function impairs or obliterates memory. Cases of disease have been known from which individuals have recovered with complete oblivion of nearly all the past. Adults previously well-educated have forgotten even how to read, and have had to begin all over again like children. In some cases there has been a slow and gradual recovery of the past. In others there has been little recovered of the past. The normal function of the brain has been arrested in the middle of a sentence, memory has been thus entirely suspended, and insanity or imbecility has supervened ; after the lapse of months memory and consciousness have returned, perhaps from a surgical operation, and the broken sentence has been completed. Similar cases often occur in the annals of surgery.

The forgetfulness of old age is proverbial. The tablets of memory first refuse to record new impressions. The things of yesterday are forgotten, and the memories of youth return, mere glimpses of a summer day or a night of sorrow. These also in turn disappear, and insensibility and imbecility often supervene. The man again becomes a helpless child leaning toward the great mother's breast, longing for rest and sleep.

If this is so often the record of the life of man whom "three score years and ten" reduce to imbecility, and with memory already departed, how can it be possible that, when the brain is decomposed and resolved back to its original dust, it should still perform a function which it so often loses before death ? If memory fades as the brain decays, and consciousness displays itself on an entirely different plane after death, and for a thousand

years, as we count time, lives a subjective life, the former records of memory are not only barred by "death," but even the bias given to consciousness must fade also. If, therefore, reincarnation should occur, there would not be the least reason to suppose that the memory that derived its form and experience from the contour and development of the brain and the circumstances of its environment, and that has been decomposed a thousand years previously, should adhere to the ego now embodied in another race and time with a new brain and a renewed consciousness. So far as memory is concerned, this is a new creation ; and so far as individual consciousness is concerned, the former personality has been annihilated.

What we call memory, therefore, as a function of the organized brain perishes with the body.

If memory is the temporary record of passing events, and both the events and the record belong to time, is there not something in man that records memory itself, thus bridging the chasm of "death" and anchoring every experience of the soul to the real *ego* ? This is precisely the nature of experience of which memory is the matter side, related to sense and time, and of which reminiscence is the spirit side related to essential being. And here again it is unnecessary to assume a life beyond the present, for our present experiences prove this to be so. It is but the subjective side of our present every-day experiences, and belongs to our *mode of consciousness*. In order to realize this in any large degree, it is only necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision, that is to gradually elevate the plane of consciousness. Man may thus come to *know* the super-sensitive world precisely as he knows the things of sense and time, viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. The evidence of things unseen will end thus in fruition ; the unseen and the unknown become the things seen and known. Human experience on this superior plane is also fortified by analogy and by the orderly processes of nature. If we assume the continued existence of the soul (*ego*), we have also to assume the continuance of its *method of knowing*, else we annul consciousness itself. The consciousness of the ego and its real method of knowing, viz. by experience, are all that enable us to predicate continued existence. If consciousness is now displayed on both the objective plane through the medium of the senses, and on the subjective plane through intuition, reminiscence and the like, then the ego having already experience on both planes in unequal degree, often almost exclusively here on the lower plane, may display itself almost exclusively on the subjective plane, and this often occurs in trance and related conditions. This is the key to the higher consciousness and the diviner life.

One third of our present life is practically divested of memory. When the plane of consciousness is shifted in sleep, memory reveals its true character as belonging to matter and time, and as in no sense essential to existence, experience, or consciousness.

Man's immortality is therefore within his grasp, his destiny is within his own hands, and he may recover the substance of all his past while he realizes his birth-right even now.

"He who has not even a knowledge of common things is a brute among men: He who has an accurate knowledge of human concerns alone is a man among brutes: But he who knows all that can be known by intelligent energy is a god among men."

HARIJ.

MAHATMAS.

A HINDU'S VIEW.

I have read with great interest in November PATH the article headed "Some Notes on the Mahatmas." The word *Mahatma* is but roughly translated "a great soul"; it means literally "High Self"—that is, our Higher Self. In the *Key to Theosophy* you will find that this Higher Self is called "Manas taijasi", our three higher principles, or Atma-Budhi-Manas, which are yet undeveloped in us. Every one of us has therefore the germ of the Mahatma in him.

As an individual, we Hindus call only him a Mahatma who, having brought his lower self completely under control, has transferred his individual consciousness to the Divine consciousness. He acts in unison with it, and can therefore commit no sin. He may or may not have a body (physical or astral); in the former case we call him "Jivan Mukta", meaning literally "Living Liberated", in the latter case "Nideha Mukta", or "Bodiless Liberated".

Mukti with us does not necessarily mean Nirvana, which is but its highest aspect. A Mukta Purusha, or liberated individual, therefore can and often does remain in our Loka or sphere to assist us morally and spiritually until the last particle of his Karma or Vasana is exhausted, when he goes into Nirvana.

It is written that there are seven ways or seven Paths for an Upasaka; the first (or lowest and most primary) is the intellectual appreciation; the second is self restraint (self sacrifice); the third is a Spirit of humility and veneration for those who have reached the goal; the fourth is a feeling of nearness, close connection, or friendliness; the fifth, a feeling of attraction (compared to the attraction of a mother to her son); the sixth is love; the seventh (last and greatest) is one-ness—"Soham." Upasaka! choose for thyself and proceed.

K. P. MUKHERJI, F. T. S.

Berhampore, India, Dec. 6, 1889.

SOME NOTES ON THE MAHATMAS.

II.

(See PATH for Nov., 1889.)

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

After collecting the notes printed in the paper referred to above, I came across some more extracts on the same subject which seemed to me to throw some additional light upon the matter. The first of these was taken from the "Seclusion of the Adept", part of the commentary on the *Light on The Path*, published in *Lucifer*, (Vol. I. p. 380) and reads as follows :

"Here in London, as in Paris and St. Petersburg, there are men high in development. But they are only known as mystics by those who have the power to recognise ; the power given by the conquering of self. Otherwise, how could they exist, even for an hour, in such a mental and psychic atmosphere as is created by the confusion and disorder of a city ? Unless protected and made safe, their own growth would be interfered with, their work injured. And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognise him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self. Any lesser appeal would be as useless, as much a waste of energy and power, as for mere children who are learning their alphabet to be taught it by a professor of philology. Until a man has become, in heart and spirit, a disciple, he has no existence for those who are teachers of disciples."

Here the adept is referred to as still capable of growth, while in the same volume of *Lucifer*, p. 257, we read : "The occult idea of *Mahatma-hood* is a soul of higher rank in the realms of life, conceived to drink in the wealth of spiritual power closer to the fountain-head, and to distil its essence into the interior of receptive souls. In harmony with this idea, Emerson writes : "The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel ; this natural force is no more to be withstood than any other natural force. A healthy soul stands united with the Just and the True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys towards the sun, journeys towards that person."

In the *Key to Theosophy*, lately published, Mme. Blavatsky again uses the terms *Adept*, *Initiate*, *Master*, and *Mahatma* in the same sense. She says (p. 289) that "the word *Mahatma* means simply 'a great soul,' great through moral elevation and intellectual attainment. * * * We call them *Masters* because they are our teachers. * * * They are men of great learning, whom we call *Initiates*, and still greater holiness of life." And on p. 293 she continues: "They have no right, except by falling into Black Magic, to obtain full mastery over any one's immortal Ego, and can therefore act only on the physical and psychical nature of the subject, leaving thereby the free-will of the latter wholly undisturbed. Hence, unless a person has been brought into psychic relationship with the Masters, and is assisted by virtue of his full faith in and devotion to his Teachers, the latter, whenever transmitting their thoughts to one with whom these conditions are not fulfilled, experience great difficulties in penetrating into the cloudy chaos of that person's sphere."

This extract suggests that all communication with the Masters must be upon higher planes than that of the purely physical, and explains why we cannot expect to make them hear till we too speak with "a divine voice." Nevertheless, there is nothing in it to lead one to interpret the word *Mahatma* (at least as it is ordinarily used) as meaning only "*the* great soul," and therefore rendering it impossible to speak of "*a* Mahatma." There still remains the idea of individuality. While it is very possible to think of *Mahatma* as the great Soul with whom all spiritual existences are at one, in that sense it becomes a condition rather than an individuality, and all sense of human relations dependent upon that individuality is lost. Considered in the abstract, light is one and indivisible, but to our physical eye is individualised in every star of the firmament, every lamp of the earth. No matter how lofty our idea of "a Mahatma" may be, it must have limitations and qualifications, and cannot therefore be the same as the idea of *the* Great Soul, which is the Infinite and Unlimited. When the ascetic has arrived at the point spoken of by Patanjali in the Aphorisms quoted in the former paper, he stands even then upon the threshold only of that higher state called *Isolation* or *Emancipation*. Till then his individuality persists, as we may see by the 4th and 5th Aphorisms of *Book IV*, where the *mind* or *ego* of the ascetic is spoken of as controlling the various minds acting in the bodies which he voluntarily assumes.

In an article on the "Sevenfold Principle in Man," by Mme. Blavatsky, (*Five Years of Theosophy*, p. 153) she tells us that from the first appearance of life up to the state of Nirvana, the progress is, as it were, continuous and by imperceptible gradations. But nevertheless four stages are recognised in this progress, where the change is of a peculiar kind:

1. Where life makes its appearance.

2. Where the existence of mind becomes perceptible in conjunction with life.

3. Where the highest state of mental abstraction ends, and *spiritual consciousness* begins.

4. Where spiritual consciousness disappears, leaving the 7th principle (Atma) in a complete state of *Nirvana* or nakedness; (defined further on as the condition of final negation, negation of individual, or separate, existence, or, in other words, complete identification with the Absolute.) *Atma* is here used as the emanation from the Absolute called "the seventh principle," but, properly speaking, no principle, being identical with the Absolute.

It seems, then, that until spiritual consciousness disappears in Nirvana, we have a right to consider that the individuality persists, and, while that continues, the highest adept is not yet lost in the Universal Soul. So that the phrase "a Mahatma," used as an equivalent to the expression "a Master," is the use of a word in a restricted sense, which might be kept, as the Aryan Society has suggested, to its higher meaning as a condition rather than an entity, but which, *in its general acceptance*, has no such restricted signification. We might as well refuse to say "Bring me a light," because light is an abstract and general term and cannot be individualised.

It certainly would be a good thing if the terminology of Theosophy were more accurate and well-defined, and especially that the many Sanskrit terms which have no exact English equivalents should be officially defined, once for all, and then accurately employed. Theosophy has the advantage over all other metaphysical systems, of the possession of a vocabulary drawn from the subtlest of languages; and it is a pity to lose this advantage through our own ignorance or carelessness. Any discussion, therefore, which tends to throw light upon the precise meaning of an important word, cannot be considered as lost time.

K. H.

THE ALLEGORICAL UMBRELLA.

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occult-

ism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishads we read the invocation : "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden, or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers : the latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities.

But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyan Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath it. The ribs are the Rishees, or Adepts, or Mahatmas ; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON.

LITERARY NOTES.

A BUDDHIST CATECHISM, by Subhadra Bhikshu. (1890, *Geo. Redway, London*, 68 p.p. and notes.) This is put forth, as the Introduction says, with the aim of meeting the intelligent appreciation of educated populations and of eliminating the superstitious and childish conceptions of Eastern peoples. It is divided into an Introduction of 6 questions, The Buddha, The Doctrine (Dhamma), Brotherhood of the Elect (Sangha). There is an appendix of Notes and extracts from the Dhammapada. We do not know who is hidden by the name Subhadra Bhikshu, but the book is well written, though we cannot say it is any better than that written by Col. H. S. Olcott. We welcome the book as an addition to our literature and as another evidence of the spread of truth, for when Christian peoples will warrant our publishers in getting out works treating on Eastern religions, there must be a great undercurrent of inquiry. The book is well bound in black smooth covers and is convenient in size.

THE INDIAN RELIGIONS, by Hargrave Jennings, (1890, *George Redway, London*.) A book of 262 pages, with 27 chapters, 2 appendices, and a conclusion. The style is the well-known jerky and obscure one of Hargrave Jennings. The book is the result of "the persuasions of years of much research, and of a great amount of thought", and "it is a treatise addressed to Thinkers and to them alone." Instead, however, of its being an account of Indian Religions, it appears to be devoted to the author's views upon religious and metaphysical matters in general, as but small space is devoted to the Religions, but a great deal to Rosicrucianism and all the ideas reflected upon the author's mind during his years of constant speculations in that direction. The tenth chapter is devoted to "Philosophic Inquest into Matter", in which it is declared that "there is no such thing as matter." The author "thinks it a miserable unsound-of-mind, poverty-stricken, childish figment, conjured up out of the incapacity of men's thinkings." In explaining what he means by this, he uses this language: "We consider the world as made only as a thing in the acceptance of it in the unconsciousness of the senses; as furnished in the life in which it is only found." Now if this is the result of many years of thought on eastern religions, then it is a mere absurdity and contradiction. Those systems postulate spirit and matter as coexistent and indivisible, and, indeed, the author himself on p. 82 admits "nature" and "experiences"; without matter there can be neither nature nor experience. In opening at the chapter on dreams we had hoped for much, but deep disappointment supervened on finding 4 pages in the chapter with nothing of value in them. However, there are some good things in the volume, and no doubt suggestions and helps for those thinkers whose minds are of the same form as the author's.

THREE SEVENS, by the Phelons. A thoughtful, instructive book, elucidating the truth that man's heritage is the universe with all its contents, but

that he conquers the right to it by first conquering himself. Of course no description of initiations can be exact, or, indeed, other than symbolical, but the symbolism may be, and in this book is, an embodiment of rich lessons in confidence, fortitude, single-mindedness, and, most pre-eminently, of will-power. All through the work are sound and elevating teachings, not, perhaps, profound or novel, but vigorous and clear. The English, too, is singularly choice and mellow, a matter of value in these days when Theosophical writings need to commend themselves to the cultivated. "Laid", however, on page 34 should be "lay," and "transpired," page 213, should not be used in the sense of "occurred." (Hermetic Publishing Co., Chicago; \$1.25).

