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AUM

May my thoughts, now small and narrow, expand in the next existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.—*Inscription in Temple of Nakhon Wat.*

THE PATH.

VOL. VII. APRIL, 1892. No. 1.

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.

Seven Steps Forward.

WITH this issue PATH starts on the seventh year of life, and the seven past years have been full of action, of work, and of results. We began without an office or capital: it might be said that the business was carried on in a hat at first. Then it moved into a cell or den on Park Row, where no man could enter by the door if the occupant within did not rise to make room for the portal to swing. Subsequently a larger room—cramped in fact—was hired and exultingly then called "commodious" by the *factotum*. Later back again to Park Row and even more commodious, as the quarters of a bee might seem so, by comparison, to an ant. Then again to larger quarters on Nassau street, until now it expects to move into the Society's permanent house.

So to signalize the event it puts on a new cover, and were subscribers more numerous it might enlarge the number of its pages. But the penalty of independence in business conduct is frequently lack of support from a world that acts on convention and delights in pandering and being pandered to. But it may as well be known that the PATH will pander to nothing.

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Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun and we are like squirrels repeating the words spoken by bodies long since dead which were inhabited by ourselves whom now we fail to recognize. But since this is the age of black on white impressed by machinery, we are compelled to publish so that the opportunity of saying the same thing once more to a rebellious and stiff-necked generation shall not be neglected.

Prof. Dean's Consultations.

(Concluded.)

NEITHER of the two so busily engaged had perceived the intrusion.

"How it goes!" said Vera. "It is angry because you have taken its tongue off."

"Yes, clocks are like people," responded John Graham, "they don't like to be meddled with. The more you can let a clock alone the better."

"Clocks *are* people," asserted Vera, with a silvery little laugh. "They say a great many things to you when you listen."

"Yes," he replied indulgently, "they *are* people. You let me hear a man speak and I can tell you just what kind of a man he is; so you let me hear a clock tick and I can tell you just what kind of a clock it is. Of course, if you can see the man or the clock, so much the better."

"Or if you can feel it," rejoined Vera, "I mean feel it right inside without touching it, that's best of all, because then you see right through it. I felt Mr. Pendergast, the minister, come in the front door one day when I was in the garden. I wasn't happy. When I feel you coming I'm very happy. Do you like Mr. Pendergast? I never see you in church."

"Well, you see," he replied, hesitating, as he hung on the pendulum for a moment to keep the clock more quiet, "Mr. Pendergast and I are not as good friends as we shall be perhaps when we come again. Just now we're going different ways, that's all."

"Were you good friends when you came before?" she enquired.

"Perhaps so," he replied. "You know it isn't necessary for us to chum together every time we come, even if we are all brothers."

"I guess *we* chummed together the last time and a good many times," she said, "for, do vou know, sometimes I *almost* remem-

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ber, then all at once I can't. When I tell father that I remember things or see things, he says it's because I'm sick. But he was awful sick one day and he said he didn't see anything at all,—I mean the things that I see. Queer, isn't it? Do you see any fairies around this clock now?"

"Yes, I do," he replied promptly. "But as I've said before, it's no good telling anybody about it, for what they can't see they *can't* see, and what you see is only for you, and 'taint for anybody else that doesn't see it."

John Graham raised his head and cast a fond, benignant glance upon the child, and as he did so he discovered Mrs. Dean in the doorway. He rose respectfully and greeted her.

"After you have finished the clock we would like to have a little talk with you," he said with the familiarity of a long domestic acquaintance. As she turned away her eyes filled with tears, which, however, were from joy rather than pain.

A few hours later, when John Graham found himself face to face with Prof. Dean, he experienced an unwonted confusion of mind. He did not know exactly what was expected of him, but Mrs. Dean was smiling upon him and the Professor was in one of his most gracious and tolerant moods, for the man before him was uneducated and lowly in station, both which misfortunes appealed to his generosity and touched his radically kind heart.

When the Professor asked John Graham for his diagnosis of and his remedy for Vera's ailment, he experienced the helpless feeling of a warrior brought face to face with an impregnable wall against which his most skilful weapons must fall powerless. He was, in his own undefined way, conscious of the utter hopelessness of an endeavor to meet one who was not on the same road with himself. However much they might both advance, each on his own road, they could never come together. His explanation of Vera's condition would be like bidding the Professor to perceive the odor of a flower by means of the sense of hearing. What could he say that would be comprehensible to this scholar in his unreadiness for the truth as he himself saw it? As is usually the case, it was the more spiritually-unfolded man who was abashed before the less spiritually-developed but self-assured man of mere intellect.

The whole gist of the matter lay in making the Professor see what he could not see. All argument must be based upon the —to him—impossible premise that there existed all around him things not perceptible by means of his physical senses.

"Do not be afraid to give your opinion," said the Professor encouragingly. "You are not before a bar of justice. You will

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not be held responsible to the Academy of Science or to the Psychical Research Society for what you say to me."

Reassured by the Professor's kindly feeling rather than by his words, John Graham began. "Suppose, only just *suppose* that little Vera, like the rest of us, has lived a great many times on this earth, and that in these lives she has believed in a world that she could not see, and has loved to think about it, and has studied so much into it that now she is able to see what she could only imagine at first. You know the more you study arithmetic the more you see into it."

"Well"—said the Professor, filling in a pause, and with a smile broadening until it became mirthful.

"Suppose," continued John Graham, losing consciousness of an antagonist in the importance of the subject, "suppose that there are such things as what Vera calls fairies, and that whenever she is good the good ones come to her, and that they love to serve her. Now if she does not try to bring them, and if she does not give up her own will to them, but only tries to be as good as possible, then the good ones will be sure to be there and the bad ones cannot harm her. It cannot harm her to see things that you cannot see, but you can harm her if you do not understand it."

The speaker now turned his glance away from the Professor's perplexed countenance to the more interested and sympathetic face of his wife. "Once," he continued, "I thought my life was ruined because I was different from other people. I saw things that others did not see. I was a hearty lad and loved companionship, but I learned not to speak of my visions, and so I kept my friends. But when I grew older and was about to be married to a young girl who was heart of my heart, I told her everything. She was terribly troubled about it and told her parents. They prevented her marriage with a man who wasn't like other people. They said I wasn't quite right. She believed them. It was the greatest blow I ever had." Here the narrator passed his hand across his glistening eyes as if to wipe away the memory of forty years ago. "I thought about it day and night until I myself believed that I was not quite right. I could not understand it. I took a little house and lived alone. I felt that I needed a whole lifetime to think it out. I thought and I thought, but I was always grieving and my thinking did not do me any good. One day I met a gentleman who lent me some books, on Theosophy, you know."

Mrs. Dean assented smilingly. "Yes," said the Professor, "I know. It is a science of the supernatural built on the logic of lunacy. I have thoroughly investigated it. There is really nothing in it."

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"I read the books," continued John Graham, with his eyes riveted upon Mrs Dean as if she were the only listener. "I devoured them. It was a revelation. From that time I began to live. I felt that I had everything to live for, and from that time I seemed to be needed wherever I went. For years I had worked at clock-making in a factory, and had been more of a machine than the senseless things I worked upon. My fellow-workmen had been nothing to me, for I was always silent and trying to think it out. But now I saw how much I could do for them, and knew how blind I had been not to see it before. I no longer grieved, for I knew that what came to me was all right, and I was willing to reap what I must have sown, but I did not sow any more of that same kind of seed. I loved everybody and, bless your heart! from that time to this everybody has come to me with all sorts of troubles, and my little home is a shelter for anyone who needs it. Many's the time I've left clocks I took in to work upon, and instead have worked day and night to regulate some poor brother that did not go quite right, for you see there's no more real wickedness in people than there is in clocks; they only need regulating. You think I live down the street here all by myself, but I'm never alone. I'm so thankful I've been able to think it out. When I come again I may begin better."

"Do you mean to say that you intend to be reïncarnated, as they call it?" enquired the Professor.

"I don't know about intending," said John Graham, suddenly conscious of an unsympathizing listener. "I think it is law that intends, and I only do what I must do. It is like this: a clock goes until it has run down, and if it goes well it is sure to be put in a good place."

"What a disagreeable idea!" rejoined the Professor, shifting uneasily in his chair. "I don't like it. I have no desire to come here again."

John Graham looked thoughtfully over the Professor's head to the window beyond. The figure between himself and the strong light was distinct only in outline. Crowning the bald top of the Professor's head was a large wen of many years' standing, which was now defined with unusual boldness against the green background of the garden foliage beyond.

John Graham regarded the excrescence for a moment in silence, then in sudden inspiration he said, "Pardon me, but perhaps you do not, for example, like that swelling on the top of your head."

"I *loathe* it," responded the Professor promptly, as he suddenly

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recalled tittering pupils, and slyly-wrought sketches of himself with an exaggerated mound on the top of his head.

"You do not like it," continued John Graham "but still it is there. You never wanted it, but for all that it came. You hate it, but still it keeps on growing."

"Yes, I hate it, but still it is there, said the Professor thoughtfully, passing his hand slowly over it as if to verify his last assertion. And as his mind pursued the train of thought just set in motion, he was astonished to discover how many conditions and circumstances of his life he disliked and yet seemed powerless to alter. The circle of necessity seemed to contract and close up tightly around him. For an instant he *almost* realized that he was under the action of laws beyond his present conception.

"Although there are some things that we cannot control," continued John Graham, falling in with his line of reflection, "yet we can do everything that is necessary for ourselves. We can do so well while we are here this time, that it will make things better for the next time."

"What right has anyone to assert such things when they can't be scientifically proved?" asked the Professor, recovering what he considered his lost balance.

John Graham fell back hopelessly in his chair and made no reply.

"Walter," said Mrs. Dean, coming to the rescue, "can you not imagine that there might be certain advanced human beings who have proofs of what our friend asserts? Can you not understand that there are also some things we feel within and that therefore require no external proof?"

"Feeling and sentiment are as often false as true," he replied. "The fact is, reason is our only salvation. Intellect is the only ballast we have. My reason tells me that I have never lived before. I have no recollection of any other life."

"Do you remember the first two years of this life?" asked John Graham.

"Of course you do not," said Mrs. Dean, "and yet your mother says that you were very precocious and evinced strong characteristic traits during that period. You played with books instead of toys, and took newspapers to bed with you."

"Did I, really?" he asked with a pleased smile, "I do not remember it, that is true. But then, what has all this to do with Vera's case?"

"It has everything to do with it," she replied with a glowing countenance. "As John Graham can tell you, our little Vera has,

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in the course of her many lives, developed a little differently from us. She has developed powers that are as yet only latent in us. Her finer perceptions open to her a realm invisible to us."

"But we have no scientific authority for believing that there is such a realm," he said.

"And, Walter," she continued, ignoring his interruption, "it behooves us to guard and cherish her most tenderly in this dangerous development. During these last few months I have been growing into a realization of our serious responsibility in the charge of our child. She is on perilous ground, but it is beautiful to feel that we have a glimmer of light on the subject, and that, if we live fully up to it, more will be sure to come in upon us as we need it. Let us endeavor to strengthen her will, so that she may never lend herself as a passive instrument to any extraneous influence that she ought to resist, that she may never be under the mesmeric dominion of intelligences in or out of the flesh. Let us try to cultivate her spiritual nature so that it may mount guard over her psychical development."

The Professor swung himself around in his chair and regarded his wife in mingled admiration and astonishment. The flush that mantled her cheeks and the deep lustre of her eyes attested her sincerity and earnestness of purpose. He had never before heard her speak so after the manner of a learned woman, but the manner or form of her speech was the only thing that impressed him; the essence he failed to perceive. It was to him the jargon of a fancied learning; nevertheless he found himself listening to her with a kindly indulgence of which he would not previously have believed himself capable.

"I know you cannot view it as I do," she continued, "but will you not promise me that you will let me manage Vera's case, and that you will not interfere with anything I see fit to do? I know it is a great deal to ask, but I must ask it," she urged.

At this point, John Graham, feeling that the case was in good hands, quietly stole out of the room. "The mainspring has started and the machinery will go," he said to himself with a satisfied smile. "*She* was ready for it. *He* cannot see it. The sun cannot get into the room until the blinds are open."

"Isabel," began the Professor after a thoughtful pause, and with a respectful trust born of his wife's new attitude towards him, "I promise to leave Vera wholly in your hands."

She approached him and with an arm around his neck laid her flushed cheek against his, to express the thanks and deep gratification which she dared not at this moment trust to speech.

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He remained silent and reflective. After she had retired to the other side of the room she heard him murmuring to himself.

"I hate it and yet it is there," he said, as he made the coronal exploration. "It is true, I remember nothing of my babyhood. But science surely can explain all this. We do not need to turn to the supernatural. It is all bosh. Theosophy—pshaw! there's nothing in it. But Isabel is dreadfully in earnest, and I must let her have full swing."

The next day he met the physician of the Nervine Hospital and from sheer force of habit was about to lay Vera's case before him, but checked himself in time.

"No more consultations," he said to himself, in a spirit of heroic self-denial.

M. J. BARNETT, F.T.S.

Theosophical Symbols.

THE first article printed in the PATH on this subject was "Theosophical Symbolism" in Vol. I, May, 1886.

The symbols of the Society are contained in its seal, which may be described first. It consists of a serpent formed into a circle and biting or swallowing its tail. Placed within this circle are two interlaced triangles that make what is called the "Seal of Solomon", one of the triangles pointing apex up and the other apex down. That one which points up is white in color or any shade that is equivalent to that when compared with the other triangle, which is dark, as it should always be so represented. On the serpent and near its head so as to be in the centre line of the circle is a small circle within which is inscribed the Swastica, a simple cross with its four ends turned backward. Inside the central space enclosed by the two interlaced triangles is placed the famous cross of the Egyptians called *ansata*, and which is many times older than the Christian symbol. It is a cross without a top arm, which is replaced by an oval the narrow end of which rests on the top of the cross, thus forming its top arm. It should be of a white color. Around the whole is written the motto of the Society, reading "There is no religion higher than Truth", the family motto of the Maharajahs, or great kings, of Benares, the sacred city of India. Sometimes over the top of the seal is written "OM", the sacred word of the Hindûs and the first letter of the Sanskrit alphabet.

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It will be of interest to all members of the Society to know that, although some people have claimed to be the inventors of this seal as just described and that they made it for the Society in its initial stages in 1875, Madame Blavatsky long before then and before these claimants heard of Theosophy used substantially the same thing on her private note paper, some samples of which are in my desk, as also the original block from which she had her paper printed. Her seal had the coronet of countess over the top, and her monogram in the middle in place of the Egyptian cross. Some years after the adoption of the seal by the Society a person by the name of Bothell of Bath, England, made a hybrid imitation of it by splitting the serpent into three as if to show that evolution had divided itself up into heterogeneous elements, and he was then imitated by a person in America who sold amulets and love philters, meanwhile cribbing wholesale from all the Theosophical books and periodicals in order to make a saleable book on the darkness of Egypt. These childish imitations sufficiently expose themselves to anyone who knows something of symbology.

Our seal points the mind to the regenerated man who, symbolized by the cross, stands in the centre enclosed by the light and the dark triangle, and encircled by the great serpent or dragon of evolution and matter. But an analysis of the different parts of the whole will aid us in understanding and grasping all its meanings. For in symbology the symbol is only right when it fitly represents all the ideas meant to be conveyed, and in all its parts is consistent with the whole, as well as being also in conformity to tradition and the rules of the ancients. It should also when understood be of such a character that when it is looked at or thought of, with the image of it in the mind, all the ideas and doctrines it represents recur to the thinker. This is why confused symbols are useless and right ones of the greatest use. Indeed, the same rule holds with clairvoyance—a very different subject—for there the symbol which is the image of the person or thing desired to be seen clairvoyantly may confuse the seer, or the opposite, just as it is or is not consistent. Symbols are also valuable for the older reason that, while the books, the writings, and the other works of men fade away and are no more for subsequent ages, the great symbols do not disappear. Our Zodiac is one mass of these, and though its age is a mystery it still lingers in our almanacs and figures in the sacred books or monuments of all times and peoples. And even to-day the most materialistic of our people are wondering if it may not be possible to communicate with the inhabitants of other planets by the use of symbols, in some such

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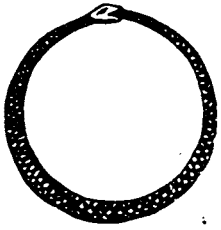
way as the savage may be dealt with by the use of sign language.

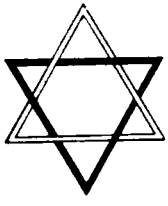
Let us take the serpent which forms the great circle of the seal.



Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reïncarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as man does at every death of his many bodies. It also signifies wisdom, as the Serpent has been called the wise, and, as shown in the *Secret Doctrine*, the word also meant the Masters of wisdom and power. Its tail running into its mouth means perpetual turning of the circle, or the periodical coming forth and disappearing of the manifested Universe. Nearly every bible has this. Saint John speaks of the great dragon who swept with his tail one-third of the stars to the earth. That is, that in the course of this great evolution the serpent we are considering brought egos from the stars down to this globe, or up to it if you prefer and think it any better than the others in the sky. In the form of a circle it symbolizes perfection, as that is the most perfect figure, which, too, in its different relations shows us the great doctrine that the Universe was built by number, weight, and number, and is controlled or presided over by harmony now disturbed and now restored.

For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to restore the harmony.

The two interlaced triangles come next in importance. This



is the "Seal of Solomon", so called because it was popularly supposed he used it when dealing with the genii that did his bidding. Among the Moors is a tale of how he confined one of the spirits in the Red Sea in a pot, on the top of which this seal was inscribed. But this is hardly the origin of it. On a very ancient Indian coin in my possession may be seen the same seal surrounded by rays of the sun, and the figure was known in the early ages in Hindustan. A couple of Brahmin friends of the writer state that it has always been known in that caste. In *Isis Unveiled*, page 260, H. P. Blavatsky has a very good exposition of it, accompanied with two diagrams illustrating its Hindû and Jewish forms.

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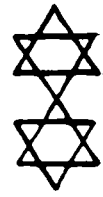
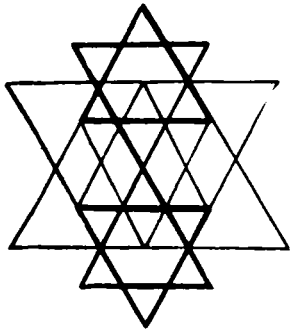
These triangles also symbolize the sevenfold constitution of man and all things. They have six points and six triangles enclosing a central space which is the seventh division of them and here represents the seventh principle or more properly the thinker, standing in the universe and touching all things from the six sides by means of the six triangles. The points of these touch the sides of the serpent or the great encircling wheel of evolution in and by which the thinker gains experience from nature. The white triangle—called the upper—refers to spirit, and the lower, or dark one, to matter; interlaced they signify, as said in the *Bhagavad-Gítá*, that spirit and matter are coëternal and ever conjoined. Thus they also represent the great opposites in nature and mind of good and evil, night and day, male and female, liberty and slavery, cold and heat, those great contrasts by means of which we are able at last to find the truth. In the *Kaballah* this figure is thought much of. Thus it is said that its representation in this world is a reflection or reverse of the real triangle in the upper worlds. But this statement does not convey much, because, if one tries the experiment of reversing the image on paper, it will be found that then our figure would have the black triangle uppermost, and in mystical writings that means the reign of black magic. Probably that is what the Cabalists meant, as they delight in calling this the dark world or hell.

The thirty-third degree of Freemasonry may also be obtained from this figure. That degree is the Consistory or Council, emblematically the great body of the Sages or Governors, the collection or sum of all the others. The idea now illustrated maybe new to Freemasons, but is nevertheless correct. Revolve the figure downwards so as to produce a reverse image, and we get two; as the *Kaballah* of the Jews has it, one the image of the other. Next take the two slanting sides, being the prolongation of the two downward-pointing sides of the upper dark triangle, and make a reflection upon them as base on each side. The result will be the figure here shown, in which three smaller "Solomon's seals" are contained within a greater one. If now the chambers or divisions in this new figure are counted, they will be found to number thirty-two, and by adding the figure as a whole we get thirty-three or the





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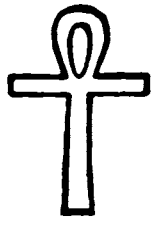
Consistory, which may be placed in the point in the centre of all. This may seem to be fanciful to some, but it is no more so than much else in Masonry. It has the advantage, however, of being correct, even if curious. This number of divisions or chambers, with the whole figure, also gives the number of the thirty-three crores of gods or forces of nature in the ancient Hindu Pantheon.

No less ancient and interesting than the triangles is the Egyptian cross placed in the very centre of the seal within the six-sided chamber made by the interlaced triangles. This should be a glittering white in color, as it represents the regenerated man as well as life. The top oval is matter, and the lower arms spirit, which joined to matter is life both material and eternal. It is also the sign of Venus. And Venus is the elder sister of the earth according to the *Secret Doctrine*. On Venus are felt our changes, and those proceeding on her affect us. This cross is found in nearly every Egyptian papyrus. The *Book of Job* is really a translation, somewhat altered, of the *Book of the Dead* used by the Egyptians. In this the soul—or the candidate—enters the Hall of Two Truths to be judged before Osiris. He is Job. Entering he stands before Isis, who is a maid and says, "I made a covenant with mine eyes that I should not look upon a maid." She holds in her hand the symbol given in the illustration, signifying life. It was placed in the hands of the guardians of the dead and in many different other places. In the British Museum in the papyri, and on monuments in Egypt or those in Europe and America, it is to be constantly found. On the obelisk brought from Egypt by Commander Gorringe and now set up in Central Park, New York City, a count shows more than thirty repetitions of this symbol. Examining a mummy-case that by some chance was exhibited in Tacoma, Washington, last year, I saw many of these painted on the case. It is one of the most ancient of all the symbols.



The bent cross in the little circle placed on the serpent at the top of the seal joined to the apex of the upper triangle is the Swastica. It is found almost everywhere in the East, as well as among the earlier Christians and elsewhere in Europe. Many meanings have been given to this: sometimes it represents the whirling of the will, and again the "Wheel of the Law" mentioned in both Buddhistic and Brahmanical books. The Buddhas are said to give the Wheel of the Law another turn when they come, and Krishna tells Arjuna that he who does not keep properly revolving the

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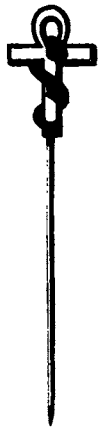
great wheel of action and reäction between the two worlds lives a life of sin without purpose. In India Swastica represents the spot or centre in which the forces from the great unknown pour to show themselves subsequently in various manifestations; and also it stands as a representation of the great mill of the Gods, in the center of which the soul sits, and where all things are drawn in by the turning of the axle to be crushed, amalgamated, and transformed again and again.

This ends an analysis of the seal of the Society. In 1875 the writer of this at request of Col. Olcott drew a design for a pin for the use of members which was then made first by a Maiden Lane jeweler. It is formed by combining the serpent with the Egyptian tau so as to make "T.S." The illustration shows it taken from a cut made from the old design last year, when the pins began to be used more than previously. They are now worn by a good many members in both America and Europe. Col. Olcott has one that was presented to him just before last London convention by a New York Theosophist.



The Sanscrit "Aum" at the top of the seal and the motto are later additions, adopted after Madame Blavatsky and Col. Olcott went to India. The Aum in its present position is to be read as the "Fountain of Light, the Sun which illuminates our minds, and the goal of our endeavor"—that is, truth, for Theosophy constantly proves to us that "There is no religion higher than Truth."

WILLIAM Q. JUDGE.

Metaphysical Healing Once More.

BY ONE WHO HAS TRIED IT.

THE opening sentence of Mrs. Gestefeld's article in February PATH entitled "Another View of Metaphysical Healing" leads those in the Theosophical ranks who *have* "examined the subject sufficiently to arrive at an understanding of the principles involved" to come forward with such knowledge as a disclaimer of the assumption that only those who are ignorant of the matter will share the opinion of the PATH's Editor.

An early inquirer into the theory that now enjoys the diversified nomenclature of "Divine Science", "Mind Cure", "Mental Science", "Metaphysical Healing", and "Christian Science", may claim to know something of its rise, its progress, and its

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present proportions, having been from the first intimately associated with one of the leading exponents of the art, and having examined thoroughly the *modus operandi* of the said art's acquisition and practice under the guidance of one who is conceded by even her opponents to be a past master of the Healing Gospel. With friends, in addition, who are ardent believers in the system of metaphysical healing, some of whom are regular practitioners of the cult, and with the cheerful admission that in some instances great temporary alleviation of suffering has been effected by the use of this agency,—and in one solitary case what might even have proved a permanent cure had not death intervened from another disease, it will presumably be granted that the writer knows whereof he speaks, and that the following is in no antagonistic spirit, but is the result of a full knowledge of the "principles involved", from a long and dispassionate observation of the facts, together with some personal experiences in the methods employed. All which tend to the unbiassed conclusion that the opinion of the PATH's Editor is in nowise unfair to either the body of teaching known as Metaphysical Healing, or to its defenders and practitioners. The remarkable unanimity—seen, alas! on this point alone—with which all adherents of every shade of the "Divine" and the other allied sciences condemn any and all examples chosen by an ontsider for remark, renders it extremely difficult to handle the subject at all; yet it will probably be conceded that certain basic statements are used alike by all branches of the several denominations, and even by every free-lance of a "healer" who is considered infallible by her own following.

These are, in substance, that "All is One", that "One is Reality", that the "Reality is Good or God", that "God is Spirit", etc.: while in a text-book open at the First Lesson there is a list of the qualities of this God or Spirit, which is defined as both Principle and Person, and also as a "Unit and Person, *i.e.*, that which cannot be separated". A great deal is further said in the book in question about Love and Life and Light, and of Reality, which is explained to be "a thing that exists in the Mind of God", and we are gravely told that "all expressions of Reality are real, but that there are expressions of Reality which are false because they exist in man's mind independently of God's Mind", these unrealities among others being sickness, sorrow, sin, and death.

To escape the discomforts of this quadruple-headed hydra we are to bask in thought on Love and Light, which is God or Good, whereby we will be made sound, joyful, holy, and deathless.

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Now of all this, the conscientious student of Theosophy as opposed to the mere believer in Theosophy, according to Mrs. Gestefeld's distinction, recognizes naught as familiar save the first proposition that All is One, and *that* One is the Real.

So far from Theosophy, as affirmed, being alike in essence with the "Divine Science" as expounded from the metaphysical healer's viewpoint, nothing could well be more dissimilar; nor can Theosophy be restricted in its definition to that presentment of truth alone which "appeals to and engages the intellect in contradistinction to "Divine Science" which "appeals to and engages the soul or self-consciousness", for according to the revelations of the partial and one-sided presentment of this Science known as Metaphysical Healing, it might properly be termed that which "appeals to and engages" the physical consciousness exclusively, judging from the disproportionate part the material body and its sensations are made to play in the scheme of regeneration,—for it is nothing less than this which is the aim of the cult. That Theosophy with its many sidedness of appeal, now to the higher mentality, then to the soul principle, and finally to the Higher Self and pure Spirit, is here limited in its sphere of action to the narrow bounds of the intellectual faculty, shows a want of appreciation of the fundamental teachings of our philosophy which inclines one to the view Mrs. Gestefeld takes of us, *i.e.*, that special attention has been diverted from a right understanding of the Wisdom Religion in favor of what is covered by the term "Divine Science".

All who have become familiarized with the operation of the great law of adjustment known as Karma, realize that whatever of suffering is our lot, here and now, has had its origin in some previous life, ourselves having been the creators by thought-action of the causes whereof the effects are made presently visible. Now Mrs. Gestefeld's contention is that, if Theosophists admit thus much, it follows logically that the further admission must be made that, since past wrong thinking has produced a bodily disease, present right thinking should be the only means employed for its eradication, instead of allowing it, in Mr. Judge's words, "to work its way down and out by the proper channel, the body", her argument losing sight of the fact that, though the attitude of right thought will doubtless favorably affect the bodily conditions of a subsequent incarnation, it would be inconsistent with our views to look for such results in the present life so long as old reckonings are not fully wrought out to the last decimal.

It is again urged against us that if Karma should not be inter-

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fered with by thought processes, no more should it be checked by physical applications, such as medicaments and other palliatives; to which we may reply that such measures are not employed as cure, but as a perfectly legitimate means of alleviation, inasmuch as they pertain to the same plane as the physical trouble, *i.e.*, the material, and that appliances and correctives appropriate to the sphere of matter to which the distemper belongs are in no sense an infringement upon the field wherein the invisible law operates. When mental force is brought to play upon bodily disease it is, according to Mr. Judge's position, thrust back again by the mind current to the sphere in which it had its source in a past embodiment, thence again to work its way down and out,—for such end it is infallibly doomed to effect sooner or later. Hence it is maintained as the wiser course, to allow it to work itself out in its chosen field of action now,—since we know what tenfold and irrepressible force is acquired by any pent-up power that is denied a natural vent,—we the while devoting our thought-action to higher issues than the rectification of what are not infrequently exceedingly trivial abnormal states of the physical system.

By this it is not meant that the object to be attained in amelioration of health will not be greatly advanced by a well equilibrated mind and a cheerful, hopeful temper, which every physician and every sick-nurse knows to be an invaluable aid to quick recovery. But this well-establlshed fact has not waited ages for recognition till the advent of the mental healers, as they would have us believe.

That the objection urged against the mental practice of metaphysical healers does not hold equally good against the advocates of mesmeric and magnetic methods of alleviating physical infirmity, lies in the fact that animal magnetism by its very name proclaims itself on the same plane of matter to which the present expression of bodily disease is akin, thus making its application no more injurious to the mind than are such drugs as quinine in malarial fever, nor, in fact, than bread is to the hungry in health. The standing contention, however, of those who deprecate all mind-cure practice of every variety in disease is, that such lamentably false standards of thought and of the relativity of things are thus engendered, making so universal a topsy-turvydom that we are bewildered at the spectacle, and are ready wildly to call on all upholders of sound philosophy and framers of stable canons of speech to aid in re-establishing the reign of rational language, and the law and order of common sense once more.

Of more serious import than even the strange medley of religion and philosophy with which the literature of "Mental Science" is

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adorned, is the claim of a boasted ability to affect the conditions, either external or internal, of other persons through the channel of their minds. Only a dense ignorance of, or a wilful blindness to, the extraordinary achievements of the last two decades due to the painstaking researches of eminent psychologists abroad, such as Bichet and Janet of France, and of the scientific medical fraternity, such as Siefeault of Nancy and Forel of Zurich, can fail to recognize in much of the mental-science practice in this country a kindred art to the hypnotic methods now being exhaustively investigated by the aforesaid authorities at various centres.

It is true, indeed, that with the mental-healers no trance is induced in their practice, but none the less does the mind of the operator assume a dominant attitude towards that of the patient, and we know from a study of the means advocated by the Nancy School in particular that "suggestive therapeutics"—a term long anterior to mental healing—are not always dependent for success upon the hypnotic state when once the stronger will has established its right of supremacy over the weaker one.* The mere fact that the patient is ailing in body renders his will-fibre of poor resistance; indeed his very act in soliciting aid for his sufferings at the hand of the operator denotes the ease with which his open, receptive attitude of mind may be influenced to any extent by even the unconscious thought of the other. Those familiar with the detailed accounts of experiments of the kind made at different schools in Europe will need no confirmation of this statement. The literature of the subject is ample and easily accessible to all interested sufficiently to pursue a thorough examination of its somewhat intricate records. Therein it will be seen how impossible it is to guarantee an immunity of influence save on the one subject adopted for suggestion, the extreme susceptibility of the weaker sphere to even the unconscious thought of the stronger one being a factor that has to be reckoned with, making it idle for the practitioner to allege that he will "*never* interfere with another's free mental action", or that he "never holds a mind in bondage, but only directs it",—a distinction, be it observed, worthy of a Jesuit Father-Confessor.

The subtle persistency of these little-known forces, thus tentatively and ignorantly evoked, renders them beyond measure harm-

* Bernheim maintains in his treatise, *De la Suggestion, ect*, that the "*hypnotic state need not be one of actual unconsciousness*," that by the methods of the Nancy School "*real therpaeutic effects are obtained when the patient does not fall into sleep or trance and when the patient recalls perfectly what has occurred after the seance is over.*" The same authority defines hypnotism as "*the provocation of a peculiar mental state which augments suggestibility. All the phases of the state have the common character, not of sleep or trance, but of suggestibility.*"

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ful in their after effects, months and years being oftentimes required to shake off the last traces of their baneful influence.

Case after case might be cited from an intimate acquaintance with the dealings of Metaphysical Healers of the disastrous effects in certain instances of dlsease; one, notably, where a woman of fine mind, of finished attainments, and of originally strong will and pronounced individuality much reduced by long years of invalidism, was persuaded to put herself under the care of a noted "healer", one of those to whom even Mrs. Gestefeld would accord the meed of a right comprehension of the "Divine Science", but a woman of less intellectuality and possessed of fewer advantages of education than her patient, though extremely intelligent and quick of apprehension, which was supplemented by a will of indomitable power.

The patient had had for years an organic heart trouble, had been unable to walk at all, and had led a life of extreme carefulness. Under the new *régime* in less than a week the "healer", in defiance of the patient's own better sense, and directly counter to the warnings of a friendly medical attendant who had watched her case assiduously, had her walking about the streets, and unaccompanied, a thing the poor woman had not ventured upon in years, as the prospect of dropping down dead at any moment was inevitably before her. During a period of some five or six weeks an utter revolution took place in the woman's habits, and apparently also in her physical strength and general well-being, at the end of which time, the "healer" being called off in another direction, the patient was suddenly left without what had now become a daily and necessary stimulus, with the consequence that she almost immediately broke down with utter prostration of mental and physical power, and died a few years after without having ever regained the comparative ease of her condition previous to her recourse to this system of cure.

All the while she was undergoing this treatment she confessed herself to be conscious of the performance of foolish acts that her better sense told her at intervals were rife with future penalties, but something outside of herself, as she expressed it, seemed to urge her on to the result recounted.

If this be not Black Magic in the deed, however white the intent may have been, we confess an utter inability to cope with any suitable characterization, in accordance with the usual signification of terms.

Many another instance of the like kind might be adduced, but this one will suffice for the present purpose.

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A minor consideration in the treatment of the whole question under review is that of the droll inconsistencies of theory and action that the professors of Metaphysical Healing Science are not above indulging in when need sorely assaults them in their own proper persons. For instance, we were on a time gravely assured by a practitioner of the art that mental force was equal to the cure of every disease, whether internal, organic, or incurable, and the statement was followed by the stout and not-to-be-shaken assertion that renal calculi were solvable under a well-directed and continuous thought current; but it was noticeable that when some time thereafter a hard mass of wax formed in the external meatus of the same person's ear, recourse was instantly had to syringes, soap, and hot water, and these proving inefficacious a speedy pilgrimage to the surgeon was undertaken for relief from his more perfect apparatus. When questioned why the powerful thought current could not have been as readily and as successfully applied to the ear's secretion as to that of the other organ in the body on an even harder substance, it was explained, in delightful defiance of all fact, that this was a "mechanical obstruction whereas the other was not", and all argument proved wholly powerless to establish the similarity of the two cases.

Such contradictions only compel our amused indulgence, and we experience the same lenient satisfaction as we are conscious of towards the innocent cross-statements of a diverting child comrade. But the more serious aspect of the matter is not unfortunately therely lessened, as it has been our endeavor to prove above.

ELLICE KORTRIGHT, F. T. S.

The Seven Principles.

PERHAPS some additional light may be thrown upon this subject supposed to be so complex if we reason backward instead of forward, inquiring what the constitution of man would seem of necessity to be, and not merely investigating what it in fact is. And this may be done by thought upon the "final cause" of his evolution.

A final cause is the end or object of an action, that for the sake of which anything is done, this purposeful aim having therefore the force of causality. The final cause of a man's evolution is the production of a being perfect in knowledge and experience. Hence, very evidently, the knowledge and experience must be in every quarter, on every plane, through every function. Now there are

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three ways whereby knowledge is acquired,—sensation, perception, and intuition. Sensation is the way through use of the bodily organs, as when information of the nature of a table or chair is gained by touch and sight. Perception is the way through use of the mental and reasoning faculty, as when information of facts in geometry is gained by reflection on the necessary properties of figures. Diagrams may aid to comprehension, but the fact that the three angles of a triangle are equal to two right angles exists independently of any drawing which may be used to illustrate it. Intuition is the way through use of the higher, supersensuous faculties, by which supersensuous truth is directly, without the medium of ratiocination or inference, seized at once.

If we can imagine a purely spiritual, unembodied being, such a being as is suggested by the word "angel", it is clear that his only avenue to truth would be through intuition. Without physical organs, and raised above the plane whereon argument and induction range, intuition would be his one resource. Of life and movement in his own sphere, of methods of communication in thought and sympathy, he would have copious knowledge. But there it would stop. Of the gradual processes of reflection and reason used in lower fields, much more of such experimental tuition as comes through bodily life with bodily organs, not the remotest conception would be possible. Not only would matter, with all its sensations and restrictions, be foreign to him, but he would be a stranger to such emotions as result from the relations and casualties of social existence on earth,—sorrow, pity, sympathy, self-forgetfulness, self-sacrifice. That is to say, he would be ignorant of a vast range of instructive experiences, and incapable of a large group of refining emotions.

If such a being is to supplement his apprehension of the cosmos by an understanding of that part of it which has consolidated into gross matter, he must incarnate, must dwell in and learn of the section he does not know. He has within him a spark from the Divine Essence, and that is enshrined in a spiritual nature removed the one step from pure Divinity which makes possible an individuality distinct from it. To these he is to add a physical body.

But put a spiritual being into such a body, and no junction results. There is no connecting tie, nothing to bridge over the chasm between two entirely unlike natures. There must be something to enable the spiritual to act upon the physical, and the physical to send messages to the spiritual. Mind does this. On its higher side it reaches up to and affiliates with spirit; on its lower it grasps and influences subtile matter. Though these opposite

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functions constitute really two entities, they are so interlaced that they blend into each other and permit the passage of thought and will. Thus we have five principles.

Still there is a gap. Intangible mind cannot directly act on gross matter, being still too ethereal for immediate influence. A transmissive medium between mind and flesh is as needful as one between spirit and matter. There is required a body so constituted as to touch at the same time both mind and flesh, supplying a connection for vibrating influences. The astral body does this. The real seat of the organs manifested in those of our five physical senses, it can catch from the physique the sensations they receive and then transmit them to the intelligence above. For it is this astral body which is as to this plane the real seer, hearer, taster, toucher, smeller, and which mediates between gross flesh and subtile mind. And thus we have six principles.

But what would an organism of flesh and bones be without the vitalizing force to conserve and move it? Simply an inanimate mass. So to energize it for action there must be a pervading life, a life of respiration and digestion and circulation and reproduction. The everywhere-distributed vivifying element in Nature supplies this. Vibrating in each atom it thrills through the system and makes it a part of the great whole, transforming a mere apparatus into a living, functioning, active animal. And thus we have seven principles.

If, then, a pure spirit is to incarnate for experiential knowledge, the necessities of the case appear to exact precisely that sevenfold nature which Theosophy asserts of man. *A priori* considerations conduct to the conclusion otherwise demonstrable as fact.

On the supposition that there are these various elements in man, what would naturally be their behavior when the life-principle is withdrawn from the physical body at what we call "death"? This leaves as the enclosure of the five remaining principles an inanimate form, insusceptible of influence to or from, and already beginning to disintegrate. This not only dispenses from their longer union for experiential purposes, but directly prompts to a severance. For the spirit enshrined in a spiritual nature no longer needs the link connecting it with a body now worthless, and presumably would retire till ready for another incarnation. But its close union with the Higher Mind has suffused the latter with something of its own pure nature, imparting to it an immortal life. On the other hand, the close union of the Lower Mind with the physical body through the astral has tainted it with the corruption which bespeaks mortality.

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So the interlacings naturally drop apart, the mortal separates from the immortal. The three higher principles pass on.

Why should the Lower Mind and the astral form cohere? The latter is no longer a vehicle for transmission of sensation upwards or volition downwards. It, too, with the body, has lost its vitality by the withdrawal of the Life-principle, and must drop away from the Lower Mind for the same reason that the Lower has dropped from the Higher Mind and both from the body itself. The second principle having departed, the first, third, and fourth fall separately into gradual dissolution, while the fifth, sixth, and seventh, of undying nature, can have no further touch with what are soon to end.

And here again, what would antecedently seem probable is declared a fact by the teachings of Theosophy. Those who know affirm the conclusions of those who think. The opposite processes of reason and revelation coincide in the result of vindicating the Seven-fold Principle in Man, both as to the necessity of his construction and the method of his dissolution.

ALEXANDER FULLERTON.

The Light of Egypt.

IN several quarters there has been of late a persistent attempt to push the sale of this book, particularly among Theosophists, and this attempt, combined with the enquiries reaching the PATH respecting its character, make important a recalling to F. T. S. of the facts given in PATH of July and August, 1889. In the former the book was reviewed and its inadequacy—outside of plagiarisms—shown, as also its denial of Karma and Reïncarnation as applicable to this earth! At that time the author was understood to be Mrs. E. H. Britten, but proof as to the real authorship was immediately sent the PATH, and in the following number correction was made, the right name given, and the history of the publication disclosed. The author was Mr. T. H. Burgoyne.

Briefly, these are the facts. A spurious Occult Society, known as the "H. B. of L.", was started about 1884, and pretended to give to its members occult teaching *free*. In August, 1887, Mr. Burgoyne, styling himself "Private Secretary", issued to the members a secret circular, the essence of which was that he had studied Chaldean Astrology for eighteen years, but could not communicate the "lessons" in it and Occultism without a pay-

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ment to him of $60; that his teachings had the full approval of the Masters; and that the $60 subscription was a necessity to Initiation. A synopsis of the course accompanied the circular. When *The Light of Egypt* was published, a subscriber placed in the hands of the Editor of the PATH the instructions, "lithographs of the original produced by the Autocopyist", and examination showed that the book was mostly a reprint at $3.00 of "secret teachings" for which $60 had been exacted!

The present edition of the book states it to be by an "Initiate" Even without H. P. B.'s assertions as to the "H. B. of L." and her statement (in *Lucifer*) as to the author, no instructed Theosophist should need assurance that Initiates do not proclaim themselves such; that they do not deny doctrines which are pivotal to the whole Theosophic scheme; that they do not *sell* Esoteric teachings—much less in books at a fraction of the rate charged privately till the latter demand ceased; and that no man can enjoy instruction from or approval of Masters whose life and character would exclude him from Their presence and far more from Their endorsement. Hence they should perceive that *The Light of Egypt* is an impudent fraud.

TEA TABLE TALK.

AT the Tea-Table we have an occasional visitor whom we have named Ajax—in a Pickwickian sense of course—in recognition of his constant defiance of all the explanations which occultism may have to give of the facts and phenomena of the planes one or more stages finer than our own. In especial Ajax defies these lightnings of occultism; he will have it that their flashings cannot reveal any truths, *i.e.*, scientific truths. There is nothing, so far, unusual in this attitude. But when it is accompanied with a certain amount of research into these matters, when we find him denying that occultism can offer any explanation of phenomena, while at the same time he admits the existence of phenomena, then indeed we are justified in smiling the smile of pure humor at his (to us) enjoyable attitude. He says:

"I don't believe in your spooks, in your astral bodies, in your mental currents, and all your paraphernalia."

So far, so good. And then he adds:

"Last night at the house of M. I saw some wonderful materializations; wonderful. They are not spooks."

"Spirits? The medium's astral form? Hypnotism?" To these suggestions he gave but a scornful shake of the head.

"Pray give us your ideas on what you saw, then".

"I have no ideas. I saw things, misty, wraith-like forms. They had apparently features, voices, garments, thoughts even. They

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came and went in bright light. They rose out of the floor. They expanded until they touched the ceiling, where they vanished. They dissolved. They said they were spirits. I call that bosh, as you know. The medium sat among us. There was no cabinet. I saw nothing oozing from him. The explanations you offer do not appeal to my senses. Hence, to my mind, they have no force. They postulate things I never saw. I saw those materializations, so called, and so I believe them to be real. Show me the astral double of a man in process of oozing out of him and let it speak and say that it is that, let me see for myself it is that, and I will accept the fact."

"Then you accept these 'materializations' as spirits of the dead, on their own statement that it is so?"

"What! in the nineteenth century? I am not a man of superstitions. Show me your doubles, currents, aud magnetizers in actual working existence, and I may assent. Who ever saw a psychic current, I would ask?"

The day came when he had himself some experience of such a current. He had been looking a trifle seedy of late, complained of not sleeping, and hinted that he should perhaps change his lodgings. As I knew him to be well satisfied with these, after long occupancy, I began to suspect his landlady, or some female adherent of hers, of "setting her cap", as the women call it, for my friend. I hinted as much. While he evidently enjoyed the idea, he still scouted it.

"No, no," he sighed, "it is not that. But I am abundantly perplexed. My pleasant rooms—you know how few such rooms there are, and with a bath attached, too—are becoming uninhabitable. You know I am not superstitious. There is no nonsense of the Dark Ages about me. At the same time I am liberal. I yield to evidence. You remember the materializations I saw last winter. You all warned me not to continue attendance at sèances. Of course that was mere prejudice on your part. For what rational explanation can you give of the harmfulness of mere wraiths, whose own account of themselves makes them out to be peaceful spirits, while yours shows them to be nothing worse than impossible elementals, astrals, or currents. Pray what harm can be done by a form of nervous force, by a current in space, or by microbes and living germs in etheric vortices?"

"May I ask why you go to sèances?"

"I go in order to find out what these things are."

"And how do you expect to find out?"

"In the usual way: by my senses, of course. To continue: there was one tall personage there who called himself the 'guide' of the medium. George Jackson was his name,—odd name for a spirit-guide. He invariably appeared draped in flowing white linen—apparently—and I am bound to admit that I always saw a line as of light stretching from him to the medium. I set the fact down in your favor, you know, as in a measure confirming your ideas about astral bodies; I am nothing if not strictly just. George Jackson exhibited the greatest interest in me. He said he had

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things of vast import to convey to me. They appeared to be vague as well as vast, and I did not grant him the desired private interview. Finally he went so far as to offer me a daylight materializing sèance, in private and 'for nothing', in a financial sense—'because the spirits have great thing to say to you' (me). This offer was enticing. I remained outwardly firm, but mentally concluded to return next day, to accept, and to 'tip' my friend George (though his medium) at the close of the sèance. One cannot exactly treat those forms as gentlemen, of course. That night I was awakened by a very loud report, apparently in the head-board of my bed. I sat up, and heard two reports. They were not like the cracking of furniture, but were as if a powerful fist had struck the head-board. In the bright moonlight at the foot of the bed stood my friend George Jackson. We eyed one another. 'Do not come again', he said in vehement tones, and vanished. I always take these things at their word in such matters, and I did not go again. I went instead to Chicago, forgetting George Jackson completely. One night I awoke to find him by my bedside. His air was menacing, but he did nothing. This occurred again. Without superstitions, a man may dislike push and intrusion. A third time I awoke—and for this I cannot really account—to see and feel him fall upon me, clutching my throat. There was a horrid struggle. I gripped him—he vanished. All the while I thought myself awake. If I had been asleep, I assuredly did not know when the transition from waking to sleeping occurred. I saw him in the daytime also. This was six months after our first meeting, and in another city. Then I returned to New York. Scoring another point in your favor, I admitted the possibility that attendance at sèances might be prejudicial (though I confess I cannot see how (and gave them up completely. It is now fourteen months since I attended one, and it never was a habit with me. Now, my dear boy what really annoys me is this: at night I hear persons walkng up and down at the foot of my bed. They grasp the bed-post. I feel all the vibrations and hear the sounds. They feel my feet and legs. They pass a hand over my face. Once or twice I havc seen a man with a most malignant face bending over me. Even a caller, a friend of mine, has felt slaps upon his shoulders when sitting in my room. I am doing nothing to bring this nuisance about. If it were anything—if it were something—but to be persecuted by *nothing*—dash it all! It is positively unendurable. I have had my rooms for years. The previous occupants were a couple of orthodox spinsters, and the rooms were freshly done up for me when they left. I was asking Newly what it could possibly be."

A sudden light broke in upon me.

"Do you mean John R. Newly, the spiritualist?" Ajax assented. "Ah! and do you see him often?"

"I take my meals there. But no sèances are held at his house. His wife objects."

"No matter. Newly goes daily to sèances, and that is enough to cook your goose."

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"Do explain yourself."

"My dear Ajax! I positively thirst to do so. You allow it so rarely, you know. To explain, then. When you went to the *rencontre* of your friend George Jackson, you developed certain latent forces in yourself. You opened to some degree the rudimentary psychic powers, the inner hearing, the inner eye, by means of the psychic vortex to which your nerve currents were exposed. These powers are only those of the grosser etheric plane, one stage finer than that of our earth perhaps. The forces thus attracted to you remained for a time in your sphere. They became visible to you whenever psycho-physiological changes in yourself enabled them to manifest and you to see. It is such changes in your psycho-physiological state which act like a door into your nature. Through that door these influences pass. Call it a vibratory condition in the etheric field which raises or lowers the vibratory state of the optic and auditory nerves above or below the rate normal to those nerves. The eye then sees rays below the red or above the violet in the latent light. These rays and this light are admitted by modern orthodox science. The auditory nerve follows the same law. This state of abnormal vibration in you might have altered gradually after you ceased to attend sèances and when no longer subjected to the vibratory currents from them, which act upon the inner man. But Newly is a man of great vitality. These influences, additionally vitalized by him, exist in force in his magnetic sphere and are attracted thence to yours by what they find there, *e. g.*, by conditions favorable to them. Day by day their influence is thus renewed; they are like seeds unconsciously dropped by Newly into favoring soil, the soil of your nature."

Ajax pondered deeply. Then he said, "Of course I utterly reject an explanation so unpractical and superstitious. I have an impartial mind, far above all such childish folly. But I shall not eat at Newly's hereafter. He might bore me with spiritualistic nonsense; I will not submit to being bored." JULIUS.

LITERARY NOTES.

FEBRUARY LUCIFER is exceptionally strong. The editorial, "Theosophy and the Theosophical Society", was noticed in March PATH. H. P. B.'s "A Bewitched Life" concludes, its tale of agony being so weird and pitiful as to distance professed novelists of world-wide fame. "The Law of Cycles", by W. R. Old, has everywhere that writer's power and skill, and the facts he draws from astronomy and history are full of import, yet one comes back to the first half of page 464 as the choicest of the whole. In "Fragments from an Indian Note Book" there is a short story with comments entitled "Students of Occultism", so very admirable that Brother Mukherji shall be pardoned for the jumble about the "Egg" on page 471. Mrs. Besant begins a treatise on "Reincarnation", and in her straightforward, distinct way makes luminous each proposition as she reaches it. Strong praise belongs to Rama Prasad's last paper on "Karma and Reincarnation", as also to C. J.'s "Outline of the

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Secret Doctrine". There is manly thought in the review of *Religious Systems of the World*, and both there and on page 528 one is startled at a lack of humble submissiveness to East Indian writings, the reviewer going so far as to insinuate that the legend of Savitri is pretty poor stuff. Things are to some extent made right by a warm eulogium upon "The Twelve *Upanishads*" and by the quotation from the *Subala Upanishad* of an unintelligible paragraph.—[A. F.]

THE NEW CALIFORNIAN for February has become avowedly a Theosophical Journal, and bears on its title-page its dedication to "the practical realization of Universal Brotherhood". All the more for this must there be prompt protest by Theosophists against the doctrine on page 274 that striking workmen have the right to forcibly prevent other workmen from taking their places. A. has the right to refuse certain work, but B. has the same right to accept it, and an attempt by A. to prevent his doing so is a claim that A. has more rights than B., which is a direct denial of Universal Brotherhood. The whole article, "The Story of a Strike", is a piece of pestiferous demagogism, seemingly justifying hatred and violence against people who happen to have longer purses. Language can hardly be too strong in condemnation of such an appeal to ignorant class-prejudices, and its appearance in a magazine professing to be Theosophical may repel inquirers from a system represented as unreasoning, shallow, anarchical, and violent. Dr. Allen Griffiths has a long, and in most places very fine, article on "Theosophy and Metaphysical Healing", but it is deplorably confused and contradictory on pages 264 and 265. Evil cannot be as essential as good, a relative good compared with lower stages, and yet to be fought against and made to disappear. There is such a thing as evil *per se*,—burglary and wife-beating, for instance, and these acts are not the "shadow" of quiet honesty and domestic bliss. Mr. Claude F. Wright, the valued addition from the London circle of H. P. B's. own pupils to the New York Headquarters, contributes a paper on "Universal Brotherhood" which in condensed and vigorous thought shows that he did not in vain stand in the presence of H. P. B.—[A. F.]

FEBRUARY THEOSOPHIST. In "Asceticism" Colonel Olcott shows from Indian sacred books and from H. P. B. how futile is the effort after emancipation through diet and torture, or through any other means (whatever may be said by *Upanishads*) than purification of the soul, and illustrates by an incident given him by H. P. B. how erroneous are the judgments formed of interior condition from exterior habit. Several Mahâtmas being together had caused to drift by them in the Astral Light the psychical reflections of all the then Indian members of the T. S. H. P. B. asked Colonel Olcott which image he supposed brightest. He judged it to be a young Parsee of devoted life. She said that he was not bright at all, the brightest being a Bengali who had become a drunkard. In fact, the former lapsed and the latter reformed. In pathetic and beautiful terms the Colonel shows how no one is secure from a fall through weakness, and how no one need fail to strengthen who rises again to effort. "Varieties of African Magic" contains in a desultory and unsystematic fashion many curious facts and occurrences. "Hidden Theories of the Pulse" was read before Convention, and gives scientific reasons why Hindûs test the bodily state through the *vibration* or intensity of the beat as ascertained by *three* fingers, and not, as do Westerns, by the *number* of beats ascertained by *one* finger. This paper is of that truly enlightening kind whereof so many might be possible if Hindûs would only drop idle myths and legendary non-

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sense, and give out sound philosophy with concrete illustration. Much—not all—of the "Varaha Avatar of Vishnu" is of this kind, and its promise of further exposition is grateful. The Madras T. S. has ended its slumbers and begun a most creditable activity in several directions, even taking a house.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 18, has two articles. "A Glance at the First Three Races of Mankind", by Sapere Ande, treats its topic lucidly and intelligibly, so putting facts as to attach them to memory, and occasionally furnishing a parallel which illuminates a process or disposes of an objection. It sometimes slurs over important matters, as, for instance, the reason and the method of the First Race's transformation into the Second (page 7), the first appearance of death, the evolution of a moral sense, etc., but it is an instructive article, worthy of publication. "The Gardener and his Pupils", Ralph Lanesdale, is an allegory, but not a good one.—[A F.]

VERY IMPORTANT ANNOUNCEMENT has been made by circular. It is that Col. Olcott will begin in March *Theosophist* a series of articles entitled "Old Diary Leaves", being reminiscences of the origin and vicissitudes of the Theosophical Society, and personal anecdotes and recollections of Madame H. P. Blavatsky, her phenomena and friends, collected during the past seventeen years. Nothing more interesting can be imagined, and all will be in that captivating diction which Col. Olcott's readers so know and love. That the circulation of the *Theosophist* will instantly increase seems sure.

TWO NEW BOOKS BY H. P. B. will be issued in the spring by the T. P. S. of London. One is called *In the Caves and Jungles*, the other *Letters from India*, both being translated from the Russian by her niece. Notice of date of issue and price will be duly given in PATH.

DREAMS OF THE DEAD, by Edward Stanton. We beg to say that in last month's notice of this book there was no intention of accusing the author of plagiarism. What was intended to be conveyed was that the same ideas and philosophy are to be found in Theosophic literature, not that he plagiarized from that.

THEOSOPHICAL GLOSSARY, by H. P. Blavatsky (1892, London, Theosophical Publication Society; New York, THE PATH. Quarto, 390 pages, cloth, $3.50). This work is a posthumous publication, as H. P. B. saw only thirty-two pages of proofs. It is edited by Brother G. R. S. Mead, and is well printed on good paper. It will be extremely useful to students, not only because it is a glossary, but also from the many hints scattered through it by the author, and as it gives in many cases her own views—always valuable—regarding various subjects. Take FIRE. She says, "The symbol of the living fire is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and dormant faculty in man." Here is a broad hint. And about hypnotism she says it is the most dangerous of practices, morally and physically. Under LUXOR she again asserts that the real Brotherhood of that name exists and is the most secret of all, and denies the genuineness of the bogus H. B. of L. that duped so many people. We remember in 1874-5 having conversation with H. P. B. about the real Luxor fraternity. AKASA (page 13) is differentiated from ether with which some have confused it. The articles on MESMER and ST. GERMAIN are both extremely interesting and the last intense

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suggestive, especially in the last sentence, "Perchance some may recognize him [St. Germain] at the next *Terreur*, which will affect all Europe when it comes, and not one country alone." But space will not allow further reference to the contents of this valuable volume.

THE RATIONALE OF MESMERISM, by A. P. Sinnett, author of *Esoteric Buddhism* (1892, Houghton, Mifflin, & Co., cloth, 228 pages). This book is written in Mr. Sinnett's clear style, but it seems labored and inadequate. We had hoped since 1888, when he began definite experiments in mesmerism, that Mr. Sinnett would bring out a book on the subject giving the esoteric—that is the Eastern—explanation of the matter. Indeed he says the esoteric theory is the only explanation of mesmerism, yet fails to give it, for the reference to the Higher Self and the septenary constitution of man is not the whole. The details of the complicated astral structure of man, with all its positive and negative currents, are not once referred to; not even the three well-known astral nerves, positive, negative, and neutral, intimately connected with the spinal column, and which a *true seer* would perceive, appear to be in his thought. Nor does he speak of the various important centers of forces in the body, nor yet of the subtle form of human electricity called Kundalini. But the book is another testimony to the existence of unseen and real planes of being,—so far good. A great heresy in it crops up in the pivotal claim that the Higher Self may be cultivated like athletics, and may be imperfectly developed, and is in our waking state entangled with the physical plane. Obviously his sensitives are not real seers. Passing to practical points—as our space is limited—we would draw attention to the error that "complete touch of the whole hand" is an aid. It is, *if you think so.* Then that silk and clothing interfere is another; again, if you think so, that interferes. But properly used, silk and certain plants are more efficacious than the hand. On page 159 is a fallacy in saying that if the brain is paralyzed the psychic self stupidly obeys, making the body act. If the brain is paralyzed there certainly can be no action by limb or organ of speech. In these cases the brain is not paralyzed at all, but something else happens which permits the brain to work, under the guidance of the operator. The polarity and change of polarity of the bodily cells are overlooked by the author, as also the actual life, consciousness, and memory of each cell. The book is well bound and printed on good paper.

Mirror of the Movement.

BROTHER ABBOTT CLARK, now of Orange, Calif., is continuing his good work of public lecturing upon Theosophy, and on February 16th gave a lecture in Bank Hall to about forty persons. The audience requested another, and this was given on March 10th. Meanwhile he repeated the former at Santa Ana. The value of lectures is better seen in California than in the East, although F.T.S. might very easily, one would think, arrange for them at a little expense and upon application to the New York Bureau.

ATMA T. S., New Haven, Ct., was chartered on March 2d, charter-members being nine. This is a matter of special interest and satisfaction, not merely because of the importance of New Haven as a College town so widely known, or because of the General Secretary's long cherished hope for a branch there,

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but because of the nine applicants only one was already an F. T. S., the other eight joining and asking for Charter simultaneously, thus showing both a previous preparation in interest and a present purpose to progress. New England is slow to accept Theosophy, but New Haven will help it.

THE PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK has issued a circular to all Theosophists on the Coast, informing them that a Lecturer to visit and address Branches and to lecture in towns without Branches as yet, also to organize new ones where practicable, has been secured in Dr Allen Griffiths of San Francisco. Response to previous appeal for aid, while liberal from a few, had not been general, and the scheme suffered delay till the necessary amount was secured. Dr Griffiths abandons professional practice in order thus to serve. Theosophists are urged to pave the way to public desire for a lecture, and the means are explicitly pointed out. As one reads this circular one asks when a like document can be issued in the East. Is the Atlantic Coast to bestir itself and utilize the six years left of the privileged cycle?

RECENT LECTURES in San Francisco have been: February 21st, *Bulwer's Zanoni*, Mrs. S. A. Harris; 28th *The Reincarnating Ego*, Dr. J. A. Anderson; March 6th, *The Way to Wisdom*, Mrs. M. M. Thirds; 13th, *Ancient and Modern Kabalists*, Dr. G. A. Danziger; 20th, "*Spooks*", Dr. A. Griffiths; 27th, *A Short History of Philosophy*, Dr. J. A. Anderson.

DR. J. D. BUCK lectured in Douglass Hall, Cincinnati, on Sunday evening, March 6th, upon "The True Basis of Universal Brotherhood". The lecture was an hour and a quarter long, and discussion and replies occupied three-quarters of an hour more. About 500 people were present, even standing-room being all taken, the best hearing yet given to Theosophy in Cincinnati. The "Ohio Liberal Society" has free public lectures on Sunday evenings, and permits all phases of thought to have expression.

A THEOSOPHICAL ARTICLE by Prof. Léon Lansberg of Nashville, Tenn., whose strong papers in the Nashville *American* produced such sensation through Tennessee, has appeared in the *Staats Zeitung* of New York, the great German daily. This is one fruit of the "Press Scheme", and illustrates the value of "F.T.S.'s" device.

THE ORIENTAL CLUB, Gilroy, Calif., has relinquished its charter and dissolved, thus reducing the list of American Branches to 60. Its members have gone into membership-at-large.

BOISE T. S., Boise City, Idaho Terr., was chartered on March 15th. It starts with seven Charter-Members, and raises the list of American Branches to 61.

London News.

Two chief events dominate the minds of those at Headquarters: one the retirement of our devoted President-Founder, the other the arrival of the new American machine at the H. P. B. Press.

Col. Olcott's retirement has stirred up no bitter comments from the press, but the *Chronicle* printed his letter *in extenso* with a tolerably complete notice of his career. Other papers printed paragraphs. The best wishes of all will go with Col. Olcott in his retirement from official cares.

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The new printing press is set up in a house in Henry street not far off. Brothers Pryse, Brown, and Green were delighted, and all hope that on it the best of theosophical literature may be printed.

Sister Isabel Cooper-Oakley has been compelled to take a trip around the Mediterranean by the doctor's orders to try and regain her health. We hope her voyage will enable her to take up the work here she so dearly loves.

The *Fortnightly Review* for February has an article by Prof. Crookes on "Some Possibilities of Electricity", in which he says that perhaps in the brain resides the power by means of electrical waves of seizing thoughts of others, and so on quite theosophically. All such articles help Theosophy wonderfully.

March, 1892. EMILY KISLINGBURY, F. T. S.

The potent influence of the American Section again shows itself in the fact that the H. P. B. Press imported its new machine on which *Lucifer* is to be printed, from the land of the coming race. But space is crowded in that press room where devoted Theosophists, whose labors ought not to be forgotten, work day and night for very small remuneration.

* * *

Brother G. R. S. Mead will go to the American Convention in April at Chicago to speak for Europe, and incidentally to learn what he can from the Atlanteans now in the United States.

* * *

Several students are trying to discover in political events indications to show when the next *terreur* prophesied in the *Glossary* is to occur, as they want to meet St. Germain who is to come forth then.

* * *

Some of us are agitated over the question whether it is right to hypnotise with a view to preventing crime and drunkenness. As it is a palliative only, it seems unwise to do this.

* * *

Brother Walter Old went to Eastbourne, of Salvation Army riotous fame, in March for a three days' rest.

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The Headquarters are much ornamented with small pictures in colors that some people want removed.

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The Sanscrit Class is still going, though small, and is reading *Bhagavad-Gîtâ* in the original.

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Mrs. Besant's controversy with *Good Words* aroused a good deal of comment, and brought Theosophy forward again.

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The Secret Doctrine Class has been merged into the Saturday evening meeting for members only.

* * *

The latest joke is that Mrs. Besant being down for a talk on Theosophy at the rooms of a parish church in the neighborhood of Headquarters near Regent's Park, his Lordship, the Bishop of London, interfered and forbade the whole affair, as he has power to do. This may surprise Americans but is not yet a novelty here. It may serve for a few newspaper paragraphs.

THE UNKNOWN OBSERVER.

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Notices.

I.

After May 1st all letters to the General Secretary, the PATH, the editor of the *Forum*, the Aryan Press, and "F. T. S." should be addressed to 144 MADISON AVE, New York City, P. O. Box 2659 and the rooms at 132 Nassau St. being then vacated.

II.

Forum No. 33 was sent out during the second week in March. No *O. D.* Paper was issued in that month.

THE NEW HEADQUARTERS.

America has at last its real headquarters in New York City, the metropolis of the United States. The *Aryan T.S.* has purchased the house, 144 Madison Avenue between 31st and 32d streets, which is built of brown stone and four stories. Generous contributions have been made by many members in various parts of the country. The latest contribution is from Mrs. Annie Besant of $125, on account of proceeds from H. P. B.'s books. Thus Europe helps also, as America did in Europe. More help from all quarters is needed, as there are many alterations to be made during the summer.

ANNUAL CONVENTION, AMERICAN SECTION.

The Annual Convention will be held April 24 and 25, Sunday and Monday, at the Palmer House Assembly Rooms, in Chicago, Ill. The program will include resolutions regarding H. P. Blavatsky, and also in respect to Col. H. S. Olcott's resignation of the Presidency. Mr. G. R. S. Mead, Genl. Sec. European Section, is expected to be present and to address the Convention. Papers will also be read by Dr. Buck and Dr. A. Keightley and others. The first day's business will begin at 10 a. m.

WILLIAM Q. JUDGE, *General Secretary.*

A devoted and widely-known Theosophist greatly desires a copy of Oriental Department Paper No. 7, now exhausted. Any member who does not purpose binding his set would do a service to our Brother by sending that number to the PATH. Of course its value will be refunded if desired.

Though outwardly no man ever saw you transgress, yet if your thoughts are evil your acts benefit others only and not yourself.—*Palm Leaf.*

OM.

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What is meant by "the City of Brahman"? That from which, O pure one! all things emanate, that wherein they are sustained, and that whereunto they finally return, is Brahman, the formless.— *Yagnavalkya-Samhita.*

THE PATH.

VOL. VII. MAY, 1892. No. 2.

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.

Pertinent Reflections.

OPPOSITION OR EXPLANATION, WHICH?

IT has been my good or evil fortune to hear some members of the Society say on this wise: "If the Masters who are said to have founded the Society and now watch over it also engage in other works and movements among men, why do Theosophists oppose other developments of thought, such, for instance, as Metaphysical Healing, Christianity, and so on?" The question at the end is a misconception as I read what Theosophists have said.

H. P. Blavatsky has been accused of great violence against Christianity, but a careful reader of her books knows that her opposition was directed to dogmatism and not to the true teachings of the founder of that now extinct religion. She tried to explain, to revive the truth, since, as she declared, it was her opinion that but one truth lies under all religions. Indeed, the series of papers that gained for her the Subba Row medal in India was entitled "The Esotericism of the Gospels." And so also with the writers in PATH whom I have read on Metaphysical Healing. They deal with explanations in the course of which some unwarranted assumptions are demolished. This is not op-

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position. But we know that sometimes, if you cannot agree with the Metaphysical Healer or dogmatic Christian on points of logic and history, you are said to oppose.

In the sense that one is not on exactly the same side, he might be said to be in opposition, just as the moon is often in opposition to the sun. But some devotees of the various Mind Cures, holding up before themselves the optimism that first declares all things are good, making a weak play on the English word "God", and then decides that a continually flourishing health is the most important of the good, dislike logical explanations or the pointing out of disagreeable facts, and call it opposition.

Theosophy opposes nothing but dogmatism, cant, evil action. It is a foe, open or declared, to the dogmatism which has chased Christianity away, but it explains to the sincere where the truth is hidden. So it points out in Old and New Testaments the same truths taught by other religions that borrowed naught from us. Thus while it may in that process dispose of the claim for exclusive revelation asserted for the Christian books, it shows all nations as not deserted by a jealous God, but all alike possessing several forms of the one thing. And that is neither Jewish, nor Presbyterian, nor Hindu, nor Mohammedan, but simply the one system of scientific religion called Theosophy.

Theosophy, then, draws all philosophical and religious ideas to a focus by its synthesis of all. Embracing all, it throws the concentrated light obtained by thus bringing all together, upon the many cherished forms and rituals which obscure reality beneath.

THE T. S. SHOULD NEVER HAVE A CREED.

It is only within the pale of a creedless body that investigation of religions will reveal the truth. If it were a Buddhist or Hindu Society, then every effort of its members would run on those lines. If the one, then only revivals of Buddhism would be sought; if the other, then the spreading of present-day Hinduism. If even it had adopted Reïncarnation as its creed, so as to cause us all to be called "Reïncarnationists", no right progress could ensue. As Reïncarnationists we could not all fully agree with Karma, and, indeed, many varieties of reïncarnation would be insisted on. But our body being without a creed, any man who is not a fierce dogmatist may join to help the work which coöperation always enlarges and accentuates.

So our history and present composition declare against a creed. We had Brahmins from the first, with several Parsees. Mr. Judge told me that among the first diplomas he sent to foreign lands in

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the early days were several to Parsees in Bombay and to Hindus elsewhere; with a few to some Greeks in Europe. And to-day the rolls in the different sections disclose the names of Hindus, Buddhists, Mohammedans, Christians, and agnostics.

SIZE NO MEASURE OF POWER.

The desire for a large membership is entertained by some. A few years ago a member, in changing the rules so as to have no dues, thought thereby to call in everybody, but soon found that small fees bring no one in and large dues keep few out. We are a leavening movement, and, like leaven, we act silently but surely upon the whole mass. Human nature will not permit us to hope that men will abandon the fame of a congregation and an expensive church to become members of a Society whose ideals necessarily destroy separate distinction and increase general good by rooting out selfishness. The small speck of leaven disturbs the whole mass of dough, and the tiny fungus can lift the heavy stone. In the same way the small band of devoted Theosophists, though never growing much in numbers, has power to keep the thought of the day turned in such a direction that the prospect of causing a union in the search for truth increases. For the mind of this and next century is evolving more and more, demanding answers to the questions which present theology fails to solve, and in Theosophy only is the final solution. If, then, the small band of true devotees ever persists, and each hour increases the ability of each to explain the really simple theosophic system, our Society can be content to remain a force which is mighty for effect though small in appearance.

IS THERE IDOLATRY OF H. P. B.?

This question has been raised. There may be on the part of some an intense respect for the words of our deceased friend which comes within the charge. But such people are generally those who do not think for themselves. They live on the thoughts of others. But as a whole it is otherwise. More members can be found who do not make an idol of H. P. B. than the other kind. Her words, of course, especially about occult subjects, command respect, but in the same way a student of astronomy would give room in his thoughts for the views of a great astronomer when the vague opinions of a unlettered person ought to be rejected. But this is not idolatry. H. P. B. herself spoke against such worship; yet that does not mean we are to give no attention to her writings or to listen to her detractors. I have heard much eulogy of her

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wonderful work, of her learning, her research, and also of her occult insight, but very little has cropped up of idolatry. The charge seems to arise from the known love, respect, and admiration entertained for our departed leader by several well-known Theosophists. But over and over again I have myself heard these same persons assert the right of others to reject H. P. B. if they please on questions of theosophic interest. Is one to give up his respect and admiration and love for her merely because other people fear that idolatry among weak brethren will result? I think not. But as the fear has been expressed, all we have to do is to continue to use H. P. B. as guide and friend, seeing to it meanwhile that idolatry does not creep in. It can be kept out by the use of what is known as common-sense.

AURIGA P. STARR.

Habitations of H.P.B.

NO. I.

IT would not be possible to procure pictures or descriptions of all the houses where H. P. B. lived and worked during her life, but most of those in which she dwelt since 1874 while working for the Theosophical movement are known. Some of these will be given in these articles, not in chronological order but as they come to hand. The first one taken up is that at No. 17 Lansdowne Road, Holland Park, London, to which she moved shortly after coming to England.

The illustration gives the front view on Lansdowne Road. It is made of brick, the first story covered with plaster.

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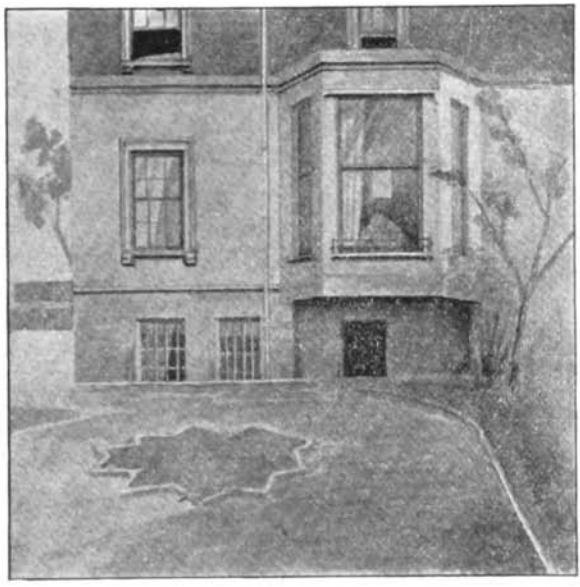
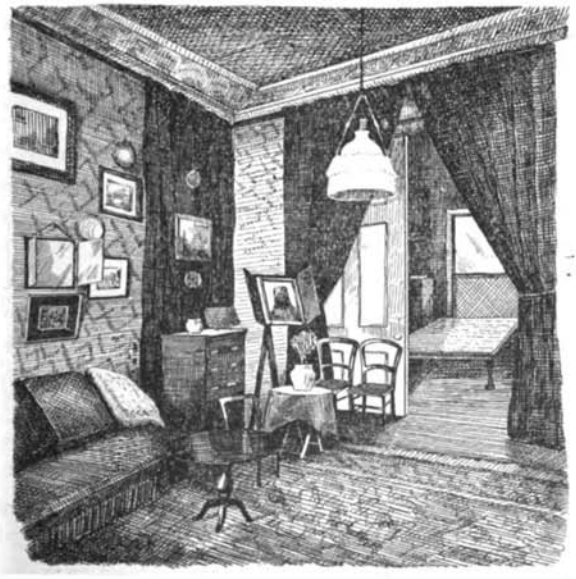
In this street most of the houses are built two together. The window beside the hall door is the window of the dining-room, her own room being back of that and opening on the large garden, or small park, shared in common by all the neighbors. The back room, where she worked during the day and in which the Blavatsky T.S. met on its evenings, looks southward, and sometimes received the rare rays of the sun, who dislikes apparently to shine on London. The picture was taken with an American Kodak camera one morning in 1888 when H. P. B. was working at her desk inside. The grey square space in the window pane is a transparency given to her by a Mr. Wade when she lived in Elgin Crescent. The window on the right of the house is that of her bedroom which opened into her





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work-room. Like the front, this part of the house was stuccoed on the first story.

Inside, the dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk, and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people. Indeed, so plain was the sight that only when some one sat down into this visitor, causing his disappearance, did Mr. Harbottle exclaim "He wasn't there at all," very excitedly. The picture on the easel is that of an old Eastern friend of H. P. B.'s—of her Master, in fact, as she often said. The little round and ricketty table was used very often in the mornings for holding a frugal breakfast, for H. P. B. was always up and at work very early each day. It was purposely placed in this picture, as it had actually been used just before the view was taken. Such is the magnificence with which the successor of St. Germain was surrounded. During Lodge meetings the president and H. P. B. sat at the garden end of the room, the members occupying seats about. On other evenings the well-known little folding table with a baize cover was brought out, and on that, placed where the round table is in this picture, she beguiled away some hours playing solitaire or whist.

All pictures of Mme. Blavatsky except this and one other were taken at set times, either in the shop of the photographer or at Conventions and other meetings. But none were obtained of her as she paused in her work until in 1880 this little photograph seized her, after consent, just as she was beginning the day's work on *Lucifer*, then in its babyhood. She had only a short while before come out from the room behind her and sat down at the desk on which the first pages of *Lucifer* were begun and whereon most, if not all, of the *Secret Doctrine* was written. The pen in her hand is an American gold pen given to her by a New York Theosophist and made by John Foley whose name is known to thousands of writers. The sheet of paper in front is a sheet of the MSS. of *Secret Doctrine*, and others lie about. The old wrapper she wears was more comfortable than gowns of state, to which she did not incline though they were prettier. The famous Matara tobacco basket is just beyond her hand, and on the bracket against the wall is a little white marble elephant—emblem of power and wisdom—given her by a friend. All about are photographs of admirers and disciples

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from every part of the world. She delighted in pictures of her friends, and always had them near, on the walls, on brackets, covering door-panels, everywhere in fact. This was an old habit.

In the early days of 1874–75 pictures were always crowding each other, and many of them she ingeniously framed and hung up herself.

Out of this house she seldom went. Here day after day and night after night for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transcribing the *Secret Doctrine*, leaving a treasury of information and suggestion for those who care to look beneath the surface and are not wholly carried away by the rush and bluster of a transitory civilization.

Three years and a half after this picture was taken, the tenement of clay so well used by H. P. B. for sixty years was abandoned by her and cremated at Woking. THE WITNESS.

"Pass on! For thou hast brought the key; thou art secure."—*Voice of the Silence.*

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Probation.

IN a certain country there once lived a youth whose name was Ernest. The mountains closed about the little village which was his home, and the beauty and mystery that dwell on the mountains had folded him in from his childhood. When the sun rose he knew it first by the pale gleam that grew into light on the highest peaks, and when it set at the day's end it wrapped those peaks again in purple and violet mists through which the level rays pierced like spears of gold. Far below lay the valley, where the herdsmen took their droves in winter-time, and beyond that again lay the great world of cities and ships and palaces. Sometimes travelers, crossing the mountain, would bring some word of how life went in that other world. Now it was a war, aud now it was a famine, and now it was a great rejoicing or a wonderful triumph. Ernest listened and wondered, till wild longings came into his heart to be himself a sharer in that keener life, and then the rock-bound steeps of his home seemed like prison walls to him. But chiefly he loved to hear the tales that came with others of how some man had arisen to right the wrongs of the people or to sacrifice himself for the salvation of his country.

"Who was the man? His name?"

The answer was always the same.

"He was one of the Brothers of the Silence. We did not know his name."

"But who are the Brothers of the Silence? Tell me more of them."

And the answer was always:

"Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artizans are of the brotherhood also, and scholars and travelers and artists and men who toil with their hands. They work together for a common end, but they work in secret and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need."

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"But why are they unknown, and why do they work in secret?"

"Because they work against the king," was the guarded answer. "The king does not rule righteously. Evil is done and suffered, and wrong is uppermost. Those who serve the king seek to break their power. Therefore they have banded themselves together in secret and do their work so no man knows it. But a time will come, and then the king will learn his weakness and the people will learn their friends. They can wait as well as work."

And Ernest would wander off into the solitary places of the mountains and look out over the level land that stretched away before him, with his heart so full of passionate ardor to share the work of those unknown men that he could not put it into words, —hardly into thoughts.

But the travelers with their tales came more and more seldom, for the mountain pass was dangerous and men mostly chose to take the long way that led past the foot-hills. In the gorge above the village ran a swift stream that had never been bridged, and more than one adventurer, essaying the passage in the rude skiffs of the mountaineers, had been caught in the fierce current and carried down helplessly over the precipice below. Often the villagers talked together of throwing a bridge across the torrent, but they were men of many little cares, and each season was too full of its own work to leave room for a larger task. But one spring, when the melting fields of snow upon the mountains had made the gorge impassable for weeks, they agreed that the work should be no longer delayed. Each man must bring his share of timber, and Ernest, who was skilful and strong, would construct the bridge. Soon tall trees were hewn to solid beams and lay ready piled on either bank. Pins for fastening, and planks and framework, were made ready. One day, as Ernest worked, a stranger stood beside him. It was long since he had seen a man from the outer world, and he questioned him eagerly.

"What of the king? Does evil still have power in his kingdom?"

"It still has power, alas."

"But the Brotherhood? The men who live for the good of their fellows! Do they still work?"

"Yes, and ever will while there is need."

"I dreamed once of joining them," Ernest said wistfully.

The stranger gave him a kindly glance.

"Well, why not?"

"Could I?"

"Why not?"

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"But no one knows where to find them."

The stranger smiled oddly.

"They are never far. One of them was even to-day at the foot of this mountain of yours."

He waved his hand in farewell, but long after he had passed out of sight the youth sat pondering over his words. One of the Brothers had been at the foot of the mountain that day! Then he could not yet be far away. Ernest flung his axe to the ground and took the path towards the valley from which the stranger had come.

He wandered far and long. Wherever he went there were rumors of the men he sought, but nothing more. One who might have been of the brotherhood was here a fortnight since. It was said another was even now in the next village. Nay, they had all gone to the war on the borders. Or, their secret places of meeting had been discovered by the king, and they had all been scattered or buried in dungeons. Well, it was not so certain that they had ever existed. There had been much talk, but who could make proof? So the rumors flew, and Ernest's zeal blew hot and cold as he listened. It would have been well worth living, truly, if one might have lived and worked as one of such a brotherhood, but if the Brotherhood were chimerical,—why, it was worth living still in a world which held such wonders as the palaces and pageants and festivals he saw. The months came and went, and ever as he traveled some new wonder put the last out of mind. The first object of his search had almost been forgotten when one day a stranger accosted him in the streets of a city.

"You have traveled far."

"I do not recollect you," Ernest said.

"A year ago you were building a bridge over a dangerous gorge in the mountains. You asked about the Silent Brothers then."

"True. And I left the mountains to seek them."

"Have you found them?"

"No. Tales fly about, but many are idle and some are false and all are fugitive. It is impossible to find the Brothers."

"It is not impossible," said the stranger, with a searching glance, "but vague desires bear no fruit unless they grow into will and blossom into action." He lingered a moment as though he would have added more, then turned and was lost in the crowd.

But his words had vividly recalled to Ernest the hopes and purposes with which he had left his home, and in a rush of pas-

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sionate self-reproach he blamed himself for losing sight of that aim in the allurements of novelty. Faithless and vacillating, how could he hope to be trusted with the work of those who first of all were faithful and steadfast?

Someone touched him on the shoulder.

"Well, will you join us?"

"Who are you?" Ernest asked, drawing back in astonishment.

"Do you not know. We know you. We are men who work to overthrow the power of the king. Will you join us?"

"Are you then the Brothers of Silence?" Ernest demanded eagerly.

"Who knows anything of them? Have you found them?"

"No."

"Yet you have been seeking a whole year! You are a fool if you trust such shadows. There must be a revolution. It will be a thousand years before the Brothers bring it about with their cautious measures. We know a shorter way. We shall bring it to pass ourselves, and then we shall govern instead. Come, are you with us?"

"Yes," cried Ernest. "Why should I wait?"

He plunged at once into a labyrinth of plots and conspiracies which grew day by day more inextricable. There were secret meetings and goings to and fro and mysterious ambassadors on mysterious errands, all of which at first seemed the signs of a most ardent activity in the cause he had at heart. But gradually, as he became more familiar with the details, an uncomfortable doubt came into his mind and lodged there. It was a revolution they contemplated,—true; and the government was evil. But was the object of the conspirators to establish a better rule? Little by little he came to see with fatal clearness that they only sought to overthrow the established order to place themselves in power. Not for the sake of their country, not for the sake of better laws or for the good of the oppressed people were they banded together, but only that they might drain their country of wealth for themselves and make laws that would protect them in their rapine and oppress the people still more bitterly. It grew upon him like a horror, and as he came to feel himself bound with them, entangled in their plots and smirched with their baseness, he loathed himself and hated all who had had part in leading him into these underground ways. A year had gone by when one day the stranger whom he had met twice before sought him out.

LILY A. LONG.

(Concluded in June.)

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The Synthesis of Occult Science.

(Concluded.)

IN the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of the *Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy,—"the combination of separate elements of thought into a whole",—the opposite of analysis, and analysis is the very essence of science.

In the "Outline of the Secret Doctrine" by "C. J.", now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky's *Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. The *Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the "New Philosophy". Science to-day, in the persons of such advanced students

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as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky's *Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes "from the birth of time to the crack of doom". It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not "independence" here more than with the units that constitute Humanity. It is *interdependence* everywhere; in nature, as in life.

Even members of the T. S. have often wondered why H. P. B. and others well known in the Society lay so much stress on doctrines like Karma and Reïncarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reïncarnation evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reïncarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reïncarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to

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grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reïncarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and logical attempt to discredit these doctines from a philosophical basis. There have been denial, ridicule, and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full—or free—truth that apprehends every scientific fact in the light of the unering processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in the *Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empyricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being again and again reborn, or like man himself—reïncarnated.

"He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all."—*The Path*.

"He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men."—*Plato*.

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Mesmerism and the Higher Self.

RECENTLY a book on the subject of the "Rationale of Mesmerism" having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. IT is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the

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whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who

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has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

The Basis of Practical Theosophy.

THERE are persons not in sympathy with Theosophic views, from whom is frequently heard the remark:—"What is the ultimate aim of all your theorizing? I do not see that it has any greater application to the daily needs of human life than other forms of philosophy and religion that you are so constantly decrying in your literature".

The query is a pertinent one, and worthy of some consideration, for certainly the reproach cannot be accounted undeserved if all

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our efforts to acquire knowledge concerning the remote past and the far distant future of our earth and race are impotent to make a fuller, richer, and more rounded whole of the average human lot than has been the case hitherto. Theosophy would seem to have no adequate reason for existence unless it could justify itself by adaptation to the practical demands of our environment, since a philosophy or a religion too high for "human nature's daily food" is surely not of sufficient moment to be reckoned with as one of the factors in the world's progress.

The emphatic claim of Christian ethics is the love of the brother, Jesus of Nazareth being held to have been the one Maitreya (*i.e.* Buddha of Brotherly Love) that the world has seen; but beautiful as are the exhortations to fraternal living and fraternal dealing to be met with everywhere in the gospel teaching, there is still one text of yet more ancient date that has come down the ages from a fount of primitive wisdom, which gives in even more positive and forcible terms the same truth of the unity and solidarity of man,—the Mahavakya of the Brahman Scriptures, "Tat twam asi": freely rendered, "*Thou and thy brother art the self-same*". Useless to seek inculcation of a charity, a benevolence, a toleration of the brother so long as he is held at arm's length in the separateness of a distinct creation, now and for all time, as crystallized in the dogma of a personal immortality, which the custodians of Christ's teachings have evolved from their Master's scattered utterances. The true welding of the human race in an indissoluble oneness becomes far more realizable through a perception of Karmic law as exemplified in reïncarnation than in the Christian doctrine, for we are thereby made to feel a fellowship and sympathy with every expression of human life, since we may have been the same in some prior existence, or may be the like again in some succeeding incarnation. The identity of one with another is thus so firmly established and so perpetually illustrated at our every turn, that the paramount and pressing need of an exhaustless brotherliness of toleration and of service is the one salient truth which starts out in bold relief from the bed-rock of Eastern teaching.

Altruism, then, is what lies at the very core of Theosophy, and, being so, must be the aim of Theosophic practice, as well as the keynote of its theory.

That its appeal has a more stringent insistence than other forms of religion we have seen, but the question remains: Has it a greater adaptiveness to the life wants of our suffering and struggling brethren than its firmly-intrenched compeers? and the an-

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swer thereto can only come from trial and experience, in the endeavor to bring Theosophy within the horizon of our more untutored and less fortunate neighbor. The problem is *how* to bring a knowledge we ourselves feel to be so valuable to the doors, and beyond them into the heart of family life among the sin-stained, poverty-stricken, ignorant, and degraded masses who yet are part and parcel of our very selves. It would make a sorrily stern introduction to our tenets if, rushing boldly to seize a horn of the dilemma, we presented them incontinently with the solution of their present evil besetments in the wrong-doing of previous lives, urging them forthwith on the strength of the past to better future action, when all their conditions and surroundings are not only unfavorable, but absolutely inimical thereto. We surely all have sufficient powers of imagination and enough fellow-feeling with the poor in their hard lot and hopeless environment to realize that, were we in the same predicament, not the most transcendent philosophy nor the most consoling truths of religion would penetrate, or so much as touch us, so long as filth and overcrowding, biting cold and aching hunger, stinted wage and hard-set task, held us inert and indifferent in their benumbing clutch. Yet beyond all question there are many intelligent, eager, receptive minds among the vast population of our slums, who may be ready and a-hungry for the very truths we have to offer, did their starved bodies and sordid conditions but allow them to brace their faculties towards the acquisition of a mental gain. The *first step*, therefore, towards any mental and moral reform of life with such conditions is in *the amelioration of the physical environment*, rendering it possible thereafter to sow the seeds of instruction that may fructify and bring forth ten and a hundred fold in higher endeavor, larger conceptions, greater responsibility, more persistent purpose.

To prove, then, to the incredulous non-sympathizer that Theosophists have indeed not only a basis of practical endeavor, but also a keener incentive to philanthropic work in the improvement of condition and consequent advance of knowledge among the less favored of our race, it would seem needful for us to bestir ourselves in some more active fashion than has been our custom, in order to make of our oft-repeated plea of a universal brotherhood at least an *accomplishing*, if not an accomplished fact, within the radius of our own immediate centers. As it is now, we talk in sounding phrases of the Universal Brotherhood of Man, but it is in reality the often-attacked Christian Churches and religious organizations, the Salvation Army and the like, which to our shame

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make a practical demonstration of the brotherhood of man to man, in the widely dispensed and wisely administered charities that are extended to every needy claimant, while we Theosophists sit with folded hands and talk of the beauty of an altruism, which nevertheless is apparently unseductive when demanding personal effort and sacrifice. This is not as it should be. Without a practical trend in the direction of charitable endeavor the very first object of our Society becomes a mere sentiment, a platitude of the very emptiest kind, which, so far from eliciting the respect of our neighbors, is calculated to excite their contempt, and what we can less well bear, their ridicule. There should be no helpful work for the physical amelioration of the poor that as Theosophists we may not join in earnestly, heart and hand, for only so can we ever hope to pave the way towards an introduction of our special doctrines into their midst, since no movement in this age can afford to overlook the needs of the masses whose assent, as well as that of the lettered and cultured classes, must be the hall-mark of final approbation and future progress. Nor should the votaries of Theosophy rest content with merely aiding the good work started in other channels, but seek to establish, to maintain, and to enlarge under the Ægis of the Theosophical Society, what in the beginning may be but small nuclei of intrepid pioneers, whose persistent and patient efforts towards all practical ends would not fail to develop important, however slow-ripening, results in the future.

We are often told that it is only the helpers who are helped, which would appear to furnish a most resistless motive—however deeply lurking a selfishness may lie behind it—to altruistic action. Among the monkish legends there is perhaps no more pathetic one than that of Judas Iscariot, called from out the hottest depths of a mediæval hell to sail about for one hour's space each Christmas night on a block of ice in Northern seas, the dearly-prized respite having been earned by an act of passing charity to the Joppan leper. So true it is that what we sow we inevitably reap even to the least germ,—the undeviating law whereby the good deed wrought compasses its own reward, however careless or sordid and selfish the impulse, *cannot be evaded*—therefore:

"Go, . . . *not for the gain, but for the joy of the deed,*
But for the Duty to do. . . .

Go, with the spiritual life, the higher volition and action,
With the great girdle of GOD, go and encompass the earth.
Say not in thine heart, And what then were it accomplished?

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. . . Go with the sun and the stars, and yet evermore in thy spirit
Say to thyself: It is good; yet there is better than it.
This that I see is not all, and this that I do is but little;
Nevertheless it is good, though is there better than it."

THOS. E. KARR, F. T. S.

A Catechism of Brahmanism.

THE PATH IS NOT RESPONSIBLE FOR ANY PART OF THIS.

Continued from March, 1892.

QUESTION—What are the Niyamas?

Answer—(1) Purity, (2) Contentment, (3) Mortification, (4) Study, (5) Resignation to God.

(43.) *Q.*—Does Manu refer to the tenfold Dharmas?

A.—Yes, he does.

(44.) *Q.*—Quote the passages.

A.—*Manu* says:

By those placed in the four orders a tenfold system of duties must ever be sedulously practised. Contentment, returning good for evil, resistance of sensual appetites, abstinence from illicit gain, purification, coercion of the organs, knowledge of the Scriptures, freedom from wrath: these form the tenfold system of duties.

Such as attentively read the tenfold precepts of duty, and after reading them carefully practice them, attain the most exalted condition.

(45.) *Q.*—Does the *Bhagavad-Gîtâ* make any reference to this tenfold system?

A.—Yes, it does.

(46.) *Q.*—Quote the passages.

A.—Respect to the Devas, to Brahmana Masters, and to learned men. Chastity, Rectitude, Worship of the Deity, and a freedom from doing injury are called bodily Tapas. Gentleness, Justice, Kindness, and Benignity of Speech and attention to one's particular studies are called verbal Tapas. Coutentment of Mind, Mildness of Temper, Devotion, Restraint of Passions, and Purity of Soul are called the mental Tapas.

(47.) *Q.*—What are these Yamas and Niyamas?

A.—They are the first and second Branches of the well-known eight-fold path of the Yoga philosophy.

(48.) *Q.*—Can you mention some of the sages who practised the mortifications referred to in the *Yoga Sutras* and *Manu?*

A.—Yes, the famous Visvamitra and Matangha are some of the Sages who practised the above mentioned Mortifications.

(49.) *Q.*—Who was Matangha?

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A.—He was a famous Yogi born of a Brahmin Mother; he practised the Tapas of standing on the tip-toe for several years near Gya: he is said to have obtained by his Tapas the Occult power of moving about in the air whenever he liked. This Occult power is known by the name of Kamacharra Siddhi. This hermitage subsequently became one of the famous places of pilgrimage near Gya, and was known by the name of Matangashrama.

(50.) *Q.*—Where is Gya?

A.—Gya is one of the most important places of pilgrimage of the Brahminical Hindûs. It is said to have derived its name from Gya, one of the descendants of Ashhurtarayan, one of the ancestors of the Kusee family and the founder of the kingdom of Dharmavaneya. This Gya is said to have propagated the Hindû religion throughout India, his court was the resort of all Brahminical savants, the number of whom was so great that the noise of their stories reached Bhurmaloka. Throughout the whole of King Gya's reign it was a stronghold of Brahmanism. The famous Vatta tree immortal is said to have been the place where King Gya performed his sacrifices. This tree, which still exists, together with the Ashwatha tree, makes the place of great sanctity to pilgrims.

(51.) *Q.*—Can you give me some idea of the antiquity of Gya?

A.—Yes, its antiquity extends far beyond the commencement of the present Kali-yuga. It was a well-known place of amusement even before the times of Maha-Bharata. King Dharma-Rajah, one of the heroes of the *Mahabharata*, visited this place in company with his priest and other Brahmins. He performed his Chaturmassya ceremony and visited Gya, the River Palgu, and the immortal Vatta tree.

(53.) *Q.*—What did he do under the Vatta tree?

A.—Under the tree he performed the Chaturmassya ceremony and fasted several days.

(53.) *Q.*—Give an account of the origin of the respect paid by the Hindû to the Ashwatha or Bodhi tree.

A.—In the *Vedas* the Universe is compared to the Ashwatha or Boddhi tree turned upside-down. It has its root above in God, and its branches spread underneath. This figurative description in the *Vedas* occurs also in the *Bhagavad-Gîtâ*, where again Krishna compares himself to the Ashwatha or Bodhi tree.

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TEA TABLE TALK.

MY DEAR JULIUS:—A short time ago some friends and myself were together at the studio of one of our number. Amongst others was my friend Tom Blank, who was quite ill, having a severe cold accompanied by a headache and an old-fashioned stiff neck. Noticing that he was rather chilly, I threw over him my ulster overcoat, and as his position was not very comfortable I had him lean his head on my shoulder. No sooner had he done this than I felt a sudden chill through my entire body. About an hour afterwards when our party separated, as he was living alone I asked him to go with me to supper, so that my people could give him the benefit of a cheerful family atmosphere. When we reached my home supper was immediately served, and I then noticed that my neck was becoming stiff, my head was beginning to ache and that I was beginning to have a general chill. *En passant* I would say that on my way home I had worn the overcoat that had been wrapped around my friend during the afternoon. After supper, feeling more miserable, although the room was quite warm, I wrapped a large blanket shawl round me, but in about half an hour was so ill that I had to go to bed. There I soon fell asleep and in the morning woke up well. I would say that before I met my friend I had been feeling in unusually good condition.

Am I correct in supposing that in some way the overcoat carried the conditions from him to me? This, to me, does not seem incredible, for it is generally recognized that the walls of a room in which there has been a contagious disease are often so impregnated that it is unwise to use it until it is thoroughly disinfected; and if the walls of a room can act in this way, why not an overcoat?"

It is probable that the writer of the above is, or was at the time, very sensitive to vibratory forces, and consequently the discordant vibrations within the disorganized sphere of his friend very easily overpowered his own and set up the same condition in his sphere. To say that "the overcoat carried the conditions" is to express the same idea in terms more vague, as there would be about the overcoat a magnetic vibratory current of the same kind—but weaker far—as that about the friend. This automatic suggestion through vibratory force is the same thing, on a lower plane, as the procedure called mental suggestion. A person may be very sensitive to, and may quickly cognize, an etheric (or astral) vibration, and yet be so positive upon the mental plane as to render it impossible for any magnetic operator short of an adept to hypnotize him. And the adept would not do it unless he were of the Black order.

An instance of this sensitiveness to the etheric vibrations is the following:

"Last October I was registering letters. A clerk who, like

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myself, spent the years of early youth amid the beech and sugar woods of Ohio, handed me the letters one by one. When I had placed all but one in their jackets I leaned back in my chair and said laughingly to the clerk: 'Do you remember how the old beech and sugar woods look at this time of the year? I wish we were in Ohio to see the glory of the autumn woods.'

'Yes, indeed,' he replied, and handed me the last of the letters. It was addressed to Columbus, Ohio."

The thoughts of this person also seem to be dynamic in their swift action, as in the following instances.

"I have two brothers living on the Pacific slope. I had lost the address of the elder, and, discovering a matter of great importance to him, I determined to write to the younger for it. Before I found time to write, the younger brother sent me the address, which seemed strange, as he much dislikes letters and seldom writes me oftener than once a year. In the same way I fell to wondering about the particulars of the death of an uncle who had died many years before, and resolved to write to my aunt for them. In a few days I received from her a letter written on the day I had the thought, and in which she said: 'Your uncle died very suddenly and without premonition, just sitting in his chair.' This was twenty years after his death, and she had often written to me without mention of his death-hour or the circumstances attending it."

Unless one could closely compare data in this last case, one could not say whether the thought suggested the letter or *vice versâ*. The ideal condition is, of course, that in which all these things are sensed by that very fine instrument, the internal body, through its outer shell, while the mental sphere is so positive as to be able to refuse all suggestions to action, and also to de-sensitize those bodies at will, just as we switch off a current.

We do not sufficiently realize the great part played by "vibrations" upon the stage of life. Take protoplasm, the matter of that life. I might call it the "cosmic dust" of the form *(rupa)*- plane of organisms. It is mobile and relatively formless, jelly-fish like, and ready to evolve into a higher form. The action and reäction between the light latent in and absorbed by the protoplasm, and the light of the sun, beget a certain vibration, *i. e.*, the vibration characteristic of light. The actinic, chemical, and acoustic vibrations are also playing upon the soft mass. As these are synchronous and not antagonistic, the life-force preserves the chord of the mass, or key of the whole. Thus there arises a definite area upon which these vibrations act with increased power, and this action increases with each new impulse (as by added momentum) and the substance becomes more and more sensitive to the light. Exercise perfects the function; increasing perfection of function renders exercise more easy and structure more perfect. It is thus that light builds the eye and the eye responds to light. So also, when the embryo occultist begins to aspire toward knowledge, the process is initiated upon an inner plane and the functions of the inner plastic body are gradually evolved under the action and reaction of that light which is Thought. JULIUS.

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LITERARY NOTES.

MARCH LUCIFER begins the reprint of H. P. B's "The Ensouled Violin" and gives the first part of a strong article by G. R. S. Mead, "The World-Soul". "The Eternal Cell" by H. Coryn, "Rebirth" by Thos. Williams, and W. Kingsland's "Theosophy and Psychical Research", particularly the first, are products of vigorous and sustained thought. Mrs. Besant continues her exposition of "Reincarnation", and does so with that never-failing lucidity which brings everything she touches into the sunniest distinctness. Readers rejoice over and reviewers revere that marvellous pen. In contrast with it we have on page 86 eleven stanzas from the *Rig Veda*, and contemplate with interest and wonder the solemn homage of *Lucifer* to that singular series of concatenated sounds.—[A. F.]

VAHAN, Second series, No. 8, ably discusses six questions, the last being a scholarly examination by the Editor of the evidences for the historical Jesus of Nazareth. It is one of the most important topics ever taken up by the *Vahan*, and further contributions to its treatment are invited. Of the answers to the other questions, that of "C. B. I." is among the very best. Some writers never seem to have an idea outside the *Secret Doctrine* and the *Key*.—[A. F.]

THE VAHAN, Second Series, No. 9, is more than usually able. "J. W. B. I." gives a close analysis of the evidence for the historical Jesus, weak under *(b)* and *(g)*, but otherwise very strong, though it might have been stronger if emphasizing the impossibility of the invention of so spiritual a character by men who, because liars, must have been unspiritual. The treatment of Asceticism is most judicious, particularly by "F. J. D.", but in fact the whole number is replete with rich, full thought, great common-sense marking the Editor and also "W.R.O.", saving the latter's jumble under Question 47. The subjects of lectures and Branch discussions through Great Britain are of high quality and large range, and denote an intellectuality in membership whereof the T. S. may well be proud. Mrs. Besant and Herbert Burrows are giving alternately a course of lectures on "Theosophy and Modern Thought",—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress. Surely they should afterwards be printed.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No. 1, is a further exposition of "Keely's Progress" by Mrs. Bloomfield Moore. Opinions as to Mr. Keely's status by those who have inspected his work are as yet too conflicting to warrant any positive judgment, though the probability in his favor seems growing.

GOD'S IMAGE IN MAN, by Henry Wood, shows intense realization of the unseen and the spiritual, with keen perception that the physical is but transitory and that there is oneness in Nature and Man, and to that extent shows the Theosophic spirit, even if without the Theosophic facts which would give coherency and proof. But it is a tedious book, purling along in common-place reflections on the territory it reaches, and only another case of that vague and superficial talk upon topics of the time which so many pious men of meagre mind feel impelled to utter as if a contribution, and whereof sermons are the perennial type and should be the perennial warning. (Lee & Shepherd, Boston.)—[A. F.]

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MARCH THEOSOPHIST has another striking proof of genuine soothsaying by the "Cunning Man", Govinda Chetty; an article on "The Food of Paradise"; a practical study by Bro. Edge on "The Ethical Aspect of Theosophy not the only Aspect"; and Miss Müller's very readable account of her lecturing tour in Southern India. But the transcendent interest of the *Theosophist* for March, 1892, obscuring all other and minor, is Col. Olcott's "Old Diary Leaves", the first of his promised series upon H. P. B, her words and works, and the early history of the T. S. He describes her as he first saw her, their meeting, their growing intimacy at the Eddy homestead, the change in the materializations after her arrival, the facts she gave him from her life, the use she made of the form (an elemental) "John King" in her gradual uplifting of Col. O. from the investigation of phenomena to a study of true Philosophy, her early and purposeful attitude to Spiritualism, the real object of her mission to America, as well as the orders she received and obeyed, some of her first experiences in New York when she had to support herself by making cravats or artificial flowers till her delayed remittances arrived, how he himself was impelled from within to go to the Vermont farm where the revolution in his life began. He tells how, little by little, H.P.B. made him know of Adepts and Their powers, and depicts the scenes in the bitter winter night when the butterfly came at her call and the grapes appeared on the shelves. Of four of the Masters—a Copt, a Greek, a Venetian, and an Englishman, whom she at that time made known to him, he speaks, and explains why, though she was a faithful servant of the Brotherhood, all could not coöperate with her. And he shows how the Theosophical movement had been foreplanned by the Masters, the way opened, the favored participants made ready. Absorbing, fascinating, thrilling as is this initial paper, what will be true of later ones when he depicts H. P. B. in fuller terms and draws from the Diary which he has daily kept since 1878! Truly this is an epoch in the history of the T. S. It is on the verge of a copious outpouring of facts from the man whom the Masters chose as H.P.B's companion and *confidante*, whose memory and records can disclose her as she never has been disclosed, and whose graphic pen has been trained through years for this its crowning work. Every month will seem long before the successive *Theosophists* appear with their eagerly-awaited "Leaves".

WORDS OF RECONCILIATION is a curious monthly, now in its eighth volume, holding up "Evangelical" doctrines newly shaped and colored. As it denies eternal punishment, discriminates between the psychic and material planes, and between soul and spirit, and boldly avows reincarnation, unseen intelligences around us, and the solidarity of humanity, it has apparently been subjected to some unconscious Theosophic influence. Now if it will do two additional things—seize the doctrine of Karma and drop Bible texts as the boundaries of truth, it will emerge into a new and exhaustless range of fact, and will find satisfactions inexpressibly richer than the harmonizing of Saints Paul and James.—[A. F.]

THE NEW CALIFORNIAN, March-April, has one of those grand papers by Dr. Jerome A. Anderson which are monuments of learned power, "Theosophic Concepts of Life and Death", and Mr. Geo. P. Keeney begins a series on "Consciousness". Most of the other matter is selected. As the supposition that an incarnation of Crœsus has occurred in the Aryan T. S. may check donations to the still-needy Headquarters, it must be promptly repudiated. If Crœsus were here, would Dr. Anderson be allowed longer to reside in the provinces?—[A. F.]

THE PACIFIC THEOSOPHIST reprints Mrs. Besant's "In Defense of Theos-

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ophy", and gives various interesting items of work. There are a good many typographical errors, and the Branch list needs overhauling. The Olympia Branch is soon to make its meetings open.

Appointment and Order.

BY ACTING PRESIDENT T. S.

[The following was sent March 25th to India by the Vice-President.]

NEW YORK, *March 25, 1892.*

TO THE VARIOUS SECTIONS T. S..

By virtue of the power vested in me by Section 5 of Article 4 of the Constitution of the Society, as acting President of the same, and in order to provide for the proper management and control of the Society's property and affairs in India, I hereby appoint as my representative at the Headquarters in Adyar Brother Bertram Keightley, now General Secretary of the Indian Section, and in case he cannot serve by reason of absence, then I appoint Brother Sydney V. Edge; said appointment to take effect from and after the 1st of May, 1892.

The present general financial and recording officers of the Society at Headquarters are continued in office unless for good reason my representive suspends them, and in case of any such suspension I am to be immediately informed, as also of the name of any successor appointed; and in all cases suspensions are subject to my approval. In case any of the said recording or financial officers cannot continue their service, then said representative will at once inform me, appointing a successor or successors in the meantime until reply is received from me.

The General Secretary of the Indian Section will, as soon as possible, find out and inform me how much the said Section can pay for rent of the premises occupied by it at the Adyar Headquarters, to the end that some income may be had from that source for the upkeep of said place.

The care and management of the Oriental Library is for the present put under the control of Col. H. S. Olcott in concurrence with my representative, and Col. Olcott will kindly keep said representative fully informed about the same, as also myself; and if said Col. Olcott shall have sent to me before the arrival of this at Headquarters his signification that he will accept the post of Curator of the said Library, then such acceptance is confirmed subject to arrangements later to be made.

All Officers reporting to me will do so at the address No. 144 Madison Avenue, New York City, as there will be my office until further or other notice.

There is hardly any need for me to impress on all concerned in the above the necessity for harmony in all matters relating to Headquarters, and I can only ask my representative to consult with Col. Olcott for the purpose of obtaining his advice in respect to matters needing immediate attention. When I shall have received from Adyar further advices in respect to details, any other arrangements can be attended to as the exigency may require.

My said representative will please at once promulgate the above in his Section by means of the channels provided. WILLIAM Q. JUDGE,

Vice-President, Acting President of T.S.

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Mirror of the Movement.

ARYAN HEADQUARTERS.

The usual dilatoriness of workmen has caused postponement in the occupancy of the new house, but the offices of the General Secretary, PATH, and Aryan Press were finally moved to 144 Madison Ave. during the last week in April. So much of alteration and repair was found indispensable that the cost of refitting and furniture will be perhaps twice what was supposed, and the aid of Theosophists generally to this really national enterprise is more than ever needed. As soon as requisite furniture can be supplied, the Headquarters will be open day and evening to visiting Brethren. Designs for a suitable shrine for that part of the ashes of Madame Blavatsky which the General Secretary is to bring back with him after the London Convention in July are contemplated, and the shrine can be made ready if its cost is meantime provided.

Theosophists everywhere will notice that communications heretofore sent to P. O. Box 2659 should hereafter be sent to 144 MADISON AVE., New York City. WILLIAM Q. JUDGE.

THEOSOPHICAL LEAGUE No. 1 of New York has decided to give up for the summer the rooms it had in Lewis street and endeavor to accumulate funds for further active work in the fall. But during the summer the League work, by such as of such classes as can be carried on outside, will be kept up. A sum, way the treasury can afford, was voted to be used from time to time for charitable work.

THE GERMAN BRANCH in Philadelphia, "Die Deutsche Theosophische Gesellschaft", has relinquished its Charter and dissolved, and its members have resigned from the T. S. It had never done any work and of course had not grown, and the erasure of its name is but the formal recognition of a death which seems to have followed instantly upon birth. The American roll now numbers 60 Branches.

MRS. ELIZABETH A. KINGSBURY, formerly President of the Los Angeles T. S., has removed to the East and settled near Philadelphia. On Monday, March 28th, she lectured in Philadelphia before the Krishna Branch upon "The Constitution of Man", clearly and practically illustrating the ethics resulting. She spoke for an hour without notes, and very greatly to the satisfaction of the assembly. Mrs. Kingsbury has been enrolled as one of the lecturers available under the arrangement at the New York Headquarters, and her services may be secured therefrom.

MISS KATHERINE HILLARD favored the Brethren of Jamestown, N. Y., with a visit in April of a full week. She delivered three public lectures, addressed the Branch, held private conferences, and accomplished a most interesting and valuable missionary work. This is another illustration of what might be done on the Atlantic Coast if Theosophists were resolute in determining on a permanent lecturer such as has been secured in California.

BRO. G. R. S. MEAD is here for work and not for recreation. After the ad-

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journment of Convention he began visits to various Branches, having arranged for lectures in Philadelphia, Washington, and Boston. As he does not sail until May 18th, it is probable that still other points will be reached.

THE GENERAL SECRETARY while *en route* from Cincinnati lectured in Toledo, Ohio, on April 27th, and in Pittsburg, Pa., on April 28th.

APPLICATION FOR CHARTER has been received from new Branches in New Orleans, La., and Hot Springs, Ark.

Pacific Coast Items.

BRO. T. D. BEASLEY of San Bernardino did good work during the General Secretary's visit last year, and will also arrange with Dr. Griffiths for meetings there.

BRO. ABBOTT B. CLARK, one of the hard-working California Theosophists, has become Associate Editor of the *Santa Ana Sentinel*, and announces his purpose to editorially promote Theosophy as one of the helps to human fraternity.

THE STATEMENT IN MARCH PATH that Mrs. V. N. Beane had been elected President of the "Women's Christian Union" proves to be an error of our correspondent. Mrs. B. is a Director in the "Women's Educational and Industrial Union".

THE LECTURER of Pacific Coast Committee started south Mar. 19. On the way down Judge Cope, presiding judge of Santa Barbara Co. Superior Court, became interested in theosophy and has read some of our literature. He invited Dr. Griffiths to lecture at Sta. Barbara. At Los Angeles on 21st March arrangements were made for four public lectures there and three at East Los Angeles. These were all well attended, the last having the largest audience. Two lectures were given at Pasadena. Interest has grown on the part of the people. Leaflets and tracts were distributed. Dr. Griffiths arrived at Santa Monica on April 4th and met some of the residents the same evening. It is a town of only 1700, yet on the 5th, with little notice, there was an attendance at the public lecture of 75, much interest being manifested in questions, etc. Good Theosophic material was found and little disposition to psychism. On the 6th the Doctor met 20 people at a private house and gave a straight-forward talk on Theosophy. On the 7th an application for Charter for a local Branch was signed. Citizens requested a second lecture, they to furnish the best hall in the town. Placards were placed all over, the local paper had a good notice, and the editor who attended the lecture expressed much interest. On the 8th the Doctor spoke to a large audience on Reincarnation. On the 10th he began a visit of four days at Santa Ana and vicinity.

LOS ANGELES, CAL. Regular public T. S. meetings are now held here on Sunday evenings and are well attended.

PASADENA AND EAST LOS ANGELES. Members of Los Angeles Branches are arranging to hold weekly public meetings at these places. There is energy enough in Los Angeles to make this important work succeed, and effort will be made then to maintain it. The local committee is exhibiting an indefatigable spirit. The field is large and promising. Branch business will be separated from the meetings and probably attended to by committees, thus systematizing work and aiding not only the efforts of the Branches, but also meeting the needs of adjacent places.

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ALLEN GRIFFITHS met the local Branches of Los Angeles and advocated a bold and vigorous policy for public meetings, whereby those are to be conducted by members of the Society and not by those who are outsiders, however well qualified. There was some difference of opinion at first, but later the majority adopted this view. THE PATH cannot see what other policy could be possible. All T. S. meetings should be conducted by members and never given away to any other nor be allowed to be used for any subject or movement, no matter how praiseworthy those might be, for there is but little time left us for Theosophical work. The Los Angeles newspapers have been giving good reports and notices of work there, spiced, of course, with the usual ridicule and personalities. The Los Angeles workers are full of zeal, and a new period of activity appears to have opened. Probably a Headquarters and Library will be opened.

MISS M. A. WALSH is now at Los Angeles working with her old energy, and covers a field that others could not reach. She spent three weeks in March at San Diego, giving a course of twelve lectures on Psychology. On each Sunday she gave an address at the Theosophical rooms, and so many attended that an adjourment was had to a large platform in the rear of the building enclosed with glass, where Mr. Thomas had arranged seats and an awning. Miss Walsh also lectured in the Unitarian Church on "Theosophy in its Relation to Modern Thought". Very deep interest was manifested. The Upasana Branch is as active as ever, holding open meetings every Sunday and a class for study every Monday.

INQUIRERS in Los Angeles called very frequently on the Pacific Coast lecturer at his hotel, asking for information. The work of the lecturer will do good, for those who expound Theosophy must excite interest, since the race mind is demanding the explanations which can be found in no other system.

London Letter.

For a long time past the *Secret Doctrine* and most of Mme. Blavatsky's works, as well as Mr. Sinnett's, are to be had at all the large circulating libraries in London; now they are beginning to be in the free public libraries of our large provincial towns; I know of one, at least, where they have been introduced by the influence of the Chief Librarian who is a member of the T. S.

The book, *Peter Ibbetson*, by the artist Du Maurier, deals with the occult to some extent by introducing the discovery of living your real life in dream. This secret was taught by another, also in dream. Of course it is not a discovery for Americans, as the books of Mulford gave the idea out widely long ago in your land. The book is replete with notions which might have been gleaned from Theosophic study, many of which will be new to a great number of readers. The worst of it is, the world does not take these things *au sérieux*, but imagines that they are only "pretty fancies" of the author.

In all seriousness, however, Theosophy has been considered by Father Clarke, S. J., the editor of the *Month*, the chief Catholic magazine in this country. Three serial papers have appeared, and the subject has received a fair and impartial handling, both in marshalling the facts and in setting forth the philosophy. The good Father must have consulted many of our chief writings, including the *Secret Doctrine* itself, to have gained so good a survey of the whole: his conclusion is that the phenomena are real, but that their source is evil—the whole thing is deviltry.

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As regards our special work, it is going on apace. I hear rumors of another lodge for the East End of London, in connection with the Bow Club for Working Women. It will be worked by one of our most praiseworthy and indefatigable members, who with every disadvantage, even to a deformed body and utter want of means, yet manages to make more sacrifices and to do more work for Theosophy than almost any one amongst us. This little (great!) friend is an example to us all, and I am glad to learn that another kind and well-to-do member has now undertaken to place him above the necessity of earning a livelihood, so that he may be free to devote himself to his beloved work. It is well that such shining examples should be brought to light as an incentive to others to go and do likewise.

Annie Besant is toiling away as usual. Next week she lectures at the Camden Town Athenæum, a literary institute having a large number of members.

An attempt is being made to bring about a *rapprochement* between the more thinking Spiritualists and ourselves, for some of us feel that there ought no longer to exist the antagonism and soreness which were perhaps natural when the Theosophical Society was first formed. With a little tact some misunderstandings might be cleared away, and I hope to have next month something more to report on the matter. I hope also that Col. Olcott's "Old Diary Leaves" now publishing in the *Theosophist* will help to bring about the needed reconciliation, by showing that Theosophy first took root among Spiritualists, both in England and America. At all events, it is the part of Brotherhood to hold out the hand of good fellowship, and I hope that it will not be refused.

Greeting to all on your side. We are sending you our brother G. R. S. Mead, who will carry all our good-wishes across the ocean.

EMILY KISLINGBURY, F. T. S.

Bro. George Mead suffered somewhat in March from indisposition owing to overwork and want of exercise, but recovered.

* * *

An active spreading of Theosophical ideas was carried on by Mrs. Cooper Oakley on board the Mediterranean steamer on which she went around that historic sea for her health. Her efforts will doubtless lead to good results.

* * *

How Mrs. Besant works is seen by this. She left home at 2 one day in March, got to Southport at 8, lectured there from 8 to 9, caught a train to Liverpool at 9:30, and then drove rapidly across town, just catching a 10:45 train out, joining the Scotch Mail at Warrington, reaching home at 4 a. m. next day. The meeting she addressed had about 2000 people in it. And the night before she had lectured to another large meeting at Eastbourne. When one reflects on the discomforts of English railway travelling, it is perceived how arduous is this work.

* * *

The new H. P. B. Press is beginning to do pretty well, and it is hoped that it will be a paying investment.

* * *

A course of lectures is being carried on by Mrs. Besant and Mr. H. Burrows on "Theosophy and Modern Thought—Materialism, Science, Mysticism, Religion, Ethics, and Modern Progress."

* * *

The Discussion Club at 7 Duke street still has meetings, and Miss Mabel Besant was among the speakers at recent sessions.

THE UNKNOWN OBSERVER.

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India.

IN CEYLON Bro. d'Abrew and Sister Musaeus Higgins have started the Theosophical Harbor Mission very well.

They report to PATH as follows: "In March there were hundreds of passengers at Colombo bound abroad, and many leaflets and tracts were distributed among them. Bro. Fullerton, Mrs. Gates, and Miss Walsh, of the U. S., sent us very acceptable parcels, and bound copies of *Wikesbarre* and *Indianapolis Letters* were sent by Bro. Fullerton to be put in steamship libraries. These have been put on British India S. S. Co. and the P. & O. Co. libraries. The last is a very popular line. This idea is excellent, and we will be glad to receive other books. We have also put a supply of leaflets in the curio and jewelry shops of the city to be distributed to passengers who come to purchase. To visiting passengers we also speak of Theosophy and give leaflets. They take it kindly and read the matter. Sometimes we meet some indifference. I gave one passenger *Theosophy the religion of Jesus;* his face brightened and he carefully took the pamphlet on board. We also board vessels for similar purposes.

Mrs. Musaeus Higgins is doing well and growing very popular. She is always at work and has no leisure. Our Sangamitta Girls' School, which she manages, needs help, and we have begun again our begging tours. Mrs. Higgins often leads a party in the street asking for money for the School. An improvement has begun in our affairs in the School, but it is not selfsupporting. Mrs. Ryder of New York, and Mrs. Stockham of Chicago, visited the School in January, which had a public meeting on 27th January in the open air. Mrs. Higgins presided and High Priest Sumangala made an address. The Branch school met on the 7th July at Wekada, and then the Buddhists there invited Mrs. Higgins to conduct a meeting. She was escorted by a large party and was given an address of welcome, she replying by showing the importance of educating women. Thus our work is growing. PETER DE ABREW.

Colombo.

Indian Letter.

ADYAR, MADRAS, *March 17, 1892.*

DEAR PATH.

The wheel of work goes round at Adyar steadily, so steadily, in fact, that it is difficult to find any special news to relate to you this month.

Bertram Keightley is now in the Punjab. He has just visited Lahore, and at the time I write is probably at Amritsur, which, as your readers probably know, is one of the most sacred cities in India. After leaving Amritsur he visits Ludhiana, Umballa, Meerut, Delhi, Agra, etc. He writes me that the weather luckily is fairly cool, but the heat is not yet telling upon him in any way. Here in Madras the hot weather is just beginning, and the mean temperature is creeping up slowly but surely to 90. Adyar, luckily, has all the benefits of the sea breeze blowing from the Bay of Bengal, and the office in which I write the present has too the benefit of the breeze, as we have a veranda looking out on the river.

I have been spending a few days in Ootacamond where I had the pleasure of seeing Colonel's little bungalow "Gulistan" (Garden of Roses). It is a compact little dwelling, consisting of a sitting-room and two bed-rooms.

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The sitting-room commands an extensive view of the Mysore plains. When it is finished it should prove a very "attractive little residence", as the sale bills say. Probably he will take up his residence there in the beginning of May.

This morning we have received a short visit from Mr. Tokusawa, a Japanese gentleman who has been spending some time in Benares where he has been studying Sanskrit. He was one of those who ratified Col. Olcott's Fourteen Propositions, and I understand that he is likely to make a name for himself in the future. He is *en route* for Colombo now.

My recent visit to Bangalore has shown me that there is a good deal of sympathy felt by the Hindûs who are not members of the Society towards our work, especially as regards the second object of the Society. Several influential Hindûs at the last-named place expressed their willingness to do all that they could to help us in bringing Western and Eastern thought into union. One learned gentleman at Bangalore is engaged in translating into Sanscrit some of the works of our Western philosophers for the benefit of Pundits who are not acquainted with English. This, I think, should do much towards bringing about the above-mentioned object. S. V. E.

COL. OLCOTT is building a little cottage at Ooty on the Neilgherry Hills. It is made of adobe and has just three rooms 12x7, one a bed-room and the other for working and guests who may call. This is certainly not magnificence; it is scarcely beyond the glory of a hut.

* * *

BOMBAY. The Branch is doing well. Every week two public lectures are given, on Sunday in English and on Thursday in Guzerati. They are well attended. There is also distribution of Theosophical tracts which attracts considerable notice from educated people and others also.

RUSTONIJI K. MODI.

Annual Convention

AT CHICAGO, APRIL 24-25.

The Convention met according to notice at about 10:30 in the morning of Sunday, the 24th, at the Palmer House Assembly Rooms. The meeting was called to order by Bro. William Q. Judge as General Secretary and nominations asked for temporary chairman. Bro. William Q. Judge was nominated as temporary chairman by Bro. J. D. Buck and elected, proceeding at once to organize the Convention by calling for delegates' credentials and proxies. Bro. Elliott B. Page was elected Assistant Secretary of the Conventon. The Branches were represented by delegates, and some 300 members and visitors in addition were present. It was ordered that all members present should be considered as being in Convention, but the power to vote on disputed questions was confined to regular delegates. The chairman declared the Convention organized, and Judge R. Wes McBride was elected permanent chairman unanimously.

The General Secretary then read his report, notifying the Convention officially of the death of Mme. Blavatsky and the disposition of her ashes; also of the resignation by Col. Olcott of his office of President of the Society, reading his letter and the reply of the Vice-President, together with the Colonel's circular to the Society. These showed the deep love of Col. Olcott for the Society, and his intention of continuing his work and membership although com-

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pelled to resign because of his state of health. The report also showed the continuance of activity through the Section and expansion of work.

The financial part of the Report showed a surplus of $987.23 for general purposes, and $492.63 for Lecture Fund.

The report was then referred to the proper committees.

Before proceeding with the business of the day a resolution expressing the debt of all Theosophists to H. P. Blavatsky was passed, declaring that we must all work the harder to strengthen and extend the Society. This was passed by a rising vote. The resolution is:

Resolved—That this Convention of the American Section of the Theosophical Society, before proceeding with the business of the day, here records its deep gratitude to our departed leader, Helena P. Blavatsky, for the service she has rendered to the cause of Human Brotherhood and to every one of us, by her devotion and unflinching work during the whole period of the Society's existence from its organization to the day when she abandoned her mortal frame; her devotion, loyalty, and persistent work in the face of calumny and surrounded by every obstacle have made every Theosophist her debtor; this debt can only be discharged by continued loyalty on our part to the cause she held so dear, and therefore, for the spreading of the work and the strengthening of the foundations of the Theosophical Society, we pledge this Section by head and heart.

Resolutions were then passed on the disposition of H. P. B's ashes, and the Convention resolved that all members should contribute to the New York Headquarters, where it requested the General Secretary to deposit the ashes of H. P. B. The Memorial Fund started in London by the European Convention was approved and concurred in.

Bro. William Q. Judge then, acting as Vice-President of the Society, reported the resignation of Col, Olcott in formal manner, and announced the result of the votes in the American Section as to who should be the successor. This showed that the Branches voted for William Q. Judge as successor to Col. Olcott.

Resolutions were then passed regarding Col. Olcott, commending his work.

The Report made by the Vice-President regarding the votes of the American Section Branches was then considered and the following Resolutions, offered Dr. Buck and seconded by Dr. LaPierre, were adopted, having been favorably reported by the Committee to whom they had been referred.

Whereas—Col. Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect May 1st *proximo*, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said votes being unanimously in favor of William Q. Judge: and they being now duly reported to and before this Convention,

Resolved—That the American Section in Convention assembled hereby tenders to Col. H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved—That in our estimation the position of Col. Olcott as "President-Founder" of the Society is, and must forever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder".

Resolved—That this Convention confirms and ratifies the votes of said Branches, and as such Convention declares its choice for President to succeed Col. H. S. Olcott to be said William Q. Judge. But it is further

Resolved—That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position although his health may demand that the amount of his work be reduced to a minimum so far as traveling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and

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letter of this request, forwarding copies thereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained: that in the mean time it is the opinion and desire of this Section that the said resignation be not yet accepted but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and

Resolved—That this Section now declares its vote to be that when said office of President shall become vacant the successor to said Col. Olcott shall be said William Q. Judge, who shall hold said office for life unless removed for cause, and that he have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved—That this Section requests that Col. Olcott, when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved—That the European and Indian Sections of the Society be and they are hereby requested to coöperate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved—Therefore, that this Section hereby reëlects to the office of General Secretary of this Section its present Secretary, William Q. Judge.

Bro. Geo. R. S. Mead, General Secretary of the European Section, being present as delegate, was introduced to the Convention by Bro. McBride, and after a few remarks was elected a member of the Convention. Bro. A. Keightley was introduced as unofficial delegate from London, and was on motion made a member of the Convention.

The greetings from Col. Olcott were then read by the General Secretary. The Indian Section letter was signed Bro. B. Keightley as General Secretary. Both were listened to with the greatest interest. Other foreign letters were as follows. From the Blavatsky Lodge of London, read by Bro. G. R. S. Mead; and from the European Section, read also by Bro. Mead.

In the afternoon Dr. Keightley read a paper called "Schools of Metaphysical Healing", followed by Dr. Buck, who read a paper on "Spiritualism and Materialism *versus* Occult Science". Bro. Judge then discussed the paper by Dr. Buck, claiming that Theosophists were not opposed to Spiritualism, but that they gave an explanation which necessarily controverted Spiritualism. A lady then took ground against Bro. Judge, saying he thought Spiritualists were not good or intelligent. Bro. Judge denied this, and the audience of 400 declared in one voice that such was not the impression he conveyed. Bro. Thomas of San Diego declared with Bro. Judge, but also said that many Theosophists had been Spiritualists and that the latter had paved the way for Theosophy.

The Constitution was amended and as re-written by Bro. Judge was passed. Harmony prevailed in the sessions of the day, and the evening session began at 7 to adjourn at 9.

The Convention assembled in the evening of Sunday at 7 p. m. with Judge McBride in the chair. Dr. Buck presented a resolution declaring in substance that there can be no popery or creed in the Society, and appealed to our literature and the writings of our leaders aud members. It was passed by acclamation, after seconding by Bro. G. R. S. Mead.

Bro. G. R. S. Mead then read an excellent paper on Reincarnation, which was listened to with great attention.

Dr. Buchman then spoke on the subject of the reasonableness of believing in Mahâtmas. A discussion of a very interesting character on Reincarnation

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then took place, in which many strangers took part. It lasted until 9:30, when Dr. Buchman addressed the meeting on "Is it Reasonable to Believe in the Mahâtmas?", showing that they are a necessity in evolution. The evening meeting was crowded, and more interesting than any convention that has been held. Adjournment took place at 9, when private meetings were held. For Monday further discussions were ordered on Reincarnation and other subjects, with a lecture in the evening by William Q. Judge on "Cyclic Impression and our Evolution." The full report of the Convention will be separately printed. On the whole it was the most harmonious and important ever held in America.

The following important resolution was the business of the evening of Sunday:

Whereas—It is frequently asserted by those ignorant of the facts of the case and of the literature of the Society, that the T. S. or its leaders seek to enforce certain beliefs or interpretations upon its members, or to establish a creedal interpretation of any of its philosophical propositions; therefore

Resolved—That the T. S. as such, has no creed, no formulated beliefs that could or should be enforced on any one inside or outside its ranks; that no doctrine can be declared as orthodox, and that no Theosophical Popery can exist without annulling the very basis of ethics and the foundations of truth upon which the whole Theosophical teachings rest; and in support of this resolution appeal is made to the entire literature of the Society, and the oft-repeated statemehts published wide-spread by H. P. B., Col. Olcott, Mr. Judge, and every other prominent writer and speaker upon the subject since the foundation of the Theosophical Society.

Notices.

I.

THE PATH has received a fresh supply of *The Key to Theosophy*, and is glad to state that after protracted delays all orders can now be promptly filled.

II.

Forum No. 34 and O. D. Paper No. 11 were sent out early in April.

III.

Tne report of the Convention will be mailed directly to each member of the Section in good standing, and will carry with it *Forum* No. 35 and O. D. Paper No. 12. Of course no member with dues unpaid is entitled to or will receive it.

IV.

Special need existing for a copy of *Lucifer* for September, 1891, any person having one for sale at $1.00 will please write to the PATH.

THE PRESS SCHEME AND "F. T. S."

As F. T. S., who takes charge of this work but is not in the General Secretary's office, has received a great many tales and other papers from kind members in India, he begs to thank them, but also to say that such matter cannot be used in American papers, and is therefore unavailable. This must serve as thanks and answer to all those concerned.

Consciousness and recollection are not in the head alone, but are found in every atom, each in its own degree.—*Rock Cutting.*

OM.

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AUM

Hear ye all this moral maxim; and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur*, v 123, leaf 174.

Then declared he unto them the rule of doing to others what we ourselves like.—*San-kiao-yuen-lieu*.

From henceforth . . . put away evil and do good.—*Jataka*, 6.

THE PATH.

VOL. VII. JUNE, 1892. 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.

Misunderstood Editorial.

THE editorial in April PATH has been thought by some to mean that it is the Editor's intention to cease publication, and one newspaper wanted to know what we meant by repeating words we spoke long ago. There is no intention of stopping this Magazine; indeed, if Theosophists patronized the PATH more, it would be enlarged to twice its present size. What was stated was, that the Editor thinks it to be impossible to say anything new, and all that can be said was published centuries ago by the ancients. He also holds that nowadays there is a thirst for more, more, more articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be.

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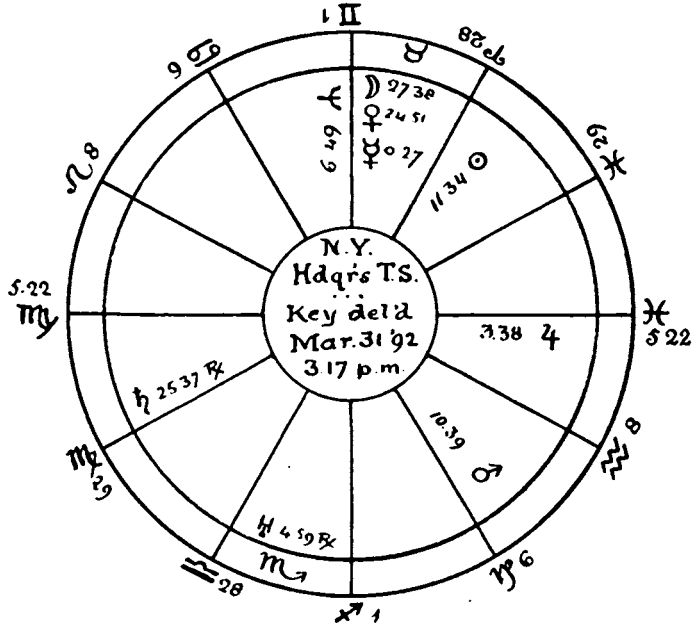
The Horoscope

OF THE NEW YORK HEADQUARTERS.

THE following has been "set up", as astrologers say, for the hour at which the key of the new House, 144 Madison Ave., New York, was delivered to the President of the Aryan T. S. It is not offered to show a belief in astrology, but as an interesting matter to record. If time shall show it to be wrong we must blame the astrologer; if right, then it will be for the joy of Urania's devotees. The prognostications are all done by rule and from old books, none of them depending on the judgment or fancy of the astrologer.

A well-known Cabalist says No. 144 is one of the great key-numbers of the Caballah of the Hebrews.—[ED.]

THE ASTROLOGER'S JUDGMENT.



"I regard this as a fortunate figure; in fact, under the circumstances, none better could be expected. The meeting of Moon ☽, Venus ♀, and Mercury ☿ in the ninth house is of itself a surprisingly good coincidence, as even in nativities of persons this is a sure harbinger of success in religious matters. Most of the beneficent planets are above the earth, which is also an infallibly good

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position, while Jupiter ♃ is only just below the horizon. Vulcan ☿ in the Mid-Heaven also gives a mildly benignant aspect. Saturn ♄ in the first house, a trine with Moon ☽ and Venus ♀, is an indication of a sober, steady constitution and a long life. Mercury ☿, lord of the ascendant, is in the ninth house, governing religious matters. Moon ☽ in Taurus ♉ is in her exaltation, while Venus ♀ stands in her own house. Sun ☉ is in his exaltation in Aries ♈, and suggests that the new enterprise will not lack for financial support, even in the way of legacies. Jupiter ♃ in Pisces ♓ also holds his own house, and being a trine with Herschel ♅ shows success in religious matters. Mars ♂ is in as harmless a position as he can well be, though in his exaltation.

You will observe that nearly all of the planets are either in their own houses or in their exaltation. Their influences will thus be proportionally intensified.

Neither will the Headquarters have an uninterrupted career of success. A violent opposition at times may be looked for. Mars ♂ in square aspect with Sun ☉ suggests real danger. The undertaking will suffer from rashness. Big chances will be assumed, and great anxiety will be caused ere its financial foundations become settled. So, too, the trine of Hershel ♅ to Jupiter ♃, while marking eventual success, will cause sudden and unlooked-for obstacles, entailing much travel and correspondence. The first serious difficulty will occur in three years' time, and it will look as though the property would be lost to the Society, but unexpected assistance will come from a total stranger." ASTROLABE.

April 6, 1892.

Habitations of H.P.B.

NO. 2.

IN the *Path* of 1890 (vol. v, April) a view was given of the Headquarters building at Adyar as it appeared after alteration and the addition of the library wing. It need not be repeated here, as H. P. B. did not reside in it subsequent to the alterations, but was residing in London. The changes consisted in filling in the spaces at each side of the *porte cochère*, thus turning the latter into an entrance, and adding rooms at each end of the building in front. Col. Olcott also constructed an additional building, on the ocean side, for the Oriental Library. Some changes were made in the roof by the raising of the top of what was called the "occult room", which had a sloping roof when H. P. B. lived there, as the illustration on next page will show.

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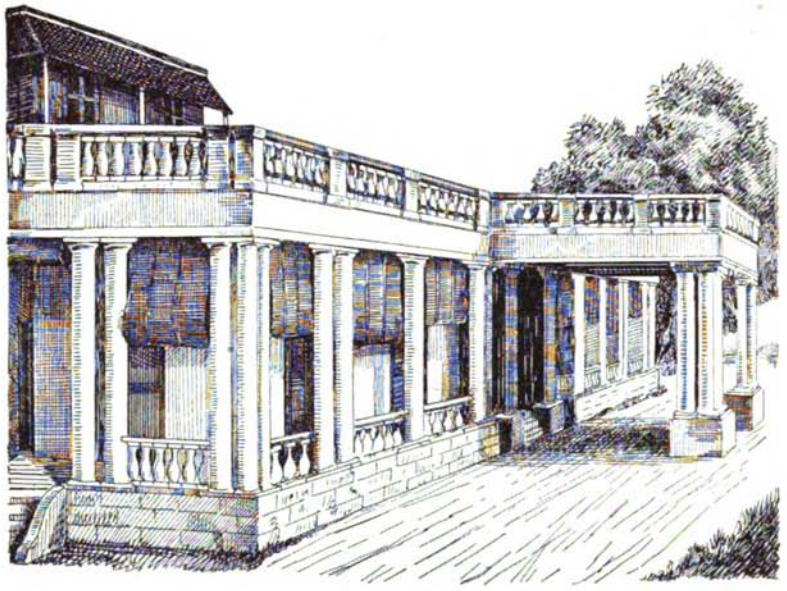

This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate.* It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The *porte cochère* spoken of above is seen in perspective. It gave a grand air to the front, but has been absorbed by the alterations. The whole building was, in 1884, of a white color, appearing at a distance like a marble structure, but in reality is constructed of brick plastered white, as is very usual in India. It was purchased some years ago by subscription, and is now free of debt. Standing in a compound—or grounds—of some 21 acres, it is a very fine place, and if its counterpart were found in this country the cost would be very large, whereas in India its value is small by comparison with American properties. The Adyar River flows along behind the house not more than ten feet away. It is not a river of any consequence, its mouth being generally closed with sand through which the stream percolates into the ocean; and at this season of the year the water is very low and the odor from the mud rather disagreeable, but at full seasons it is a delightful little creek, as we would call it.

Just appearing over the ornamental balustrade which encloses the roof is the front of H. P. B's own room, which led into the

* The illustrations to these articles are all by William Q. Judge except the process plate in No. 1.

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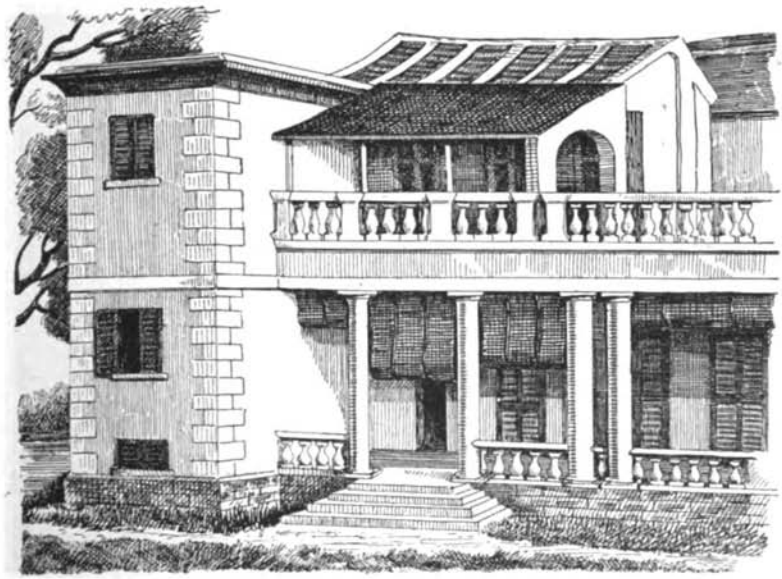
shrine-room shown in the second picture. Her room was an addition to the building, and in a way served to join the two towers which rise at the back corners at either end. The stairs of the tower illustrated was the means of communication with her apartment, although the other tower had also a stairway, and another stairs was made running directly into the lower rooms at the library end. But these were not completed in June, 1884, when she was in Europe, as Monsieur Coulomb suspended work as soon as Mme. Blavatsky and Col. Olcott had gone to London, and began at once to construct the *ex post facto* trap-doors which he hoped to ruin the Society with, and at the same time to turn over some honest pennies of the missionaries for his so-called *exposé*.

That part of the compound extending from the entrance gate on the highway was full of mango trees, and through them the driveway brought you up to the house and under the *porte cochère*. Alighting there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Damodar K. Mavalankar, of pleasant memory, together with several others, including Ananda and Babajee.

Part of the end of the building on the side near the main road is given here. It is a continuation of the corner seen in the first cut. The tower finishes the river end of the building, and the river itself can be just seen at the back. On the top is the occult



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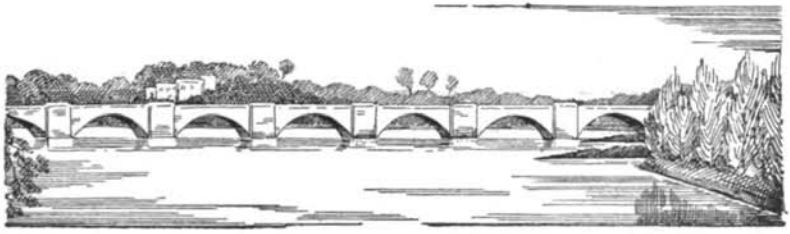
room with the extension or verandah. The roof of the "occult room" was slanting and tiled in red, the plaster being tinted yellow. In this was the shrine. It was entered from the other side, and, being a few feet lower than the rooms used by H. P. B., a short flight of steps ran down into it. In the tower is a winding brick stairway, and opening on that was one window of the occult room. This window was made into a cupboard, the back of which looked on the stairs. This back was altered by M. Coulomb after H. P. B's departure so as to have a sliding panel as a part of his conspiracy. It was not workable, however. The whole upper part of the house was, in fact, a patchwork devoid of regularity.

Damodar's room was in this tower at the top as you came up the narrow stairs. It was from that little room the famous "shrine" was stolen on the night after its removal from the wall in the "occult room". A corridor, as you might call it, ran across the back of H. P. B's rooms from tower to tower, open to the river and giving a view of the little island opposite and the long queer bridge which carries the highway across the river. The small



picture shows this bridge, which was painted pink.

Opposite beyond the bridge can be seen among the trees other large houses, as the vicinity was once in great demand before the trade of Madras declined. Every evening at sunset large flying foxes would rise up in great numbers from the direction of the city and fly over to Adyar to feed during the night on the mangoe and other fruit-trees in the vicinity. Many of them stopped on the Headquarters grounds.

This is reproduced from a photograph of the back of the building taken from the little island at the right of the bridge picture. It shows the other tower, companion to that in which was Damodar's room. The lower floor under the roof was the back part of the middle of the building, and was occupied by the *Theosophist* magazine. Trees and shrubs almost hid the view. A plastered embankment ran for a short distance along this side so as to protect the foundations.

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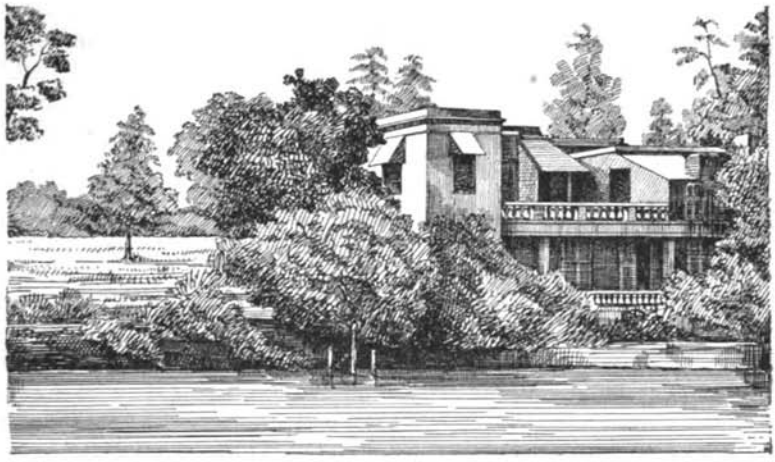

These pictures give a very correct idea of the house when H. P. B. lived in it, but all has now been changed by the addition of the Library and by various changes in the roof which Col. Olcott put into effect after the desecration of the place by the Coulombs, so that now the old "occult room" is a thing of the past, not to be revived until another great personage such as H. P. B. was shall have come and been revealed to us. THE WITNESS.

Yoga: the Science of the Soul.

BY G. R. S. MEAD.

Samatvamyoga uchayate. (Equal-mindedness is called Yoga.)—*Bhagavad-Gîtâ.*

Tadviddhi pranipâtena pariprashnena sevaya upadekshyanti te jñânam jñâninastattvadarshinah.
(Seek to know it (yoga) by humility, by question, and by service. The truth-seeing wise will (then) communicate this knowledge to thee.)—*Ibid, iv, 38.*

So shalt thou be in full accord with all that lives and breathes; bear love to men as though they were thy brother pupils, disciples of one Teacher, and sons of one sweet Mother.— *The Voice of the Silence.*

I WISH to tell you as simply as may be of the most important science in the world—the science of the soul—called Yoga in Sanskrit. Perhaps some of you may not know that the present restricted meaning of the word "science" has only been in fashion for a very brief season in the time-periods of the ages, and that "science" with the ancient forefathers of our Âryan race meant something more than only a careful and intelligent use of our five senses, aided by mechanical instruments.

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In the West to-day the assertion that knowledge is obtainable otherwise than by the five senses is regarded as ignorant impertinence by the popular high priests of science and their trustful votaries; but ready as we all perforce must be to give due honor to the admirable patience and painstaking scrutiny which has rescued the West from the clutches of an ecclesiastical nightmare, we have yet to learn that the newly-established papacy of modern science is the guardian of our souls and dictator of our spiritual existence. In opposition to the ever-growing negation that is obscuring the ideals and paralyzing the intuitions of the men, women, and children of to-day, the present Theosophical movement, by its very title, asserts in no uncertain tones that real knowledge is to be obtained; that on the one hand man is something more than a five-sense animal, and on the other that he is under no necessity of waiting until death closes the doors for the assurance of spiritual things.

The immemorial science of the soul asserts that man is an immortal, divine, and spiritual being, whose fleshly tabernacle is but a temporary inn or prison-house; that his physical senses, so far from being his only means of knowledge, are almost invariably the self-imposed bonds that chain him in his narrow dungeon, where, indeed, he would most miserably perish did not sleep, death's younger brother, mercifully release him by night and bear him for a space back to his home of freedom. But he who has begun to long for release from this thraldom, at the same time begins to see the illusive nature of the prison and chains of the body; how they deprive us of our sanity and make us think the prison a palace and the bonds wreaths of sweet-scented flowers. Lunatics in the asylum of the senses that we are, few of us ever contemplate the fact that the magic wand of sleep turns a third of our lives into an impenetrable blank, and that death, the great conductor of souls, may at any instant touch our shoulder.

In most cases, if a man thinks at all, he regards sleep with wonder and death with awe. Sleep and death guard two portals. Through one, man daily passes and repasses in a swoon; through the other, he passes to return no more. So at any rate it *seems* to us. True, it *seems* to be so; but the soul-science does not deal with seemings, it leaves appearances to the dominion of the five senses and the brain mind, and consecrates its study to realities and direct knowledge. The Yoga denies that sleep is a blank and death the end of existence; it asserts the possibility of knowledge of the mysteries of sleep in waking and of the mysteries of death in life; and tells us that the doors of sleep and death may

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be passed and repassed in full consciousness. This Yoga, or the science of the soul, is as precise and exact in its procedure as the most rigid of our scientific methods; but whereas physical science deals with physical phenomena, psychic science deals with the soul of things. Masters of Yoga assert most definitely and unhesitatingly that the existence, nature, life, and history of the soul have been and can be as rigidly and exactly demonstrated and proved in its own dominion as the best known scientific fact, so-called, in the natural universe. The negation of those ignorant of the subject, and the howling of the thoughtless for objective physical proof of that which is in its very nature immaterial and subjective, can have no real weight with the student. Intellectual vulgarity and cheap wit can no more weaken the eternal fact of man's immortal spiritual nature than spitting at the sun affect the god of day.

And now, what is the meaning of Yoga? Many definitions have been given, and of course this same science has been called by other names, at various times, by various nations, in divers tongues. The subject is one replete with technicalities, for there is a very large literature treating of it distinctly and in a most technical manner, and, in a wider sense, all the Scriptures of the world are text-books of this science.

In the present paper, however, all technicalities will be avoided, and I therefore hazard the definition of Yoga as the science of the union of man with the source of his being, with his true Self. You will at once see that the claim of our science is one of direct knowledge. That does not mean to say that the student is at once to become omniscient, or that he will by a sudden leap obtain full knowledge of things in themselves. By no means. The way of pure knowledge is a long and thorny path of stern self-discipline and of ungrudging and unflagging effort. But the path leads up a mountain, and the view so extends that each successive point of vantage gained is of the nature of direct knowledge as compared with the lower stages. We are at present like men who persistently keep their eyes fixed on the ground at their feet, who as yet have not looked at even the visible universe as it really is. There are manifold stages of soul-knowledge, immeasurable degrees of union with the Self, for ultimately this Self is the One SELF of all that was, is, and will be.

It would be presumptuous in me to imagine that anyone else will entirely agree with my definitions, and naturally all are free to find better and more appropriate words to clothe the ideas according to their ability. There is, however, a longing that comes upon

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all men in their repeated wanderings on earth, "a longing of the soul to go out to the infinite", as it has been phrased, and the freezing cold of negation cannot quench the fire of that divine desire, nor can the perfunctory performance of any lip-religion satisfy its ardor.

In endeavouring to give some idea of what the practical science of Yoga is, I am at a loss to convey my meaning because of the poverty of our ordinary language in fitting terms. We all readily talk of the soul, and mind, and consciousness, but few of us have any conception of the infinity of ideas that each of these terms connotes. In this paper, the soul must be understood to stand for the whole of man's nature apart from his physical body, the mind for the thinking principle, and consciousness for man's whole containment, his whole being. The mind is the thinker, the self-conscious principle in man, the means of his knowledge. It is this principle, therefore, which is both the scientist and his instrument in Yoga.

This mind is usually distinguished into two aspects for clearer comprehension. Perhaps these may be most easily understood as the "I am" and the "I am I" in man, ideas which it is usual with Theosophical writers to distinguish as the individuality and personality. The personality is the sum of all those impressions, as they are called in the East, which make up our consciousness of being such-and-such a particular person, of being the actor and sufferer in all the affairs of life. Everything we do, or say, or think leaves an impression on our character, whether we are conscious of it or not; and an impression once induced into our plastic nature tends to repeat itself mechanically and to form habits which, as we know, become second nature. If the impressions are bad, a vicious habit is formed. The sum of all these impressions is called the personality, or, to use another simile, the vibrations set up by our acts, words, and thoughts inhere in our plastic nature, in an ascending scale of subtlety and rapidity, according to their plane of action, up to that of the rarest substance we are at present capable of conceiving, and which perhaps may be spoken of as thought-stuff, for this lower aspect of the mind is substantial, though not material.

The higher aspect of the mind, on the contrary, the individuality, that which I have called the "I am", is of a divine and spiritual nature. It is not substantial, but a pure spiritual essence, divine, immortal, immemorial; it dies not, nor comes into being, but *is* throughout the ages.

Now the lower mind is ever fitful and changeable, going out to

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things of sense; it is a Mazeppa bound hand and foot on the horse of passion and desire. In the East, it is called the internal organ to distinguish it from the external organs, and we have first to learn to free it from its bonds before we can put our foot on the first rung of the ladder of true knowledge.

The ceaseless changes which take place in this lower mind are called the modifications of the internal organ; and these have to be held in the firm grip of the awakened spiritual will and rendered motionless, if any success is to be attained in the science of Yoga.

Imagine to yourself a sheet of paper with writing upon it, crumpled up into a ball, aud whirling tumultuously down a mill-race. Such is the lower mind in each one of us. And if we want to read the writing which tells of the mystery of life, we must first rescue the ball of paper from the mill-race of the passions, and then carefully smooth out the paper so as to erase the impressions which prevent our reading the writing, that so at last we may learn the whence and whither of our pilgrimage.

A simile often used in the Eastern books, with regard to the upper and lower mind, is that of the moon reflected in the waves of a lake. So long as the surface is disturbed, the moonlight will be seen only as a broken and unsteady reflection, and not until every ripple is gone will a true image of the divine man be reflected into our souls.

Again, the lower mind is as a metal mirror covered with dust and rust; and until this is removed no image will be seen; or, again, the mind must be as steady as the flame of a lamp in a place sheltered from all wind.

(To be continued.)

What Is Electricity?

ORIENTAL IDEAS ON THE SUBJECT.

THE fact may seem rather queer that something exists which we know how to produce and how to utilize in such an infinity of effective ways that it is to-day one of the greatest factors in the world's progress, and yet we do not know what it is. But it is a fact, nevertheless. Not one of our scientists can tell us what electricity is. The latest and perhaps the best definition of it is: "Electricity, the name given to the unknown thing, matter, or force, or both, which is the cause of electric phenomena". Not much satisfying knowledge is offered in that pairing and

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compounding of alternatives. And the International Dictionary is scarcely more conclusive in pronouncing it "a power in nature, a manifestation of energy", with a long succedent statement of its qualities and conditions of manifestation which are properly evidences of its presence but by no means expositions of what it *is*. And Stormonth says it is "a highly subtile power . . . one of the forms of energy exhibited in lightning, etc.". Really, we do not seem, for all our familiarity with its manifestations in late years, to have got at much more positive knowledge of its being than was possessed by an author who as long ago as 1799 defined it thus: "Electricity, a natural agent or power, generally called the electric fluid, which, by friction or other means, is excited and brought into action". Bain says: "The most recent theory of electricity is that it is a mode of ether. In order to establish this theory, it is necessary to transfer the question of the existence of ether from speculative philosophy to that of absolute reality". And he concludes that "electricity is a condition, an effect of matter, and it is not peculiar to any material. This condition in a state of equilibrium pervades all matter and all space, ready to produce an effect when its equilibrium is disturbed."

The theory of its etheric origin, which Bain is disposed to reject as undemonstrable, and his conclusions lie closer together in the Oriental concept of the subject than he has yet, perhaps, recognized, and are by no means antagonistic. The philosophers of the East have taught, for thousands of years it is averred, that there are in nature six primary forces or *Saktis*, which may be looked upon as rates of vibration, having their origination in the super-sensuous ether, and manifesting, according to their respective attributes, in matter. Of the six, only three have been partly investigated by our western science—neither one in its totality, but only in certain of its special manifestations—and one of these is the *Kundalini-sakti*, thus defined by the eminent Hindû *pundit*, T. Subba Row:

"Literally, the power or force which moves in a serpentine or curved path. It is the universal life-principle which everywhere manifests itself in nature. This force includes in itself the two great forces of attraction and repulsion. *Electricity and magnetism are but manifestations of it.* This is the power or force which brings about that continuous adjustment of internal relations to external relations which is the essence of life according to Herbert Spencer, and that continuous adjustment of external relations to internal relations which is the basis of transmigration of souls or

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punarjanam (re-birth) according to the doctrine of the ancient Hindû philosophers."

The two other *saktis* in part known to our scientists are *Para-sakti*—literally, the great or supreme force or power. It means and includes the powers of light and heat. *Gnâna-sakti*—literally, the power of intellect or the power of real wisdom or knowledge.

It will be observed that the powers of light and heat are thus attributed to one *sakti*, and electricity to another, which at first blush would seem to differ from the conclusions of our western scientists generally, who, observing the interconvertability of heat, light, energy, magnetism, electricity, and chemical effect, esteem them all modes of manifestation of one and the same energy. But a better understanding of their coördinate and conjoint manifestations under the control of the great synthesizing *sakti*, the seventh—about which the wise men of the East are chary of affording exoteric teaching—will perhaps demonstrate and explain harmony where difference now appears to exist. It is more than probable that the *saktis* blend their action, each partaking of all the others in infinitely various degrees when in manifestation, just as the "states of consciousness" overlap and mingle, in the same teachings.

Suggestions of importance toward demonstration of the reality of the ether, and perhaps eventually of their inter-etheric *akasa*, are afforded by Tesla's recent experiments. From these it appears that electric energy, properly applied and of sufficiently high potential, will render rarified air self-luminous. Whether the energy manifests itself as heat or light depends upon the velocity of the etheric vibrations induced, those of the latter being much the higher.

Modern science now generally recognizes what the Eastern sages have taught for hundreds of thousands of years, that the various colors and tones are objective evidences of measurable rates of vibration. A step or two further and our wise men will learn that all the forces of nature, the entire universe, not simply the material within our consciousness but the supersensuous planes beyond, are manifested rates of vibration—"differentiated aspects of the Universal Motion". From that "Universal Motion" as the seventh *sakti*—centred, according to the Kabalists, in the "central sun"—all originate and to it all must return. All the minor *saktis*, springing from a common origin, have definite and ascertainable characteristics in common, or correspondences, and none manifests alone on our material plane, without admixture of

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some qualities or attributes of others. But it will be as hopeless for man to attempt comprehension of the mysteries of those awful forces and the laws in conformity to which they act upon the plane of matter, studying them from the wholly material standpoint, where only their lowest and weakest manifestations can be cognized, as it would be for a bug perched upon the periphery of a fly-wheel to understand, from his observations there, the laws and properties of steam originating in an engine the motion communicated to his wheel.

It will be found of curious and suggestive interest, in connection with this subject, to learn with what broad comprehensiveness, viewed in the light of our most modern science, the Hindû philosophers have taught for ages past the field of the power styled the *Gnana-sakti*. The pundit already cited (T. Subba Row) says:

"(I) The following are some of its manifestations when placed under the influence or control of material conditions. *(a)* The power of the mind in interpreting our sensations. *(b)* Its power in recalling past ideas (memory) and raising future expectation. *(c)* Its power as exhibited in what are called by modern psychologists the 'laws of association', which enables it to form persisting connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. *(d)* Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality.

(II) The following are some of its manifestations when liberated from the bonds of matter: *(a)* Clairvoyance, *(b)* Psychometry."

J. H. CONNELLY.

Probation.

(Concluded.)

"YOU have allowed yourself to be deluded", the stranger said with grave directness. "You must free yourself once and forever from these entanglements if you hope to ever share in the work pursued by the Brothers of the Silence."

"The Brothers of the Silence!" Ernest exclaimed bitterly. "It is because I sought them that I am where I am now."

"No, it is because you sought them in the wrong way."

"Tell me, then, do they exist?"

"Yes. I am one of them."

"Then why did you not set me right?"

"Because each member must earn his own entrance.'

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"I may be misled again."

"Why? The test is a very simple one. The Brothers do not work for self-interest, but for the good of humanity. That is the beginning and the end of their mission. Yet each one has a task of his own to perform, and each must find it by searching his own heart. Use your clearest judgment, your highest ideals, and the best of your faculties, for the work deserves all. In a year I will seek you again."

The year went by. Ernest had cut himself free from his old associations and joined the army that was fighting on the frontier. He had fought bravely, for the words of his unknown guide remained with him, and the thought that in serving his country he was surely doing the work of the Brothers gave him courage. He had a hope too that his probation might at last be done, for had he not won distinction as a soldier and more than once saved the field from disaster? All the land was ringing with his praise. He waited impatiently for the day when his friend had promised to return. It came.