TEA TABLE TALK.

MY DEAR JULIUS;

The following was told me by a friend, and I can vouch for every word of it as strictly true: The latter part of February or the first of March of the present year, the skeleton of a man was found near Beaver Creek, in the edge of the mountains, about 40 miles southwest of Laramie, Wyo., and taken into that city. Evidently the man had died years ago, as there was but little clothing left on him. J, a friend of mine and an ardent spiritualist (and above all a sincere and honest man in all things), saw the skeleton as it lay in a box in front of a doctor's office. The thought occurred to him to try an experiment. "No doubt but this man has been murdered. I will get this skull and take it to B, and see what he has to say of it." He obtained the skull, took it to his house, and placed it in a small leather hand-bag, made especially to contain 3 vols. of a book which Mr. J had formerly been an agent for. His friend B, who was and is a medium, is a man of irreproachable character. He had often seen Mr. J. with the hand bag and knew its use, and had no thought of the bag in any way except in connection with books,—indeed, he had kept it in his house weeks at a time, filled with books. I will let Mr. J. tell the story, only abridging it as much as possible. "Perhaps a month after the finding of the skeleton, I took the bag containing the skull and went to B's house. I had kept my purpose a secret from every one, for, until the morning of my visit to his house, I was not certain in my own mind that I should do what I contemplated, *viz.* take the skull to B. in the hand-bag, and, without giving him any information of any kind, ask him to take the bag in his hands and give me whatever impression he might receive. We had a long and interesting conversation upon the subject of re-incarnation, for, while we were both spiritualists, we looked favorably upon Theosophy and its aims. I had been in the room an hour when the purpose of my visit came to me suddenly. I reached the bag to him and said, 'Take that into your hands and give me your impressions.' He took the bag in both hands, placed it against his forehead, and, as if surprised, said, 'I see a large, square-built man, with a queer kind of head

dress. It's neither a hat nor a cap, but something resembling a crown. He has on a strange-looking jacket or waistcoat, and a belt over it. His pants are very large at the waist and hips, and taper down to fit tightly just below the knee, 'English fashion.' I see him walking along, picking up sand and stones, examining them, and throwing them down. He makes memoranda in a book now and then. Now I see him digging under the edge of a large brown rock. He finds pure gold at a depth of two feet. This hole he covers up again carefully. Makes more memoranda in his book, and marks on the stone, as if to guide his return to the spot. I see a pick and a peculiar looking iron wedge lying under a big flat rock. Now I see a small man, with a brown and a sorrel mule, both small, hitched to a wide track wagon, that has flowers painted on the bed, like the Bain wagon. This small man has brown hair and whiskers, and seems to be waiting for the large man, probably to take him to the railroad. Now I see another small man, with long black beard, who is in some way connected with the large man. Mr. J, he said, turning to me, 'What have you got in this hand bag any way?.' I hesitated a moment, and then told him. His face flushed, and he said, 'I would have given a dollar if you hadn't told me.' Mr. B. then made a diagram of the ground where the scene described took place. He also told me that the small man with the mule team had murdered both the large man and the small man with long black whiskers, and he described the spot where the latter now lies, in the edge of a little quaking asp grove, some 3 or 4 miles from where the large man was buried. His description of the murderer was explicit, and I mentioned a name. 'That's the man,' he said, without hesitation. Mr. B. had seen the man once, and I several times. This murderer is now serving a term in a penitentiary for some minor offense. I made cautious inquiries, and learned that the man had at one time owned such a mule team and wagon, and was occupied, now and then, in taking prospectors and hunters around over the country. Mr. B. and I intend to go to that part of the country and see if we can find the body of the other murdered man, the pick and iron wedge, and the large brown stone that has the gold under it. If we find any or all of these things, then we shall feel quite sure of all the rest, but until then we intend to mention no names, for it would be unjust, and, again, no court in the land would accept such testimony. Imagine a medium on the witness stand!" The readers of the "Tea Table" will readily understand this whole matter, and will consider it, not spiritualism as do both Mr. J. and Mr. B, but purely clairvoyant vision,—psychic phenomena of a startling nature if confirmed. I could fill the "Tea Table" with columns of psychic evidence, of a more or less interesting character, such as have been and are taking place here frequently, but I consider this of too much importance to pass by. I will some day give the sequel to the above, if Mr. J. and his friend B. make their intended visit to the mountains and find anything to verify their present impression."

J. F. C.

The Tea Table awaits with interest the dénouement of the above, and would like also to tap the vein of psychic interest alluded to. In all new countries, where the magnetic currents are comparatively fresh, the "world

soul" is constantly manifesting itself in increased activity which men sense more readily because their minds are not distracted by the unceasing detail of a crowded civilization.

Another reader writes:

"DEAR JULIUS:—

I am prompted by your recent attention to 'coincidences' to relate an experience of my own.

During my absence a few weeks ago on a business trip through the western part of the State, my wife went to a small town near Saybrook, intending to remain there until my return. One day after I had been gone about a week, I started, with a sudden change of intention, for the place where my wife was staying, and wrote her that I was coming. My letter was, however, not received, and she went up to Middletown. When I arrived in that city on my way down, I had a few minutes to wait for a connecting train, and was standing in an obscure position on the platform when my wife walked up and accosted me. She had arrived a few minutes previously with two other ladies, had gone with them and gotten into a street car, but, by a sudden impulse, without saying anything to them and with almost a certainty of losing the car, she had left them and gone some distance, and around three sides of the station through a dense crowd of people, directly to where I was standing.

We then went home with our friends and were shown to our chamber and bath-room to prepare for dinner. We both proceeded to the bath-room, which opened from a narrow and rather dark hall nearly the whole length of the house from our chamber. My wife immediately returned to the chamber. When she came back I did not see her, but was conscious that she was in the hall and had passed the door. I had no reason to doubt that she did so intentionally, and as I had never been in the house before, knew nothing of any danger beyond. Nevertheless, by another of those sudden "impulses," I shouted very sharply and in a manner so foreign and uncalled-for that it immediately surprised myself,—“Stop!” My wife had passed along the hall, which, as I said, was rather dark beyond the door which she wished to enter, and, when my shout arrested her steps, had turned into the next doorway, and, if she had taken another step, would have fallen headlong down a steep stairway.

Of course I was pleased when the first 'coincidence' saved me from a needless journey with disappointment at the end, and genuinely thankful when the second averted actual disaster to my wife; and the occurrences have afforded subject for a good deal of thought concerning the how and wherefore.

It may be pertinent to mention that neither my wife nor myself is known to possess any special psychic susceptibility or to be under any morbid conditions, but are both sound, healthy, ordinary people.

Yours sincerely,

F. W. W.

Another coincidence coming to us from a distance, relates the following.

"I was driving one lovely night over post roads to the R. R. Station, and

was thinking how impossible it is for human *reason* to understand how God (Perfection) can *love* Humanity (Imperfection). The more I thought of it, the more wonderful and incomprehensible it seemed. Wandering about, inside the station, I found myself standing in front of a large sheaf of Bible texts which hung upon the wall of the waiting room. I never look voluntarily at these public texts: they have some unpleasant association or other,—Cant, perhaps. Something made me read this one, and I saw these words; ‘I will shew thee the way in which thou shouldst go. *I love them that love me, and they that seek me early shall find me.*’”

Very truly is it here shown that Love is the living Link, the inseparable bond between all beings and all creation, so that by its light all problems can be explained. We find this law of harmony manifesting in the most unexpected and apparently anomalous conditions. As, for instance, the spread of disease—say the Grippe, whose fatal sneeze pervades the attenuated Tea table—is greatly aided by the mental currents of those who hear of and think of it until it is attracted to their sphere. “Fear” of a thing is simply a passive condition; so is doubt, while anxious expectancy is an open door; but the contrary mental attitude, if really maintained, wards off disease by rendering the person positive to the infectious germs which thus rebound from his sphere. Most “faith” is like that of the old woman, who had faith, she said, that the mountain could and would be removed by prayer. So she prayed all night, and then looked out. There was the mountain still. Cried she: “Dra! the thing; *I just knew* it wouldn’t move.” A chestnut, perhaps, but apropos. Something newer is the remark of a dear little maid, still learning to talk with her 3 years’ tongue. She visits a relative, who is an F. T. S. A visitor said: “Baby, what’s your name?” “The-o-sophy,” proudly replied the little one, whose relatives did not know she had ever noticed or could pronounce the word. Imagine the delicious picture of the proud prattler, the confounded caller, the enchanted relatives, enough to warm even the bachelor cardiac muscle, or what d’ye call it, of

JULIUS.

ARYAN RESERVE FUND.

IMPORTANT ACTION BY THE NEW YORK T. S.

For the past few years The Aryan Theosophical Society has been extremely active in practical work, in which all theosophists have been asked and aided to join. The Circulating Library for the benefit of all inquirers was donated for that purpose by an Aryan member, and the extent to which it has been used testifies to its opportuneness. The Tract-Mailing Scheme originated in the same Branch and is managed by one of its members. The Aryan Press, intended to be a co-operative one for the use of all members and Branches, was started by a few members of the Aryan who furnished the plant, members of other Branches afterwards contributing.

It has already reduced the General Secretary's expenses for printing. With all these efforts the Aryan is fortunate in having members who have time to spare for the arduous duties which these affairs entail. We do not refer to the work of the New York Branch in order to gain glory for it, but solely to point out facts and to show that what has been done is for the general benefit and not for the Branch alone. In the same way its meetings are open to all comers.

Realizing the advantages of a great city like New York, the Aryan T. S. knows that a thoroughly organized and equipped Society in that city would be a strong factor in securing solidarity of the whole Society and in increasing the power and extent of the movement in America. With this object in view, at a meeting of the Society on December 10th, the following resolutions were passed :

Resolved, that the Aryan Theosophical Society have a fund to be placed in charge of a committee of five, for the purpose, among others, of obtaining a permanent headquarters for the Society ;

That contributions to the same be voluntary ;

That said fund shall be separate from the general fund made up of dues and fees ;

That the fund shall not be used before the end of 1890 unless before then it shall have amounted to \$1,000 ;

That the committee of five be elected on December 17, 1889, and be then instructed as to their procedure ;

That the secretary notify all the members of this resolution.

And at a subsequent meeting these were added :

Whereas, at a meeting of this Society held Dec. 10th, 1889, it was resolved " That the Aryan Society have a fund to be placed in charge of a Committee of five for the purpose, among others, of obtaining a permanent headquarters for the Society, etc., now be it

Resolved, that the said fund be designated as the " Aryan Reserve Fund " and held in the custody of the Society's Treasurer.

That the said Committee shall be constituted of the President and Treasurer of the Society Ex Officio, and three other gentlemen to be elected at this meeting by a majority vote of those present, and that the Committee so constituted shall be termed " The Fund Committee " and shall serve until the next ensuing Annual meeting of the Society, at which meeting and at each following Annual Meeting a similar Committee shall then be elected to serve for the ensuing year.

That remittances shall be made to the Chairman of the Fund Committee, a receipt for the same to issue from the Treasurer of the Society, who thereby certifies that the money has been paid into his hands.

That the " Fund Committee " shall have charge of the collection, direction, and application of the Aryan Reserve Fund, but that no appropriation or expenditure of the said Fund, or any part thereof, shall be made except upon motion of a member of the said Fund Committee, which motion shall

have received the authorization of a majority of the members of the said Committee and the approval of a majority of the members of the Society present, in meeting assembled, after due announcement by a Committeeman of his intention to move such appropriation or expenditure, said announcement to be made either at a previous meeting or by mail notice to each member of the Society.

The committee elected to take charge of the fund are :

Mr. A. H. Spencer, Mr. D. Nicholson, Dr. J. H. Salisbury, Mr. E. Aug. Neresheimer, and Mr. William Q. Judge.

Subscriptions were at once received amounting to over \$1,600, about one-half of which have been already paid in, notwithstanding that only monthly instalments were asked for.

The general object of this Fund is to establish in New York a building or suite of rooms at the service all day and every evening of all visiting theosophists, its own members and enquirers, with a Theosophical Library and Literary Bureau attached, so that such a substantial centre in the metropolis might add enormously to the strength of the movement, give a firmer tone and add a fresh impetus to our beloved society now just emerged from its youth. Opportunity to meet that immense volume of interest and inquiry that is everywhere observable would result not only in significant augmentation of membership in all Branches, but also in fulfilling the wish of every sincerely unselfish theosophist that the greatest possible number of his fellow members should share in that which he finds is of benefit to himself.

We do not know that the Aryan T. S. has decided to ask members of other Branches to help in this work, but we cannot see any serious objection to doing so at the proper time. We can speak from experience in stating that a permanent and well equipped headquarters in New York, whether that of the Aryan or of the General Society, would be of great use ; for even in the small down town headquarters already established it is apparent that enquirers from all parts of the entire world either come there or write. A casual glance at the visitors' register shows names from far India, Australia, England, France, Germany, and California.

We salute the Aryan Reserve Fund.

"So much, then, about the poets I learnt in a short time: that what they did was not done by the help of wisdom, but by a certain natural gift and inspiration, just as the soothsayers and diviners say many beautiful things, of which, however, they understand not a word. Under some such spell as this, it appeared to me, were the poets ; and yet at the same time, because of their poetry, they thought themselves, I perceived, the wisest of men in regard to other things, as to which they were not at all wise."—*The Apology of Socrates.*

SUGGESTIONS FOR BRANCH G. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

VIII.

THE THEOSOPHIST'S ATTITUDE (*Continued*).