"Have I won entrance yet?" Ernest demanded confidently. He could hardly credit the gravely spoken answer.

"No."

"How then? Is not the work I have done good work."

"It is good work and deserves a reward. You will have it. But you have not won entrance to the Brotherhood. That does not come to those who seek it for themselves, even though they seek it by the path of service. There may be selfish ambition even in self-sacrifice, and the Brothers, remember always, are not concerned with the advancement of themselves, but with the good of the whole. Yet,—courage for another trial!"

The reward came, for the king was graciously pleased to recognize Ernest's heroism on the battlefield by making him governor over a small province. He entered upon his duties with high hopes. Here at last was a fitting opportunity! He would govern his people so well that poverty and ignorance and wrong-doing should be banished from his province, and the Brothers should know that in one corner of the country at least there was no need for their oversight. But he found that the task was harder than he had thought. There had been bad governors before him, and the abuses could not all be corrected at once. The people were ignorant and cunning, and thwarted his efforts for their own welfare. He was inexperienced, and measures which he designed for good sometimes proved so ill-advised that their effect was worse

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than the old. When the end of the year came and he looked back at the great things he had planned and the small things he had accomplished, it seemed to him that his work had been all a failure. He stood with downcast eyes when the stranger who had grown his watchful friend found him again.

"What of the year past?" the Brother asked, and his voice was kinder than before.

"You know," said Ernest moodily. "At least you know what I have done. You cannot know what I meant to do."

"Why have you failed?"

Ernest paused.

"Because of my own ignorance, largely," he said at last. "I did not know how to deal with the conditions I had to meet. I see it now."

"Then do you see, too, why you have not yet gained entrance to the Brotherhood?" he asked gently. "In their work a mistake may be fatal. Well-intentioned effort is not enough. It must be wisely directed."

"Yes, I see," Ernest said patiently. "Well, I will study and wait."

His friend smiled as though well-content.

Ernest gave up the governorship of his province to plunge into study. With a mind disciplined and strengthened by the work of the last ardent years, he applied himself to assimilating the knowledge that is stored in the wise books of the world. He studied with humility, for his errors had revealed to him his own lack of wisdom, and he worked with ardor, for he felt that a greater undertaking awaited him when he should be fit. In the outside world the old throbbing life beat on, and ever and anon calls came to him to join in it as before. Some upbraided him with indifference in thus shutting himself apart, but he knew the scope of the task before him and followed it without pause or faltering. Then one morning, when the first rays of the sun put out the light of his lamp, he lifted his eyes from his books and remembered that the year of study he had set for himself had gone by. What had he gained? New ideas of life in many ways; new ideals and firmer judgment and deeper reverence for the men who in the past had thought their way into the deep places of nature. Strange that so few should come to share it! Strange that the world should go on and men live and die as though this legacy of wisdom from the greatest of earth's sons had been forgotten of all!

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"Knowledge stored away and unused is like grain sealed in a granary," said his friend, who, unseen, had come to stand beside him. "The millions on the plain outside may starve for lack of it, and the grain itself will mildew—if it be not unsealed."

"I understand," said Ernest with a smile. "That, then, shall be my further task."

He shut up his books, left his room and returned to the world, this time as a teacher. Here a disappointment awaited him at the outset, for the people, busy with their own interests and quite content with their own ideas, were not as eager to listen as he to teach. Some laughed and some doubted, and of all that heard few heeded, but the burden of speech was laid upon him and he dared not keep silence. Sometimes the children listened, and in their earnest eyes he read a reassurance that the coming years might see the fruit from the seed he planted. And sometimes a youth who reminded him of what he had been in earlier years came and listened and went away with a new purpose. And sometimes old eyes, ready to close wearily upon a world that had yielded many cares and little content, brightened with a gleam of comprehension as he spoke. "Ah, that then was the meaning of the riddle!" Yet when the year had gone by the results seemed meager.

"I had hoped to bring to all men the truths I had found," he said to the friend who came as before, "but they do not heed them."

"They will in time, and your efforts will bring the time nearer," was the serene answer. "One who works for humanity must never lose faith in the ultimate triumph of good. Yet he may not cease to work as though the salvation of all rested with him alone."

"Am I fitted yet to do the work of the Brothers?" Ernest asked after a pause.

The other gave him a kindly look.

"One task remains. I leave you to find it."

Six years had gone by since, an eager boy, he left his home in the mountains, and a yearning came into his man's heart to rest again in the high, pure solitudes where he had dreamed as a child. All places are alike to him who holds himself ready for service, so he turned toward the mountains. Steadfast and tranquil as of old, the white peaks lifted themselves above the purple mists as he had always seen them in memory. The dawn softened but could not melt them; the sunset illumined but could not stain

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them. Down the gorge as of old the mountain torrent tumbled in foamy wrath, and the little village beside it was no older than on the day he had turned his back upon it to seek the world. He went to the pass above where the bridge was to have been. The hewn timbers lay heaped on either bank as he had left them, only that a creeping vine with gay blosoms had twined about the beams which were gray with the weather and green with moss. His unfinished work reproached him, and with a blush for the impatient boy he had been he set himself to complete it. The villagers were busy as of old, therefore he worked alone. Through fair weather and foul he kept to the task, planting the foundations deep and making each part strong and true. The summer went by while the work was yet unfinished. The winter fettered the wild stream and on the ice he crossed from shore to shore, still carrying the work forward. The spring came and it was done, and when the freshets came down from the ice-fields above, the bridge stood firm and unshaken above the whirlpool. In the absorption of his work he had forgotten what day it was till all at once he saw the stranger of that old spring morning, the guide and friend of all the years between, standing on the bank.

"You found the task."

"This?"

"It was yours. No other could do it."

They stood in silence a moment gazing at it, and then the Brother spoke again.

"Do you see now how the way has led through all the years? First steadfastness, for without that no effort can avail. Then clearness of vision, to prove all things and hold to the good. Then the conquering of passion, and the devotion of all faculties to the service of man and the training of self to the end that others may be enlightened. Lastly, to crown all, the simple duty that lay at your hand at the beginning."

"Is it done?" asked Ernest doubtingly. "Am I worthy to become one of you?"

The smile of the other was an illumination.

"You *are* one of us".

LILY A. LONG.

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"She being Dead, Yet Speaketh."

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gitâ* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions :

That Morals have a basis in Law and in fact.

That Moral Law *is* Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin.

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Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law;* I will repay". She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground".

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him". Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man: to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

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"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. . . .

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. . . . This is not unpardonable, but very dangerous, . . . doubt, eternal wavering—it leads one to wreck. . . . One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' . . . Let us be just and give to Cæsar what *is* Cæsar's, however imperfect, even vicious, Cæsar may be. 'Blessed be the peacemakers,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

LITERARY NOTES.

APRIL LUCIFER concludes H. P. B's weird story "The Ensouled Violin." "The World-Soul" gives from various religions hymns of praise to the Deity, and Mrs. Besant continues her luminous treatment of "Reincarnation". The Blavatsky Lodge of London has at last decided to require annual dues from members, but has placed them at the meagre sum of 5 shillings. Yet even this may happily serve to thwart "Free-Lunch" Theosophists from America, the class who economize by joining a foreign Lodge free of cost, and explain their non-support of any home Branch on the ground that they belong to one abroad. By transference to American membership at-large they can still save 20 cents a year and remain in good standing; and 20 cents to a "Free-Luncher" means much.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 2, has first a delightful paper by R. Machell on "Theosophy and Art". Fresh as morning air and exhilarating as the sunbeam, it joyously tosses away the miasmas of the darkness and wakens up all the health and warmth of the nature. Its clear illustrations and its soulful heartiness are flavored with the devotion of an Artist-Theosophist, and it shows how each of us has his own part in the harmony, the beauty, the

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drama of the Uuiverse. How good is this:—"The lower nature is the horse we ride upon in the great journey, and for a man to kill his horse at the start because he is restive, is surely short-sighted policy; better master him with skill and judgment, and make him carry his rider through the dark valley, till he reach the mountain up which the pilgrim must climb on foot and alone." Mr. Remsen Whitehouse's "Is the Buddhist an atheist?" is both fair and fine, though slipping into the usual confusion by Pantheists of "union" with "identity".—[A. F.]

APRIL THEOSOPHIST concludes Col. Olcott's most interesting "My Hypnotic Research in France". Miss Anna Ballard graphically describes "A Car Festival of Shiva", and S. E. Gopala Charlu begins an excellent paper on "The Indian Doctrine of Reincarnation", specially commended by the Editor. Further remarkable feats by the "Cunning Man" are detailed, and Col. Olcott gives a careful and discriminating review of Madame Blavatsky's *Theosophical Glossary*, after examination by a Sanskrit pandit. In a slightly confused metaphor the *Theosophist* recommends more Oriental quality to the PATH, even suggesting translations from and commentataries upon Eastern books. In grateful compliance with this, the PATH quotes a part of the *Kali-Santharana Upanishad* as given on pages 411-12 of April *Theosophist*. Narada asks Brahma how he may safely cross the evil mundane existence, and Brahma replies that he "shakes off the evil effects of Kali through the *mere pronunciation* of the name of the lord Nayarana". The name is Harai, Rama, Harai, Rama, Rama, Rama, Harai, Harai, Harai, Krishna, Harai, Krishna, Krishna, Krishna, Harai, Harai. "These 16 words will destroy the evil effects of Kali". "No better means could be found in all the *Vedas* than this". "Whoever, *whether in a pure or an impure state*, utters these always", obtains absorption into Brahma. The repetition 35 millions of times atones for the murder of a Brahman, cohabitation with a low-caste woman, and even a theft of gold! But one feels inadequate to a "commentary".—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v No. 3, is one of the best ever issued by the T. P. S. It contains two papers, both by Miss Emily Kislingbury. The first is "Spiritualism in its relation to Theosophy", a most calm, judicial, thoroughly-informed, broad-minded handling of the topic, singularly happy in its fresh, generous tone, and singularly delightful in its lively, flowing diction. If its sympathetic and truth-loving spirit was shared by every Spiritualist and every Theosophist, and if each would read it several times, light would come apace and misunderstandings flee away. In an appended note there is an intimation that the living *ought not* to check the onward progress of disembodied souls: perhaps it would be more accurate to say that they *cannot*. "Karma and Free-Will" expounds with the utmost transparency of thought and the utmost felicity of language these related truths. Both papers are for re-reading, whether for instruction or for mere literary charm, and both show what those Theosophists miss who do not subscribe to *Siftings*. The fourth sentence from the foot of page 14 should, however, be corrected: the "soul" is not the "ethereal double". Very much must one discountenance advertisement by the T. P. S. of *On the Heights of Himalay* as a "Theosophical novel".—[A. F.]

PAUSES, No. 8, has a number of articles, selected or original, the gem being "A Study of Poetry from the standpoint of Theosophy", an able and finely-analyzed treatise. Of Miss Barnett's story in PATH, "Prof. Dean's Consultations", *Pauses* says that it should be translated into the Indian vernacular.

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THE NEW CALIFORNIAN for May most wisely puts in print Dr. Jerome A. Anderson's "The World's Crucified Saviours", a dense mass of learning and fact, to be preserved for perpetual reference and use. Mr. Keeney's able article on "Consciousness" is finished. Jasper Niemand's "Letter to a Student" draws from subtle probing of human nature a counsel to aspirants which is of the utmost value and help. The only drawback to this exceptionally able number of the *Californian* is its indiscriminate denunciation of all the factors in commercial and facturing industry. To decry interest on loans shows merely that the nature of money, etc., is not understood: and to call various fads in Political Economy "truths as eternal and axiomatic as Karma and Reincarnation" damages Theosophy and the T. S. Theosophists can exercise the right to believe what they like without exercising the wrong of labelling it "Theosophic". —[A. F.]

H. P. B's GHOST.—A rubbishing report is circulating to the effect that H.P.B. chose Mr. Foulke of Philadelphia as her "Successor", and ratified her act by appearing in a Spiritualist circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to declare false any story to the contrary. As for her naming a "Successor", Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B, or C the heirs of their genius. *Blavatsky nascitur, non fit.*—[*H. S. O. in April Theosophist.*]

MAY LUCIFER is not one of the best issues, but it contains an installment of Mrs. Besant's "Reincarnation" and an important article on "Mesmerism". Medical statistics do not seem to bear out the editorial insinuation that the security from small-pox obtained through vaccination is a "superstition", the decline of that disease in extent and virulence since Jenner's time being almost a truism. Besides, if the ancient Hindûs knew and practiced vaccination, should not this be conclusive evidence—to *Lucifer*—that such prophylactic use is of the truest science? India will doubtless be heard from in remonstrance.—[A. F.]

THEOSOPHY HAS NOW as a term become so well-known that it is being exploited for gain. The Boston *Transcript* prints an advertisement under that title, offering to cure the nervous and rehabilitate the unprosperous through private lessons in "Occult and Religious Science". "Terms" are "according to requirements"—whatever that may mean. When will men learn that Occult Science cannot be bought and is never sold!

Mirror of the Movement.

HOT SPRINGS T. S., Hot Springs, Ark., was chartered on May 4th. It is the first Branch formed in that State, has six Charter-Members, and has a vast field for useful work, thousands of people from most distant regions sojourning in the town for medical treatment. It may become the center for a continuous and far-reaching influence.

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MRS. LULA H. NUGENT, Callahan Block, Dayton, Ohio, lately presented to the Chicago Headquarters a portrait of Col. Olcott in crayon, executed by herself as an artist. It is so well done and so excellent a likeness, the latest photographs having been followed, that its escape from damage when the fire in the Athenæum Building dispersed the T. S. meeting gathered to hear the General Secretaries of the European and the American Sections is the more fortunate. It had been temporarily placed in Mr. Judge's room at the Palmer House.

THE SARASVATI LODGE T. S., New Orleans, La., was chartered on May 23d. It has five Charter-members, and is the 61st Branch on the American roll. It admits both sexes and conducts its proceedings in English, thus meeting a need in that important city. The Vyasa T. S. has only male members, and its proceedings are in French.

KESHAVA T. S., Boulder, Colo., has been dischartered and dissolved by the General Secretary, with approval of the Executive Committee, under the resolution of the last Convention authorizing that step when membership in a Branch has sunk below five and when the Branch is virtually extinct. Boulder is an important place, and it may be that a future attempt under different auspices and by genuine Theosophists will effect a real and permanent work.

CINCINNATI T. S. gave during the month of April three evenings to the public discussion of "Reincarnation". On Friday, April 22d, at Lincoln Club Hall, Mr. G. R. S. Mead, General Secretary of the European Section, and Mr. William Q. Judge, General Secretary of the American Section, spoke to an audience of 125, Mr. Mead's subject being "The Work of H. P. Blavatsky in London, and the Growth of Theosophy in Europe", Mr. Judge's being "Theosophy and the Times". The April meetings were closed with an address by Captain Robert Hosea on "A Plea for Theosophy". The interest in Theosophy is growing steadily in this vicinity, the average attendance at the regular Tuesday evening meetings being 36, whereas in the first part of the year it was but 15 or 20. During May the general subject of discussion will be Karma.

PROVIDENCE T. S., has been provided by one of its members with two rooms and the nucleus of a Library. Other members helped in the furnishing. Not only are Branch meetings held therein and the Reading Room kept open three afternoons and evenings, but on Saturday afternoon the neighboring children are gathered in, read to, and taught. A "Band of Mercy" has been formed among them. Mrs. Anna E. Percy, President of the Branch, has offered to give elementary lectures in Theosophy, and there is prospect of a class. If this item is read by a member of an inert Branch, let him re-read it several times and then meditate copiously thereon.

OBITUARY. With deep regret we hear from London of the death of Bro. F. Montoliu, the Spanish Theosophist to whom, aided by Bro. Xifre, is due the vast missionizing work so ably and extensively carried on through Spain and the Spanish Colonies. The loss of this young, zealous, tireless Theosophist at such an epoch appears no less irremediable than deplorable. Yet perhaps his great good Karma may soon bring him back to the Society and the work he so loved.

Pacific Coast Items.

ALLEN GRIFFITHS, Pacific Coast Lecturer, went to Santa Ana on April 10th for lectures on "Theosophy, the T. S., Adepts", and "Cycles and Reincarna-

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tion". These were in the G. A. R. Hall and secured good audiences. Very fair reports were given and editors of papers made his acquaintance. On 12th April there was an informal gathering to discuss Theosophy at the Hotel Richelieu. The *Daily Blade* and *Standard* reported lectures at Villa Park on Karma and cognate matters, and extented courtesies to the lecturer.

SAN BERNARDINO had a visit in April from Allen Griffiths with lectures on "Theosophy, Adepts, and Cycles" and "Karma and Reincarnation" to good audiences.

COLTON, CAL. newspapers report lectures by the Pacific Coast Lecturer on above subjects, with good audiences and questions after. Redlands near by had a visit from the lecturer next, and gave good attention with subsequent interest. The *Citrograph* of that place gave a two-column report. This is a great orange-growing valley, and the seed sown by the lecturer ought to bring forth trees of good Theosophical oranges.

SECTARIANISM AT REDLANDS. Allen Griffiths paid for the use of the Y. M. C. A. Hall for a lecture in April, but the Secretary of the Association called at the last moment and refused to allow the lecture to proceed there. Although the lecturer had a legal right to the hall, he said he would not coerce the consent of Y. M. C. A. *Facts*, the organ of this miscalled "Christian" body, then indulged in flings at Theosophy. It is the only paper in South California that has done so.

ASSISTANCE WAS GIVEN to the lecture propaganda in the San Bernardino valley by Bro. T. D. Beasly, Mr. and Mrs. Seth Marshall, Dr. A. E. Phelan, Mrs. A. H. Koebig. Miss M. S. Lloyd, Fellow of Harlem T. S., New York, also gave aid at Redlands. Bro. Abbott Clark helped much at Santa Ana.

PRESS NOTICES during 18 days in South Calif. of eight public lectures by Pacific Coast Lecturer have been in fourteen papers, and only two of them less than one column; some were three columns. There have been also many small running notices.

LOS ANGELES Local T. S. Committee has decided to reëstablish the T. S. Headquarters there with Library, and to have very probably Mrs. Marie A. Walsh in charge. Aid in Theosophical work will be given by this body to adjoining towns. It is likely that with Allen Griffiths' lectures, Miss Walsh's work in and around Los Angeles, and the committee's efforts, much interest will be aroused and inquiry excited in this very important district.

VENTURA. Two lectures were given here by Allen Griffiths May 3rd and 5th, on "Theosophy, Adepts, Cycles" and "Karma and Reincarnation", to fair audiences who gave close attention. Papers of the County gave excellent reports. Assistance was given by Judge and Mrs. Shepherd, and the Misses Shepherd. These lectures and the one given by Bro. Judge last winter are all this district has had, and in course of time there will be better hopes for a local Branch.

BANDHU T. S., Santa Cruz, Calif., has taken a hall for a public lecture each Sunday, and on May 1st the course was opened by Mr. E. B. Rambo, President of the Golden Gate Lodge, San Francisco, upon "The Chief Objection to Reincarnation". The Theosophical Society everywhere will probably learn that one of its most important and efficient missionary agencies is *Free Public Lectures on Sunday*. Churches found that out long ago.

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THE NEW ARYAN HEADQUARTERS.

The T. S. Headquarters in New York is but the *second* case in the Society's history where a building exclusively for Theosophical purposes has been purchased. That in London is held upon lease, and only the General Headquarters at Adyar has hitherto been owned. As has been stated in the appeal made to American F. T. S., the house is 144 Madison Ave., between 31st and 32nd streets, 70 ft. deep and 25ft. wide, four stories and basement, the front of brown stone. The cost was $42,500, of which $33,000 were raised by mortgage, and about $2500 have been required for alterations and repairs.

The front basement is devoted to the Aryan Press, and to it runs a speaking-tube from the General Secretary's office; the back basement is for janitor and wife. A portion of the hallway on first floor is arranged commodiously for the Aryan Library, but otherwise the floor has been thrown into one large room for the weekly meeting of Tuesday. It will seat about 190, settees and chairs being used. The paper is cheerful, electric lights spring from the walls, the platform gives space for the officers and a lecturer, and abundant ventilation has been provided. This hall will also be used for social gatherings of the members and for public lectures upon Theosophy, and part of the heavy expenses of the house will be raised by its rental to Literary Societies, Executive Boards, etc., on other evenings.

The front hall-room on second floor is the private office of the General Secretary of the American Section, and the large room adjoining is the public office, where are the Assistants and also the Circulating Library and documents. The two large back rooms are for the PATH and for storage, a bath-room being at the end of the passage.

The two front rooms on third floor are for private business and classes; the two large rooms back constitute the General Headquarters. Here will be the various pictures and albums, and whatever gifts it may please F. T. S. to make for use and adornment, and probably here will be constructed the receptacle wherein is to be preserved America's share of the ashes of H. P. Blavatsky. These rooms will be open day and evening for visitors, a Register for whom will be provided, and here Theosophists may at any time come for conference, reading, rest. The hall-room has not yet been assigned.

The fourth floor contains six bed-chambers and a store-room. The former are devoted to tenants, all men and Theosophists, some of whom are assistants in the work, and all paying rent. All through the house is an abundance of closets. Gas is used everywhere except in the meeting-hall.

The purchase of this building is not merely a triumph of Aryan T. S. energy, it is an era in the Theosophical movement in America. Nor does it mean merely the stability and reputation which come from landed property; it means the broad and extending work which only such an establishment can make possible. A metropolitan Headquarters may be made to mean a continental agency. This is why all American Theosophists have an interest in it, and why appeal has been made to all for an expression of that interest. Such is very greatly needed. Gifts of books, subscriptions to magazines, furniture, pictures, etc., will be most welcome, and especially will be aid towards the payment of the heavy debt inevitable in an undertaking so large. There are but eighty members in the Aryan Branch, most of them small of purse, and they have been drained to supply the structure. Its adequate equipment and its efficient working *must* be largely dependent on the generosity of non-resident Fellows. Those without facilities for local work can vicariously effect work

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by giving means to this great center of work. No aid can be too small or too large, for, after provision for all the expenses of up-keep and Propaganda, a fund for extinction of mortgage is needed. At the very outset of the career of the American Headquarters, its Trustees thus state its wants and hopes, and ask their Brethren to ensure that their efforts shall have every encouragement and every guarantee. WILLIAM Q. JUDGE, *President Aryan T. S.*
ALLAN P. CUMMING, *Sec'y Board of Trustees.*

REFERENCE LIBRARY AT HEADQUARTERS.

I have decided to start at Headquarters, on the third floor, a reference library for the use of Theosophists and others properly endorsed, and have begun it with *The Path*, *Bhagavat-Gita*, *Twelve Upanishads*, *Occult Sciences*, *Eastward or a Buddhist Lover*, aud *Indianapolis Letters on Theosophy*. It is intended to make this a complete Theosophical library and to have it accessible at all hours. No books can be taken from the room. Other works will be added as received, and donations of such are asked for, either new or second-hand. A copy of *Isis Unveiled* is already promised. When the existence of this library is generally known, doubtless it will be very much used, as the other two, one being specially for circulation and the other for sole use of members of the Aryan T. S., cannot be consulted on the premises. In time stationery, ink, and other library adjuncts will be placed in the room as we have the funds to warrant them.

WILLIAM Q. JUDGE, *Gen. Sec'y.*

VISIT OF THE GENERAL SECRETARY EUROPEAN SECTION.

Before proceeding to Convention as special representative from the European Section, Bro. G. R. S. Mead lectured in Brooklyn upon "Pistis Sophia", in Harlem upon "The Theosophical Movement", and before the Aryan T. S. upon "Some Concepts of the Esoteric Philosophy". Upon reaching Cincinnati, which he visited *en route* to Chicago as the guest of Dr. Buck, he lectured, April 22d, upon "The Work of H. P. B. and the Spread of Theosophy in Europe". After the adjournment of Convention, he was to have repeated in Chicago the lecture given before the Aryan Branch, but had hardly begun it when an alarm of fire in the Athenæum Building hastily dispersed the assembly, sparks and cinders falling upon them as they descended the stairway. On the 27th he was tendered a reception by Mrs. A. B. Leonard, and thereat spoke on "The Ethics of Theosophy". Going to Milwaukee the next day, he addressed a public meeting upon "Reincarnation", thence proceeding to Fort Wayne, where on the 29th he was received by a large gathering and spoke for an hour and a half on Theosophy generally. From Fort Wayne he descended to Washington, D. C. and at a crowded Branch meeting on May 1st took the topic "Esoteric Philosophy and H. P. B." The next evening at the Universalist Church he spoke on "Reincarnation" to an audience of between 200 and 300. On the 3d he repeated this lecture in Baltimore, the hall being so crowded that a number had to stand. In Boston, on the 7th, he led a class of 30 in study of the *Secret Doctrine;* and on the 8th at 3 p. m. spoke on H. P. B. at the Commemorative Meeting in the Branch rooms, lecturing in the evening at Steinert Hall upon "Reincarnation". The hall was crowded, and many stood. On the 9th this lecture was repeated at Malden in the Branch rooms, likewise crowded. Returning to New York he joined in the discussion of "Masters" at the Aryan meeting of the 10th, contributing some peculiarly rich thought,

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spoke in Harlem on the 13th on "Reincarnation", and on the 17th bade farewell to the Aryan Branch, discussing the scheduled topic, "The Theosophical Society", with his usual erudition and with far more than his usual vigor. He was truly eloquent. On the 18th he sailed for England, but not without hope to the American Section of another and longer visit.

ANNIVERSARY OF H. P. B.'S DEPARTURE.

On the evening of Sunday, May 8th, in conformity with the request of Mme. Blavatsky in her will that the anniversary of her death be observed by Branches reading the *Bhavagad-Gita* and the *Light of Asia*, the Aryan T. S. held a special meeting at Headquarters. The new hall was filled. Sections from the two books were read, Dr. Keightley and Mr. A. Fullerton made addresses, Mrs. A. Keightley read extracts from private letters of H. P. B., and Mr. Judge closed with brief remarks. Part of the extracts read from the letters are printed in place of "Tea Table Talk".

In London the day was observed at Headquarters by readings as prescribed, Mrs. Besant making a few remarks and reading from the "Seven Portals". H. P. B.'s room was decorated with white lilies and other white flowers, and all Lodge members entered the room.

In California the day was observed pretty generally on the Coast, owing to Bro. Rambo's prompt transmission of the Gen. Sec.'s notice. At SAN FRANCISCO there was a full meeting, Bro. Rambo, president, making a few remarks, after which Dr. Anderson read from *Bhavagad-Gita*, followed by Mrs. L. P. McCarty, who played something on the organ. Mrs. Beane then read from the 8th Book of *Light of Asia*, after which remarks were made by members, and resolutions of fidelity to the Society were passed. The meeting then quietly dispersed. At OAKLAND there was a full meeting. The portrait of H. P. B. was wreathed with flowers. Mrs. Harris, as president, made some short remarks, followed by five minutes of silence, after which Mrs. Bowman read the second chapter of *Song Celestial* and then from the *Light of Asia* Buddha's discourse in the palace garden on his return. Mrs. Harris closed with a stirring appeal to all for unflagging work.

In India Col. Olcott carried out the wishes of H. P. B., and also suggested by the following official document that the day be named "White Lotus Day".

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, *April 17th, 1892.*

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Headquarters of the Theosophical Society and read a chapter of *The Light of Asia* and [extracts from] *Bhagavád-Gítá*," and since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as "White Lotus Day," and makes the following official Order and recommendation:

1. At noon, on the 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Headquarters, at which extracts from the before-mentioned works will be read, and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given, in her name, to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset, and the Convention Hall decorated with white lotus flowers or lilies.

4. Members living outside of Madras can arrange for their food by applying to the Recording Secretary at least one woek in advance.

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5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of KNOWLEDGE.

H. S. OLCOTT,
President of the Theosophical Society.

NEW YORK HEADQUARTERS BUDGET.

Cost of building	$42,500 00	
Expense of alterations and improvements (approximated)	2,500 00	
		45,000 00
Mortgage on building		33,000 00
		12,000 00
Amount contributed by Aryan T. S. and various subscriptions to April 24, 1892		10,057 83
Deficiency		1,942 17

Subscriptions since above date:—

Alexander Fullerton	$25 00	Mrs. Anna L. Dunbar	$ 5 00	
E. H. Parker	5 00	Myron H. Phelps	25 00	
Mrs. G. L. Griscom	50 00	Miss C. A. Bowlsby	4 00	
Toledo Theosophists	20 00	John J. L. Houston	10 00	
Miss Abbie S. Hinckley	5 00	Mrs. E. S. Wadham	10 00	
Cash from 3 persons	6 50	Mrs. Eliza Mills	2 00	
Miss Lily A. Long	5 00	Mrs. J. M. Spear	2 00	
P. van der Linden	5 00			199 50
F. Neubauer	10 00			
Miss Emily S. Bouton	10 00	Present deficiency		1,742 67

NOTICE BY VICE-PRESIDENT T. S.

In May PATH a document was published by me, appointing a representative at Adyar, India, and referring to other matters arising upon the then contemplated retirement of President H. S. Olcott. Its appearance together with the resolution of the American Convention refusing Col. Olcott's resignation and reëlecting me General Secretary of this Section requires notice. The appointment, made as Acting President, was sent to India in March so as to avoid the long delay due to distance, it reaching there about May 1st, the date fixed by Col. Olcott for his retirement, and was ready for printing in PATH long before the action of the Convention could be known. The Convention resolution reached New York just in time to enable it to be inserted in the May issue, so that no change could be made in the other printed matter. As the European Convention in July is to be requested to concur with America, and as it seems Col. Olcott cannot very well retire until after that date, the said appointments must remain in suspense until then or until the President replies definitively to the American resolution. If he does not retire, the appointment falls; if the contrary, then it stands with full effect. Should he insist on his resignation, I shall take steps to secure a successor to my office of General Secretary, since as President I could not at the same time hold on the Council the vote of American General Secretary. And it should be regarded as agreed and understood that, if there shall be a meeting of the General Council after the Vice-President becomes Acting President and before the General Secretary's place is filled here by some one other than myself, then I shall have but one vote on such Council.

WILLIAM Q. JUDGE.
Gen. Secy. Amer. Sec. T. S. and Vice-President T. S.

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Indian Letter.

ADYAR, MADRAS, *March 17, 1892.*

DEAR PATH:

Writing letters out here has its disadvantages. In the first place, if one pauses a minute or two the ink immediately dries on the pen by reason of the excess of heat. There is a peculiarly disagreeable species of fly or flying bee out here, whose sole object in life appears to be to cause annoyance. This little animal, who is evidently an agent of Karma, spends a large portion of its time sticking together with some glutinous substance all the letters and papers available. The patience of a Secretary is not proverbial, and one who holds such an office has no need of further torments from the lower creation, and if, in my letters to the PATH, there is a tone of *brusquerie* and an irritability, you will kindly consider me as a victim of circumstances.

Charters have been issued for two new Branches, one at Nasik, near Bombay, and the other at Dehra-Dun, in N. W. P. The founding of these two new Branches has followed immediately after Bertram Keightley's visit, and it is satisfactory to trace the tour of our General Secretary by the founding of new Branches. There are very many centres in different parts of India which only require the energizing presence of Europeans to mould them up into really active Branches, and hence the need of more workers in the field.

The Colonel is making preparations for his retirement to Ooty, and already his furniture and books have been sent on. He is taking a small library up there too. I hear that his cottage looks now very neat. Already many of our Hindu Theosophists have promised to pay him visits.

There has recently been organized in Calcutta a Society known as "The Buddhist Text Society". The President is Babu Norendra Nath Sen, a well-known Theosophist, and Editor of the *Indian Mirror*. One of the Secretaries is Babu Sarat Chandra Das, a well-known Thibetan traveller and scholar. The Assistant Secretary is Mr. Dhammapala. General Sanskrit works are now being edited by them, including *Madhyamika Vritti*, a very interesting one, which I understand will do much to clear away the misconceptions of ancient writers on the subject of Buddhism. The Society has obtained the support of very many leading men, and there is no doubt whatever that it will do a most useful work.

Brother C. R. Srinivasa Iyengar B. A., who has lately been doing useful work for the American Oriental Department, is now engaged on a translation of *Markandeya Purana*, for the "Sacred Books of the East" series, Prof. Max Müller having given his approval to the work. Bro. S. E. Gopala Charlu is to write the Introduction. Two works of Sankaracharaya's are also being prepared for the Bombay Publication Fund.

A friend told me the other day that near here there are some waterfalls which have the virtue or power of testing a man's moral nature. The candidate (or culprit?) stands at the bottom of the fall in the water, and if he has led a virtuous life the water remains pure after passing him; if, on the other hand, his inner state is not as it should be, the water becomes discoloured and murky. Incredible though this may appear, yet I believe it to be true that the water now clears and now gets muddy as different persons stand in it, for the account was given us at Adyar by a Madras Theosophist who had been to the place with some friends and tested the properties of the fountain. I may be able later on to give you further particulars of this phenomenon.

S. V. E.

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A BUDDHIST COUNCIL was held in the latter part of 1891 at Buddha-Gya, with delegates from China, Japan, Chittagong, and Ceylon. It was resolved to found a Buddhist College and to disseminate Buddhistic literature, and to establish a monastery for the residence of Buddhist Bhikshus of all countries. A great many would like to see true Buddhism back in India by the year 1900.

* * *

THE MOVEMENT TO RESTORE Buddha-Gya—where Buddha received enlightenment—to the Buddhists has been wrongly attributed by newspapers to Edwin Arnold. It is due, in fact, to the labors of our Bro. H. Dhammapala of the Indian Section, who began it and still is working for it.

Ceylon Girls' School.

LETTER FROM THE PRINCIPAL.

As the readers of this magazine may perhaps be aware, I arrived in the Emerald Island in November, 1891, and I feel sure my Theosophist Brothers and Sisters would like to know something about my work in the East.

My arrival and reception have already been noticed, but I cannot help referring to it once more. When I arrived at the prettily decorated Sanghamitta Girls' School, when I saw the bright happy faces of the Sinhalese men, women, and children who welcomed me, when I heard the school-children chant a blessing for me and with timid expression in their faces presented me with beautiful bouquets of flowers, then I was more than ever convinced of the fact that I had been sent here to awaken the bright spark of intellect that lies hidden in the Sinhalese girl.

All seemed so happy and so grateful that I had come, that at once I seemed to feel at home, and I was ready to start my work with a cheerful heart. Nothing seemed strange to me; the people as well as my surroundings seemed so familiar that I caught myself thinking a good many times, "Surely I have been here before". Only lately one of my teachers exclaimed, when we were out on a begging expedition among some of our poorer Sinhalese people, "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I". Yes, indeed, I feel quite happy in this beautiful Island, and I am glad that it was the spirit of Theosophy that brought me here to love my little girls and work for them.

My first walk around the School revealed a pretty confused state of affairs, owing to the insufficiency of experienced workers, and that it was only by the exertions of my dear Assistant Teacher, Miss Louisa Roberts, an experienced Sinhalese young lady, that the School had been kept up at all, not forgetting the invaluable assistance rendered by Mr. de Abrew. I at once tried to secure the services of some more teachers, and as I did not want any but Buddhistic young ladies, I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes, and set to work with Miss Robberts to frame time tables—a pretty hard work indeed. Now full activity began in all directions; I taught the infant classes as well as the higher ones, because I had to teach my young teachers how to teach a class. The number of pupils at first was fifty, it has now increased to seventy. Daily new ones are coming to fill the infant class. I have introduced object lessons, English conversation lessons, drawing, singing, and systematic needlework, and after my four months' teaching and supervision I find great improvement all around, a fact which was endorsed by the Government School Inspectors on a recent

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alone adheres to him. Single is each man born, single he dies; single he receives the reward of his good, and single the punishment for his evil deeds. When he leaves his corpse like a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanieth his soul. Continually therefore by degrees let him collect virtue for his guide, and he will traverse a gloom now hard to be traversed."

(57.) *Q.*—Does Brahminism teach us to return evil for evil?

A.—No, certainly not. *Manu* says, "With an angry man let him not in his turn be angry". In Tenfold Dharma we have positive instructions to return good for evil.

(58.) *Q.*—Does Brahminism require us to accept its doctrines simply on faith without giving an opportunity to argue upon them?

A.—No, *Manu* says that three modes of proof, *viz.* Ocular demonstration, logical inference, and the authority of the various books which are deduced from the *Veda*, must be well understood by the man who seeks a distinct knowledge of all his duties.

He alone comprehends the system of duties, religious and civil, who can reason by rules of logic agreeable to the *Veda* or the general heads of that system as revealed by holy sages.

(59.) *Q.*—What is the mode prescribed by the *Shastras* to ascertain and determine any point of law which is not expressly mentioned in the texts, or about the validity of which a doubt arises?

A.—The ancient custom was to convene a general council to discuss the doubtful point, and to accept the final resolution of that council as binding. *Manu* says that if it be asked how the law shall be ascertained when particular cases arise which are not comprised in any of the general rules, the answer is this: "That which a general council of well-instructed Brahmins propound shall be held as incontestable law".

(60.) *Q.*—Can you mention an instance of any ancient King convening a council of learned men to determine any doubtful points?

A.—King Janaka of Mittilah was said to have convened a general council, and Panchasíka was allowed to lecture upon his doctrine.

Satan is the apotheosis of self; a supreme personality. Christos is the apotheosis of humanity; a divine individuality.

The personal is the animal; hence Satan is painted with ears, hoofs, and tail of the animal.

The Individual is the Eternal, the Divine: hence Christos is crowned with the thorns of suffering, and with the halo of Divinity.

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"She Being Dead Yet Speaketh."

(Continued.)*

"THE Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets. . . . There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:† but if out of the . . Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.‡ I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last.* The blind . . will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. . . The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it', and that I would rather starve in the gutter than take one penny for my teaching the sacred truths. . . Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven'. He who would have his inheritance before I die . . . let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as . . and . . to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?§ Of course no

* Quotations from the letters of H. P. Blavatsky, begun in PATH for June, '92.

† Dated December 1, '88. Subsequent events proved the prediction true.

‡ Her correspondent had quoted the Simla letter of "K. H." in *The Occult World.*

§ Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

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soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best. . . No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No', I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master." If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego'.

But I am dreaming. I had but four hours' sleep . . . Give my sincere, fraternal respects to . . , and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Masters', as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow. . , The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable . . and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them

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and the ideal . . without touching the latter. . . Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil . . . Look at me—the universal Theosophical manure —the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say. . . Those few true souls will be the nucleus for future success, and their children will . . . Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life —in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree . . can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell. . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga* recognizes its own—whereas any other would shrink from such a thing —as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . You have a wide and noble prospect before you if you do not lose patience . . Try . to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathise with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose

* *Kali Yuga*—the Dark Age, the present cycle.

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heart; but do, do remain true to the Masters and *Their* Theosophy and the *names*. . . May *They* help you and allow us to send you our best blessings." . .

"There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

(Concluded next issue.)

Correspondence.

MISTAKES ABOUT INDIA.

DEAR PATH:—Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

LEANTO.

We would advise you to stay at home and find out that "the kingdom of heaven is within you", and not in India nor America. India is the land of of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindûs of to-day are not those of the past; their ancient philosophy is ours as we find it; but to go there ex-

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pecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindû fellows asking you for aid in the same road. H. P. B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindûs of to-day because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found. ED.

LITERARY NOTES.

"THE QUEENS", by Aldemah. The progress of Theosophy is illustrated by an out-growth of spurious imitations, and now "The Brotherhood", a body of *savants* organized for over 800 years, has determined to raise Immortality from a hope to a demonstration by disclosing the reïncarnation of Shakespeare and securing from him a new masterpiece in proof of his identity. They accordingly "brought him under the influence of well-known laws", his "liberated mind at once and gladly took advantage of the happy conditions", and "the result is before" the reader. Shakespeare's reïncarnated "mind and soul" dictated a tragedy in which Mary, Queen of Scots, and Queen Elizabeth are the main characters, very fairly reproducing English as he knew it and people as he supposed them, but with a woful decline of genius and of knowledge of poetic structure which must have appalled him if he re-read any of his works produced when here before. Reïncarnation will have new terrors for authors, and poets tremble at the results of Devachan, if *The Queens*, to say nothing of the future Shakesperian masterpieces promised by "The Brotherhood", makes its way through the land. Better far a vague hope of a progressing immortality than the certainty of re-birth with diminished powers and a tendency to write epics in slipshod style and with feet irregular. (F. J. Schulte & Co., Chicago.)—[A. F.]

THE OCCULT SCIENCES, by A. E. Waite. (1892, Kegan Paul, Trench, Trubner & Co. London, 287 pp.) The preface declares the object of the book to be, "to conduct the inquirer into the vestibule of each branch of occult science, and place within his reach the proper means of prosecuting his researches further in any desired direction", because, forsooth, the more pretentious works do not do this. But the book fails to sustain the program. The "contents" will show. *Magical practices* consist in the evocation of angels, Spirits of the Elements, Demons, and the Souls of the Dead. *Secret Sciences* are such as Alchemy, Elixir of Life, Divination, etc. *Professors of Magical Art* are the Mystics, Rosicrucians, and Freemasons; and *Modern Phenomena* are Mesmerism, Spiritualism, and Theosophy. Any tyro can puncture this poor bubble. The evocations are reprints of the rubbishy nonsense of the Middle Ages, with some Hebraic Cabbalism intermixed. Page 24 gives a lot of fantastic *names of angels*. The chapter on Rosicrucians leaves one in a muddle, and shows that the author does not know that those men were the messengers of the Masters working as the times permitted, but now disbanded as a body. However, he redeems the chapter by the plain statement that the Rosicrucians of to-day have no traditional connection with the originals, but are only appropriators of a name. In the remarks on Theosophy—meaning the T. S.—he thinks the system one of idle refinements, although he is fair in some state-

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ments of it; but in attempting to briefly recount the movement it is evident his knowledge of it was limited, and his desire to know all about it in order to speak correctly still more limited.

MAY THEOSOPHIST gives the second number of "Old Diary Leaves". It begins with a letter demolishing the absurd charge that H. P. B's life in Paris was wild, she having passed her time in painting and writing. The full facts as to her crossing in the steerage to New York in order that, by exchanging her saloon ticket, she could secure passage for a defrauded emigrant and children, are stated. Then come accounts of her financial imprudence, unwise investments, appearance in literature, fascinating conversation, etc. Col. Olcott details a remarkable experience with letters, and conclusively shows it a proof of her occult power, giving under seven heads an analysis of all H. P. B's marvels. A series of phenomena is promised for the next "Leaf". "The Qualifications Needed for Practical Occultism" is a most important article, one to be studied well. Mr Edge begins an account of "The Mystery Cards", and Mr. Gopalacharlu of "An Evocation by Sorcery".

Appended to "Old Diary Leaves" is this request:

"I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7, and 8 by either H. P B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second edition of my book, and wish to make the first as interesting as possible. One ought not, at the age of 60, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly editors will oblige very much by giving currency to this request.—H. S. O."

DR. JEROME A. ANDERSON'S lamentably poor health has forced him to abandon the conduct of *The New Californian*, but it will be carried on hereafter at Los Angeles by Miss L. A. Off, Collado st, Station F, the subscription price being hereafter $1.50 instead of $1.00, as enlargement is intended.

THEOSOPHICAL SIFTINGS, Vol. v, No. 4, "Heaven and Hell," A. L. Cleather, compiles the leading historical opinions as to both, and adds some reflections thereon.

VOICE OF THE SILENCE. A library edition of this book, the same size as *Secret Doctrine*, printed on heavy paper with wide margins, is announced incidentally in the *Vahan*. No price is given, and PATH has no information about it other than as above. Theosophical bibliophiles, however, have an interest in these things, and it might be well for the publishers to inform them in advance.

ONE OF OUR ACTIVE F. T. S. some time ago published in the Pittsburg *Dispatch* an article entitled "Spiritualism considered in the Light of Theosophy". This, with permission of the editors, has been reprinted as a pamphlet by the Dharma Press of Cleveland, Ohio, and an arrangement has been made by which all surplus of receipts over expenses will be given to the Sangamitta Girls' School at Ceylon. Orders at rate of 50 cents per 100 copies may be sent to MRS. Erma E. Gates, 117 Public Square, Cleveland, Ohio.

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THE PATH has published a pamflet of 12 pages, by A. Fullerton, F. T. S., upon *Death as viewed by Theosophy*. Its purport is to give the true view of Death as the entrance to assured rest and bliss, discipline and sorrow being confined to earth-life, and thus to counteract that widespread conception of Death as a penal infliction and the opening to pain which makes it so ghastly and terrifying to most people. Its missionary character is thus patent, for it aims to free humanity from an imaginary horror of peculiar severity and to shift impressiveness from the end of a career to the continuance of it. Some one once said that it was fearful to die a sinner, and was told Yes, but much worse to live a sinner. The more widely such teaching is circulated, the better for the good of souls, and the sooner life will become invested with true significance and motive. (Single copies 2 cents; per 100, $1.50.)

MRS. ANNIE BESANT contributes to the *The Hackney Teacher* a brief but thoughtful article on "Theosophy and Education".

THE NEW CALIFORNIAN for June has a fine study of Bulwer's *Zanoni* by Mrs. Sarah A. Harris and a short "Letter to a Student" by Jasper Niemand, but the great, the surpassing, content is Dr. Jerome A. Anderson's poem on "Reincarnation". Hardly any language can overstate the merit of this superb production, a masterpiece in conception, execution, and technique. The present personality is supposed to address its successor, lamenting in touching pathos its own evil and short-coming, but foretelling the rich future of that successor with a linguistic opulence and glow which seem an anticipation of its later powers. No Theosophical poem since *The Light of Asia* is comparable to this exquisite creation, and it may well rank next to Sir Edwin Arnold's immortal work. Theosophists should possess it for their own pleasure, and circulate it for the honor of the Society.—[A. F.]

Mirror of the Movement.

VEDANTA T. S., Omaha, Neb., will suspend public meetings this summer and meet at private houses from time to time. For over four years the regular weekly meeting has been maintained, and an excellent library of over 100 books been accessible to all applicants.

THE NEW YORK *World* took the pains last month to interview the editor of PATH on the subject of a dream by which the mother of some lost children discovered them in a deserted house, and on June 10th the paper published the Theosophical explanation of such dreams and visions. This shows the change in thought and the increasing effect and influence of Theosophy.

THEOSOPHICAL LEAGUE NO. 1, New York. Although this League gave up its rooms in Lewis street for the summer, it is continuing some work. Poor people are being visited and helped as means allow; $10 a month have been voted by the Board for that purpose.

Pacific Coast Items.

SAN FRANCISCO T. S. continues work, but is not in as good condition as it was hoped. Bro. Anderson, Mrs. Beane, and Bro. Keeney attend regularly and work hard. May their efforts meet with success.

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SEATTLE and the north are at work. Bro. Allen Griffiths is expected up that way during the summer, and they hope to revive interest in various places.

THE AD INTERIM CONVENTION at the Slope will be held as usual in October, and the Executive Committee has been asked to give permission. It will be given of course. The Ad Interim Conventions are for the "good of the order", and have no legislative power.

MISS M. A. WALSH is leaving Los Angeles and returning to San Francisco.

THE PRESS of Southern California has been treating Theosophy well. All the newspapers in the various counties visited by the Lecturer have given many columns of reports. At San Luis Obispo no hall was obtainable, so the *Daily Tribune* and *Weekly Messenger* gave articles upon the subject in lieu of the lecture. Everywhere the papers give good notices.

SANTA BARBARA. On the 9th Allen Griffiths lectured here on *Theosophy, Adepts, and Cycles* to an intelligent audience. The editor of the *Independent* called on Bro. Griffiths for a long talk about Theosophy. On the 11th another lecture was given on Karma and Reincarnation.

LEAFLETS AND TRACTS are being distributed by Bro. Griffiths as he goes about, and members in other places do the same thing.

MISS GERTRUDE PIPER, Secretary of the Pacific Coast Committee at San Francisco, has been obliged to take a vacation—well earned—in order to restore her health somewhat undermined by her work.

GOLDEN GATE LODGE T. S. is doing well: thirty or forty are regularly in attendance at its meetings, with several visitors. Study of Theosophy by topics goes on with good results. A number of young men have recently joined it.

VICTORIA, B. C., has been listening to Theosophy as expounded by Bro. Allen Griffiths, Pacific Coast Lecturer, who arrived there June 6th. He lectured at Harmony Hall, about 140 being present, and on 7th met many inquirers. On June 8th a second lecture was given, upon "Reincarnation", to a larger audience. Many questions were put; and on the 10th a third lecture, on "Karma", had a still better attendance.

NEW BRANCH in British Columbia. Bro. Griffiths informally reports a new Branch at this place, to be called Kshanti T. S.

NEWSPAPERS IN B. C. give excellent reports of the lectures and meetings, although—as usual—the clergy attempted to slur the whole thing. Certainly Theosophy spreads very quickly in the free Pacific air.

BRO. H. W. GRAVES, Mr. Burridge, and his sons gave great assistance in the work at Victoria, and intend to keep it up.

The President's Retirement.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE,
ADYAR, *27th April, 1892.*

[COPY.—Rec'd New York May 28, 1892.]

The legal advisers of the Society in India and elsewhere having reported that my relinquishment of official status before the Adyar Trust Deed is finally

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settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect; and Mr. Mead concurring; and Mr. B. Keightley and some of our influential Indian Councillors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long-desired retirement, so far as the actual severing of my official tie with the Society is concerned. The T. S. not being a legal entity, the property interests have of necessity been vested in me, and my signature in both my personal and representative capacities is needed to validate their transfer to a Board or Boards of Trustees; while as regards the Australian estate bequeathed to me, no settlement can be made by a third party, and possibly none even by myself without another visit to Queensland. For me to consult only my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague, and chosen successor.

Meanwhile to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a Will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Headquarters, the Permanent Fund and other funds, the *Theosophist*, its good-will, stock-in-hand, book accounts, cash, etc., my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

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

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in June		$1,742 67		
Additional outlay		639 56		
Actual deficiency				$2382 23
Contributions since June report:—				
Members of Aryan T.S.	$ 47 00	Dr. D. J. E. B.	$ 98	
G. T. R.	5 00	P. R. Mehta	4 81	
L. G.	100 00	J. J. L. H.	10 00	
J. T. M.	1 50	J. B. H.	2 00	
G. R. B.	1 00	E. A. H.	7 00	
G. T. H.	2 00	Miss C.	2 50	
L. H. C.	1 00	S. A. M.	1 00	
H. M. S.	2 00	A. M. S.	5 00	
C.	2 00	Toledo Theosophists	4 00	
R. O. R. B.	1 00	E. H.	50	
Cincinnati T. S.	42 00	J. B.	15 00	
Total			$257 29	
Actual deficiency (June 22d)				2,124 94

ORIENTAL DEPARTMENT.

No. 12 of the series, for May-June, 1892, brings the first year to a close. In accordance with directions of the Convention of April, the Department issues will appear less often than hitherto, but of larger size. Retrenchment has something to do with the change, as the treasury cannot sustain at the same time the expense of a pundit's salary and the cost of frequent printing. No

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particular date for bringing out the papers is promised, but it is likely to be every three months, and if that shall appear to be the best arrangement No. 13 —the first of the new year—will be issued in September, 1892.

WILLIAM Q. JUDGE.
General Secretary American Section.

Indian Notes.

ADYAR, MADRAS.

Miss Anna Ballard, F. T. S., who has been residing at Adyar for some time past, has now left for Burmah. She intends to become a Buddhist nun, and she will no doubt be able to render valuable aid to the Buddhists in Burmah. She is an American by birth, a journalist by profession, and a life-member of the New York Press Club.

Bertram Keightley has brought his tour to a close with visits to Bareily, Moradabad, Lucknow, and Tamalpur. He is now taking a few days well-earned rest at Darjeeling.

The Maharajah of Kapoorthala has been pleased to give Rs 2000 towards our work out here. A generously-minded Australian has given £100 which is to be used for the library.

WHITE LOTUS DAY AT ADYAR.—The anniversary of H. P. B's death was celebrated as "White Lotus Day" at Headquarters in the Convention hall. Some hundred members assembled.

The President took the chair at noon and opened the proceedings by explaining in a few words the object of the meeting, after which he requested some of the Brahmins present to recite some selected passages from the Sanscrit text of the *Bhagavad-Gitâ*. The President then read the English version of this Sanskrit recitation from one of the volumes of *The Sacred Books of the East*, and called the Parsee, Mobed Rustomji, to the platform. That gentleman explained that he had been deputed by the Bombay Branch of the Society to attend as their representative to express their affectionate reverence for the memory of Madame Blavatsky and their determination to carry on the work, with all possible vigor, which she laid out for the Society. He then read from the *Zenda Vesta* some verses invoking the blessing of the *Fravarshis*, an ancient Zend word which has the same significance as the English expression "Higher Self" or spiritual self of man. It is the belief of the Parsees that these great personages who have passed through the limited circle of human existence still take an interest in the progress of mankind, and that their benign influence can be drawn to those who are pure in heart and have spiritual aspirations. It was remarked that the sound and rhythm of the Zendic language closely resembled those of the Sanscrit. The Parsee gentleman observed that inasmuch as Madame Blavatsky had unselfishly worked for the good of humanity, leaving behind her a great body of noble teachings, she might fairly be classed among the *Fravarshis*, and that he had accordingly included her name and that of Colonel Olcott under the category.

Mr. S. E. Gopala Charlu, the Recording Secretary of the Society and the adopted son of the late Pundit N. Bashya Charriar, then read a paper on the mystical significance of the white lotus. The paper was of a highly interesting and instructive character, and its reading was greeted with much applause. The white lotus, he said, was a flower full of mystical significance, and to the nations of Egypt, India, and Greece denoted the symbol of cosmic evolution,

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and the supremacy of spirit over matter. It was significant of the effect of Madame Blavatsky's teaching, which had the tendency to vindicate the supremacy of the spiritual over the physical man.

Col. Olcott then said that among the books which had done more than any others to win the respect of Western nations for Eastern philosophy, the two which Madame Blavatsky had designated in her will for the day's reading stood preëminent. They had heard extracts from the *Bhagavad-Gîtâ*, and he would select those splendid passages of *Light of Asia* which described the joyous thrill that ran through Nature on the morning after Prince Siddhârtha gained supreme wisdom or *gnyanum*, and became Buddha. He had the good fortune to possess Sir Edwin Arnold's manuscript draft of those passages, which had been presented to him by the author in London several years ago. Each document, as they would see, was attested by Sir Edwin's certificate of its presentation to himself (the speaker). Col. Olcott then read several passages, and his rendering of the concluding verse roused the enthusiasm of the meeting. The reader said he doubted if in the whole range of literature there was a passage which so clearly and so beautifully expressed the idea common to both Hindû and Buddhist religions, that the miseries of life consequent upon the misery of rebirth in the physical body are the result of ignorance, and that the only method of escape from this "vicious circle" is by the attainment of knowledge.

The President then called upon any friends of Madame Blavatsky who wished to make some remarks to come forward. The invitation was accepted by Mr. C. Kotiah, Retired Deputy Inspector of Schools, and Mr. C. Streenevasa Iyengar, of the Teachers' College, Saidapet, both of whom delivered appropriate addresses.

Col. Olcott next delivered an address upon the life and works of the late Madame Blavatsky. They were met there not for the purpose of indulging in indiscriminate praise of Madame Blavatsky, for the true Theosophist knew that blind hero-worship and personal idolatry were the greatest of all obstacles in the way of spiritual advancement, which could only be attained by a reliance upon one's own self and an appeal to the saviour within man, that is, his Higher Self.

Europe.

In London Mrs. Besant has been delivering two lectures on Mesmerism and Hypnotism at Prince's Hall, Picadilly, in which she went over the whole subject and took substantially the same position as well-grounded Theosophists do, that the key to these things is found in man's dual nature as a physical and psychic being. Admission fee was charged.

France shows some signs of improvement Theosophically. Mr. Coulomb at Paris is working hard and is deluged with correspondence. If tradition has any force, Theosophy ought to flourish in France. There Count St. Martin was a deeply-read Theosophist in the revolutionary times, and many of his friends also. At that time too much attention was paid to Mesmerism and all psychic phenomena. Cagliostro and others were there then as well. St. Martin says he was wonderfully protected during the worst days of the *Terreur* by a power outside himself. But Germany at the same time was full of disciples of Bœhme, and yet it now does but little Theosophically. H. P. B. did some things in both countries, and perhaps some day the occult trains she then laid down will exhibit activity.

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In July a bazar will probably be held for the benefit of the Bow Theosophical Club, London. A bazar like this means that pretty, useful, and decorative articles will be sold. In America it would be called a Fair.

H. P. B. Press, now in Henry street near Headquarters, is very busy with all sorts of Theosophical printing, and Bro. James M. Pryse, its head, is overwhelmed with work.

At Frome another lending library has been established.

A new Lodge T. S. at Harrogate has resulted from Annie Besant's visit there.

Theosophical League in London opened their Crêche at 67 St. John's Wood Terrace in June. Children of any and every class are admitted on payment of fourpence for each. Miss Kislingbury is treasurer.

Sunday Lecture Society of London, presided over by Prof. Huxley, has invited Mrs. Besant to lecture for them. Many well-known scientific men belong to this body.

Theosophical Manuals No. 2, being upon Reincarnation, by Annie Besant, will soon be out in book form, probably in July.

Chambers Encyclopœdia has in type an article on Theosophy by Annie Besant.

Notices.

Notice in June Path that the Convention Report had been mailed was falsified by repeated breaking of printer's assurances, and the issue was exasperatingly late. Next year the printing will be in other hands.

A generous offer from Mr. and Mrs. Wm. E. Gates of Cleveland makes possible the publication of the Convention addresses. The pamphlet will be issued as soon as possible, and will be sold by the General Secretary at 20 cents per copy.

The stock of *Secret Doctrine* is wholly exhausted, and no copies can be furnished till the new edition, very slowly being prepared in London, is issued. Notice thereof will be given.

Forum No. 36 is devoted wholly to a question concerning alternation of sexes in incarnation, and gives the views of William Q. Judge, Dr. A. Keightley, Claude F. Wright, Mrs. A. Keightley, and the editor.

The General Secretary and Vice-President sailed on June 29th, in order to take part in the Convention of the European Section to be held in London July 14th and 15th. He will be absent about a month. All business at Headquarters, 144 Madison Ave, New York, will proceed as usual.

A Theosophist desiring *Lucifer*, vol. 1, Nos. 1, 2, and 3, wishes communication from anyone willing to sell at an advance. The Path will pay $1.50 each for a copy of *Lucifer* of June and September, 1891, on behalf of an F. T. S. Address The Path.

Ask not about a person's descent, but ask about his conduct.—*Sundarikabharadvaja-sutta*, v. 9.

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To feed a single good man is infinitely greater in point of merit than attending to questions about heaven and earth, spirits and demons, such as occupy ordinary men.—*Sutra of Forty-two Sections*, 10.

Our deeds, whether good or evil, follow us like shadows.—*Fo-sho-hing-tsan-king*. v. 1629.

THE PATH.

VOL. VII. AUGUST, 1892. 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.

Plain Theosophical Traces.

IN the *Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name "Theosophist" one hundred years ago? Is it necessary that all such movements should have been called in the past "Theosophical"? And if the claim that such movements are started by the Adepts be true, is the present Society the only body with which those beings work?

Taking up the last question first, we may turn to H. P. B. for authority. She often said that while the T. S. movement of to-day was distinctly under the care of the Adepts, it was not the only one through which effect was sought to be made on the race-thought and ethics, but that in many different ways efforts were constantly put forward. But still, she insisted, the T. S. wears the badge, so to say, of the Eastern and Ancient Schools, and therefore has on it the distinctive mark—or what the Sanskrit calls *lakshana*—of the old and united Lodge of Adepts. Inquiring further of reason and tradition, we find that it would be against both

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to suppose that one single organization should be the sole channel for the efforts of the Brotherhood. For if that Brotherhood has the knowledge and power and objects attributed to it, then it must use every agency which is in touch with humanity. Nor is it necessary to assume that the distinct efforts made in each century, as contradistinguished from the general current of influence in all directions, should be called Theosophical. The Rosicrucians are often supposed not to have existed at all as a body, but deep students have come to the conclusion that they had an organization. They were Christian in their phraseology and very deep mystics; and while they spoke of Holy Ghost, Sophia, and the like, they taught Theosophy. They were obliged by the temper of the time to suit themselves to the exigencies of the moment, for it would have been extreme folly to destroy the hope of making any effect by rushing out in opposition then. It is different now, when the air and the thought are free and men are not burned by a corrupt church for their opinions. In one sense the T. S. is the child of the Rosicrucian Society of the past. H.P.B. often said this, and inquiry into their ideas confirms the declaration. The Rosicrucians were Christian in the beginning and descendants afterwards of Christians. Even to-day it is hinted that in one of the great cities of this new Republic there is a great charity begun and carried on with money which has been given by descendants of the Rosicrucians under inward impulse directed by certain of the Adepts who were members of that body. For blood does count for something in this, that until an Adept has passed up into the seventh degree he is often moved in accordance with old streams of heredity. Or to put it another way, it is often easier for an Adept to influence one who is in his direct physical line than one who by consanguinity as well as psychic heredity is out of the family.

Looking into Germany of 200 years ago, we at once see Jacob Bœhme. He was an ignorant shoemaker, but illuminated from within, and was the friend and teacher of many great and learned men. His writings stirred up the Church; they have influence today. His life has many indications in it of help from the Masters of Wisdom. A wide-spread effect from his writings can be traced through Germany and over to France even after his death. He called himself a Christian, but he was also named "Theosopher", which is precisely Theosophist, for it was only after his day that people began to use "ist" instead of "er". Long after his death the influence lasted. In the sixties many hundreds of his books were deliberately sent all over the world. They were given free

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to libraries all over the United States, and prepared the way for the work of the Theosophical Society in an appreciable measure, though not wholly.

One hundred years ago there was such a movement in France, one of the agents of which was Louis Claude, Count St. Martin, whose correspondence was called "Theosophical correspondence". He refers to Bœhme, and also to unseen but powerfnl help which saved him from dangers during the Revolution. His books, *L' Homme de Désir* and others, were widely read, and there are hints of a Society which, however, was compelled to keep itself secret. At the same date almost may be noted the great American Revolution influenced by Thomas Paine, who, though reviled now by ignorant theologians, was publicly thanked by Washington and the first Congress. This republic is a Theosophical effort, for it gives freedom, and fortunately does not declare for any particular religion in the clauses of its Constitution. Hints have been thrown out that the Adepts had some hand in the revolt of the Colonies in 1775. In replying to Mr. Sinnett some years ago, it was written by his Teacher that the Brotherhood dealt with all important human movements, but no one could arraign the body at the bar and demand proofs.

Bro. Buck wrote in 1889: "I have a volume entitled *Theosophical Transactions of the Philadelphian Society*, London, 1697, and another dated 1855, entitled *Introduction to Theosophy or the Science of the Mystery of Christ*, and in 1856 *Theosophical Miscellanies* was issued."

About 1500 years ago Ammonius Saccas made a similar effort which was attended with good results. He had almost the same platform as the T. S., and taught that the aim of Jesus was to show people the truth in all religions and to restore the ancient philosophy to its rightful seat. It is not at all against the theory we are dealing with that the various efforts were not dubbed with the same name. Those who work for the good of humanity, whether they be Adepts or not, do not care for a mere name; it is the substantive effort they seek, and not a vindication in the eyes of men of being first or original or anything else.

But we have only considered the Western World. All these centuries since A. D. 1, and long before that, Theosophical efforts were put forth in Asia, for we must not forget that our theories, as well as those of Ammonius Saccas, are Eastern in their origin. However much nations may at first ignore the heathen and barbarian, they at last came to discover that it is frequently to the heathen the Christian owes his religion and philosophy. So while

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Europe was enjoying the delights of rude and savage life, the Easterns were elaborating, refining, and perfecting the philosophy to which we owe so much. We who believe in the Adepts as Brothers of Humanity must suppose that ignorance did not prevail in the Brotherhood as to the effect sure to be one day produced in Europe whenever her attention could be diverted from money-making and won to the great Eastern stores of philosophy. This effect came about through England, Germany, and France. Frenchmen first drew attention to the *Upanishads*, Germans went in for Sanscrit, and England conquered India, so that her metaphysical mines could be examined in peace. We have seen the result of all this more and more every year. There is less ignorant, narrow prejudice against the "heathen", the masses are beginning to know that the poor Hindu is not to be despised in the field of thought, and a broader, better feeling has gradually developed. This is much better than the glorification of any Brotherhood, and the Lodge is always aiming at such results, for selfish pride, arrogance, and the love of personal dominion have no place therein. Nor should they in our present Theosophical Society.

WILLIAM BREHON.

Some Fallacies of Metaphysical Healing

IN a previous paper attention was called from the standpoint of Theosophy, and particularly in relation to the teaching of Karma, to what is known as Metaphysical Healing, an analogy having then been drawn between the methods employed in this system and the similar ones used in hypnotic experimentation, to which the Mental Cure so popular in this country is apparently near enough of kin to be accounted cousin-german. From a sense of the urgency of the subject, a danger signal was hoisted for the warning of advocates of the psychopathic theory of treating disease, hinting that extremely hazardous results might accrue from the evocation of the finer natural forces, the manipulation and mastery of which are absolutely unknown to the majority. The view now to be taken is that of any unbiassed student and observer to whose notice has been presented the system of religion and philosophy called Spiritual Healing, first in its aspect of theoretical, and then of practical fallacy, as exhibited in its text-books and in its records of practice.

The first and most glaring fallacy of the whole system of psychopathic treatment is that either a philosophy or a religion is a necessary adjunct to a successful result, which mistaken assumption has

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led to the manufacture of a brand-new worship compounded in unequal portions of an exorbitant estimate of physical perfection, and a passionate, if ignorant, adoration of the power and function of Spirit or Mind, the strange assertions of this novel *cultus* resembling nothing hitherto known in the domain of either religion or philosophy.

From an exhaustive investigation of the tenets of the new school it is forcibly borne in upon the belief, that its theories are based rather on the instinctual and emotional than on the perceptive and intuitional order,—or, in other words, that its creed is more a matter of strong and passionate *feeling* as to the promised results, than of *clear seeing* as to the tendencies of the methods employed, or as to the drift of thought involved.

It is a well authenticated fact in the respective annals of both curers of bodies and of souls, as well as further attested in the provings of psychologists, that to effect a miracle whether of physical or spiritual healing, the application of any special dogma of religion or a particular theory of philosophy is sublimely immaterial, so long as the absolute requisite is present of a state of expectant attention highly sensitive to suggestibility. Who has not heard the story of Sir Humphrey Davy with his thermometer poked down the throat of a paralytic patient, who straightway proclaimed himself greatly benefited thereby, so that the treatment was continued for a fortnight till the lame could walk and leap again? Had the astute scientist discoursed to the invalid on his laborious researches and learned theories without calling in the aid of the little instrument which aroused the patient's curiosity and hope, thereby provoking the expectant state favorable to the reactionary processes of nature, it may well be doubted if so successful a result would have been brought about. A parallel case in the records of moral reformation is recounted of a listener to one of the eloquent Whitfield's open-air sermons, who was converted from a career of great wickedness to one of accredited saintliness, not by the orator's forcible denunciations of vice and exhortations to virtue, but by the magic word *Mesopotamia*, pronounced several successive times in the melting tones of the preacher, which so stirred the man to the very depths of his being that a complete inward revolution resulted, thus also affording an illustration of the potency of sound, which according to occult science is capable of effecting great changes in the vibratory currents in and around us.

It is therefore maintained that an inculcation of either religion or philosophy is irrelevant to a cure by the psychopathic process, any abracadabra string of illiterate words, or even mere gib-

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berish, sufficing to centre the attention and call up the requisite conditions for the strongly-applied suggestion to take effect, just as in the frankly avowed forms of Hypnotism the gaze is directed to a glittering piece of metal, a bright light, or even to the tip-end of one's nose, for the similar purpose of inducing entire passivity in the subject.

Metaphysical Healers, however, claim that their system is a Spiritual Science based on an absolutely true philosophy of existence, acceptance of and conformity to which is indispensable to the desired boon of recovered health. Let us, then, consider *seriatim* some of the postulates of this new creed, which has for opening formula that "the true comprehension of man's relations to the Infinite is the secret of physical health."

It is impossible not to be struck on the very threshold of the inquiry by the disproportion of the means to the end. Here we are met by nothing short of a monopoly of the highest knowledge attainable by man, for what? For the improvement of the sordid conditions of moral degradation and besotted ignorance that baffle the wisdom and lacerate the feelings of the philanthropist? No; for the amelioration of certain ordinary ailments of the individual, which if supported in the right frame of mind would teach the sufferer invaluable lessons in fortitude, resignation, and self-denial, while still perfectly amenable to long-tried and accepted means of cure.

Upon opening the hand books of this Science another shock is in store for us in the announcement that this scheme of health is to be imparted in the scant measure of twelve short chapters, or in a series of Lessons covering at the outside three weeks. For a subject purporting to be no less profound than a "true comprehension of the Infinite" and "a complete knowledge of mental laws leading to right thought-action", it is a startlingly brief term of tuition, when we consider that for a right understanding of such high themes a whole life-time of studious devotion and vigorous asceticism is not deemed superfluous in some Eastern lands, where such subjects have for long ages been the best understood.

The fallacy that next greets our notice in the opening lessons is, that after the positive statement of the "one and only power and principle in the Universe and in man" being Spirit or GOD, *i.e.*, GOOD, called also Infinite Mind,—we are suddenly brought face about and confronted with a second principle, conveniently denominated, in order to fit into the exigencies of stubborn fact, "mortal, finite, or natural mind". This "mortal or natural mind" forthwith serves as explanation of all the undeniable conditions

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which environ us, such as material bodies, sin, sickness, and death; but its entrance upon the scene is rather bewildering immediately after the positive declaration that—"There is only Infinite Mind or GOOD which is All-in-All, *therefore there can be no room for anything else*". It is not so surprising that this primary statement of only "One Principle GOD, or GOOD, or Spirit" should be succeeded in the teaching of some metaphysicians by the further one that—"there is no matter", since to be thoroughly consistent such would be their only tenable position. Wonder is excited, however, by a certain school postulating the same "one and only Principle", but thereupon declaring that there is matter too; having made which admission they proceed to announce that "*matter is dead stuff with no life or force in it*", thus ignoring the necessary interpenetration of Spirit with matter, in order that the latter should exist at all.

Another very curious fallacy is the denial of all hereditary influences affecting physical conditions, seen in the following exhortation: "Do not believe in hereditary disposition, temperament, or disease; heredity is a falsity, an unreality; we inherit only from Spirit, GOOD"—etc., etc., when all natural history, science, and observation give the lie direct to the assertion. To aid them in their theory, the healers here request us to blindfold our eyes to the patent facts of similarity of family trait and feature, and of racial and national characteristic, in order to suit the rose-pink optimism that so airily brushes aside all inconvenient obstacles to its working power. Taking a pair of instances from historic lines, we especially submit to the consideration and solution of this school of metaphysicians the retreating forehead and heavy jaw of the Bourbon family, and the high, narrow brow and weak chin of the Stuarts, which distinctive eccentricities of feature in each race denoted corresponding defects of mental and moral equilibrium.

A third fallacy may be found in the assumption that fear is the source of all disease, and also that moral states are directly productive of physical ailments, embodied in the following—"Look for causes of every disorder in some form of fear or sin"—etc., etc., whereupon succeeds a list of every imaginable crime, and even peccadillo, possible to erring human nature—more, indeed, than there are diseases to fit into, a point of no moment, however, since diseases are "nothing but unrealities" and "sins" likewise. Indeed we hardly know whether to make merry over or to bemoan the grotesque and superstition-engendering tendency of the following statement: "Jealousy, anger, pride cause rheumatism,

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neuralgia, etc. Despondency produces malaria and diarrhœa. Egotism, covetousness, and obstinacy cause catarrh, congestions of the lungs and liver, and also constipation". Taking then the hypothesis of fear in the case of a sound and sturdy infant (with no trace of consumptive tendency in its constitution) suffering from an attack of congestion of the lungs, the malady would be due to an abject dread in the mind of the little victim that it would fall a prey thereto, rather than to the more obvious explanation of an undue exposure to a draught or to a March wind. Then again, if sins are such deadly foes to health we should look for a triumphant demonstration of the theory in the criminal classes, where, however, the reverse obtains, since among them healthy conditions, robust constitutions, and stalwart, if coarse, physiques are apt to be found. If Metaphysical Science finds the truth of its statement in this regard restricted to the sins and ailments of the comparatively moral portion of the community only, it should make a more modest claim than it does at present to have a universal interest and application.

To turn now to fallacies as related to practice, that of using food for sustentation of bodily life appears the most salient, when the books say: "Teach them that their bodies are nourished more by Truth than by food",—the logical deduction therefrom being that if the body is wholly responsive to Spirit in disease it should be equally so in health, and that its needful nutriment should be derived from the same source as its vitality, *i.e.* by thought-action. Nor is this any stretching of the bounds of possibility, for the Yogis of India are said to go for long periods with no nourishment, and at other times subsist only on a few grains of rice.

Another obvious discrepancy between the vaulting theory and the halting practice is the setting of a bar in surgical cases to the thought or mind power, thus:—"Mental Science is always the most skilful surgeon, but surgery is the branch of its healing that will be the last demonstrated,"—there being no more insuperable difficulty discernible in a wound readily reached from the surface, —take, for instance, a dislocated shoulder or a fractured member, than one whose seat is obscure, such as a brain lesion or ruptured blood-vessels,—the latter constituting cases jauntily enough undertaken by the healer, with no abatement of confidence whatever.

Finally we may mention the gross inconsistency, to which is added the sacrilege, of claiming money dues for the good wrought when the power used is ascribed to the loftiest plane of Spirit. After all this excessive idealism, this soaring aloft in the empyrean, it is a rude awakening to find that one form of matter at

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least, that known in the Scriptures, so frequently quoted by these practitioners, as "dross" and "filthy lucre", yet remains substantial in the estimation of the Metaphysical Healer. Were they but wisely willing to base their art upon the mental plane alone, no one would cavil at the healers for demanding a fair price for the time given and the thought concentrated, whether the result were successful or the reverse, since it is known that they are not ardent and disinterested investigators of a science or a philosophy, but simply people anxious to make an honest livelihood; the moment, however, they ambitiously seek to instil a religion, and claim their mission to be one of exalted piety and a Spiritual regeneratlon, it is inevitable that the reproach should be cast upon them, and not unjustly, of a traffic with holy things. Strictures of this nature are not uncharitable when we consider how mainly personal is the motive of all this kind of work. It is not in the slums of poverty and vice that we meet the advocates of Metaphysical Scicnce, endeavoring to assuage by the subtile diffusion of their right thought the misery they declare to be all a delusion if dealt with aright, or in the wards of the public hospitals ministering by their silent influence to the racking pains and aches of a poor humanity, so sorely deceived as to the reality of disease,—*their* art being reserved for other needs than these, and instantly responsive to the sednction of the Almighty dollar.

There would seem, in conclusion, to be two exceptions where this system of metaphysical treatment, distinct from its foolish and noxious theories, might be used without detriment, and even with decided benefit. It has been predicted of the future of Hypnotism proper, that its field of usefulness as a curative agent will lie rather in the power to incite *self-suggestiveness* than to foster suggestibility by an exterior will. Metaphysical healing might here profit from the hint, for there seems no valid objection to the employment of auto-suggestion for the alleviation of certain types of disease, the great danger of its present use, in the subjection of one person's mind to that of another, being thus obviated. We all know weak vessels, whether male or female, who from excessive nervous irritability of temper, or great excitability of mental constitution, are burdens to themselves and to all around them by reason of their overweening regard for their physical infirmities, which, too faintly defined to come under the control of medicine *per se*, yet are sufficiently serious through their effect on the will and imagination of the sufferer to be extremely disabling to him and distressing to others. To such would Mental Science but make its exclusive appeal, cultivating in these promis-

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ing subjects the art of self-suggestion tending toward self-cure, it would merit the everlasting gratitude of mankind. But, unfortunately, it is admitted by the healers to be a far more difficult operation to inculcate any such treatment of oneself than it is to impart to the pupil a system ot treatment for others. It is just here, however, that Hypnotism as a therapeutic agency may not unlikely overtake and outstrip the Metaphysical Cure, for the most painstaking investigators of the former pronounce self-suggestion to be of easy accomplishment, and most beneficial in its after results to the patient.

The other exception where Metaphysical influence may be usefully called in aid is in mitigation of the last agonies of a death bed, where the calm and soothing atmosphere shed over the scene is far more effective, as physicians themselves have testified, in producing the desired euthanasia, than the administration of stimulants and drugs which tend to excite the brain-action and becloud the last efforts of thought of the flitting mind.

If Metaphysical Healers would but discard their faulty logic, high-flown philosophy, and canting religious professions, and be content to confine their efforts towards improving the fate of a much-enduring race in these two directions alone, the medical profession would not improbably be presently compelled to recognize their usefulness, while the lay majority would infallibly hasten to follow where its doctors lead. But encumbered as the theory and the practice of Metaphysical Healing now are with a mass of extraneous, hurtful, and absurd teaching, the well educated and better balanced element of the community finds it impossible to do otherwise than stand disapprovingly aloof.

ELLICE KORTRIGHT, F. T. S.

A Lost Identity.

"WE will make a compact," she said; "while you are away we will sometimes speak to each other mentally, instead of writing, though we will write also. The time may come when thought-transference will take the place of writing as a means of communication; it would be very convenient,—one cannot always write, but, generally speaking, one can think."

"Yes," Robert Lyman assented, "as long as I am I, I can think. That's as far as my logic can take me."

"We rely far too much upon logic. What has it ever taught us concerning the Powers that be? Science has done something for

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us; a few things we know, a few things we guess at, but we are so dense and dull and blind that we mistake the apparent for the real, and allow that to escape us continually. And you who could know a little more than the most of us, as I believe, look upon such knowledge as of no importance!"

"Isn't that an extreme way of stating it?"

"It's very near the fact."

"You love knowledge for its own sake; you hunger to know the why and the wherefore of every thing under the sun; I admire your zeal, but, at the same time, it seems to me that you are in danger of making a mistake. What do 'Counsels of Perfection' mean to you, Marian"?

"I think—I think they mean work; most earnest work in overcoming the lower self. What do they mean to you?"

"In one word—peace. If I should carry back this afternoon the books which you brought here last spring, you would have nothing to read, and you would come up here every day, and rest, and dream. You would loaf and invite your soul. You would feel the throb of the great heart of things. After a while you might find consolation for the loss of your books."

"If you took these away I should certainly send for others; what should I do without my books?"

"Perhaps you would be a law unto yourself."

Marian leaned back against a tree trunk, and meditated for a while. "You will do as I asked, will you not, Robert?" she said at length, turning from the confusion within to the peace without.

"I will try; but I almost wonder that you wish me to; if you really loved me, no thought-communion could be too close, but not really loving, half-loving at most—"

"We have worn that subject threadbare," she interrupted.

"If you would be my wife, Marian," he said, taking up the discussion where he had dropped it a week before, "you should be as free as you are to-day. You should live your own life; I would not have it otherwise. It would be a delightful arrangement,—you would have your liberty, and I should have you."

"That is a contradiction of terms, to begin with, as you know perfectly well. But what if I were to take you at your word, and make the most of my liberty? How long would you think such a state of affairs delightful, or even satisfactory? No; freedom of action is incompatible with deference to the wishes of others."

"I will gladly assume whatever risks there may be in the matter. I know what you are thinking—that you would wish to be

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left very much alone; I know your ways, and would respect them. You should, and would, have all the solitude you wish for, but, on the other hand, when you have become accustomed to seeing me about you may not wish to be so much alone. You are a strong, splendid, magnificent woman, but you are not quite human; in all the years that I have known you you have treated me precisely as I believe you would treat a woman whose ways you happened to like. I am not finding fault with you; I am merely stating a fact."

"Why do you care for me? There are women enough, attractive, intellectual, charming women, who make no effort to dominate their lower natures. In them you would find the element which you miss in me."

"Light of my life, I want *you*,—because you are you and I am I, I suppose. But perhaps I can particularize a little; there is a stability about you that I never lose thought of. You stand for all the eternal verities. It is true that I question your judgment sometimes, but I never doubt you, your own dear self, in any slightest thing. You are the living embodiment of all that I recognize as good, and I follow wherever you lead. Goethe said it well: 'The eternal feminine leads us on.'"

"You must not allow yourself to be led by me. Something higher should lead you."

"Don't try to controvert Nature; it's a waste of energy. I believe men and women should help each other; we should all help each other, and the lesser proposition is included in the greater. I admit there may be questions as to the best ways of helping, which each must decide for herself and for himself. I opened one of your sacred books just before we started out this afternoon, and my eyes fell on this:

'All are needed by each one;
Nothing is fair or good alone.'

Your old friend, the fisherman, was down by the shore this morning while I was taking an early swim, and told me that he had recently lost his wife; the poor old man said he had nothing to square himself by now,—and I should have nothing to square myself by if I were to lose you. You had better accept the situation. Perhaps you owe me something,—there may be an unsettled account between us."

For once Marian did not check the tender impulse that she felt; she took one of his hands in hers, and he, making the most of the passing moment, moved a little nearer and rested his head against her arm. Neither cared to break the blessed silence. It was a shadowy place, with only the whispering of the pines and the soft

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lap of the waves falling on the hazy after-noon stillness. The edge of the bluff was roughly fringed with trees, the elms and maples already showing tints of early autumn in russet and yellow and first tender flushes of red; behind them was Boothbay, ancient and picturesque, and in front, filling all the wide horizon of east, south, and west, was the tender blue of the Atlantic, ruffled by the waves of the slowly in-coming tide.

Marian looked out to sea, pondering over many things, while he thought of her. "Are the details of your trip decided upon?" she asked at length.

"I think so. Westerly and I expect to leave Boston Tuesday morning. Our route will be by way of Chicago, Denver, Salt Lake, and the Puget Sound country to Northern California. After a month or six weeks on the Pacific Coast we expect to return by way of New Mexico and the Southern States. What are your plans for the fall?"

"Much the same as usual. I shall go home in a few days—you can write me there. I have mapped out a course of reading; further than that I have no plans."

"Does this continuous study satisfy you, Marian? Do you never tire of books and of thinking, and want *people?* In other words, will your studies keep you from missing me?"

"I shall miss your bodily presence," she answered with sweet seriousness. "You are very companionable, Robert."

Her voice, neither loud nor low, had a penetrative quality that touched him at times like a sound he had heard in a far-off time. He had found himself trying to remember whether it was a sound, after all. He sought an explanation now, for one brief instant, than gave it up.

"Even the birds listen when you speak; that jay, up in the tree there has looked at you for fully ten seconds, and when you were kind enough to say that you would miss my bodily presence he actually smiled."

She glanced up in time to see a flash of blue wings, as a gorgeous jay flew from a pine tree near.

"What more can I say? You, yourself, seem always near. If we realized our bodies less we would not concern ourselves uncomfortably with miles and hours. In truth, I have you and you have me. There is nothing in our friendship that I can wish changed except your wish to marry me. That troubles me; I can not give my mind to my work, and neither can I give it up."

"Robert," she said, in a tone of almost passionate protest, "*Those who know* have said that the occult and the physical should

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never be mixed up; that one must concentrate on the one or on the other, and because I know my weakness I put the thought of marriage with you out of my mind. I have ceased to consider the possibility that it can be. For me there must be no divided duty, no divided purpose. You cannot know the faults of my nature as I know them, because they do not often come to the surface—they are in my thoughts; I must overcome them; I must rise above the self that wants your love and sympathy. I must do this alone. No one can help me to attain the higher life. I have told you this, though perhaps less explicitly, before."

"What is higher or purer or better in any sense than a perfect married life, in which each is helpful to the other?"

"A life in which one is helpful to all humanity; a life in which one diffuses good to all, instead of selfish happiness to one; and I must strive to reach that plane of living."

"We can work together—you in your way, I in mine, and I believe that our united influence will be helpful in other ways. Two are stronger than one: what do differing ways matter if each be true in itself, and if the aim be the same?"

Marian hesitated.

"You are attempting too much; you are trying to reach in a year, or a lifetime perhaps, a degree of perfection that must, it seems to me, come very, very slowly. In your haste you are gaining knowledge, but you are losing repose."

"And with all your efforts you have at least one thing to learn, from the beginning," he added, smiling.

A shrill whistle rang out on the sunny air,—the steamer *Star of the East* was approaching the wharf. Every Saturday night, from the middle of May to the middle of September, it touched at Boothbay and brought Robert to her; and every Sunday afternoon it touched there again and took him away.

They walked slowly down the hill. The purple haze of September lay over the land and over the water. The plash of waves, the hum of insects, the whirr of wings, made a music that Robert never heard without a thrill. For the moment he forgot Marian. To him, the rocks, the trees, the earth beneath his feet were instinct with life, moving on in harmony; he seemed to hear a rhythmic pulsation in the granite boulders, a low-toned murmur in every tree, an inarticulate murmur of life.

Marian, about to speak, glanced up at him—and refrained. She longed to see as he saw, to feel as he felt, but she spoke no word concerning it. Her own development had proceeded along straight, well-defined lines, laboriously thought out. With unwavering de-

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termination and unfaltering zeal she had striven to think and act in accordance with her highest conceptions of Altruism; she had made very great efforts to learn the subtle laws which govern life; she had done all that will could do. But she knew that Robert, without concerning himself greatly as to the why and the wherefore, had advanced along paths she knew not to heights of tranquility that she had not reached..

"Robert," she said, as they approached the wharf, "you may be right in what you have said this afternoon—I do not know. But I must follow the plainest beckoning, wherever it may lead."

"I know that."

He held her hand for a moment at the wharf, then went on board the steamer, and she went slowly and thoughtfully back to the hotel which had been her home for five successive summers. From force of habit she opened one of her books, but her thoughts would wander, and to one who holds it a duty to make the most of the fleeting hours wandering thoughts are little less than a sin. At length she laid the book aside, but finding a state of restful passivity as difficult of attainment as close attention, she waited with what patience she could to hear the dinner bell ring.

In spite of her deep affection for him it was a relief to her that Robert was going away for a while. The course of reading that she had marked out for herself would require the illumination of all the mentality which she could bring to bear upon it to render it intelligible, even to her disciplined mind, and her control over her own nature was not yet strong enough to enable her to turn from an argument with Robert to her books without the distinct loss of the balance between the emotional and the mental faculties, necessary to the comprehension of an abstruse and difficult subject.

The following Saturday night Marian unpacked her trunk in her own and her aunt's home in Boston. With dissimilar beliefs, but with very similar tastes, they lived together in quiet friendliness. Both had the home-making instinct, with the difference that in the elder woman it had been cultivated and in the younger it had not. A bright fire burned in the library grate when Marian went in, and on the table were letters which had come for her during the week,—among them one from Robert.

"This letter was written at Chicago," said Marian, after reading it. "I shall hear from him again soon, from Salt Lake City."

The following week she was very busy. Numerous small affairs and duties required her attention after a four months' absence, and, attending to them with the thoroughness which characterized her, she had but little time in which to think of Robert. She did

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not attempt to enter into rapport with him, for she thought his first endeavor to communicate with her by means of thought-transference would be made under circumstances more favorable than those incident to a railway trip through unfamiliar and diverting scenes. But once in California, he would have occasional rests from sight-seeing—occasional quiet hours, and would then fulfil his promise. Unfortunately, from her point of view, Robert had little, if any, interest in anything pertaining to phenomena.

Ten days later she received another letter, written at Salt Lake City. "I have decided to leave here Friday morning, the 29th," she read aloud, "and expect to reach Portland, Oregon, Sunday morning, in time for an early breakfast, after which you can imagine me tramping the streets, exploring the Columbia, or gazing at Mount Hood."

Westerly left here yesterday—business takes him north, almost to the British line, but as soon as that is accomplished he will meet me at San Francisco and we shall go on together. I may remain in Portland for a few days, but am not certain. I hope to be able to give you in my next letter an address to which you can write.

Did you see the western prairies with me? Level fields of short, wild grass, yellow, russet, tawny brown, glistening in the sunlight in tints that would be the despair of Titian himself, stretching away for hundreds of miles—nothing but sky and plains anywhere. At twilight they are somber and restful. At night, under a moon such as we never see in our lower altitude, stirring with every breeze, they are rippling seas of silver."

"Robert will be in Portland to-morrow, then," said Mrs. Graham. "To morrow will be Sunday, the first day of October."

Sunday morning, in her room, Marian read the letter again. "The difference in time between here and in Portland is perhaps three hours and a half," she thought; "it is now half past ten by my time, and about seven by Portland time."

Her aunt's voice at the door interrupted her thoughts: "Marian, may I come in"?

Marian opened the door.

"There is something wrong with my wrap—I cannot fasten it. Will you look at it, please"?

Marian's keener eyes found tiny hooks and loops, which she had begun to fasten, when she stopped and looked around.

"What are you looking for?" Mrs. Graham asked, as Marian turned her perplexed face toward her.

"I thought some one spoke to me."

"I heard nothing. You must have mistaken."

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"No, I do not mistake; some one *is* speaking to me, though it is not an audible voice, as it seemed at first."

She bent her head slightly, as though listening; by her half-shut eyes and the set lines of her mouth Mrs. Graham perceived that all her faculties were concentrated in her effort to hear and to understand.

"It may not be a voice," she said abruptly. "I am not sure. It may be a sound, merely. All I know with certainty is that I hear something."

Mrs. Graham sank into the nearest chair. "Do you think that anything has happened—to Robert?"

Her voice fell to a whisper. In the depths of her being she had a belief which she rarely expressed or even hinted at, that at the moment of death the liberated spirit, transcending space and matter, could make itself known to the soul that was dearest; and to Marian *he* would come, when the golden cord was broken.

"I think it cannot be Robert," Marian answered, calmly. "If he were trying now to tell me that he has arrived in Portland, the thought in his mind would scarcely present itself to my mind in this strange form. I should perceive the very words of his thought."

"It may be an hallucination," Mrs. Graham suggested eagerly.

Marian smiled. "Hallucinations result from abnormal states of the nervous system; at least that is what the doctors say. I am perfectly well."

"Perhaps it is your mother. You were ten years old when she left us, and you remember her. Is it she?"

"It is not my mother. It is sometimes necessary to be very careful in order to distinguish between perception and imagination. If I allow myself to think that it may be such or such a person, I am liable to deceive myself. I must know as I know you, without thinking who you are. It must associate itself, without help from me, with some individuality known to me, or I cannot be sure that I had nothing to do with creating it. It is vague and impersonal, and it must define itself."

This was the beginning: nameless, elusive but persistent, for days *something* made itself felt behind the dull walls of sense-perception. And one day, as suddenly as comes a flash of light from a black sky, came to her a degree of comprehension as to what it meant,—back of the bundle of registered experiences which we call mind, back of recollection and beyond the furthest reach of the association of ideas, *some one* spoke to the Self in her, in a language too subtle for sense to grasp. The comprehension of this

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fact gave her an almost painful sense of responsibility: *something was required of her.* Twice each day she shut herself up in her room to cultivate states of negation, conditions of receptivity, through which she hoped to know more. But the message was untranslateable. The language of the Self was not the language of the mind, whose painful efforts to understand were futile. The Self spoke, but not as she had thought, or hoped, or imagined it would speak: through the dim aisles of memory a simile which she thought her own came, touched her, and lingered; and she called the voice which haunted her "The Cry of a Lost Soul".

Days went by, and no letter, no word, was received from Robert, from Portland or from California. Days lengthened into weeks, and still no letter came, nor any message intelligible to her as such. That there was, that there must be, the relation of cause and effect between his silence and the mystery of the voice, she could not doubt.

That he had died she did not believe; nothing in her experience or philosophy led her to accept as reasonable such a resultant to the separation of forces called death. And if illness or accident had prevented him from writing, Mr. Westerly, who was her friend as well as his, would surely have informed her. That he was in correspondence with Robert, if not personally with him, she assumed as a matter of course.

November and a part of December went by, and the situation remained unchanged. During the last days of December, however, the strain which was upon her grew perceptibly lighter, giving place to an apathetic listlessness which, though merely the result of nervous reaction, alarmed Mrs. Graham not a little. She urged Marian continually to obtain Mr. Westerly's address from his law-partner, who would hardly have been ignorant of it for three months, and to then write to him for information of Robert, thus putting a probable end to the suspense under which she suffered; but Marian, loyal to her belief in Powers above her, and well knowing that nothing but her own impenetrability kept her from receiving the fullest measure of information, felt that she could not seek it on a lower plane of action without inconsistency. At last, however, she yielded to her aunt's pleadings, calm in the realization that the inconsistency was that of conduct, not of motive, and went one afternoon to the law-office of Harmon & Westerly, where she was told that Mr. Harmon was out, but would probably be in soon. The thought of her annt's disappointment if the errand proved fruitless decided her to wait a few minutes, instead of obeying her inclination to go away. She took

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up a paper and glanced over it, but the words were without meaning to her, and, laying it down, she looked out of the office windows at the network of wires which extended in every direction, like a gigantic cobweb, under the gray, dreary sky. An hour went by, but she scarcely noticed the lapse of time. The burden which she had carried dropped from her soul, leaving it serene, as of old. Sitting there, in a waking dream, she saw, not the gray sky and the interlacing wires, but Robert's face; sometimes the eyes smiled at her; sometimes they were grave; but in all the varying expressions it was the same dear face. She forgot all fears, all regrets, in a calm in which there was no wish for anything to be; they were together again; the Meadows of Hades enfolded them, and there was sweet peace, and joy without need of words.

A mighty impulse came to her: "I will go home," she thought. "*There is nothing for me here.*"

The cold wind stung her face, but the pain was akin to pleasure. She was alive in every sense, and strangely glad; and she did not question whether such exaltation could last.

Her aunt met her at the door. "We have good news, Marian," she said. "Mr. Westerly is waiting to see you." Her eyes were wet, and her voice trembled.

She removed her wraps, without haste or anxiety. All was well.

"*I* have come, Miss Allen," he said when she had greeted him, "because Mr. Lyman has not yet recovered from the effects of the injury which he received at Portland on the first day of October, and I persuaded him to allow me to talk to you this afternoon while he rests; but he wished me to say to you that he would see you this evening."

"We have been in the city less than three hours," he continued. "We had lunch, I settled Mr. Lyman in his old lodgings, then came here. At Salt Lake City, on the 28th of September, Mr. Lyman and I separated, and I lost all trace of him until I found him in a hospital at San Francisco two weeks ago. An accident occurred to the train upon which he was traveling as it entered Portland, on the morning of his arrival there. Several persons were injured. He was unconscious when found, and remained so for days. His case was considered a serions one, and it was thought best to send him to San Francisco, where he could have the attention of a specialist. His memory was entirely gone. When he recovered consciousness he could not recollect his name, his place of residence, or any other fact of his former life. He

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fully realized his condition, and, as he says now, was all the time trying to find someone by whom he could identify himself. I was in the back-woods of Washington when the accident occured, and did not happen to hear of it upon my return to civilization. I reached San Francisco late in November, but failed to find Mr. Lyman there, as I expected. As his name was not on any hotel register I concluded that he had been delayed, and waited two weeks, expecting every day to see him. Now, Miss Allen, comes a rather curious incident; one day while crossing the Ferry between Oakland and San Francisco, I decided that I would insert a personal in one or two of the daily papers, to the effect that I was there and wanted to hear from him. While I was considering how to word it, a gentleman who was crossing also, came up to me and asked if I knew any one by the name of Robert Lyman; I replied that I did,—that it was the name of the man whom I had come to the city to meet, but had not found there. The gentleman then introduced himself as Dr.——,assistant physician at the——Hospital, and informed me that Mr. Lyman was there, under his care. I went with the doctor to the hospital and saw Mr. Lyman; he was recovering his memory slowly, but needed assistance from some one whom he had known well, and I flatter myself that I was useful to him. I asked Dr.——after I had become somewhat acquainted with him, how he happened to ask me if I knew Robert Lyman; he said that he did not know—that the thought that I might know him came into his mind, and he at once asked the question. He explained that the name had been ascertained from the railway ticket. Mr. Lyman's mind is now in its normal condition, except that he is easily fatigued."

A tumult of emotions rushed through Marian's mind; she thought of the needless promise, asked and given, on the Boothbay shore, of the pitiful, insistent need which had followed her, vainly, through most wearisome weeks, and of the peace that had come to them, almost at the same time. Her eyes were luminous, her face alight, with an all-absorbing, all-pervading ecstacy of sympathy, the fullest, deepest emotion of her life. The inherent, but heretofore unknown, wifehood of her nature asserted itself without doubt or question. Triumphant and compelling, it dominated her.

The fact of this awakening Mr. Westerly could not know, but the meaning of what he saw he did know, and, feeling that she preferred to be alone, he left her.

With clearer vision she saw that a duty was laid upon her,—to add to the sum of her experiences that which she had, perhaps,

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never known,—a perfect love, in which, for a brief time, two should walk the upward way together,—steadfast Soul, and Soul of beauty, mutually giving, mutually receiving.

When the evening came she dressed herself with care, reverently glad that in face and form she was fair to look upon. Then she waited in the glow of the red firelight until the man she loved came to his own. A. G. G.

Yoga: the Science of the Soul.

BY G. R. S. MEAD.

(Concluded.)

NOW the object of all religion seems to me to be the union of man with Deity, by whatever means and in whatever sense we understand these terms. The most important part of religion, and the part most easily comprehended by all men, is its ethical teaching. Why this should be so we have hitherto been mostly in ignorance; in fact scepticism has run to such lengths in these latter days that some men of great ability and intelligence deny that there is any scientific basis of ethics, and most assert the impossibility of our ever knowing why we should carry out any particular ethical precept. These teachings are for the most part merely dogmatic commands, or the reasons given are not of an explanatory nature, but rather of the nature of promises or threats. Do this, for otherwise you will not obtain an inheritance in the kingdom of light, and so on.

Now the higher science of the soul is rich in manifold compelling reasons for living a purer and more unselfish life. Asserting, as it does, the possibility of rolling up the dark curtain of sleep, and rending in twain the veil of death while still we live, in the very statement of the method whereby these things are to be accomplished, and of the instruments which man has to use to effect this purpose, it shows that morality is the indispensable preliminary training. Man has to look his own nature squarely in the face before he can look in the face of Nature. If he would tread the solitary path of Yoga whereby he steps out from the ranks of his fellow-beings and becomes a self-appointed pioneer of humanity, he must equip himself with fit instruments and, as the Scripture says truly, "gird himself with the breastplate of righteousness". Without these requisites it is useless to volunteer for this pioneer work.

The track to be followed leads through strange lands, peopled

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with strange inhabitants, an inner path that, at the beginning, passes mostly through the country of our own creations that we have at each moment been busily bringing into existence ever since we have had bodies and minds. If we attempt to enter this country unarmed, that is to say, before we have prepared ourselves by a most careful scrutiny into the very recesses of our moral nature, and by a most rigid discipline that never relaxes its vigilance for a moment, then we are like a general in a fort at the head of a mutinous army in league with the enemy outside, and we shall find that in very truth our foes are "they of our own household" and that like attracts like by an unavoidable law of nature.

There is much talk among certain religionists about "conversion", and there is a great truth hidden under the strange externals that so often clothe the idea. Perhaps some of you do not know that the Greek word for repentance, found in the *New Testament* and in the writings of the many mystical schools of the early years of Christianity, means, literally, a change of mind. The theory of this change and the history of its mystical degrees are elaborately treated of by some of these schools, and that which takes place unconsciously in a lower stage of the ordinary conversion, takes place consciously in a higher stage in Yoga. This is the real new birth spoken of by Christian mystics, and this is why Brâhmins (which really means those who are at one with Brahma, the Deity) are called the twice-born. You will understand by what I have said about the importance of the mind in Yoga what this change of mind or repentance means. Now this repentance is of a very mystical nature and one difficult to comprehend. Suppose we look upon the whole series of lives of an individual as a necklace of pearls. The one that hangs lowest in front will represent this turning-point in the whole cycle of births, when the great change of mind occurs which shows that the soul is beginning to shake off the attractions of matter. In each succeeding birth this change will repeat itself on a smaller scale, and those may rejoice to whom it comes early in life. Only let us remember that there is no respect of persons, no aristocracy, no privileges, no monopoly. The path of self-knowledge, self-conquest, and self-devotion is open to everyone of us at every moment of time. It is idle to say: "What you tell me is very fine, but it is not for me!" There is no time but the eternal present. It is idle to put off to the future when none of us know what our past has been. How are we to be sure that we may not have gone some portion of the way before, and that the incidents we have lived through in our present

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birth are only the representation on a small scale of the lives we have lived before; that once we have reached the turning-point we shall again repeat all those strivings upwards which have characterized those of our past lives which have been on the ascending path of our soul pilgrimage?

No man can say what power for good may not lie latent in those who are commonly supposed to be most distinctly vicious, once the force of their character is turned in the right direction.

There is nothing historical in religion nor in Yoga. "Choose ye this day what gods ye will serve" is applicable to every moment of our lives. There is no time but the present, and only the ignorant pin their faith to historical events.

Of course this is no new thing to hear. It is very old, very ancient, but what I wish to insist upon is that it is practical and scientific in the best sense of the word; not, however, that I by any means believe that a thing must needs be scientific in the ordinary sense to be true, but because Yoga can claim everything that is best in the scientific method and at the same time immeasurably transcend it. It is necessary to state and restate this, for people are beginning to go in fear and trembling at the term "scientific".

And now if any one asks whether I recommend him to study Yoga, the answer is: If a person honestly tries to live a moral, clean, and unselfish life, he is unconsciously training himself for the practice of this science, and he will thus gradually develop a consciousness of his spiritual nature which will grow into direct cognition, if not in this birth, at any rate in a succeeding incarnation. But I would also go beyond this, for I believe that neither goodness alone nor knowledge alone makes the perfect man, but that the two must join hands to bring him to perfection. I would therefore add: By all means study the theory of Yoga, and as for the practice of it, subject yourself continually to the most searching analysis in order to discern the secret of your motives of action; watch your thoughts, words, and acts; try to discover why you do this or that thing and not another; be ever on your guard. I do not mean to say, use your head only. By no means: use your heart also to its full capacity. Learn to sympathize with all, to feel for everyone; but to yourself be as hard as steel, never condone a fault, never seek an excuse. We need none of us retire from the world to do this; we need not shun association with others; we need not even make a "sunday in the day", as we make a Sunday in the week, in which to turn our thoughts to higher things and for the rest of the time be off our guard. But at the same time it is a most salutary daily practice to try and definitely con-

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centrate the mind on some thought, or on some imaginary object in order to learn how to steady it, and to cultivate at the same time a continual aspiration towards and contemplation of the highest ideal we can in any way conceive. Perhaps some of you may think this the advice of a mere mystical platitudinarian, and that you could hear something very much resembling it from the nearest pulpit. Maybe; but my answer is still, Try! Try to find out why you do any particular action, or think some thought; try to fix your mind even for sixty seconds; and try to meditate on some high ideal when you are quiet and alone, and free from all hatred and malice; believe me, you will not repent the endeavor.

Perhaps you have noticed that I have said nothing of the farther practices of the higher Yoga. My reason for the omission is that the subject is too lofty and too sacred for any student like myself to attempt. Its practices are so marvellous and its attainments so stupendous that they absolutely transcend all words and all descriptions; and this is why they are invariably treated of in symbolical and allegorical language. But I need hardly tell students of Theosophy that the Yoga is the most important key to the interpretation of the world-scriptures, a key that even our teacher H. P. Blavatsky refrained from giving. But none of us need feel surprise or resentment at this omission if we reflect that it has been the immemorial custom to withhold the key until the pupil is ready to receive it. It is not withheld for any caprice, for it cannot be kept back when the pupil is ready, and they who hold the key are such as give their life-blood to guard mankind from even greater misery and sorrow than they are at present plunged into—though, indeed, mankind knows not of their ceaseless sacrifice.

It is easy to see that the subject I have dealt with is one of enormous difficulty; I could have presented yon with a long treatise, full of technical terms gleaned from difficult works in a vast library of literature, but my purpose has rather been to try and show that in itself the science of the soul is not beyond the reach of any, and that it is the most practical and important branch of knowledge that man is heir to.

In conclusion, it is well to remember there is one indispensable condition of success in this science, without which our efforts will be as Dead Sea fruit. It must be undertaken solely for the service of others; if it is attempted for ourselves, it will prove nought but an illusion, for it will pertain to the "I am I", to the personal human animal, whose characteristic is selfishness, whereas

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the nature of true spiritual Yoga is that of devotion to all beings, of love to all that lives and breathes, and the duty of the disciple becomes like that of the stars of heaven who "take light from none, but give to all".

Companions, may we all tread the path of peace!

Thoughts on Karma.

EVERY day in life we see people overtaken by circumstances either good or bad and coming in blocks all at once or scattered over long periods of time. Some are for a whole life in a miserable condition, and others for many years the very reverse; while still others are miserable or happy by snatches. I speak, of course, of the circumstances of life irrespective of the effect on the mind of the person, for it may often be that a man is not unhappy under adverse circumstances, and some are able to extract good from the very strait lines they are put within. Now all this is the Karma of those who are the experiencers, and therefore we ask ourselves if Karma may fall in a lump or may be strung out over a long space of years. And the question is also asked if the circumstances of this life are the sum total result of the life which has immediately preceded it.

There is a little story told to a German mystic in this century by an old man, another mystic, when asked the meaning of the verse in the Bible which says that the sins of the father will be visited on the children to the third and fourth generation. He said: "There was once an Eastern king who had one son, and this son committed a deed the penalty of which was that he should be killed by a great stone thrown upon him. But as it was seen that this would not repair the wrong nor give to the offender the chance to become a better man, the counsellors of the king advised that the stone should be broken into small pieces, and those be thrown at the son, and at his children and grandchildren as they were able to bear it. It was so done, and all were in some sense sufferers yet none were destroyed". It was argued, of course, in this case that the children and grandchildren could not have been born in the family of the prince if they had not had some hand in the past, in other lives, in the formation of his character, and for that reason they should share to some extent in his punishment. In no other way than this can the Christian verses be understood if we are to attribute justice to the God of the Christians.

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Each Ego is attracted to the body in which he will meet his just deserts, but also for another reason. That is, that not only is the body to give opportunity for his just reward or punishment, but also for that he in the past was connected with the family in which the body was born, and the stream of heredity to which it belongs is his too. It is therefore a question not alone of desert and similarity, but one of responsibillty. Justice orders that the Ego shall suffer or enjoy irrespective of what family he comes to; similarity decrees that he shall come to the family in which there is some characteristic similar to one or many of his and thus having a drawing power; but responsibility, which is compounded of justice, directs that the Ego shall come to the race or the nation or the family to which its responsibility lies for the part taken by it in other lives in forming of the general character, or affecting that physical stream of heredity that has so much influence on those who are involved in it. Therefore it is just that even the grandchildren shall suffer if they in the past have had a hand in moulding the family or even in bringing about a social order that is detrimental to those who fall into it through incarnation. I use the word responsibility to indicate something composed of similarity and justice. It may be described by other words probably quite as well, and in the present state of the English language very likely will be. An Ego may have no direct responsibility for a family, national, or race condition, and yet be drawn into incarnation there. In such an event it is similarity of character which causes the place of rebirth, for the being coming to the abode of mortals is drawn like electricity along the path of least resistance and of greatest conductibility. But where the reïncarnating Ego is directly responsibile for family or race conditions, it will decide itself, upon exact principles of justice and in order to meet its obligations, to be reborn where it shall receive, as grandchild if you will, physically or otherwise the results of its former acts. This decision is made at the emergence from Devachan. It is thus entirely just, no matter whether the new physical brain is able or not to pick up the lost threads of memory.

So to-day, in our civilization, we are all under the penalty of our forefathers' sins, living in bodies which medical science has shown are sown with diseases of brain and flesh and blood coming in the turbid stream of heredity through the centuries. These disturbances were brought about by ourselves in other centuries, in ignorance, perhaps, of consequences so far-reaching, but that ignorance lessens only the higher moral responsibility and tends to confine the results to physical suffering. This can very well

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lead, as it often does, to efforts on the part of many reïncarnating Egos in the direction of general reform.

It was through a belief in this that the ancients attempted to form and keep up in India a pure family stream such as the highest caste of Brahmin. For they knew that if such a clean family line could be kept existing for many centuries, it would develop the power of repelling Egos on the way to rebirth if they were not in character up to the standard of that stream of life. Thus only teachers by nature, of high moral and spiritual elevation, would come upon the scene to act as regenerators and saviors for all other classes. But under the iron rule of cyclic law this degenerated in time, leaving now only an imitation of the real thing.

A variation of the Eastern story told above is that the advice of the king's counsellors was that the broken stone should be cast at the prince. This was done, and the result was that he was not killed but suffered while the pieces were being thrown. It gives another Karmic law, that is, that a given amount of force of a Karmic character may be thrown at one or fall upon one at once, in bulk, so to say, or may be divided up into smaller pieces, the sum of which represents the whole mass of Karmic force. And so we see it in life. Men suffer through many years an amount of adverse Karma which, if it were to fall all at once, would crush them. Others for a long time have general good fortune that might unseat the reason if experienced in one day; and the latter happens also, for we know of those who have been destroyed by the sudden coming of what is called great good fortune.

This law is seen also in physics. A piece of glass may be broken at once by a single blow, or the same amount of force put into a number of taps continuously repeated will accomplish the same result and mash the glass. And with the emotions we observe the same law followed by even the most ignorant, for we do not tell bad news at once to the person who is the sufferer, but get at it slowly by degrees; and often when disaster is suddenly heard of, the person who hears it is prostrated. In both cases the sorrow caused is the same, but the method of imparting the news differs. Indeed, in whatever direction we look, this law is observed to work. It is universal, and it ought to be applied to Karma as well as to anything else.

Whether the life we are now living is the net result of the one just preceding is answered by Patanjali in his 8th and 9th aphorisms, Book IV.

"From these works there results, in every incarnation, a mani

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festation of only those mental deposits which can come to fructification in the environment provided. Although the manifestation of mental deposits may be intercepted by unsuitable environments, differing as to class, place, and time, there is an immediate relation between them, because the memory and the train of self-reproductive thought are identical", and also by other doctrines of the ancients. When a body is taken up, only that sort of Karma which can operate through it will make itself felt. This is what Patanjali means. The "environment" is the body, with the mind, the plastic nature, and the emotions and desires Hence one may have been great or the reverse in the preceding life, and now have only the environment which will serve for the exhaustion of some Karma left over from lives many incarnations distant. This unexhausted Karma is known as stored-up Karma. It may or may not come into operation now, and it can also be brought out into view by violent effort of the mind leading to such changes as to alter the bodily apparatus and make it equivalent to a new body. But as the majority of men are lazy of mind and nature, they suffer themselves to run with the great family or national stream, and so through one life make no changes of this inner nature. Karma in their cases operates through what Patanjali calls "mental deposits". These are the net results stored from each life by *Manas*. For as body dies, taking brain with it, there can be no storage there nor means of connecting with the next earth-life; the division known as *Kama* is dissipated or purged away together with astral body at some time before rebirth; astral body retains nothing—as a general rule—for the new life, and the value or summation of those skandhas which belong to *Kama* is concentrated and deposited in *Manas* or the mind. So, when the immortal being returns, he is really *Manas-Buddhi-Atma* seeking a new environment which is found in a new body, *prana*, *Kama*, and astral double. Hence, and because under the sway of cyclic law, the reïncarnation can only furnish an engine of a horse-power, so to say, which is very much lower than the potential energies stored in *Manas*, and thus there remain unexhausted "mental deposits", or unexhausted Karma. The Ego may therefore be expending a certain line of Karma, always bringing it to similar envirouments until that class of Karmz shall be so exhausted or weakened as to permit another set of "mental deposits" to preponderate, whereupon the next incarnation will be in a different environment which shall give opportunity for the new set of deposits to bring about new or different Karma.

The object that is indicated for life by all this is, to so live and

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think during each life as to generate no new Karma. or cause for bondage, while one is working off the stock in hand, in order that on closiug each life-account one shall have wiped off so much as that permits. The old "mental deposits" will thus gradually move up into action and exhaustion from life to life, at last leaving the man in a condition where he can master all and step into true consciousness, prepared to renounce final reward in order that he may remain with humanity, making no new Karma himself and helping others along the steep road to perfection.

EUSEBIO URBAN.

"She Being Dead, Yet Speaketh."

(Concluded.)*

EVERY pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! . . . Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? . . . You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. . That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them . . . Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity . . . Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by

* Extracts from letters of H. P. B., read on "White Lotus Day", May 8, 1892, at the New York Headquarters.

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the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once . . . The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the . . T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart . . . Yes; let him who offers himself to Masters as a chela, unreservedly, . . . let him do what *he can* if he would ever see Them. . . . Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success. . . . I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. . . . I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma. . . . Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

LITERARY NOTES.

JUNE LUCIFER is one of the strong numbers. W. R. Old in "Zodiacal Symbology" writes with learning and charm of the fantasies in those curious old signs. Mrs. Besant concludes the articles on "Reincarnation" which are soon to be issued as a pamflet. In her many glorious writings she has perhaps never surpassed the glory of this. The finished language flows musically along in the liquid beauty an artist loves, sparkling and clear and pure, voluminous in fact and illustration, yet never losing the rhythmic melody which captivates the ear while the mind is seized. It closes with an outburst of prophetic eloquence, a Hallelujah of Immortality. Mr. Mead begins a topic of great interest, one which sorely needs a distinct exposition, "Simon Magus", and, after thorough analysis of all sources of information, opens what is evidently to be an ac-

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curate study. It will not be valuable only for its facts: Theosophists grow confident as they find the campaign against old ecclesiasticisms and sturdy errors led by men of real learning, men who know Greek and history, and who have both the muscle and the weapons to face Church Doctors in their own domains. "The Sheaths of the Soul" is another important article, continuing the matter of "Mesmerism". A pitiful account of the last hours of Francesco Montoliu shows Jesuitism as virulent and perverse as ever, twisting the utterances of delirium into a warrant for greased extremities and a passport to Paradise. In a most straight-forward, manly, level-headed announcement under "The Oriental Department", Bro. G. R. S. Mead, as General Secretary of the European Section, says outspokenly that the latest of its issues was a mistake, and that he is going to have no more nonsense or Hatha Yoga put forth to the misleading of weak Theosophists and the dismay of strong. Henceforth Eastern articles are to be edifying or they wont appear. He delights American Theosophists with a munificently full account of the N. Y. Headuarters. *Lucifer* prints in italics an Editorial Notice that no more of "The Philosophy of Perfect Expression" can be printed. This was a series over the signature of the Countess of Caithness, "Duchesse de Pomar", but has been discovered to have been really written and published by a Mrs. Wilmans of Georgia a year ago. *Lucifer* makes things as easy as possible for the "Duchesse", but unless we under-estimate the reverence for coronets in Georgia sterner expressions will there be used.—[A. F.]

JUNE THEOSOPHIST. "Old Diary Leaves III" is a narrative of phenomena occurring during the residence of H. P. B. and Col. Olcott in Philadelphia. The one first recorded is the instantaneous precipitation of names and date in a blank book then upon the Colonel's person; the second, an elaborate picture upon white satin, partly by H. P. B. herself, partly by occult means; then the henming of a set of towels by an elemental in a closed book-case. An excellent instance of her disappearance from sight is given, one much like that of Ram Lal in *Mr. Isaacs*, also various minor phenomena, the article closing with a warm, even eloquent, paragraph. Mr. Edge continues "The Mystery Cards" and narrates some astonishing disclosures by them in recent experiments at Adyar; curious instances of "Elemental and Elementary Pranks" are vouched for by P. R. V. Iyer; the paper read by S. E. Gopalacharlu on "The Mystical Meaning of the White Lotus" last May 8th is printed. In the address at Adyar on White Lotus Day, and in a slip affixed to the June issue, the way is cautiously, and somewhat dexterously, opened for the withdrawal of the Presidential resignation. If Col. Olcott is satisfied that a return to executive work is essential to the welfare of our movement, and if his Teachers should order him to cancel his resignation and remain in office till the end of his life, he will obey, health or no health. As successive utterances seem to voice this possibility with increasing distinctness, it may be that the prayer of the American Convention is not long to be denied.—[A. F.]

DR. FRANZ HARTMANN has done another service to Theosophy by translating into German *The Voice of the Silence*. The first section is published in paper with a singularly beautiful design of lotus-flowers on the cover, and is sold by the publisher, Wilhelm Friedrich, K. R. Hopbuchhandler, Leipzig, for one mark.

THEOSOPHICAL SIFTINGS, Vol. v, No. 5, gives an able and charming paper by Dr. J. D. Buck on "The Secret Doctrine and the Higher Evolution of Man".

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The charm is partly in the matter, partly in the musical quality of the periods. This is especially marked in the earlier pages, and the last page of all is one of the noblest ever coming from his pen. One part of the paper needs somewhat more directness and precision,—the answer (p. 14) to the second part of the question propounded. Mr. Bertram Keightley furnishes "Notes on Theosophy and Education",—well done, of course; and there is a brief paper by Maurice Fredal on "Conduct", containing some good specimens of antithetical reasoning.—[A. F.]

"THEOSOPHY: A POPULAR EXPOSITION" is the title of the new book by Mr. Claude F. Wright, to be issued by the Humboldt Publishing Co. Mr. Wright was for years upon the staff of Madame Blavatsky, a member of the household and in attendance upon her person, and immediately upon arrival in America was invited by this firm to prepare a Theosophical work. It is of 130 pages, paper covers, and may be ordered of the PATH for 30 cents.

THE COLUMBUS OF LITERATURE, by W. F. C. Wigston, aims to prove Lord Bacon the founder of a Rosicrucian order and his philosophy an occult symbolism allied to ancient Theosophy. It exhibits much research, some ingenuity, and entire freedom from conventional prejudices, but the style is bad and the punctuation villainous, while grammatical blunders disgrace it throughout. It should be re-written by an educated person. (F. J. Schulte & Co., Chicago.)—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 6, is "The Philosophy of Self-Knowledge" by Dr. Franz Hartmann. Dr. Hartmann never writes anything that is not elevating and invigorating, and this paper, besides many passages most true and helpful, shows an evident effort to attain more precision and definiteness of statement than heretofore. This is in part achieved. Yet the paper is not an exposition of the "Philosophy", but a dissertation upon it. To be an exposition it would have to be systematically, connectedly, precisely worked out and stated, and not a mere series of discursive observations, however valuable. In particular must the question, *What then must we do for the purpose of attaining divine wisdom*, (page 19), be answered with definiteness. Nor is it correct to say, (page 6), that "Self-knowledge is the power by which a being truly realizes its own state of existence". Self-knowledge is not a power, but a result gained by the exercise of a power. Later on the same page, self-knowledge is defined as "the manifestation of the power of truth", etc. Still, in spite of some confusions and inadequacies the article has the true ring, and will, like the author's other works, help on to right thought and life.—[A. F.]

OBITUARY NOTICE. With profound and tender regret the PATH records the passage from this incarnation of Mrs. Georgiana S. Bowman, F. T. S., for 39 years the wife of Mr. Henry Bowman, Secretary of the Aurora Branch. Mrs. Bowman beautifully illustrated the power of Theosophy in moulding a character to grace and in prompting a life to beneficence, and the light which irradiated her own soul she was never weary in scattering abroad. No wonder, then, that letters and papers from the Pacific Coast tell of the blow which has fallen on Theosophists and the Society. She was one of the active organizers of the Eureka Branch at Sacramento, and a steady helper in the work of her own Branch, the Aurora. Her illness was brief, and its close so sudden that she was spared the pain of seeing the grief crushing her loved ones around. A service was held at Oakland, and then the remains were removed to Los Angeles for cremation, where in the open air and under the Southern California

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sky tender memories and hopes were spoken and soft music soothed the sadness. Then the many friends gathered about the body and in unison recited the last seven lines of *The Light of Asia.* Pure in life, it was fitting that no corruption from death should soil her, and the fire which on higher planes had refined and purified her soul, on this lower plane removed from the touch of decay that body which had so long enshrined it.

Mirror of the Movement.

ANNIE BESANT T. S., Fort Wayne, Ind., is the latest Branch to secure a Headquarters. It has rented rooms in a desirable section, furnished and carpeted them comfortably, and rejoices in their frescoes and generally attractive appearance. Therein is housed the library of between 300 and 400 books, which the Branch purposes to enlarge by adding from 50 to 100, and then make it free to the public on three days and nights each week besides the meeting night. This will be the Headquarters for the whole of Indiana, and varied activities will be begun.

THE HEADQUARTERS IN NEW YORK has now a weekly class for the study of the *Secret Doctrine*, led by Claude F. Wright, a pupil of H. P. B. and late Secretary of the Blavatsky Lodge. It opened with 17, and in two weeks rose to 30 members. During the intermission of Aryan meetings an informal, semi-social gathering assembles at the Headquarters rooms on Monday evenings for better acquaintance of members of the Aryan, Brooklyn, and Harlem Branches, and for chatty discussion of Theosophical topics.

KSHANTI T. S., Victoria, British Columbia, was chartered on July 4th. Of the eleven Charter-members only one was previously an F. T. S., the others being fruits of his labors and of Dr. Allen Griffiths's. The Branch is the 62d on the American roll and the second on Canadian territory.

WILLAMETTE T. S., Portland, Oregon, has begun a course of free public lectures on Sunday evenings in the hall, No. 171 1-2 Second st. The first was contributed by Bro. John H. Scotford upon "Theosophy and Universal Brotherhood". Wherever Bro. Scotford goes, work begins.

A CHARTER WAS ISSUED July 11th to the new Branch at Montreal, Canada, the third Branch in Canadian territory. It is called the "Mount Royal T. S.," has five Charter-Members, and is 63d on the American Roll. Its formation is mainly due to the active work of Bro. Henry Cohen of the Annie Besant T. S.

STILL ANOTHER CHARTER WAS ISSUED on July 16th. This is to the "Cambridge T. S.", located in Cambridge, Mass., and virtually an offshot from the Boston T. S. It has five Charter-Members, and is 64th on the Roll of American Branches.

MALDEN T. S., having refused longer heed to counsels urging idleness, stagnation, and a mere pretense to Branch existence, is experiencing the thrill of real life and growth. The local papers contain good notices nearly every week, the new Headquarters are to be kept open right through the summer, the regular Monday evening meeting goes on, and every Sunday from 2 to 6 p. m. the room is open for readings and face-to-face talks. The notion that Theos-

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ophy means slumber, and that the ideal Theosophist does nothing and pays no dues, has probably forever lost esteem in Malden. The new Secretary is Mrs. Mary F. Barns, 44 Acorn st.

BLAVATSKY T. S., Washington, D. C., enjoyed in June a lecture from Dr. J. D. Buck of Cincinnati on "The Secret Doctrine". Denison Hall was filled. Some of the Baltimore Brethren were present, and they and their hosts purpose an effort for lectures from Dr. B. next winter.

Pacific Coast Items.

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, was most successful in his work at Victoria, B. C., lecturing and privately expounding. A Branch was formed as one result. He was to have lectured in New Westminister and in Vancouver, but was unexpectedly called south. The papers in each place, however, printed long articles which he contributed in default of a lecture.

SEATTLE, W. T., had three public lectures from Dr. Griffiths, upon "The Origin, Development, and Destiny of the Human Race", "Reincarnation", and "Karma". Interest grew, the hall could not contain all comers, and the lecturer was besieged with questions. The press gave copious reports and commented favorably upon Theosophy. Two parlor talks were also conducted by Dr. G. Much of the success is due to Mr. and Mrs. Blodgett and Mr. Schwägerl, whose enviable Karma ever grows.

PORT TOWNSEND gave Dr. Griffiths on June 26th one of the best audiences ever assembled in the "Key City of the Sound". Doctors, lawyers, and editors turned out *en masse*, a coterie of army officers and their wives attended, an ex-United States Senator took an active part in the meeting and assisted in making the collection. The interest was deep, many questions were put, and the meeting did not close till long after 10. Each of the three local papers gave a full account. The subject of the lecture was "Theosophy, Karma, and Reincarnation". This was one of the very best meetings yet held by the lecturer.

WHATCOME, W. T., heard the Pacific Coast Lecturer on June 28, the subject being as in Port Townsend. The five papers all commented favorably save one, and its report refuted the attack in the editorial. On the 30th the lecture was in Fair Haven, where again was found a deeply interested audience and a sympathetic press. The librarian of the Free Library said he should introduce therein Theosophical literature. On July 3d at Seattle the lecture was upon "The Aryan Race; comparison of Occident and Orient; the Caste System of India, and other Eastern Customs", and corrected many errors popular here.

THREE LECTURES were given at Tacoma, Washington, by the Pacific Coast Lecturer in the Unitarian Church: July 8th, "The Origin, Development, and Destiny of the Race"; July 10th, "Reincarnation"; 11th, "Karma". On the 10th the auditorium of the church was filled by one of the most intelligent and interested audiences.

THE NARADA BRANCH, Tacoma, Wash., though having suffered the loss by removal of three of its leaders, is keeping up the work and really acting with vigor. Bro. H. A. Gibson, acting President, is ably supported by the Branch in all meetings. Regular public meetings are held each Sunday, and entire harmony prevails.

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"*The A, B, C of Theosophy* is the name of a eight-page leaflet issued as a supplement to *The Pacific Theosophist*. It will prove invaluable, and is just the thing to hand to enquirers so often met who say, "Tell me what Theosophy is, in a few words." This leaflet informs beginners what books to read, and includes a full catalogue of T. S. books. It may be had for 1 cent apiece or 75 cents per 100 of *Pacific Theosophist*, care People's Savings Bank, Seattle, Wash." [Communicated.]

ONE RESULT of the Pacific Coast Lecturer's visit to Puget Sound is the inauguration of a local lecture bureau. Mrs. A. L. Blodgett, of Seattle Branch, will shortly visit and deliver lectures on Theosophy in a number of Sound towns.

Notice about Oriental Department.

AMERICAN SECTION.

In *Lucifer* for June, 1892, Bro. G. R. S. Mead, General Secretary European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involves me in confession of error in these words, "But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love of the East rather than from any other cause".

I beg to decline being involved in any such confession or in the apology found in the rest of the notice, and reïterate what was said in my annual report to the Convention of 92, in these words:

"I have had from many quarters in the Society expressions of appreciation of the work of this Department. In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindûs, from whom, indeed, the Theosophical philosophy has come, can easily *refrain from reading the publications of this Department.*"

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear to the hypocritical and over-prudish modern western mind to approach the line of impropriety; and if the judgment of the Editor of this Department is against some or any yoga treatises, those can be omitted. But I deny any error and make no apology. All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindûs who have helped us.

WILLIAM Q. JUDGE.
General Secretary American Section T. S.

NOTE FROM COL. OLCOTT TO THEOSOPHISTS.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's reëlection as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important

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events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world. H. S. OLCOTT.

Gulistan, Ootacamund, India, 25th May, 1892.

THE ASHES OF MADAME BLAVATSKY.

A permanent Headquarters building for the American Section being now actually possessed, the General Secretary, pursuant to the arrangement made by Col. Olcott at the London Convention last year, will bring with him on his return to America that portion of Madame Blavatsky's ashes which was assigned to the guardianship of the American Section. It is to repose in the Headquarters. The purchase of a suitable urn and the preparation of a secure mural receptacle will involve some expense—one, however, to which her pupils in Theosophy may well feel contribution a privilege. As the work should be undertaken immediately upon the General Secretary's return, American Theosophists are invited to forward their kind offerings to me before August 15th if possible. Acknowledgment under initials will be made in September PATH, and a full description of the plan adopted will be published promptly.

WILLIAM Q. JUDGE,
144 Madison Ave, New York.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in July			$2,124 94		
Additional outlay			363 92		
Actual deficiency					$2488 86
Contributions since July report:—					
Members of Aryan T.S.	$125 00	F. N.		$ 1 00	
J. H. F.	5 00	C. M. R.		2 00	
H. E.	1 00	J. B. (add'l)		10 00	
Narada T. S.	3 50	A. B. Sussex		4 84	
Total				$152 34	
Actual deficiency (July 20th)					2,336.52

THANKSGIVING.

The General Secretary's appeal for help towards office expenses has had many and generous responses. To and including July 18th, there has been received from Branches $118.50, from individuals $726.17; total, $844.67. To all who have thus contributed to relieve his mind from anxiety, and to any others who may wish wholly to free it, he sends a warm message of appreciation and thanks.

Indian Letter.

GULISTAN, OOTACAMUND, *7th June.*

Gulistan will doubtless become a household world in the T, S. soon, and the "Garden of Roses" will develop in time into an orchard of Theosophic fruit.

It is certainly pleasanter working among the Biue Mountains of Coimbatoor surrounded by flowers and foliage refreshing by its greenness and in a temperate climate than in the heat of Adyar, albeit that the latter is a pleasant place in itself. Up here the pallid cheeks of the dweller in the plains vanish, and a healthy activity takes the place of the alas! too frequent listlessness of the Madrasee.

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To revert to other matters. A French cook, it is said, can from a simple bone and an humble and unpretentious potato concoct an excellent *potage*, so also can the President-Founder from his small means and light purse, with the aid of his artistic genius, fit up for himself a charming little residence. The sitting-room in which the present lines are written is very bright and cheery, and contains mementoes of the past history of the Society, groups of all the Conventions, relics collected during the Colonel's travels, a beautiful bronze medallion portrait of H. P. B. by O'Donovan from life, a very excellent portrait, diplomas of various Societies, photographs of the Lights of the French schools of Hypnotism, etc., etc.

We expect Prince Harisinghi Rupsinghi, an old and faithful Theosophist, here on a visit in the course of a week or so, and innumerable Theosophists have stated their intention of coming from time to time to see the "Colonel Sahib."

We received at Adyar, recently, a visit from Mr. Ernest M. Bowden, the author of that charming little volume, the *Imitation of Buddha*. This gentleman is on a tour through India with the especial intention of investigating Buddhism in the land of its birth.

At the present time we are in the dead season out here; nearly everyone is away and but little is doing. Work goes on steadily, however, but there is nothing particular to report. Bertram Keightley is just returning to Adyar after his long tour, and he will probably be in residence for some months. We have suffered a great loss in the death of Rustomj Ardeshir Master of Bombay, one of our oldest and most devoted members. S. V. E.

European Section Convention.

The Convention opened at 10:15 in the hall of the Blavatsky Lodge at Headquarters, 19 Avenue Road, London. For three days before, the delegates from various parts of Europe were arriving and the houses filling up. Some 75 delegates were at the opening hour. The Convention was called to order by Bro. G. R. S. Mead, General Secretary, who as temporary chairman organized the Convention and called for election of permanent Chairman. On motion of Mrs. Besant, Bro. William Q. Judge was elected chairman.

The chairman addressed the meeting, calling attention to the need for a lecturer in England and Europe, and also explained the American resolutions about Col. Olcott. He then read the greetings to the Convention from America, and also a telegram just received from Col. Olcott, reading:

Madras, 4o Blavatsky, London. Accept our most hearty congratulations. Hope you may succeed in your endeavors.—OLCOTT.

The telegram was received with applause.

Among the delegates were those from Spain, Holland, Germany, Austria, France, Ireland, Scotland, and many other places.

Bro. Mead then read his report for the preceding year, showing much of great interest, proving the benefit of the amalgamation of the British and other centers into a single section. Sixteen lending libraries were started in the year. He showed that Mrs. Besant had delivered 136 lectures; 150 volumes were added to Reference Library, making 1129 books in all. Nine charters were issued, making 25 active Branches and 41 active centers. The Blavatsky Lodge has 300 members. Four hundred and forty diplomas were issued and 20 resignations received. 711£ received. H. P. B. Memorial Fund has £152 on hand. 2751£ were contributed during the year in all, for Theosoph-

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ical purposes. One hundred and fifty-six books were published, 12 translated, and 18 in process of translation. The T. S. League has established a day and night nursery for babies which does not make distinctions as to the birth of the babies offered for care. Swedish Branches were shown to have published 12 new books with 10 on the way, these being translations of standard T. S. matter. In Spain many books and other matter have been published. The French work now looks well, due to the work of E. J. Coulomb. Emile Bournouf has given help to the French T. S. magazine. In Russia the censorship will not allow any of our T. S. matter to get into the country. The report graphically showed how Theosophy had been discussed in the palace and the workhouse, as Col. Olcott had an interview with the King of Sweden, and in a workhouse there had been inquiries and readings of Theosophical tracts.

Letter from the Indian Section was read, showing that the plan of sectional organization has been successful and beneficial, and also thanking Europe for its work and activity; the hope that Annie Besant would visit India was expressed; the American resolutions on Olcott were declared to be concurred in by the Indian Section.

Mrs. Besant then reported that the casket made by Herr Benggston of Sweden, for the ashes of H. P. B. had been finished and was on the way from Sweden and might at any time arrive.

Bro. Mead took the chair at 11:50 a.m. and put the vote on the succession to the presidency of the Society, which was unanimous for William Q. Judge. This was received with applause. The resolution was as follows:

WHEREAS—The President-Founder T. S., Col. Olcott, owing to ill health has placed his resignation in the hands of the Vice-President, William Q. Judge, and

WHEREAS—The vote of the European Section T. S. having been duly taken by the General Secretary and the result declared that the choice of the European Section of a President to succeed Col. Olcott is William Q. Judge,

RESOLVED—That this Convention unanimously and enthusiastically confirms this vote and chooses William Q. Judge as the succeeding President of the Theosophical Society.

Mrs. Besant then presented resolutions regarding Col. Olcott as follows:

RESOLVED—That this Convention hereby puts on record its regret that ill health should have necessitated the resignation of the President-Founder from office, and tenders to Col. H. S. Olcott the expression of its lasting gratitude for the pioneer work he has so bravely and zealously performed.

That this Convention also tenders the President-Founder the expression of its highest appreciation of the unselfishness, assiduity, and open-mindedness which have marked the long years of his office; it also fully recognizes the large share he has taken in building up the Society, rejoices to learn that the Society will still have the benefit of his counsel in the future, and sincerely hopes that his restoration to health may be speedy and permanent.

RESOLVED—That this Convention assents to the proposal of the Blavatsky Lodge to open a fund for a testimonial to the retiring President-Founder, Col. H. S. Olcott, and hereby establishes such a fund in the hands of the General Secretary and the Treasurer of the European Section.

Unanimously carried.

The resolutions of the American Section asking Col. Olcott to revoke his resignation were then taken up, and it was resolved about as follows: That while agreeing with the American Section in its fraternal spirit, the answer just made by Col. Olcott renders any further action on that point impossible.

Some amendments to the European Constitution were then taken up. A committee of five was appointed to consider and report on any proposition for the amendment of the General Rules T. S., especially regarding General Convention, terms of office, and basis of representation.

Afternoon session. Delegates and visitors assembled at 2:30 p.m., with

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William Q. Judge in the chair. A Committee of five was appointed to make recommendations to the General Council of the T. S. to report at 10 a.m. on the 15th inst. A lively discussion took place on the motion to make a Library Committee.

Bro. Coulomb, representing France, then spoke in French on the work in France. Telegram from Limerick, Ireland, of congratulation was then read. The Spanish delegate, Bro. Xifre, read the Spanish report, Mme. de Neufville spoke for Holland, and Countess Wachtmeister for Sweden as their proxy. General discussion on the subject of Theosophical work then was taken up, which was continued until recess.

After recess the delegates and visitors and T. S. members filled the Blavatsky Lodge Hall and took up the discussion of "Mental Action", which was opened by William Q. Judge as chairman, followed by Bro. Xifre for Spain in Spanish, translated by William Q. Judge. Mme. de Neufville spoke for Holland, followed by Herbert Burrows, W. R. Old, G. R. S. Mead, Wm. Kingsland, and others. This discussion was closed by Annie Besant in a speech of fifteen minutes' length. The first day then closed at 10 p. m., having done much good to the members present.

SECOND DAY.

The delegates assembled promptly at 10 a. m. in the same place with Bro. Judge as Chairman. Various reports from the Bow Working Girls' Club, the Press, and other activities were then read by the Secretary. The Bow Club, which was started by H. P. Blavatsky, has done very good work, and numbers 300 working-girls. They use the place every night. Library and propaganda fund shows increase; 450 books are in the Duke street reading-room, but, probably in consequence of location, not many use it. Many lending libraries have been established in various towns; 150 volumes were added to the Headquarters Library, making in all 1129 volumes. Most of the books on Occultism and all on Theosophy are in the library. After discussion it was decided not to enlarge the *Vahan*.

A donation of $100 was ordered to be made to the New York Headquarters as a slight acknowledgment of what America had done for the movement.

PRESIDENT'S TERM OF OFFICE.

At 11:45 the question of the term of office of the successor to Col. Olcott was taken up, and after the call of ayes and noes it was decided by 28 for and 16 against that there should be no limitation on his term of office. It was recommended that other officers should act from year to year, and that General Conventions ought to be every three years and in India. On this voting an amendment was proposed by Bro. H. Burrows that the term of office of the President should be limited, and on this amendment to the report of the Committee that considered the matter the above vote resulted.

H. P. B.'S ASHES.

After recess the Convention was called to order and received the casket made in Sweden for the ashes of H. P. B. The Convention remained standing while the chairman uncovered the casket which was placed on the table in front of the chair. In it were the ashes contained in a copper vase, the one into which they were deposited last May by Col. Olcott, William Q. Judge, and Annie Besant. After a few words from the chair business was proceeded with and the casket remained on the table until adjournment. It is made of copper, by hand, and represents an oriental *dagoba* resting on a square platform of three

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steps, and at each corner of the platform is a smaller *dagoba* holding a square block. The top is finished with a silver lotus out of which bursts a golden flame. The whole looks like a small round temple, dome-shaped, resting on the platform. The smaller vase that holds the ashes is placed inside the dome, and the whole locked by an ingenious device. The platform is 24 1-4 inches square and the dome two feet high. The smaller *dagobas* at the corners are eight inches high. It will be photographed soon, so that those who desire can possess a copy. With the ashes was also deposited a document testifying to the matter as follows:

We, the undersigned, do hereby certify, each for himself, that on the 15th day of July, 1892, at 19 Avenue Road in the City of London, in the front room called "H. P. B's Room", we witnessed the placing of the ashes of H. P. Blavatsky within this vase or receptacle by Herr Sven Benggston from designs by R. Machell, and the said ashes being in their turn within a copper Indian vase. To all of which this shall be testimony. Signed: Constance Wachtmeister, Annie Besant, William Q. Judge, Isabel Cooper-Oakley, Walter R. Old, Alice L. Cleather, G. R. S. Mead, Laura M. Cooper, Edward T. Sturdy.

Resolutions of thanks to Sweden and to the artist Benggston, as also to R. Machell, F. T. S., who made the designs, were passed unanimously. At the same time Gen. and Mrs. Gordon presented a portrait in oil of Col. Olcott by a member of the Scotch Academy to the library.

A recommendation was passed for the General Council that the President of T. S. cannot be removed except by vote of the entire Society; and another by Annie Besant was carried repelling the charges sometimes made of dogmatism. The chair then stated that a member of the Society who did not wish his name mentioned was endeavoring to get up a Theosophical Congress for the World's Fair in Chicago, and thought he had a large percentage of the expense subscribed, but that members could subscribe. This Congress, if carried out, is to have Hindû, European, and American delegates, and to continue a month or so. Mr. Judge said he was unable himself to do any thing about it, and that at present the gentleman referred to would not give his name, having a prejudice against that.

French and Spanish delegates then addressed the meeting, followed by Kingsland, Mead, and others. Bro. Judge then closed the regular session of the Convention in a twenty-minute speech, adjuring all to be true to the Cause, to our ideals, and to Universal Brotherhood, and then declared the deliberations at an end. Thus closed the best Convention that has yet been held in the Society, as testified to by those who had seen those in every Section.

PUBLIC MEETING.

In the evening of the 15th there was a free public meeting at Prince's Hall, Picadilly, presided over by Bro. Judge. The chair opened the meeting by speaking of the Society and its principal doctrines. A large audience that filled the hall and galleries listened intently and remained to the close of the proceedings. Bro. Mead followed, and then Charles, Count Leiningen, then Herbert Burrows, and last Annie Besant. Applause was given every speaker, and when Annie Besant finished the applause was enthusiastic. The platform was filled by the delegates, and represented every country but India.

The gods, oh man, are not without; they reside within you; and their earthly dominion is among the fleeting atoms of your body.—*Book of Items.*

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I have crossed beyond that very impassable place, in which the fancies are the gadflies and mosquitos, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice the beasts of prey aud reptiles, desire and anger the obstructors, the way to which consists in worldly objects, and is to be crossed by one alone; and I have entered the great forest.—*Anugita.*

THE PATH.

VOL. VII. SEPTEMBER, 1892. No. 6.

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.

Impossibilities Demanded.

MANY impossibilities have been at all times demanded by members of the Society from those who have by the misfortunes of Karma been put in the front row like ninepins to be knocked down by self-appointed critics. Very often H. P. Blavatsky, Col. Olcott, and others in official position have been requested to state why every member other than the questioner—or as well, perhaps—is not a saint; why it is that the enrollment of a person in our ranks did not at once alter the human nature which eighteen hundred years of un-civilization have produced; why the possession of our diploma does not immediately admit to the presence of those glorious Adepts who have occupied incarnations in striving to become real and active altruists; and so on with an immense number of other things as difficult and as presently impossible. In a former issue THE PATH related the experience of the office with the demands of ordinary correspondents, when an order for a book from India or a magazine from London was required to be filled in a week, although the mail to and from India usually takes thirty days each way for transit. But the unattainable and impossible are required most

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assuredly, and the opposite to fact stated in a note of which the following are the words:

Our organization [a local one] must first establish its own centre, even though the existence of any such center *is persistently ignored* by THE PATH and Mr. Judge. Mr. Judge sees only New York and Europe and India (later), but notwithstanding *this visual incapacity* there *is* a center in —— And much Theosophical activity that *never gets mentioned* goes on.

Quite so; "the visual incapacity" to see what is going on at a distance of a thousand miles from THE PATH office is not confined to the editor of that unfortunate magazine, especially when the members of that "centre" never say one word to the editor of THE PATH about what *is* going on. No doubt they work, and that very energetically, but unless they inform the editor, or unless he obtains the capital to permit the employment of a regular and intelligent reporter at every such centre, it is quite unlikely that the pages of this magazine will be able to record and to encourage their admirable activity. It is an impossibility that is asked and implied in the statement of our "visual incapacity" and "persistent ignoring" of that about which we never have information.

But it is very wide of the fact to say that we see only New York, India, and Europe. Our history shows our Conventions held year after year in Illinois, and the enormous correspondence of the office with every State in the Union indicates in some degree, we presume, an interest in all our work here. The Indian correspondence is very small, and the European the same; the news we print from England is generally obtaind from sources outside the members; and nearly all that about the U. S. is culled from stray letters. California is an exception, as from there the members send the facts. But the above complaint is not the only one of the same kind, and these words are meant for every Branch.

If you wish THE PATH to give accounts of the various activities of Branches, you must send them to the office, or else wait the far distant day when our individual purse will allow us to pay for the news we desire. But please do not accuse us of ignoring your work if we never know what you are doing, for as yet we have none of us in THE PATH office developed the power to read thoughts and see actions across hundreds of miles of our country; we are still compelled to rely very much upon the mail-bag and the telegraph-wire.

But since this matter has come upon the carpet, we may remind complaining members that THE PATH has from the beginning sustained its course through the help of the pockets of its editor and a few friends. There are enough members to thoroughly sustain

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it if they only chose to subscribe, but as a cold matter of fact the majority of its subscribers are to be found outside the ranks of our own fellows. This is probably due in part to general poverty; and yet we doubt not that even many of those poor ones frequently belong to clubs, to benefit societies, and spend many a dollar on amusements and ice-cream. We do not complain; there are other worlds and other *manvantaras* in prospect, and perhaps the day may come when filthy lucre will not be indispensable to work in the world.

The Place of Peace.

THE rush, the turmoil, the hurry of modern life are in everybody's mouth as matter of complaint. "I have no time" is the commonest of excuses. Reviews serve for books; leading articles for political treatises; lectures for investigation. More and more the attention of men and women is fastened on the superficial things of life; small prizes of business success, petty crowns of social supremacy, momentary notoriety in the world of politics or of letters,—for these things men and women toil, intrigue, and strive. Their work must show immediate results, else it is regarded as failure; the winning-post must always be in sight, to be passed by a swift brief effort with the roar of the applauding crowd hailing the winner. The solid reputation built up by years of strenuous work; the patient toil that labors for a life-time in a field wherein the harvest can only ripen long after the sower has passed out of sight; the deliberate choice of a lofty ideal, too high to attract the average man, too great to be compassed in a life-time; all these things are passed by with a shrug of good-natured contempt or a scowl of suspicion. The spirit of the age is summed up by the words of the caustic Chinese sage of yore: "He looks at an egg, and expects to hear it crow". Nature is too slow for us, and we forget that what we gain in speed we lose in depth.

But there are some in whose eyes this whirling dance of gnats in the sun-light is not the be-all and end-all of human life. Some in whose hearts a whisper sometimes sounds softly, saying that all the seeming clash and rush is but as the struggle of shadows thrown upon a screen; that social success, business triumph, public admiration are but trivial things at best, bubbles floating down a tossing streamlet, and unworthy the rivalries, the jealousies, the bitternesses their chase engenders. Has life no secret that does

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not lie on the surface? no problem that is not solved in the stating? no treasury that is not scattered on the highway?

An answer may be found without straying beyond the experience of every man and woman, and that answer hides within it a suggestion of the deeper truth that underlies it. After a week or a month of hurried town-life, of small excitements, of striving for the little triumphs of social life, of the eagerness of petty hopes, the pain of petty disappointments, of the friction arising from the jarring of our selfish selves with other selves equally selfish; after this, if we go far away from this hum and buzz of life into silent mountain solitudes where are sounding only the natural harmonies that seem to blend with rather than to break the silence—the rushing of the waterfall swollen by last night's rain, the rustle of the leaves under the timid feet of the hare, the whisper of the stream to the water-hen as she slips out of the reeds, the murmur of the eddy where it laps against the pebbles on the bank, the hum of the insects as they brush through the tangle of the grasses, the suck of the fish as they hang in the pool beneath the shade;—there, where the mind sinks into a calm, soothed by the touch of Nature far from man, what aspect have the follies, the exasperations, of the social whirl of work and play, seen through that atmosphere surcharged with peace? What does it matter if in some small strife we failed or we succeeded? What does it matter that we were slighted by one, praised by another? We regain perspective by our distance from the whirlpool, by our isolation from its tossing waters, and we see how small a part these outer things should play in the true life of man.

So distance in time as well as distance in space gives balanced judgment on the goods and ills of life. We look back, after ten years have slipped away, at the trials, the joys, the hopes, the disappointments of the time that then was, and we marvel why we spent so much of our life-energy on things so little worth. Even life's sharpest pains seem strangly unreal thus contemplated by a personality that has greatly changed. Our whole life was bound up in the life of another, and all of worth that it held for us seemed to dwell in the one beloved. We thought that our life was laid waste, our heart broken, when that one trust was betrayed. But as time went on the wound healed and new flowers sprang up along our pathway, till to-day we can look back without a quiver on an agony that then well-nigh shattered life. Or we broke with a friend for a bitter word; how foolish seem our anger and our excitement, looking back over the ten years' gulf. Or we were madly delighted with a hardly-won success: how

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trivial it looks, and how exaggerated our triumph, when we see it now in due proportion in the picture of our life; then it filled our sky, now it is but a point.

But our philosophic calm, as we contemplate the victories and defeats of our past across the interval of space or time, suffers an ignominious breach when we return to our daily life and find it not. All the old trivialities, in new dresses, engross us: old joys and sorrows, with new faces, seize us. "The tumultuous senses and organs hurry away by force the heart." And so once more we begin to wear out our lives by petty cares, petty disputes, petty longings, petty disappointments.

Must this be always so? Since we must live in the world and play our part in its drama of life, must we be at the mercy of all these passing objects? Or, though we must dwell among them in place and be surrounded with them in time, can we find the Place of Peace, as though we were far away? We can, and this is the truth that underlies the superficial answer we have already found.

Man is an Immortal Being, clad in a garb of flesh, which is vivified and moved by desires and passions, and which he links to himself by a thread of his immortal nature. This thread is the mind, and this mind, unsubdued and inconstant, wanders out among the things of earth, is moved by the passions and desires, hopes and fears, longs to taste all cups of sense-delights, is dazzled and deafened by the radiance and the tumult of its surroundings. And thus, as Arjuna complained, the "mind is full of agitation, turbulent, strong, and obstinate." Above this whirling mind, serene and passionless witness, dwells the True Self, the Spiritual Ego of man. Below there may be storm, but above there is calm, and there is the Place of Peace. For that Self is eternal, and what to it are the things of time, save as they bring experience, the knowledge of good and evil? So often, dwelling in its house of clay, it has known birth and death, gains and losses, joys and griefs, pleasures and pains, that it sees them all pass by as a moving phantasmagoria, and no ripple ruffles its passionless serenity. Does agony affect its outer case, it is but a notice that harmony has been broken, and the pain is welcome as pointing to the failure and as bearing lesson of avoidance of that whence it sprang. For the True Self has to conquer the material plane, to purify and sublimate it, and only by suffering can it learn how to perform its work.

Now the secret of reaching that Place of Peace lies in our learning to identify our consciousness with the True, instead of with

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the apparent, Self. We identify ourselves with our minds, our brain minds, active in our bodies. We identify ourselves with our passions and desires, and say *we* hope or *we* fear. We identify ourselves with our bodies, the mere machinery wherewith we affect the material world. And so, when all these parts of our nature are moved by contacts with external things and feel the whirl of the material life around them, *we* also in consciousness are affected, and "the uncontrolled heart, following the dictates of the moving passions, snatcheth away" our "spiritual knowledge, as the storm the bark upon the raging ocean." Then excitement, loss of balance, irritability, injured feelings, resentments, follies, pain—all that is most separated from peace and calm and strength.

The way to begin to tread the Path that leads to the Place of Peace is to endeavor to identify our consciousness with the True Self, to see as it sees, to judge as it judges. We cannot do it —that goes without saying—but we can begin to try. And the means are: disengagement from the objects of the senses, carelessness as to results, and meditation, ever renewed, on the True Self. Let us consider each of these means.

The first of these can be gained only by a constant and wise self-discipline. We can cultivate indifference to small discomforts, to pleasures of the table, to physical enjoyments, bearing with good-humored tolerance outward things as they come, neither shunning nor courting small pleasures or pains. Gradually, without growing morbid or self-conscious, we shall become frankly indifferent, so that small troubles that upset people continually in daily life will pass unnoticed. And this will leave us free to help our neighbors whom they do disturb, by shielding them unobtrusively and so smoothing life's pathway for feet tenderer than our own. In learning this, moderation is the key-note. "This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." The body is not to be shattered: it is to be trained.

The second of these methods is "carelessness as to results". This does not mean that we are not to notice the results of our actions in order to learn from them how to guide our steps. We gain experience by such study of results, and so learn Wisdom. But it does mean that when an action has been done with our best

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judgment and strength and with pure intent, then we should let it go, metaphorically, and feel no anxiety about its results. The action done is beyond recall, and we gain nothing by worry and by anxiety. When its results appear, we note them for instruction, but we neither rejoice nor mourn over them. Remorse or jubilation takes away our attention from, and weakens us in, the performance of our *present* duty, and there is no time for either. Suppose the results are evil, the wise man says: "I made a mistake, and must avoid a similar blunder in future; but remorse will only weaken my present usefulness and will not lessen the results of my mistaken action. So instead of wasting time in remorse, I will set to work to do better." The value of thus separating oneself from results lies in the calmness of mind thus obtained and the concentration brought to bear on each action. "Whoever in acting dedicates his actions to the Supreme Spirit [the One Self] and puts aside all selfish interest in their result, is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby."

The third method, meditation, is the most efficacious and the most difficult. It consists of a constant endeavor to realize one's identity with one's True Self, and to become self-conscious here as it. "To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." It is a work of one's life-time, but it will bring us to the Place of Peace. The effort needs to be continually renewed, patiently persisted in. It may be aided by fixing on definite hours, at which, for a few moments, we may withdraw ourselves like the turtle into its shell, and remember that we are not transitory but eternal, and that passing incidents can affect us not at all. With the gradual growth of this power of remaining "in the Self" comes not only Peace but Wisdom, for absence of personal desires, and recognition of our immortal nature, leave us free to judge all things without bias and without prejudice. "This tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom." Thus "being possessed of patience, he by degrees finds rest", and "supreme bliss surely cometh to the

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sage whose mind is thus at peace: whose passions and desires are thus subdued; who is thus in the True Self and free from sin."

This is the three-fold Path that leads to the Place of Peace, to dwell wherein ever is to have conquered Time and Death. The "path winds steeply uphill all the way", but the pinions of the Dove of Peace fan the wearied brow of the pilgrim, and at last, at last, he finds calm that naught can ruffle.

ANNIE BESANT, F. T. S.

Modernized Upanishad.

THE TALAVAKARA UPANISHAD.
THE TEACHING OF BRAHMAN.

CHAPTER FIRST.*

THE Master was asked by the pupil to tell at whose wish the mind of man, when sent forth for any act, proceeds on its errand, by whose command the first breath goeth forth, and at whose wish do men utter speech. He was also asked to tell what intelligent power directs the eye or the ear in the performance of natural functions.

The reply given by the Master, thus approached by the pupil, was that in respect to the ear, the brain, the speech of man, the breathing, and the eye, the other organs are of themselves wholly unable to act, but are the means whereby the real, but unseen, inner organs of sight, speech, hearing, seeing, and breathing obtain touch with nature, make themselves manifest, and become able to cognize outside objects.

The perfectly trained man, one fully grounded in philosophy, who has gained control of these organs both within and without, and who can locate his consciousness in the inner being, becomes really immortal when death releases him from the connection with the body. But the ordinary man, by reason of his being fully entrapped and deluded by the outer senses which are always intimately connected with the inner ones, is compelled after death to go into the Devachanic state and to return again to earthly life where he takes up a fresh set of material organs and sense connections.

But there is another sort of consciousness which cannot be expounded to one who has not himself gained an experience of it. It is beyond description in words used on this plane. For it is

* In the original this is called *Khanda* instead of *Chapter*.

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different from the known, above what we suppose to be the unknown, and not that which people here adore as their highest conception of being.

Know, therefore, that the basis for the operations of the mind, of the senses, of the organs is Brahman alone. Without that we could neither taste, smell, hear, see, nor think.

SECOND CHAPTER.

Then to the pupil the Master said, so as to impress it on his mind, "If thou thinkest I know the form of Brahman well, thou art not wise; but perhaps thou knowest it thyself; if so, then tell me."

To this the pupil replied that we cannot know or describe Brahman, the substratum of all, in the ordinary manner by connecting him with some things already known to us, but at the same time we are not able to say that we do not know him. We feel the actuality of Brahman, but cannot enter into a description of it as we would of an object, by giving its known characteristics, or of a piece of land by its metes and bounds, its quality and its vegetation. The knowing of it at last, its full realization, is a species of awakening out of the present state, and then the knowledge bursts upon us. By the real Self we gain and keep strength in the interior nature, and by knowledge we become able to destroy the bonds of material reïncarnation, thus attaining conscious immortality. And by knowing this, one has discovered the true aim of life. If this is not understood while a man is existing here on earth in a body, then he will be compelled to reïncarnate until he does comprehend it. But the wise, who have directed their thoughts to all things, and have at last come to recognize the real Self within themselves, are possessors of conscious immortality and pass unfettered out of this life never to return.

THIRD CHAPTER.

The elemental spirits of all grades that work in nature on every plane, in air, water, earth, and fire in all their correlations and combinations, were evolved from lower and less conscious states through æons of effort by the highest mind. This was a constant struggle between the informing power of mind and the heavy non-conscious material base which alone existed before what we now call matter had been differentiated from primordial cosmic substance. It was in ages long passed away, while the elemental model of all material things was under construction. Without the informing power, which was itself brought over from previous

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and incalculably distant periods of evolution, the elemental spirits would not have come into existence, as they had no power of their own to stir the depths of cosmic matter. Hence their evolution is called the "Victory of Brahman".

They were evolved on many planes, each in a different degree,* and among them were the higher order related to fire, air, and nascent mind. These being the highest were in possession of a consciousness peculiar to their own plane of existence, and were destined to become the conscious human beings of the future. But it seemed to them that they had themselves obtained the victory over cosmic substance and brought about their own evolution.

And in order to raise these cosmic spirits by gentle steps to a higher state of development. the highly progressed entities from other *Manvantaras* appeared to them on their own plane and in their own sphere of consciousness, but were not comprehended. Then the ruling spirits of fire were unable to burn, and those of air unable to move, a straw that was created before them. Next, Indra, representing the nascent power of mind and imagination, advanced toward those who came to teach, but instead of them perceived only the primordial root and basis of matter.† For spirit as distinguished from matter cannot be perceived. It is from spirit—the eternal *purusha*—that matter is emanated, and together they form the two phases of the one Absolute and Unknowable.

FOURTH CHAPTER.

The elemental spirits had to fall down into material existence, suffer in its toils, and at last by experience gain further development through evolution.

But the principles of fire and air, and the thinking man, are nearest to Brahman in the eternal scheme of nature's evolution.

And as Brahman flashed forth only to at once disappear from the sight of the gods, so in like manner a knowledge of the elemental spirits in this manvantara is evanescent and fitful. And in respect to the psychological being called Man, he perceives the truth either directly or by reflection. When he has perceived it by reflection, his imagination keeps the images together through the means of the eternal base which is Brahman itself. After repeated experiences of these reflections of truth he is at last able to look directly on it, and then he may become consciously immortal.

* They are called *devas* or gods in the original.
† In the Sanskrit this is called *Mulaprakriti*.

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A name of Brahman is expressed by the words "The desire of it", and by that name it may be pondered upon. He who has discovered what the true aim of life is should meditate upon it and make all his desires bend to it. And as he progresses toward a knowledge of it, so all beings are insensibly impelled to aid him in the search, because there exists in all the desire to know the root of all things.

Thus you have been told the teaching of Brahman. It stands upon penance, restraint of self, and sacrifice; the Holy books are its limbs and the True is its abode. He who comprehends in their entirety and subtle connection these teachings, and has shaken off all evil, has become conscious of the endless, unconquerable world of spiritual knowledge.

Conscience.

IN listening to a conversation upon "Conscience" the other day, I was struck by the apparent confusion in the minds of many of the speakers between the instinct itself and the opinions which we formulate upon its promptings. A desire was shown by nearly all to base an absolute ethical rule upon this inward voice, and to decide beforehand certain vexed questions in morals by an appeal to its jurisdiction. But surely this is to consider conscience as equivalent to a well-considered and carefully balanced *opinion* upon a given course of action, instead of the swift unreasoning impulse that impels to action. In other words, should we not consider conscience as of another nature than reason, or at least as acting upon a different plane?

The instinct that deters us from doing wrong is an intuition, and is quite independent of all formulas. It is not necessarily based upon such ethical knowledge as we may have acquired, because it often acts under conditions that are entirely novel, and in circumstances that we have never anticipated.