Our last two papers have emphasized the necessity for individual endeavor; for faithful, practical work in the Theosophical Society among its members and in the world at large. While the importance of this must not be lost sight of, there is yet another phase of the question that deserves attention, and it will be our object this month to present to the thought of our readers the possibility, more particularly, of Theosophical work on a Higher Plane, which, in contradistinction to manual and mental labor, may be called (although in the main incorrectly) *Spiritual Work*.

It is not to be denied that the average Theosophist is more serviceable when his efforts take the form of practical usefulness; yet there are a few points of value for him to consider, and which he should always keep before him.

1. He should never forget that his every act has an influence, a *positive effect* upon each individual with whom he comes in contact. Often, indeed usually, this influence is small in each case, yet it assumes gigantic proportions when one considers the large number of persons so acted upon.
2. His every thought has an influence upon others even more potent, owing to the plane upon which thought acts, and because it is capable of affecting and often does affect persons who have no relations, personal or indirect, with the thinker.
3. It has been positively proved by scientific research¹ that every human being (and probably every animal) is surrounded by an aura or personal atmosphere which faithfully follows and portrays his moral and spiritual condition. The influence of this aura acts at a greater or less distance with different individuals. Its potency is probably determined by one's moral strength, and has very little to do with the physical condition, for although a healthy and strong man has a more diffused aura, it may not be powerful or intense in the sense of influencing others.

This aura has a direct psychic influence upon every person who comes into contact with it. You cannot pass an utter stranger in the street without influencing him and being influenced by him to a greater or less degree. The thought opens up wide realms of personal responsibility, and we must

1. See von Reichenbach, *Animal Magnetism*.

never forget the necessity for continually striving to purify our aura and thus influence others for better.

A sensitive person can very readily distinguish a good from a bad aura, and consequently a good from a bad individual, while one with psychic sight developed can see this personal atmosphere, and learns to judge from its *colour* of the moral strength and purity of the man. Some further development of psychic organs enables an expert to trace the accurate past of anyone, for in his aura are displayed, as pictures, most of the acts, good or bad, that have had a determining influence upon his life; while it has even been stated that the future, in rare instances, can be read. Again, to show how complex and wonderful is this aura, it is a complete index to one's thought. Looking upon it, you can see chasing each other in a continued stream a beautiful or frightful panorama, representing thoughts as the mind evolves them.

But to return to our starting point; is it not seen how marvellous and potent an influence our moral and spiritual condition can have upon others? Cannot we trace acts of ours which were the direct outcome of thoughts suggested by contact with some one? Did we ever have a short talk even with a stranger without feeling somehow the better or the worse for it? When it is realized through and through, so as to become part of our lives, that our personal purity of thought, word, and deed exerts its greater or minor influence upon others, will it not be an additional incentive to *Right Doing, Right Thinking, and Right Speech*?

We are gratified to announce that the effort of the General Secretary to form a systematized scheme for the distribution of the literature of the Society has met with rapid and marked success. It is curious to note that some of the earliest offers of help were from outsiders. Our Society Magazines are largely supported by non-Theosophists (at least such in name and in the fact of their not being members of the T. S.), but this has an obvious explanation; for one subscription will do for a group of Theosophists, while outsiders are so scattered that each must have the magazine for himself. But why should individual offers of help not come from all Theosophists? Surely there is no one so busy or so poor that he may not take part in the present effort. Theosophists should see to it that they deserve the name.

We thank those who since our last paper have offered personal aid, and hope their example may be followed by many others. G. Hijo.

THEOSOPHICAL ACTIVITIES.

MR. BERTRAM KEIGHTLEY'S TOUR.

Our January notice of Bro. Keightley's visits to the Branches and members was incomplete owing to meagre information. We can now give more details.

OMAHA, Neb. was reached Dec. 12, when an address was given to the Branch on *Theosophic Work and Duty*; Dec. 13, there was a public lecture on *The T. S. and Universal Brotherhood* to a good audience; Dec. 14, another public lecture on Theosophy; Dec. 15, a very large audience listened to an address on *Reincarnation*.

GRAND ISLAND, Neb., gave him a good reception, with Bro. M. J. Gahan as usual the leader. On Dec. 17th there was a public lecture in Masonic Hall on *Theosophy and the T. S.* to a large audience.

SAN FRANCISCO came next on Dec. 29th, where in the afternoon a good audience listened to an address on *Universal Brotherhood*; and again on Dec. 31st there was a lecture upon *Theosophy and the Founders of the T. S.*; January 1st, 1890, was devoted to important private conferences; January 5th, about 350 persons attended, fully filling the hall, to listen to an exposition of *Reincarnation and Karma*, and again on January 7th the *Theosophical Conception of Evolution*. On this subject Bro. Keightley is well qualified to speak, having assisted H. P. Blavatsky with the proofs of the *Secret Doctrine*. On January 8th there was a semi-public conference upon *Theosophy and Metaphysical Healing*; January 9th, 100 ladies gathered at the Palace Hotel to listen to an address on *Theosophy*.

OAKLAND, CALIF. December 29th, there was a public lecture in the evening by Bro. Keightley on *Universal Brotherhood*; and on January 2d a meeting of *Aurora T. S.* was held. *The work of the T. S. in California* was expounded; January 8th, Oakland was visited again, and an audience of about 200 assembled to listen to an address on *Theosophy and the Founders of the T. S.*; on January 4 private conferences took place.

January 9th was devoted to a lecture on *The Three Stages of the Theosophist's Growth*.

Several private and interesting meetings were held in San Francisco and Oakland, and the members report that the visit there of Bro. Keightley has done them much good.

The program given us by Bro. Keightley for the lower coast of California is as follows: San José on 10th January, with lectures there and near by in afternoon and evening; from there to Santa Cruz for two lectures; then Stockton and Los Angeles; then back to San Francisco, working east from there. In all places visited conferences will be held with the members and plans for future work discussed.

Letters have been received from Baltimore looking forward to public addresses there by either Bro. Keightley or some one else.

At San Francisco Bro. Keightley was the guest of Dr. J. A. Anderson.

The newspapers of San Francisco and Oakland gave full and fair reports of his lectures, and thus showed that the subject of theosophy is of importance on this coast.

One result of his visit to San Francisco is the formation of a definite "plan of campaign", so to speak, looking towards making the large cities of the coast centres from which shall emanate a steady stream of theosophic energy, work, and influence.

The press all through the district to be covered by Bro. Keightley is giving ample notice in advance of his coming, as well as inserting various theosophical items.

Everyone interested in the movement here feels that this visit has done a great deal of good, tending to cement the earnest ones in closer union, and making all feel that there has been a theosophical revival.

ALLEN GRIFFITHS,

Sec. Com. of Arrangements.

NIRVANA, T. S., Grand Island, Neb., at its regular meeting on January 5th, elected as President Mr. L. D. Proper, and as Secretary Mr. Nathan Platt. The Branch meets each Sunday afternoon, an original article is read, and the rest of the time is taken up with reading and discussing Theosophical subjects. Much interest is manifested by the outside world, and many questions are propounded therefrom.

As heretofore the March PATH will contain a full list of Branches in the U. S. with address of President or Secretary.

THE portrait of Madame Blavatsky published in this month's PATH is from a recent photograph. Arrangements have been made by which copies upon card-board can be furnished by the PATH for 25 cts. each.

CHICAGO T. S. has elected as President Mr. Stanley B. Sexton, and as Secretary Miss Gertrude A. Piper, 34 Walton Place.

Bro. Bertram Keightley spent several days in Chicago on his way to the Pacific Coast. He addressed several gatherings of theosophists and spoke at some length at a regular meeting of the Chicago Branch in Central Music Hall. On his return in February he expects to make a stay of several weeks in Chicago, and arrangements have been made for him to deliver a series of addresses in that city and vicinity.

RAMAYANA T. S., Chicago, has elected as President Dr. Wm. P. Phelon, and as Secretary, Mr. Edwin J. Blood, 463 S. Leavitt St.

POINT LOMA T. S., San Diego, Cal., requests us to notice a change of officers and the fact that it meets each Sunday at 4 P.M. in room 7, No. 643 6th St. The new officers are: Dr. J. F. S. Gray, Prest; Mrs. A. J. Patterson, Secy; Dr. Thos. Docking, Treas.

THE TRACT-MAILING SCHEME.—No fewer than 66 persons have given to the General Secretary their kind co-operation in this Scheme, and the number of tracts furnished by the printer in the last two years now reaches 83,000. One marked result in the office has been a largely increased number of orders for documents and of requests for information about the Theosophical Society. This illustrates the great value of the Scheme in conveying truth and arousing interest. The total contributions in money have been \$108.29, and the General Secretary has furnished to friends offering time supplies of tracts and envelopes amounting to \$96.22, thus leaving but \$12.07 in the fund. He sincerely hopes that those who have covered the towns assigned them and can afford others will apply for a new district, and that those who cannot undertake addressing, but can contribute means, will replenish the now almost exhausted fund. This may be justly considered the great Theosophical era for the sowing of seed, and they are indeed fortunate who feel the impulse to scatter it lavishly and continuously. The Tract-Mailing Scheme should never die out, but should be a permanent department of the General Secretary's work,—as it may be if each Theosophist aids to make it possible.

The PATH is empowered to offer for sale the following numbers of *Lucifer* at 40cts. each, postpaid. Feb. '88 (1); Mar. '89 (1); May '89, (1); June, '89 (11); July, '89 (8); Nov. '89 (1); Dec. '89 (4).

FOUNDERS' PORTRAITS.

We are requested to state that the manager of the *Theosophist* offers as a free gift to every subscriber to the current volume of that magazine a life-like portrait-group of H. P. Blavatsky and H. S. Olcott, done in unfading tints by the Monochrome Co. of London. Each one's autograph is written under his or her portrait.

Annual subscription \$5. Vol. XI, Oct., 1889, to Sept., 1890. Apply to the Publisher of the PATH, who will forward the order but cannot yet supply the picture.

NOTICE.

The PATH office and the Theosophical Headquarters have been removed from 21 Park Row to 132 Nassau Street, Room 25, New York. This was necessitated by growing business, as well as by the unhealthiness of the former rooms, and the General Secretary hopes now to welcome visiting Brethren to a more seemly, spacious, and comfortable Headquarters.

The silver thread that runs through all men's lives is the mysterious power of meditation.—*Tibetan Verse.*

OM.

Æ U M

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.— *Voice of the Silence*.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

LETTERS THAT HAVE HELPED ME.

(Continued from February.)

XV.

Dear Jasper :

I gave your letter to a distressed soul : she returned thanks, saying it was a cooling draught to one athirst. The thanks of course are yours.

Now this lady says it was refreshment to the weary, that letter. True, or she would not say it. But it was not so to me nor to you.

We needed it not. But she illustrates a certain state of progress. She is not yet where we are ; but which is happier ? She is happier, but poorer in hope. We are not all too happy, but are rich in hope, knowing the prize at the end of time, and not deterred by the clouds, the storms, the miasms and dreadful beasts of prey that line the road. Let us, then, at the very

outset wash out of our souls all desire for reward, all hope that we may attain. For so long as we thus hope and desire, we shall be separated from the Self. If in the Self all things *are*, then we cannot wish to be something which we can only compass by excluding something else.

So being beyond this lady so grateful, we find that everything we meet on this illusory plane of existence is a lure that in one way or another has power to draw us out of our path. That is the point we are at, and we may call it the point where lures of Maya have omnipresent power. Therefore we must beware of the illusions of matter.

Before we got to this stage we knew well the fateful lure, the dazzling mirror of the elemental Self, here and there in well defined places, and intrenched as it was, so to say, in strongly marked defences. Those we assaulted; and that was what it desired, for it did think that it then had no need to exercise the enchantment which is hard because so subtle, and so distributed here and there that we find no citadels to take, no battalions in array. But now our dearest friends are unconsciously in league with the deceptive in nature. How strongly do I realize the dejection of Arjuna as he let his bow drop from his hand and sat down on his chariot in despair. But he had a sure spot to rest upon. He used his own. He had Krishna near, and he might fight on.

So in passing along those stages where the grateful lady and others are, we may perhaps have found one spot we may call our own and possess no other qualification for the task. That spot is enough. It is our belief in the Self, in Masters: it is the little flame of intuition we have allowed to burn, that we have fostered with care.

Then come these dreadful lures. They are, in fact, but mere carcasses, shells of monsters from past existences, offering themselves that we may give them life to terrify us as soon as we have entered them either by fear or love. No matter which way we enter, whether by attachment or by repugnant horror, it is all one: they are in one case vivified by a lover; in the other by a slave who would be free but cannot.

Here it is the lure of enjoyment of natural pleasures, growing out of life's physical basis; there it is self-praise, anger, vanity, what not? Even these beautiful hills and river, they mock one, for they live on untrammelled. Perhaps they do not speak to us because they know the superiority of silence. They laugh with each other at us in the night, amused at the wild struggle of this petty man who would pull the sky down. Ach! God of Heaven! And all the sucklings of Theosophy wish that some great, well-diplomæd adept would come and open the secret box; but they do not imagine that other students have stepped on the spikes that defend the entrance to the way that leads to the gate of the Path. But we will not blame them, nor yet wish for the things—the special lots—that some of

them have abstracted, because now that we know the dreadful power that despair and doubt and violated conscience have, we prefer to prepare wisely and carefully, and not rush in like fools where angels do not pass uninvited.

But, Companion, I remind you of the power of the lure. This Path passes along under a sky and in a clime where every weed grows a yard in the night. It has no discrimination. Thus even after weeks or months of devotion, or years of work, we are surprised at small seeds of vanity or any other thing which would be easily conquered in other years of inattentive life, but which seem now to arise as if helped by some damnable intelligence. This great power of self-illusion is strong enough to create a roaring torrent or a mountain of ice between us and our Masters.

In respect to the question of sex. It is, as you know, given much prominence by both women and men to the detriment of the one sex or the other, or of any supposed sex. There are those who say that the female sex is not to be thought of in the spirit: that all is male. Others say the same for the female. Now both are wrong. In the True there is no sex, and when I said "There all men are women and all women are men," I was only using rhetoric to accentuate the idea that neither one nor the other was predominant, but that the two were coalesced so to say, into *one*. In the same way you might say "men are animals there and *vice versa*." Mind, this is in regard to Spirit, and not in regard to the psychical states. For in the psychical states there are still distinctions, as the psychical, though higher than the material, is not as high as Spirit, for it still partakes of matter. For in the Spirit or Atma *all* experiences of *all* forms of life and death are found at once, and he who is one with the Atma knows the whole manifested Universe at once. I have spoken of this condition before as the Turya or fourth state.

When I say that the female *principle* represents matter, I do not mean *women*, for they in any one or more cases may be full of the masculine principle, and *vice versa*.

Matter is illusionary and vain, and so the female element is illusionary and vain, as well as tending to the *established order*. (Through its negative or passive quality. J. N.) So in the Kaballah it is said that the woman is a wall about the man. A balance is necessary, and that balance is found in women, or the woman element. You can easily see that the general tendency of women is to keep things as they are and not to have change. Woman—not here and there women—has never been the pioneer in great reforms. Of course many single individual women have been, but the tendency of the great mass of the women has always been to keep things as they are until the men have brought about the great change. This is why women always support any established religion, no matter what; Christian,

Jewish, Buddhist, or Brahmin. The Buddhist women are as much believers in their religion and averse from changing it as are their Christian sisters opposed in the mass to changing theirs.

Now as to telling which element predominates in any single person, it is hard to give a general test rule. But perhaps it might be found in whether a person is given to abstract or concrete thought, and similarly whether given to mere superficial things or to deep fundamental matters. But you must work that out, I think, for yourself.

Of course in the spiritual life no organ *disappears*, but we must find out what would be the mode of operation of any organ in its spiritual counterpart. As I understand, the spiritual counterparts of the organs are *powers*, and not organs, as the eye is the power to see, the ear the power to hear, and so on. The generative organs would then become the creative power and perhaps the Will. You must not suppose that in the spirit life the organs are reproduced as we see them.

One instance will suffice. One may see pictures in the astral light through the back of the head or the stomach. In neither place is there any eye, yet we see. It must be by the power of seeing, which in the material body needs the specialized place or specializing organ known as the eye. We hear often through the head without the aid of the auricular apparatus, which shows us that there is the power of hearing and of transmitting and receiving sounds without the aid of an external ear or its inside cerebral apparatus. So of course all these things survive in that way. Any other view is grossly material, leading to a deification of this unreal body, which is only an image of the reality, and a poor one at that.

In thinking over these matters you ought always to keep in mind the three plain distinctions of *physical*, *psychical*, and *spiritual*, *always remembering that the last includes the other two*. All the astral things are of the psychical nature, which is partly material and therefore very deceptive. But all are necessary, for they are, they exist.

The Deity is subject to this law, or rather it is the law of the Deity. The Deity desires experience or self-knowledge, which is only to be attained by stepping, so to say, aside from self. So the Deity produces the manifested universes consisting of matter, psychical nature, and spirit. In the Spirit alone resides the great consciousness of the whole; and so it goes on ever producing and drawing into Itself, accumulating such vast and enormous experiences that the pen falls down at the thought. How can that be put into language? It is impossible, for we at once are met with the thought that the Deity must know all at all times. Yet there is a vastness and an awe-inspiring influence in this thought of the Day and Night of Brahman. It is a thing to be thought over in the secret recesses of the heart, and not for discussion. *It is the All.*

And now, my Brother, for the present I leave you. May your restored health enable you to do more work for the world.

I salute you, my Brother, and wish you to reach the terrace of enlightenment. Z.

ASTRAL AND PHYSICAL LAW.

This article was suggested by reading "To Those Who Suffer," in the January number of the *PATH*, and an article on "Physical Fields," in *Science* for Dec. 27th, 1889.

The writer in *Science*, one of the leading scientists in the matter of physical research, formulated a common law governing the different classes of "fields." The article referred to reads as follows :

"When the physical state of a body re-acts upon the medium that surrounds it so as to produce in the medium a state of stress or motion, or both, the space within which such effects are produced is called the "field" of the body. When a body is made to assume two or more physical states simultaneously, each state produces its own state independent of the existence of the others; hence two or more fields may co-exist in the same space. For instance: if a magnet be electrified, both the magnetic and the electric fields occupy the same space, and each as if the other did not exist.

PROPERTY OF VARIOUS FIELDS.

I. *The Electric Field.*—Suppose a glass rod be electrified with silk or cat skin. It is experimentally known that other bodies in its neighborhood are physically affected by its mere presence without contact, and various motions result which are commonly attributed to electric attraction and repulsion. The phenomena are explained as due to the stress into which the neighboring ether is thrown by the electrified body, the stress re-acting upon other bodies, and moving them this way or that as the stress is greater here or there. Suppose an electrified mass of matter remote from any other matter, in free space. The field, or the stress that constitutes it, is found to vary in strength inversely as the square of the distance from the body in every direction about it, which shows that the effect upon the ether is uniform in all directions, and that for such a stress under such conditions the ether is isotropic. If this assumed electrified mass of matter were the only matter in the universe, then its electric field would be as extensive as the universe, and any electric change in the mass would ultimately re-act upon the whole of space, and be uniform in every direction. If, however, there be another mass of matter in proximity to the first, the disposition of the stress is altogether different; for instead of being disposed radially, as in the first case, the field is distorted by the re-action of the stressed ether upon

the second body. The so-called "lines of force" bend more or less toward the second body, and the field stress becomes denser between the bodies at the expense of the field more remote. If this advancing stress in the ether from an electrified body be called radiation, and it seems to be an action of this kind, then it appears that the direction of such radiation depends upon the existence of other bodies in the ether. It is truly rectilinear no further than the shortest distance between the two bodies.

The electric field thus produced, and thus re-acting upon another body, develops in the latter an electrical condition, that is to say, it electrifies it; and the process we call "electric induction," to distinguish it from the transference of the electrification by contact, which is called "conduction." In the process called induction there are two transformations: in conduction there is simply a transference, and no transformation. The experimental fact is this: an electrified body sets up in the ether a stress of such a nature that, by its re-action upon another body, the latter is brought into a condition similar to that of the first; that is, it electrifies it."

II. The author then describes a *magnetic field*, and says:

"A magnet then sets up such a condition in the ether that its re-action upon another body brings the latter into a condition similar to that of the first; that is, it magnetizes it."

III. Of a *thermal field*, he says that "in a similar way the first body heats the second."

IV. Of an *acoustic field*, he remarks that "a sounding body sets up in the medium about it such a physical condition as, by its re-action upon another body, brings the latter into a state like the first." He concludes with the generalization, "when a mass of matter acts upon the medium that is about it, the latter is thrown into such a physical condition or state that its re-action upon another body always induces in the second body a state similar to that of the first body. This has a much wider application than most physical laws; for it embraces phenomena in mechanics, heat, light, electricity, and magnetism."

To these four examples, why not add a fifth; the *Psychic Field*? While not so tangible, nor so readily observed by the students of modern physical science, it seems none the less to follow the same law.

V. *The Psychic Field*.—Suppose a person's psychic organism is in a state of Love, in the higher sense, or else of Anger. It is experimentally and otherwise known that other psychic organisms in its neighborhood are psychically affected by its mere presence without contact, and various emotions result which are commonly attributed to attraction or repulsion. One often hears the phrase "such a person attracts me," or *vice versa*. These phenomena may be explained as due to the stress into which the neighboring ether (Astral Light) is thrown by the acting organism, the stress re-act-

ing upon other organisms and moving them this way or that as the stress is greater here or there. Suppose such an organism to be alone in space. The field, or stress that constitutes it, would extend uniformly in every direction and occupy the whole of space. If, however, another organism be brought into proximity with the first, the "lines of force" are distorted as in the case of an electric field. This would offer an explanation of why, as sometimes stated in occult works (see "Occult World"), persons communicating psychically often find such communication difficult, or even impossible for a time; the radiation is no longer rectilinear, but twisted, or even interrupted.

The point in view is; that a psychic organism always sets up such a condition in the surrounding ether (Astral Light), that its re-action upon another organism brings the latter into a state similar to that of the first, that is, it psychologizes it.

By extending the same considerations to the behavior of the Spiritual Organism in the Celestial Light, we have a sixth field; that is the *Spiritual Field*. Many other points of coincidence will suggest themselves, and it is not difficult to recognize a fragment of the Great Law of the Universe—the Unity of all Beings.

H. S. B.

THEOSOPHY IN ITS PRACTICAL APPLICATION TO DAILY LIFE.

[A PAPER READ BEFORE THE ARYAN T. S. OF NEW YORK, JAN. 7, 1890, BY ALEXANDER FULLERTON.]

This topic is so vast that not a paper, but a volume, would be needed for full treatment. If Theosophy is anything more than a curious exposition of world-formation and racial advance, its value will appear right here,—in the elucidation of a principle or principles which will guide conduct, illuminate ethics, abate the evils of society, make possible true life in a man and in a community. Upon its *practicality* turns the question of its worth. If it asserts doctrines which are obviously destructive of justice, if it propounds rules of action repugnant to experience and the enlightened moral sense, it will not simply discredit itself with the thoughtful, if it ensure its own downfall. For *practicality* does not mean merely the power to put a theory into action; it means that the results shall justify the effort.

But there is still another test of the value of any code of ethics. *The truth of theories of right living is to be judged by the possibility of their universal application.* "What would be the consequence if this system was everywhere applied?" is the question with which such theory is immediately met. And very justly so. Men are substantially of the same make and subjected to the same conditions. There cannot be different

codes for different classes. The moral law and the physical law surround all alike, as does the atmosphere, and if a principle is just, all must be entitled to its use. If, then, the inevitable outcome of any theory is to make social life intolerable, to put the well-disposed at the mercy of the ill-disposed, to bring about universal chaos, evidently the theory must be erroneous. And this must be just as true of a Theosophic theory as of any other, for it deals with the same problems, uses the same faculties, and works in the same sphere.

The single question which I wish to take up this evening is, "How does Theosophy regard the protection of individual rights?" So far is this from being an abstraction or a remote interest, that it is present every moment of every day, affects every act or word where fellow men are present, prevades the whole working of social and community life. It is not merely a question for business or family relations, but touches us at every point of contact with another person, stranger or friend, the casual occupant of an adjoining seat, the passer-by in a city street. There is never a moment when we are released from the claims of duty, for there is never a moment when we are released from membership in humanity.

Now before it is possible to handle this question with profit, there are to be laid down three basic and never-to-be-forgotten facts. The first is that rights are not conventional privileges, but inherent possessions. The notion, projected by a school of jurists, that rights are the creation of law and not the subject of law, has been demolished by Herbert Spencer. He demonstrates with his matchless logic the proposition that every human being has, as such, certain indefeasible franchises, that every other has the same, and that the function of law is to insure that each shall enjoy them without trespass upon or from another. And certainly no contrary doctrine can long be maintained. We concede it instantly as to opinions, perceiving at once that we have a *right* to our own thought, and that no Pope in the domain of intellect can be tolerated for a moment. Yet this is equally true in the matter of action, provided always that the action never impinges on the equal privilege belonging to another. I have the *right*, not merely the toleration, to entire freedom of thought and speech and act *up to the point* where my neighbor's would be invaded.

The second fact is that the protection of individual right is to be indissolubly joined with the equal protection of others' right. Without this it becomes selfishness,—that trait destructive of solidarity and detested by Theosophy. The moment a man begins to emphasize the preservation of his own claims, without as fully, continuously, and vigorously insisting on the preservation of those belonging to his fellows, he is guilty of one-sidedness and self-seeking, and justly becomes obnoxious to the sternest judgments of the Wisdom-Religion. Never are we to lose sight of the verity

that, only as the vindication of rights is carried on with a view to the common benefit, can it be commendable, salutary, or successful.

The third fact is that a large part of the enforcement of individual rights is, by the very exigencies of social life, necessarily committed to the individual. Courts and policemen have to deal with grave assaults on property or health, but no courts and no police can be present at every contact of one citizen with another, or see that each action of each man shows respect to the immunities of his casual neighbor. These are functions which inevitably belong to the community and to every member of it, each having a part in the universal welfare, and consequently in the preservation of it. But if this duty, like many other duties, unavoidably attaches to a citizen because he *is* a citizen, because he is one of a corporate family and not a recluse in a desert, it would seem that he has no more right to vacate it than he would have to refuse to pay taxes or to insist on walking naked in the streets. For duties, once proven to be such, cannot be dismissed at will, or cancelled by reference to a system of dogma.

Taking our stand, then, on these three basic facts, we can survey the field and note some of its characteristics before actually taking in hand any cases for specific treatment. We see around us an intensely busy horde, each intent on the aim most dear to him, and more or less indifferent to the aims of those with whom he associates or perhaps competes. Long friction with others of like habit, coupled with a certain awe of civil tribunals and some hereditary compliance with the usages of civilized life, hinders him usually from any very gross violation of conventionalities. He will not club you because your appearance displeases him, or attempt to violently dispossess you of a theatre seat which you have bought but which he would like. You may walk the streets with reasonable security that you will not be beaten or robbed or insulted. The highest type of social amenity has undoubtedly not been reached. But if your vision of the field could be extended both backward and forward in time, you would note two general facts, 1st, that a steady melioration of manners goes on, the community becoming less brusque and more gracious in its deportment, 2nd, that the habits of individuals are modified just in proportion as they participate in the activities of life and are drawn from secluded ways into incessant touch with varied classes. Now these facts mean, not merely that Evolution through experience and growth is elevating the whole body to a higher plane, or even that richer forces are at work as time goes on, but that the more the attrition of the atoms in the body politic, the greater their polish. Friction rubs away the obtruding angles and smooths the jagged points, the whole movement easening as impediments to it lessen. And if you can conceive of any atom isolated from the rest, you perceive that its surface must remain unchanged from day to day.