The old conundrum compares it to an omnibus strap, as being "an inward check to the outward man", and this is precisely what it is, an inward check. It gives no direction, it formulates no law, it simply stings. Thereupon reason steps in and says to us; "Conscience forbids you to do this thing, therefore it must be wrong, and it is wrong because it is contrary to such and such received ideas of morals". And before we realize the fact, we have gone through this mental process, and are ready to declare that our conscience told us that we must not vote illegally, for instance,

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whereas it has told us nothing of the kind, but we have felt its prick and have translated it into our own opinion as to what is wrong; we have transferred an impression upon the spiritual plane into an expression upon the mental and moral plane.

We can call conscience the divine light in the soul of man, burning in each one of us with different degrees of brightness according to the nature of the lamp that holds the light. If the lamp be neglected, the wick untrimmed, the oil unreplenished, the glass coated with dust and dirt, the light will burn dim and low, and its rays be of little service, nay, often invisible to the careless eye. And then we go stumbling along the dark and stony road, often bruising ourselves against obstacles that another would avoid, enlightened by a clearer ray of the Divine wisdom. And as men's natures vary in quality, so in one the lamp may be of tinted glass, and throw a lurid or a ghastly light on all around, and in another be of crystal clearness, without imperfection or distortion to obscure or to divert the ray within.

But whatever be the character of the lamp, so formed by our own Karma, which has built its many-sided form and wrought its purity or its foulness out of the work of our own hands, nevertheless within every lamp most surely burns that Divine ray. If we would have our conscience, then, to be in very truth "a lamp unto our feet and a light unto our path", we must purify the medium through which it shines, and so order our lives that we may become transparent to that heavenly light. It will never formulate for us a code of ethics that will enable us to decide beforehand upon difficult questions in morals, but the more we listen to its voiceless promptings the more clearly we shall hear them, and the more we shall find these problems of our imagination to be indeed "the baseless fabric of a vision", that shall dissolve at the first touch of reality.

How often, in sailing up a winding river, our way seems suddenly shut in by hills; some great mountain-shoulder thrusts itself across our road, and there seems no outlet through which our boat can pass. "Thus far shalt thou go and no farther" the unrelenting hills seem to say, and we can see no posibility of further progress. But still the boat goes on, until all at once a sudden turn takes us round what seemed an impassable barrier, and the river still stretches out before us.

And so with these puzzles that we make for ourselves and call "problems of conscience". When we really get to the tight place, a way that we never dreamed of opens out before us. There is no such thing, actually, as "a problem of conscience".

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Conscience simply says "Halt!" or "March!": it is ours to reason why, and instead of obeying to befuddle ourselves with questions of casuistry.

No one can decide for another what is right for that other to do, because, however wise and good he may be, it is impossible for him to understand all his brother's nature and circumstances, to say nothing of the unseen influences which his Karma heaps about him. Therefore none may be the keeper of his brother's conscience, nor, for the same reasons, can he be his brother's judge.

Each must be content to manage his own lamp, and to keep it so clear and clean that the light from it shall not only guide his own feet, but shine out upon the world, so that they who walk in darkness shall be helped to find the way.

KATHARINE HILLARD, F. T. S.

What Our Society Needs Most.

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings not only in their better natures but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by a tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which

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is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthrophy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other members and some enquirers breathing a sigh of relief when anyone directs the inquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

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It is preëminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

The Cure of Diseases.

MORTAL ills and the needs of the stomach rank next after the instinct of self-preservation among all the subjects which engage the attention of the race. If we do not go on living we cannot do the work we think there is to do; if we remain hungry we will lose the power to work properly or to enjoy, and at last come to the door of death. From bad or scanty food follows a train of physical ills called generally disease. Disease reaches us also through too much food. So in every direction these ills attack us; even when our feeding is correct and sufficient it is found that we fall a prey because our Karma, settled by ourselves in some previous life, ordains that we enter on this one handicapped by the hereditary taint due to the wickedness or the errors of our fathers and mothers. And the records of science show that the taint in the blood or the lymph may jump over many lives, attacking with virulence some generation distant very far from the source. What wonder, then, that the cure of disease is an all-absorbing subject with every one! The Christian knows that it is decreed by Almighty God that He will visit the sins of the fathers upon the children even to the third and fourth generation, and the non-believer sees that by some power in nature the penalty is felt even so far.

All of this has given to the schools of mental and so-called "metaphysical" healing a strong pull on the fears, the feelings, the wishes, and the bodies of those to whom they address themselves, and especially in the United States. That there is more attention given to the subject in America seems true to those who have been on the other side of the Atlantic and noticed how small is the proportion of people there who know anything about the

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subject. But in the United States in every town many can be found who know about these schools and practise after their methods. Why it has more hold here can be left to conjecture, as the point under consideration is why it has any hold at all. It is something like patent medicine. Offer a cure to people for their many ills, and they will take it up; offer it cheap, and they will use it; offer it as an easy method, and they will rush for it under certain conditions. Metaphysical healing is easy for some because it declares, first, that no money need be paid to doctors for medicine; second, that medical fluids and drugs may be dispensed with; and third, that it is easily learned and practised. The difficulties that arise out of the necessities of logic are not present for those who never studied it, but are somewhat potent with those who reason correctly;—but that is not usual for the general run of minds. They see certain effects and accept the assumed cause as the right one. But many persons will not even investigate the system, because they think it requires them to postulate the non-existence of that which they see before their eyes. The statements quoted from the monthly *Christian Science* in March PATH are bars in the way of such minds. If they could be induced to just try the method offered for cure, belief might result, for effects indeed often follow. But the popular mind is not in favor of "mind cure", and more prominence is given in the daily papers to cases of death under it than to cures. And very full reports always appear of a case such as one in March, where "faith curers", in order to restore life, went to praying over the dead body of one of the members of a believing family.

During a recent tour over this country from the Atlantic to the Pacific and back, I had the opportunity of meeting hundreds of disciples of these schools, and found in nearly all cases that they were not addicted to logic but calmly ignored very plain propositions, satisfied that if cures were accomplished the cause claimed must be the right one, and almost without exception they denied the existence of evil or pain or suffering. There was a concurrence of testimony from all to show that the dominant idea in their minds was the cure of their bodily ills and the continuance of health. The accent was not on the beauty of holiness or the value to them and the community of a right moral system and right life, but on the cure of their diseases. So the conclusion has been forced home that all these schools exist because people desire to be well more than they desire to be good, although they do not object to goodness if that shall bring wholeness.

And, indeed, one does not have to be good to gain the benefit of

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the teachings. It is enough to have confidence, to assert boldly that this does not exist and that that has no power to hurt one. I do not say the teachers of the "science" agree with me herein, but only that whether you are good or bad the results will follow the firm practice of the method enjoined, irrespective of the ideas of the teachers.

For in pure mind-cure as compared with its congener "Christian Science", you do not have to believe in Jesus and the gospels, yet the same results are claimed, for Jesus taught that whatever you prayed for with faith, that you should have.

Scientific research discloses that the bodies of our race are infected with taints that cause nearly all of our diseases, and school after school of medicine has tried and still tries to find the remedy that will dislodge the foulness in the blood. This is scientific, since it seeks the real physical cause; metaphysical healing says it cures, but cannot prove that the cause is destroyed and not merely palliated. That there is some room for doubt history shows us, for none will deny that many a pure thinking and acting pair have brought forth children who displayed some taint derived from a distant ancestor. Evidently the pure individual thoughts had no power over the great universal development of the matter used by those human bodies.

Turning now to medicine, we find the Italian Count Mattei promulgating a system of cure by the homœopathic use of subtle vegetable essences which may well give pause to those who would make universal the curing by faith or mind alone. Some of his liquids will instantly stop violent pain, restore sight, give back hearing, and dissipate abnormal growths. His globules will make a drunken man sober, and, given to the nurse who suckles a babe, will cure the child who takes the milk. The drunkard and the child do not think about or have faith in the remedies, yet they cure. Is it not better to restore health by physical means and leave the high teachings of the healers, all taken from well known sources, for the benefit of our moral nature?

And if Christian healers read these lines, should they not remember that when the prophet restored the widow's son he used physical means—his own magnetism applied simultaneously to every member of the child's body, and Jesus, when the woman who touched his garment was cured, lost a portion of his vitality —not his thoughts—for he said "virtue" had gone out from him? The Apostle also gave directions that if any were sick the others should assemble about the bed and anoint with oil, laying on their hands meanwhile: simply physical therapeutics following a long

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line of ancient precedent dating back to Noah. Moses taught how to cure diseases and to disinfect places where contagion lurked. It was not by using the high power of thought, but by processes deemed by him to be effectual, such as sprinkling blood of animals slaughtered in peculiar circumstances. Without declaring for or against his methods, it is very certain that he supposed by these means subtle forces of a physical nature would be liberated and brought to bear on the case in hand.

The mass of testimony through the ages is against healing physical ills by the use of the higher forces in nature, and the reason, once well known but later on forgotten, is the one given in the article of January, 1892,—that diseases are gross manifestations showing themselves on their way out of the nature so that one may be purified. To arrest them through thought ignorantly directed is to throw them back into their cause *and replant them in their mental plane.*

This is the true ground of our objection to metaphysical healing practises, which we distinguish from the assumptions and so-called philosophy on which those methods are claimed to stand. For we distinctly urge that the effects are not brought about by any philosophical system whatever, but by the practical though ignorant use of psycho-physiological processes. WILLIAM Q. JUDGE.

Spiritualism Old and New.

I AM a spirit myself, but in some respects different from those spoken of at modern *séances.* I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spirit-

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ualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but to-day, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim*, nor by the prophets." So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Theosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and

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discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth". Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromantic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *séances*. This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice*, as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live" which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except that the ancient inspirations have some sense and loftiness. But none of these old mediums and seers and inspired speakers—except the necromancers—took money for what they saw and said. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the

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ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls", as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there it is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

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Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exorcising the obsessor. They call it a *bhuta*, which with the vulgar means "devil", but among the educated class means "elemental remains". They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error of supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

AN EMBODIED SPIRIT.

TEA TABLE TALK.

"WHAT good are dreams, anyway?" said the Professor the other day. "Is there any use in our paying the slightest attention to them? I have been dreaming that the duck we ate at dinner the other day had grown to the size of an elephant and threatened me with a wave of his web foot. It was really terrifying."

"Oh!" said the student, who had been looking steadily at the Professor, "then it terrified? Do you see nothing in the fact that someone was appalled by this imaginary duck?"

"It was only an image in my brain," responded the Professor.

"Yes, very true, it was an image produced by bad digestion; but you ignore an immense fact connected with the image. That great point is that this unexisting duck gave a shock to the perceiver within. The person and faculties that cause your body to shrink from what you call real danger in waking life are the same person and faculties which were terrified by the duck of your dream."

"Really," said the Professor, "I never regarded it in that light. You mean that even in this foolish instance I had an introspective

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experience, showing, by means of the dream state, the actual existence and functioning of myself as a real person within?"

Here the widow, who had stopped in town *en route* for a new seaside, interrupted with, "Ah, Professor, you are at last learning something. Perhaps you will not be so ready hereafter to laugh at my dream of my new bonnet."

"Why, what was that?"

"Well, I dreamed I was tying on a new one before the glass and thinking what a lucky person I was in getting the first of the new style, when in walked Lady Eleanor, who appeared at once to grow green with envy at my success."

"Yes," remarked the student, "it was just the opposite of his elephantine duck. Yours was not caused by indigestion. It was pleasant. It gratified your love of personal decoration, not unmixed with a desire to stand ahead of the others, unmarried or not. But the person within perceived the event which your mind brought up, and was thereupon pleased. That inner person never sees material objects. It only cognizes the idea of the objects, whether presented by the waking senses or by the mind in dreams. It is a thinker who looks on these ideas. And whether the dream be folly or not in itself, the great fact remains that someone perceived it. In our waking moments we run after folly just as much as we do in dreams. We call it experience, whether it be wise or unwise, whether it be the pursuit of great things or their opposite. Why should we refuse to use our dreams as experience appropriate to that state? For the thinker the experience is the same, whether obtained from what the waking eye sees or from the mind's own motions in a dream."

The Professor looked serious a moment and then said, "You have thrown some light on the matter, but what about dreams of other sorts? Are they all equally foolish, and all only for the use you mention?"

"No, they are not all alike. But there are dreamers and dreamers. Not every person is a real dreamer in the old sense of that term. Some dreams are visions of the night. The real man then sees many facts of life, of history, of family, of nations. He is not bound by the body then, and so makes immediate conclusions. He may see a war that is to come, because he sees all the facts that must lead to a war; and so he impresses on the brain the pictures of battles, of armies, of standards. He can also perceive the coming of single events connected with himself or others. This is because no fact can come without an antecedent cause. He looks on the causes, instantly calculates results down to exact dates even, and then throws the picture upon the receptive brain. If he be a king, and at the same time a good dreamer of this class, his dream-visions have relation to the kingdom, and so may be of more importance than those of the peasant. And yet sometimes such dreamers are obscure men, and often dream that which relates to the whole kingdom. Every idea except those of purest mathematics is presented as a picture or drama to the mind and not in words. Hence often the brain distorts the picture, with confusion as a consequence.

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"Sometimes, too, we dream of people we do not know to be alive or dead, or that they ever were. These sometimes are caused by our inner self in dream meeting the self of another whom we had known in a prior life, and then we are unable to identify them with our present brain experience. But they are not nonsense or imagination.

"Then, again, there is the dream that often comes to those who are striving to live the higher life and to develope their inner faculties. In this one is often apparently attacked and pursued. It is the struggle between the higher and the lower nature in which sometimes terror supervenes in consequence of old passions and tendencies seeming to get the upper hand. That fear produces a picture of pursuit or battle, and the dreamer wakes up in the condition brought on by an ordinary nightmare. If the aspiration towards a higher life is kept up but a corresponding change in daily thought and act does not take place, the dream will be repeated, varying perhaps in detail, and will only cease to come when the fight is given up and one re-plunges into the lower sort of conduct, or when the battle is won by the opposite course of life and thought."

The Professor thanked the student, promising more questions some other evening. We all then gathered in another room to discuss the Theosophical prophesies so often made, that our selfish civilization is sure to bring on very serious struggles in society.

JULIUS.

LITERARY NOTES.

JULY LUCIFER continues fulfilment of the promise of H. P. B's regular presence by "Old Philosophers and Modern Critics". "The Word" is a most nutritious article, both in thought and spirit. Mr. Mead's paper on "Simon Magus" is now giving full exposition of his doctrine as detailed by the Fathers, and one marvels how a sect could have been founded on such meaningless heaps of pretentious verbosities. Mrs. Besant's lecture, "A Rough Outline of Theosophy", is "rough" only in title, being a finished product of rich thought, particularly fine in its treatment of the planes of consciousness and of the methods of investigation appropriate to each. "Islam and Theosophy", A. R. Webb, ought not to say that "to be a Theosophist, one must be a follower of Islam", and might well have described more fully Mohammed's character and life, but his paper is good as far as it goes. *Lucifer* now enumerates all articles in each magazine received, and then appends a brief notice of the more worthy, yet perhaps the former space might be better spent on the latter.—[A. F.]

THE NEW CALIFORNIAN for July is the first number under its changed management, and is vested with a neat and symbolical cover. The leading article is Dr. J. A. Anderson's deeply thought-out "The Reincarnating Ego", but there are three others by careful writers, and Miss Off contributes a poem and an allegory. An Oriental traveller describes scenes in Kashmir, and a Hindû gives two pages of somewhat rambling reflections in which "I" and "me"

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occur 21 times. There are no records of Theosophical work, and the transcendental quality of the number is unvaried by any topics of terrestrial interest, so that continuous perusal subjects to some strain, but there is a most attractive portrait of Dr. Anderson, who must be remarkably good-looking.—[A. F.]

JULY THEOSOPHIST. "Old Diary Leaves IV" continues the phenomena by H. P. B. when in Philadelphia,—two precipitations where fraud was impossible, and a third where upon a sheet of paper pressed against a window-pane she caused to appear a perfect likeness of the grandmother of a visitor. A fourth was of a letter received in a valise upon a train far distant from Philadelphia and H. P. B. Col. Olcott most wisely details the strange marriage of H. P. B. to Mr. Bettenelli at this era, and gives the reasons she stated for it, as also the subsequent history of the matter and the divorce. Far better is it that the actual facts should be authoritatively proclaimed, rather than longer allow the perversions and jeers of her enemies. In one respect there is a slight inaccuracy,—the marriage was not solemnized by an Episcopal clergyman, but by a Unitarian, the Rev. Wm. H. Furness D. D., in whose private record-book are the names and date. H. P. B. said also that she had been much annoyed by the spooks of two other men who had killed themseives because of her refusal to marry them, and that she was not going to have a third. Several times in London she remarked "I did it to save him". About this time occurred one of those marvellous recoveries so frequent in her life. An eminent surgeon having declared that she would die unless a partially mortified leg was ampupated at once, she got better in one night. Col. Olcott narrates with unsurpassable literary power the production of a rainstorm on a moonlit night by an Italian Occultist, Signor B., in the presence of H. P. B. and himself, and then the effort to poison his mind against her under pretence of an order from Master. It failed, and H. P. B. sent the Italian a request to "forget the way to her door". "Unseen Adept Helpers" is an instructive and encouraging paper to all zealous Theosophists. It helps one to certainty of the reality and the aid of our Elder Brethren.—[A. F.]

H. P. B.'s "NIGHTMARE TALES" is at last issued. There are five:—A Bewitched Life, The Cave of the Echoes, The Luminous Shield, From the Polar Lands, and The Ensouled Violin. Three had appeared in the *Theosophist* or *Lucifer*. "From the Polar Lands" has no particular point and is evidently unfinished, but the others fully merit their title, and probably nothing more ghastly has ever been written than "The Ensouled Violin", or more weird and appalling than "A Bewitched Life". It is most true, as says Mrs. Besant in her "Foreword", that H. P. B. was gifted with a brilliant imagination, vivid and graphic, but that there are touches which only an Occultist could give. The book is in paper, and may be had from the PATH for 35 cents.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 7, contains Dr. Anderson's noble "The World's Crucified Saviours" and "Theosophy and the Hebrew Scriptures". The literary style of the latter is not good, but it shows a liberality and breadth remarkable for a sermon. The great difficulty, however, of supposing the Bible (or any other book) to mean something altogether different from what it says is two-fold,—the destruction of confidence in it as a teacher, and the impossibility of knowing what interpretation is correct. They have much strength on their side who claim that allegory is permissible only when it avows itself such, and that a book professing exact statement has to submit

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to the usual tests. Moreover, there is always danger that the word "mystical" may be made to cover fantasy and conceits and vagaries of every kind.—[A. F.]

MR. W. SCOTT ELLIOT, F. T. S., has just published a tastefully-bound volume of poems entitled *The Marriage of the Soul*, nine in number, the principal one giving its name to the collection. They voice a love of Nature and of sentiment and beauty, but all subordinated to that yearning after the unseen and the real which differentiates the Occultist from the sentimentalist. On the title-page Bro. Elliot avows the authorship of *Problems of the Hidden Life*, a book originally appearing as papers in the PATH by "Pilgrim", afterwards collected in a volume. "To the Unknown Goddess" sounds like a witty turn to the inscription on the Athenian altar, but is really very different. [Kegan Paul, Trench, Trübner, & Co: London.]

WE HAVE received from Mr. Ganpatrao Tukeram Tatya, of Bombay, the *Raja Yoga Brahma Dynanubhuti Sangraha Veda*. It is a treatise in Sancrit upon practical yoga, and is just as complicated as its name. The author is Sabhapathi Swami. Several singular cuts embellish the work. They show the progress of the yogi around the vital centers of his own body and his final triumph. It is for sale at 81 Khetwadi Main Road, Bombay.

BRO. GARDNER of B. T. S., London, has a very curious framed picture in his house, showing the disciple of Occultism in beginning to go with good men and gradually progressing until he is at last admitted to the presence of Vishnu himself. This is all in pictures. He found it in a bookstore in London, bought it, and with it a full description in a hand unfamiliar to him. He showed it to Bro. Judge last July, who at once recognized the description as being in the handwriting of Col. H. S. Olcott and evidently written about fifteen years ago. How it came into the bookseller's hands no one seems to know.

Mirror of the Movement.

A CHARTER WAS ISSUED on August 20th to the "Grenada Lodge T. S," St. George's, Grenada, British West Indies. The Lodge has six Charter-members and is the 65th Branch on the American roll.

CAMBRIDGE T. S. has organized by the election as President of Miss Marguerite L. Guild, and as Secretary of Miss Anna L. Dunbar, 14 Highland st.

FOUR HUNDRED DOLLARS are subscribed, and the fifth hundred started, by C. B. T. S. members and others for a Theosophical library for the Chicago Headquarters. Four members subscribed one hundred each, provided the fifth hundred could also be raised. It is already on its way and can be safely counted on.

ON THE EVENING of August 21st Mr. William Q. Judge lectured before the "H. P. B." T. S. of New York on the subject of "Death's Mysteries Unveiled." The Branch had secured a special hall for the lecture, and it was filled with two hundred people. This Branch has lately secured a number of lectures on Sunday evenings from various Theosophists, and is steadily leavening with Theosophy that section of the metropolis.

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ON MONDAY EVENING, August 22d, Mr. Judge met the Blavatsky T. S. of Washington, D. C., and addressed it. The audience was not large, this being the dead season at the Capital, but was much interested, and the lecture was a supplement to other Theosophical business which took Mr. Judge to Washington.

THE DANA T. S. has adopted a most invaluable scheme of missionary work. Through a Newspaper Union it has printed the following in 539 Western country newspapers:

THEOSOPHY.

Persons desiring information on Theosophy, and those who find in the prevailing systems of the day no satisfactory answer to the why, whence, or whither of life, may get a clue to the same, free of charge, by addressing F. T. S., 707 14th st, Sioux City, Iowa.

This brings before the eyes of hundreds of thousands of readers scattered over an enormous territory the fact that elementary information on the subject of Theosophy can be thus procured, and opens up a channel of information to many who otherwise would have no idea how to procure a document. So very many responses have been received that the Branch is deeply encouraged and contemplates extending the plan to many other States. Instigated by this example, a like effort has been made by one of the New York Theosophists, and a similar advertisement has been inserted in a large number of Tennessee and Southwestern papers. If in some concerted way the various Branches could arrange for such an advertisement in the whole press of the country, enormous results would ensue. Meantime, local Branches might readily adopt some such method for their own local press, thus making it possible for all persons in their neighborhood to obtain the elements of Theosophical truth.

THE LIBRARIAN of the Headquarters Library, New York, desires to acknowledge the receipt of the following gifts during the last month: *Zanoni*, *A Strange Story*, a rubber stamp and pad, from L. H. Cannon; *Lumen*, from Alex Friedeberg; *Marriage of the Soul*.

Pacific Coast Items.

TWO LECTURES were given in Olympia by the Pacific Coast lecturer on July 15th and 17th, in the Unitarian Church: subjects, "Theosophy, Adepts, and Cycles" and "Karma and Reincarnation". Large audiences attended both lectures. Rev. Mr. Hoagland, pastor of the Unitarian Church, introduced the lecturer with the remark that Theosophy and Unitarianism were closely allied, since both were liberal and altruistic in character. While at Olympia the lecturer enjoyed the hospitality of Mr. and Mrs. Whitney, of the Olympia Hotel, and a number of parlor talks were given there, besides other T. S. gatherings at private residences.

OLYMPIA BRANCH promises well. Resumption of regular meetings is decided upon, and four or five applications for membership are pending.

THE PACIFIC COAST LECTURER gave two lectures at Hoquiam, Wash., July 20th and 22d in the Board of Trade Hall, kindly lent by its officers. The attendance at each was over 100. Two parlor talks were also given, over fifty persons being present each time. At Aberdeen also the Board of Trade Hall was offered, and the lecture on the 24th was well attended.

AT THE LECTURES in Hoquiam and Aberdeen the Methodist and Presbyterian ministers were in the audience. The latter asked "What does Theosophy

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do for the poor in great cities?", and sat down with an air of having put a poser to star-soaring, cold, metaphysical Theosophy. This gave opportunity to the lecturer to explain the practical work of the Leagues, and the Rev. Bro. had no more questions. The Methodist minister attacked Theosophy at his next service, and thus drew increased attention to it.

GRAY'S HARBOR T. S. had done good preparatory work in Hoquiam and vicinity. The whole town was agog with Theosophy. There and at Aberdeen 800 leaflets were distributed.

ON THE 26th Dr. Griffiths lectured in Centralia on "Theosophy, Karma, and Reïncarnation", and the *Weekly* gave a copious report of two columns.

THE PACIFIC COAST COMMITTEE for Theosophic Work have sent out a circular announcing that the Third Ad-Interim Convention will be held in San Francisco on Oct. 1st and 2d. Each Branch can send one delegate for each ten members. The objects of the Convention are mutual counsel and the devising means to sustain and increase Theosophical work. Full reports will be made by the Committee, and each Branch is urged to do likewise. Short papers are to be read. The program will be issued in due time. All F. T. S. are earnestly invited to attend.

THE CURRENT COURSE OF LECTURES at Red Men's Hall, San Francisco, runs thus: Aug. 7th, *Evolution of the Soul*, Dr. J. A. Anderson; 14th, *Good and Evil; their Evolution*, Mrs. S. A. Harris; 21st, *The Power behind the Throne*, Geo. E. Williams; 28th, *Jesus, his Preaching and Patriotism*, Dr. G. A. Danziger; Sep. 4th, *Physiological Evidences of the Soul*, Dr. J. A. Anderson; 11th, *Ancient Races of Humanity*, W. J. Walters; 18th, *The Religion of the Future*, Geo. A. Faylor; 25th, *Theosophy; its Mission*, Mrs. S. A. Harris.

WILLAMETTE T. S, Portland, Oregon, has begun its second course of free public lectures on Sunday evenings. The first was successful, attendance always being 50 or more, and it is hoped that these courses may be permanently sustained. The dates are: Aug. 14th, *Evolution from a Theosophical Standpoint*, J. H. Scotford; 21st, *The Human Mind—the Thinker*, Mrs. L. D. Durkee; 28th, *Practical Theosophy*, A. R. Read; Sep. 4th, *Universal Brotherhood*, Jesse L. Greenbaum; 11th, *Karma*, Mrs. M. J. Robinson; 18th, *Reïncarnation*, H. H. Griffiths; 25th, *Theosophical Ethics*, Mrs. A. R. Read. The regular weekly meetings of the Branch have place on Thursday evening in the Lewis Building, there is a free library, and strangers are cordially invited.

A SERIES OF FOUR LECTURES was given by Dr. Griffiths at Portland, Oregon, in the Unitarian chapel. August 1st, *The Origin, Development, and Destiny of the Human Race;* 4th, *Reïncarnation;* 7th, *Karma;* 10th, *The Aryan race; a Contrast of Occident and Orient.* The attendance at each lecture was large, and asserted by the local press to be peculiarly intelligent. So much interest was manifested that the audiences did not disperse till late, although the weather was intensely hot. The *Northern Oregonian*, which last autumn abused the T. S. and Theosophy, gave a column interview with Dr. Griffiths and a good report of his lectures, as did also the *Evening Telegram*. These two papers reach all readers on the northern Pacific Coast, and Theosophy has thus been presented to many thousands in that section. The other papers also reported well. Dr. Griffiths met several times the local Branch, the Willamette T. S., and all agree that the prospects of Theosophy in Portland are very bright.

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England.

A DAY NURSERY for Children, called the Clare Crêche, is in full running order at No. 67 St. John's Wood Terrace, near the London Headquarters. It is one of the works of the T. S. League. It has eight babies on hand now. One baby is to be probably a permanent boarder, its mother having gone insane. Arrangements are being made to find 5 shillings a week in order to provide for an illegitimate child, as the Crêche makes no distinctions on the ground of fault of birth in which the child had no voice.

THE LEAGUE has also a sewing-class for making clothes for poor people, to be sold at cost price of material, the work being voluntary. A debating club also arose out of the League, and is now in action. At Woking it helped in giving food and clothes to poor people. This created at that place a center for T. S. which will soon be a Lodge. The Holland League has gone in for classes for girls, men, and children, giving also amusements. Three of the working-men there have joined the Society. The League work in Dublin also resulted in activity, including tract distribution. In London one member goes through the underground trains and gives out notices of meetings, information for inquirers, and book-lists.

VISITING OF LODGES is being done. Mrs. Cooper-Oakley went in August to Bradford, York, for a fortnight to work with them in classes, and from there to Harrowgate, from there to Manchester, and then to Liverpool. Mr. Kingsland starts the same work at Glasgow, to work back through the Lodges, and W. R. Old probably will go to Birmingham and other towns.

BRO. WILLIAM Q. JUDGE lectured at Birmingham July 24th with Mrs. Besant at Midland Institute. The morning lecture was by Mrs. Besant on "Evolution from the animal to the Divine"; that in the afternoon by Bro. Judge on the "Theosophical View of Death"; and in the evening both spoke upon "Karma and Reincarnation" to a large audience.

AT CHISWICK, on the 28th, Bro. Judge addressed the Lodge there on the "Ethics of Theosophy".

LIVERPOOL LODGE had addresses from Bro. Judge and Mrs. Besant on the 30th, upon "Reincarnation".

BLAVATSKY LODGE, London, listened to a lecture from Bro. Judge, July 28th, upon "Spiritualism as explained by Theosophy".

THE CLARE CRECHE, a Day Nursery of the League, has had promise of help from the well-known T. P. O'Conor, M. P, and also permission to use his name.

Ireland.

DUBLIN LODGE T. S. had Bro. Judge and Mrs. Besant to visit them in August. There was a lecture at Antient Concert Rooms which held a good and attentive audience who listened to the speakers from 8 to 10:30 p. m. Several pertinacious individuals put questions. A Mohammedan professor of Trinity College asked why some cats were in the family of the Prince of Wales and others in miserable condition. But the result of the lectures was a crowd next evening at a *conversazione* in the Headquarters at 3 Upper Ely Place. The Dublin *Figaro* had pictures of Annie Besant and Bro. Judge with a short ac-

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count of their birthplaces and work, some of it true and some not. Chancellor, the Dublin photographer, requested sittings from both visitors, whether as "eminent persons" or as cranks we do not know.

LIMERICK is an old and famous but small town. It has a citizen Gibson who, though not an F. T. S., invited Bro. Judge and Annie Besant down to lecture there on Theosophy the day after the Dublin meeting. The Athenæum was hired and a good audience attended, asking several questions at the close.

CORK. From Limerick the lecturers went to Cork, and at the Assembly Rooms on the Mall lectured to an audience that completely filled the hall and stayed there two hours. Questions were put and answered. Among those present were many ministers. Next day the papers gave excellent reports of what was said, without addition of any unfavorable comment.

A NEW T. S. has been started in North Dublin and is doing active work. The Dublin Lodge still keeps its Headquarters at 3 Upper Ely Place, where it has a library for the use of enquirers. Bro. Russell has begun to illuminate the walls of the place with wonderful paintings symbolizing the journey of the pilgrim soul. These are decorative, startling, and effective. May the Green Isle's workers ever flourish!

India.

A NEW JOURNAL is proposed in India by Brothers R. Jagannathia and T. A. S. Iyer of Bellary, who now are working on the *Sanmarga Bodhini*. The new one is to be called *Theosophic Thinker*, at the price of two rupees, and to be under the auspices of the T. S. Profits, if any, will be devoted to a Theosophical Propaganda Fund, and, if it can be afforded, preachers will be trained and sent from village to village. This is an attempt to put into working order a practical vernacular section in India. Hitherto nearly all our work has been in English. Brother Jagannathia and S. Iyer are in earnest, and THE PATH wishes them goodspeed. Any help that may be offered from any Americans will be forwarded by the General Sec. U. S. T. S. very gladly. How we need money, such as is wasted by overzealous Christians in useless missionary propaganda in India!

London Letter.

The recent visit to Ireland of the President-elect of the T. S. and Annie Besant has produced good results. Much interest has been awakened in Limerick and Cork, as has been shown by letters of inquiry and demands for literature. In November Annie Besant hopes to visit Belfast, Dublin, Limerick, and Cork, on her way to New York viâ Queenstown, and thus to water the seed planted in the early days of August.

Mrs. Cooper-Oakley is spending a fortnight in Bradford, Yorkshire, for the purpose of helping the Lodge there and advising with its members upon methods of propaganda for the autumn and winter. The Lodge is making arrangements for lectures by Annie Besant on Aug. 26th and 27th in Leeds and some other neighboring town, and Mrs. Cooper-Oakley will stay for a day or two after the lecture, to meet enquirers and to help in organizing a centre for study. It is felt that it is very important that some such definite action should be taken when a lecture is delivered in a town, so that the impression made by the lecturer may not fade completely away for lack of subsequent attention.

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Countess Wachtmeister has gone to Holland for a month to recruit her overtaxed strength, but she cannot be idle even when she pretends to be taking a holiday. She will be helping the Dutch students especially to systematize their work and their studies, her long experience making her advice most valuable to younger propagandists. Holland offers a most promising field for Theosophical work, the solid Dutch intellect fastening on main principles and adhering firmly to them. In the early summer Herbert Burrows found a most sympathetic audience in Amsterdam, and the most thoughtful of the professional and artisan classes are those who seem chiefly to be attracted.

A new feature has been added to the work at Headquarters by the commencing of some Monday evening talks to working men and wemen. These are a response to a request addressed to Mrs. Cooper-Oakley, by some of the neighbors, for some definite teaching on the elementary principles of Theosophy and their application to the difficulties of everyday life.

No one who saw the Blavatsky Lodge on the evening of Aug. 11th would have suspected that "everybody" was out of town. The hall was packed to the limit of its capacity and a few people were turned away. The discussion was on "Retaliation or Forgiveness—which?" and the question of an ethical basis, and of the bearing of the principle of returning good for evil on our national policy and on our criminal code, was considered. The Blavatsky Lodge has craftily arranged a particularly attractive syllabus for its summer meetings, so as to oppose special interest to summer dislike of meetings.

From philosophy to art. The painting of the roof of the hall is rapidly approaching completion. Mr. R. Machell, the artist who decorated the panels over the platform, has designed some striking pictures for the remaining panels. These illustrate the great religions of the world, and carefully follow original ancient models. It is to be hoped that the attempts in the future of verbal lecturers to attract and retain the attention of their audiences will not be too heavily handicapped by the appeals of the painted lectures on the roof. An audience steadfastly gazed skyward would have an appearance more devotional than encouraging.

DONATIONS TO H. P. B'S URN.

To August 20th:

$10 each from Golden Gate Lodge and A. P. C.

$8 from Lucifer G.

$5 from F. G. G., B. W., A. F., S. W. C., C. McK., Hot Springs T. S., L. H. F. M. K. S., M. J. G., J. A. A., A. K., No. 567, I. D. F.

$4 from J. J. L. H.

$3 from M. H. P.

$2.50 from M. J. R., I. R. P., L. G. B., E. W.

$2 from A. E. P., E. W. P., J. H. O., J. H, C., L. P. C.

$1.50 from C. E. T.

$1 from C. S. C., J. S. C., F. V. H., E. H., R. H. A., J. A. M., C. A. H., W. M. B., T. N., W. C. J., W. T., R. L. L., A. A., W. E., V. N., M. S., M. F. S. M. E. C., R. O. R. B., J. B. B., J. P. H., L. H. C., W. T. R., L. J. R., M. A. N., R. B., F. I. B., A. L. B., N. A. C., M. A. P.

75 cents from E. M.; 58 cents from L. D. N.; 50 cents from L. S.

The total is $152.83, and is very gratefully acknowledged. The expense of

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the proposed mural receptacle will exceed this amount, so that gifts from other F. T. S. will be greatly welcome. The ashes are now here.

WILLIAM Q. JUDGE, *General Secretary.*

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in August					$2336 52
Contributions since August report:					
Members of Aryan T. S.	$ 9 00	J. J. L. H. (add'l)	$ 6 00		
L.	15 00	R. O. R. B.	1 00		
H. L. W.	10 00	C. A. H.	3 00		
European Section	97 40	F. L. D.	5 00		
S.	97 40	J. R. L.	2 50		
A. L. C.	24 35	M. E. K.	1 00		
R. L. L.	1 00	A Friend	10 00		
L. E. B.	3 00	L. H. K.	2 00		
					287 65
Actual deficiency August 23d					$2048 87

Notices.

THE PATH has just brought out a new edition of the *Working Glossary for Theosophical Students.* It contains an Appendix which gives many words not found in the old edition, is well printed on fine paper and tastefully bound.

Every person who orders the *Key to Theosophy*, by H. P. Blavatsky, at the regular price, $1.50, will receive with it a copy of the new edition of the *Working Glossary* without any extra charge. This offer is made to put within the reach of students the means of acquiring a knowledge of the fundamental ideas of Theosophy and, at the same time, to provide an explanation of the many unusual words and terms found in Theosophical literature.

This is *not* the London edition containing a glossary and advertised in *Lucifer* at the same price.

THE PATH offers on behalf of an F. T. S. 75 cents for a copy of its issue for July, 1888.

BRANCH PAPER No. 26, *A Theosophical Chat*, read before the Brooklyn T. S. by H. T. Patterson, was issued in August, as also *Forum* No. 38.

THE ACTIVITIES in the various Branches cannot be given unless the PATH receives information of them; and as the winter season is soon to begin we beg to ask those who would like notice taken of the work to please send us the facts.

THEOSOPHICAL MANUALS No. 2, Mrs. Besant's pamflet on "Reincarnation", being a reprint of her articles in *Lucifer*, has arrived from London in sheets and will be on sale by the PATH as soon as bound. The style will be like No. 1 and the price 35 cents. Cloth.

Having found the Self and the source of illimitable power, let us become one of those who wish to guard the world.—*Rock Cutting.*

OM.

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AUM

Hell was not created by anyone. The fire of the angry mind produces the fire of hell, and consumes its possessor. When a person does evil, he lights the fire of hell, and burns with his own fire.—*Mulamuli.*

Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or of the Church, that is no reason why you should give way to anger—*Brahma-jala-sutta.*

THE PATH.

VOL. VII. OCTOBER, 1892. No. 7.

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.

The Signs of This Cycle.

MEN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800, and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reïncarnation as the absolute law of life, we feel somewhat sure of our ground.

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This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spirituality is almost obscured by materiality and pure intellectualism. Revolving in the depths of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preëminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed, they feel more keenly the grinding of the chains of circumstance, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the PATH in vol. I, p. 57, April, 1886, in these words:

> The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *Sun* (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. . . . This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of the gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against

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each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth.

A Conversation on Mahatmas.

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F. T. S.

Smith.—I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

Jones.—To what points do you especially refer?

S.—Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

J.—What kind of proof do you want?

S.—Any proof. I should like to see one. That would be the best kind of proof.

J.—Why would it? What would he look like?

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S.—Like a Mahatma of course.

J.—What does a Mahatma look like?

S.—How should I know, never having seen one? If I had, of course I would be less skeptical.

J.—Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S.—[After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J.—What would you expect him to do?

S.—I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reäppearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J.—What would be the use of his taking so much trouble?

S.—To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

J.—Would these performances prove that he was a Mahatma?

S.—It seems to me that they would.

J.—What is your idea of a Mahatma?

S.—I am told that the word means "great soul". If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J.—I will not criticize your definition; but the proof you demand, apparantly considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S.—Perhaps I may still be a little off; but what are you driving at?

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J.—If you lived in India, a half-naked juggler might come into your court yard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at ihe close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men "great souls"? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a "great soul"? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a "great soul"?

S.—Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it before; but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J.—What would you have them say?

S.—Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J.—I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue

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amazingly, so with your leave please consider my question repeated.

S.—Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J.—How would you know that they were wise and true?

S.—Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J.—Very good. Now let me analyze your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscrete and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their powers are the results of lives of constant effort, carried on under the most favorable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S.—I appreciate the force of your remarks, but still it appears to me that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of

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their wisdom in a form that would be partly understood by the more intelligent or intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

J.—Suppose that they did so and that people were not interested enough to read or to listen.

S.—You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J.—Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

S.—You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

J.—I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

S.—I do not agree with you, and should like to see the matter put to the test.

J.—It has been put to the test. The knowledge you are so eager for has been published in book form.

S.—When, where? Is it in English or any language I can learn?

J.—You will not have to study Sanskrit. You know all about the book and have looked into it. It is called the *Secret Doctrine.*

S.—What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J.—I don't suppose I have.

S.—Besides, I thought Madame Blavatsky wrote that book.

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J.—Suppose she did; some human fingers had to be employed, whether those of an Adept or an agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the center of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretense of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of the existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S.—[Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

WILLIAM MAIN.

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The Persian Students' Doctrine.

BEFORE the flashing diamond in the mysterious mountain behind the Temple began to lose its brilliance, many foreigners had visited the Island. Among them were students who came from Persia. Coming that great distance they sought more knowledge, as in their own land the truth was already beginning to be forgotten. It was hidden under a thick crust of fanciful interpretations of the sayings of their sages which were fast turning into superstitious notions. And these young men thought that in the Island, the fame of which had spread over land and sea, they would find learning and wisdom and the way to power. But yet while in such a frame of mind, they regarded some things as settled even for sages. What they said did not have much influence on me until they began to quote some of the old writings from the prophets of their country, attempting to prove that men, though god-like and immortal, transmigrated sometimes backwards into beasts and birds and insects. As some old Buddhist monks had years before given out the same idea with hints of mystery underneath, the sayings of these visitors began to trouble me. They quoted these verses from the prophet the Great Abad:

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

Whosoever is an evil doer, on him He first inflicteth pain under the human form; for sickness, the sufferings of children while in their mother's womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions; and in like manner as to goodness.

The lion, the tiger, the leopard, the panther, . . . with all ravenous animals, whether birds or quadrupeds or creeping things, have once possessed authority: and every one whom they kill hath been their aider or abetter, who did evil by supporting, or assisting, or by the orders of, that exalted class; and having given pain to harmless animals are now punished by their own masters.

The horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds. And such as possess illaudable knowledge and do evil are enclosed in the body of minerals until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body; and according as they act in it they again meet with retribution.

These young men made such good arguments on these texts, and dwelt so strongly upon the great attainments of Abad, who

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was beyond doubt a prophet of insight, that doubts arose in my mind. While the verses did not deny the old doctrine of man's reïncarnation, they added a new view to the matter that had never suggested itself to me before. The students pointed out that there was a very wise and consistent doctrine in those verses wherein it was declared that murderers, tyrants, and such men would be condemned to inhabit the bodies of such murderous beasts as lions and tigers. They made out a strong case on the other verses also, showing that those weak but vicious men who had aided and abetted the stronger and more violent murderers should be condemned to precipitation out of the human cycle into the bodies of defenceless animals, in company with ferocious beasts, by the strength and ferocity of which they would at last be destroyed themselves. And thus, said these visitors, they proceed in each other's company, lower and lower in the scale of organized life, reaching at last those kingdoms of nature like the mineral, where differentiation in the direction of man is not yet visible. And from there the condemned beings would be ground out into the great mass and slime at the very bottom of nature's ladder.

Not wishing to admit or accept these doctrines from strangers, I engaged in many arguments with them on the matter, until at last they left the Island to continue their pilgrimage.

So one day, being troubled in mind about these sayings of Abad, which, indeed, I heard from the students were accepted in many countries and given by several other prophets, I sought out the old man who so often before had solved problems for me. He was a man of sorrow, for although possessor of power and able to open up the inner planes of nature, able to give to a questioner the inner sight for a time so that one could see for himself the real truth of material things, something ever went with him that spoke of a sorrow he could not tell about. Perhaps he was suffering for a fault the magnitude of which no one knew but himself; perhaps the final truths eluded him; or maybe he had a material belief at bottom. But he was always kind, and ever ready to give me the help I needed provided I had tried myself in every way and failed to obtain it.

"Brother," I said, "do we go into animals when we die?"

"Who said that we do?" was his answer.

"It is declared by the old prophet Abad of the Worshippers of Fire that we thus fall down from our high estate gained with pain and difficulty."

"Do you believe it; have you reasoned it out or accepted the doctrine?"

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"No," I said, "I have not accepted it. Much as I may reason on it, there are defects in my replies, for there seems to be consistency in the doctrine that the ferocious may go into the ferocious and vicious into the wild animals; the one destroying the other and man, the hunter, killing the ferocious. Can you solve it?"

Turning on me the deep and searching gaze he used for those who asked when he would determine if curiosity alone moved them, he said, "I will show you the facts and the corrupted doctrine together, on the night of the next full moon."

Patiently I waited for the moon to grow, wondering, supposing that the moon must be connected with the question, because we were said to have come by the way of the moon like a flock of birds who migrated north or south according to their nature. At last the day came and I went to the old man. He was ready. Turning from the room he took me to a small cave near the foot of the Diamond Mountain. The light of the diamond seemed to illuminate the sky as we paused at the entrance. We went in by the short passage in front, and here, where I had never been before, soft footfalls of invisible beings seemed to echo as if they were retreating before us, and half-heard whispers floated by us out into the night. But I had no fear. Those footfalls, though strange, had no malice, and such faint and melodious whispering aroused no alarm. He went to the side of the cave so that we looked at the other side. The passage had a sharp turn near the inner entrance, and no light fell around us. Thus we waited in silence for some time.

"Look quietly toward the opposite wall," said the old man, "and waver not in thought."

Fixing an unstrained gaze in the direction of the other side, it soon seemed to quiver, then an even vibration began across it until it looked like a tumbling mass of clouds. This soon settled into a grey flat surface like a painter's canvas, that was still as the clear sky and seemingly transparent. It gave us light and made no reflection.

"Think of your question, of your doubts, and of the young students who have raised them; think not of Abad, for he is but a name", whispered my guide.

Then, as I revolved the question, a cloud arose on the surface before me; it moved, it grew into shapes that were dim at first. They soon became those of human beings. They were the living pictures of my student friends. They were conversing, and I too was there but less plain than they. But instead of atmosphere being around them they were surrounded with ether, and streams

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of ether full of what I took to be corporeal atoms in a state of change continually rushed from one to the other. After I had accustomed my sight to this, the old man directed me to look at one of the students in particular. From him the stream of ether loaded with atoms, very dark in places and red in others, did not always run to his fellows, but seemed to be absorbed elsewhere. Then when I had fixed this in my mind all the other students faded from the space, their place taken by some ferocious beasts that prowled around the remaining student, though still appearing to be a long distance from him. And then I saw that the stream of atoms from him was absorbed by those dreadful beasts, at the same time that a mask fell off, as it were, from his face, showing me his real ferocious, murderous mind.

"He killed a man on the way, in secret. He is a murderer at heart", said my guide. "This is the truth that Abad meant to tell. Those atoms fly from all of us at every instant. They seek their appropriate center; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reïncarnates in the lower kingdoms. He is the lord of nature, the key, the focus, the highest concentrator of nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the lower, the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then the ugly picture faded out and a holy man, named in the air in gold "Abad", took his place. From him the stream of atoms, full of his virtue, his hopes, aspirations, and the impression of his knowledge and power, flowed out to other Sages, to disciples, to the good in every land. They even fell upon the unjust and the ferocious, and then thoughts of virtue, of peace, of harmony grew up where those streams flowed. The picture faded, the cloudy screen vibrated and rolled away. We were again in the lonely cave. Faint footfalls echoed round the walls, and soft whispers as of peace and hope trembled through the air.

BRYAN KINNAVAN.

The way of the Adept is like the way of the bird in the air. He goes through all places and leaves no trace of himself, but the effect of his work may be seen by all men. He has been compared to the verse in the Kaballah where it is said the light flashes forth and then disappears again.

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Catechism of Brahmanism.

BY S. T. KRISHNAMACHARYA.

(Concluded from July.)

QUESTION.—What is soul? Mention some theories about its origin and nature.

Answer—In the *Veda* the soul in its embodied state is called Panchajana or five-fold composite, and also Shodasa-Kala-pursha, or a Pursha of sixteen parts. In the Sankya sutras it is called the twenty-five tatwa entity, being:

(1.) Prakriti, Mahat, Manas, Ahankara.

(2.) Five intellectual organs.

(3.) Five active organs.

(4.) Five Tanmatras.

(5.) Five elements, and Purusha, the latter being composed of the twenty-four tatwas and being the entity. This division is said to have arisen from a false construction of a *Vedic* text.

(62.) *Q.*—What is meant by the *Vedic* term Shodoshakalapan-cha? Can you explain what the fifteen parts are of which the soul is composed?

A.—It is said that Panchasika explains those fifteen parts as follows:

The soul is composed of:

(1.) Sensation of five intellectual organs,

(2.) Sensation of five organs of action,

(3.) Manas-Chitta-Ahankara, and the three qualities, *Satwa*, *Rajas*, and *Tamas*, thus making up the sixteen component parts.

Asita Devata explains the soul in its embodied state as being composite of the sensations of the organs of intellect and action, *Manas-Buddhi-Ahankara* with the three qualities *Satwa*, *Rajas*, and *Tamas*.

(63.) *Q.*—What is the doctrine of Panchasika on the origin and nature of the Soul in its embodied state?

A.—According to him it is a collection of groups of sensations. The first factor in its formation is *Avidya*, ignorance. The others are *Karma* and *Trishna* or desire. He represents the origin figuratively as: *Avidya* as the field, *Karma* as the seed, *Trishna* as the water by which these components grow the idea of soul. He further maintains that there can be no personal identity between the embodied and unembodied soul. The "I" in the embodied soul, which is the product of the three forces of *Avidya*, *Karma*, and *Trishna*, and also of the several groups of sensation, has no

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manner of connection with the "I" of the unembodied soul, as the latter cannot be analyzed into any such parts.

(64.) *Q.*—What purpose does the doctrine of the non-identity of the emancipated and non-emancipated soul serve in the philosophy of Panchasika?

A.—It is the hinge-doctrine upon which his whole philosophy turns.

(65.) *Q.*—Explain this.

A.—We have seen that, according to Panchasika, *Trishna* or desire is one of the important factors in the formation of the soul and in its transmigration through various bodies; it is the principal cause of Egotism. If it even be proved that Egotism—which is founded upon the idea of "I"—does not belong to the embodied soul and that it is therefore a false idea, then, according to him, the misery of existence has no real foundation but is solely based upon ignorance. Therefore the means for destroying the misery of existence is by the knowledge that there is no identity between embodied and non-embodied souls. Hence he contends that by constantly meditating on this non-identity and by renouncing all merit, a man attains to emancipation or *Nirvana*.

(66.) *Q.*—Can you mention any divine philosophy which maintains the doctrine of emancipation by knowledge—called *Nirvana* by *Gnyana*, or knowledge?

A.—The Yoga school which believes in a Supreme Being maintains this doctrine.

(67.) *Q.*—According to the Yoga school, what are the causes of misery?

A.—The causes of misery according to that school are five.

(68.) *Q.*—What are those?

A.—(1.) Avidya or ignorance,
(2.) Asmita, or misapplication of concept,
(3.) Desire,
(4.) Aversion,
(5.) Attachment.

(69.) *Q.*—What is ignorance?

A.—The idea that,
(1.) What is not natural is natural,
(2.) What is not pure is pure,
(3.) What is not happy is happiness,
(4.) What is not so is so.

(70.) *Q.*—What is *Asmita?*

A.—The blending together the power which knows with the instruments for knowing.

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(71.) What is desire?

A.—It is that which dwells on pleasure.

(72.) *Q.*—What is aversion?

A.—It is that which dwells on pain.

(73.) *Q.*—What is attachment?

A.—It is the very strong desire for things of this world, which mislead even the learned.

(74.) *Q.*—What is the cause of emancipation from these?

A.—One must overcome them by knowledge and by resignation to the Supreme Being.

(75.) *Q,*—What is meant by resignation to the Supreme Being?

A.—Placing implicit faith in God and dedicating all our acts to Him. It is the same as the doctrine of justification by faith.

(76.) *Q*—Is the doctrine of justification by faith taught in the *Vedas?*

A.—Yes, it is in the *Taitteraya Upanishad,* where it is said that Nyassa Vidya, or the doctrine of justification by faith, is one which is different from all others, and that it consists in the dedication of and joining our souls with the Supreme Being. In the sacrificial phraseology it is known as the Soul Offering.

(77.) *Q.*—What are the essential points of the doctrine of justification by faith?

A.—Those are:

(1.) The inability of man to obtain salvation by means of Works.

(2.) The necessity for an implicit faith in the divine grace.

(3.) The grace of God comes of its own accord, irrespective of man's merit.

(78.) *Q.*—Can you quote a passage from the *Upanishad* to show that the divine grace proceeds at the first instance from the Divine Being directly, irrespective of man's merit?

A.—In the *Katha Upanishad* it is said: The Supreme Soul cannot be reached by constant lecturing nor by intelligence, nor by universal knowledge. To him whom the Supreme selects of its own accord it reveals its own nature.

(79.) *Q.*—You said that the doctrine of justification by faith is different from all other doctrines of salvation. Wherein consists the difference?

A.—In all the doctrines the means and the end are different. For instance, in the doctrine of justification by works, the Means are merits and God is the End. But in the doctrine of justification by faith the Means and the End are God himself. He is the Means for obtaining God, and works are not.

(80.) *Q.*—How is this idea expressed in the *Upanishads?*

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A.—There it is said: He is the Bridge. Now a bridge is only a means for crossing. By this phrase the *Upanishad* simply means that God is the means for obtaining God. From this fact the doctrine of Justification by Faith is also called the doctrine of *Permanent Means.*

OM.

THE END.

[Note by the Editor on questions 76 to end.] It has been commonly supposed by most Theosophists that only in the Christian religion the doctrine of Justification by Faith exists, or at least that it has no place in Brahmanism. But very clearly it is in Brahmanism, and all learned Brahmins will support the views put forward in the above questions. I remember a conversation I had with Mohini M. Chatterji, who is well versed in his own religion, in which he asserted this doctrine most positively as Brahmanical. He quoted *Bhagavad-Gita* where it says that the Self chooses its own. So also in the Japanese Buddhist sects the doctrine is found. The Shen-shu and the Jo-do-shu sects teach the Doctrine of the Pure Land by which one can be saved by faith alone. The Jo-do says: "In the great sea of the Law of Buddha faith is the only means to enter." But all this does not mean that salvation by works is not possible also. Indeed, it seems to me that in Brahmanism and the Japanese Buddhism reference is made only to this or any other present life, and it must be admitted that no Ego would have the faith in any life to rely solely on the doctrine unless in prior lives, no matter how far distant, it had *by works* acquired the ability to at last in that life attain to and have complete faith. If so, then the final faith leading to salvation resulted from works.

Spiritualism Old and New.

II.

SOME of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage or as inhabitants of the land of Goshen, they could not have been there without learn-

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ing many of the spiritualistic and necromantic practices of the Egyptians. In Exodus ch. 22, v. 18, he directs "Thou shalt not suffer a witch to live". The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the lawgiver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varieties of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah" issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elementals are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles*. Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

* Acts, ch. 16.

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The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of to day in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who has engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as to-day the "voudoo women" are far more plentiful than "voudoo men".

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations

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before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *séances;* the mediums have said they were under the control of dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *séances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained to-day by "spirits" or spiritualists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necro-

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mancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits". A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar", and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some St. Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practises. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

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Replanting Diseases for Future Use.

THE ills I wish to speak of now are those of the body. Our moral nature will be purified and ennobled, widened and strengthened, by attention to the precepts of the saints and sages who through all the ages continue speaking for our benefit. And I refer to these with a view to "mind-cure" and "metaphysical healing".

In the article on the "Cure of Diseases" I stated our real ground of objection to the practices demonstrated variously as the practitioners have been Theosophists, Christians, or followers of mind healers, to be directed to methods which in fact introduce a new sort of palliative that throws back into our inner, hidden planes of life diseases otherwise *passing down and out* through the natural gateway, our bodily frame.

A consideration of this subject requires that we enquire awhile into the complete nature of man. This inquiry has been made before by much greater minds than mine, and I only hand on what they have found and what I have corroborated for myself. Mind-healers and Spiritual Scientists and the rest do not make any reference to this subtle nature of ours except to admit thought to be powerful and to say that the "spiritual body is pure and free from disease." Mind itself is not described by them, nor is it stated that the "spiritual body" has any anatomy possible of description. But the field of Theosophic research is not devoid of an anatomical enumeration, so to say, of the parts of the inner body—the "spiritual body" of some of these schools—nor of the "mind" spoken of by them all.

The mind is *manas* of the Hindûs. It is a part of the immortal man. The "spiritual body" is not immortal. It is compounded of astral body with the passions and desires. *Mind* is the container of the efficient causes of our circumstances, our inherent character and the seeds that sprout again and again as physical diseases as well as those purely mental. It is the mover who is either voluntary in his motion, free if it will, or moved hither and thither by every object and influence and colored by every idea. From life to life it occupies body after body, using a new brain instrument in each incarnation. As Patanjali put it ages ago, in mind lie planted all seeds with self-reproductive power inherent in them, only waiting for time and circumstances to sprout again. Here are the causes for our diseases. Product of thought truly, but thought long finished and now transformed into cause beyond

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our present thought. Lying like tigers by the edge of the jungle's pool ready to spring when the hour arrives, they may come forward accompanied by counteractions due to other causes, or they may come alone.

When these seeds sprout and liberate their forces they show themselves in diseases in the body, where they exhaust themselves. To attack them with the forces belonging to the plane of mind is to force them again to their hiding place, to inhibit their development, to stop their exhaustion and transfer to the grosser levels of life. They are forcibly dragged back, only to lie waiting once more for their natural expression in some other life. That natural expression is through a body, or rather through the lowest vehicle in use in any evolutionary period.

This is a great wheel that ever revolves, and no man can stop it. To imagine we can escape from any cause connected with us is to suppose that law and order desert the manifested universe. No such divorce is possible. We must work everything out to the last item. The moment we evolve a thought and thus a cause, it must go on producing its effects, all becoming in turn causes for other effects and sweeping down the great evolutionary current in order to rise again. To suppose we can stop this ebb and flow is chimerical in the extreme. Hence the great sages have always said we have to let the Karmic effects roll on while we set new and better causes in motion, and that even the perfect sage has to endure in his bodily frame that which belongs to it through Karma.

The inner anatomical structure should also be known. The ethereal body has its own currents—nerves, for want of a better word, changes and method of growth and action, just as the gross body has. It is, in fact, the real body, for it seldom alters throughout life, while the physical counterpart changes every moment, its atoms going and coming upon the matrix or model furnished by the ethereal body.

The inner currents emanate from their own centers and are constantly in motion. They are affected by thoughts and the reflection of the body in its physiological changes. They each act upon the other incessantly. (Every center of the inner body has its appropriate correspondent in the physical one, which it affects and through which it is in turn acted upon.) It is by means of these subtle currents—called vital airs when translated from the Sanscrit—that impressions are conveyed to the mind above, and through them also are the extraordinary feats of the *séance* room and the Indian Yogi accomplished.

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And just as one may injure his body by ignorantly using drugs or physical practices, so can the finer currents and nerves of the inner man be thrown out of adjustment if one in pride or ignorance attempts, uninstructed, to deal with them.

The seeds of disease being located primarily in the mind, they begin to exhaust themselves through the agency of the inner currents that carry the appropriate vibrations down upon the physical plane. If left to themselves—aside from palliations and aids in throwing off—they pass out into the great crucible of nature and one is free from them forever. Therefore pain is said to be a kind friend who relieves the real man of a load of sin.

Now the moment the practises of the mind-curer are begun, what happens is that the hidden inner currents are violently grasped, and, if concentration is persisted in, the downward vibrations are thrown up and altered so as to carry back the cause to the mind, where it is replanted with the addition of the purely selfish desires that led to the practice. It is impossible to destroy the cause; it must be allowed to transform itself. And when it is replaced in the mind, it waits there until an opportunity occurs either in this life or in the next rebirth.

In some cases the physical and psychological structures are not able to stand the strain, so that sometimes the return of the downward vibrations is so great and sudden that insanity results: in other cases disease with violent characteristics sets in.

The high tone of thought enjoined by some schools of healers has the effect of making the cause of trouble sink deeper into hiding, and probably adds to concentration. But any thought would do as well, provided concentration is persisted in, for it is the concentration that makes the effect, and not the philosophy. The system of affirming and denying makes concentration easier.

For when the practitioner begins, he immediately brings to play certain inner forces by virtue of his dwelling on one thing. The veriest savages do the same. They have long taught it for various purposes, and their ideals go no higher than food and sleep, fetishes and superstitions.

When one is thus operating on another who is willing, the change of inner nerve currents is brought about by sympathy, which in these cases is the same as the phenomenon so well known in physics by the name of *induction*. When a person is operated on—or against, I call it—the effect is either repelled or produced. If produced, it is by the same induction brought about without his knowledge and because he was not stronger than the operator.

Here is the danger again. The schools of hypnotists are teach-

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ing how to do it. The mind-curers and "metaphysicians" are doing the same. An army of possibilities lurks under it all: for already there are those practitioners who deliberately practise against their opponents, sitting day after day to paralyze the efforts of other people. It is like dynamite in the hands of a child. Some day it will explode, and those who taught it will be responsible, since instead of being taught it ought to be warned against. The world could get along with what disease there is, if it only turned attention to high ethics and altruistic endeavor. For after a few centuries of right living the nations wonld have purged themselves and built up a right moral building well founded on the rocks of true philosophy, charity, and love.

WILLIAM Q. JUDGE.

TEA TABLE TALK.

I HAD just finished reading aloud a letter from one of our circle sent from the West the other day, when the Professor arrived, and seeing the student sitting at the end of the table cried, "Oh, my dear fellow, you are just the man I wanted. Your talk about dreams the other day gave me so many new ideas I think I have hit on a poser for you this time."

We all became at once very much interested at the prospect of the student's being posed. He is seldom put to flight, for he has a way of waiting until you have said all you wish, and then gives the matter such a turn that his expected defeat is your own Sedan day. This time he looked at the Professor quite straight and laconically ejaculated, "Letters and their forerunners, I presume".

A sort of falling of the jaw came to the Professor, and then I knew that again our dear student had posed the other man, and at the same time the voice of the Widow whispered in my ear "I saw a blue light go out of his eyes when old 'Prof.' first spoke".

"Why," exclaimed the Professor, "that's it exactly, though I don't quite give it just that title. But how did you know? Pshaw, it was only a guess! It is this way. When I am thinking of a man, and the same day or the same hour receive a letter from him, is there any necessary connection between my thoughts and the getting of the letter?"

"There may be and there may not. It all depends. Perhaps as much connection as between our listening here to a letter being read, your coming in just then, and my putting your query for you, 'by guess' as you say. A close connection is quite possible, and exists in the greater number of such cases. You have heard of the so-called superstition of the 'forerunner' in Scotland and other countries? No, you paid no attention to that? Well, they think that some people have what they call a 'forerunner'. This.

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is often a fleeting image of the person which comes to the house or place to which the original is actually travelling, as if to give warning of the approaching person, but which does not speak. In other cases it is a knock or number of knocks sent on ahead as a kind of courier in advance. It does not forebode death, but is simply a forerunner, the person's own familiar herald. Well, it is the same thing with letters. They have their forerunners which travel on in advance, some at a long distance, others not far before. It is a sort of pressure of aura, an aura full of the characteristics of the writer, and given impulse and direction from the very definite thoughts and ideas of the correspondent toward the person written to. But really this is preaching; I don't wish to monopolise the evening."

We all drew in our breaths, for this was exactly what we had been talking about one day in the student's absence, and now he provokingly proposed to cut off the explanation at the beginning. So there was a chorus of "Go on! Don't do like that. This is not a tea in Society. You can have the evening."

"Do you mean," questioned the Professor, with an I'll-draw-him-out expression, "that certain objects—such, for instance, as letters—have spheres of their own, of an extensible nature, which can and do travel on ahead, where, impinging on the sensorium of the person to whom they are written, they produce an impression or image or thought of the writer in the brain of the individual against whom this sphere impinges?"

"That is exactly it,"—and I caught a flying look from the student which telegraphed that he was the one who had paused so as to draw the Professor out and on into the web of his own words, which being in his own style, might the more quickly be accepted by his brain.

"The existence of an aura around objects, and especially those belonging to man, has been proved. Letters not only have it on general principles, but also in a specialized state due to the concentration by the writer upon thought, words, and person. It remains with the epistle somewhat in the way a mass of compressed air travels along with a bullet or a cannon ball. This latter is now well known, for by an instantaneous photograph the cushion of compressed air and the bullet have been distinctly reproduced on the plate. What obtains in physics obtains also in the realm of actual physics, to coin a term.

In some cases I have measured the time this forerunner will reach me, and found it often to be one day, which meant in one case five-hundred miles distance and in another one-thousand miles."

"Then of course," I said, "each mass of this aura, which must be personal to the writer, carries with it the idea or picture of the friend?"

"Yes, this is so with all our thoughts, and we fix them firmly in the letter during the writing. Then the aura is all permeated with our image, and when the brain receives it that image produces an idea about the writer. In some sensitive persons a partial knowledge of the contents of the coming letter is gained, though in

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most cases only in the vaguest manner. I think we have cumulative proof of this in telepathy and mind-reading."

Just here, in the most annoying way the door-bell announcing visitors not in the charmed circle began to ring, and both the Professor and the Student pleaded engagements—with each other, I suppose, to continue the conversation as they walked along.

JULIUS.

LITERARY NOTES.

AUGUST LUCIFER has two gems, the first paragraph of "On the Watch Tower" on page 444, and Dr. Wilder's article on "The Soul", one of the most graceful and beautiful things ever given by *Lucifer*. Full of classical and other quotations indicative of far-reaching lore, and sweet and pure in its thought on the great verities of soul-life, it is deliciously musical in its finished diction, and astonishes those who have only known Dr. Wilder as a lecturer or as an occasional writer praised mainly by H. P. B. "The Adaptability of Eastern Yoga to Western Life" takes hold of its subject with a healthy common-sense which at once secures confidence and respect, and its sound practical teachings are just the kind to produce earnest and progressive Theosophists. Mrs. Patience Sinnett in "The Rationale of Mesmerism and the Higher Self" vindicates Mr. A. P. Sinnett's use of terms by argument and authorities, and with hardly a touch of controversialism dislodges the enemy in so placid and conclusive a fashion that one hardly knows whether the conquest is more masterly in its method or in its success. The reviewer in *Lucifer* understands Solomon's 300 wives and 700 "spouses" to be the 3 and 7 Sephiroth respectively, "his Shaktis (powers, principalities, etc.)". The fractional system of hermeneutics—dividing by 100 and spiritualizing the quotient—must be, one would say, a god-send to evangelical commentators, to whom Abraham's slaves and Solomon's harem have long been a trial sore.—[A. F.]

AUGUST THEOSOPHIST. "Old Diary Leaves V" deals largely with the emphatic manner in which at that era H. P. B. identified herself with Spiritualism, rather hinting at than giving explanation. For the *Spiritual Scientist* Col. Olcott wrote an important circular, and enquired of her by letter how to sign it. She replied that the Masters wished it signed "*For the Committee of Seven*, BROTHERHOOD OF LUXOR", afterwards explaining that his and her work was being supervised by seven Adepts of the Egyptian group. When she actually saw the circular she pointed out to Col. Olcott that the initials of its six paragraphs formed the name of the Egyptian Adept whose pupil he then was, and the Colonel proceeds to illustrate not only the possibility of such unconscious use of imparted thought, but the reasonableness and naturalness of suggestions from Adepts in a way not violative of Karma. "The Faith of the Nineteenth Century" is good. "Death of a Living Faith" begins auspiciously with great common-sense, and then rambles off into pointless quotation of the silly notions and tales to which East Indians seem so hopelessly addicted. "Light in the Darkness" gives the "highly satisfactory evidence" certain excursionists found of the presence of Yogis, none of the party apparently being exacting as to its quality.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 8, contains *verbatim* the addresses at

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the final meeting of the late Convention of the European Section, Prince's Hall, July 15th. They were by William Q. Judge, G. R. S. Mead, the Count Leiningen, Herbert Burrows, and Mrs. Besant. Mrs. Besant of course easily distances all others, but each of these addresses sketches Theosophy and the T. S. from its own view-point, and the combination gives a highly valuable *plenum*. Any reader must see that the foremost minds in the T. S. are intelligent, practical, sympathetic, and zealous, and that they are not laboring for a fanciful fad but for a philanthrophic philosophy.—[A. F.]

Mirror of the Movement.

AURORA BRANCH, Oakland, Calif., has begun again its public lectures after a vacation of three months,—the first in two and a half years. It has engaged the Lecture Room of the Synagogue, which has been newly papered and renovated, and on Sep. 4th the opening address was made by Bro. E. B. Rambo of San Francisco upon "The greatest objection to Reincarnation", *i. e.*, that we do not remember our previous lives. The speaker greatly vivified his treatment of it by the use of diagrams. Regular Branch meetings are held twice a month, the course of study adopted being that recommended by the Convention Committee, and the admission of visitors upon application has increased the interest.

KSHANTI T. S., Victoria, B. C., has elected as President Mr. Wm. Berridge, and as Secretary Mr. Hessay W. Graves. It has arranged for a weekly meeting on Wednesday evenings.

BLUE MOUNTAIN T. S., Elgin, Oregon, was chartered on Sep. 19th. This is one of the Branches due to the labors of the Pacific Coast Lecturer. It has seven Charter-members, and is 66th on the American roll. The President will be Mr. Henry Hug, and the Secretary Mr. Chas. H. Marsh.

RECENT LECTURES FROM NEW YORK HEADQUARTERS have been: C. F. Wright, Aug. 14th, Harlem, *How can man become a God?;* Aug. 19th, Brooklyn, *Astronomical Theosophy;* Sep. 4th, Harlem, *The Secret Doctrine;* Sep. 22d, Brooklyn, *Dreams;* Sep. 25th, New York, *The Secret Doctrine:* W. Q. Judge, Aug. 21st, Harlem, *Death;* Sep. 18th, New York, *The Psychic Man;* Sep. 29th, Brooklyn, *Death:* Wm. Main, Sep, 4th, Harlem, *Nature's Workshops:* A. Fullerton, Sep. 11th, Harlem, *Theosophical Mahatmas:* W. Q. Judge, C. F. Wright, and John M. Pryse, Sep. 11th, New York, *Epidemics:* John M. Pryse, Sep. 1st, Brooklyn, *Yoga Practices:* Dr. A. Keightley, Sep. 25th, Brooklyn, *Nirvana.*

IN CHICAGO, less than a year ago, a class was organized to meet at the house of Mr. H. M. Smith, and Mr. Stanley B. Sexton, first President of the Chicago T. S., was invited to take charge. The meetings grew in interest, strangers came in, the work grew in every direction, and several attendants became members of the Chicago Branch. A library of 40 books has been formed, and an active campaign for the winter is purposed.

AT THE RECENT FUNERAL of Mrs. Henrietta L. West, F. T. S., at San Francisco, the Rev. W. E. Copeland used for the first time a Burial Office especially prepared by him for Theosophists.

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Pacific Coast Items.

WILLAMETTE T. S., Portland, Oregon, continues to feel the result of the four lectures and the work by the Coast Lecturer in the increased audiences at the Sunday evening meetings, the 90 chairs of the Hall being usually filled. On Aug. 19th the Rev. W. E. Copeland gave an interesting lecture on "The relation of Theosophy to Christianity".

DR. GRIFFITHS lectured at The Dalles, Oregon, on Aug. 16th, the editors of all three papers attending and expressing cordial interest. One remarked that he had gone full of prejudice, but found that the ideas were what he had been cogitating upon for years. At The Dalles Dr. G. was invited to meet Messrs. Duncan and Innes, noted geologists, the former urged by Princeton College to seek fossils of the ape. He had given up hope, other relics being numerous, but none of the "missing link".

AT WALLA WALLA, Aug. 20th, the Court House was granted for the lecture and held a large audience. Full press reports followed. The warden of the State's Prison arranged that Dr. Griffiths should address the prisoners upon "Karma and Reincarnation" on the following Sunday, and he spoke to half of the 447 in the morning and to the other half in the afternoon, besides being allowed to talk confidentially with those wishing. Theosophical literature was distributed and books sent to the prison library.

AUGUST 25TH AND 26TH the lectures were at Spokane, W. T., in the Unitarian Church, the leading people of the town attending and a Judge making the collection. The editor of the principal paper was especially interested and wished to read the *Secret Doctrine*.

IN BOISE CITY, the capital of Idaho Ter., Dr. Griffiths lectured twice to good audiences, and gave a number of parlor talks. As usual, full reports were given by the local papers. At Baker City, Oregon, the authorities gave the use of the Court House, and on Sep. 4th an audience of 75 attended the lecture. The Superintendent of Public Instruction expressed great interest and the purpose to study systematically. On the 6th Dr. Griffiths visited Elgin, Oregon, and lectured in the Council Chamber to a good audience. After the lecture a Branch was organized. Three of the most prominent citizens are Charter-members.

DR. GRIFFITHS lectured in Pendleton, Oregon, on Sep. 10th to a good audience in the Court House, and passed the 11th in Portland. Mrs. M. J. Robinson lectured that evening on "Karma" to an audience of 70, Dr. Griffiths and Mr. L. P. McCarty of San Francisco contributing remarks.

SAN FRANCISCO T. S. has freshened up, and, besides the regular attendants at meetings, has from eighteen to twenty-five visitors. More interest is exhibiting itself also in other ways.

THE HEADQUARTERS at San Francisco, like that in New York, is very desirous to possess a photograph of every F. T. S. for its new album. Especially does it wish those of Fellows remote from it and with whom its work does not put it in correspondence. Each F. T. S. reading this item may therefore consider it a personal appeal, and may respond to it without imputation of vanity or of any other motive than a wish to oblige a Committee which is doing so much for Theosophy and the T. S.

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Indian Notes.

Prof. Manilal L. Dvivedi is engaged on a translation of *Mândûky Upanishad* and commentary. When finished, the question of issuing it as one of the H. P. B. Memorial volumes will be considered.

The Adyar Library has been able, through the generosity of an anonymous Australian Theosophist, to spend some $500 in books. This sum is to be appropriated equally between the Eastern and Western sections of the Library.

An old and faithful servitor of the Society has just died in "Nawab", a fine Arabian horse, presented to the Society some ten or twelve years ago by Damodar. He died "regretted by all who knew him".

We hear that the Chinese envoy who recently arrived in Darjeeling has expressed himself as deeply interested in the work of the newly-organized Mahâ Bodhi Society. With such patrons as Dhammapâla has found in the short time of the Society's existence, we cannot but feel that the success of the movement is certain.

Good work is being done in the field of vernacular translation. Both the Meerut and Fatehgarh Branches have published pamphlets in Urdoo, while Brother Rama Prasad, president of the former Branch, edits an Urdoo Theosophical monthly.

S. V. E.

Ceylon.

The harbor Mission is working splendidly, and has brought Theosophy within the reach of some who had not heard of it before. The missionaries have been further equipped with a stock of Theosophical literature for the Harbor work by Countess Wachtmeister, Mrs. Gates, and Bro. Fullerton, to whom I am desired to offer the heartfelt thanks of the missionaries.

The many friends of our Sangamitta Girls' School will be pleased to hear that it is progressing under the able management of Mrs. Higgins. The work of the institution has so grown since my last letter that the Principal has been obliged to secure a larger staff. The ignorance and stupidity of the Sinhalese women are immeasurable, and Mrs. Higgins' work is truly a "God-send".

Writing about our educational work among women, I wish to refer the readers of THE PATH to the letter written by Dr. Alice B. Stockham, of Chicago, to the *Union Signal*. She writes:

> I know there is plenty of missionary work at home, but may it not after all be true that we cannot, as Americans, climb very high on the ladder of progress if any nation or people are far behind us? The world is small, and all emanate from one source. The difference in fundamental principles of religion even is not as great as many suppose, while most life interests are common. I am sure no one would ever regret aiding the Sangamitta Girls' School of Colombo, Ceylon.

Mrs. Stockham has donated $200, and now on her return home to Chicago she is trying to interest others about our work here. She is not a Theosophist.

We are shortly expecting the arrival of some friends—a family of Theosophists—to settle down in Ceylon and help our work and the spread of the Cause. They are Dr. and Mrs. English and family of New Bedford, Mass. These good people are coming at their own expense and own responsibility to work the mission. On their arrival we hope to extend the sphere of our labors. Mrs. Higgins contemplates to make "nursing" a systematic branch of study in the institution, and Mrs. and Dr. English will teach that. We hope ere long to have a medical class for women attached to our institution.

SINHALA PUTRA.

Colombo, Ceylon, Aug. 2d.

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England.

August 19th saw a very successful gathering at the Working Women's Club at Bow, founded by the T. S. It was on Aug. 16th that H. P. Blavatsky opened the Club two years ago, and last year and this the anniversary was kept by giving a tea and entertainment to members of the Club. The hall looked very pretty, with long tables gaily decked with flowers and fruit, and when the tables were lined on each side with bright faces, few places could contain more concentrated enjoyment on a given area. Headquarters sent down Annie Besant, Miss Wilson, Miss Black, James Pryse, and J. Ablett, and other members of the Blavatsky Lodge came as willing helpers. These appeared amid a phantasmagoria of tea-cups, tea-urns, milk-pails, cake-heaps, bread and butter piles, and jam—oh! much jam with accompanying stickiness. James Pryse was seen struggling to convey full cups through the whirl; J. Campbell, despite all clatter, sat sternly on one side, looking after the programme and its arrangement. Presently tea was over, the hall cleared, and then after a brief interlude began the entertainment. Some of the girls performed a little dramatic sketch very prettily, and this was followed by glees and solos, and by a couple of clever recitations by J. Ablett that much delighted the girls. Before the music began, Annie Besant made a very brief speech, recalling the memory of H. P. Blavatsky, and her teaching and living of brotherhood; and later, a warm tribute was paid to Mrs. Lloyd for her devoted and persistent work.

Interest in Theosophy seems to be spreading, though slowly, among the London artisans, and Annie Besant is just arranging for a course of six lectures at a Liberal and Radical club at Peckham, a crowded London suburb. The course will deal with main Theosophical teachings, and she is asking Herbert Burrows, James Pryse, and Herbert Coryn to coöperate with her. The details are not yet arranged.

Mrs. Cooper-Oakley has been doing much useful work in Bradford during the last few weeks, and has stimulated the workers there to renewed efforts. Towards the close of her stay, Annie Besant went north and lectured at Heighley and at Leeds. About 200 people were present at Heighley, but the Leeds audience was exceedingly large. On the Wednesday following the lecture a meeting was held by the local friends of Mrs. Oakley, and nineteen persons gave in their names to form a local Theosophical Society. The rent of rooms has been guaranteed for a year, and the prospects of a good Lodge are promising.

From Leeds Annie Besant went to South Shields, and held three large meetings, but unfortunately there is no one there to water the seed sown. It is, hoped, however, that the Newcastle Lodge may be able to do something in that district.

The Blavatsky Lodge was again crowded on Sept. 1st, many persons being unable to gain admittance. The subject was "Death—and after?", and many questions were asked on the Theosophical position.

The General Secretary leaves on Sept. 15th for his tour through France, Spain, and Germany, and we hope to hear of much local activity following his visits. At the beginning of October Annie Besant is to run over to Holland to open the Dutch Headquarters, and to give a lecture in a large church offered for that purpose in Amsterdam.

Bro. James M. Pryse, our American brother and invaluable printer, lectured on September 26th before the Peckham and Dulwich Radical Club on the

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"Seven Principles of Man", in a course entitled "What is Theosophy". The other lecturers of that course are Annie Besant and Bro. H. A. W. Coryn, M. D.

There is a Church Congress to be held at Folkestone at the beginning of October. So Annie Besant lectures there in the Town Hall on Sept. 30th, on "Theosophy and Religion". The local paper says:

Friday, the 30th inst., is the date fixed for Mrs. Besant's visit to Folkestone. The great interest displayed on the occasion of the talented lady's last visit leads us to anticipate a very large attendance, more especially as the subject of her lecture may be expected to have a direct bearing upon the Church Congress.