Scanning the field with still another thought in mind, we note that there is a steady melting of distinctions and fusion of classes. The old ideas of prerogative and rank have crumbled ; differences are not factitious or inherited, but are created by personal, untransferable marks. Even those are moderated in presence of the conception of a Universal Humanity, men being more and more valued because they are men, and their common rights being more instinctively felt. And so the eye passes over a vision less picturesque, less featured by chasms here and promontories there, but with a placidness of outline, a smoothness of motion, which illustrate the change from a barbaric or a feudal age.

Even this is not all. The thoughtful eye takes in the indications which show an enlarged respect for the principle of *contract*. What one buys with his own is conceded to be his own. It is not a question of age or strength or influence, but a slowly-grown recognition of property in small things, which is not to be wrested away because the desirer is older or stronger or more impressive. Children are seen to be possessed of rights, rights to places or articles or privileges for which they have paid, rights which in recent times would have been scornfully denied. Women are seen to be better than toys for men ; their claim to what they own is not now the derision of law, but the aim of law. The President of the United States would not attempt to dislodge an errand-boy from a car seat for which he had paid fare.

And so in various particulars not possible of enumeration in this paper, the observing eye roams over the field of social life and notes the steady change which has long gone on,—all in the direction of greater respect for individual right and greater freedom from assault upon it. The point to which all these particulars converge, the point which you have doubtless marked throughout, is this,—that the gain spoken of has been secured, not by legislative enactment, not by urging from the press or pulpit, but by the influence of that ceaseless power which works when men rub together in a community, each atom circulating through the whole and ever impinging on its momentary neighbor. It is a gain born of the recognition of mutual needs, waked into vigor by a sense that only through respect to others can one secure respect to self, stimulated by a perception that toleration of outrage is the first step to incurring it. And so, as, in the incessant contact of individuals, each promptly maintained the rights of all and refused to allow himself to be “put upon” or despoiled, aggressors learned the ways of peace and formed the habit of self-control. It was by no means a ready tribute to a welcome principle, but an enforced concession to a necessary rule.

“But,” you will say, “the perfect sway of this most salutary rule is not yet secured. Improprieties occur every day ; violations of right are patent to every eye ; small invasions of others’ territory can be witnessed in every

street car." Exactly ; and it is because of these, and because we should know how to treat them, that the discussion of to-night takes place. Does Theosophy countenance or discountenance Nature's mode of curing ill ?

I believe myself that Theosophy favors it. I cannot see that the Wisdom-Religion antagonizes itself to the universal experience of mankind, or that it pooh-poohs evident facts in the necessary working of a theory, or that it considers sentiment the best check on brutality, or that it fails to apprehend the result of the good prostrating themselves under the feet of the bad. I cannot conceive why Theosophy should be ignorant of a fact known to the youngest student of human ways, *viz.* that self-will grows exactly in proportion as other people tolerate it, a spoiled child and a spoiled man becoming so through precisely the same process; or why, if knowing the fact, it should uphold the opposite as true. I can never believe that the social ideal of Theosophy is where the public-spirited are speechless and muscleless in the presence of outrage, and where the selfish are given full liberty to trample everybody else into the mud. I fail utterly to understand why a system which insists on Universal Brotherhood as its very core should recommend submission to tyranny rather than resistance to it ; or why it should suppose a reign of terror by those who despise Brotherhood preferable to the maintenance of peace by those who uphold it. Nor is it any more clear how the virtues of manliness and justice and self respect and respect for all are to flourish, if men who cherish them are forbidden to exemplify them, and are to stand paralyzed before every impertinence and every aggression. Still less is it clear how any community could endure a week if there was issued the equivalent to a proclamation that all the honest men were to be shut up in jail and all the rogues set free.

"What then," you ask, "does Theosophy seem to teach thereon?" I answer, "The same as reason and common sense." You are in a train on an elevated railroad. A man has a bundle on a seat while passengers are standing. Are they to allow that invasion of the right of others, the appropriation to himself of property not his? By no means. If allowed to do so then, he will do it again, and become a nuisance through life. Distinctly, firmly he should be made to understand that the community have rights, and that the nearest victim will enforce them. * * A rabble of men occupy the back platform of a street car, one of the most odious menaces to property and safe exit. There is no law to prohibit it, and the Companies' regulations are enforced by no conductor. But every citizen can, should, assist to put it down. Are you to smile blandly on an offender and sweetly ask his kind permission to pass? Not at all. A stern tramp on toes which have no right there by a foot which has, teaches a lesson which will not be forgotten. It may not be pleasant—neither is medicine

—but it will be salutary. I myself am never heedful of these obtrusive toes, least of all when leaping to a rapidly-passing car. As a Theosophist, speaking to Theosophists, I commend this to you as Theosophic. If half the population systematically practiced it, the abomination would be ended in a week. * * * There is no more well-established rule than that persons passing through double doors should keep to the right. When you encounter the frequent man and the universal woman who keeps to the left, are you to turn aside for the offender and thereby become an offender yourself? Again, No. A sharp injunction turns the wrong-doer to the true path, and forces home a lesson never otherwise to be learned. * * A couple talk at the opera. Hiss *them* into silence if a stern glance is ineffective. * * A selfish person tries to head off earlier comers in a line at a box office. Force him to take his turn. Why? Because *you* are incommoded, *your* personal rights attacked? No, but because the rights of all are involved, involved not only in the one case present, but in the thousands sure to follow if the one is allowed. You may be the individual to whom the duty of protecting society is at the moment committed. It would be a strange conclusion that you were to shirk it because a Theosophist.

These are examples of constantly-occurring cases in daily experience. Scores analogous will arise in mind. They all bear the same mark,—a selfish determination to over-ride the rights of others; they all exhibit the same fact,—that they continue and will continue so long as others permit them; and they all appeal for the same treatment,—prompt suppression as a duty, not mainly to him who may be the victim, but to every later person who will be. And it is to be remembered that only resistance is a check. Yielding to outrage not merely confirms the habit of outrage, but it is and must be misconstrued. For the very callousness of sentiment which makes possible in a man such misbehavior, prevents his understanding gentleness in others. Because he is vulgar, he will suppose them to be timorous. You have to make visible to him the only influences he can comprehend. And as you do not scourge an unruly horse with lace, or muzzle a snappish dog with threads, you do not restrain the ill-mannered human animal with anything but the vigorous measures he requires.

“Theosophy in its practical application to daily life” means, then, I take it, in the department of protection to individual rights, the most enlarged use of the principle of Brotherhood. It means sympathy, gentleness, courtesy, thoughtfulness for subordinates, a persistent effort to diffuse happiness, a ceaseless exertion to secure to each Brother the claims we share alike. But it does *not* mean that the selfish are to be permitted to dominate, or that the fraternal are to be put at the mercy of the unfraternal, or that any one who chooses to be aggressive is to be so with impunity. I should

say that the ideal Theosophist is the same as the ideal man, piteous, kind, tender, sympathetic, conciliatory, helpful to the worthy, yet stern in opposition to all who seek to tyrannize or oppress, ready with bared arm to protect his human Brethren from spoliation and wrong. He may be seen in the historic characters of the Chevalier Bayard and Sir Philip Sydney. He may be studied in the acts of one of our own Adepts, St. Paul, himself truly a gentleman, gentle to the well-meaning and the sincere, but fully competent to rebuke an insolent Roman Governor on his throne, and to "give way by subjection, no, not for an hour" to those who would impose upon him views which he rejected. And he may be reproduced in any one of us who will enlighten his spirit with the same rays, suffuse his life with the same qualities, and effect his mission with the same vigor.

APPARENT FAILURE.

There is no sentiment more constantly re-iterated in the poetry of Robert Browning than the deceptiveness of that illusion that we call success, or of that other illusion that we call failure; and I think one of the great causes of Browning's triumph as a poet of humanity has been his ability to inspire courage in other men, not only to teach them, but to make them realise that there are other elements in every struggle than those the world sees, and that what our short-sighted eyes call defeat is very often to the vision of the Gods a victory. To fail in the pursuit of an ideal is the common portion of humanity; why then should any one of us be exempt? So in "The Last Ride Together," the poet comforts himself with this thought:

"Fail I alone, in words and deeds?
 Why, all men strive and who succeeds?
 We rode; it seemed my spirit flew,
 Saw other regions, cities new,
 As the world rushed by on either side.
 I thought, All labour, yet no less
 Bear up beneath their unsuccess.
 Look at the end of work, contrast
 The petty Done, the Undone vast,
 This present of theirs with the hopeful past!"

And in the next verse he hints at one reason of this failure.

"What hand and brain went ever paired?
 What heart alike conceived and dared?
 What act proved all its thought had been?
 What will but felt the fleshly screen?"

Here he seems to realise how hard it is for the physical man to carry out the dictates of the spiritual man. It is the same lesson that Patanjali

teaches when he says that the obstacles in the way of him who desires to attain concentration, or union with the Divine, are sickness, languor, doubt, carelessness, laziness, and so forth. It is easy to account for most of our failures in the little struggles of every-day life by one of the obstacles just mentioned without going on to the end of the list. The greatest obstacle of all is the one from which all our evils spring, Ignorance. The little things of life present themselves so often in a disguise that we fail to penetrate; we realize only when the opportunity is past that it was an opportunity, and then we say "If I had only known!" It is only experience that can teach us, only repeated stumbles that can teach us how to walk, only losses from oversight that can teach us how to see. When the trumpets sound for battle we gird up our loins and are ready for the fight; but when the enemy steals upon us in friendly guise and we have but to shut the door upon him, how often we are betrayed!

The only way to treat failure is to make it a stepping-stone to success.

"I hold it truth with one who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

And what are "our dead selves" but our failures to be or to do what we ought to be or to do? Every time that we fail, whether from ignorance or from carelessness or from any other cause, we should have learned at least this lesson, never to do *that* again. And so we may painfully stumble through the alphabet of life, and though we never get beyond our letters, yet if our progress be always in the right direction, we shall yet hear, when the end comes, the Voice of the Silence saying "Well done, thou good and faithful servant."

Nor can we always measure failure and success. The conditions are so complex that only omniscient eyes can read them aright. The very thing we are most proud of may prove to have a secret flaw; the task we had despised may turn out to be a glorious achievement. The soldier who fights and dies on the losing side is as brave as he who falls on that of the victors, and the losing side is sometimes the right side in the eyes of Truth. It was of such as these that Walt Whitman was thinking when he wrote his stirring hymn to the vanquished.

"With music strong I come—with my cornets and my drums; I play not marches for accepted victors only—I play great marches for conquered and slain persons.
Have you heard that it was good to win the day?
I also say that it is good to fall—battles are lost in the same spirit in which they are won.
I beat and pound for the dead; I blow through my embouchures my loudest and gayest for them.
Vivas to those who have failed!

And to those whose war-vessels sank in the sea !
 And to those themselves who sank in the sea !
 And to all generals that lost engagements ! and all overcome heroes !
 And the numberless unknown heroes, equal to the greatest heroes known !

In an article on "Awakening" in the last number of *Lucifer* the writer has italicised these words : "*Never is the aspirant in such danger of falling as the moment after he has successfully resisted temptation.*" And here we see the greatest danger of success, in that spiritual pride that blinds our eyes and makes us lose our balance, that inspiring us with confidence causes us to relax our guard and renders us a easy prey to the thousand insidious evil influences that hover about us.

We must take courage, then, and learn that it is not for us to judge of the measure of our successes or our defeats ; that must be left for wiser intelligences than ours. And if we cannot make a right estimate of our own victories, how much less can we do so in the case of our neighbor, of whose real nature and of whose real temptations we are so hopelessly ignorant ! The man we think fallen among the slain may be really mounting to a higher sphere, whence he can survey our harsh judgment with the pitying eyes of a wider knowledge ; the conqueror we see flushed with victory may have gained the whole world to lose his own soul. So, to quote Browning again :

"Not on the vulgar mass
 Called "work" must sentence pass,
 Things done that took the eye and had the price ;
 O'er which, from level stand,
 The low world laid its hand,
 Found straightway to its mind, could value in a trice ;
 But all the world's coarse thumb
 And finger failed to plumb,
 So passed in making up the main account ;
 All instincts immature,
 All purposes unsure,
 That weighed not as his work, yet swelled the man's amount :
 Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped ;
 All I could never be,
 All, men ignored in me,
 This I was worth to God, whose wheel the pitcher shaped.

* * * * *

We certainly cannot judge of the comparative success or failure of others ; we can hardly judge of our own ; but we can take courage when we seem to be beaten, and try to discover the flaw in our armor that we may be better prepared for another fight. And we can study that lesson which

is set us every day, but which we so often fail to learn, that in the little things of every day life are our opportunities for conquest over ourselves. If we neglect these tasks, how can we expect to have harder lessons set us ?

"Would but some fairy lend to me her charm !"

Lately I cried, in a despairing hour ;

"Some mighty spell to nerve my weary arm,
Some Open Sesame of magic power !

Or, better still, show but the time and place
Where a brave heart might win itself a name,
And fall, perchance to benefit the race,
Winning the blossoms of a deathless fame !"

Then as I mused a beldame crossed my way,
Tottering along, with shrouded, earth-bent brow ;
She stretched a lean hand from her mantle gray,
And said, in shaking whispers, "Here, and now !"