Col. Olcott's Revocation.

To the Members and Branches of T.S. in U. S.:

On the 30th of August, 1892, I received the following telegram from Col. H. S. Olcott:

MADRAS, *August 30. 1892.*

TO JUDGE, NEW YORK:

Col. H. S. Olcott remains president [of the Theosophical Society].

Notice of this revocation of his resignation of the office of President was immediately given by me through the newspaper press of the country. His official letter arrived Sep. 24th and is given herunder with the accompanying circular. They are now printed for general information, and will go to the Secretaries of Branches as soon as possible.

The election of successor to the presidency having been held in all the Sections, and the choice having been unanimous, there will be no new election for the office, but the General Council, consisting of the President and General Secretaries, will make the needed Constitutional alterations. The well-working machinery of the Sections will go on with no change of officials, and the President-Founder will remain at the head of the organization till the very last, thus fulfilling the promise given in his resignation of never ceasing to devote himself to the Cause of the Society which he has so long worked for in season and out of season, in every land and in many climates.

WILLIAM Q. JUDGE, *Gen. Sec'y Am. Sec.*

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, ADYAR, *21st Aug., 1892.*

W. Q. JUDGE, *Vice-Pres. T.S.*

DEAR SIR AND BROTHER:—The restoration of my health and other important considerations induce me to revoke my letter of resignation of office, and I beg herewith to hand you an advance copy of the Executive Circular notifying the fact, which will appear in the September number of the *Theosophist*. You will kindly make the facts known to the American Section.

Fraternally Yours,

H. S. OLCOTT, P. T. S.

EXECUTIVE CIRCULAR.

THEOSOPHICAL SOCIETY, PRESIDENT'S OFFICE, *21st Aug., 1892.*

In January last, confined to my room by sickness, lame in both feet, unable to move about save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life-time, this being, they thought, the truest compliment that could be paid me. Immediately, I began building the cottage at Ootacamund on land bought, in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me prepare to receive further and more specific orders by messenger, but without naming time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that if I were really compelled to retire the Presidential office should not be filled during my life-time, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might see yet my way to retaining office, in which I had given satisfaction.

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Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that "it is not time, nor right, nor just, nor wise, nor the real wish of the *** that you should go out, either corporeally or officially".

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring Mr. Judge my constitutional successor and their choice, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my retaining office under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June *Theosophist*) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office; and I declare William Q. Judge, Vice-President, my constitutional successor and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death. H. S. OLCOTT, P.T.S.

The Libel on H. P. Blavatsky.

On Sep. 26th the New York *Sun* published a general retraction of the libel emitted by it in July, 1890, which was written by Dr. E. Coues. Coming so late in the month it is impossible to give a full account of this important event, but space will be devoted to it in November. The retraction also covers libellous charges against the Aryan Theosophical Society and William Q. Judge. The law-suit begun by the latter is therefore withdrawn; that brought by H. P. B. died with her death and was not a menace to the *Sun;* hence this retraction, after her demise and when no legal remedy would lie, is unique and reflects credit upon that paper in this venal age.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in September				$2048 87
Contributions since September report:				
Members of Aryan T. S.	$25.00	A. B. L.	$15.00	
M. K. G.	2.00	E. S.	5.00	
H. W. C.	10.00	E. St. J. B.	5.00	
P. v. d. L.	2.40	M. G. W.	1.00	
A. M. W.	2.50	I. M. R.	1.00	
H. P. J.	10.00			78 90
Actual deficiency September 21st				$1969 97

Notices.

BRANCH PAPER No. 27, *Intuition* by A. Fullerton and the synopsis of an address by C. F. Wright upon *Dreams*, both before the Aryan T. S., was sent to the Secretaries in September. *Forum* No. 39 was issued late in the month.

A LIMITED NUMBER of *Nightmare Tales* in cloth may be had for 60 cts. The full supply of Mrs. Besant's *Reincarnation*, cloth, 35 cents, is now on hand.

NOVEMBER PATH. The number for November will be peculiar in its make-up, and opinions as to the merit of the method followed in that issue are particularly invited from its readers.

If the soil of the mind be impure, a small flying impression may germinate evil plants of thought.—*Book of Items.*

OM.

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AUM

In the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations: they will never fade, even unto the last great seventh knell which will close the Manvantara.—*Ancient Rock Inscription.*

THE PATH.

VOL. VII. NOVEMBER, 1892. No. 8.

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.

Seventeen Years Ago and Now.

IN November, 1875,—seventeen years ago—the Inaugural Address of Col. Henry S. Olcott as President of the Theosophical Society was delivered at Mott Memorial Hall in the City of New York. The members present included a great many who have since abandoned our ranks. The spiritualists were perhaps in the majority on that day, but they soon retired. Col. Olcott remains in the same office; the Secretary of the meeting, Bro. John Storer Cobb, is yet a member in Boston; but H. P. Blavatsky, who then as afterwards was really the central figure, has for the present left this life. The first great change, then, between seventeen years ago and now is the removal from the scene of the personage who for so long was the pivot of the whole movement. The other differences are in the geographical distribution of Branch Societies, our status both in workers and means for accomplishing our work, the increase of members, and the sphere as well as the depth of the influence wielded by the Society and the literature bearing its name.

Until H. P. B. and Col. Olcott went to India in 1879 the Society

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was confined to New York, with a few scattered members in India and other foreign lands. The foreign diplomas and those given in America were for a long time engrossed by hand, and among the first European members were some in Corfu, Greece. But upon the advent of the two pioneers in Asia Branches sprang up there, and in England the London Lodge was started by Mr. A. P. Sinnett. For some time the centre of activity was in Asia, because there, in a nation which had been for centuries under the heel of a conqueror, the pioneers were working to gain its confidence in order that the influence of the mysterious and distant East might react upon the West and enable us to bring to light again important religious and philosophical truths. This reaction came, and manifesting itself first in America with full force, a host of Branches began to arise in different cities throughout the United States, until now they number over sixty, reaching to California, entering Canada and British Columbia, and running down to New Orleans.

The so-called "Coulomb *exposè*" in Madras resulted in H. P. B's coming again to Europe, where she settled down in London and once more became, even in old age, the centre of an active propaganda. This last outburst of the same energy and force which were manifested at New York in 1875 led to the founding of the Blavatsky Lodge, now having over four-hundred members, the inclusion among the workers of such a well-known, active, and sincere woman as Annie Besant, to the foundation of many lodges throughout Europe, and at last to the formation of the European Section.

Thus in seventeen years the whole movement spread itself over the globe, with three principal official centres, in India, Europe, and America.

December, 1878, witnessed the departure of H. P. B. and Col. Olcott from New York, leaving not more than three persons who could carry on any official work here, although there were quite a number of members in the country. The movement was still so young that it was weak, but one book had appeared which was distinctively its own. That was *Isis Unveiled.* This was the forerunner of many another. Upon reaching the hospitable shores of India the two pioneers founded the *Theosophist*, which began to emit article after article from the pens of both editors as well as from those of more or less learned Hindus. In it also appeared those articles—called Fragments of Occult Truth—which were afterwards embodied in *Esoteric Buddhism.* To-day, instead of having but *Isis Unveiled*, we have a long list of works all distinctively

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Theosophical and creating almost a new language for the needs of a very metaphysical philosophy. Humbler workers arose too on every hand. At first Damodar K. Mavalankar at the Indian Headquarters, then others in Europe and elsewhere. To day the sun never sets on the labors of those devoted men and women who in the face of every obstacle diligently work for the movement which was laughed at in 1875, so that now when the busy Theosophist lays the work aside in India it is taken up in Europe to be carried forward in New York, travelling with the light across the wide United States, until upon the Pacific Slope the band of devotees hands it over again to the lands beyond the Western sea. Yet, strange to say, this is all done without wealth but with nearly empty purses. We thus have to our hand organized Branches, smoothly working Sections, many books to offer enquirers, pamphlets and leaflets uncountable, magazines at all the centres in English and other languages, everywhere activity and energy, while all with one accord must draw their chief inspiration from the life, the labors, and the words of that wonderful and still but faintly understood woman, Helena P. Blavatsky.

A handful of members but seventeen years ago—to-day enrolled friends of the movement in every land on the planet.

When the Society began its work but little attention was paid to psychical research except among the spiritualists, and that continued in a rut made some forty years before: it was profitless; it represented an immense opportunity unused. The world of science, and those whose thoughts are affected by science, thought hardly at all about the psychic nature of man. General literature was devoid of it. The great and ancient doctrines of Karma and Reïncarnation were unknown to our people, all reference to them being rare and fugitive. To-day the literature of the West is full of all these things, and "Theosophy" has become a word so familiar that it can be found even in our humorous publications, a sure sign that it has ceased to be unknown. When such a weekly as *Harper's* prints a column about the shrine in London for the ashes of H. P. B., illustrating it with a picture reproduced from the photograph brought from Europe by the General Secretary, we can see what extension the influence of our labors has had.

H. P. B. and her teachers declared in 1875 that the age, in the West, was about to swing back from a materialism "which enthroned scepticism while it destroyed spirituality", and an effort had to be made to furnish the only philosophy which would prevent a return to dogmatism or superstition by giving a rational

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explanation to the race mind now about to put questions that science is yet unable to answer and the churches had never pretended needed any reply save a reference to the mercy or the favor of God. This satisfying system of philosophy was once more brought out from its place of preservation, and to-day it brings comfort to many who without it would be forced to blaspheme against nature. Nothing but the influence of these doctrines could have raised up on every hand men and women who without money or hope of fame work on for the real man who is mind and not body. The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man's real nature, which lasts through crash of civilization or cataclysm of nature. Its depth therefore is measurable only by a plummet which touches the depths beyond to-day. It will be known in its entirety when the present centre of eternity shall have moved itself into the far-distant future and become a new present, a glorious reïncarnation.

Salvation by Faith.

THE making safe by faith defines the popular idea that a human soul is to escape punishment for evil, not through a reformation of character, or through the cancellation of evil by a subsequent effectuation of good, but through gratuitous pardon made possible because the one believed in has already suffered to an extent which the law will regard as a vindication. Beyond trusting wholly to the merits and work of a Savior, the culprit has nothing to do in the procurement of salvation. It is an act of reliance, not a process of relief. Later reformation attests the reality of the faith, but does not constitute it.

There are many grave objections to this scheme, logical, ethical, and moral. It is eminently artificial, it is in harmony with nothing else in nature, it enthrones unreality in Heaven. By making punishment a mere matter of debt, it voids it of its other two aspects —disciplinary and deterrent, and by making it transferable the connection between it and offense is lost. Nor is the suffering congruous. It is resolved wholly into physical pain. But this is a different thing from compunction, sorrow, remorse, which mentally follow transgression. The poignant shame of repentance cannot be recast in terms of bleeding flesh and agonized nerves.

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Then, too, moral sentiments are unbalanced. The shock at seeing the innocent suffer and the guilty escape may be to some extent checked by urging that the suffering was voluntary and from love of the guilty, but a question then arises as to the sacrifice of justice. Surpassing love can hardly supplement defective justice, for in a Divine and therefore perfect system all moral qualities are equally exhibited. And the supposed effect is circuitous. If a man is aroused to consciousness of guilt by perceiving what some one else has undergone on his behalf, the stimulants are sympathy and gratitude. Yet these do not demonstrate that the broken law was right in itself, or that he ought not to have disregarded it, or that an arrangement made without his consent binds him in honor to future obedience. Indeed, if the debt of all humanity has been paid, it cannot properly be exacted a second time, and therefore the inducement to obedience is to that extent logically lowered. Moreover salvation by faith has but a partial operation. It deals only with the sentimental side of man. It is not educative nor reformatory; still less does it take hold of the several elements in our composite nature and make each evolve to the ideal of perfection.

These are but a few of the logical objections to the doctrine. Historically and individually its consequences are what might be expected from the disconnecting of character from retribution, and from the use of any other factor than desert in determining destiny. Substitute a mechanism for a simply-acting law, and you are sure to have not only complication but disaster. And so the consequence of displacing Karma for Faith has been to set religion apart from morals, and to relieve from responsibility at the very point where it needs the sternest enforcement. The test of character has become not merit but belief, and the guage of acceptability is not the degree to which self-discipline has attained, but the degree in which self-discipline is renounced and the spiritual interests handed over to another.

And yet here, as in so many other theologizings, there is a root of truth beneath the perversion and distortion. It is in the fact that a real faith in spiritual law must precede any actual attempt at improvement. Men will not greatly exert themselves to secure that which is hazy or dubious. If a thing is uncertain or ill-defined, there can be no heart in the pursuit of it. If evil is not seen to be real, salvation will not appear to be valuable. Before there can be any wish, much more any effort, to attain security from the penal consequences of wrong, the wrong must be sensed, the consequences apprehended, and the security assessed. Only

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as the solemn reality of these spiritual facts is felt acutely by the soul standing in their presence, will it rouse itself to act thereon. And so salvation must come by faith.

The same faith must attend any true salvation, any scientific salvation, at every step of its progress. As the steady discipline by which ordinary man is transformed from a vacillating, inconstant tool of prejudice and passion to the calm, collected master of himself and Nature goes on through incarnation after incarnation, there is not an action of the will without its background of assured certainty in the correctness of the training. The human constitution, the method of its evolution, the possibilities it enshrines, the laws regulating the seen and the unseen spheres, the validity of the process, the certitude of its outcome, the existence of Those who have attained, the assurance of Their sympathy and aid,—all these must be truths to the advancing soul or there can be no advance at all. It is not a blind faith, for it has evidence sustaining it; yet it is not entire vision, for much is still unseen. But the faith grows. Its inception is only partial and may be feeble. It was enough for the first step. As each increment of vision verified the prophecy, the faith was confirmed. Things it took on trust are now portions of consciousness; much that was confidence has now become certainty. Still, the same condition to advance persists. The new step must be made because it is believed to lead to greater heights, and if there was no such belief the soul would pause and droop. Doubt would check, not as criminal but as weakening. And if faith is "the substance of things hoped for, the evidence of things not seen", it is because as a scientific fact there can be no pressing forward into the region of the as yet experimentally unknown without an inward certainty that we shall find it as represented and shall rejoice when there.

And so we are saved by faith. Not faith in another's merits, but in the possibility of evolving our own; not faith in another's atoning work, but in our ability to so work that atonement shall be needless; not faith in a visionary mechanism of substitution, but in the universal scheme of Law; not faith in ecclesiastical systems, but in Divine order; not faith in a revelation *from* God, but in a revelation *of* God. Braced with such a faith, salvation progresses steadily to its end. It is a salvation from ignorance and paucity and feebleness, a salvation of the Divine in man from the animal.

ALEXANDER FULLERTON.

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Scientific Salvation.

SALVATION means "the making safe". But safe from what? In the usage of contemporary religionism, safe from future punishment for sin. If we inquire further as to the means to safety, we find it to be reliance upon another who has purchased the right to save by having himself undergone the punishment. The popular conception therefore considers the safety as from suffering, its date the hereafter, and its reception a gift.

But this whole operation is evidently external to the cause which once produced the liability to punishment and may produce it again. Punishment is the result of breaking of law; law is broken because the individual's sympathies are with the thing prohibited; and if still with the thing prohibited, they will continue to violate the prohibition. Hence law will be broken and penalties incurred just so long as the law is distasteful, and the only way to ensure obedience and a consequent immunity is a reversal of sympathy from the thing prohibited to the prohibition.

Now the springs of this sympathy are in the physical appetites, the intellectual convictions, and the moral sense. The state of the body, the mind, and the soul dictates the attitude towards law, and if the attitude is to be changed, that state must be changed because its cause. If a man who loves drunkenness, for instance, is to become sober by preference, it must be through his body's loss of craving for stimulant, his mind's conviction of the good of sobriety, and his soul's repugnance to the evil of indulgence. In other words, the *whole* man must face about,—not his taste merely, or his judgment, or his morals, but all in their totality. Only then is he "safe", for he has no inducement to offend, no conviction to oppose, no impulsion to resist. All unite in producing harmony with the law, conformity to its injunction, immunity from its penalty.

In such a change, furthermore, each section of the composite being must receive distinct treatment. A cancellation of the physical appetite will not alter the mental status or affect the moral sense. Intellectual beliefs will not cure a disordered physique or reverse the pose of the soul. Revolution in moral sentiment will not effect corresponding revolution in the body and the mind. A radical change—"conversion", from *con*, together, and *verto*, to turn—can come only as each is turned, and each can only be turned as the handling appropriate to it is given.

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If, then, a man is to be made safe from sin and from its penal effects, it can be by nothing short of such a physical treatment of physical state, mental treatment of mental state, and moral treatment of moral state as shall transform him from a hater of law to a lover of law. He now obeys from preference, and is therefore free both from temptation and from punishment.

Yet freedom from suffering in the pilgrimage of an Ego no more exhausts its evolutionary demands than would a like freedom in one incarnation. Who would consider a life perfect if guaranteed from all risk of disease or accident? Irrespective of such negative good, there is a whole cycle of positive and progressive development. The body has to be trained to such dexterity as is demanded by its avocation; the mind has to be fed with fact from many separated areas and its powers educated to their highest potency; the soul has to be nurtured with truth from above, and its voice in conscience grow clear and regnant. Each component of man needs its copious expansion if it is to fulfil the law of being and mount to the heights designed for it by the Supreme. Every separate incarnation in the chain is to contribute something to the attainment of the ideal, until that ideal is complete and incarnations needless. So long as any element is deficient must incarnations be repeated, and he only can be "safe" from the hamperings of rebirth who has surmounted its necessity.

Considered as immunity from either violation of law or imperfection of existence, "salvation" must, then, be achieved through the perfecting of each component of the being, and that perfecting must be through the specific training required for each. In other words, it must be *scientific*. Now what does this mean?

It means, negatively, that the accomplishment is not by a pious sentiment or a generous sympathy or a spasmodic aspiration. It means, positively, that it is a systematic education of every faculty under the laws impressed by Nature thereon, and after the experience which the most enlightened practitioners have accumulated during æons of action. Evolution of the whole man beyond the danger-limit is as much a matter of formulated knowledge as is the training for athletic sport or a college examination. Neither is done by an emotion or a spurt or a faith: nor is it. Under accepted rules, crystallizing ancestral wisdom, the physical nature is so disciplined that it becomes pliant to the will; the mind is so broadened and vivified that it educes dormant faculty and ranges over areas previously unknown; the spiritual nature secures uninterrupted action and harmonizes the whole being with the highest truth. Nothing is left to haphazard or to impulse. All parts are

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developed in accord with law, and the several faculties, fully ripened and in entire coördination, work without jar or an approach to friction. As wisdom and goodness together advance, cognate powers appear, and when the whole nature has reached the point of complete identification with the consciously-perceived scheme of the universe, it is at one therewith in knowledge, character, and function. Thus identified, it is an integral part. It has no discordant efforts, for its purposes are the same; it has no isolated interests, for it is one with the All; it has no risks from broken law, for it is fused with law. Possibilities of deflection are for ever at an end. There is no danger of fracture, for not a spot is weak. Having been harmoniously developed in every department after the ideal mode, it is symmetrical and perfect. It exhibits the design of the Great Architect; it reflects His will. It has no need of salvation. There is nothing to be saved from. It is scientifically safe. ALEXANDER FULLERTON.

From Ostende to London.

A TURNING POINT IN THE T. S.

IN the early months of 1887 there were some few members of the T. S. in London who felt that if Theosophy did not receive some vital impulse, the centre there would be confined to a few individuals only who were pursuing and would continue to pursue their studies. Of course there may have been many who felt the same, but I write here of those with whom I was actually in contact. There were many anxious discussions as to how a vital interest could be awakened in the truths of Theosophy, and how attention should be restored to the ethical philosophy. This was the more necessary, for in the public mind the philosophy had been inseparably connected with the phenomena. We all felt that we were working in the dark and that we were ignorant of the real basis upon which the philosophy rested. Obviously we required a leader who might intelligently direct our efforts. We then determined each separately to write to H. P. Blavatsky, who was then in Ostende, laying before the Founder of the T. S. and the Messenger of the Masters the position as each of us saw it. We asked her to reply in a collective letter giving us advice as to what to do. She replied, however, to each individual, writing letters of eight to twelve pages. The result of this was that we all wrote and asked her to come over and direct our efforts. She had told us that she was writing the *Secret Doc-*

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trine and must finish that before undertaking other work. Nevertheless we wrote to her that there was, we believed, urgent need of her directing presence, and that she could finish the *Secret Doctrine* in London as well as or better than in Ostende. After receiving her reply, which urged objections, Mr. Bertram Keightley went over to Ostende during the latter part of February or beginning of March and talked matters over with her. She agreed to come to London at the end of April provided we would find a house for her somewhere a little out of London in which she could work in peace. Soon after he returned I went over to Ostende rather unexpectedly to myself. I naturally went to call after leaving my luggage at the hotel. Madame Blavatsky received me with the greatest kindness, although previously to that occasion I was almost unknown to her. She insisted that I should transfer my things to her house and stay with her while in Ostende. At that time she was occupying the first floor of the house, with a Swiss maid to wait on her and Conutess Wachtmeister to keep her company. I was at once introduced to the *Secret Doctrine* with a request to read, correct, and excise, a privilege I naturally did not avail myself of. Madame Blavatsky at that time had never ventured out of her rooms since the previous November, and never came from her writing and bed-room into the dining-room until the windows had been closed and the room well warmed. Several attacks of inflammation of the kidneys had warned her that the slightest chill was dangerous to the completion of her work. At the close of my visit I returned to England with renewed assurances of her arrival on May 1st, and under pledge to return and assist Madame Blavatsky on her journey to London. I had not been in London many hours when one of our members, Dr. Ashton Ellis, received a telegram from Countess Wachtmeister saying, as I recall its tenor, that Madame Blavatsky had had another inflammatory attack on the kidneys, that she was comatose, and that her life was in the utmost danger. Dr. Ellis went over to Ostende and attended her. He told me that he was extremely surprised, and so were the others who know her serious condition, to find her recovering in a few days. Her state then was so critical that she began arranging her affairs before the comatose attack came, burning up papers and having a will drawn up so as to be ready for the end. Later on she told me herself that her life was saved by the direct intervention of her Master. Her endurance manifested itself even at this point, for as soon as she could leave her bed she was again at work on the *Secret Doctrine*.

In the middle of April Mr. Keightley again went over, and I

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followed him about the 25th or 26th. We were rather in consternation because Madame Blavatsky said she could not possibly leave in such weather as then prevailed, especially on account of her late serious illness. Her landlord said she must leave, for the rooms were let. Countess Wachtmeister had previously left for Sweden to attend to urgent business affairs there under promise to rejoin Madame Blavatsky in London. Staying in the house with us was a friend of Dr. Ellis who assisted in the removal.

The fated day came, and in place of being bright but cold, as had been the case two days before, the morning proved to be cold and foggy, with a steady drizzling rain falling and penetrating all it touched, the thermometer being about 40 degrees. We fully expected Madame Blavatsky would decline to move, and thought her justified in doing so. Nevertheless she appeared that morning in full marching order, the trunks were packed, and all was ready. The carriage arrived and Madame Blavatsky was assisted into it, and off it drove to the wharf. It must be remembered that she had not had a window open in her room while she was in it (and would scarcely allow it open while she was out) for six months. She kept her room at a temperature of over 70 deg., believing that anything under that would kill her. Moreover, she was almost crippled with rheumatism and could hardly walk, and was a constant martyr to sciatica. On getting to the wharf we found the tide low, and in consequence that there was only a narrow gangway leading at a very steep incline to the steamer's deck. Imagine our dismay. Madame Blavatsky, however, said nothing, but simply grasping the rails walked slowly and without assistance to the deck. We then took her to a cabin on deck where she sank on to the sofa and only then betrayed the pain and exhaustion caused by her effort. The journey was uneventful so far as Dover, save that for the first time in her life Mme. Blavatsky knew what the preliminary qualms of sea-sickness meant and was much puzzled. At Dover the tide was still lower, and as a result four very stalwart piermen had to carry her to the top. Then came the greatest difficulty, for the platform is low and the English railway carriage steps were high. It required the united efforts of all the party (and the piermen as well) to assist Madame Blavatsky in her crippled state into the carriage. The journey to London was uneventful, and with the help of an invalid chair and a carriage she was safely lodged in the house we had secured for her. Secretly I was afraid the journey would have serious results, but, whatever was the reason, she seemed to enjoy better health for some time after her arrival in England than she had for months previously.

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The day after her arrival she was at work on the *Secret Doctrine* at 7 a. m., and did not appear best pleased because she had been prevented from an earlier start through her writing materials not having been unpacked the previous night. A. KEIGHTLEY.

[EDITOR'S NOTE.—Dr. Keightley was asked to give the above short account of an important point in our history. It was a turning point indeed, since it resulted in the re-awakening of the London centre. A postal card sent to the Editor by H. P. B. after she got to London may be of interest and is here given.

Addressed "W. Q. Judge Esq., Editor PATH, New York, U. S. A.", postmark May 7, '89.

MAYCOT, CROWNHILL, UPPER NORWOOD, LONDON, *May 7th.*

Oh *thy* prophetic soul! Didn't know old H. P. B. was for seventeen days hovering between life and death; drawn irresistibly by the charm *beyond* the latter and held by her coat-tails by the Countess and some London Lodges? Nice intuitional friend. Anyhow *saved* once more, and once more stuck into the mud of life right with my classical nose. Two Keightleys and Thornton (a dear, REAL new Theosophist) came to Ostende, packed me up, books, kidneys, and gouty legs, and carried me across the water partially in steamer, partially in invalid chair, and the rest in train to Norwood, in one of the cottages of which here I am, living (rather vegetating) in it till the Countess returns. Write here "1000 words for the PATH"? I'll *try*, old man. Very, very seedy and weak; but rather better after the mortal disease which cleansed me if it did not carry me off. Love and sincere, as usual and for ever. Yours in heaven and hell.—'O. L.' H. P. B."]

Two Theosophical Events.

A LIBEL RETRACTED—COL. OLCOTT STILL PRESIDENT.

SEPTEMBER, 1892, will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President Founder would remain in office.

In July, 1890, the *Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or

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warned off from the work of the T. S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against the *Sun* and Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus but felt that the honor and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H. P B. died, and, as her action was for a personal injury to character, her demise worked a determination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of Sep., 1892, the *Sun* published the following in its editorial columns:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist. We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a single blow sweeps away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H. P. B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against the *Sun* have been discontinued, and the only one pending is that by Mr. Judge against Dr. Coues.

When Col. Olcott resigned the office of President before our Convention of April last, the universal desire in this country was that he should remain in office even if he did no great amount of

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work in consequence of bad health, and the Convention asked him to reconsider his decision. India had expressed the same thought before. Replying to the cable sent him from the Convention meeting in Chicago, he said he was willing to do what was right, and later announced that the important matter of the legacy left to the Society in Australia was not settled so as to be secure to the organization, and also that the property owned in India had not been transferred to trustees so as to put the title in a shape to prevent loss or trouble. These delayed his going out of office. Just before the July Convention in Europe he published a notice rather ambiguously worded, but which was meant to read that very likely he would revoke his resignation. This possibility of two constructions led the European Convention to assume that he had declared definitively he would not revoke, and it therefore saw no need of taking any action on the question as had been done in America.

But in August Col. Olcott came to the conclusion that as his health had been fully restored he could not do better than revoke the resignation, and so telegraphed to the Vice-President, and the official circular to that effect went out last month. He is thus still our President, and surely no one there is but hopes he may so remain until the day of his death.

Some words by H. P. B. on the matter, written years ago, may be of interest. She says, speaking of Col. Olcott:

> As long as I live I shall never go against one who for ten years was my best friend, my staunchest, dearest, most loyal defender and brother, and one, moreover, whom the Master wants to stand firm at his post till his death-day.

To another:

> It may be that you and others and even myself do not always agree with Olcott, and find faults in him, but it is Master's wish that he shall be president until his death or that time which is equivalent to it. There is a quality in him that not many have, and that is the power and disposition to stand for his cause against all and every obstacle.

These serve to show that it is better, wiser, and safer for him to remain, and that it is not time, nor right, nor just, nor wise that he should go out either corporeally or officially. But let us hope that with the month in which the American Section heard of his action and of the retraction of the libel on H. P. B. and all Theosophists a new era began for the movement.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—*Galatians.*

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Dogmatism in the T. S.

SOME OPINIONS OF ITS MEMBERS.

THE Editor of the PATH, desiring to know whether the charge of dogmatism could justly be brought against our literature or prominent writers, sent out to those whose replies follow a question paper, printed hereunder, and now gives the replies as received. They are from members in all parts of the American Section.

The PATH would be glad to have from you, for publication with your name, 200 words only, in reply to the following question, which is sent to several prominent Theosophists:

To what extent, if any, is there in our literature or in the words of Theosophical leaders a dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views?

Please reply immediately, beginning on this sheet. Address Editor PATH, 144 Madison Ave, New York City.

During fourteen years of very careful reading of Theosophical literature and familiarity with the Theosophical movement and its leaders and promoters, I cannot recall a single instance of "dogmatic spirit or a tendency to demand a belief in any writer's or teacher's views". On the contrary, from the issue of the first number of the *Theosophist* in 1878 to the present time dogmatism has been avoided and condemned inside as outside the Society. The motto, "No doctrine gains weight by any pretended authority", has been kept prominent and strictly adhered to. The idea has been that the only authority for any statement must be the statement itself, its reasonableness or demonstrability, and such weight as any reader might give to the name of its author. Alike in the closing section of the *Key to Theosophy* and the opening pages of the *Secret Doctrine*, always and everywhere H. P. Blavatsky was the first to avoid and condemn dogmatism and to repudiate and denounce intellectual bondage, and every leader and writer with whom I am acquainted has followed her lead in this regard. Even the Secret Doctrine, itself a definite body of laws, philosophy, and science, must stand or fall solely on its merits, and absolutely without extraneous support, other than corroborative facts and coincident testimony.

J. D. BUCK, M. D., F. T. S.

Cincinnnati.

I have seen absolutely none. There has been a strong effort, which I heartily endorse, to put forward the truths of Reincarnation and Karma as Theosophic tenets. But this has been and is being done solely upon the appeal to logic and reason, and never in the spirit of dogmatic authority.

If there be in Theosophy a message to the Western world, this must be clear and convincing. It is useless to prate of universal brotherhood unless we are prepared to show why and how this is practicable and necessary. Therefore Theosophy, being a religion, philosophy, and science, must have formulæ for the expression of the forgotten truths for which it demands a rehearing. And in Karma, Reincarnation, the compound nature of man, etc., these formulæ are found. They can never degenerate into mere creeds or dogmas because

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their demonstration must lie in reason and scientific observation of facts, and never in the appeal to authority, though that authority be a Dhyan Chohan. Therefore, while the outer body of the Society may be composed of people with no clear cut, definite knowledge of its philosophy, it will fail in its mission if at the center it have not a heart composed of those who know and teach this, even though their utterances seem at times a little dogmatic to those who have not given its teachings the same concentrated study.

JEROME A. ANDERSON, M. D., F. T. S.

San Francisco, Calif.

A dogmatic spirit demands the acceptance of a teaching without regard to independent action in the mind of the receiver.

H. P. B. and many writers on Theosophy have been earnest in their statements and untiring in their efforts to place their reasons for belief before the minds of others. They sometimes ask the reader not to object prematurely, but to accept certain tenets provisionally, that the whole philosophy may be outlined correctly and then either accepted or rejected with intelligence.

This, however, is but the common-sense method of searching for truth, which so many forget to practice. A few who have endeavored to ride the ecclesiastical hobby of some special religion into the Theosophical field, have written in a somewhat dogmatic vein. I may mention in illustration the articles entitled "The true Church of Christ" which appeared in *Lucifer*.

We are prone to worship the lower Ego, the root of all dogmatism. Theosophy leads to impersonality. As the outlines of its majestic philosophy are realized, the transient self is dwarfed to a mere tool and vanity seems absurd. The personality of even the greatest teacher becomes as the vehicle which has brought the traveler within sight of a snow-capped mountain range.

WM. MAIN.

Brooklyn, N. Y.

It appears to me that, as a rule, Theosophical writers express their intention and wish to be an avoidance of dogmatism. This is their premise. Following on this premise come the statement and development of their views. These views generally are based upon the teachings of Eastern wisdom, and are decided, precise, definite. In order to put them clearly, vigorous English is employed and an earnest spirit displayed, sometimes with great fervor and insistence. Such positive statement, coupled with faithful acknowledgment of the source of these beliefs, might lead the casual reader to infer dogmatism. It is evident that if the writer hedges the article about with caution, proviso, and preamble, it is much weakened, both in style and in its impress. Hence the prior statement, in the earlier writings of an author, that no authority is claimed no dogmatism intended, ought—as it appears to me—to cover all but the most flagrantly dogmatic utterances, and ought to be inferred even amid great fervor of utterance. Have not almost all authors of prominence in the T. S. disclaimed "authority" and deprecated blind belief? I think so.

J. C. KEIGHTLEY.

New York City.

The definition of the phrase "dogmatic spirit" is, as I understand it, to be found in the phrase "a tendency to demand a belief in any writer's or teacher's views". So understood, I do not call to mind any dogmatic spirit in Theosophical literature. I suppose that in talking there is at times a greater apparent tendency to dogmatism. But I am sure it is apparent rather than real.

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And I have noticed but seldom in the words of Theosophists even any apparent tendency to dogmatize, and no tendency that I can call to mind in the words of our leaders. Earnestness of opinion and forcefulness of statement are to be found in abundance, but no dogmatism that I remember.

GEORGE D. AYERS.

Boston, Mass.

The very absence of dogmatism in Theosophic teaching constitutes its greatest force.

E. AUG NERESHEIMER, F. T. S.

New York City.

Except in a *Lucifer* editorial last October, which was afterwards manfully modified, I recall no instance. H. P. B. was emphatic in discountenancing dogmatism, and her most immediate pupils evidently cultivate the same spirit, even where their own convictions are most decided. I think that every leading Theosophical writer disclaims the right, the power, and even the wish, to coerce opinion, insisting that no human being has the prerogative of enforcing orthodoxy, as also that a belief under strain has no validity. The Theosophical Society, organically and by its foremost members, has repudiated a dogmatic purpose, and the consistency of its and their course I judge open to no impugnment.

ALEXANDER FULLERTON.

New York City.

That the tendency of Theosophy is to emancipate, not to fetter, the mind is shown by the very make-up of the Theosophical Society. Its members live in all parts of the world and are of many nationalities and creeds, yet they all meet on the common platform of fraternity. This is against the teachings of dogmatic religions everywhere, which discourage their votaries from friendly intercourse with those of opposing beliefs. Hence it follows as a matter of course that only the most liberal followers of any religion are found in the ranks of the Theosophical Society. Nor does it seem possible that a dogmatic tendency should ever develop to any appreciable extent, although a member here and there may think to impose a particular set of views upon the rest. And the reason why dogma cannot prevail is because all Theosophic study leads to the giving up of dogma. A liberal thinker after joining the T. S. becomes more liberal; the narrow thinker grows enlightened. It seems to me the loftiest claim of Theosophy is that it widens the horizon of the mind. Certainly no one can read the works of H. P. Blavatsky without acknowledging that they breathe the very spirit of religious freedom.

GEO. E. WRIGHT.

Chicago, Ill.

I am a subscriber to all the Theosophical magazines, and own most of the literature published during the past five years; I have never noticed in this mass of literature, or in the words of Theosophical leaders, any dogmatic spirit or tendency to demand a belief in any writer's or teachers's views. To assert positively what one knows cannot be called a dogmatic spirit, and those in the Society who so assert are the last to demand belief in such assertions, even though *they know them to be true;* each individual is left to take what he can assimilate, and, whether he takes part or rejects all of what is said or written by leaders of the movement, such action does not in the least impair his standing in the Society. Never have I known a Theosophist to say or write, "If you do not believe this, you are not one of us"; such a position would

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be a dogmatic one as I understand the term. It is the right and the duty of every member to voice his honest conviction, and to give the result of his studies for the benefit of all: all are students, from the leaders to the latest member; there is no dogmatic authority, nor can there be, for "There is no religion (authority) higher than truth".

ROBERT CROSBIE, F. T. S.

Boston, Mass.

I do not see any dogmatic spirit in our literature. Theosophy is not a system of negations, but an assertive, positive philosophy, religion, and science, nothing new but the very old.

The writer or speaker presenting Theosophy must do so positively and assertively, and it is so presented, but not to my view in the disreputable sense that has become attached to the word *dogmatic*, *i. e.*, arrogant, dictatorial presentation, the spirit of "Believe or be burned: I have the only truth!"

The individual who studies Theosophy, who thinks, begins to have a dogma at once, this being the meaning of "dogma", and we need more people having a dogma of their own!

Theosophy is my dogma: I think, I believe it, but it only a "hypothesis" for you, presented for your consideration, until you may "think" it also.

Until you can do so, you are right where you are mentally, and filling your place in humanity as well as I. This is the spirit of our literature and leaders. The less we know of Theosophy, the warmer we become in writing and argument, but this I notice becomes temperate, cool, in him who knows.

EDWARD B. RAMBO.

San Francisco.

So far as my reading has extended and so far as my mingling and talking with Theosophical leaders have gone, I have not at any time been impressed with the idea that there was such a spirit as dogmatism anywhere in the literature or in the minds of Theosophists. Theosophy comes free from any demands as to belief or action. The problems are presented, the method of proof suggested, and the student left to work out the answer; and whatever conclusion has been reached must serve as the guide to the person who is climbing the Theosophical ladder, must show him where to grasp the next rung. The knowledge so obtained cannot be transferred to a brother as you would pour water in an empty pitcher. Therefore there can be no room for the class of persons who demand a belief in their particular views, and Theosophy must remain free from dogmatists and dogmatism, or cease to be of any value to the human family.

A. P. BUCHMAN, F. T. S.

Fort Wayne, Ind.

The world of devotion is full of circles which are made up of smaller circles, and these again are included in larger ones; all of them together make up the great circle of devotees who work for the good of the Human Family. There is no part of the round world which is not covered by some part of this great sphere of the heart's effort.

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Kings, Rounds, and Obscuration.

A NUMBER of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In the *Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H. P. B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in the *Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very safe to assume the teaching to be that deserted planets go into obscuration if the races that left them have not completed all their rounds. And as the matter of obscuration as compared with *pralaya*—or total destruction—is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscuration* is similar to the sleep

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of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan*. This agrees with the views given by H. P. B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July PATH said "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscuration or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe—or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurations of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit—seven in all—are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July PATH.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a physical expression goes out, not that the egos in the bodies leave this world and go to another one.

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of edu-

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cation for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the egos requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life wave" never arrives at or leaves any globe in a complete mass. Such coming and going is similar to the migration of birds from zone to zone, they being known to go in

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detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one—or A—until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a fourth-round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may lllustrate the question about *obscuration* and *pralaya*, as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into pralaya, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

What Shall We Call Ourselves?

I DO not know how widespread is the tendency, but I have been noticing among many of our best and most thoughtful members a reluctance to style themselves "Theosophist". Instead, the unwieldy title, "a member of the Theosophical Society", is used. To this is usually added "and I am trying to become a Theosophist". The reason given for this course is that

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to them a Theosophist is, or more truly would be, a being of perfect virtue and perfect wisdom.

With this meaning attached to the title it is entirely comprehensible that they disclaim it for themselves. But it is a meaning which, to me, seems to have been needlessly and arbitrarily assigned. Needlessly, because we have many other words which will better serve the purpose, as "altruist" from the European terminology, and, in the rarely rich vocabulary which has come to us from the East, a series of titles for the whole hierarchy of spiritually-striving beings, from the lowly Chela to the Buddha of Compassion; arbitrarily, for the etymology implies no such meaning.

In most words of like formation the suffix implies only "one who labors at", while in words such as realist and materialist it means still less, merely "one who believes in". We do not refuse to term a man "geologist" because he is not an Agassiz; we call many a man, and rightly, an artist, although between him and Michael Angelo there be degrees which it must take him ages to climb.

According to all analogy, then, a Theosophist is not one who has attained, but one who labors to reach, Divine Wisdom. To make perfection a necessary qualification for bearing the title would be, in Kali Yuga, to put that title out of use.

Fortunately, whatever the struggle of individuals, the world in general will not be content to use a phrase when it can find a word: and a word it must and will find to express that a man is not merely "a member of the Theosophical Society", but that he recognizes the truth of its chief teachings, that he believes in the Universal Brotherhood of Humanity, in Karma and Reïncarnation, and—in H. P. B.

Since, then, to raise the word to its highest is to debar ourselves from using it, and since there is a need which in its lower meaning it well fills, let us accept this lower meaning and call ourselves Theosophists. The title may be borne in all humility; to say "I strive" is but to confess the goal unreached. In so using the word we cannot belittle it, for not the achievement but the effort that makes it possible is truly great.

M. Loring Guild.

Cities under Cities.

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schleimann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London,

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asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day —reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus —are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These "fairies", as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature's processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And

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thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Blas, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the devas at work on their own plane.

BRYAN KINNAVAN.

The ancients considered things divine as the only realities, and that all others were only the images and shadows of the truth.

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LITERARY NOTES.

SEPTEMBER LUCIFER is not very interesting. Mr. Edge describes well the Elephanta caves near Bombay, Mr. Mead's "Simon Magus" continues its learned exposition, and Mrs. Besant begins a serial "Death—and After?" "Vasudevamana" exhibits that intimate knowledge of the inmost nature and experiences of Atma with which theologians of both East and West astonish simple folk. How a Calvinist and a Vedantin must smile at Herbert Spencer and his "Unknowable"!—[A. F.]

SEPTEMBER THEOSOPHIST. "Old Diary Leaves VI" deals mainly with the experiences with spiritualistic mediums under examination for fitness as to the proposed examinations in Russia, and is not only an intensely interesting and vivid description of the phenomena wrought (particularly those by Mrs. Thayer, the "flower medium"), but is interspersed with instructive facts and incidents and suggestions, all in Col. Olcott's delicious style. From a moss-rose bud falling on his hand at one of these *sèances* and given afterwards to her, H. P. B., to the astonishment of Col. O. and another lawyer, caused a solid gold ring to emerge; and eighteen months later, when the ring was lying in the hand of the Colonel's sister, added three small diamonds to it. In a powerful paragraph the Colonel shows how H. P. B. never wearied of insisting that phenomena were insignificant as compared to spiritual philosophy, and invariably taught that "the psychical experiment has the same relation to spiritual philosophy that the chemical experiment has to the science of chemistry." Mr. S. V. Edge, in "The Hour of India's Need", addresses Hindus in expostulation and warning upon their listless apathy, and with no fear of either denial or offense manfully states and laments the prevalent indifference to the efforts made for them and their country. Flattery and flowers are abundant, but not zeal and coöperation. And, in truth, not much enthusiasm for India can be felt either by Masters or by Westerners until Indians wake up and do something. Bertram Keightley translates from the *Sphinx* a singularly minute interpretation of *The Idyll of the White Lotus*, and in a footnote Col. Olcott says that a very curious history connected with the writing of this book will be revealed by him in "Old Diary Leaves". At the close of the Supplement Col. Olcott, with evident shrinking, prints "The Olcott Pension Fund: a Personal Explanation". It shows how most of the profits of the *Theosophist* and of book sales went to the T. S. (67 per cent), and how the depreciation of the currency has long enhanced the cost of living and of publication. His financial future is gloomy indeed, yet he makes no complaint and maintains the independent spirit of the man and the army officer. But the whole T. S. has a duty and a privilege towards the one who has worn himself out in its work.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 9. W. R. Old with fine analysis and much thought-power treats "The World as Subject and Object". Edward Ellis's paper, "The Ethics of Theosophy", is peculiarly what an American would call "level-headed", and shows up shams with delightful vigor and impartiality. "A Beginner's Sorrows" very truly depicts an experience apt to occur to aspirants, but becomes somewhat indefinite in the philosophy of its outcome.—[A. F.]

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THE WOMAN WHO DARES, by Ursula N. Gestefeld, F. T. S. This is a remarkable book, not very strong in its early part, but growing stronger and stronger, nobler and richer, in its sweep towards a grand consummation. A devoted wife slowly realizes that the utter loss of individuality in marriage frustrates its end, and that the physical ministrations which both her physician and her pastor assure her are its essence should not be involuntary. How she vindicated the law of Nature over the law of State and Church, and the blessed result, are the purport of the tale. Its finest parts are the scene at the natural cross on the wayside rock (chapter 15), the admirable lesson of the boy and the bird (chapter 20), and the discussions with the doctor and the minister (chapters 21 and 22). These are masterly, masterly in logic, sentiment, delicacy, and wording. But all through the book are delicate touches or the keenest strokes, pages 186 and 245 illustrating the latter. Only a union of a clear head, a loving nature, and an exalted ideal could produce this work. If not by name Theosophical, it is really so in its full-voiced proclamation of the truths of the Higher Life, the responsibility of individuality, the triumph coming through the sacrifice of self rather than duty, the need for a rational solvent to the sex problem, the glory of womanhood as God intended rather than as man has in his selfishness supposed. Little, if any, deference is due to a brute merely because he is a father, and one should not use "transpire" when he means "occur", or ever say "I am mistaken", but these are small blemishes in a book so tender in sentiment, so high in conception, so affluent with truths invaluable to humanity and so certain in time to enrich its future.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 10, is a reprint from *Lucifer* of two important conversations between H. P. B. and a student upon "Astral Bodies" and "The Mysteries of the After Life". Even if the explanations are sometimes a trifle confused or indefinite, and, in one case on page 16, the question quite dodged, the general statements are abundantly clear, large information is given, and the illustrations are telling. The T. P. S. is sage in reprinting just such articles, and thus ensuring to them a wider influence than *Lucifer* alone could give: such was the plan proposed when T. P. S. was begun.—[A. F.]

THE LIGHT OF THE EAST is a new Hindû magazine issued in Calcutta and devoted to Aryan Philosophy, Religions, and Occultism. Its opening article, "The Signs of the Times", is an able exposition of the service East Indian thought can at this epoch render to Europe, and Schopenhauer is quoted as predicting that the most remarkable historic event of the Nineteenth Century will be the introduction of Aryan religious philosophy to the West. The magazine promises for European readers expositions of the Hindû system by its ablest expositors—the Brahmins, the great Vedantic doctors of Benares and Southern India being consulted on every difficult and intricate problem. An attempt will be made to give a rational explanation of the Shastric injunctions so closely followed by millions of Hindûs even in these days. Valuable Sanskrit works with Sankaracharya's commentaries will be translated. But what is stated as by far the most important object of the new magazine is help to those who sincerely wish to lead the true life but have no trustworthy guide. Assurance is given that the greater articles will be from the pen of those who, by virtue of *yoga*, are on a higher level of spiritual consciousness than the mass of mankind, and therefore able to give practical hints of the utmost value. Readers are cautioned against supposing that the whole truth regarding the secret aspects of ancient science is to be revealed, even if some of the contrib-

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utors are acquainted with them. Sacred mysteries are never revealed, but everything will be done to bring to light all that can be disclosed without profanation. "A Study of the *Bhagavad-Gîtâ*" is begun; also "Psychic Experiments" by a Chela; and among other articles is a discussion of the Sea Voyage Question. If this magazine fully covers the ground of its promises, and if all its articles equal "Signs of the Times", it may indeed be a Light streaming through its own land and reaching far to the West. The subscription in India is 5 rupees, outside is 15 shillings,—a somewhat exaggerated disproportion.

Mirror of the Movement.

BLAVATSKY T. S, Washington, D. C, has changed its Headquarters to 919 F st. N. W., second story, where it has two large rooms with seating capacity for 125. They are convenient and tastefully decorated. They are open all day and evening, and books are sold there for the T. S. It purposes weekly or bi-weekly meetings on Sunday evening, conducted by the Branch members with such help as may be rendered by speakers and lecturers from elsewhere. Much expense has been incurred for alterations and fittings, but this is part of the vigorous work projected for the winter. Very many persons of a scientific turn of mind are in the Government employ, but have never yet been reached, and these are specially had in view. All prospects are hopeful. The library is open daily from 10 to 5, and the Universalist Church may be had for lecturers of exceptional prominence. On the 21st of October Bro. William Q. Judge lectured to the Branch on *The Lost Chord of Christianity*. Although several attractions were in the city the room was crowded, and all remained during the hour and twenty minutes the lecturer spoke, The *Post* next day gave a very good report of the lecture. The work of this Branch is broadening out.

DR. J. D. BUCK, thanks to the preliminary efforts of our devoted and self-sacrificing sister, Mrs. L. D. Nugent, who, though sick and alone, has filled Dayton, Ohio, with seeds of Theosophical truth, made a most successful missionary visit to that city on the 9th of October. The Doctor addressed 100 for an hour in the morning, in the afternoon gave instruction and responses to a group of 20 inquirers at Mrs. Nugent's rooms, and in the evening spoke to an audience of from 150 to 200, answering questions for half an hour longer. All were intent, and the speaker was urged to return. Mrs. Nugent has already founded a "Club", and there are indications of spreading interest in Theosophical topics. Dayton is another of the towns ripe for a visit from a Theosophical lecturer.

ARYAN T. S. Sunday evening lectures in October were: 2d, *Heaven and Hell*, Dr. A. Keightley; 9th, *The Common-Sense of Theosophy*, Alexander Fullerton; 16th, *Teachings Christ Withheld*, Claude F. Wright; 23d, *Nature's Workshops*, William Main; 30th, *Theosophy and Christianity*, William Q. Judge.

BROOKLYN T. S. Sunday evening lectures in October were: 2d, *Secret Doctrine*, C. F. Wright; 9th, *Evolution and Theosophy*, Wm. Main; 16th, *The Lost Chord of Christianity*, William Q. Judge; 23d, Miss E. B. Hooper; 30th, *The Three Objects of the T. S.*, Miss K. Hillard.

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"H. P. B." T. S. Sunday evening lectures in October were; 2d, *Evolution of the Soul*, William Q. Judge; 9th, *The Sixth Sense*, C. F. Wright; 16th, *Astral Matter and Astral Man*, Myron H. Phelps; 23d, *The Rationale of Heaven*, C. F. Wright.

BOSTON T. S. has moved its Headquarters to Room 2, 136 Boylston st, which is not far from the former, is pleasantly situated, and seats about as many. The first meeting was held on Oct. 6th, and on the 13th Mrs. Mary H. Wade of Malden lectured upon *What is Theosophy?*

ISIS T. S, Decorah, Iowa, has elected as President Mr. Geo. W. Adams, and as Secretary Miss Idena C. Schrubbe.

BRO. ABBOTT CLARK, who has rendered active service to the T. S. in Southern California, has removed to San Francisco, and will add his strength to the local work there.

THE OHIO LIBERAL SOCIETY, Cincinnati, invited from Dr. J. Buck a Theosophical lecture, and on Oct. 16th he gave "Karma and Reincarnrtion" to an audience both large and enthusiastic. The materialists present attempted puzzling questions, but not with encouraging success.

THE INDIANAPOLIS T. S. is the latest Branch chartered. The Charter was issued October 13th, and the Branch, which is 67th on the American roll, has six Charter-members.

THE ARYAN T. S. has decided to adopt the system found so valuable in London, Brooklyn, and Harlem. It provides that visitors to Branch meetings are admitted on tickets signed by any member, and that after four visits a person can continue only through Associate Membership for three months, that not being renewable, though an opening to regular membership.

OBITUARY. Mrs. Susie A. English, who with her husband and daughter had consecrated herself to the work of female education in Ceylon, and who started in a sailing vessel for Colombo last summer, expired at sea on the 11th of August. The journey aggravated some ailments long held in check, and fatal complications of heart and kidneys ensued. Mrs. English had long labored for the welfare of women as physician, teacher, and lecturer, and her purpose was to supply instruction in medicine and nursing to the Sangamitta Girls' School. She had taken with her a manikin as part of her equipment. Thus sadly ends before it was begun a noble purpose which was the culmination of a dutiful life. Mrs. English was deeply earnest in her Theosophical convictions and in their conscientious outcome, and her death, like her life, was in the path of effort for others' good.

COL. OLCOTT'S GIFT TO HEADQUARTERS.

H. P. B. very properly willed to Col. Olcott, who had corrected its proof-sheets and immensely aided its publication, her interest in the copyright of *Isis Unveiled*. From the profits since her death Col. Olcott has given one-half to Adyar, the other half to the American Headquarters. Its debt is thus lessened by $187.50. How often has it been the case that he has divided his resources between the country of his birth and the country of his heart, keeping nothing for himself! Thus and otherwise does he illustrate as a man what he has taught as President of the T. S.—that patriotism is better than selfishness, and philanthropy better than patriotism.

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GIFT FROM MR. BERTRAM KEIGHTLEY.

Mr. Bertram Keightley has sent from Adyar as an expression of personal interest in the Headquarters Library the five volumes already published of the translation into English of Valmiki's *Ramayana*, the remaining two to follow as soon as in print. This important work will be a great addition to the growing library, which has its thanks ready for all other kind donors of valuable Theosophical literature. Nor will they be lacking for him who shall present an album, a number of photographs of members lacking that accommodation. There are three albums, yet a fourth is needed. Indeed, it has been for long time, but the General Secretary naturally hesitates to multiply appeals when many members are now so taxed. Still—Theosophy and its Society are worth all that we can do for them.

Pacific Coast Items.

WILLAMETTE T. S, Portland, Oregon, has the following course of public lectures on Sunday evenings: Oct. 2d, *Why we need Theosophy*, Miss M. E. Keene; 9th, "*We are Seven*", A. R. Read; 16th, *Self-Discipline*, Mrs. M. J. Robinson; 23d, *Astral Light and Kama-Loka*, J. H. Scotford; 30th, *What are Dreams?*, Mrs. L. D. Durkee; Nov. 6th, *The Study of Occultism*, H. H. Griffiths; 13th, *The Great Renunciation*, J. H. Scotford; 20th, *The Idea of Rebirth*, A. R. Read; 27th, *Are we Brothers?*, Miss M. E. Keene; Dec. 4th, *Theosophy and Science*, A. Schuz; 11th, *The Soul of Things*, H. H. Griffiths; 18th, *Theosophy and the Christian Doctrine*, Mrs. A. R. Read.

DR. GRIFFITHS gave two lectures in Masonic Hall, Santa Cruz. Oct. 9th "Reincarnation" was given, and Oct. 11th "Karma". Branch meetings and parlor talks were held. The press gave long and excellent reports.

THIRD AD-INTERIM CONVENTION

At San Francisco, Oct. 1st, 2d, and 3d.

The Convention was called to order by E. B. Rambo at 10 a.m., Oct. 1st. The Secretary's report of the Second Ad-Interim Convention was adopted as printed.

F. I. Blodgett of Seattle T. S. was elected President, and Abbott Clark Secretary. The Branches were represented by 29 delegates.

Two business sessions were held, at 10 a.m. and 3:30 p.m., Oct. 1st.

At the morning session the report of the treasurer of the Pacific Coast Committee, E. B. Rambo, was read. The library is in a flourishing condition. A considerable amount of Theosophical literature has been circulated, including 41,110 leaflets. The receipts at the treasurer's office for the two years had been $2400, and the disbursements the same.

The Pacific Coast lectureship was tendered to Dr. Allen Griffiths in the latter part of February, 1892. On March 19th the lecturer left San Francisco for Southern California and was absent two months, during which time fifteen cities and towns were visited, twenty-six lectures given, and many parlor talks held. From June 3d for three and a half months Dr. Griffiths was in the Northwest, from Victoria, B. C., on the north, Spokane on the east, and Boise City on the southeast, to the ocean on the west. Twenty-two cities and towns were visited, thirty-eight public lectures given, and many parlor talks. Two new Branches were organized, one at Victoria, with eleven charter-members, and one at Elgin, Oregon, with seven charter-members.

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A report by Dr. Copeland of Tacoma was received with applause. Short addresses were made by Miss Walsh of San José, Mrs. A. J. Patterson of San Diego, Mrs. M. B. Smith, F. I. Blodgett, of Seattle, Mr. Ettle, Mrs. McIntyre, and Dr. A. Griffiths.

A recess was taken to meet at Red Men's Hall at 2 p.m.

Rev. Mr. Copeland announced that he had prepared a Theosophical burial service, and submitted the proof-sheets for the approval of the Convention. It includes services of song, admonition, memorial tributes, and selections from the *Bhagavad-Gîtâ*, for the home, at the grave, and at the crematory.

Resolutions were adopted continuing the Pacific Coast Committe for Theosophic work; thanking Miss Gertrude Piper for her work as Secretary and Librarian; recognizing the value of the Lecturer's work and recommending that he be kept in the field and that funds for the purpose be continued to be raised; thanking Bro. A. Griffiths for his work; and lastly, renewing and reiterating the unswerving loyalty of the Coast to Theosophy and sending greetings of loyalty and friendship to Col. Olcott, Annie Besant, and William Q. Judge.

Five public meetings were held and had good audiences. Practical phases of Theosophy were dealt with by Dr. Copeland, Miss Walsh, Bro. Blodgett, Dr. Anderson, and Allen Griffiths. Excellent reports were made by the daily papers. The greatest harmony and earnestness marked the Convention. It was resolved to hold the next Ad-Interim Convention in San Francisco.

England.

There was an immense meeting in South London on Sept. 18th, at one of the big music halls, to hear a lecture from Annie Besant on "Theosophy and Labor". It was listened to with very close and critical attention, and an hour of questioning followed. The applause at the end seemed to show a good deal of sympathy, though it is always hard to say if applause means assent or only momentary pleasure in listening to a fluent speaker.

The Blavatsky Lodge has just issued its syllabus for the autumn session: it ranges over a wide area, from "The Criminal Brain in the Light of Theosophy" to "The Symbolical Paintings in the Lecture-Hall". Ancient religions are to be dealt with by lectures on Zoroastrianism, the *Purânas*, the *Upanishads*, the *Bhagavad-Gîtâ*, and the *Book of Job*. Conduct will be considered under "Asceticism, is it good or bad?", "Western Idols and Eastern Ideals", and "Man in the Universe, King or Slave?" The occult side of Nature claims two lectures, one on Sound-Forms and the other on Psychometry. No names are attached to the lectures, as it has been found that this plan prevents overcrowding.

On the Saturday evening meetings, confined to members, it has been decided to take the *Bhagavad-Gîtâ* for study. Mohini's and Subba Row's commentaries will be used, and members have been requested to bring with them any translations they have, so that all the light possible may be thrown on this priceless work.

The Headquarters staff has received a welcome addition in the person of Miss Amy Dickinson, who has put herself under our Bro. James Pryse to learn printing in order to devote herself to the work of the Society. What a good thing it would be if all the work of the Society could be done by its own children!

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The North Dublin Centre has just started a printing press of its own, and is going to issue an 8-page monthly for propagandist purposes. May it prosper as well as its elder sister, the H. P. B. Press.

Bro. Kingsland's tour among the Lodges is doing much good. He has nearly every day filled up till the end of October, and when he returns to London at the beginning of November, he will have visited Scotland and Ireland and the northern counties of England. It is impossible to overestimate the amount of good that might be done by an extension of this kind of work, and, in addition to the propaganda thus effected, the bands of brotherhood are drawn closer and the spirit of unity grows. Bro. Kingsland has been to Liverpool and North Wales.

Countess Wachtmeister has been to Ramsgate and Margate and arranged for two lectures.

Bro. James Pryse had a successful meeting at Peckham Rye, Sept. 26th, lecturing for an hour and then answering questions.

The artisan population in London is becoming interested in Theosophy and asks for lectures.

The General Secretary of the European Section desires universal notice to be given that Mr. Alberto de Das has been expelled from the Theosophical Society, that action by the Spanish Group having been affirmed.

DONATIONS TO H. P. B'S URN.

To October 15th:

C. A. G. $10.00; M. L. S., A. H. S., A. W. S., J. S., $5.00 each; J. D., $4.75; A. M. W., $2.50; R. L. L. $2.00; D. N., A. V. E., O. E. S., E. M. D., T. H. S., $1.00 each; J. E. S., 50 cts; total, $44.75.

Previously acknowledged, $152.83; in all, $197.58.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in October					$1969 97
Contributions since October report:					
Members of Aryan T. S.	$46.00	E. L. D. M.	$	5.00	
San Francisco T. S.	10.00	R. J. N.		5.00	
A. E. P.	5.00	K. M. T.		5.00	
A. K.	10.00	G. F. M.		5.00	
R. O. R. B.	1.00	Col. Olcott		187.50	
					279 50
Actual deficiency October 15th					$1690 47

Notices.

FORUM No. 40 was issued late in the month.

THE PATH will pay $1.00 for a copy of its issue for February, 1890.

The light of the eye fadeth, the hearing leaveth the ear, but the power to see and to hear never deserteth the immortal being, which liveth forever untouched and undiminished.—*Book of Items.*

OM.

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The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire and imagines nothing but what it ought to imagine, that it is which we must search out, which we must try to understand.—*Chandogya Upanishad.*

THE PATH

VOL. VII. DECEMBER, 1892. No. 9.

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.

Illusion.

IF man were capable of receiving and assimilating the whole of Truth, pure and undiluted, he would no longer be man, but a god. The whole of evolution throughout every kingdom of nature seems to be carried on by a series of illusions, the proportion of Truth or reality concealed under each process, or evolved by its means, being infinitessimally small in proportion to the bulk of its evolutionary veils or garments. Indeed, the lower we descend in the scale of being, the greater the disproportion—the less of spirit, the more of matter, as in the stone, the rhinoceceros, and the prizefighter. That which to the purely outward observer seems the essential portion in the flower, the exquisitely tinted petals of the rose, the gorgeous rays of the sunflower or the dahlia, plays a comparatively unimportant part in the economy of nature, whose intention is fruit, seed, reproduction. The increase of the ornamental, such as doubling or trebling the petals of the rose or cherry, is at once resented by the cessation of fruit-bearing, which would seem to imply that, though illusion is in the scheme of nature, it is yet only useful when directed toward a certain end. So long as this is the case, illusion, even when perceived to be

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such, is never unbeautiful or ridiculous; on the contrary, it can only be pleasing, for it possesses one of the truest essentials of beauty, that of the perfect adaptation of means to an end. Thus the play of the little child, the one with her dolls and her imitations of domestic life, the other with his soldiers, horses, ships, or fortresses, is never unpleasing, though even the child itself is conscious of the illusion; it is one of nature's educative processes. The play of fancy of the poet, the painter, and the sculptor, even the effort of the actor, illusive and transitory though these may all be, are not in their best aspects mere pastimes and foolishness, but beautiful, inasmuch as they subserve their true end, as they are capable of producing fruits in the minds or hearts of others. Yet if the idea behind the form had been presented bare and devoid of the beautiful imagery and language in which it was clothed, would it have produced the same effect on the minds of the majority? A few would have appreciated and cherished it, but what of the many? Shall they not be ministered unto, and is not all the beauty of the external world for this purpose, illusion though it be?

The same rule applies to religions in their ceremonial and externals generally. To the Sage the words "Know thyself" may be the core of all philosophy, may suggest endless possibilities of victories to be gained over the lower nature, of the final triumph of good over evil, of the true place of man in the universe, of his potentiality for godhood. But for those of lesser mould, myth and allegory, ritual and ceremonial must shadow forth the deeper truths, some rule of life must be imposed by authority on those who cannot steer their course in safety alone, some easily comprehended theory must account for the riddle of existence, some consolation must be attainable for those who cannot yet bear the burden of sorrow unaided, or face the fierce light that is reflected from the pure rays of naked truth. And it seems to lie in the nature of things that such illusions must appear and be received as truth so long as the necessity of each mind requires it; even after its illusiveness is perceived, it is scarcely possible to dispense with it at once, without danger of excessive re-action and a fall into blank despair or a denser superstition. To ask people to abandon a creed or even a church which has served them through many years of life as the garment by means of which they have clung to the Infinite, is to assume a responsibility from which the pious would refrain, and which the wise man would scarcely dare to arrogate to himself.

It is doubtful whether the conception of the Eternal is or can

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be received by any man at second-hand from priest or minister. Each one must surely image to himself the Divine after some fashion of his own, based partly perhaps on the suggestions of book or teacher, still thrown into new form by every separate mind, whether it be as Light Illimitable, as Love Unspeakable, or even as a Man of Sorrows, forgiving the sins and compassionating the woes of a tortured humanity. It would be a sacrilegious hand that would tear away the crucifix from the heart of one who had given up every worldly tie to serve those whom she regarded as the poor of Christ, and tried to substitute for this "illusion" the triangle, the square, and the circle. The husk which covers the ripening fruit must be left to the compelling power of nature to open gradually and at its proper time; those who tear away the protecting calyx will never see the bud expand into the blossom. The child deprived of toys and fun, of the merry voices of companions and of healthy romping exercise, who instead of devouring John Gilpin was fed at five years old on Greek verbs, might develop into a John Stuart Mill, but the man who had missed the illusions of youth fell into a far more lamentable one in his old age.

Not less inevitable to gradual evolution are the illusions of motherhood. Is it not partly the belief that the new-born child is her own, her "very own", fresh from the hand of God, that is the spring of the mother's tender, ceaseless, and self-sacrificing care through all the years of its helplessness and the waywardness of its youth, before blind affection ripens into a reasoning friendship? Were prospective motherhood to learn that the offspring so patiently and hopefully expected would be the reïncarnation of a former murderer, would she love and cherish it at the expense of her own life, and give up her best years to its upbringing and education? The whole question of love and marriage with its results, including as it does some of life's greatest illusions, is one of the deepest problems with which Theosophic thought will have to deal in the future.

Many persons skip the preface of a book, and in so doing miss the whole drift of the author. When we can afford to smile at our own illusions, we need not forthwith seek to deprive others of theirs, so long as the charm lasts and they are satisfied.

The poet's warning is not without significance:

"Lift not the painted veil
Which those who live call life."

E. KISLINGBURY.

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Iconoclasm toward Illusions.

A DISPOSITION not to interfere in any way with beliefs which are illusions prevails with many who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the Church are not necessary for the prevailing of good morals; and, on the other hand, immorality, vice, and crime in places high and low coëxist with a formal declaration of belief in the church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of

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priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveler to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reïncarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity", now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. MANA.

Three Letters to a Child.

NO. 1.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—I was very much interested, a little while ago, to hear from your mamma that you had been asking her various questions about how the world was made, and how things began, and so on, and the reason I was interested was because these are just the questions all little girls and boys are sure to ask, and just the questions I used to ask myself. I think I was about seven, a little younger than you are now, when I had answered many of them in my own mind, and *to* my own mind, and had resolved that some day or other I would get up a "Crusade of the Children" like the one I read about in my history, and we would go about the world teaching the grown-up people a good deal they did not seem to know! Of course I learned as I grew older myself that the grown-up people often knew more than they pretended, and sometimes said "I don't know" because they did not want to take the trouble of putting difficult

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things into easy words that a child could understand. And sometimes they really didn't *know*, but could only guess, or imagine, or infer. But there are more ways than one of knowing things, which I will not stop to explain here, but will only remind you that you seem to know some things that nobody has told you, but that you seem to feel in your heart, and some things you have learned from books, and some things have been told you by other people.

If you were to find an old chimney standing in a lonely field, I think your eyes and your wits are sharp enough to tell you that that chimney must have been part of a house belonging to some one, and that "some one" must have been poor and lonely, because the house was certainly very small and far away from other houses, and it must have been built a long while ago, because the ruins were all grown over with grass and weeds, and a little tree was growing out of the top bricks of the chimney.

And if you told your mamma these things, and she asked how you knew all that, I think you would probably say, "Oh, I know it!" Well, that sort of knowledge that is made of seeing one or two things and guessing at what they mean is called *inference*, and much of what the wisest men have to tell us about the beginnings of things is inference, because, of course, they were not there to see, but can only guess, as you guessed that there must once have been a house where you found a ruined chimney. Some of these scientific men are so clever that if you show them one little bone they can tell you all about the animal it belonged to, and some of them are so stupid that they cannot see any real difference between your brain and your mind. Your brain is part of your body, just as your blood is, but your mind is the *thinker* inside the brain, and it is this *thinker* which really decides for you as to what you believe, and what you do not believe, to be true.

Now if we are going to learn anything at all about the beginning of the world, I think we shall have to fall back upon *inference* to a very great extent. That is, I think we must find out some facts about things we really know, and they will help us to find out the truth about things we don't know. If you ever tried to put together some of those pictures that are all cut up in queerly shaped pieces, you will remember that after you had put together a certain number of the pieces you could tell by the shape of the hole they left what the form of the piece must be to fill it. And so with the learned men; they very soon found out what thing was needed to help them out with *their* puzzle. They saw that they must find some one thing that everything was made of, or they should never get back to the beginning. Just as if you

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wanted to know how all kinds of cake and all kinds of pies and all kinds of bread were made, and your mamma should tell you you must first know what *flour* was, because they were all made of flour, mixed up in different ways and cooked in different ways. And so these learned men thought and thought, and pulled things to pieces and got at their very insides, till at last they discovered, I don't know how many thousand years ago, that you can turn everything that goes to make up the world into two or three kinds of gas, and that if you are clever enough you will see that even these two or three kinds are only varieties of one original stuff that they called *matter*, and that this was stirred about and mixed up in various ways to make earth, or water, or air, or vapors, or fire, and out ofthese first mixtures all other things were made. And the wise men found that whatever they knew or didn't know about matter, they did know this, that it was always moving. If you look at the very smallest speck of anything in a strong microscope or magnifying glass, whether it be a little bit of a leaf, or a tiny drop of blood, or even a bit of amber so small that your eyes can't possibly see it without the glass, still you will see its tiny particles moving, moving, moving, all the time and forever. And if you look at the stars from night to night, you will see that they too move, and you will be told that our earth is one of the stars, and is swiftly moving round the sun. So you see we have another thing that must have been before the world began, and that is *Motion.*

But this letter is long enough, and I must wait till next time to tell you more about Motion.

KATHARINE HILLARD, F. T. S

Prophecies by H. P. Blavatsky.

IN the introduction to the *Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would receive in this century (Introd. xxxvii), she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected à priori in this century.*"

This is quite definite, and was a prophetical statement. All

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Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one.* For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally that *its teachings antedate the Vedas*".

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death—already accomplished—Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now and then fancied that H. P. B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing on to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity—she herself being the one for this Century—she observes significantly: that "In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a science called *Gupta-Vidya*; and that, like the once mysterious source of the Nile, the

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source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found".

Herein are two prophetical intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait, eight years! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future she says (Introd. xliv), "And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the new Cycle at the end of which not a few accounts will be settled and squared between the races".

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused "accidental discoveries" of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of to-day. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

Problems in Psychology.

THE materialist will claim the eternity of Matter, the eternity of Force, the universality of Law, and therefore the Eternity of Nature. Eternal Nature is, therefore, an expression with which the intelligent materialist has no reason to quarrel. A ceaseless Evolution takes the place of the old idea of Creation. All Time, past, present, and future, is involved in this ceaseless Evolution. Matter exists in many forms, and differs very widely in density, mobility, etc. So also with force, which manifests in an endless variety of modes. We use the generic terms matter and force so as to include all forms, and these generic terms have

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been admitted by many leading scientists of the present day to imply a common substratum, a universal substance from which all forms of matter have differentiated, and a universal energy appearing in many forms. A very considerable portion of modern investigation proceeds from these general concepts of Eternal Nature. When, however, it is proposed also to use the generic terms Universal Spirit, Universal Mind, Universal Consciousness, and Universal Life, the average materialist protests, because of the Mechanical Theory of modern science which undertakes to reduce all problems to mass and motion.

Without stopping to show the absurdity of such a position, we may simply remark that there is precisely the same justification for the idea of Universal spirit, mind, consciousness, and life as for matter, force, and law. In any last analysis we know as much of the one as of the other. Neither is any one less justified by sound reason than another. The materialist without greatly changing his idea has simply to enlarge his thought and improve his methods. We might add that universal spirit, mind, consciousness, and life are latent and potential in Eternal Nature, though manifesting under certain definite conditions, in certain definite forms, and always under the dominion of universal law. The ability to recognize any of these multitudinous manifestations depends on the point gained in the evolution of the individual. We are compelled by logic and analogy to admit that manifestations may be continually occurring around us of which we are entirely unconscious, and as a higher consciousness is evolved in us these manifestations may become known to us. These are logical deductions from common experience, and warranted by the known laws of evolution. In other words, man is capable of recognizing and apprehending universal evolution, according to the degree and extent of his own evolution.

Now the common factor in Eternal Nature and in man by which, while involved in and evolving with nature, man is enabled to know both nature and himself, is *Consciousness*. All of manifested nature has been designated as embodied consciousness. The relation of universal consciousness and individual consciousness is as logical and apprehensible as universal and individual life, or as universal matter and force, and any special differentiation of matter and force occurring either in man or in nature. What consciousness may be *per se*, we know as little as we know the ultimate nature of matter and force. Nearly all of the leading scientists of the day admit that in the last analysis we know really nothing of matter and force. It may, therefore, be logically claimed that

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our knowledge of mind, life, and spirit is of precisely the same character, derived in the same way as is our knowledge of matter and force, *viz.*, through conscious experience in the process of evolution. Beyond this is simply a war of words, empty and profitless. In the Theosophical classification of the seven-fold principles or planes of eternal nature we find *Mahat*, or Cosmic Ideation. It is the principle of all forms, universal mind, the phenomenal aspect of universal spirit, or consciousness. Universal consciousness manifests only as universal mind, and this universal mind is the origin of consciousness in man. Universal consciousness is latent, potential, unmanifested. It is the "rootless root". Universal mind or cosmic ideation is the phenomenal aspect of universal consciousness, is its differentiation, while this root from which it springs remains potential and forever concealed. Cosmic Ideation, therefore, manifests that eternal potency which is itself forever concealed, and by differentiation throughout the universe gives form and law to all phenomena, while sinking its roots into that which is itself rootless, because it is the universal, unknown, and forever unknowable source of all. However widely differentiation proceeds, even down to the lowest plane of matter, there is through every manifestation, in every atom of matter, and in every element of force, the endless thread or root connecting the latest differentiation with its primal source. Out from this unknown source of all nature, all being and all life, have all things come, and back into it must all things return.

Here, then, we have the metaphysical basis and the sound philosophy for all psychological problems. Man is an epitome of eternal nature. Mind in man is related to his own consciousness, as cosmic ideation or universal mind is related to universal consciousness. The known, the manifested, the phenomenal is differentiated from the unknown, the unmanifested, the *noumenal*. Observe the logical sequence. Consciousness in man is the root of mind; universal mind is the root of man's consciousness: universal consciousness is the root of universal mind. In the outbreathing of Brahm, or the one life, an unbroken chain runs through all being and all creation, connecting all with the ever concealed "Principle of Principles". Nature and man evolve on lower and still lower planes by virtue of their continually involving their original source or potency, and their continual differentiation of the original substance and energy. Man is thus at one with eternal nature, and his consciousness is but one remove from its original source. Beyond this the problem in man's evolution is his Manasic development, or the differentiation and phenomenal display through his

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varied experience of his states of consciousness. Amid all of man's varied experiences, in all mental states, in delirium, hallucination, hypnotization, insanity, even down to imbecility and idiocy, the substratum of mind, *i. e.*, consciousness, remains the same. In sleep, in dreams, and in dreamless sleep, consciousness still remains. That which so continually and so greatly changes is the relations and manifestations of mind to its root, consciousness. Mind is the basis of man's experience, the theater of his evolution, the battle-ground wherein is fought out his triumph or his defeat as a self-conscious, rational individuality.

All that I am is the result of what I have thought. It is composed of my thought, it is made up of my thoughts.

The potency of all that I may yet be lies concealed in my consciousness, as the source of the fountain lies concealed in the bosom of mother earth. The plane of all illusions is in my mind. If I control and suppress thought and sink back into consciousness, silencing the voice of the many, I shall hear the voice of the *One*, the Eternal

J. D. Buck.

Reincarnation in the Bible.

AN exhaustive paper on this subject is not contemplated in this article, but even a sketch will show that the Christian Bible has in it the doctrine of Reïncarnation. Of course those who adhere only to what the church now teaches on the subject of man, his nature and destiny, will not quickly accept any construction outside of the theological one, but there are many who, while not in the church, still cling to the old book from which they were taught.

In the first place, it must be remembered that the writers of the biblical books were Jews with few exceptions, and that the founder of Christianity—Jesus—was himself a Jew. An examination of his own sayings shows that he thought his mission was to the Jews only and not to the Gentiles. He said, "I am not sent but unto the lost sheep of the house of Israel". This clearly referred to the Jews and as clearly excluded the Gentiles. And on one occasion he refused for some time to do anything for a Gentile woman until her importunity at last compelled him to act: and then too he referred to his mission to the Jews. So in looking into these things we must also look at what were the beliefs of the day. The Jews then most undoubtedly believed in reïncarnation. It was a commonly accepted doctrine as it is now in Hindustan,

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and Jesus must have been acquainted with it. This we must believe on two grounds: first, that he is claimed by the Christian to be the Son of God and full of all knowledge; and second, that he had received an education which permitted him to dispute with the doctors of divinity. The theory of reïncarnation was very old at the time, and the old testament books show this to be so.

"Proverbs" gives the doctrine where Solomon says he was with the Creator from the beginning and that then his (Solomon's) delights were with the sons of men and in the habitable parts of the earth. This disposes of the explanation that he meant he existed in the foreknowledge of the Creator, by the use of the sentences detailing his life on the earth and with men. Then again Elias and many other famous men were to actually return, and all the people were from time to time expecting them. Adam was held to have reïncarnated to carry on the work he began so badly, and Seth, Moses, and others were reïncarnated as different great persons of subsequent epochs. The land is an oriental one, and the orientals always held the doctrine of the rebirth of mortals. It was not always referred to in respect to the common man who died and was reborn, but came up prominently when the names of great prophets, seers, and legislators were mentioned. If readers will consult any well educated Jew who is not "reformed", they will gain much information on this national doctrine.

Coming now to the time of Jesus, all the foregoing has a bearing on what he said. And, of course, if what he said does not agree with the view of the church, then the church view must be given up or we will be guilty of doubting the wisdom of Jesus and his ability to conduct a great movement. This, indeed, is the real position of the Church, for it has promulgated dogmas and condemned doctrines wholly without any authority, and some that Jesus held himself it has put its anathema upon.

When there was brought into the presence of Jesus a man who was born blind, the disciples naturally wondered why he had thus been punished by the Almighty, and asked Jesus whether the man was thus born blind for some sin he had committed, or one done by his parents. The question was put by them with the doctrine of reïncarnation fully accepted, for it is obvious the man must have lived before, in their estimation, in order to have done sin for which he was then punished. Now if the doctrine was wrong and pernicious, as the church has declared it to be by anathematizing it, Jesus must have known it to be wrong, and then was the time for him to deny the whole theory and explode it, as well as definitely putting his seal of condemnation upon it for all time.

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Yet he did not do so; he waived it then and said the blindness was for other reasons in that case. It was not a denial of it. (See November *Forum*).

But again when John the Baptist, who had, so to say, ordained Jesus to his ministry, was killed by the ruler of the country, the news was brought to Jesus, and he then distinctly affirmed the doctrine of reïncarnation. Hence his waiving the matter in the case of the blind man is shown to have been no refusal to credit the theory. Jesus affirmed the doctrine, and also affirmed the old ideas in relation to the return to earth of the prophets by saying that the ruler had killed John not knowing that he, John, was Elias "who was for to come".