"O poor delusion !" then I cried in scorn ;
"Not thus are godlike powers to mortals given ;
The Helpers come clad in the strength of morn,
Bright with the ling'ring radiance of heaven !

Nor this the place or hour for mighty deeds,
On this lone way, beneath this tranquil sky ;
No foe is here, no hapless victim bleeds ;
We are the only passers, thou and I !"

Silent she tottered on, but having past,
A sudden glory seemed to light her way ;
White angel-wings sprang from her shoulders vast,
And fair she shone as shines the god of day.

A noble scorn shot lightnings from her eyes,
As fleeing still she turned her lovely head ;
"The gods sent me in answer to thy cries,
But once repulsed, I am forever fled !

Learn to know Fortune ere she pass thee by ;
Seize on her coming, for she will not wait !
And know by all thy ways divine things lie,
And every place and hour holds thy fate !"

KATHARINE HILLARD.

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution. (*Voice of the Silence*, page 32).

THE IMPOSSIBILITY OF A UNITARY RULE OF CONDUCT IN THE MANIFESTED WORLD OF DUALITY.

[A PAPER READ BEFORE THE ARYAN T. S., N. Y.]

The inquiry so frequently made in the Theosophical Society as to what constitutes the duty of a Theosophist in any particular instance, as, for example, when he encounters the victims of poverty and suffering, shows a peculiar lack of apprehension of the higher Theosophical teachings. A call for a simple rule of action that may be applied in every case at once shows that the person from whom the call emanates has not grasped the fundamental teaching of Occultism, that everything in the manifested world is necessarily dual in its nature. A unitary rule of conduct is no more possible than a stick with only one end. In all things we perceive duality, the "pairs of opposites", as the Hindus say; thus we speak of subject and object, cause and effect, pleasure and pain, light and darkness, spirit and matter, good and evil, etc. In seeking by any intellectual process to resolve even the most abstruse philosophical or ethical questions into their ultimates, we can go no farther than the "pairs of opposites." Take, for an instance, the doctrine of karma. It includes both free-will and predestination, the "pairs of opposites" for that subject. For if each individual reaps only the effects of causes set in motion by himself, and thus may create his own future, he evidently has perfect freedom of will, and his destiny is held in his own hands. But, again, since each thought and motive he has is the result of preceding thoughts and motives, and these again of others, he is evidently proceeding inevitably upon a line marked out in the beginning. If we inquire when was this beginning, we come to a consideration of time and eternity—another "pair of opposites". Could we penetrate this duality and realize the underlying unity of nature, we would thereby escape the curse of reincarnation and pass from the world of illusion into the realm of reality; but so long as we are *Baddhas*, souls in the bondage of illusion, and not *Jivanmuktas*, souls emancipated, this duality forever confronts us, and nowhere is it more apparent than in the subject under discussion this evening—the application of Theosophy to daily life.

No system of thought attaches less importance to physical existence than does Theosophy, which declares it to be only a passing illusion, a shadow thrown upon a screen. The Neoplatonists spoke of their bodies as "images"; and the Theosophists of the present century attach far less importance to the physical organism and the actions of the material plane

than they do to the mental attitude and intellectual activities. As said in a private letter of H. P. B., "To yield to personal *physical* weaknesses and passions is a lesser crime in Occultism than to yield to mental and intellectual weaknesses. To prostitute one's body is to desecrate only an old rag, an evanescent principle. To prostitute *one's thought*, even the *lower Manas*, connected with and emanating from the Higher Manas or Ego, is to pollute *that which is immortal*." Constantly we are urged to estrange ourselves from the objects of sense, and to attain to such freedom from all worldly desires that they will awaken in us only a feeling akin to disgust.

To attempt to put in practice these teachings only, disconnecting them from the whole body of Theosophical doctrines, would result disastrously; and for a majority of any race to do so would bring about an era of ignorance, filthiness, laziness, and depravity such as Europe was plunged into during the Dark Ages from the same Cause. For, mark well, this is but one of the "pairs of opposites", and the other is even more distinctly inculcated in Theosophical teachings, which insist rigorously upon the performance of every worldly duty, upon active participation in the world's work, and upon the most scrupulous moral and physical purity. Theosophy holds out no hopes of advancement to those who do not work for the cause of Humanity right here in this work-a-day world, and regards as a species of imbecility the mental condition of those who seek "interior illumination", or "soul unfoldment" as they term it, by abandoning their worldly duties and devoting themselves to psychic rhapsodies and visionary speculations, yielding, in fact, to their mental and intellectual weaknesses, and thereby, as H. P. B. declares, polluting immortal *thought*.

It is therefore no contradiction in theosophical doctrines that all things are declared illusory, unreal, and yet a course of action insisted upon seemingly making this the world of reality. It is but a recognition of the duality of manifested life, the polarity of existence or being, and the further recognition of the fact that it is not by following either pole alone that we can pass beyond the confines of duality and illusion to the realm of unity and truth, but by diligently considering both poles of existence we may make of the duad a unit, pass from time to eternity, from mortal to immortal, from being into be-ness. Consequent upon this duality, the life of a man is a process of unfoldment from within, and also of infoldment, or adjustment, from without. No unitary rule of action can be framed for a being who is himself a duad; for, being thus dual in his nature, he must follow a dual course, and in a question of action he must while acting remain inactive. One part of his nature acts, the other remains inactive; and when the lower and higher nature of man become one, then action and inaction must also become one. Says the *Bhagavad-Gita*, "He who perceives action in inaction, and inaction in action, is wise among mankind." And

in that old book, itself an equilibrium of opposites, so profound in its simplicity, so homely in its grandeur, so ancient in its newness, as applicable to the care-worn Western man of modern times as it was to the quiet Eastern people of olden days,—we find no single rule of action, but this dual course of action laid down clearly and with exactness. Perform conscientiously every duty encountered in this busy world, but have no interest in the results, leaving them to the Supreme; as said in Christian Scriptures, “Render unto Cæsar that which is Cæsar’s, and unto God that which is God’s.” And the more a man separates the two worlds, that of the material from that of the spiritual, the more closely they come together, tending to merge into one, the light of the spiritual shining down into the material, so that even in the personality of the man may be seen a shimmering of the divine light, making his every action nobler and truer; whereas he who ignorantly seeks to confound the two worlds, rendering unto God that which is Cæsar’s, and unto Cæsar that which is God’s, say, by healing his body through the powers of his soul, as some do in this age, or tortures his body as a sacrifice to his soul, as do some Eastern zealots, finds the two worlds grow wider and wider apart. This is no contradiction; it is the necessary polarity and duality of manifested life.

JAS. M. PRYSE.

TEA TABLE TALK.

“MY DEAR JULIUS;

Will you kindly let me have your opinion on the following:

When it was announced in the papers that “la grippe” had made its appearance in St. Petersburg, and that it would probably in short course of time reach this country, I became apprehensive lest it should attack the members of my family; especially so as, if any one of our little group excepting myself were to be taken with it seriously, the result, on account of certain conditions, might be almost, if not quite, disastrous. I therefore willed with all the vigor possible that the whole force of the malady, if it came our way, should expend itself on me and that the others might go free. Immediately after Christmas, rather to my surprise, I was taken seriously ill and confined to my bed for several days, having the doctor in daily attendance, and, in fact, having him twice on the first day. The attack, however, quickly passed off, and a few days found me at work as usual. But it was only for a brief spell. I was again suddenly taken ill and confined to my bed for another brief period. Meanwhile the rest of the family were quite well, excepting one member who is a chronic invalid. Does it seem to you probable that my willing had the intended effect? Or, was it all a mere coincidence? And, if it was not a coincidence, was I justified, knowing nothing of psychic forces, in tampering with what I did not understand? It seems to me not.”

To reply to the above queries, it does seem *probable* that the will force

expended had the due effect. I cannot affirm that it had, for I by no means know all the agencies at work. "Coincidence" it was not, for there are no coincidences as that word is generally understood. Every event is the result of a cause, seen or unseen. So far as the working of cosmic Law is understood by me, I see that the result above given is one that would naturally follow upon the course of action described by my correspondent, while yet I do not know that it did not result from some cause or causes unknown. Certainly his effort was enough to produce the given effect. And I quite agree with him that he was not justified in taking a course so dangerous, because no man is really justified in interfering with the course of Laws which he does not understand. In so doing he sets subtle and powerful agencies at work, and the action of these by no means ends with the results described, but continues for great periods of time. All the discord in the universe comes from opposition to the course of Law, and when the opposition is conscious the discord produced is enhanced.

Another correspondent writes as follows :

"One evening lately, as I was about to retire, a voice said, "You will see something very wonderful to night." Having frequently and invariably brought trouble upon myself by seeing and hearing "wonderful" things, and having just received a severe rebuke from H. P. B. for placing any reliance upon such visions, I resolved to ignore any spook or vision that might present itself. But nothing of the kind came; though towards morning I had an uninteresting dream, to which I attached not the slightest importance at the time. In that dream I was in company with Mr. —, a prominent Theosophist, and his wife, and other minor *dramatis personae*. Mr. — did nothing, said nothing, but his wife seemed in what follows to be acting *for him* at his unspoken suggestion, and not for herself, being a sort of female counterpart of him, and not his wife as she actually is,—a lady who thinks Theosophy is all foolishness. She offered me a talismanic ring, but I tried to decline the gift, for I felt that it was to save me from something, *and I did not want to be saved*. But Mr. — silently indicated that the ring came from *him* and I *must* take it. I said then, "Yes, I will take it." The ring was set with a pure white stone, rimmed with pearls. As I took it she said, "Mr. L, remember Ferncliff." As these words, like the reply of Poe's Raven, "little meaning, little relevancy bore," I paid no attention to them; but she insisted, "Write Ferncliff three times in your memory, so that you will not forget on waking." I obediently repeated the word thrice, and we parted. Then I dreamed that after wearing the ring for a time I noticed that from the rough work I had to do, and the chemicals I got on my hands, the pearls in the ring had become broken and partially dissolved; I was about to discard it as ruined, when I found that the white stone had changed to the color of a ruby, but was streaked with orange and had a golden flame within it, and I cried out in ecstasy, "It has become harder than a diamond!"

The next evening, as I was walking on Fulton Street, Brooklyn, the word "Ferncliff" on a theater poster caught my eye, recalling my dream

of the ring. The next moment I reached a street crossing, but as I stepped from the sidewalk a strong impulse came over me to stop, and a firm grasp upon my arm drew me back. Turning my head to see who had caught hold of my arm, I saw no one,—not even a spook. At that instant a carriage, driven at reckless speed, came around the corner from a dark side street, the wheels passing within a few inches of my feet. But for the friendly invisible hand that had drawn me back I should have been struck down by the horses. Yet I felt no joy over the escape, but rather like a tired mechanic desired by his employers to do over-time work after his full day's labor had been completed."

A short time ago, an F. T. S. wrote me recounting some dreams which had come true in each case. She then went on to give another, in which she dreamed that a certain friend whom she named to me had died in consequence of a habit he had of jumping upon trains, and asked me ; (A) whether I thought the fact that the other dreams had come true would go to prove that this one would also befall. (B) Whether anything could be done to prevent its coming true. To A I replied that the truth of her dreams constituted some probability, but no more, and that any given dream might prove wholly false, notwithstanding the accuracy of the average. As to B, nothing could be done to turn the course of law if the events were written down, so to say, in the book of destiny. Nor would it be wise to try to do so in any occult manner. But we could not be sure that it was so written, and the ordinary precautions or actions of common sense were indicated in this case, such as urging the friend to abandon a perilous habit, and so forth. Shortly after, the lady wrote me to say that her friend had suddenly died, and supplied me with the published data of his death. He had not, however, been killed as she dreamed, but had died of a stroke preceded by sudden business failures. She asked me whether this fact did not point to symbolism in her dream, as that, failing to "catch on" to a certain train of events or circumstances, he fell and died of the shock. This appears to me to be the case. The whole matter shows how little reliance we can place upon dreams or their details, for, as seen in the case of my first correspondent, our very thoughts about an event are often sufficient to determine certain karmic action in a given direction.

We form, as it were, the mould into which karmic force may run and expend itself. A genuine dream experience gets mixed up as it percolates into our ordinary consciousness ; its details are deflected, broken, altered ; the waking brain does not report it accurately. None but a trained seer can place reliance upon his memory of dream experience, and even he may err, except in cases of full adeptship. It seems, then, that we do well to study these experiences, without over-valuing them. I should give due heed to a dream, so far as studying it is concerned, but I should not permit it to take root in my thoughts as more than a fanciful vision, or, at best, a possible hint. Common sense is an invaluable guide in all such matters, and in occultism is beyond all price.

It would greatly lighten our labors if correspondents to this department would remember to write upon one side of the sheet only.

JULIUS.

LITERARY NOTES.

THE NATURE AND AIM OF THEOSOPHY, the well-known pamphlet by our well-known Bro., Dr. J. D. Buck of Cincinnati, has received the compliment of an exhausted edition and of a reissue in larger and more enticing form. To the reprint, handsomely gotten up and bound in cloth, Dr. Buck has given a preface, noticing that spread of interest in Theosophy which has attracted so much attention within the last three years, and giving some explanations of the genius and the effect of Theosophy which are quite as valuable as the text of the book itself. A Note to this second edition is also given, humorously treating the latest report of the "collapse" of the T. S., and ending with these vigorous words: "Theosophy, therefore, means more Christianity and less orthodoxy; more altruism, more liberty, and less ceremony; more genuine worship of the Simple Truth, and fewer shams." (*Robert Clarke & Co., Cincinnati; 75 cts.*)

MAGIC WHITE AND BLACK. It is with very great satisfaction that we are able to announce a cheap edition of Dr. F. Hartmann's highly-valued work. Heretofore the only attainable copy has sold for \$2.50. The John W. Lovell Co. have now issued *Magic White and Black* as the fourth of their "Occult Series." It is well printed on good paper, has the latest emendations by the author, covers 281 pages, and is enriched with a portrait of Dr. Hartmann. The price is 50 cts., paper. *The Talking Image of Urur*, by the same author and still running as a serial in *Lucifer*, is announced as No. 5 of the "Occult Series," and *The Perfect Way*, by Dr. Anna Kingsford and Edward Maitland, as No. 6. Any of these books can be ordered from the PATH: paper, 50 cts; cloth, \$1.00.

IT IS pleasant to note that the London Lodge of the T. S. is once more bestirring itself, and that No. 14 of its very valuable "Transactions" has just appeared. It is upon *Karma in the Animal Kingdom* and is by Mrs. A. P. Sinnett, whose *Purpose of Theosophy* long ago made Oliver Twists of us all. In the same clear and beautiful English Mrs. Sinnett treats her present theme, justly claiming that the disparities in animal happiness are as marked as in human, and that there must for animals, as for us, be some other cause than chance. It is suggested that this "must be looked for along the line of correspondences, and in a broader and more comprehensive manner than is possible on the principle of individual responsibility." The Spiritual Monad incarnates itself successively in the Mineral, Vegetable, and Animal Kingdoms, ever seeking the fifth principle. The Animal Kingdom may be regarded as one enormous body with innumerable limbs, and Karma pertains to the body as a whole, the loss of a limb not implying individual Karma any more than in the case of a man's leg accidentally cut off. "Differentiation or self-consciousness, apart from the Spiritual Monad, has not yet taken place." Animals of the more intelligent and highly organized kind, with powers of emotion aroused by contact with man, are taking the first step in such differentiation. It is this contact, with its developing consequences, which leads to individualization and a nearer approach to incarnation in humanity.

This would have no application to sheep, oxen, and other animals bred merely for food. But "as humanity is working slowly, perhaps almost unconsciously in the mass, towards Godhood or divinity, through the evolution of the soul by Reincarnation, so the animal kingdom, still more unconsciously but just as surely, is progressing also through incarnations not yet differentiated towards individuality and Egohood."

The whole treatise is interesting and suggestive, even if not wholly meeting the Karmic difficulty, and is, if we mistake not, the first contribution to this topic. (*Geo. Redway, 15 York St., London: one shilling.*)

TO NON-SUBSCRIBERS.

The present number ends the fourth volume of the PATH.

All Theosophists who can afford \$2.00 per year are asked if they should not support THE PATH. The magazine is not carried on for profit, and is solely devoted to the interests of the Theosophical Society, and yet it is a fact that its subscribers are nearly all non-theosophists. Its editor and its writers all work for nothing, but for four years it has been published at a loss which is always met out of private means. Members of the Society who all know that THE PATH maintains an independent attitude, supporting no clique and pandering to no self-interest, should not keep back their support from a journal that does much to keep alive and make respected the Society and its literature. We can now point to four volumes in which will be found consistent theosophical articles, well-written, by students who all have devoted years to the subject, and we ask your subscription. The PATH will not stop even if this suggestion is not followed, because so long as its Editor thinks the Society can be helped by it, he will publish the magazine. Nevertheless, a larger circulation aids a magazine in every way, bringing it to the attention of persons otherwise ignorant of it and of its mission, stimulating writers to their best efforts for its columns, ensuring more notice of and quotation from it by other periodicals. One exceedingly valuable assistance to both it and Theosophy is private subscription on behalf of Public Libraries. It would be well if every such Library, willing to give it a place, was supplied regularly with the PATH by private subscription. About 13 are thus supplied at present, and no one can calculate the missionizing influence thereby exerted. Well-to-do Theosophists can order it sent to their poorer Brethren also, not as a benefaction to the Editor, but to them and to the Cause. For the *life* of a movement is largely in its literature, and its literature is epitomized in its magazines.

To signalize the beginning of its 5th year, the April PATH will contain a picture of the Theosophical Headquarters at Adyar, Madras, executed by a process similar to that used for the portrait of Madame Blavatsky in February.

THEOSOPHICAL ACTIVITIES.

AMERICA.

MR. BERTRAM KEIGHTLEY'S TOUR.

LOS ANGELES was reached on Jan. 19, Mr. K. being met at the station by a reception committee composed of members of both Branches. Reporters from the principal papers "interviewed" him in true American style, and in the evening was held a gathering of Theosophists for formal introduction to him. On the 21st he lectured upon "The Theosophical Society and Universal Brotherhood" to a large audience at Temperance Temple, the platform being decorated with flowers and the motto of the Society, "There is no Religion higher than Truth", being prominently displayed. On the 24th his subject was "The Theosophical Conception of Evolution", and questions were afterwards put to the speaker. On the 27th Mr. Keightley addressed the First Nationalist Club of Los Angeles upon "Nationalism and Theosophy". Such of his time as was not occupied with public speaking was devoted to the Branches, plans being devised for future activity. A new Branch is contemplated, and a union of all 3 in the establishment of a Headquarters and Library. Remarkably full reports of his lectures were given by the city papers, no small measure of kindly, generous appreciation being evident.

SAN DIEGO.—Mr. Keightley reached here on Jan. 29th, lectured to a fair audience in the evening, and answered a number of questions. On the 30th he had a good audience at Lafayette Hall, and again replied to questions, this time mainly on Spiritualism and Mind Cure. On the 31st was given a reception at Mrs. Wilson's to all interested in Theosophy, and Mr. K. made an address and invited questions. On February 1st he lectured in the evening at the Unitarian Church, having in the afternoon addressed a meeting of school teachers, about twenty ladies being present. On the 2d he lectured at Horton Hall in the afternoon, and in the evening had a gathering in his rooms at the hotel of those already members of the T. S. or about to join it, and addressed them. On the 3d still further work, and on the evening of the 4th a reception by the Gautama Branch and an address. In San Diego, as in Los Angeles, copious reports of the public lectures were given by the daily press.

THE CINCINNATI BRANCH held its annual meeting on Jan. 5th, but the election of officers was postponed. The Branch has been engaged in discussing the septenary division of man, and one very good illustration used deserves notice. "The principles are *named* separately, but in life are not distinct *per se*. To illustrate: take a sponge as representing one principle and some water as another. Dip the sponge into the water, and you have two in one. To the water add some coloring matter as representing a third

principle, and by dipping the sponge into the colored water the symbol of three in one is represented. These different substances are three and yet one."

WITH THE KIND PERMISSION of Mrs. Annie Besant, THE PATH is about to reprint her very able pamphlet "Why I Became a Theosophist." In Socialistic and Freethinking circles this pamphlet must have special interest as coming from one so long a leader in both; but its singular cogency of argument and clearness of expression entitle it to circulation among all ranks and classes. Much good is expected from its large use as a missionary document. It will be for sale at the PATH office, and the price will be 10 cts.

CALIFORNIA.—Nothing in the Theosophical world is more delightful and inspiring than the zealous energy of the Pacific coast. As one result of the recent and very important *ad interim* Convention at San Francisco, a plan has been perfected among Theosophists there and in Oakland whereby the objects of the T. S. may be realized and Theosophical work be systematically carried out in California, the headquarters being in San Francisco.

An Address to all Theosophists on the Pacific Coast has therefore been prepared by an Executive Committee consisting of Dr. Allen Griffiths, Dr. J. A. Anderson, E. B. Rambo, and L. P. McCarty of the Golden Gate Lodge, and Mrs. S. A. Harris, Miss M. A. Walsh, Henry Bowman, and Theo G. E. Wolleb of the Aurora Branch. The Address recites the special need for vigorous work while the present wave of spiritual interest is sweeping over the land; the importance of an Executive Committee representing Branches and Members at large for concentrating and unifying the campaign; the fact that a furnished room at 13 Mason St., has now been provided as a Headquarters and a large number of leaflets given for distribution; the intention of the Committee to foment interest by the wide circulation of elementary literature, correspondence with isolated Brethren, the discussion of Theosophical questions in all newspapers open to them, as well as by the establishment of a Register of all persons interested in Theosophy or supposed to be; the formation of a Theosophical Library; and the possibility of the erection in time of the Pacific slope Branches into a distinct Section.

The Committee ask each recipient of the Address for a contribution of time, work, and money, the latter to be a fixed and regular monthly sum according to means. In most judicious, cogent, even eloquent terms, the need of *personal* effort is enforced, and the Address ends with the question, "Will you not take the simple mental pledge, 'I will do *what* I can, and *all* I can'?"

With a spirit and an energy such as are herein manifested, how can the great service to the Cause of such a project be overrated? We congratulate the whole T. S. on this step,—the whole Pacific coast if it knew its own highest interests. But it will in time; Theosophy is to conquer the world.

THE ARYAN T. S. of New York has changed its quarters, after several years meeting in Mott Memorial Hall where the Theosophical Society was organized in 1875. It cannot be denied that the New York Branch

is extremely active, owing perhaps to its being in the Metropolis. Some of its activities should be noticed. The *Theosophical Forum* is edited there by Bro. Fullerton, who freely devotes his entire time and abilities to the work of the Society; At the Headquarters in 132 Nassau St. there is the Circulating Library founded and kept up by a member of the Branch; the meetings are all public, and the number of persons present each Tuesday night seldom falls below 50; the Aryan Press was founded by a generous donation made by one of the members; the Tract Scheme began in this Branch and now includes 66 workers; one of its members has just given an order to the PATH to donate two copies of the *Key to Theosophy* to each of the members of the Branch for distribution. We do not mention these things so as to gain praise,—for there is neither praise nor blame to be given—but only for the purpose of letting the members in other places know what their fellow theosophists are doing, to the end, if it may be, that the suggestions may result in similar work elsewhere.

The Circulating Library has done useful work, and there ought to be others in different cities. It has not been a loss after the first necessary donation, but has brought in enough from weekly dues to warrant soon the purchase of other books.

The Library of the Aryan T. S. now numbers over 300 books, and they circulate freely among its members.

TWO NEW CHARTERS have been issued by the General Secretary, one to "The Oriental Club" of Gilroy, Calif., the other to the "Stockton T. S.," Stockton, Calif. An application has been made for a third Branch in Los Angeles, Calif.; it is to be known as the "Sakti T. S.;" for one in San Diego, Cal., to be called the "Upasana T. S.;" and for one in Muskegon, Mich., to be called the Muskegon T. S. The "Lotus Lodge" (private) of Muskegon has surrendered its Charter.

FORUM NO. 9 has been sent in bulk to all the Branches, and separately to each Member-at-large who has paid his dues for 1890.

INDIA.

COL. OLCOTT COMPLETED his visit to England, and sailed from Marseilles for Colombo on Dec. 29th. He was accompanied by two most valuable additions to the staff of workers at Headquarters, Mr. Edgar Fawcett, a young English gentleman whose profound and scholarly papers on metaphysical topics have received much attention from the readers of *Lucifer* and other periodicals, and Dr. J. Bowles Daly. Dr. Daly was originally an orthodox minister, then a journalist and historical writer, and became so interested in Theosophy upon hearing the President's first lecture in London that he offered his services to the Headquarters. It was Col. Olcott's purpose to pass 2 weeks in Ceylon before settling at Adyar, and this will be the more necessary since the return of Mr. C. W. Leadbeater to England and the lamented death of Mr. C. F. Powell. Most unfortunately, the long and hard-working tours Col. Olcott has lately been obliged to make have brought on his old

complaint, dysentery, and he has suffered severely. It is pleasant to know that, in addition to our American representative, Bro. Richard Harte, he will have upon his staff such workers as the above, and also that that in November Madame Blavatsky, Mrs. Besant, and one or two others contemplate going to India for a stay until March. The palmy days of the Headquarters will indeed be revived next winter, and we shall probably hear of not a few pilgrims to that shrine.

THE BOMBAY CONFERENCE.

This Conference, intended to fill the place of the usual Annual Convention which, because of the President's absence from India, had been postponed till May, was representative of the four different Sections in India, and had a most important effect in solidifying Theosophical sentiment and in proposing reformatory changes in the Rules which are to be revised at Convention. About 200 Theosophists were present, and there seems to have been a delightful spirit of both energy and unanimity. The Chair was taken by Mr. N. Dorabji Khandalvala, who read the Call for the meeting and briefly explained it, after which he read a letter from Col. Olcott, dated London, Dec. 7th, saluting the Conference, announcing his soon return, and welcoming any suggestions as to the Rules and work. Mr. Harte read portions of letters from London and New York, giving facts as to the Society's progress and activity. The Conference then considered the revision of Rules, and passed 10 Resolutions expressing the improvements desired. They are mostly in the direction of increased autonomy to the Sections, and in particular provide that the fees and dues shall be fixed by and paid to each Section for its own use, the Section contributing voluntarily to the support of the Adyar Headquarters such sum as it sees fit. Our 700 rupees were subscribed on the spot for the relief of Adyar.

Before adjournment a Vote of Confidence and Thanks to the Founders of the Society was proposed by that ever-beloved Brother, Tookeram Tatya of Bombay, seconded by P. R. Mesta, and carried by acclamation, 3 real American cheers being given for the Founders. The following is the text:

VOTE OF CONFIDENCE AND THANKS TO THE FOUNDERS.

Resolved, that this Conference of fellows of all the Indian Sections of the Theosophical Society regards with unfeigned indignation the malicious attempts lately made to injure the Theosophical Society by cowardly attacks upon Madame Blavatsky, who, as well as her equally-devoted colleague, Colonel Olcott, has freely given her whole energies for the last fifteen years to the establishment of a nucleus of Universal Brotherhood and the revival of Eastern philosophy and religion.

The Conference further wishes to convey to both of the Founders of the Society the assurance of its most cordial and grateful recognition of the great services they have rendered to India and are now rendering to the world at large.