On another occasion the same subject arose between Jesus and the disciples when they were talking about the coming of a messenger before Jesus himself. The disciples did not understand, and said that Elias was to come first as the messenger, and Jesus distinctly replied that Elias had come already in the person called John the Baptist. This time, if any, was the time for Jesus to condemn the doctrine, but, on the contrary, he boldly asserts it and teaches it, or rather shows its application to certain individuals, as was most interesting and instructive for the disciples who had not enough insight to be able to tell who any man was in his real immortal nature. But Jesus, being a seer, could look into the past and tell them just what historical character any one had been. And so he gave them details about John, and we must suppose more particulars were gone into than have come down to us in the writings naturally incomplete and confessed to be but a partial narrative of the doings and sayings of Jesus.

It must now be evident that there is a diametrical disagreement between the church and Jesus. The church has cursed the doc trine he taught. Which is right? The true believer in Jesus must reply that Jesus is; the church will say it is right by acting on that line. For if the doctrine be taught, then all men are put on an equal basis, and hence the power of the human rulers of heaven and earth is at once weakened. Such an important doctrine as this is one that Jesus conld not afford to pass over. And if it is wrong, then it was his duty to condemn it: indeed, we must suppose that he would have done so were it not entirely right. And as he went further, even to the extent of affirming it, then it stands with his seal of approval for all time.

John the Revealer believed it of course, and so in his book we find the verse saying that the voice of the Almighty declared that the man who overcame should "go out no more" from heaven.

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This is mere rhetoric if reïncarnation be denied; it is quite plain as a doctrine if we construe it to mean that the man who by constant struggle and many lives at last overcomes the delusions of matter will have no need to go out into life any more, but from that time will be a pillar, what the Theosophist knows as "Dhyan Chohan" forevermore. And this is exactly the old and oriental doctrine on the point.

St. Paul also gives the theory of reïncarnation in his epistles where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born. It is obvious that the Lord cannot love or hate a non-existing thing, and that this means that Jacob and Esau had been in their former lives respectively good and bad and therefore the Lord—or Karma—loved the one and hated the other before their birth as the men known as Jacob and Esau. And Paul was here speaking of the same event that the older prophet Malachi spoke of in strict adherence to the prevalent idea. Following Paul and the disciples came the early fathers of the church, and many of them taught the same. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople 500 years after Jesus saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were ignorant men, most of them Gentiles who did not care for old doctrines and, indeed, hated them. So it fell out of the public teaching and was at last lost to the Western world. But it must revive, for it is one of the founder's own beliefs, and as it gives a permanent and forceful basis for ethics it is really the most important of all the Theosophical doctrines.

WILLIAM BREHON.

Interference by Adepts.

WHEN things are palpably going wrong in any department of life, and it is known that men deeply interested therein have both the power and the skill to effect correction, they are naturally expected to apply them. To abstain seems a denial of either the interest or the ability. And so when the bitter sorrows of a vast humanity, or calamitous mismanagement in national affairs, or the ills of a locality pain a philanthropic heart, and when it ejaculates a wish that it was mighty enough to arrest the whole evil and dry away the tears from every face, instinctively it wonders why Those who are do not. What is the use of

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prerogative if it lies motionless when most needed; of what real value are superior knowledge and power if they do not avert catastrophe and abate suffering? And, indeed, what are we to think of the claim that They are tender and sympathetic and beneficent, if on the face of things They appear wholly indifferent and inactive? Masters would seem a superfluity in Nature if, while able to cure evil and establish good, They let each work itself out untouched.

We shall never solve this anomaly unless through the principle of analogy. Do we instantaneously rectify every evil where we have the power? Every parent and employer can answer this question, every teacher and guardian. All intelligent education is based on the doctrine that truth is real to a mind only as it is realized, and that the realization comes through experience. Guidance, suggestion, warning may be proffered, but, if defied, no amount of coercive restraint can vindicate their wisdom to the recipient: he must learn it only through the results of defiance. A muscular father could always hold back a son from games or projects involving risk, but only at the sacrifice of his own time and the boy's experience. A teacher could always interpose when a pupil was at bay over a problem in mathematics or translation, but what would become of the patience, the resolution, the persistence, the mental dexterity which are the fruit only of self-effort? And what, too, of the healthy glow from conquest which is sweeter far than a relief conferred? It is by undergoing all the processes which lead from inexperience to maturity that a mind becomes developed in its own powers, and that it sees the reason for things and the reality underlying form. This never arrives through the dictum of another, or his enforcement of counsel however wise. The governments known as "paternal" are fatal to self-reliance, and foster a childishness of spirit and judgment which results in national decay. It is as men and nations work out their own problems that they reach wise and enduring issues.

Nor is this the only reason why Adepts are not interposing powers. Ordinary men, being less enlightened, must necessarily have other convictions, and the less the enlightenment the more positive the adherence to them. Any different course would therefore have to be secured through sheer coercion, and the violent subjection of another's will is a thing repugnant to the universal Law, to Justice, Right, and the very initial principles of Occult training. An Adept's nature would preclude the wish for any pressure beyond currents of intelligence and good feeling, and, if it could so far reverse itself, it would be held in check by Law.

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And then there is the deep conviction of the sacredness of Karma. To wrest forces from their natural course would do much more than introduce confusion and disorder into the moral world: it would be to create new forces to re-act on their authors. Thus the two-fold result would follow, that the normal order would be disarranged and its ordained good be lost, and the created forces would rebound into the sphere which, because of its occultly-acquired harmony with Law, has surpassed the range of Karmic influence. Illegal interference by Adepts would therefore not only make things worse for men, it would put an end to Adeptship.

But how, then, it may be asked, can Adepts act at all? Why is not suggestion, influence, thought-impression as much an interference as restraint? Simply because it is in accordance with Law and not in contravention of Law. Here again analogy illustrates. We point out to a less experienced person a better way than his own, we suggest to our fellow-men more sagacious plans and easier methods. The bringing of more light is ever a gracious and worthy act. It proffers, it does not insist; it aids, it does not coerce. The choice, and therefore the responsibility, still rest on the one approached. There is no subversion of will, no restraint of freedom. No counter-forces are aroused, and no Karmic reaction excited. The gentle influences of a kind coöperation steal peacefully over the mind addressed, and what would be resentment at dictation is gratitude for assistance. There is health in help: there would be palsy in prescription.

And so, it would seem, the policy of Adepts finds its vindication in our own. When we wish to change the course of a neighbor or a nation, we know that it can effectively be done only as the conviction prompting to that course is changed, and so we expound the contrary considerations and suggest such facts as may operate on reason. Absence of dogmatic method is the first requisite to tact. The plastic material of the human mind is moulded by manipulation, not by blows. Thus the Adepts work. On the flowing currents They let loose a thought which shall be borne along to a harbor where it will be welcomed; They put a motive within the attractive range of a vigorous soul; They gently feed an aspiration which is weakening or a force which has declined. Ever alert for that beneficence of which They are the embodiment, They see with eagerness every glance towards higher possibilities, every motion to a loftier plane. And then They aid it. They know how They were aided as They struggled on to Their present sphere, and They pay the debt by passing on that given

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strength. It may not be possible to obliterate human misery, for nothing can do that save obliteration of the human ignorance and folly which produce misery, but it is possible to prompt a wish for its obliteration, and then to help each philanthropist attempting it. And however silent the Masters may seem, and however remote and listless, no man who deeply feels the call to altruistic effort need doubt that it comes from that hidden Brotherhood, and no man who responds to it need imagine that They who have reached him with Their voice will not reach him with Their help.

ALEXANDER FULLERTON.

Rounds and Races.

A FUNDAMENTAL axiom in Theosophy is that no one should accept as unquestionably true any statement of fact, principle, or theory which he has not tested for himself. This does not exclude a reasonable reliance upon testimony; but only that blind credulity which sometimes passes for faith. As we understand the rule, it is that we should at all times keep a clear and distinct boundary between what we know, and what we only accept provisionally on the testimony of those who have had larger experience until we reach a point of view from which we can see its truth. We owe it to ourselves to enlarge the sphere of clear knowledge and to push back as far as possible the boundary of opinion and hypothesis.

The realm of knowledge has various departments. Our physical senses furnish us one class of knowledge; our intellectual powers investigate another field on mathematical lines; and yet another faculty enables us to apprehend ethical teachings and to trace them to their true basis in Karma. That we have other faculties, now largely latent, which when developed will enable us to enter other fields of observation and investigation, is beginning to be seen and appreciated. Among the subjects which man may thus in the future examine for himself is a large block of truth concerning evolution, the out-breathing of the Great Breath, the birth and development of a chain of globes, and of human life thereon, some part of which has been imparted to us by those who claim to know, and which is chiefly useful, perhaps, for the light which it throws on our surroundings, our destiny, and our duty.

The grander sweeps of this block of truth are given to us in the barest outline, and not until our present physical earth is reached

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do we find anything like detailed information. From the hints given out, however, and reasoning according to the doctrine of correspondences, "as above, so below", we may plausibly infer many things in regard to other globes and other systems; but such flights can hardly be taken with much profit or advantage until we become thoroughly familiar with the things that are revealed in regard to our immediate surroundings.

In reading what has been written about the evolution of our planetary chain, it becomes apparent that some writers either did not have clear views on the subject, or that confusion and even contradiction have resulted from difficulty in finding words adapted to its expression and in using the words chosen in a strictly consistent manner. The article entitled "Evolution" found on page 117 of THE PATH for July, 1892, is, it seems to me, open to this objection; and I ask leave of the Editor to contribute briefly to the work of making the subject more clear.

The planetary chain consists of seven companion globes, which for convenience of reference are named from the first seven letters of the alphabet, A, B, C, D, E, F, and G. We occupy globe D, the fourth in the chain. The course of evolution begins on globe A, and proceeds by regular stages through globes B, C, D, E, etc. In the beginning, globe A was first evolved, and life received a certain degree of development upon it; then globe B came into existence, and the life-wave removed from globe A to B, where it went forward another stage; then globe C was evolved and received the life wave for a still further stage in its progress; and so on, until at the end of the first round globe G was evolved and furnished the field for the highest development attainable in that round.

The first round—the first tour of the life-wave through the seven globes from A to G—having been completed, the monads—the life wave—passed again to globe A, and commenced the second round, or the second tour through the chain. Without following out details, it is enough to say that three such rounds have been completed, and the fourth round has commenced its sweep and is still in progress; and that we now occupy globe D in this fourth round. Three times the life-wave has passed from globe A to globe G; and has now reached globe D in its fourth tour through the chain.

Now, leaving entirely out of sight for the present what has happened during the former three rounds, and on globes A, B, and C in this fourth round, let us consider what has happened on globe D since the life-wave reached it this fourth time; prefacing,

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however, the general statement that this globe will be exhausted and the life-wave be ready to pass from it to Globe E when seven root-races shall have finished their course here. Each root-race is divided into seven sub-races; and each sub-race into seven family-races; and so on; these divisions and subdivisions following each the other, and not coëxisting, except as an earlier race or division of a race may survive its time and overlap a subsequent race or division. Since the life-wave reached globe D in this fourth round, four root-races have run their course upon it, and the fifth root-race has reached its fifth subdivision or sub-race, of which we are part. This fifth sub-race is said to be preparing in America for transition or transformation into the sixth sub-race: it is not entirely clear whether we in the United States to-day belong to the seventh family-race of the fifth sub-race, or to the first family race of the sixth sub-race. It seems certain that we are near the transition point, unless there must be an intervening pralayic period.

The sixth and seventh sub-races of the fifth root-race must run their course, and these must be followed by the sixth and seventh root-races with their various subdivisions, before the life-wave passes from our present globe D and begins its further evolution on globe E. From analogy we may infer that seven great races, with their sub-races, etc., will be necessary to complete the work of that globe; and the same for globes F and G, before the fourth round shall be concluded and the life-wave be ready to pass to globe A for the beginning of the fifth round.

Thus the planetary chain consists of seven globes; the life-wave makes during the existence of the chain seven complete tours of the chain trom globe A to globe G, these tours being called rounds; the life-wave remains on each globe after reaching it in each round, until it completes seven root races, divided into forty-nine sub-races and into three hundred and forty-three family-races.

It should be remembered that the flow of the life-wave is not continuous: it has its ebb as well as its flood. There is a period of rest or pralaya after the close of each round before another is commenced: a pralaya after each globe in the round; similarly each race, sub-race, etc., is preceded and followed by its pralayic rest. The purpose of this paper is not to develop the entire scheme in all its completeness, even if that were possible; but to bring out as sharply as may be the general outlines, and especially to note the distinction between rounds and races, the seven rounds being seven circuits of the entire chain, while the seven root-races are seven life-waves (or seven repetitions of the same wave) which

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consecutively flow and ebb on each globe before leaving it. There are seven root-races on each globe; forty-nine root-races in each round; three hundred and forty-three root-races in the seven rounds which complete the life of the planetary chain.

In studying this subject, it must be borne in mind that, while numerous passages in the *Secret Doctrine* refer to universal cosmogony and the evolution of the solar system and of our planetary chain, still the bulk of that work is devoted to the evolution of humanity on globe D in the fourth round only. It must also be remembered that the groups of monads discussed in "Theosophical Gleanings" in vol. vi of *Lucifer* are not to be taken as identical with the seven root-races through which the monadic host passes on each globe in each round.

The foregoing outline of the course of evolution through the SEVEN ETERNITIES of a maha-manvantara is mechanical and clumsy; it is only a skeleton, which must be clothed upon with muscles and sinews by reading between the lines before its true relations and proportions can be understood. The following quotations from *The Secret Doctrine* will perhaps throw a ray of light upon the connection of the globes of the chain: "It only stands to reason that the globes which overshadow our earth must be on different and superior planes. In short, as globes, they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH". (The capitals are in the text). Vol. I, p. 166.

"When 'other worlds' are mentioned . . . the Occultist does not locate these spheres either *inside* or *outside* our earth . . . for their location is nowhere in the space *known* to and conceived by the profane. They are, as it were, blended with our world, interpenetrating it and interpenetrated by it". Vol. I, p. 605.

In a foot note to page 265 of Walker's work on Reïncarnation, (Lovell's edition), the opinion is expressed that the figures (seven planets, seven rounds, seven races, etc.), are only symbols; even so: if they are symbols, they must no less be clearly apprehended before the truths symbolized can be grasped. ALPHA.

Imagination and Occult Phenomena.

THE faculty of imagination has been reduced to a very low level by modern western theorisers upon mental philosophy. It is "only the making of pictures, day-dreaming, fancy, and the like": thus they have said about one of the noblest faculties in man. In Occultism it is well known to be of the highest

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importance that one should have the imagination under such control as to be able to make a picture of anything at any time, and if this power has not been so trained the possession of other sorts of knowledge will not enable one to perform certain classes of occult phenomena.

Those who have read Mr. Sinnett's *Occult World* will have noticed two or three classes of phenomena performed by H. P. Blavatsky and her unseen friends, and those who have investigated spiritualism will know that in the latter have been many cases of similar phenomena done by so-called "controls". Others who made no such investigations have, however, on their own account seen many things done by forces not mechanical but of a nature which must be called occult or psychical. In spiritualism, and by the Adepts like H. P. Blavatsky and others, one thing has excited great interest, that is the precipitating on to paper or other substances of messages out of the air, as it were, and without any visible contact between the sender of the message and the precipitated letters themselves. This has often occurred in *séances* with certain good mediums, and the late Stainton Moses wrote in a letter which I saw many years ago that there had come under his hand certain messages precipitated out of the air. But in these cases the medium never knows what is to be precipitated, cannot control it at will, is in fact wholly ignorant of the whole matter and the forces operating and how they operate. The elemental forces make the pictures through which the messages are precipitated, and as the inner nature of the medium is abnormally developed, acting subconsciously to the outer man, the whole process is involved in darkness so far as spiritualism is concerned. But not so with trained minds or wills such as possessed by Madame Blavatsky and all like her in the history of the past, including the still living Adepts.

The Adepts who consciously send messages from a distance or who impress thoughts or sentences on the mind of another at a distance are able to do so because their imagination has been fully trained.

The wonderworker of the East who makes you see a snake where there is none, or who causes you to see a number of things done in your presence which were not done in fact, is able to so impress you with his trained imagination, which, indeed, is also often in his case an inheritance, and when inherited it is all the stronger when trained and the easier to put into training. In the same way but to a much smaller degree the modern western hypnotizer nfluences his subject by the picture he makes with his imagina-

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tion in those cases where he causes the patient to see or not to see at will, and if that power were stronger in the West than it is, the experiments of the hypnotizing schools would be more wonderful than they are.

Take the case of precipitation. In the first place, all the minerals, metals, and colored substances any one could wish for use are in the air about us held in suspension. This has long been proved so as to need no argument now. If there be any chemical process known that will act on these substances, they can be taken from the air and thrown down before us into visibility. This visibility only results from the closer packing together of the atoms of matter composing the mass. Modern science has only a few processes for thus precipitating, but while they do not go to the length of precipitating in letters or figures they do show that such precipitation is possible. Occultism has a knowledge of the secret chemistry of nature whereby those carbons and other substances in the air may be drawn out at will either separately or mixed. The next step is to find for these substances so to be packed together a mold or matrix through which they may be poured, as it were, and, being thus closely packed, become visible. Is there such a mold or matrix?

The matrix is made by means of the trained imagination. It must have been trained either now or in some other life before this, or no picture can be precipitated nor message impressed on the brain to which it is directed. The imagination makes a picture of each word of each letter of every line and part of line in every letter and word, and having made that picture it is held there by the will and the imagination acting together for such a length of time as is needed to permit the carbons or other substances to be strained down through this matrix and appear upon the paper. This is exactly the way in which the Masters of H. P. B. sent those messages which they did not write with their hands, for while they precipitated some they wrote some others and sent them by way of the ordinary mail.

The explanation is the same for the sending of a message by words which the receiver is to hear. The image of the person who is to be the recipient has to be made and held in place; that is, in each of these cases you have to become as it were a magic lantern or a camera obscura, and if the image of the letters or if the image of the person be let go or blurred, all the other forces will shoot wide of the mark and naught be accomplished. If a picture were made of the ineffectual thoughts of the generality of people, it would show little lines of force flying out from their

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brains and instead of reaching their destination falling to the earth just a few feet away from the person who is thus throwing them out.

But, of course, in the case of sending and precipitating on to paper a message from a distance, a good many other matters have to be well known to the operator. For instance, the inner as well as the outer resistance of all substances have to be known, for if not calculated they will throw the aim out, just as the billiard ball may be deflected if the resistance of the cushion is variable and not known to be so by the player. And again, if a living human being has to be used as the other battery at this end of the line, all the resistances and also all the play of that person's thought have to be known or a complete failure may result. This will show those who inquire about phenomena, or who at a jump wish to be adepts or to do as the adepts can do, what a task it is they would undertake. But there is still another consideration, and that is that inasmuch as all these phenomena have to do with the very subtle and powerful planes of matter it must follow that each time a phenomenon is done the forces of those planes are roused to action, and reäction will be equal to action in these things just as on the ordinary plane.

An illustration will go to make clear what has been said of the imagination. One day H. P. Blavatsky said she would show me precipitation in the very act. She looked fixedly at a certain smooth piece of wood and slowly on it came out letters which at last made a long sentence. It formed before my eyes and I could see the matter condense and pack itself on the surface. All the letters were like such as she would make with her hand, just because she was making the image in her brain and of course followed her own peculiarities. But in the middle, one of the letters was blurred and, as it were, all split into a mass of mere color as to part of the letter.

"Now here," she said, "I purposely wandered in the image, so that you could see the effect. As I let my attention go, the falling substance had no matrix and naturally fell on the wood any way and without shape."

A friend on whom I could rely told me that he once asked a wonderworker in the East what he did when he made a snake come and go before the audience, and he replied that he had been taught from very early youth to see a snake before him and that it was so strong an image everyone there had to see it.

"But," said my friend, "how do you tell it from a real snake?"

The man replied that he was able to see through it, so that for

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him it looked like the shadow of a snake, but that if he had not done it so often he might be frightened by it himself. The process he would not give, as he claimed it was a secret in his family. But anyone who has made the trial knows that it is possible to train the imagination so as to at will bring up before the mind the outlines of any object whatsoever, and that after a time the mind seems to construct the image as if it were a tangible thing.

But there is a wide difference between this and the kind of imagination which is solely connected with some desire or fancy. In the latter case the desire and the image and the mind with all its powers are mixed together, and the result, instead of being a training of the image-making power, is to bring on a decay of that power and only a continual flying to the image of the thing desired. This is the sort of use of the power of the imagination which has lowered it in the eyes of the modern scholar, but even that result would not have come about if the scholars had a knowledge of the real inner nature of man.

WILLIAM Q. JUDGE.

TEA TABLE TALK.

IF there is a quality valued by this world and seeming to entitle its possessor to the rewards of the next, it is that of Sympathy. How many cruel misfortunes has it not assuaged? The sympathy of a friend! Is not its praise chorused by the public and infinitely relished by the private individual? Does it not provide a bed of mental—and moral—down for the sufferer? And in all this tribute to the delightful quality, who thinks of the cost to the donor?

For it costs. Often the prize is heavy. The sympathizer is what he is by virtue of a highly evolved nervous organization and a plastic imagination. The former mirrors the image of the sufferer upon the latter and enables the sympathiser to put himself, literally, in his friend's place. He feels as feels the sufferer, but more so, for the image of suffering he reflects upon his nerve aura is plus himself, is plus the power of his own plastic potency. The exquisite refinement of the nature which can thus experience the pain of another is in itself a pain. It is a species of moral torture. It is also an instrument of progress, used by the underlying soul as a means of evolutionary advance, and hence needs not our pity, since this is experience of and in the mind, which counts to the full in evolution. Below this mental plane, however, are some curious manifestations of sympathy, quite devoid of mental or moral bearing, species of chemical sympathy, so to say, physiologically expressed, and evidently due to a sensitiveness to vibration. Take, for example, the phenomena of nausea, or other

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light illness, felt by one of a married couple the moment it is undergone by the other. Or, as a widely different example, consider the recent experiments made by Dr. Luys at the Charité Hospital in Paris, as well as by Col. Roche, administrator of the Ecole Polytechnique. These gentlemen found that "it was possible to transfer the sensibility of a hypnotized person to the negative of a photograph of the subject, and that the subject not only felt but showed signs of any mark made on the negative", such as a mark made with a pin on the hands on the negative, which the living subject would not only feel with pain, but which would also appear on his hands. We have here what may be called—for want of a better name—sympathetic astral vibration.

A young lady wrote me that the household in which she lived was thrown into a state of commotion and anxiety, following upon which its various members began to see astral forms—shadowy figures of persons—about the house. The inquiry followed, whether these were the astral forms of persons who had experienced a like trouble and were sympathetically attached to the place. It seems more probable that the etheric tension produced throughout the etheric field of the house by the nervous excitement of the residents, added to the heightened vibratory ratio of their nerve auras, had made visible to them those pictures always existing in the "latent light" of which even the late Professor Draper took note.

A correspondent writes:

"Not long ago a married sister spent a week at my house, where there was no one excepting our two selves and the servants. One morning I woke up shortly before daylight with a pain in my stomach, so severe as to cause me to rise and walk the floor. It soon passed away and I slept again. As I went to breakfast later, my sister called to me that she had become ill with stomach pains and asked me to send for a doctor. This I did, and after breakfasting went to my office. Shortly after two o'clock, as I was about taking my lunch, I felt the pain of the previous hours returning, so that I was obliged to ask the hotel clerk to give me a room. I was in such distress that I found it difficult to speak. Once in the room, I yielded to an impulse to go and look into the mirror of the dressing bureau to see how I appeared, and I thought it strange that I should look so well while feeling so ill, and then it struck me as being odd that there were no symptoms of illness except the excruciating stomach pain. I threw myself on the bed, fell into a quiet sleep, awoke perfectly well, and, going to my office, finished my work in comfort, after which I returned home. I went at once to my sister's room and asked her how she had passed the day. She replied that she had done nicely until between two and three o'clock, when she tried to eat and experienced the most agonizing stomach pains. She added that, when the pain was the greatest, she had yielded to a whim, and had risen to look at herself in the mrrror, in order to see if she looked as ill as she felt. This experience was followed, on her part, by a two weeks' illness, but I remained perfectly well thereafter."

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My correspondent is a person of great sensitiveness; physiologically speaking, he possesses a body of negative polarity. His family ties are unusually close and strong. He was thus well fitted to feel, in his aura, that vibratory and nervous contagion transmitted by tension, that nervous effluvium thrown out by all persons at all times, but only felt by sensitives or sympathetics.

JULIUS.

LITERARY NOTES.

AS IT IS TO BE, by Mrs. C. L. Daniels, is a minute description of the future world as given to the writer by "Voices". It is a cross between Spiritualism and the *Gates Ajar* theory. Its good points are that it is ingenious, repeatedly expressive of the most rigorous common-sense, and continuously redolent of abounding faith in the goodness and the love of God. Its drawbacks are that it is fanciful, materialistic in supposing evil to be wholly material (p. 56), and with little or no perception of justice. It explicitly denies Reincarnation and Karma as facts, though the treatment shows that neither has been read up or understood,—another warning against ambitious grappling with topics beyond present attainment. The feminine element is noticeably strong, perhaps unduly so in the intimation that the book will prove an epoch. There is a profusion of pictures, though with two exceptions they illustrate nothing in the text. If not a very strong work it is sincere and devout, and may be pleasing to sentiment even when not conclusive to reason.—[A. F.]

THE IRISH THEOSOPHIST is a 8-page monthly just started by members of the North Dublin Center who work at it nightly after their labors through the day are over. Mrs. Besant contributes an article written especially for it, "The Theosophical Life", and various items of local interest show the zeal which has projected the first Theosophic magazine in Ireland. It is particularly pleasant to see the number of lectures now given in Dublin.

OCTOBER LUCIFER in an article entitled "Life and Death" gives the report by H. P. B. of an intensely interesting conversation between herself, a Master, Col. Olcott, and an Indian. The substance has been given in H. P. B's *Mysteries of the After-Life* and in the *Key*. The serial articles continue. "Trans- and Cis-Himalayan Schools of Occultism" is more promising in its title than satisfactory in its contents, but it makes clear that an effort to reëstablish Vedic practices will soon begin in India, and that the T. S. will be called upon for increased caution and activity.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. v, No. 11. Mrs. Bloomfield Moore has again been let loose on the topic of Keely, and once more proclaims the familiar marvels and eulogia. She also "drops into" poetry; not, indeed, in a profound or spirit-stirring way, but with very respectable fidelity to rhyme and rhythm. The work of arousing enthusiasm for Keely would task the most exalted literary powers, and perhaps it would be hardly fair to condemn one who without them has attempted it in vain.—[A. F.]

OCTOBER THEOSOPHIST. "Old Diary Leaves VII" is largely taken up with the negotiations on behalf of the St. Petersburg Committee with the famous

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medium Slade, but it tells of H. P. B's "first occult shot", as she called it, *i. e.*, her first published utterance on real Occultism. From this Col. Olcott proceeds to treatment of H. P. B. as a writer,— her style, flood of fact, lack of method, her brilliancy and virility, etc., and of her avowal of her own discipleship in Eastern wisdom. As early as July, 1875, she affirmed the existence and knowledge of the Masters. Thenceforth the Occult Idea was the center of the joint lives of the two Founders of the T. S. Col. Olcott's first extended contribution was in a letter, "The Immortal Life", published in the *New York Tribune* of Aug. 30, 1875, and affirming his personal experience with Adepts. His present paper closes with a brilliantly-written description of a view of the Astral Light and its elementals, effected for him in his own rooms by a stranger. "The Weapons of Ancient India" and "Varieties of African Magic" are interesting. Hellenbach's third article, "Does a Subject, a Soul, dwell in Us?", is able and excellent, far more so than the feeble effort of the translator to discredit his use of the famous "argument from design", that impregnable and eternal reasoning against which hurl themselves so vainly the Atheistic contentions springing from the fancy that an effect can be without a cause. Cyril Travers makes a most temperate and courteous analysis and criticism upon the PATH's article, "The Nature of the Aura surrounding Inanimate Objects." Catechisms are multiplying in Theosophical literatnre: we have now "A Catechism of Jainism", astonishingly like to Roman Catholicism in penances, austerities, confessions, monkery, etc., and probably as fatal to a fine and elevated manhood. Col. Olcott makes sagacious observations on the utter failure of Christian missions in Ceylon—[A. F.]

THEOSOPHY AND THE SOCIETY OF JESUS, Theosophical Tracts No. 2, by Mrs. Annie Besant, begins by quoting from *Lucifer* a paragraph somewhat confusing because of its combination of variegated metaphors, but then goes on to explain in her own ever-lucid way the serious menace which Jesuitism is to conscience and even civilization. The gross immorality of its official documents is set forth, and peculiarly interesting facts show how some fragmentary parts of the lower Occult Science enable Jesuits to form magnetic circles whereby hypnotically to will suggestions into selected minds, to confuse a public speaker, and the like. Their natural hatred of the T. S. is stated, but so too is H. P. B's published assurance that the Society is protected against them. Mrs. Besant does not say that free Governments would do well to expel them as enemies to freedom, but there are some of us who so believe. (T. P. S; one penny.)—[A. F.]

THE THEOSOPHICAL RAY, a 14-page monthly, has just been begun by Boston Theosophists. The first number gives a portrait of H. P. B., and reprints, after editorial preface, the recent retraction of libels by the *New York Sun* and the sketch of H. P. B. by Mr. Judge. A copy of the *Sun* containing both was posted by the General Secretary to each American F. T. S., but many copies may have been lost in the mail, and anyhow it is well to have the matter in permanent shape. (Boston Theosophical Publishing Co., 36 Bromfield st: 5 cents; 50 cents per annum.)—[A. F.]

BEYOND HYPNOTISM, David A. Curtis, is a highly ingenious story, illustrating the fearful possibilities, or rather conceivabilities, in hypnotism of an advanced degree. It is excellently and graphically done, with many effective touches. Mr. Curtis knew H. P. B. well in her New York days, and was accorded frequent access to her presence. (Literary Casket Pub. Co.)—[A. F.]

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Mirror of the Movement.

WESTERLY T. S, Westerly, R. I., was chartered on Nov. 11th with 6 Charter-members. It is the 68th Branch on the American roll.

ALAYA T. S, Santa Ana, Calif., was granted a charter on the 18th of November. It has 9 Charter-members, and ranks 69th on the roll of Branches.

ATMA T. S, New Haven, Conn, has removed its Headquarters to Room 44, Tontine Hotel, though business communications should be addressed to the Acting Secretary, Bro. M. S. Wadham. 998 Grand st. Atma hopes to arrange for a series of public lectures this winter, a step of the utmost moment because of the great importance of New Haven as a College town and a centre of so much intellectual culture.

LEAGUE OF THEOSOPHICAL WORKERS No. 1 has begun a new phase of work designed to bring into use the efforts and energies of members not in official positions for the benefit of the T. S. Some ten sorts of work are outlined thus: "Lotus Circles" on Sunday for children and youths, thus named instead of "Sunday-school"; extension of propaganda; correspondence on Theosophy with enquirers; helping Branches to obtain libraries; helping Centres in the same way; Theosophical classes; placing T. S. books in public libraries; spreading cheap Theosophical literature; committee to visit and help; miscellaneous. This move has been taken because the experience of a year has shown that to devote the work of the League to charity costs more than the results warrant, and especially so in view of the immense amount of that kind of work done by strong charitable societies. The new plan has already begun to have good results and might well be imitated by other Branches. Any information desired can be had by writing to Supt. League No. 1, at 144 Madison Ave, New York.

LOTUS CIRCLE at New York. This is what is usually called a "Sunday-School", and has been started by League No. 1. It is held at the hall of the Aryan T. S. Miss Chapin of the Brooklyn Branch began it, and a good deal of help was gotten from the work of the San Francisco Sunday-school kindly described by the ladies of that Branch for this very purpose. The name is new and is capable of being used in the work itself, as by dwelling on the Lotus, by calling classes or members "leaves", and what not. Songs have been printed out of the League funds. It has been running three weeks, five classes have been formed, and at the last session about twenty-five were present. But the palm for being first in this sort of work belongs to San Francisco.

ARYAN SUNDAY EVENING LECTURES in November were: 6th, *The Three Objects of the T. S.*, Miss Katharine Hillard; 13th, *Hypnotism and Memory*, William Q. Judge: 20th, *Duty*, Dr. A. Keightley; 27th, *The Birth of a Theosophist*, Alexander Fullerton.

HARLEM SUNDAY EVENING LECTURES in November were: 6th, *Theosophy as a Religion*, Alexander Fullerton; 13th, *The Difficulties of an Enquirer*, Miss Eleanor B. Hooper; 20th, *The Three Objects of the T. S.*, Miss K. Hillard.

BROOKLYN SUNDAY EVENING LECTURES in November: 6th, *Patanjali*, H. T. Patterson; 13th, *The Common-Sense of Theosophy*, Alexander Fullerton; 20th, *The Veil of Maya*, H. T. Patterson.

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HARVARD T. S., Cambridge, Mass., was chartered on Nov. 25th. It consists wholly of students in Cambridge University, has eleven charter members, and is 70th on the American roll. Its formation is largely due to the lectures and labors of Bro. Claude F. Wright.

BROTHER CLAUDE F. WRIGHT has been in Boston for the past two weeks, and has succeeded in infusing a great deal of life into the Branch: his plan of admitting visitors to the Thursday evening meetings by ticket only has had the effect of crowding our Rooms to their utmost capacity. In addition to the Thursday lectures, he has given lectures every Sunday evening, also to crowded houses. The following is our syllabus: Nov. 3d at Chickering Hall, *Theosophy and Christianity*, William Q. Judge; Nov. 10th, *Dreams*, Claude F. Wright; Nov. 17th, *Rationale of Brotherhood*; Nov. 24th, *A Conscious Universe*; Dec. 1st, *Reincarnation*; Dec. 8th, *The Fettered Soul*; Dec. 15th, *Death*; Dec. 22d, *What Heaven Really Is*; Dec. 29th, *Conscience*. The monthly Conversazione held on the evening of Nov. 12th was well attended by members and visitors: a musical programme was provided by some of the members, and tea, coffee, and light refreshments served; the Rooms were tastefully decorated, and the occasion proved a most enjoyable one. The *Secret Doctrine* Class and the *Key to Theosophy* Class are both well attended each week.—[COMMUNICATED.]

CINCINNATI T. S. Tuesday evening lectures in October were: 4th, *Dreams*, Mrs. J. D. Buck; 11th, *Dreams, their Basis in Physiology*, Dr. Thos. M. Stewart; 18th, *The Septenary in Man and Nature*, Dr. J. D. Buck 25th, *The Seven Planes of the Universe*, Mrs. D. C. Lockwood. November lectures were; 1st, *The Idea of God*, Mr. William A. Schoenle; 15th, *The Astral Plane and the Astral Body*, Dr. Thos. M. Stewart. The attendance has been from forty to sixty at each meeting, the discussions are becoming more general, and the interest seems increasing. This is the seventh year of existence of the Branch T. S. in Cincinnati. On Tuesday evening, Nov. 15th, preliminary steps were taken in the organization of Study Evenings, and admittance allowed only to members and associate members. Brother Edwards, who has just returned from New York and Boston, has suggested plans somewhat similar to those in use in the East, and it is to his interest and earnestness that this plan has been again suggested here, and this time it looks as if it would be successful. The Branch Library has been enriched to the extent of $100.00, a donation from one not as yet a member of the T. S., but one who sees that the tendency of the T. S. and the spirit of its members are first and last for TRUTH. Our President, Dr. Buck, has, since last report to THE PATH, again lectured in Dayton, and the interest there seem rapidly increasing.—[COMMUNICATED.]

THE ANNIE BESANT BRANCH at Fort Wayne, Ind., is in a most flourishing condition, the Thursday evening meetings are well attended, the members are always on hand, and seldom an evening but finds at least a half-dozen or more interested strangers. The ladies' Wednesday afternoon meetings are becoming very interesting. Mrs. Julia B. Taylor has taken her headquarters in the Society's rooms, and is there from 9 a.m. till 4 p.m., thus keeping the library open for those who want to drop in and read Theosophy, and her genial manner is attracting inquirers every day. We believe the best way to spread Theosophy is to be a Theosophist yourself.—[COMMUNICATED.]

THE TWO BRANCHES IN PITTSBURG, Pa., the Iron City T. S. and the Vishnu T. S., have consolidated under the name of the former, and the united Branch

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has been joined by a number of members-at-large in that region. This gives it a membership of 24, and there is a warm determination to begin active work and to impress the surrounding region. The consolidation of the two Branches reduces the number on the American roll to 69. The Secretary is Miss Sophia A. Macmillan, Box 377, Wilkinsburg, Allegheny Co. Pa.

Pacific Coast Items.

MR. L. P. MCCARTY of San Francisco lectured in San Diego Nov. 3d, on "Ancient Freemasonry and Occcultism: are they Identical, Theosophically Considered?"

DR. GRIFFITHS, the Pacific Coast Lecturer, visited Redding, Calif., on Oct. 31st, and lectured on "Theosophy, Reincarnation, and Karma". The editor of the *Free Press* and the Superintendent of Public Instruction were of the audience, and the latter put many questions. At Red Bluff, Nov. 3d, the lecturer spoke on "Karma and Reincarnation".

AT CHICO, the educational centre of Northern California, Dr. Griffiths lectured on the 6th, the audience being large and including the Principal of the Normal School. Besides asking questions, the Principal afterwards came forward and introduced himself, saying that he had read something upon Theosophy and that the School Library contained Theosophical books, but that he had never before heard a lecture thereon. He expressed great interest. A number of teachers and older pupils were present and took notes.

AT MARYSVILLE on the 9th the lecture was upon "Theosophy and the T. S.". Bros. William Henderson and Geo. Laing assisted, the former leaving his business in an neighboring town. Rev. Leonard Garver, Presbyterian, made no pretense to refute the lecturer's arguments, entirely avoiding them, but attempted to ridicule Theosophy and call it irrational as offering neither foundadation nor proof. Asked if he had studied the subject or possessed information upon it, he had to reply in the negative. When told of some eminent scientists belonging to the T. S. and of other leading thinkers in the West, Mr. Garver experienced the recoil of his laugh and wilted.

WILLAMETTE T. S, Portland, Oregon, rejoices over the public interest in its Sunday meetings. At the last one in October fifteen persons were standing and thirty were turned away, unable to enter. On Jan. 1st it is purposed to secure a larger hall. The distribution of leaflets has its usual good effect. So here, as everywhere that real work goes on, Karmic fruits show themselves.

THE PACIFIC THEOSOPHIST gives very full account of the proceedings at the Third *Ad Interim* Convention at San Francisco, with the various Reports and a paper by Mr. E. B. Rambo upon "Judas Iscariot". Nothing can be more cheering than the account of the astonishing work done upon the Coast, the tracts mailed, literature distributed, lectures given, meetings maintained. Over 90,000 tracts had been printed by the Committee, and the copies of the *New Californian* and the *Pacific Theosophist* circulated numbered 33,500. In six months the Lecturer had travelled 6000 miles, visited 37 towns, and spoken 90 times exclusive of Branch meetings. All this great work was made possible through the offerings of whole-souled Theosophists, many of them poor. Some few pledges had not been redeemed, perhaps through inability. Indeed, when one considers what may be done if F. T. S. will only supply the means, and also what a Karmic blessing it is to be in the Society and thus allowed to par-

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ticipate in its support and work, any urging to liberality would seem needless. Mr. Rambo's paper reminds Theosophists of all this, and asks them to so help their Branches, the Coast propaganda, and the Sectional centre that the land may be irradiated with the Light of Theosophy and the Masters' favor be found all through the Section.

THIRD VISIT OF MRS. ANNIE BESANT.

America has again the privilege of hailing the return of Mrs. Besant, this time for a stay of two months. Sailing on the 23d of November, she arrives in time for lectures in New York upon the 2d and 4th of December, the subjects being "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". Thence she proceeds to the Pacific Coast, whereon she will pass sixteen days, the journey to and from being broken by lectures at Toledo, Cincinnati, Chicago, Milwaukee, St. Louis, St. Paul, Fort Wayne, and other towns of note. So rapid a tour will allow little opportunity for private gatherings of Theosophists, but the sensible will perceive this and not murmur, and the non-sensible would not profit by such anyhow. All of either category can attend her lectures and be stirred by her eloquence, and will promote a fourth visit by doing so. Dates and subjects will be fully stated in local advertisements, and the price of tickets will be as low as the expense of such a tour makes possible.

ADDRESSES AT THE CONVENTION OF 1892.

After numerous and irritating delays, delays which have exposed the General Secretary unjustly to the animadversion of subscribers, the Convention Addresses have at last appeared. Although months behind time, even not yet trimmed, and with a mistake upon the cover, the pamflet is very pleasing to the eye, and the introduction of red type and a colored initial letter adds much. The contents are: "Cyclic Impression and Return, and our Evolution", William Q. Judge; "Schools of Metaphysical Healing", Dr. A. Keightley; "Materialism and Spiritualism *versus* Occultism", Dr. J. D. Buck; "Some Thoughts on Reincarnation", Geo. R. S. Mead; "Theosophy and Nineteenth Century Pessimism", William E. Gates; "The Way to the Path", Mrs. Maude L. Brainard. The pamflet may be ordered from the General Secretary's office for 20 cents in stamps or otherwise. It was printed by subscription.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in November...				$1690 47
Contributions since November report:				
Members of Aryan T. S...	$338.47	R. O. R. B.....	$ 1.00	
E. M.....	3.00	E. G. D.....	20.00	
P. v. d. L.....	2.00	G. C. B.....	1.50	
L. L.....	3.00	E. B. R.....	10.00	
E. C. M.....	5.00	W. T. P.....	10.00	
L. H. K.....	2.00	E. W.....	5.00	
				400 97
Actual deficiency Nov. 22d.....				$1289 50

Retire to your sleep, O man, with a thought of the True Self, so that with the same thought you may rise.—*Book of Items.*

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And what is the purpose of every effort I make? It is that I may discharge the debt which I owe to other creatures, that I may make them happy in the world, and that they may gain heaven in the next.—*Rock Inscriptions of Asoka, edict 6.*

Work out your own salvation with diligence.—*Mahâparinibhana-sutta, ch. 6.*

THE PATH.

VOL. VII. JANUARY, 1893. No. 10.

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A Commentary on the Gayatri.

Unveil, O Thou who givest sustenance to the Universe, from whom all proceed, to whom all must return, that face of the True Sun now hidden by a vase of golden light, that we may see the truth and do our whole duty on our journey to thy sacred seat.—*The Gayatri.*

I HAVE adopted a translation as above, which is excellent in its giving of the meaning of this verse. What is the Gayatri? It is the sacred verse of the Hindus and begins with Om, their sacred word and letter. Its first words are: *Om, Bhur, Bhurvah!*

The first word contains in it a declaration of the three periods of a Manvantara and the three powers of that great Being who alone Is. Of a manvantara it is the beginning, the middle, and the end, and the three powers are Creation (or manifesting), Preservation (or carrying on), and Destruction. The three first words, Om, bhur, bhurvah, draw attention to and designate the three worlds. The whole verse is an aspiration in the highest sense. Every Brahman at his initiation is further instructed in this verse, but from giving that I am necessarily excused, as I cannot give it in a way in which I have not received it.

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Unveil is the cry of the man who is determined to know the truth and who perceives that something hides it from him. It is hidden by his own Karmic effects, which have put him now where the brain and the desires are too strong for the higher self to pierce through so long as he remains careless and ignorant. The cry is not made to some man-made god with parts, passions, and attributes, but to the Self above who seeth in secret and bringeth out to light. It is directed to that on which the Universe is built and standeth,—no other than the Self which is in every man and which sitteth like a bird in a tree watching while another eats the fruit.

From this the whole Universe proceeds out into manifestation. The ancients held that all things whatsoever existed in fact solely in the idea, and therefore the practitioner of Yoga was taught—and soon discovered—that sun, moon, and stars were in himself, and until he learned this he could not proceed. This doctrine is very old, but to-day is adopted by many modern reasoners. For they perceive on reflection that no object enters the eye, and that whether we perceive through sight or feeling or any other sense whatever all objects are existing solely in idea. Of old this was demonstrated in two ways. First, by showing the disciple the actual interpenetration of one world by another. As that while we live here among those things called objective by us, other beings were likewise living in and among us and our objects and therein actually carrying on their avocations, perceiving the objects on their plane as objective, and wholly untouched by and insensible to us and the objects we think so material. This is no less true to-day than it was then. And if it were not true, modern hypnotism, clairvoyance, or clairaudience would be impossible. This was shown by a second method precisely similar to mesmeric and hypnotic experiments, only that to these was added the power to make the subject step aside from himself and with a dual consciousness note his own condition. For if a barrier of wood were erected in the sight of the subject which he clearly perceived and knew was wood, impervious to sight and an obstacle to movement, yet when hypnotised he saw it not, yet could perceive all objects behind it which were hidden in his normal state, and when he pressed against it thinking it to be empty air and feeling naught but force, he could not pass but wondered why the empty air restrained his body. This is modern and ancient. Clearly it demonstrates the illusionary nature of objectivity. The objectivity is only real relatively, for the mind sees no objects whatever but only their idea, and at present is con-

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ditioned through its own evolution until it shall have developed other powers and qualities.

The request made in the verse to *unveil the face of the True Sun* is that the Higher Self may shine down into us and do its work of illumination. This also spreads forth a natural fact unknown to moderns, which is that the Sun we see is not the true sun, and signifies too that the light of intellect is not the true sun of our moral being. Our forefathers in the dim past knew how to draw forth through the visible Sun the forces from the True one. We have temporarily forgotten this because our evolution and descent into the hell of matter, in order to save the whole, have interposed a screen. They say in Christian lands that Jesus went into hell for three days. This is correct, but not peculiar to Jesus. Humanity is doing this for three days, which is merely the mystical way of saying that we must descend into matter for three periods so immense in time that the logarithm of one day is given to each period. Logarithms were not first known to Napier, but were taught in the pure form of the mysteries, because alone by their use could certain vast calculations be made.

Which is now hidden by a vase of Golden Light. That is, the light of the True Sun—the Higher Self—is hidden by the blood contained in the vase of the mortal body. The blood has two aspects —not here detailed—in one of which it is a helper to perception, in the other a hindrance. But it signifies here the passions and desires, *Kama*, the personal self, the thirst for life. It is this that veils from us the true light. So long as desire and the personality remain strong, just so long will the light be blurred, so long will we mistake words for knowledge and knowledge for the thing we wish to know and to realize.

The object of this prayer is that we may carry out our whole duty, after becoming acquainted with the truth, while we are on our *journey to thy Sacred Seat.* This is our pilgrimage, not of one, not selfishly, not alone, but the whole of humanity. For the sacred seat is not the Brahmanical heaven of Indra, nor the Christian selfish heaven acquired without merit while the meritorious suffer the pains of hell. It is that place where all meet, where alone all are one. It is when and where the three great sounds of the first word of the prayer merge into one soundless sound. This is the only proper prayer, the sole saving aspiration.

AN OBSCURE BRAHMAN.

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Two Startling Predictions

IN A HINDU BOOK.*

OM!

HAVING known of a Hindu living in Sheally, Tanjore District, Madras Presidency, India, who has a book of predictions called *Bheema-Kavi*, containing the lives of all those who may consult that book, I had been to him on many occasions alone and in company with others and found many events past as well as future correctly predicted in that work. This gentleman has two big volumes of Cadjan leaves, as well as another small volume of the same leaves serving probably as a key. In them are to be found the lives of all men visiting him. Such lives are not narrated in a regular order in one and the same place. Through a certain key he has, he takes up the page appurtenant to the life of the person consulting him, and there reads out two or more lines marked with the number given to him, which number is arrived at by the *Bheema-Kavi* gentleman after some calculations from the Lagna and star of nativity of the enquirer or any person accompanying the enquirer. After the first reading is over he through another key goes over to another page and there reads out the lines marked with the number of the enquirer. So that it takes a lot of time to read the life of an individual. As regards the predictions themselves, I think the book gives out those events only which are the result of Prarabdha (past events now fructifying) and over which man has no control. Else there will be nothing but confirmed fatalism in this world, and the will in man will exist but in name.

All these facts I mentioned to a respectable friend of mine holding a high Government employment, who wished to test the reality and genuineness of such a book. Some months ago we journeyed on to that place and had sittings with Padmanaba Aier, the gentleman who was in possession of the aforesaid *Bheema-Kavi*, for two days, in the course of which the following two predictions were elicited from that book.

Of course I leave out other predictions read out by him, as they do not concern the public much. Taking as his basis of calculation the star of nativity, etc., which my friend gave out to him, Padmanaba arrived at a certain number, and taking the book of predictions read some lines concerning the life of my friend.

* This was received from a friend in India, and is printed as of interest and for what it may be worth.—ED.

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When I queried him as to what he would do if no data were furnished to him by the enquirers, he replied that he would refer to the events of his own life recorded in that book on the date of enquiry. Having asked him to take up that page of his life on the date we were with him, I was shown that page, which ran to the effect that Padmanaba would be visited on that date by two persons—one connected with the legal profession and the other with another profession (giving out many details which I do not here give out) for the purpose of test and not of knowing their future. For which the book went on, as it said, to give out two predictions.

The following are the two predictions given in the book in the Telugu language, which I have translated verbatim into English with the aid of my friend:

FIRST PROPHECY.

A Mlechcha (outcast or European) lady ruling over the earth will die on the year Manmatha when the sun enters Tulâ Râsi [*i. e.* Oct.-Nov., 1895]. She will die accidentally. Her territories will gain then the name. so that the sun will never set upon them.

Another page and sitting:

(This) Mlechcha (outcast) woman governing the world will die in the year Manmatha. Her sons will then create rebellion. The eldest is certainly useless. The eldest son's house, which cost him a good deal of money, will be burnt in the year Kara, Vrichchika month [Nov.-Dec., 1891]. He will not be then there. This unfortunate man will not get the kingdom, it is certain. They [the people] will enthrone the younger son. He will be assisted greatly by his wife's relatives. But the throne will not pass from this family to another. Then for one year there will be much of disturbance is also certain. At such a period the subjects will suffer much. Then to complete the 5000 years of Kaliyuga, a little will be wanting [*viz.* three years]. There will be famine then. It is certain there will be no rain then. People will die in great numbers. Wealthy lords will become paupers, and paupers will become wealthy. This is Truth.

SECOND PROPHECY.

The Sâla (educational institution) situated in Sârangapani [a temple in Kumbakonam] at present on the banks of the river Cauvery will live, it is certain, for 45 years only. It will end with Vilambi year, Dhanur month [*i. e.*, Dec.-Jan., 1898]. It is certain it will not outlive that period. We [*i. e.*, the author] shall dwell upon it in extenso. Three institutions of this sort [in the Madras Presidency, perhaps] will flourish for the good of the people. This, which is one of the three, will become famous for its knowledge of mathematics is sure. The government, after observing the spread of much of education here, will transfer it to the banks of the river Krishna, knowing the subjects there to be illiterate. This fact also is certain. Now about the characteristics of this Sâla. Two persons, one a Mlechcha (outcast) [*viz.*, the late Porter] and another a Vipra (Brahmin) [*viz.*, the late Gopal Row] who will be in this institu-

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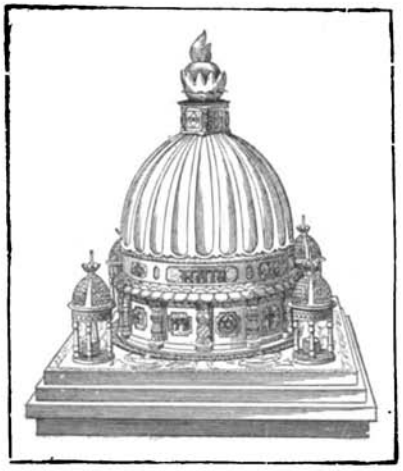
tion, much acquainted with language. Like a camp guarded by a lion it will be, so long as these persons are in it. (People) will build a Sâla and give the name of the Mlechcha to it [*viz.*, Porter Town Hall]. This is also Satyam (truth). After the death of the Vipra (Brahmin) the prestige of the institution will be lost. Then it will be as if a jackal reigns over it [in lieu of the lion before].

These are the two predictions. I leave the world to judge of the first prediction. As regards the second prediction, I have to state that it refers to the College at Kumba-Konam, as will be evident from the reading of the whole. God forbid the catastrophe that will, as stated by *Bheema-Kavi*, arise on the death of the personage alluded to in the first prediction; but if it should, then it will only go to prove the giant power and intellect of our Hindu ancestors.

The Ashes of H. P. B.

THE little cut below is a picture of the bronze urn in which reposes that portion of the ashes of H. P. B. which was given to the English Headquarters, at 19 Avenue Road, London. When Col. Olcott arrived at London from Australia, the body of H. P. B. had been already incinerated and all of the



ashes were at the English Headquarters awaiting his arrival. Our English brethren of course felt a certain amount of delicacy, for there has as yet grown up no accepted method of disposing of the ashes of the cremated dead in Western lands. To bury them

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seems often not the proper way because they never are large in quantity, and to scatter them to the winds of heaven might hurt the feelings of the survivors, so there is a sort of custom of preserving such ashes in a receptacle like a jar or a niche. Indeed, the creeping on of this latter custom is evidenced by the proposals by Cremation societies to provide niches for the purpose. So came naturally to Western minds the idea of preservation. Probably for those reasons and in the absence of a better way Col. Olcott resolved to have them preserved. Then arose the question of whether there should be any division, and the President himself arrived at the conclusion to divide the whole quantity into three parts, one for India, one for Europe, and one for America, because in England, at any rate, there was a certain shade of desire to have, in the place where H. P. B. had spent the last years of her life, some portion of her ashes, and naturally if one place had any of them the other should also. The President spoke of this when he felicitously said that "If we consider the Theosophical career of H. P. B. we shall find it divided into three stages, *viz.* New York, India, and London—its cradle, altar, and tomb." This is how the division came to be made.

At the same time an agreement was made by the three sections through their officers that in the event of the European or American Headquarters being discontinued the portion of the ashes intrusted to that section should go at once to India. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H. P. B. had passed away her ashes made the circuit of the globe. The General Secretary of the American Section next carrried his portion across the ocean to New York where they now remain.

At the time the above took place at London a celebrated Swedish artist in bronze hand-work offered through the Countess Wachtmeister to make for the ashes in London a bronze urn. The kind offer was accepted, and at the Convention there in 1892 the completed urn was presented to the Section. The artist is Herr Benggston, who is so well known and whose work is so highly valued that rulers in Europe come to him for his work, and he will refuse to do anything for anyone unless his heart moves him. So in this case his voluntary offer is a compliment. The urn is just about two feet high, two wide, and two deep. It rests on a bronze platform of three steps, and locks upon this by an ingenious arrangement. All around it are emblems and also the

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motto of the Society, as well as the three important dates in the life of H. P. B., her birth, her going to India, her death. The design was made by Brother Machell of the Blavatsky Lodge, London, and the whole shows the influence of loving hearts and grateful recollection. Its top is crowned with a fiery heart resting in a silver lotus. Within and under the dome is a smaller Indian vase in which are the ashes, and with these is a document signed by witnesses and executed at London on the day the ashes were put within and the whole presented to the Convention. The signed declaration is to show that the contents are the ashes of H. P. B., and when and by whom they were placed inside.

In America the sum of about two hundred dollars has been given for the purpose of having a suitable receptacle here, but it is not enough to allow us to as yet construct according to the design made by the General Secretary. Hence up to this date the ashes are under private lock and key. The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H. P. B. and the great dates of her life, as also the complete symbol of the T. S. It is impressive as well as beautiful, but would cost over seven hundred dollars, and it is likely that some modification will have to be made if we are to retain the ashes here. Great pressure of important work has prevented any new designs being considered, but there is hope that soon we shall have a proper receptacle for what has been entrusted to our care.

Three Letters to a Child.

NO. II.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—In my last letter you will remember we had found out that there must be some stuff of which everything was made, and that was called *Matter*, and that as it was always moving, this moving, or *Motion*, was another thing that was before the beginning of the world. And when you are older, you will be taught that there are a great many kinds of Motion, or rather different *forms*, that heat is one form, and light is another, and, in fact, that all force, everything that pushes or pulls, backwards or forwards, in or out, is a kind of Motion, "a *mode* of Motion", these wise men say. And I am sorry to have to tell you that when they had said that everything was made out of Matter and Motion, some of them wanted to stop

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there, and tried to make people believe that all their thoughts were nothing but modes of motion in the matter that makes up the brain, and that all the beauty and glory of the world and the sky, and all the order of the stars, and the wonderful doings of birds and beasts, to say nothing of little children, just *came* by the stirring up that Motion gave Matter, and that all the rest of it was more or less chance first, and then habit. They did not want to believe in a God that sat outside somewhere (as if there could be any "outside"), and so they said they did not believe in anything but Matter and Motion.

But *we* believe that there was something else always, that had no beginning, called SPIRIT, something inside of Matter and inside of Motion, that was a *thinker*, like the thinker in your brain, only more so, and that directed every motion of matter, just as the thinker in my brain directs my pen and makes it go where I want it to go. If I were dead, the little particles of matter that the pen is made of would still throb and vibrate, but the pen itself would not write till some hand with a thinker behind it took it up and made it form words.

Now there is one thing that Matter and Motion alone cannot do, and that is, make other things: for that you must have the spirit of Life, and not only of life, but of thought and of love. And when you are a big girl and have studied more, you will know perhaps why we say that, after all, the only real thing is Spirit, which is the beginning and end of Matter and Motion and Life, and is the Thinker in every one of us, and the One Thing that always existed and never had any beginning or had to be made, and out of which everything is made, and in which everything lives and moves. We don't see the air, you know, and we don't feel it unless the wind blows, but it is inside and outside us, and we could not live if it were not for air. So it is with Spirit; it is our mind and our life, and it makes and guides all the worlds, and in the tiniest speck of dust there is the Spirit of Life, just as much as in your little mind trying to think about it.

We cannot understand it, but we can see some of its ways, and we can *feel* some of its ways that we cannot see. And one thing that we must believe is that there is one set of rules everywhere, one law, and that all things are ordered alike, or else what a topsy-turvy sort of world this would be!

Suppose fire was sometimes hot and sometimes cold, and you never knew whether it would cook your dinner or freeze it, how very inconvenient it would be! Or suppose the law that makes things cling together, and heavy things fall down, should some-

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times stop working, and you never knew when you let go of a thing whether it would stay on the table or fly up in the air and blow away, how very troublesome *that* would be! And the rule that makes fire always hot, and ice always cold, and keeps the stars in their places and your books on their shelves (when you put them there) is called Law, and sometimes "the Laws of Nature", Nature being the world as we know it. And when people talk about the laws of nature, they really mean the ways that Spirit has of forming the sky and the earth (which are really part of It) and of keeping them in order.

And to go back a little, we believe that Spirit (which some people call God) always existed, and never had any beginning, but only was sometimes quiet and silent, and sometimes active and working. And all these things are too difficult for you to think about now, but I only want to try to make you understand that at some time, many hundred million years ago, out of the Darkness and the Silence came a sort of cloud of light, thin like a mist, and bright like fire, but cold. And then, because it was part of Spirit, which is also Motion and Life, this bright mist began to move, and its little atoms to turn round and round till they formed themselves into a ball, but still thinner and finer than any mist you ever saw floating like a fine white veil in the sky. And the more the mist whirled round and round, the thicker it grew, for it had Spirit, the Great Thinker, in it, with its laws, that showed every particle how to move. And the mist grew as thick as air, and then as thick as water, and then as thick as earth, and, as it whirled, pieces of it flew off and made stars and moons and comets that all came whirling, each in its proper place, round the central ball, or Sun, which stood in the middle of the dance, for it was a sort of dance of stars, and our Earth is a star, like the rest. Now it is one of the laws of Nature that all moving things get hot, and so the middle of the Earth grew very hot, but as it became more and more solid, the outside cooled off and made a thick crust, which separating itself from the fiery part naturally got colder and colder. But some of the heat bubbled out now and then, and heaved up great mountains and made the surface of the Earth all uneven. And at first the surface was nearly covered with water, which was mostly warm, and great monsters floated about the water, and queer plants, like seaweed, with enormous leaves grew in the moist hot air.

KATHARINE HILLARD, F. T. S.

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Joining the T. S.

THE question "Whether or not to join the Theosophical Society" is one which meets every person who has read even a little of the literature the Society is circulating. The letters "T. S." appear very often therein, and the closing words of one of its best-known books are an appeal that every interested reader should "register, *register*, *Register*." And, indeed, just as those who in conventional circles feel the warmth of religious principle are conscious of an impulse to join the Church, so do those who give a welcome to the unconventional revelations of Theosophy experience an impulse to join the Society. The great human instinct of sympathy is asserting itself, the desire for companionship, for the friendly touch of fellow thinkers.

That the Society desires the largest possible membership is evident from the unparalleled catholicity of its spirit and the unexampled brevity of its requirements. Any one of any race or class or belief may pass unchallenged in, provided only that he subscribes to the doctrine of Universal Brotherhood. No one is—or, at all events, should be—urged to enter, for entrance is a matter of his own free will and accord, not an involuntary duty, not a saving sacrament, but the natural expression of a cordial interest. If a man enters because of unwillingness to refuse a friend, or because he yields to what he supposes a claim, or because he expects a spiritual illumination, he is sure in time to regret that he ever did so and to regard his membership as distasteful. Then he formally resigns or informally fades out.

The questions which are put to officials concerning membership very often disclose the reasons for contemplating it, and at times reveal the human nature which philosophers and Theosophists unite in considering at far remove from inherent loveliness. There is something amusing, and yet pitiable, in that query which I have read in letters to the General Secretary, "What good will it do me to join the Theosophical Society?" Amusing, for it shows that the very first principle of Theosophy has never come within heart-sight of the questioner; pitiable, for it shows that the universal bane of selfishness persists even in the very presence of the Wisdom Religion. The man cannot even pay homage to Truth as he descries her outlines in the dawning, without asking how much he is to make by it! It is somewhat grotesque to haggle over the commercial value of a tribute to Right.

But if the question must be treated seriously, one replies: "The

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good it will do you is dependent on the good you seek. If you desire access at small expense to books, the reception of such documents as the Society issues to its members, and the right to visit Branches when in their neighborhood; or if, living near a Branch, you desire the use of its Library, the privilege of intercourse with other students on the same lines, the participation in intelligent discussion of thoughtful topics at Branch meetings; any or all of these advantages may be secured. They are not unworthy; culture of the mind is a laudable undertaking; to join the Society as a means thereto is quite legitimate. And if this is the good you seek, this is the good you will receive."

But there is another attitude in which applicants approach the door of the Theosophical Society. Improvement they wish and covet. Association with other thinkers promises heart-felt pleasure. Opportunity for the solution of perplexing questions is a boon. But, after all, the factor of personal gain is in the background. The main motive, far to the fore, is personal contribution to the movement. Perceiving that it has within it the germs of a regeneration for the human race, appreciating the fact that Masters have prompted its inception and assist its work because of Their knowledge of what it can do and evolve, an applicant may become such simply and purely because he can thus strengthen a philanthropic cause, because he wishes to add his force to that which is wrestling with ignorance and evil and sorrow. The impulse is to a gratuitous service, not to a gain but to a gift. And here too the good sought is found. Opportunities to help open very readily before any one who is eager for them. Money and time and labor find ample scope in the mission faced by the Society, and he who joins it that he may help it need never be disappointed.

And so the selfish and the unselfish are equally successful in their aims. The great law of cause and effect works impartially upon both, seeing that forces are not wasted or annulled, but go forward duly to their result. The student gets intellectual advance,—his good; the worker gets occasions for assistance,—*his* good. Yet deep down in the mechanism of things is that subtle law which a high authority voiced in the words "He that loseth his life shall save it". It means that self-sacrifice accomplishes more than self-preservation. As the mind slips away from thought for personal interests and is alert for opportunities to drop a seed of truth or help another pilgrim or give strength to the agencies which seek to elevate humanity, it dwells in the atmosphere of sunny sentiment, is in touch with large thought and healthy pur-

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pose, is emancipated from the little and the petty and the mean. Unfettered by constant care for self, it can spread out in the broad expanse of universal aims, and so is enriched by all that Nature lavishes on such an area. Of no moment is it whether the fresh thought contradicts the stale, dry husks which the teacher doled out to childhood and the parson doles out to maturity; the sun and the air and the landscape teem with life even though the Sunday-school is in the distance and the Church spire has sunk out of sight. In the free air of a purpose no longer hemmed in by selfishness, truth comes with every breeze and every ray; the mind is ready for it, open to it, filling with it. Small considerations no longer interest; the ties which hamper have been torn off that each muscle may have play; everything which constricts or belittles is of the past. Surely such a state is the precursor of light and strength.

Then, too, the very movement invigorates. When a man is intent on the services which will best forward an altruistic work, he instinctively tends to broad schemes and senses the conditions to their success. He asks himself what will most efficaciously rouse sluggish souls to effort towards right, and, to find it, must think out the influence of particular truths in their bearing upon life. This is no vague speculation. The active Fellow of the Theosophical Society soon sees that the great stimulants to reform are, as Masters have insisted, the doctrines of Karma and Reïncarnation, and as he voices them and applies them he perceives even more clearly what they mean and what they involve. Then their relations come into view, and collateral truths begin to shape themselves distinctly before him, partly as the result of the study which his effort induces, partly because intuition is clearing and the Higher Nature beginning to function better. His thought and his effort and his strength are working outside of that little self which used to enclose them, and every new endeavor adds an increment of knowledge from the vaster field.

And then there is another element. The Theosophical Society is the offspring of Masters, formed by Their agent, at Their instigation, to promote Their aims. He who throws himself into its work and strives that its beneficent teachings may permeate the thought of the age is coöperating with Them, an ally in Their unselfish mission, Their friend and helper and servant. Is it not most natural to suppose that They will help him who helps Them? Many a fresh inspiration or invigorating thought or tonic encouragement has doubtless cheered those who have been faithfully laboring to sustain the organization which has such authors and

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protectors. And here again the unselfish have without intention prospered, for "there is that scattereth and yet increaseth."

Every sincere believer in Universal Brotherhood is welcomed to the Theosophical Society. He may come as a mere friend to an enlightened sentiment; as a student of Comparative Religions, of psychology, or of the spiritual world; as one who thinks that truth is discoverable on these lines, and that he wishes himself to share it; or as a believer in the doctrines now known as "Theosophical". No matter: there is room for all on the broad platform of the T. S. But I think he most fully realizes all that lies back of and beneath the Society who enters it as an earnest worker for the cause of Truth, who sees it as the greatest of all missions to the regeneration of humanity because it rests on fact and not on fancy, and who is eager to contribute his strength to such an effort. It is this aspect of the Society which is its noblest. Viewed as a group of believers in human fraternity, it is honorable. Viewed as a gathering of students, it is valuable. But viewed as a band of earnest philanthropists, seeking to push everywhere that knowledge of Man as he is and can be which shall make possible revived morals and a changed world, determined not to rest till all men shall recover primeval truth and attain millennial bliss, it is sublime. It has no purpose of selfish aggrandizement; it imposes no creed or ritual or vows; it erects no hierarchy and no altar; but it stretches out eager hands for every truth and fact which can feed the spiritual instincts of humanity, and then scatters them broadcast to the race. This is an unselfish, a glorious mission. To take part in it is a privilege any one may covet and all may have. When we who are passing our existing incarnation in the latter part of the nineteenth century come to summarize its overtopping happinesses, I do not think we shall find them in memories of a progressed civilization or of a refining scholarship so much as in that corrected view of life which made the real past and future a part of its continuity, and in that impulse to share our treasure with all other men which led us to teach and give and scheme and strive in the work of the Theosophical Society.

ALEXANDER FULLERTON.

THE seeds of Wisdom cannot sprout and grow in airless space. To live and reap experience the mind needs breadth and depth and points to draw it towards the Diamond Soul.—*Voice of the Silence.*

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In H. P. B's Writings What is New?

THERE are some members of the T. S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H. P. B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation". Laying aside all other matters, H. P. B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H. P. B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold when you have the hint to find it. The law of periodicity, of rise and fall, or Reïncarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening his view of life and responsibility, that is H. P. B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H. P. B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the

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reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H. P. B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H. P. B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze some of the old and familiar mystery teachings, and these are new to the "profane crowd".

The sevenfold constitution of man received an especial insistence at the hands of H. P. B. But in spite of the old Kabalistic maxim "As above so below", it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants—man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H. P. B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and that these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a "Round". Moreover, a human being does not spring complete from nothing. Commencing with the first race of the first Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H. P. B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom is alive and conscious, and that

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there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H. P. B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities. Such are some of the "new" truths brought forward by H. P. B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H. P. B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* is prefaced, "My doctrine is not mine, but His that sent me".

A. KEIGHTLEY, M. D.

The Adepts.

SOME OBJECTIONS AND ANSWERS TO THEM.

IN this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of to-day do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the

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traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the Western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow that act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

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(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reäppear. WILLIAM BREHON.

Faces of Friends.

SOME years ago THE PATH began to print pictures of friends and workers in the Society, but could not continue the series with regularity because of the expense. Those given were of H. P. Blavatsky, Col. H. S. Olcott, and Mrs. Annie Besant. Col. Olcott's was made from an old picture, and we purpose printing in another issue a picture of him from a late photograph showing how he looks now. Some persons object to any personal matter's appearing in a journal like THE PATH, but to see the pictures of fellow-workers who are so far away that it is unlikely we shall ever see them face to face tends to a closer sympathy and to a feeling, however slight, of acquaintance.

Dr. J. D. Buck* is one of the old friends of the Society, and is the centre around whom the Cincinnati Branch coalesced. He joined the T. S. in its first years. Those who know him always love him, and he has endeared himself to many members of the Society. Many years ago, as H. P. B. was just about to go on the

* The picture on the following page is reproduced from a plate kindly furnished by *Frank Leslie's Weekly*.

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DR. J. D. BUCK.

steamer *en route* to India, she wrote him a friendly letter, using the top of a barrel for table, and telling him of her intended departure, and Dr. Buck then thought he would never see her. Later, in the year of her death, he sailed for London with Mrs. Buck and Annie Besant to make H. P. B's personal acquaintance. But while they were on the ocean H. P. B's body was deserted by its soul, and the travellers saw nothing on arriving but her empty room.

Dr. Buck was for many years the Dean of Pulte Medical College in Cincinnati, where he is still in active medical practice. His whole family are members of the Society. He was a member of the old Board of Control of the American Section, and has always been actively at work for the Society, having been several years on the Executive Committee. A valued contributor to THE PATH, *Theosophist*, *Lucifer*, and *T.P.S.* series, he is known by name to nearly all of our members. His book, *A Study of Man*, was written with the end in view of benefitting the Theosophical movement, and numerous small Theosophical tracts have been issued by him. As a black and white picture often misleads, we add that Dr. Buck has a light complexion and light hair; he is over six feet high, almost one of the Anakim.

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Friends or Enemies in the Future.

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

The Voice of the Silence, expressing the views of the highest schools of occultism, askes us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reïncarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. St. Paul was in complete accord with all other occultists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist who may be making the mistake of obtaining intellectual benefits but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reïncarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to

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and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of to-day by charity. Their tendency to enmity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves to-day to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.

Is any Theosophist who reflects on this so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by St. Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring

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back to reïncarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

Correspondence.

EDITOR OF THE PATH:—Is it not true that if you sink a shaft deep enough in any stratum of thought you strike Theosophy? I send you some notes, written from memory, of an address upon the "Psychology of the Musical Scale", by Professor Bacheller of Philadelphia, which I was so fortunate as to hear last week. They give but a faint idea of the sympathetic and suggestive way in which a fascinating subject was treated, but if of any value are at your service.

An inquiry into the origin of things is always interesting. The origin of the Musical Scale is pre-historic; it is found in the earliest literatures,—the Egyptian and the Hindoo. It probably originated in innate perception.

The Hindoos use a scale of five tones, as do portions of the Scotch and Irish people in their folk-songs. Could a comparative study of the music of races be made in the interest of ethnology, as has already been made of language and folk-lore, the lecturer thought much additional evidence could be gathered of unity of origin.

Not through any natural defect do the Hindoos use a five-toned scale; so fine is their sense of hearing that they use quarter tones while we can only distinguish between semi-tones, and often with difficulty.

Prof. Bacheller believed them to have had a seven-toned scale originally, but to have dropped the bolder tones for an arrangement better expressing the native languor of the race.

The ancient Egyptians considered each tone a deity.

Pythagoras connected sound with vibration, and wrote upon the music of the spheres. The lecturer at one time imagined that he

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had made some discoveries with regard to the scale, but afterward found that Pythagoras had anticipated him by many centuries.

Sounds are complementary as colors are; the law of opposites runs through nature. After leaving bright sunlight you see, with closed eyes or in a darkened room, violet rings, violet being the complement of yellow. So the first tone suggests the fifth, etc.

Do and *Sol* are pillar tones of the scale; the first being near, positive, firm, centripetal; *sol*, soaring, reaching-out, the centrifugal tone. *Do* expresses vital force; *sol* the intellectual aspect of the spiritual nature. Midway between the two pillar tones we have the third, drawn equally to both (for we were told of attraction in the scale, and of *leaning* tones), and expressing calm devotion, perfect repose. This was illustrated from Pleyel's hymn; and, indeed, all of these statements as to the individuality of tones were beautifully and convincingly supported by passages from Handel, Mendelssohn, and other composers. Otherwise they might well have been thought fanciful.

Prof. Bacheller assured us that he had but touched upon a subject whose depths were yet unsounded.

There is unwritten music in all nature,—the wind in the grasses, the wave breaking upon the shore. Who will teach us the law and the occult significance of these? C. S. R.

TEA TABLE TALK.

ANOTHER child has spoken. This time a lady was walking with two children in New York and passed a graveyard. The boy, a small child, said to her:

"What about this of people dying and coming to life again?"

"I do not know", she replied.

"Oh", said he, "I can tell you all about it. God keeps making bodies all the time, and the same souls come back and live in them again".

If we add this to the many sayings of children on this very point reported in these pages during the last few years—and every one is actual fact—we have a body of testimony from children, who are not so far away from "heaven" as we are. Those who have watched the little ones closely are convinced that the hackneyed terms "coincidence" and "imagination" will not account for what children say about reïncarnation. Coincidence explains nothing, and imagination cannot work upon a lack of previous experience. But the moment we know that the child brain is not yet able to overcome all old reminiscence, it is clear that they speak of prior lives because the old recollection is

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yet in them. Every day, too, it is likely that more children will arrive on the scene with bright memories of previous lives.

After tea the other night the Student showed us an article in *Frank Leslie's Weekly* written by one of the PATH contributors and illustrated with pictures of many Theosophists, including Col. Olcott, Mrs. Besant, and members on the Pacific as well as the Atlantic Coast. The Professor then called our attention to a report of a sermon by a New York minister, in which the Theosophical movement was commended as an ally and not as a foe to Christianity. The Student declared that all this showed a strong current working in the minds of all men at the present time, extending around the world and not confined to Christian lands. For in India there is also much talk of reform, and the efforts of Col. Olcott among the Buddhists indicated the presence of the same current. It was due, he said, to the pressure of the principle of *Manas* from above endeavoring to force itself into the lower nature. Even the peculiar notion of the Red Indians that their Messiah was coming was due to the same force. And it all tended to confirm what had long been taught, that a cycle is dawning which will lead to deeper and wider enquiry into the higher life of Man.

"But how", broke in the Professor, "has this anything to do with what newspapers print? They only work for sales and profits."

"Very true they work for profits", said the Student, "but they are an index of the current of public thought. Seventeen years ago no such articles would have been printed simply because no demand existed. Newspapers rely on demand; they never make public opinion. Seeing that an interest has arisen in Theosophy, they become the indicator because their managers are bound to give readers what those readers want. And just as the morning papers show the actual state of society by the columns of gossip, murder, theft, divorce, scandal, and what not, so by other columns in which different themes are treated they are an index of the national thought both good and bad. And as an illustrated paper like *Leslie's* gives the pictures of six Theosophists besides one of the Society's Headquarters and of the urn containing H. P. B.'s ashes, this shows that our movement has lasted long enough to have six prominent persons and also a headquarters. And recollecting that *Harper's Weekly* not long ago gave a similar article, we have proof positive of the existence of the germ, at least, of the body of thought which the T. S. was organized to foster and develop. Then, too, looking at the field of the mountebanks and even improper advertisements, we see the words 'Theosophy' and 'psychic' attached to the devices of those who trade upon the superstitious part of the community. They would not use these words were it not that the current had started to flow toward such investigations as these words designate."

JULIUS.

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LITERARY NOTES.

NOVEMBER THEOSOPHIST. "Old Diary Leaves VIII" describes the actual formation of what was to be the Theosophical Society. On the 7th of September, 1875, a Mr. Felt lectured upon "The Lost Canon of Proportion of the Egyptians", and promised to show that and how elemental spirits could be evoked, though this he never fulfilled. Col. Olcott wrote on a scrap of paper a suggestion that a Society for such study should be formed, and Mr. Judge passed it to H. P. B. She nodded, and the Colonel proposed it in a speech. The next evening the following sixteen persons gave in their names: Col. Olcott, Madame Blavatsky, Mess. Sotheran, Simmons, Monachesi, Massey, Alden, Felt, de Lara, Britten, Newton, Cobb, Hyslop, Judge, and Stevens, and Mrs. Britten. Col. Olcott was Chairman, and Mr. Judge Secretary. A sketch is given of the various participants, and the evolution of the T. S. will be described later. "The 'Cunning Man' once more" narrates another marvel by Chetty; Mr. Innes begins ably "The Hermetic Philosophy: the Esoteric Key of East and West"; Col. Olcott makes loving and interesting tribute to the late Stainton Moses, introducing a curious phenomenon by H. P. B.—[A. F.]

TWO MEN AND A GIRL, Franklyn W. Lee, is another "occult" story. An impetuous American thrashes a fakir by mistake, but is supposed to be forgiven and accepts from the fakir a curiously carved pipe which he gives to a friend. The pipe carries with it the fakir's curse, the friend is obsessed and dies, his *fiancée* is heartbroken, and the American becomes insane. Not a healthy story, but an indication of drift. (Price-McGill Co., St. Paul.)—[A.F.]

NOVEMBER LUCIFER. Dr. Hartmann records a strange incident occurring to a friend, "A Dance with the Dead". Mrs. Besant continues "Death—and After?", clearly describing Kama-Loka, though perhaps allowing to men a power of affecting its human denizens which many Theosophists would consider incongruous and disastrous. Libra writes most admirably upon "The Coöperation of Man and Woman in Human Life", and with sound reasoning indicates the reform for which thousands are longing and which will come when Theosophy is prevalent. Other long and able articles are "Tao" by W. R. Old, and "The Resurrection" by Dr. A. Wilder.—[A. F.]

THEOSOPHICAL SIFTINGS, Vol. V, No. 12, is "Man's Relation to the Phenomenal World as viewed by Transcendental Philosophy and by Occultism", by Oswald Murray. The doctrine that all phenomena are but modes of consciousness is a natural reaction from a material philosophy, but never escapes a certain confusedness of thought which cannot even be concealed by large words and subtle phrasings. Still, this is a strong paper, and becomes clearer as it proceeds. It is followed by "Doubts", the first half well done, the second weak.—[A. F.]

THE PRINCESS DAPHNE, Edward Heron-Allen, is fairly well written on not too high a plane. The leading characters are described as beautiful and brilliant, though the recorded conversations perhaps hardly bear out the latter claim. The speakers have the singular practice of at once translating every foreign phrase they use, so that one feels somewhat as if at school. In description the author is at his best. His book is called by the publishers "a psychological novel", and it does introduce an improbable form of hypnotism,

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coupled with an equally improbable explanation of its *rationale*, but it impresses as an offort to utilize present tendencies by imaginatively outdoing anything that Science has even hinted at. If it is not a contribution to the learned or the Theosophic world, it has some well-drawn characters and several striking scenes, and is certainly readable—if one has no Puritanical nerves. (National Book Co., New York.)—[A. F.]