IN THE PROCEEDINGS of the Bombay Conference, as well as throughout the pages of the Jan. *Theosophist*, there runs a strain of jubilation over the

cessation of discord between England, America, and India, and the restoration of the *entente cordiale*. As we have never heard of any discord between America and England, or between England and India, and are wholly ignorant of any between India and America, the jubilation is mysterious, not to say puzzling. It seems strange that, if any such alienation existed, it should never have come to the knowledge of the General Secretary, and have been carefully kept from him by the various correspondents who on other topics are so free; and the conspiracy to silence seems the more remarkable when we remember that donations to India from America have never been so copious as within the past year, and that the domestic and foreign mail service has at no time been interrupted. Why the General Secretary of the American Section should thus deliberately have been kept in ignorance of a painful state of feeling causing heartburnings and perturbations which it would have been both his pleasure and his duty, had he known of them, to make every effort to assuage, may perhaps never be divulged. Now that this mysterious evil has been no less mysteriously healed, it may seem ungracious to seek to know more; and there would appear nothing left for the American Section, headed by the General Secretary, to do but to gaze open-mouthed for a moment at the enigma presented, and then to join heartily, if still wonderingly, in the Indian song of reconciliation.

EUROPE.

THE SWEDISH BRANCH of the Theosophical Society has just made its 1st Annual Report. The Branch was founded in Stockholm on the 10th of February, 1889, with a membership of 17, Rules being adopted and officers elected on Feb. 28th. On March 10th it was decided to adopt a positive line of work in the publication and circulation of cheap Theosophical pamphlets. Ten such, containing twenty articles, mostly translations from English or German but a part original, have been issued; and larger works, notably Dr. Hartmann's *Magic White and Black* and Madame Blavatsky's *Key to Theosophy*, are now being translated into Swedish. A Theosophical Lending Library has also been established, and the Stockholm Reading Room is now provided with *The Secret Doctrine*, *The Key to Theosophy*, *Lucifer*, and other works. The number of Branch members has risen from 17 to 71, 46 being in Stockholm, 24 in the country, and 1 abroad. Visitors are admitted to the meetings, and there is evidence of a spread of Theosophic knowledge. The topic itself is usually avoided by the press, though some articles, in attack and in defence, have been admitted. Mr. G. Zander is President, and Madam A. Cederschiöld, No. 1 Ostermalms Gatan, is Corresponding Secretary.

THE FIRST THEOSOPHICAL SOCIETY in Italy has just been established at Milan with 9 Charter-members. With the entire freedom now possessed in Italy for voluntary associations, and with the steady emancipation of the populace from the old slavery to the priesthood, there would seem to be a fruitful field for spiritual interest, inquiry, and study. This would more naturally be the case in the north, and Milan is the obvious place for a beginning, but we do not despair of Branches in Florence and even in Rome

itself. There are two Theosophists, members of a California Branch, permanent residents of Foligno. If the New York Headquarters had ampler funds, translations of its tracts into French, Italian, and German would be one use to be made of them.

WE ARE GLAD to announce that Madame Blavatsky, who has recently been suffering from severe nervous prostration and therefore obliged for a time to abandon all literary work, is greatly improved. She was taken to Brighton, where sunny rooms, overlooking the sea, had been engaged for her, and has rallied under these influences. It is certainly doubtful whether the London climate is suitable for her, and the occasional rumors of a return to America, which flit through the correspondence and speech of Theosophists, may perhaps have life in them. What an era it would be for the American Section if this came to pass! But we adhere strictly to speculation, not venturing upon prophecy.

TWO NEW CHARTERS have been issued by the General Secretary of the British Section, one to a Branch in Exmouth, the other to one at Newcastle.

THE TRACT-MAILING SCHEME.

At the risk of seeming importunate, the General Secretary again presses upon liberal Theosophists the very great needs of this most important Theosophical agency. The contributions to it amounted Feb. 20th to \$131.42, and on that same day the *very last cent* in the fund was expended in furnishing tracts and postage to a zealous worker. Several names of friends ready to give time are upon the list, but there are no means for the supply to them of the necessary material. Like a machine, ready and in perfect order, the Scheme now rests idle from lack of fuel and water. It would seem so easy to start it afresh if some of our pecunious friends were alive to its value and use. The number of tracts now received from the printer amounts to 90,000, 7,000 having been ordered since Feb. PATH. Orders for the *Wilkesbarre Letters*, directly traceable to the tracts, constantly come to the PATH office, and as the *Letters* advertise the most important Theosophical works, the next effect is an increased circulation of *Esoteric Buddhism*, *The Occult World*, etc. Thence follow inquiries about the Society and applications for admission, the final result of a harvested crop being referable back to seed sown broadcast through the Scheme. It may interest friends to know that the Jan. *Theosophist* warmly commends this Scheme, and that a special request has been sent from India for details as to its plan and working. In response to this, a full exposition has been forwarded, accompanied with samples of the circulars and printed blanks used. Like information has been sent to London. The article, "To your Tents, O Israel!", in Jan. *Theosophist* is one of the most cogent and impressive ever printed in a Theosophical magazine, and if all earnest F. T. S. would apply it to themselves, the empty treasury of the Tract-Mailing Scheme would soon be filled, and the sowers of the good seed would start afresh on their mission of blessing.

AMERICAN BRANCHES : THEOSOPHICAL SOCIETY.

PLACE.	NAME.	DATE OF CHARTER	PRESIDENT.	SECRETARY.	ADDRESS.
St. Louis.....	Arjuna Theosop'l Soc'y	1882	Albert J. Stiles.....	Elliott B. Page.....	P. O. Box 659.....
New York.....	Aryan T. S.....	1883	William Q. Judge.....	Dr. Horace A. Loomis.	P. O. Box 2659.....
Chicago.....	Chicago T. S.....	1884	Stanley B. Sexton.....	Miss Gertrude A. Piper	34 Walton Place.....
San Francisco...	Golden Gate Lodge...	1885	Dr. Jerome A. Anderson	Dr. Allen Griffiths...	Room 5, 13 Mason St..
Los Angeles.....	Los Angeles T. S.....	1885	Dr. C. W. Bush.....	Miss Louise A. Off. ...	Collado St., Station F..
Malden.....	Malden T. S.....	1885	Sylvester Baxter.....	Frank S. Collins.....	97 Dexter St.....
Boston.....	Boston T. S.....	1886	Arthur B. Griggs.....	Robert Crosbie.....	55 South St.....
Cincinnati.....	Cincinnati T. S.....	1886	Robert Hosea.....	Miss Annie Laws.....	100 Dayton St.....
Chicago.....	Ramayana T. S.....	1887	Dr. W. P. Phelon.....	Edwin J. Blood.....	463 S. Leavitt St.
Minneapolis.....	Ishwara T. S.....	1887	Dr. J. W. B. La Pierre..	James Taylor.....	75 S. 9th St.....
Philadelphia.....	Krishna T. S.....	1887	Edward H. Sanborn.....	John J. L. Houston.....	902 Walnut St.....
St. Louis.....	Pranava T. S.....	1887	Wm. H. Cornell.....	Wm. Throckmorton.....	500 N. Commercial St..
Omaha.....	Vedanta T. S.....	1888	Dr. J. M. Borglum.....	T. Richard Prater.....	205 Sheeley Block.....
Grand Island, Neb	Nirvana T. S.....	1888	L. D. Proper.....	Nathan Platt.....	Grand Island.....
San Diego, Cal...	Point Loma Lodge...	1888	Dr. John F. S. Gray.....	Mrs. Anne J. Patterson	643 6th St.....
Bridgeport, Conn	Varuna T. S.....	1888	Dr. E. Kirchgessner....	Miss Emma L. Shannon	59 William St.....
Cleveland.....	Dharma T. S.....	1888	Wm. E. Gates.....	Mrs. W. E. Gates.	Room 3, 76 Euclid Ave.
Decorah, Iowa...	Isis Lodge.....	1888	Miss Therese Asseln....	Miss Clara Reum.....	Box 901.....
Milwaukee.....	Brahmana T. S.....	1888	Mrs. Julia Ford.....	Mrs. Alice M. Wyman..	421 Milwaukee St.....
Los Angeles.....	Satwa Lodge.....	1889	Samuel Calhoun.....	Mrs. Angie F. Shaw..	Box 132.....
Brooklyn.....	Brooklyn T. S.....	1889	Col. H. N. Hooper.....	John C. Tredway.....	72 Lafayette Ave.....
Santa Cruz, Calif.	Bandhu T. S.....	1889	Dr. W. W. Gamble.....	Mrs. Mary H. Bowman	Santa Cruz.....
Washington, D.C.	Blavatsky T. S.....	1889	Chas. O. Pierson.....	Geo. H. Baldwin.....	923 F. St., N.W.....
San Jose, Cal...	Excelsior T. S.....	1889	Mrs. P. D. Hale.....	Mrs. P. M. Gassett....	351 N. 3d St.....
San Diego, Cal...	Gautama T. S.....	1889	Geo. H. Stebbins.....	Mrs. V. M. Beane.....	Box 1258.....
Kansas City.....	Kansas City T. S.....	1889	Hon. Henry N. Ess.....	Chancy P. Fairman....	1328 Grand Ave.....
Fort Wayne.....	Light T. S.....	1889	(Private).....		
Oakland, Cal...	Aurora Lodge.....	1889	Miss Marie A. Walsh....	Henry Bowman.....	630 9th St.....
Tacoma, W. T...	Narada T. S.....	1890	Rev. W. E. Copeland...	John H. Scottford.....	744 St. Helen's Ave....
Stockton, Cal...	Stockton T. S.....	1890			
Gilroy, Cal.....	Oriental Club.....	1890			
Muskegon, Mich.	Muskegon T. S.....	1890			
Los Angeles.....	Sakti T. S.....	1890			
San Diego, Cal...	Upasana T. S.....	1890	Sidney Thomas.....	Abbott B. Clark.....	P. O. Box 1200.....

THE NEW HEADQUARTERS.

As was briefly announced in February, the combined offices of the General Secretary and the Editor of the *PATH*, together with the Headquarters of the Society, have been moved to Room 25, 132 Nassau Street. There are really 3 rooms, one devoted to the *PATH*, one to the General Secretary, and the third *exclusively* to Headquarters. Never before has it been possible, owing to restricted space, to bar out mechanical operations from the Society's room. Work of all kinds *had* to be performed in it. Now, not only have the General Secretary and his corps fresh air and light, which they have not had for a year, but there is opportunity for the private reception of visitors and for the proper display of the Headquarters' effects. An amateur photographer—an F. T. S.—has promised to make pictures of the present rooms, and possibly some arrangement may be devised for the supply of them to those interested.

In the *PATH* for Jan., '89, an intimation was given that the number of photographs of members exceeded the capacity of the one Album then possessed, and that the gift of a second would be most acceptable. The General Secretary, accustomed as he is to thoughtful help from Brethren, was astonished at the alacrity with which this hint was taken—and not by a rich Brother, either. The time had now come when the *second* Album overflows, and the General Secretary cannot restrain the impulse to lay the fact before the Society, remarking also that the Headquarters is still destitute of a thermometer. A photograph of each member, as has often been said, is greatly desired, for the Albums are among the most interesting and attractive of the Headquarters' possessions. Those of us who knew the original closet, dark, tiny, cramped, in which the Theosophical work was first carried on, will see in the present offices a symbol of what Theosophy itself means,—expansion, growth, sunshine.

“If one should con
Whatever East or West have gained of lore,
And deem he knoweth Truth, holding this world
For true —that man is ignorant, and dies
To live again, until he learn to die
The death which frees from living. Wise men say
[Kena Upanishad that high verse holds!]
‘He is unknown to whoso think they know,
And known to whoso know they know Him not.’”

—*The Secret of Death*, by Edwin Arnold.

RESOLUTIONS OF THE BLAVATSKY T. S.

At the meeting of the Blavatsky T. S. of Washington, D. C., on Feb. 19th, 1890, Resolutions were adopted expressing most cordial thanks to Mr. Anthony Higgins, late President, for his valuable services to Theosophy and to the Branch since its organization. Mr. Higgins, though in feeble health which has been still further enfeebled by his labors, has zealously devoted himself to public speaking and lecturing, earnestly striving to extend through the city a knowledge of Theosophy and its benefits. He has now been obliged to seek for health in a new climate, and removes to Denver, Colo. The Branch has elected as his successor Mr. Chas. O. Pierson, and the new Secretary is Mr. Geo. H. Baldwin, 923 F St., N. W.

OBITUARY NOTICE.

Too late for insertion in Feb. PATH came word of the death of
PANDIT N. BASHYA CHARYA,

Pandit of the Adyar Oriental Library. This lamented event occurred on Dec. 22d at Madras. The Pandit was a man of singular and broad learning, one of the finest Sanskrit scholars in India, a linguist, an orator, and a devoted Theosophist. He had abandoned a prominent position as lawyer and had given his later years wholly to the Society's work. It will be difficult, perhaps impossible, to find a successor so competent, so enthusiastic, and so indefatigable.

OBITUARY NOTICE.

On Feb. 10th came telegraphic news of the death at Adyar of
BROTHER CHARLES F. POWELL.

Bro. Powell's name is familiar to American F. T. S. as their countryman who has so greatly aided the revival of Theosophic feeling in the East Indian Branches by his tours among them for lecturing and conference. Of late Bro. Powell has been at work in Ceylon, arousing sleepy Branches and founding new ones. Being needed in India he had returned there, purposing to make Adyar his Headquarters, but was hardly settled when his labors were closed by a fatal attack of dysentery. He contributed his time, his efforts, and at last his life, to the great Cause of Theosophy. Who could do more?

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.—*Secret Doctrine.*

OM.