THE DIGNITY OF SEX, Dr. Henry S. Chase, is too jerky and disconnected for satisfactory reading, and, though most rational and sound in many of its positions, is not sufficiently systematic or thorough for potent influence. But it is scrupulously delicate, is in sympathy with the growing recognition of the rights of women and the scientific treatment of marriage, and, with such moderate strength as it possesses, may help along to a better social state.—[A. F.]

THE GOLDEN STAIRS, Arthur E. Waite, consists of seven allegories interpreted in a final chapter. Though the author has not the exceptional skill needed to make allegory consistent and plausible, all are well written, "The Golden Stairs" teaches the most distinct moral, and "The Haunted Marsh" is best as literary work. A Theosophical undercurrent is at times very discernible. (Theosophical Publishing Society, London.)—[A. F.]

DR. FRANZ HARTMANN has completed and published his translation into German of the *Bhagavad-Gîtâ*.

THE UPADHI is an Australian monthly edited by T. W. Willans, Box 1292 G. P. O., Sydney, modelled after the London *Vahan* aud containing both Answers to Questions and general Theosophical news. Earlier numbers are to be multiplied by copying process; later, if sufficiently supported, printed. There is a Branch in Hobart, Adelaide, and Brisbane, and two each in Melbourne, Toowoomba, and Sydney.

THE TRUTH ABOUT BEAUTY is by Mrs. Annie Wolf, F. T. S. It has 212 pages devoted to the subject of physical loveliness, the auther stating that that is closely related to the soul. It is well printed on good poper and prettily bound. With the statement in chapter nine that woman is the manifested incarnation of God's love we cannot agree, any more than if she had said the same of man, for we think the most poisonous reptile is as much the incarnation of God's love as is man or woman.

THROUGH THE CAVES AND JUNGLES OF HINDUSTAN.

It is hardly possible to overstate the fascination of this extraordinary book. H. P. B. appears as nowhere else,—humorous, chatty, vivacious in portrayal, brilliant and thrilling and masterful in description of scenery and incident, combining the grandest strokes with the most delicate of touches. There are learning for the *savant*, revelation for the archæologist, detail for the traveller, philosophy for the student, human nature for the observer, occurrences so strange and absorbing that the mere ordinary reader sits spell-bound. Every variety of power and skill awakens astonishment at the writer's literary wealth. The natural concert on the "Isle of Mystery" and the transcendent description of the tiger incident at the Karli Caves are marvellous. But the deepest interest to the Theosophist is the majestic figure of the Adept who at times accompanied the party and who is so reverently, so touchingly portrayed. Even when his real status is disclosed by his rescuing in emergencies, the character never loses a tender quality which increases veneration. One feels almost close to that august presence, realizes what such a being may be. And

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when near the close H. P. B. lets it be seen who He was, those that have heard her refer to Him and have seen His portrait kept ever in her presence feel grateful that they have been told thus more of Him, been allowed such near approach. And yet even she at that date but partially comprehended His nature, for at Karli and at the Island she was mystified—confounded, indeed,—when He read her thought and replied to it. To us H. P. B. is as great a mystery as the Takur to her: more so, perhaps, for she had begun her occult path. And yet, Adept as she too was, how pitiful the wail which breaks from her in her isolation: "No nightingales ever sing for me, either in the neighboring groves or in my own heart. The latter least of all". (THE PATH, New York, cloth, $2.50.)—[A. F.]

Mirror of the Movement.

"H. P. B." T. S. Sunday evening lectures in December were: 4th, *Chelaship*, J. H. Fussell; 11th, *What the Theosophist Thinks*, Alexander Fullerton; 18th, *Practical Theosophy*, Wm. A. Crane.

ARYAN T. S. Sunday evening lectures in December were: 11th, *A Bird's-Eye View of Theosophy*, Alex. H. Spencer; 18th, *Dwellers in the Astral World*, James H. Connelly; 25th *Theosophy in Practice*, Alexander Fullerton.

BROOKLYN T. S. Sunday evening lectures in December were: 4th, *Veils of Maya*, H. T. Patterson; 11th, *Cyclic Evolution*, Wm. Main; 18th, *Chelas*, John M. Pryse.

A CHARTER WAS ISSUED on Dec. 27th to the Toledo T. S., Toledo, O. There are five charter-members, and the Branch is 70th on the American roll.

ATMA T. S., New Haven, Conn, received on December 18th a lecture from Miss K. Hillard of New York upon *The Three Objects of the T. S.*, and upon the 25th one by Mr. H. T. Patterson of Brooklyn upon *What is Theosophy?*

BRO. J. D. BOND of Fort Wayne has had made little paper-savings boxes for the collecting of money to be forwarded to the General Secretary on May 8th, "White Lotus Day", for the general fund. The boxes have on their side quotations from *Bhagavad Gîtâ* and *Secret Doctrine*. Bro. Bond has sent them to every member of the Society with a circular explaining that by next May the general fund would be enriched to the extent of $3000 if members put in the box each day but *two cents*, and that a year from now the same would be $7000 or $8000. The General Secretary received on Dec. 14th from one member his full contribution—amounting to $7.30,—with the box to be used by someone else.

MR. LEON LANDSBERG has presented to the Reference Library at the New York Headquarters fourteen books: in English, *The Shiva Sanhito, Mesmerism, Hitopavesa, India—What can it Teach us? A Strange Story, Atla*, and *Fo-hi;* in French, *Haute Magie, Grandes Mystères, La Science des Esprits, Histoire de la Magie, La Magie et l' Astrologie*, and *Lumen;* in German, *Reise um die Welt.*

CLAUDE F. WRIGHT has, since Nov, 21st, lectured and visited Branches as follows: During the week commencing Nov. 21st he on Monday attended first meeting of new Harvard Branch, and on Wednesday lectured before Cambridge T. S. on "The Secret Doctrine". The following week he lectured twice

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at Malden on "The Sixth Sense" and "Reincarnation", addressed Cambridge Branch on the subject of "Dreams", and attended ordinary meeting of Boston Branch. The Sunday following he gave a public lecture in Chickering Hall, Boston, on the subject of "Occultism". The week commencing Dec. 5th he addressed the Providence Branch three successive evenings, and on Sunday gave a public lecture in the rooms of the Franklin Society in Providence. He visited New Haven the following week, and while there addressed three meetings in Tontine Hotel parlors, afterward visiting Bridgeport Branch and addressing the Branch on "Reincarnation". The Sunday following he gave a public lecture in Bridgeport on the general subject of "Theosophy", returning to New York the same evening. Mr. Wright has besides given many parlor talks and made numerous personal visits to Theosophists and interested non-members. He goes to Jamestown, N. Y., for Christmas week.

ANNIE BESANT'S TOUR.

Mrs. Annie Besant arrived from London in steamer "City of New York" on Nov. 30th. On tne 3d and 4th of December she lectured at Chickering Hall, New York, to very large audiences on "Death—and After?" and "Hypnotism, Mesmerism, and Theosophy". These made a deep impression and were well reported in the press. On the 3d the Aryan, Brooklyn, and H. P. B. Branches met her at a special meeting in the Aryan Hall in Headquarters Building. Starting on Monday she went to Toledo, and from there to Fort Wayne, Ind., at both places having good audiences. A special house-to-house canvass was made in Fort Wayne by clergymen against the lecture and kept some away, but it was nevertheless successful. Such bigotry is a commentary on our progress, and shows how ignorant men must be to try to stop a movement that is an actual ally of true Christianity.

Chicago was reached on the 9th, and on that evening and on the 10th she lectured in Central Music Hall to good audiences. These meetings have done much good to the centre there, as reported elsewhere. Mrs. Besant found the cold intense for her as she proceeded, and especially at St. Paul and Minneapolis, which she reached after Milwaukee. A fair audience greeted her at Milwaukee, to which place she was escorted by Mr. and Mrs. Wright, and Mr. and Mrs. A. M. Smith.

St. Paul and Minneapolis gave good audiences and she aroused great enthusiasm. At St. Paul the lecture was in Unity Church, and at Minneapolis in a theatre. From there she went to Sioux City, unfortunately with a bad cold contracted in the Minneapolis theatre. A good audience listened at Sioux City, and there, as elsewhere, the results and effects were very marked. Leaving Sioux City at 6 in the morning of the 18th, she reached Omaha that day to lecture in the evening. At Omaha she stopped with Dr. and Mrs. Jensen and was met by Dr. Borglum, her hosts having got on the wrong section of the train. News of her stops at this point. From Omaha she will go direct to Portland, Oregon, for a lecture on Christmas Day, then to Tacoma and Seattle, whence her trip takes her down to San Francisco. May the Gods forfend her from colds and storms and enemies!

CHICAGO HEADQUARTERS CENTRAL STATES BRANCHES.

Our Headquarters here is greatly improved. A handsome new rug nearly covers the floor, fresh shades are on the windows, and to former scanty furnish-

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ing a fine desk and increased supply of chairs have been added. On one side of the room, overlooking a well-filled reading table, hangs in prominent position the large photo of H. P. B. Directly opposite is the crayon portrait of Col. Olcott done by Mrs. Nugent of Dayton, Ohio. To the right and left are pictures of Mrs. Besant and Victor Hugo; this is a striking crayon done in Paris by one of our members. Numerous small articles, useful and decorative, have been presented, each contributing somewhat to that air of comfortable completion which now marks the place.

But better than any outward show of prosperity is a daily increasing interest in Theosophy. Beginning before Mrs. Besant's arrival, it was given by her lecture an impetus which it is now impossible to estimate. We can only know that a wide interest has been awakened, unknown investigators brought into touch with the Society, and many new members won. Inquiry has poured in upon us. Each day brings to Headquarters strangers who announce their desire to join us and to learn more of our doctrines. Book sales increase, members are more enthusiastic. So many ask for help in study that two new classes are to be at once formed. One on the North Side will take up the *Key*, another will study the *Secret Doctrine* at Headquarters. Thus it is hoped to take advantage of the impulse given by Mrs. Besant's magnificent work, that it may not be lost but rather reach ever-widening circles of effort.—MERCIE M. THIRDS.

Pacific Coast Items.

DR. ALLEN GRIFFITHS, Pacific Coast Lecturer, lectured in Watsonville, Calif., on Oct. 16th, and on the 19th and 22d in San José, also giving a parlor talk and meeting the Branch. On Nov. 13th the lecture was at Oroville in the courthouse, a Judge and the Principal of the High-school expressing special interest. On the 16th the Lecturer spoke at Woodland, where the Vice-President of the State Educational Association experienced thereby an "unsettling" of beliefs. Three lectures, 23d, 25th, and 27th, were given in Sacramento, Branch and private meetings were held, much interest was shown, and most ample press reports appeared. At Auburn no hall could be procured, but a long article was accepted by the local paper and leaflets were distributed. On Dec. 4th at Nevada City the lecture was attended by the Congregational minister, who had previously invited Dr. G. to a private discussion. A Judge, attended by a number of prominent lawyers, also had an hour's interview. Grass Valley was visited on the 7th, and an urgent invitation given for another lecture. On the 11th the lecture was at Placerville.

EUREKA T. S., Sacramento, has resumed public meetings on Sunday evenings, and with excellent prospects of a good winter's work.

India.

THE ADYAR HEADQUARTERS were entered by burglars on the night of Nov. 4th, although three men and a boy were sleeping in the large hall. The *Theosophist* office and the main building were ransacked, the drawers in Mr. Bertram Keightley's room broken open and his iron strong-box carried off to the river. It was there mashed and the contents—jewelry, gold coin, and banknotes to the value of over £100—stolen. A number of important private letters and papers were wantonly destroyed.

THE INDIAN MIRROR of Oct. 27th gives nearly three columns to a report of

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and editorial upon an address in Calcutta by Col. Olcott, the subject being "The kinship between Hinduism and Buddhism". The T. S. had been represented as a masked propaganda of Buddhism, and some angry feeling had been aroused through India. Col. Olcott showed the utter falsity of this charge, learnedly analyzed the historic books antagonizing the two religions and exposed their mistakes, proved the fundamental sympathy he claimed, and cited the history of the T. S. and his own life as additional evidence. The large audience warmly thanked him. There is talk of a "Blavatsky Hall" in Calcutta.

Ceylon.

The Harbor Missionaries beg to acknowledge with thanks the receipt of a further supply of bound books from Brother Fullerton. They are specially meant for presentation to ship libraries. The work of the Harbor Mission is carried on slowly but surely.

The Sangamitta Girls' School is daily increasing numerically in its pupils. There are now one hundred girls and eighteen boarders. Mrs. Higgins created order out of chaos, and she has brought the institution into its present good standing. Her work among the women is a most noble one, as the ignorance of the women is terrible to conceive.

The 15th inst. was a gala day at the Sangamitta Girls' School, being the first anniversary of the arrival of Mrs. Higgins to Ceylon. The school had a holiday, and the girls, dressed in their best, came with bouquets of flowers to Mrs. Higgins to greet and congratulate her on her unselfish and disinterested work for humanity. An entertainment was provided for the School, and all had a very pleasant time in sports and games, a "tea fight" and Magic Lantern Exhibition. Before tea and cake were served around, the teachers and the pupils of the school presented Mrs. Higgins with a very handsome Tea Service. It was a very touching sight to witness.

The defunct Woman's Educational Society has received the attention of Mrs. Higgins. A meeting of the Society was called a few days ago, and officers were elected for the forthcoming year. Mrs. Higgins was unanimously elected President.

The World's Columbian Exposition has not been forgotten by "our girls", for the Sangamitta Girls' School is sending its quota of exhibits through the local Ladies' Committee of which Lady Havelock, the wife of his Excellency, the Governor, is the President. Readers of this who go to Chicago should see the Sangamitta articles and interest their friends about the institution. A photograph of the School will also be sent. Since writing the above, Mrs. Higgins and Mr. Peter de Abrew had an interview with Lady Havelock at Queen's House, where the Sangamitta articles were handed over to her Excellency. Lady Havelock was quite pleased with the collection.

Owing to the increasing demand for room by intending pupils to the Sangamitta Girls' School, and owing to the heavy rent for the present premises of the Institution, the purchase of a new building has been deemed very desirable. With that object in view Mrs. Higgins has formed a strong and representative committee of gentlemen who are to coöperate in securing a house and ground for the School. The Secretaries of this fund and committee are Mrs. Higgins and Mr. Peter de Abrew. A Trust Deed was at once drawn and

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trustees have been appointed for the fund. We do sincerely hope that ere long a home for our girls will be an accomplished fact.

"My Lord", the Bishop of Colombo, has been asked by the "Powers that are" in Ceylon to write a treatise on the ancient religion of Ceylon, Buddhism! to be placed at the Ceylon Court of the Chicago Exhibition. We Buddhists think that His Lordship cannot do justice to the subject, and the appointment made of him is a gross blunder. His Lordship knows nothing about Buddhism. Apart from that fact "My Lord" views Buddhism with jaundiced eyes! Theosophists who may chance to look around the Ceylon Court will please note this. They will find several parcels of Christian or Churchian Colonial bigotry and narrow-mindedness labelled with hypocritical terms.

SINHALA PUTTRA.

Notices.

I.

Persons using the Circulating Theosophical Library are invited to insert in their catalogues the following books added: No. 224, *Letters that have helped Me*, Jasper Niemand; No. 225, *Memorial Volume to H. P. B.*, by Some of her Pupils; No. 226, *The Kaballah*, Meyer; No. 227, *Branch Papers*, 1-25; No. 228, *Born of Flame*, Peeke; No. 229, *Nightmare Tales*, H. P. Blavatsky; No. 230, *Reïncarnation*, Annie Besant; No. 231, *The Historical Jesus*, Massey; No. 232, *Transactions of the Scottish Lodge*; No. 233, *Transactions of the Blavatsky Lodge, Part 2*; No. 234, *Lucifer*, vol. x; No. 235, *India: What can it Teach us?*, Max Müller; No. 236, *Caves and Jungles of Hindustan*, H. P. Blavatsky; No. 237, *The Theosophist*, vol. xiii, Part 2; No. 238, *The Golden Stairs*, Waite; No. 239, *Simon Magus*, Mead.

II.

Branch Paper No. 29, *Theosophy and Christianity*, read before the Stockton T. S. by Rev. Wm. E. Copeland, was sent to the Secretaries about the middle of December.

III.

The Secret Doctrine was not electrotyped, and the new edition, instead of being printed from plates, has to be re-set throughout. Meantime every copy of the original issue has been sold, and orders now can only be received upon understanding that they will be filled when the new edition is issued. As before, the work is being done in London.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in December				$1289.50
Contributions since December report:				
Members of Aryan T. S.	$741.00	R. O. R. B.	$ 1.00	
A. W. W.	10.00	L.	10.00	
L. H. K.	2.00	A. M. S.	5.00	
L. L.	2.50	P. v. d. L	4.50	
W. A. R.	5.00	J. J. L. H.	5.00	
				786 00
Actual deficiency Dec. 20th				$ 503 50

Stand not with your back to the sun; let not your shadow fall on the work; in the night's darkness no work is well begun or ended.—*Book of Items.*

OM.

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AUM

There is no happiness except in righteousness.—*Attanagaluvansa, c. 2, 14.*

Full of love for all things in the world, practising virtue in order to benefit others—this man only is happy.—*Fa-kheu-pi-u, 70.*

On first awakening from my sleep, I should pray that every breathing thing may wake to saving wisdom, vast as the wide and boundless universe.—*Shaman's Daily Manual.*

THE PATH.

VOL. VII. FEBRUARY, 1893. NO. 11.

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.

What the Masters Have Said.

IN 1888, speaking of Col. Olcott, an article in this magazine quoted from letters from the Adepts sent to Mr. Sinnett at a time some objections were made to the work of the Society on the ground that enough attention was not paid to men of science and to science itself.* Since the year in which those letters were written many persons have joined the Theosophical Society and its sphere of work has greatly extended. And now no less than then, the workers have begun to pay too much attention to the intellectual side of Theosophy and too little to that phase on which the Masters who are behind insist and which is called by H. P. B. in *The Voice of the Silence* the "heart doctrine". Others also have said that they do not want any of the heart doctrine, but wish us to be highly respectable and scientific. Let us consult the Masters, those of us who believe in them.

When the letters to the Simla Lodge were written it was said by objecting Theosophists that it was time now to take a different tack and to work for men of science, and there was a slight suspicion of a repulsion between the Hindus, who are black, and the Europeans, as well as an openly expressed condemnation of the

*PATH, vol. iii, p 12

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methods of Col. Olcott and H. P. Blavatsky. The reply from the Adepts, made after consultation with others very much higher still, runs in part:

No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religion of humanity. To achieve the proposed object a greater, wider, and especially a more benevolent intermingling of the high and the low, of the alpha and omega of society was determined on.

Who determined this? The Adepts and those who are yet still behind them, that is to say, for the Theosophist, the Dhyan Chohans who have control of such matters. Why was it decided? Because the world is sunk in sorrow and in selfishness which keeps the one side of society from helping the other. The letter goes on:

The white race must be the first to stretch out the hand of fellowship to the dark nations. This prospect may not smile to all alike. He is no Theosophist who objects to the principle . . . and it is we, the humble disciples of the perfect Lamas, who are expected to allow the Theosophical Society to drop its noblest title, *The Brotherhood of Humanity*, to become a simple school of philosophy. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it need not undertake a task too heavy for him.

The depth of the sarcasm here cannot be measured, and at the same time it is almost impossible to fully understand the opportunity pointed out in those words and the loss of progress one may suffer by not heeding them. They apply to all, and not merely to the persons they were written to, for the Masters always say what applies universally. The letter continues:

But there is hardly a Theosophist in the whole Society unable to effectually help it by correcting the erroneous impression of outsiders, if not by actually himself propagating this idea.

Later on, near the time when H. P. B. was in Germany, others came and asked what they might do, how they might work, and what "sphere of influence" they might find. The Master known as K. H. then wrote a letter to one, and at the same time sent copies with fuller notes on the commmunication to others. A part of that letter has lately been published in the German magazine, the *Sphinx*. In it the Master said among other things:

Spheres of influence can be found everywhere. The first object of the Theosophical Society is philanthropy. The true Theosophist is a philanthropist, who "Not for himself but for the world he lives". This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. Yet the best "sphere of influence" for the applicant is now in [his own land].

The reference to *a basis* and *a sphere of influence* is to the idea of

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those who held that a scientific or at least a very long preparation to get a basis and a sphere for work was needed first. But the answer shows the Adept as not agreeing, and as pointing out the way to work along the line of the heart doctrine. And some of the fuller notes annexed to the copy of this letter sent at the same time to others read:

My reference to "philanthropy" was meant in its broadest sense, and to draw attention to the absolute need of the "doctrine of the heart" as opposed to that which is merely "of the eye". And before, I have written that our Society is not a mere intellectual school for occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear".—K. H.

After seventeen years of work it is now time that the whole Society should pay a little more attention to the words of those Masters of wisdom who have thus indicated the road, and these are the "original lines" traced out and meant to be followed. All those who do not follow them are those who feel dissatisfied with our work, and those who try to go upon these lines are those who feel and know that help is always given to the sincere Theosophist who ever tries not only to understand the philosophy but also to make it forceful for the proving and the exemplifying of the doctrine and object of Universal Brotherhood.

ONE OF THE RECIPIENTS.

The Spheres of Inanimate Objects.

A CRITICISM CRITICISED.

MY attention has only recently been called to a paper with the above title in the October *Theosophist*, in which my critic contends that it is difficult to determine by my article in July PATH on the "Spheres of Inanimate Objects" "whether the writer was fully satisfied that his experiments reasonably demonstrate his hypothesis", when in the paragraph below it is stated that "Mr. Karr considers his hypothesis to have become reasonably demonstrated."

In the face of such cross-statements, and of others which will be noticed later on, it is somewhat difficult to handle the subject seriously.

Mr. Travers's next complaint is that I have failed to make it entirely clear in my paper whether inanimate objects are devoid, or not, of any *aura*. One would have thought from the mere title

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of the article in question let alone its matter, that this point had been given sufficient prominence, inasmuch as inanimate objects are admitted to have certain obscure properties that, for want of a better term, we call *sphere* or *aura*. But not mindful of this tacit admission my critic proceeds to ask, with a passing allusion to my confusion of mind, "What does Mr. Karr mean? Are his readers to understand that objects are devoid of any *aura* whatever?" Then, a ray of light flashing in upon his darkness, he demands, "Or does Mr. Karr mean that the *aura* of an object is barren until impressed by the thought of individuals or the associations of a locality?" Surely the instances I recorded would seem to make this latter surmise inferentially clear enough to most readers, even without the direct statement of such a belief on page 113 (July PATH.) It was the purpose of the writer throughout, to show from his own careful investigations that, however rank the scepticism and loud the denials of those unfamiliar with psychic phenomena, there manifestly is some inherent quality, call it what you will, resident in inanimate objects. That this quality appeared to be a *neutral* one seemed reasonably demonstrated by the experiments recorded: neutral, I say, forasmuch as the objects chosen were in each several instance incapable of giving out any clue to their structure, origin, or habitat, save as these missing facts were read into them, so to say, by the strongly positive current of a mind aware of all three factors, or, as in certain instances, where by personal contiguity the active quality of an organic structure had been superimposed on the passive sphere of the inanimate object.

Mr. Travers intimates it is from familiarity with Reichenbach's writings that I derive authorization for the idea of spheres around objects. I would, however, say that though possessing both Reichenbach's and Gregory's works, and especially curious as are the accounts given by the former experimenter, I do not place reliance for the fact of spheres surrounding objects on the record of these authors alone. Far more trustworthy, to my mind, is the evidence of independent clairvoyants of good character and undoubted sincerity who, with no theory behind them to sustain, claim to see the glow emanating from things. It may even become a question, in the light of a fuller knowledge of the powers of the mind and its strange intricacies, if in Reichenbach's experiments with his sensitives anything beyond the power of thought-transference is proved; for it must be borne in mind that his theory of crystals and metals was exceedingly dear unto him, and his mind, saturated with his own idea and dominating the plastic sphere of his

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sensitive, naturally projected all that he thought concerning their properties into the mind vibrating in unison with his own, and, as usual in such cases, the subject received the given idea pictorially, and *saw* what the agent wished him to see. This is not so unlikely an assumption in view of what takes place every day in experiments of an hypnotic order, when we remember that other investigators following Reichenbach's methods failed utterly to obtain his results.

Of Prof. Denton's experiments, which are also cited by my critic on one leaf as authoritative proofs (see p. 42, *Theosophist*, October) and on the page facing the former (see 43, ditto) are conceded to have been often carelessly made, it may be said that such slovenly conducted and badly recorded researches cannot be held to have much scientific value.

To turn now to Mr. Travers's examination in detail of my first batch of experiments which he refers to as Nos. I, II, III, and IV, but as he does not take them in the order related this numeration may be somewhat misleading.

In Case No. I the critic regrets that it was not stated whether the agent had actually visited the Palace of the Cæsars or not. It so happens that he had, and that it was familiar ground to him; but even were the reverse the case, given an educated person with the degree of cultivation that reading, familiarity with engravings, and conversation with travellers would bestow, the evidence for thought-transference would still be unshaken. In spite of the distinct assertion on p. 110 of PATH article that there followed this test "a minute description of the past and present appearance of the historic site", our friend solemnly declares that this "very important point is left unmentioned by the writer." To a careful reader, therefore, the conclusion arrived at is hardly a forced one, that the description of the locality by the clairvoyant was in response to the clear mental image called up, consciously or unconsciously, in the agent's mind by the mere act of handling the bit of pavement. And here I must put in a mild protest to the charge advanced that "Mr. Karr seems to *wish* to explain the case as one of pure thought-transference", as I hoped I had made it quite patent in the preamble that neither I nor my coadjutors were laboring under any preconceptions for or against a particular theory, but were intent only on a search for facts, which motive would exclude any provings in accordance with merely personal preferences and *wishes*. The reason for advancing an explanation on the telepathic hypothesis is that in researches like these one takes a rational solution near at hand on familiar ground, rather

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than wander far afield for one based on some pet superstition, or on a vague and yet unproved theory.

In Case No. II it is contended that the servant girl test is useless, "because she may have *overlaid* the real aura of the object by her own aura, which seems to have been the case"; but unhappily this surmise is nowhere near the truth, for, as it happens, the girl hit off some correct items concerning individuals who had just before been handling the object *(not herself in the number)*, which demonstrates that if any aura overlaid the object's own it belonged to the forenamed persons. But the admission thus made by Mr. Travers that auras of objects can thus be overlaid affords valuable support to my hypothesis that the original spheres of things are neutral.

In a magazine article limited in length it is impossible to dwell upon details, else in No. III it would have been told how in the test with the "never worn trinket" what were characterized as the commonplace statements that would naturally be suggested by the object were in fact precisely those Mr. Travers makes, *i. e.*, that it was of metal, had come from some dark place (presumably the mine or jeweller's box), had been handled by people with sharp things (tools?), etc., etc., all of which amounts to nothing as far as psychometry or clairvoyance is concerned, but which considerably strengthens the telepathic hypothesis, inasmuch as every one of the statements made was doubtless, and almost inevitably, formulated as an idea in the mind of the agent who handled the object. I will here say in passing that the suggestion offered by Mr. Travers for the purpose of testing the thought-transference theory, of taking a fragment of an Egyptian monument and thinking of it as a Roman relic whereby to conjure up before the sensitive's mind the scene of the Via Sacra overhung by the Arch of Titus, would make an extremely good experiment, and one I would gladly try on some future occasion.

In the case of the antique, which the sensitive failed so utterly to describe, it may be added now that, though it had never been worn by its past owner, she cherished it as the very apple of her eye, that it was for a quarter of a century in her immediate surroundings, often looked at and handled, hence one would not unnaturally have looked for some description of her and her environment, in the failure to obtain anything of the object's original surroundings. Oddly enough, in place of either of these reflections the article dimly gave out, as in the case of the "never worn trinket", its *latest contacts*. While I was packing it to send away by express, two interruptions came in the shape of visits. I

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left the article each time, and immediately returned to it upon my caller's departure to complete the preparations for its safe transit. All that the clairvoyant sensed of the actual history of the object was that a gentleman had got it travelling (which was only partially accurate), that it was silver (really gold), and that it had been made out of a dish or other vessel (not an unlikely assumption),—all of which, except the second statement, might have been conveyed through the agent's mind to the percipient's. What cannot be so explained is what followed, when the Christian name of one of my visitors and the relationship to me were given, coupled with a statement as to the person's health which had been a topic of conversation, though I was unaware at the time of having been much impressed by what had passed between us. The agent, it must be added, was unaware of the very existence of this individual, as was also the clairvoyant in her normal state.

If this does not go towards establishiug the hypothesis that the sphere of objects is negative until stamped by the positive influences they have been in touch with, I am at a loss to know what it does point to, and will be much indebted to anyone who will advance a more plausible theory that will knock this one into a cocked hat. It would afford rare sport, and "may I be there to see!"—as Macauley sang in his ballad.

That the sensitives with whom these experiments were conducted were clairvoyants and not psychometers, as Mr. Travers suggests, (if there be any appreciable distinction between the two), is controverted by the case of the watch when a house was described, unknown to the owner of the watch even by hearsay, which subsequently was found to be correct after long investigation. And here comes in the "sphere borrowed from a locality" on which Mr. Travers animadverts so strongly. A locality identified with human beings, such as the Palace of the Cæsars and a dwelling house in Italy, must have received more or less the imprint of the builders' and dwellers' and frequenters' minds, which collective forces could hardly fail to be mirrored in the, as contended, passive spheres of the surrounding inanimate objects. This is what I have meant to convey by a sphere borrowed from a locality, though necessarily the locality first receives the impress from the master force of man's mind. The hyphothetical case of the sea-shell cited by Mr. Travers is not an analogous one; but it would afford an interesting trial, though I doubt much from my past experiences if anything more than its recent contacts and human environments would be elicited. Were, however, a correct picture of the bottom of the sea to be given by the sensitive, how

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could the possibility of thought-transference be guarded against, even with the agent consciously ignorant of the nature of the shell, when we take into consideration the evidence collected by some of the most acute investigators of England, Prof. Lodge, F. W. H. Myers, and others, for an underlying stratum of consciousness (which Theosophists will recognize as analogous to the plane of our Higher Ego) which is apparently almost omniscient in its quality, and which seems to be the telepathic channel of communication?

No one will endorse more heartily than I myself the recommendation of my critic as to the expediency of making trials with more than one percipient, though the difficulty of finding really reliable and otherwise competent sensitives is greater than anyone can imagine unless one has oneself set forth on the quest. All paid mediums, clairvoyants, and the like, have been excluded on account of the strong aversion they usually manifest to the imposition of scientific conditions,—without which all such trials are valueless. Sensitives in private circles are extremely difficult to approach, and, indeed, usually conceal their gifts with such care that the inquirer often remains ignorant of their possession by acquaintances tolerably well known to him. If any of my readers interested in the subject of these investigations, to whom good psychometers and sensitives of *perfect integrity of character* are personally known, such as exercise the faculty with *no mercenary motive*, I would be pleased to receive their names and addresses with a view to further trials in the same direction.

In conclusion, I would add a word on Mr. Travers's inclination to draw a distinction between psychometry and clairvoyance. In my experience the line seems so impalpable between them that it is doubtful if the processes are distinct. At all events, we must have more authentic cases of what he calls "pure psychometry" than are at present on record, before we can give it a place by itself; as yet, only "mixed psychometry" is the rule. The whole subject is so complicated, wheels within wheels involved, that the mind is led on to an inextricable tangle of conflicting theories, and that anyone at this stage of our knowledge should constitute himself a special pleader, as in fact Mr. Travers has done for the occult theory, when we have absolutely no proofs as yet wherewith to support it, seems to me not only futile, but also injurious to the full and free acquisition of further knowledge. On this ground it is not enough to say, "I believe": one must have a reason—that is, proof—of the faith that is in you.

THOMAS E. KARR, F. T. S.

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Three Letters to a Child.

NO. III.—THE MAKING OF EARTH.

MY DEAR LITTLE MARGARET:—Of course you know that *we* could not live in such a world as I told you about in my last letter, so soft and wet and hot. The men who lived then, like the plants and the animals, were more like soft jelly than anything else, and very large, great giants in fact, to match the other things. For we know, as I said before, that Law always works in the same way, and when all vegetation and all animal life was enormous, and soft, and more than half water, you may be sure that the men were like the other animals, and the learned professors who say there were no men then, only say so because they don't like to think that human beings could ever be very different from what they are now.

But they know, and they will tell you, that every separate human being goes through a great many changes before it is born as a real live baby, and so I think they might realize that all men were at one time different, and that the soft jelly-fish kind belonged to the soft and wet earth, and could not leave any bones behind them to prove what they were like, because they had no bones to leave! And so, if you will believe my story, which has been told by men I believe to be *very* wise, because all they say agrees with *universal* law (that is, law which is the same everywhere and always)—if you will believe my story, I say—the Earth and the plants and the animals and the men all grew drier, and harder, and smaller, and more and more different from each other as time went on. And the ice at the cold ends of the earth, where the sun does not shine much, grew thicker and heavier, and heaped up higher and higher, till finally the Earth tipped up a little, and great floods of water and ice came crashing down over the warmer countries and burying everything in what is called a Deluge, or a great flood. And the ice blocks, or glaciers, made great marks as they tore their way over the rocks and mountains in their path, and you can see the marks yet on some rocks, and they are called glacial scratches. And sometimes the inside fires boiled up through the volcanoes, and through great cracks in the earth, or the floor of the sea, and made a different kind of destruction. Whole continents disappeared under water, and new ones came up, so that the earth we live on to-day is a very different place from the home of the first families of men. It is even very different

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from what it was when the first men like ourselves began to live in it, which was many million years ago, and many great nations have lived and flourished and vanished away, to make room for others. We are the fifth great Race or family that has lived here, we are told, and there are to be seven in all, but it will be many thousand years yet before this Race has learned all it was put here to learn, and has brought up another Race to take its place. And besides the changes that have been made in the whole face of the earth, parts of it have grown hotter and colder and perhaps hotter again, as it has tipped up more or less towards the sun and the ice has thickened or melted. Away up in Greenland, where it is winter now nearly all the time, people find skeletons of elephants and remains of magnolia trees, and many other animals and plants that can live now only in hot countries, far to the south of us, and so we know that once upon a time it must have been much hotter in Greenland than it is in New York.

And now I hope you will be able to see, although this is a very rough and hurried story of the making of the Earth, that it was not quite what you thought it was when you asked your Mamma "what they laid it on, when it was only a little tiny speck, millions and sextillions of years ago?" For I think that you will understand now that it did not begin as a hard "speck", however small, but as a cold bright mist, thinner than anything you can think of, floating about in space, which you can think of as the open part of the sky, far beyond the clouds. And as there are two kinds of force always at work, one pushing out and one pulling in, they pulled and pushed at the floating mists, and squeezed them together and made them into balls, and one pushed and the other pulled, and so they kept the earth and the stars going round and round. And the sun pulls one way, and the earth and the stars pull another way, and their strength is so well balanced that they keep each other in order, and they all move in their proper places and don't interfere with each other. And so the mists became first round and then gradually harder and cooler, and at last the Earth was formed, and by degrees became fit for our kind of men to live on it. When you are older, you can study astronomy and geology and ethnology, and many other things with very hard names, and perhaps you will know a great deal more about it, and perhaps you won't, but at all events this is all I can tell you now. And some day or other, if you like, I will write you another letter and tell you some more wonderful stories about the making of Man.

KATHARINE HILLARD, F. T. S.

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A Reminiscence.

THE interesting series of historical papers now running in the *Theosophist* entitled "Old Diary Leaves" by Col. Olcott naturally recalls to the mind various small events of the early years of the Theosophical Society, but nearly all the first members have disappeared from sight, some wholly uninterested in our work, others gone over to the other side of death. But some remain who do not concur in all the details written by Col. Olcott.

The origin of our seal is one of the things yet to be cleared up, and which will be at the proper time. The cut here shown is from the original electro-plate made in 1874 or '75 or even earlier from a wood-cut produced at the same time. The wood-cut would have been used in this printing but that the impression might destroy it. Both, the plate and the wood-cut, have been many years quietly resting in a drawer. Very plainly this cut is substantially our seal. The omitted portion is the Egyptian cross in the centre. In place of that cross the letters "E. B." appear, and those letters mean "Elena Blavatsky", the initial E being aspirated. Above is the coronet of a Countess. Added within the circle are astrological and cabalistic signs referring to the owner who used it. That owner was H. P. Blavatsky. It has been used often by her for stamping letter paper, and a quantity of the same letter-paper she used is in the drawer with the wood-cut.

Who, then, is the person from whom came the idea of our seal? Is it H. P. B. or some one else? If not H. P. B., how is it that she was using this design for her paper so many years ago? Several persons have claimed to be the founders of the Society, or designers of its seal, or first movers in its early years. A Philadelphia Doctor some years ago had the hardihood to write to the New York Headquarters saying that he was the one who designed our seal. Since then he has passed away. The plain unvarnished truth, which hurts no one save the man who denies it, is that H. P. Blavatsky was the head, front, bottom, top, outskirts, past and future of the Theosophical Society. We were all but pawns on the chessboard. What is the use of permitting vanity to influence us toward denying the facts?

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No game, no battle, no diplomacy can go forward without agents, subordinates, generals, privates, but there is always a moving head without whom there would be no success. Not only was H. P. B. predominant with us in 1875, but she is yet. The very organization was suggested by her in a letter which will be published in facsimile if any one feels disposed to deny the foregoing assertion. She wrote that we ought to model our Society on the United States, which is a collection of sovereign bodies united in one aim.

In the "Diary Leaves" Col. Olcott says that it was proposed to make the Theosophical Society an extra-Masonic degree. The impossibility of this may be seen when we reflect that such a thing —out of the question in itself—would leave out H. P. B. But, you say, he refers to letters from William Q. Judge and Gen. Doubleday asking for the ritual. This is but one of the little errors that creep in after lapse of years. An examination of the correspondence shows that Brothers Judge and Doubleday wrote —often—that if there was to be a ritual for the initiation into the Theosophical Society, then it should be sent, or the whole initiation abandoned. And many members recollect how much was said *pro* and *con* about abolishing initiation and accompanying ritual altogether, until at last it so came about. Masonic degrees were not once talked of, unless Col. Olcott may have said he would have wished us to be affiliated with Masons. This item in the "Diary Leaves" is clearly *lapsus calami*. In the same number of the "Leaves" there is a reference to G. H. Felt and a long draft of a letter of his as to which Col. Olcott is not clear. This is easy to settle. The letter was drafted by William Q. Judge and copied out by Felt, and the person he speaks of in the letter as experimenting with is Brother Judge. These things I state advisedly and with permission. It was intended for use at a meeting of the T. S. in 1876, but instead of using that a paper was read by Bro. Judge embodying the facts and including many other records of different experiments.

Other flitting scenes will recur later. Some embrace the funeral of Baron de Palm and what led up to it, others the making of our early diplomas by hand, and so on. But however the facts may come out, it remains a fact that the T. S. stands or falls by H. P. Blavatsky. Give her up as an idea, withdraw from the path traced by her under orders, belittle her, and the organization will rot; but remember her and what she represented, and we triumph.

ONE OF THE STAFF.

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Planetary Influences.

SOME writers, in order to avoid what seems like fatalism or predestination in astrology, have denied that the planets possess any inherent influence or exercise it upon the human race. They do not question the main features of astrology, nor do they, like many materialistic and scientific authors, dismiss it as visionary and unworthy of examination. They admit that the directions at which the planets arrive with regard to each other seem to tally with certain events which happen in the life of the native. But they claim that this coincidence is due to the fact that the planets are only markers, and that they indicate things which occur without their active interposition. They are thus merely recorders of Karmic effects. At first sight there appears to be much weight to this argument, since none can deny that we fashion our own selves and by our own actions bring upon ourselves certain results either good or evil. To deny volition would be to deny the law of Karma. We must insist upon a certain amount of free-will; without it, existence has no reason and humanity no hope.

We are, however, brought face to face with the perceptible facts of astrology; and these will not down even to save a theory. It is evident that the sun and moon exercise a direct influence upon the material world. It would be absurd for us to attempt to explain the tides of the ocean by saying that the moon did not cause them, but was only an indicator; or to say that the sun's heat did not produce the summer, but was only a coincident record of that season. How much simpler is it for us to imagine that each of these orbs of the solar system is continually pouring down upon us its astral waves, just as it sends down upon us its ethereal rays of light! And then, moving on in endless procession, as it were, new angles are constantly being formed, new positions are momentarily being developed, and consequently new effects are being produced.

This is the natural view to take. It is the one adopted by all astrologers that have ever lived. But how is it to be reconciled with the law of Karma, which says that all actions are the result of other actions, and good and evil conditions are caused by good or evil conduct? This seems a perplexing question, and no doubt it has puzzled many young students, especially those who have never given much attention to the subject of astrology and who do not have any clear idea of its relation to the Theosophic philosophy. In order to understand that relation, however, it is only

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necessary to obtain a just understanding of the principles of astrology so far as fatalism, or determination, is concerned.

Let us see what is meant by fate. In Zadkiel's *Grammar of Astrology*, chapter 10, entitled "To judge the future fate by the figure of the heavens at the moment of birth", occurs the following remark:

The word fate does not here imply *inevitable* fate; for though the planets produce a certain influence on the native's affairs, yet that influence is capable of being opposed by the human will, and may by that means be entirely or greatly mitigated. If, however, it be not attended to, but allowed its full scope, it will then certainly produce its full effect; and the reader must remember that astrologers in predicting events always presuppose that the last circumstance will be the case.

We see here that there is no absolute fatality. On the contrary, each person is given an instrument known as the human will, with which he may oppose the evil influences and may take advantage of the good. To be explicit, the planets are continually shedding down their astral rays upon us, and according as they make certain angles in the course of their revolutions, so do their influences become good or malefic. But there is no necessity, no absolute law, that we should succumb to those influences. It is, on the contrary, our duty to oppose them when evil, just as it is our duty to turn away from every temptation. And the human will is all-powerful. When well developed, it can avert evil equally as well as it can magnify good.

We thus see that there is no fatality, but only a tendency in certain directions which, when evil, we have to combat. Let us now try to learn how this may be reconciled with Karmic law. The latter supposes certain acts as a result of previous acts. But no explicit time is given by any authority on the subject as being the date when Karma takes effect. There is an old Hindu aphorism saying that Karma acts after two days, two fortnights, two years, or two lives, which is equivalent to saying that it has no stated season, but comes whenever the occasion is ripe. We can, then, very easily suppose that Karmic action takes effect in accordance with the principles of planetary motion. In other words, if a given result is to take place, it will wait until in their regular revolutions the spheres have reached a certain combination answering to or corresponding with the event. The planets are not markers; they influence. But they only exercise that influence in accordance with the law of Karma.

Now, as to the extent of that influence, it may be said that it is limited. Some people are much less affected by planetary positions than others. This, as has been previously suggested, is due to the extent to which they have cultivated the will. Most people,

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it is true, respond promptly to their astrological directions. Some succeed in opposing evil influences to which the majority succumb. There are a few—a very few—who have risen above the planetary suggestions, and whom evil does not harm. Such have evolved themselves beyond the astral plane, and are no longer subject to Saturn. For it should be known that astrology acts only through the astral form and upon the astral plane. It is therefore only concerned with humanity in its lower stages. It is exoteric and base to that extent. Whenever we can as a race pass beyond the limitations of the flesh, astrology can no longer be a science. It teaches us at present very much about our organization, and is indeed one of the keys to a knowledge of the universe. Rightly understood, it is of inestimable value. Wrongly looked at or used for evil ends, it is worse than ignorance. No doubt it has been in the past very often employed for selfish ends. Let us hope that the students of the future will have a better aim, and will turn astrology into a means for helping and enlightening the race rather than to employ it as a mere money-making agency.

It is not generally known that there are three sets or kinds of astrological directions, each producing certain effects, yet all dependent to a considerable extent upon each other. They may be described briefly as primary directions, secondary directions, and local transits. The latter are extremely simple and are generally employed by professional astrologers. They are based upon the direct motion of the planets around the sun. While to the observer of the heavens night after night the planets which are visible appear to retain about the same relative position to each other, in reality they are moving onward at varying rates of speed, and each night take a slightly different position. While our earth completes the circuit of the sun in one year, it takes about thirty years for Saturn to finish its orbit. Each planet has a different motion. Hence the combinations of position that arise daily are practically infinite. The local transits are the transits of one planet over the place of another in any nativity. They produce the minor events of life, the daily cares, annoyances, triumphs, and joys which every one has, but which do not as a rule produce any lasting effect. If, however, there is a coincidence of several evil transits at about the same time, particularly if the primary and secondary directions are also bad, then serious results may be expected. It is said that even primary directions cannot take effect without having transits of a similar nature to work through, and on this many professional astrologers ignore primary directions altogether, claiming that the local transits furnish all the

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data required for making predictions. In reality the reason for such omission is the difficulty of computing such primary directions. Local transits, on the other hand, require no mathematical skill or labor. The positions of the planets from day to day are given in every ephemeris or almanac that is published.

Secondary directions are also comparatively easy to compute, although it is difficult to explain the nature of their influence. They are said to be "merely the aspects formed by the Sun or Moon within a few weeks after birth by their proper motion, in longitude, in the heavens". But this definition fails to convey any meaning to the ordinary reader. I would therefore add that in astrology each day is but a micro-cosmic aspect of a longer period, and in a nativity each day succeeding birth is regarded as equivalent to a year of life. Thus the tenth day after birth will show events that will happen in the tenth year, the twentieth day day the twentieth year, and so on. Most astrologers use the secondary directions; and, in fact, it is said that the old Arabian astrologers used nothing else for their prognostications. Certain it is that, however inexplicable it may appear, the secondary directions are generally reliable. Their effects are short-lived, not lasting over two or three weeks at most.

Primary directions are what prove the stumbling-block for nearly all would-be students of astrology. They require very complicated and abstruse computations, and one must be acquainted with logarithms and sines and tangents in order to make any progress whatever. Hence most modern professional astrologers discard them altogether, and even speak slightingly of them. In fact, Raphael openly advises against their use in his latest *Guide to Astrology*. But all the older astrologers considered primary directions as being of primary importance. They bring about the great events of life. Marriage, death of parents, bankruptcy, professional success, are all denoted by them. Sometimes the influence of a primary direction is so great that it will last through several years. Hence these directions should not be ignored. It is no doubt true that a primary direction cannot act until there is a suitable combination of local transits for it to act through, but that does not give us sufficient ground for depending entirely upon the transits or even upon secondary directions.

The principle upon which is based the doctrine of primary directions is the same macro-cosmic and micro-cosmic idea which underlies the secondary directions. The earth turns upon its axis every twenty-four hours. In that time each planet apparently travels completely around us, making a circuit of 360 degrees.

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As in 24 hours there pass over the meridian 360 degrees, in one hour there will pass over 15 degrees, and one degree, being equal to one-fifteenth of an hour, is therefore equivalent to four minutes. Hence an error of four minutes in the time of birth will cause an error of one degree in right ascension, or of one whole year in the life of the native. It should be explained, however, that there are two methods of computing time. By the Ptolemaic system one degree equals a year of life. The Placidian theory, while more complex, has much to recommend it in the way of exactitude. As there are only 360 degrees in a circle, and as there are 365¼ days in a year, it follows that to take a degree for a day or for a year is not, strictly speaking, correct, although much more convenient. According to the Placidian rule, the right ascension of the sun is added to the arc of direction, and then to this are added the actual degrees and fractional parts thereof, in proportion as the days are actually longer or shorter. By this method a degree is sometimes greater and sometimes less than a year of life, but it is always proportional to the exact length of the day as shown by the ephemeris. Zadkiel and most modern astrologers employ the Ptolemaic system of measurement. The difference between the two is so slight that it does not cut much of a figure either way.

There is one fact, however, about astrology which cannot be two strongly dilated upon, and that is the necessity for ascertaining the exact time of birth. Astrologers who pretend to set up horoscopes, merely guessing at the hour of birth (in the absence of definite information), know very well that their predictions are extremely precarious. While the difference of a few hours does not affect materially the local transits—and it is from these that they draw their deductions—the difference of *one minute* in the time of birth will cause an error of three months in the time of any subsequent primary event, and an error of four minutes will throw a prediction out an entire year. Hence it cannot be too strongly urged that the first and greatest necessity in the casting of nativities is the determination of the exact time of birth.

Fortunately rules are laid down in the astrological books by which the true time of birth may be obtained. Without that knowledge astrological prediction is futile, striking here and there perhaps a few unimportant details, but leaving out all of the main and determining events. With a knowledge of the exact minute of birth the astrologer may confidently set forth all the leading and minor occurrences of life, may warn of impending danger and prepare people to take advantage of fortunate incidents and epochs in their careers.

G. E. W.

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Jared.

THE STORY OF AN ANGEL THAT CAME FROM PARADISE.

WHEN Jared entered the fold he marvelled much that his brother angels were so indifferent to the sorrows of the men that dwell on earth.

"Why do you not teach them wherein they err, that sin, sickness, sorrow, and death may be theirs no longer?"

"Jared, thou knowest them not," answered the angels. "Didst thou speak unto them with a voice of thunder and with words of fire, they would not hearken unto thee".

"Surely thou dost them wrong", said Jared. "They cannot be deaf to the voice of God, since they themselves are of God. I myself will go unto them".

The angels smiled pityingly and said again, "Jared, they will not hearken unto thee".

Jared left Paradise and went unto the abode of men, but they could not see him, for they were blind to things of the Spirit. And Jared saw that to teach men he must appear as a man.

He watched unto what manner of man men listened most, and he found that they who were bowed and old were reputed most wise, so as such he appeared unto them. He taught them the truths of the Spirit, and how good deeds bring forth rewards and evil deeds punishments.

But the people cried, "Whence comes this grey-beard who doth teach such strange things! Doth any know his kin?" And when they found that none knew him they would not hearken to his words, and Jared went back to Paradise in sadness. But he despaired not. He saw that to have the ears of men he must be born as a man, and live and die as they do.

He willed that it should be so, and it was so. He became a teacher of the people, and they marvelled at the grandeur of his thoughts and said, "How beautiful and fine are his words; they must be true."

But many said, "All that he says of duties due from man to man is beautiful, but too impractical for us who live in the world."

And when Jared knew that they would not hearken unto him, he was sore grieved, and he reviled the leaders who mistaught the people and he called them hypocrites and knaves; so that they feared him, and lest he might do them hurt they laid hands upon him and slew him.

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When Jared returned to Paradise he looked back to the earth with sadness and longing in his eyes, and lo!—he saw that the people had overthrown those who had slain him, and many sang Hozannas in his name and called him God!

And Jared murmured, "My work is not yet done."

ETHELBERT JOHNSTON, F. T. S.

The Earth Chain of Globes.

ALTHOUGH H. P. B. gave out to several of those who met her during the period from 1875 to 1878 the very same teachings in respect to the nature of man and of the "worlds" he evolves in as were afterwards publicly expounded in *Esoteric Buddhism* by Mr. Sinnett upon letters received by him through her from her Teachers, the credit of thus publishing those teachings, if such credit is desired, must be granted to that author. But at the time he began his publications, we who had known the doctrines so many years before wrote to H. P. B. complaining that the method adopted would lead to confusion on the one hand and to a materializing of the doctrines on the other, while, of course, no objection was made in general to the divulgement of what at a prior date had been given us in confidence, for he could not and would not have given the teachings to the public at all unless he had been permitted to do so. And after all these years the confusion to which our letters adverted has arisen among Theosophists, while there has been an apparent lack of attempt to clear it away. In respect to the "Earth Chain of Globes", the materializing of the doctrine and the confusion in the minds of students have been greater than in regard to any other of the teachings. This cloudiness I will now attempt to dissipate, if possible, with the help of some of H. P. B.'s own words in her book, the time having arrived and permission being granted, and access being also had to certain plain statements thereupon from the original sources.

In *Esoteric Buddhism*, 6th ed., p. 77, we find in reference to the "Chain of Globes":

> Separated as these are in regard to the grossly mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces. . . . It is along these subtle currents that the life elements pass from world to world. . . . The most ethereal of the whole series. . . . As it passes from world Z back again to world A.

Then follows, for illustrative purposes, the figure of a series of tubs to represent the various globes of the whole series, one filling

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up from the overflow out of the preceding tub. Further, that the life wave *reaches* Globe A or B, and so on.

All this, in the absence of other explanations, and naturally consequent upon modern habits of thought, has fixed the idea in minds of many that the seven globes through which the evolution of man is carried on are in fact separated from each other; that they have between each other spaces along which currents flow to and from; and although the illustration of the series of tubs might be very well used for even the most metaphysical of problems, it had the effect of additionally deepening the idea of the actual separation from each other of the seven "globes". It has been thought that they were as much apart from each as any visible planet, although connected by "subtle currents and forces."

But the fact is otherwise. The seven globes of earth's chain are not separated at all, and are interblended and mixed with each other. To make it clearer, if we were to develop inner sight so as to perceive on the plane of the next globe, the fifth, it would not appear as a definite ball in the sky or space. Whether it be smaller or larger than this earth—a fact not yet cleared up—it would be seen to possess the earth as the earth holds it.

It may be asked, Why was this not told in the beginning? Because it was useless to tell, no one being at hand to understand it; and also because if insisted on—and it was not of enough importance to require insistance—the consequence might have been that even Mr. Sinnett would not have published his invaluable and extremely useful book. He confessed in that work that the doctrines propounded were new to him, and seemingly opposed to modern ideas of nature. In great part this was true, though there were very many who did not find them new but who were not sufficient in number to risk then an insistance on a point that might too far violate the materialistic conceptions prevalent. Since then, however, times have altered, and a large and daily increasing number of minds are ready for the destruction of the idea contained in these words from the above quotation: "*Separated as these are in regard to the grossly mechanical matter of which they are composed.*" Strike out this statement, and the rest of the explanation can be construed to agree with the facts as laid down by those who inspired the book.

The globes of the earth-chain are not "separated in regard to the grossly mechanical particles", but their particles are interblended. When we pass on to the plane of life which Globe 5 or

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E represents, it will be and appear to our then senses as gross, while the particles of this one will not be visible although still interblended with the other. It was to this very sentence that we objected in 1875, because it contains the statement of a fallacy growing out of materialistic conception.

On this very subject the teachers of H. P. B. wrote, *Secret Doctrine*, v. I, p. 166:

> Were psychic and spiritual teachings more fully nnderstood, it would be next to impossible to even imagine such an incongruity. . . . In short, as globes, they are in COADUNITION but not in CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness."

This should be clear enough, and, as if to draw special attention to it, the very words which give the correct doctrine about our "fellow globes" were printed in capital letters.

"Consubstantiality" means *the state of being the same substance.* This is negatived in respect to the globes; but it is asserted that they, *being of different substances, are united in one mass*, for such is the meaning of "co-adunition". If this be the case, as must be on the original authority, it then follows that the "seven globes of earth's chain, while differing from each other as to what is commonly called substance, are united together in a single mass. And when one is asked to shake off the dense veil of matter which beclouds the sight so as to perceive another of the globes, it is by no means meant that the companion globe, or globes as the case may be, would be seen rolling in space all by itself:"—and this is from another explanatory letter from the first authority. In the paragraph from *Secret Doctrine* attention is called to the fact that just because the seven globes are in co-adunition but not in consubstantiality with each other they pertain to a state of consciousness quite other than that we are compelled to be in now.

As H. P. B. used a diagram in which the globes are set down as separated, it only requires to be remembered that the system could not, on a flat surface by mere lines, be illustrated in any other way and be at all clear. Besides, all the diagrams and illustrations must be construed with the quotation on p. 166 in view, as well as the numerous pages of similar explanations.

Every student should make inquiry of himself to see what his ideas are on this subject, and revise them if they are found not to be in accord with what was so clearly explained in the words above quoted. For this lies at the root of many other difficulties. Materialistic conceptions on this will lead to materializing, localizing, and separating of states such as Devachan, and to perhaps

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dogmas about places that do not exist, when states of consciousness should be dwelt upon. For, as was written in a letter quoted by H. P. B.:

> Unless less trouble is taken to reconcile the irreconcileable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, "natural" being a synonym to them [men of science] of that matter which falls under the perception of their corporeal senses—no progress can be really achieved.

And on page 169 of vol. I of *Secret Doctrine* is a sentence not printed as a quotation, but which is really one from one of the same teacher's letters, reading:

> To be fully realized [the evolution of the monads on the globes] both this process and that of the birth of the globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint.

Although the Lodge has declared through the mouth of H. P. B. that the complete truth on these matters is the heritage of future generations, yet we who are working in the movement now, believing in reïncarnation and knowing the force of Karmic tendencies, must not forget that we are destined to return in future years once more to the same work. We should therefore study the pure spiritual, psychic, and metaphysical aspects of the doctrines, leaving disputes with the changing science of the day to those who are amused by it. For those disputes are wholly unimportant, since they will all pass away; but the spirit of truth will not pass, nor shall we who endeavor to find her and to understand what she says to us.

WILLIAM Q. JUDGE.

Faces of Friends.

EDWARD BURROUGHS RAMBO is now the treasurer for the Pacific Coast Committee for Theosophical Work. He is an old friend of ours, yet it was under protest that we obtained facts for this article. It should be known that none of the persons given in this series desired to be written about, but we think it well to have the faces of friends before us when they are so far away.

Mr. Rambo was born in Cincinnati in the year 1845 on the 5th of April, of Quaker parents. He went to public school in the west, and his father died when he was but 13. Later on, with money earned by himself, Rambo went to school again in Providence to the Quaker School, and still later he went into the schooling of the T. S. After various business changes he became con-

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E. B. RAMBO, OF SAN FRANCISCO.

nected with the Winchester Arms Co., and in 1882 was sent by them to open their house in San Francisco. He was married in 1870 and left a widower in 1888.

Quaker teaching of the "light within" was the main cause for his coming into the T. S. He went into the Presbyterian Church in Chicago, but that was not satisfying to his soul, and he still sought among the primitive Friends the Theosophy he claims is found there. In 1886 from studying the character of a friend he was led to investigate spiritualism, and gave it attention for some years but with no satisfaction, but it made an alteration in his mode of life so that he became a vegetarian and a strict abstainer from alcohol and narcotics; it also led him to believe in continuity if not in immortality. In 1886 he went to a camp-meeting of spiritualists at Oakland, Cal., and there a speaker showed that Reïncarnation is the only just and true doctrine of immortality, and he left that meeting convinced of the fact of reïncarnation for the thinking man. But still not finding the satisfaction desired, he read Theosophical books, and in 1888 joined the Golden Gate Lodge of the T. S., and there he is still but not quiet.

As Treasurer of the Committee he is of the greatest use, and when helping in the work of the Branch he often reads papers

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But as a steady, calm, and judicious Theosophist, he must meet with grace from all. Such members are wanted. At the Convention held in Boston in 1891 he was the chairman, and there presided at Annie Besant's lecture on her first visit to America. And now in 1893, on his own Coast, he has generously acted for the editor of the PATH in managing the lecturing tour of Mrs. Besant from Seattle to San Diego. His friends on the Coast sometimes think him over-careful and backward, but that is well, for he thus acts as a counter-balance to the members who might fly off too far on a tangent. In fact, our Brother Rambo is almost good enough to be a native son of the Golden West.

The Formation of Crystals.

IN the writings of Froëbel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, "The world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life".

"What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals".

"Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness".

Having thus perceived intuitionally the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency "to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and, lastly, to make the internal external, the external internal, and to represent both in harmony and union". He speaks especially of "the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract the line into a point and expand it into a plane", etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

"The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency of the force".

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This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froëbel himself. Yet he says that to him the crystals were "a mirror of the development and history of mankind". Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

"The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force".

The cube is the only form which fulfils these conditions. For "each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube".

He then explains the development of other regular forms from the cube—the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography "the possibility of direct proof of the inner connection of all things".

SARAH CORBETT, F. T. S.

[EDITOR'S NOTE.—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral kingdom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.]

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LITERARY NOTES.

DECEMBER THEOSOPHIST. "Old Diary Leaves IX" describes formal meetings at the beginning of our history, and also shows that our name was adopted Sept. 18, 1875. The series begins to lose interest, as the central figure, H. P. Blavatsky—without whom nothing would have been possible for us—almost disappears from the account and is, in fact, suppressed. There is a lapse of memory in the statement that it was proposed to make the T. S. a degree in Freemasonry. No such thing was seriously proposed. The references to ritual are also incorrect, as what was asked for by me and Gen. Doubleday was the ritual of our own initiation or else its abolishment, and not any imitation of Masonry. These slips are not unnatural, considering the great lapse of time. "Three Thousand Years Ago" is a singularly interesting translation of an Egyptian hieroglyphic showing the employment of mesmerism at that date, and is copiously illustrated and commented upon. "Thibet and the Thibetans" gives a little, a very little, information about both, the most salient item being that "bathing is quite unknown to them".—[W. Q. J.]

THEOSOPHICAL SIFTINGS, vol. v, No. 13, begins with "Hermetic Philosophy" by P. W. Bullock, a clear, reverent, and beautiful exposition thereof, instancing its unison with what we now know as Theosophy, and pointing out its elevation of character and spiritualizing influence. "The Occultism of Southern India" is a reprint from the *Theosophist*, and gives large information in most compact form. It ends with these words: "It is wiser therefore not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela, and will not fail to find him when the fit man presents himself".—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No, 14, has two papers. "The Mystic Side of Christianity" has all of that gracious spirit and charm of expression which makes everything by Miss Emily Kislingbury such delightful reading, but it is not wholly satisfactory in treatment. It is mainly a chronological list of mystics, not an exposition of mysticism, whereas the title promises the latter. A very rich paper might have been prepared upon the distinctively mystic mind, method, habit, doctrine, effect on life, etc., its relation to occult law, and its risks from sentiment and unpracticality. "Christmas Peace", by the Rev. Geo. W. Allen, is of singular clear-headedness and catholicity, and expresses a volume in the words, "When Christians are Christ-like the world will believe in Christ".—[A. F.]

A MODERN CATECHISM, for the use of those who are outgrowing their swaddling clothes", by Mrs. U. N. Gestefeld, F. T. S. It is bright, incisive, terse, elevated, and fearless. Any one may breathe more freely and healthily in such air. The allegorizing of what purports to be history must always be uncertain even when not fanciful, and a catechism should not raise a suspicion of insecurity. Nor, to be perfect, should it assert doubtful propositions which its necessary brevity prevents it from vindicating. One can hardly say that Mrs. Gestefeld's avoids these dangers; nor that every expression is rigorously accurate, as, for example, that "the individual and particular person is the complement of the general person", or that Bethlehem means "the house of obedience"; nor that there is at all times entire absence of haziness in idea. The

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definition of sin as "error in thought" is unfortunate as implying that mistaken doctrinal opinion is sinful, and that assaults and robberies are not; and the answer that diseases are healed "by healing the soul" seems rather the dictum of a generous enthusiasm than of demonstrated pathology. All the same, a reader can enjoy the thorough emancipation from conventional dogma, and particularly the epigrammatic punctures thereof, with which the whole book is so delightfully marked. (Lovell, Gestefeld & Co., New York.)—[A. F.]

THE LIGHT OF THE EAST, No. 3 (Nov.) has an instructive article on the *Vedas*, and gives an extract from Mansel's famous *Limits of Religious Thought* with notes attempting, but of course vainly, to save Hindu Theology from the contradictions which Mansel shows inherent in *all* theology. Each system naturally supposes itself free therefrom, and each thereby proves anew the truth of Mansel. "Buddha and Buddhism" begins a series of papers promising well, and the *Bhagavad-Gîtâ* with notes opens. The subscription to *Light* is 12 shillings, not 15.—[A. F.]

PAPERS ON THEOSOPHY are three documents read at a public meeting in Auckland on Nov. 6th, replying to an attack upon Theosophy and H. P. B. by a clergyman named Carter. The first, by W. H. Draffin, excellently well defines and explains Theosophy itself; the second, by Mrs. Sarah Draffin, is a spirited defense of H. P. B.; and the third, "The truth about Madame Blavatsky", compiled by members of the T. S., exposes the Coulomb-Hodgson slanderers. They make a pamphlet of 24 pages, and can do great good wherever clerical or lay defamers lift up their voices.

DECEMBER LUCIFER. Miss Arundale contributes a studious paper on "The Religion of the *Puranas*", and Miss Corbett a short but singularly sensible article on "The Natural and the Artificial in Morality". A dialogue upon "The Infinite Universe and Worlds" by Giordano Bruno is translated into English for the first time by W. R. Old, and would be a good deal more valuable if less wordy and involved. It reads like much of Plato, a meaning in the author's mind being presumable, but one in the text doubtful. "Father John of Kronstadt" describes an extraordinary Russian philanthropist and mystic of our day. The activities of the European Section are astonishing, and *Lucifer's* book reviews are marvels of thoroughness.—[A. F.]

THEOSOPHICAL SIFTINGS, vol. v, No. 15, "Theosophical Conceptions of Compassion and Human Affection" is a noble paper, fine and elevated and searching. Its general teaching is rich and true, though the statement on page 10 that the meanest and most despicable is as much entitled to affectionate interest as the foremost and most loyal is one of those extravagances which distress the friends and delight the enemies of Theosophy. No doctrine can be true or enduring which outrages reason, justice, and the moral sense; and the denial that character and acts should have any proper effect on estimation is exactly such doctrine. As Theosophy is sometimes put, it seems to lack a perception of moral distinctions and to treat desert as of no consequence. Any tendency to let fine sentiment or doctrinalism run away with common sense needs to be watched, especially at this early childhood of Theosophy in the West, where the world is mostly inimical and only too sure to interpret exhuberance as folly. "The Planetary Chain" is an able *resumè* of the teaching given in the *Secret Doctrine*, and is by G. R. S. Mead.—[A. F.]

DR. D. J. EDAL-BEHRAM, of Nanpoora, Surat, India, has reprinted as a pamphlet Mr. Judge's article in the *New York Sun* upon H. P. B. called "The

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Esoteric She", and Mrs. Besant's "The Theosophical Society and H. P. B." Two thousand copies have been printed for gratuitous issue among Theosophical inquirers in India. Thus in India as in Australia private devotion is manifesting in glad attempt to confute the slanderers of the Master's messenger, and to displace falsehoods by facts.

MR. JAMES H. CONNELLY'S "Calling Araminta Back", which delighted readers of the PATH some eighteen months ago, has been republished in full by the *New York World* (Weekly) of January 18th.

FUNERAL SERVICE FOR STUDENTS OF THEOSOPHY is a form prepared by Rev. Wm. E. Copeland, F. T. S., providing distinct parts for the house or church, the grave, and the crematory. It is published under the auspices of the Pacific Coast Committee for Theosophical Work, although with a very proper disclaimer of committing the T. S., or anyone but the compiler, to its views. It contains Invocations, extracts from the Scriptures of various nations (other than the Bible), their sages and poets, Aspirations, an address, and Benedictions. The poetry selected is not always of the highest grade, and that by Minot J. Savage is bad, very bad indeed. Naturally, and properly, all sectarian expressions have been avoided, though this scrupulosity has been extended, one observes with a touch of amusement, to an omission of prayer or of anything beyond vague reference to God. On page 19 it is said that "Love is God", the converse of St. John's more inspiring expression. Mourners may perhaps become confused over the last sentence of one "Aspiration",—"May the Sacred Fire, most glorious of all which has come forth from the Absolute, lift us from bondage to the Lower Self and raise us to sit with the Christ at the right hand of the Father"; and the suggestion in the "Introduction" that the service be used "whenever a brother, sister, or friend enters Devachan" seems impracticable from our ignorance of the time. Nor perhaps is it quite accurate to say(page 31) that we commit the body to fire that it may be "compelled to relinquish its hold on the higher elements of the complex being whom we call man." The service gives evidence of caution, reverence, solemnity, and deep sympathy with Theosophy in certain of its aspects, but not of that delicate sentiment, copious perception of human needs, and rich literary and religious resource which must be indispensable to the preparation of any Office that shall prove other than local and transient. Still, it is well to have some attempt, and in this matter as in all others there will doubtless evolve in time a provision in all respects elevated, dignified, consolatory, and correct.—[A. F.]

On behalf of the Executive Committee I have to say that the issuance of this "Funeral Service" with the endorsement of the Pacific Coast Committee on the fly-leaf and the name of the Theosophical Society and its seal on the title-page is irregular, improper, and injudicious, as well as contrary to my suggestions and requests previously given.

WILLIAM Q. JUDGE,
Gen. Sec. American Sec.

Mirror of the Movement.

BROOKLYN T. S. adopted a suggestion from Bro. Claude F. Wright, and on Saturday evening, Dec. 31st, assembled to await the coming of the New Year. It was a cheery gathering and of light conversation except during an interval at midnight, when the thoughts of all were directed into a deeper channel.

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SEATTLE BRANCH No. 1 has elected as President Frank I. Blodgett, and re-elected as Secretary E. O. Schwagerl. Branch meetings continue earnest and profitable, are held at the President's house, and have an attendance of 10 to 12. The Sunday evening lectures attract 30 to 40, and are invariably followed by questions from the audience.

ARYAN T. S. public lectures on Sunday evenings in January were: 1st, *The Haunts of the Soul*, Claude F. Wright; 8th, *Karma and Reincarnation*, Miss K. Hillard; 15th, *The Veils of Maya*, H. T. Patterson; 22d, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Evolutionary Cycles*, Wm. Main.

BROOKLYN T. S. public lectures on Sunday evenings in January were: 8th, *The Astral Body*, M. H. Phelps; 15th, *What the Theosophist thinks*, Alex. Fullerton; 29th, *Practical Theosophy*, Burcham Harding.

"H. P. B." T. S. had Sunday evening lectures in January: 8th, *The Heaven of Theosophy*, Alex. Fullerton; 15th, *Sorrow, its Cause and Cure*, Miss Anna M. Stabler; 22d; *Adepts: Who They are and What They do*, Miss Anna M. Stabler.

ATMA T. S., New Haven, Conn., had the following lectures in January: 1st, *The Common Sense of Theosophy*, Alex. Fullerton; 8th, *The Veils of Maya*, Henry T. Patterson; 15th, *Nature's Workshops*, Wm. Main; 22d, *Dwellers in the Astral World*, James H. Connelly; 29th, *Theosophy in Practice*, Alex. Fullerton.

TOLEDO T. S. has elected as President Mr. John M. Wheeler, and as Secretary Mrs. Helen L. Wheeler, 215 10th St. Immediately after being chartered, this Branch took in 20 new members,—an incident probably unparalleled in the American Section.

CHICAGO T. S. has elected as Secretary Mrs. M. L. Brainard, Flat E, 4201 Ellis Ave; Dhyana T. S., Los Angeles, Miss Stella W. Hart, 236 Newton St.; Los Angeles T. S., Miss Eleanor A. Bromley, 823 Boston St.; Ramayana T. S., Chicago, Miss M. E. Applegate, 619 W. Jackson St.; Varuna T. S., Bridgeport, Conn., Mrs. Isabella H. Butler, 89 Congress St.

CLAUDE F. WRIGHT has since December 20th lectured and visited Branches as follows. On December 22d he lectured before the Brooklyn Branch on "The Astral Sphere"; on the 24th he visited Jamestown, N. Y., and attended a meeting that evening of the Theosophists there. On Christmas day he lectured at morning and evening services in the Independent Church, his topics being "Theosophy" and "Reincarnation" respectively. On 26th he lectured before the Branch at Jamestown on "Occultism". On the 27th he addressed it on "Dreams". On the 28th he attended the weekly ordinary Branch meeting and gave suggestions for carrying on the work of the Branch. He then returned to New York City. On New Year's eve he attended informal meeting of the Theosophists of Brooklyn Branch. January 1st he lectured before Aryan T. S. on "The Haunts of the Soul". On January 2d he again addressed Aryan T. S. on "The Soul". Thursday, January 5th, he left for Pittsburg, Pa. A meeting was held on Saturday evening of the members there. On Monday he lectured in the Hall over the Carnegie Library, Allegheny, Pa., on "Theosophy", and next evening attended another meeting of the members in Pittsburg. The same evening he left for Columbus, Ohio, where he visited the members. Thursday, Friday, and Saturday following he stayed with Dr. Buck of Cincinnati. On Saturday, January 15th, he lectured in St. Louis, Mo., on "Theosophy". This was at 3 p. m. The same evening he met the Branch

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separately and gave suggestions for further work. On Tuesday the 17th January he took the chair at Annie Besant's lecture in Kansas City. Besides this Mr. Wright has given numerous parlor talks and visited personally.

Pacific Coast Items.

GOLDEN GATE LODGE, San Francisco, has adopted the Associate Membership scheme now in vogue in London and New York Branches, and with gratifying results in increased attendance and interest. Another feature in Branch proceedings is that the President appoints a member to prepare a paper of 10 or 15 minutes' length, to be read at the following session. After the paper is read, blank slips are distributed to all present, members and visitors, upon which may be written questions upon the subject treated. The slips are then collected, well mixed, and redistributed among members only, each being in turn called upon to answer the question upon the slip given him. Members unable to answer at once are given until the next session to look up the subject. The scheme originated with Mrs. A. T. Bush, and has proved most successful.

WILLAMETTE T. S., Portland, Or., has the following course of Sunday evening public lectures: Jan. 1st, *Cycles, World-building, and Planetary Chain*, J. H. Scotford; 8th, *Theosophy the Philosophy of the Day*, A. R. Read; 15th, *Seven Divisions of Nature and Man*, J. H. Scotford; 22d, *Elementals, Elementaries, and Nirmanakayas*, Miss M. E. Keene; 29th, *Chelas, Yogis, and Adepts*, Mrs. L. D. Durkee; Feb. 5th, *Reïncarnation and Phrenology*, J. H. Scotford; 12th, *Karma, Law of Cause and Effect*, Wallace Yates; 19th, *Devachan, Kama Loka, and Nirvana*, Martin Quinn; 26th, *Theosophy and Modern Civilization*, A. R. Read; March 5th, *Macrocosm and Microcosm*, J. H. Scotford; 12th, *Lost Continents and Ancient Races*, W. H. Galvani; 19th, *Books of Knowledge*, J. H. Scotford; 26th, *The Soul*, J. H. Scotford.

THE PACIFIC COAST LECTURER gave lectures in Stockton, Calif., on the 14th and 17th of December, and on the 16th met the Stockton Branch to discuss local T. S. work, with view to inaugurate regular public meetings. Nothing definite resulted.

ALAYA T. S., Santa Ana, Calif., has elected as President Mr. Benj. F. Grouard, and as Secretary Mr. Orange J. Clark.

Obituary Notices.

GEN. ABNER DOUBLEDAY died at Mendham, New Jersey, on the 26th of January, 1893, of Bright's disease. He was born at Ballston Spa on the 26th of June, 1819, served honorably through the war, and went on the retired list Dec. 11, 1873. When Fort Sumter was fired upon he was on duty there. All his life he was an enquirer into the true life of the soul, and was inclined to Theosophy before he joined the Society. Soon after the T. S. was founded he entered the ranks, and his name is the second on the first page of the American register of members. When Col. Olcott went to India in 1878, Gen. Doubleday was appointed President *pro tem* of the T. S. in America. He joined the Aryan Branch in New York in its beginning, and was well known to the members, who universally respected his character and were attracted by his gentleness. Only a few days before his death he wrote to the General Secretary a letter in which he spoke of the unlikelihood of his being cured, yet with great calmless. Peace to him, and doubtless when he returns to earth he will do more and still better work for Theosophy, the cause he loved.

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MRS. MARY GEBHARD, F. T. S., wife of Gustave Gebhard, F. T. S., died in Berlin in her sixtieth year on the 15th of December, 1892. Mrs. Gebhard was an old friend of H. P. B., as was also her husband. In their house H. P. B. and many Theosophists were entertained; her son, Arthur Gebhard, joined the editor of the PATH in starting the magazine; she was a pupil in occultism of the famous Éliphas Lévi; in her life she was beloved by all, who without exception regret her departure.

MRS. EMMA L. STONE, Secretary of the Varuna Branch, Bridgeport, Conn., passed from this incarnation in December after a long illness.

ANNIE BESANT'S TOUR.

Last month we stopped the account at Omaha. A good reception met her here and the audience was very much pleased. She met all the members also, and was able to prepare herself for the long trip to the Coast. Our prayer that she might be helped by the Gods and not stormed upon was negatived by the failure to start two days earlier, and the result was that she was snowed up very near to Portland and missed the date set. But the members at Portland got out a lot of posters anouncing the delay, and the next day had another hall and a good audience. On the train there were some discomforts, as all the provisions gave out and they had to do the best they could. Mrs. Besant had but little to eat for a good many hours. But that was all forgotten when the genial kindness of the Californians shone on her. From Portland she went to Tacoma and Seattle, and at each place had good audiences and good notices in the press. No one can speak too highly of the work done by the members and the kindness shown to our mantram Annie Besant. After the lecture at Seattle she went to Olympia by boat. The trip was made long by wind, and the audience good-naturedly waited for nearly two hours and then stayed to hear the last word. Members and others followed Mrs. Besant to Olympia from Seattle. They are all enthusiastic about her, and we do not wonder. She then set out for San Francisco and had a good trip over the mountains and was surprised to see the engines working with wood for fuel. But wood is more plenty there than coal.

'Frisco was reached by New-Year's-Day as a gift to the people. Many members met her at Oakland. We give no names, as all must be included. They took her over the bay and deposited her in the house of Brother Rambo of good and gentle memory, and as a sort of offset to the honors on Dr. Anderson, who has a sort of mortgage on all the Theosophists from the East. But either house is truly one of rest. In 'Frisco and Oakland five lectures were given and all successes. Members were also met and benefitted by talks and suggestions. The lectures have been the most successful of any ever given in the city, and evoked a plenty of newspaper comment. Managers advised against so many lectures on Theosophy, but all were bad prophets, for the public came to hear all. The actual audiences reached can only be measured by the circulation of the San Francisco daily papers which are read all over the State. Their ideas on it all have been copied here in New York. All this goes to show, as members report from the Coast, that Theosophy is no longer an unfamiliar subject. May the members cultivate the seed sown and reap the harvest.

From San Francisco Mrs. Besant arrived at Los Angeles on the 9th of January and lectured in the theatre to a large audience on *Death and After*. The papers of that city said that she had her audience in spite of counter attractions. On the 11th another lecture was given on *Theosophy in Daily Life*.

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From Los Angeles she went to San Diego, the extreme end of her Western trip. Stopping with Brother Thomas she had good meetings there. In this city Captain Simpson had guaranteed results for a lecture. This ended her Pacific tour, begun at Portland December 26th. Everywhere, as usual, nothing but praise follows her work. From Los Angeles train for Kansas City was taken *viâ* the North and Denver. Snow, as feared, again, but fortunately she got through safely and on time for work at Kansas City on the 17th, where she was met by Dr. J. P. Knoche and Claude F. Wright, who is also on a Theosophical lecturing tour among Branches. The next places are St. Louis, Indianapolis, Cincinnati, Dayton, and Columbus.

ETCHING OF INDIAN HEADQUARTERS.

A very fine etched plate of Headquarters at Adyar, Madras, has been made by Brother George L. Cowee of Gardner, Mass., as an offering to the T. S. in America, the profits to go to the general fund. Artist's *remarque* proofs, well printed on Japanese paper of special thickness and carefully packed in a tube, will be sent postpaid on receipt of $3.00. The size of the sheet is 14 1-2 x 18 1-2 inches. The price is absurdly below the value of the picture, but is fixed upon in order to permit all members to feel that they can have it for themselves or to present to others. The *remarque* is the seal of the T. S.

Address the PATH, 144 Madison Ave, New York.

RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

The General Secretary has received not a few generous replies to the circular sent out with December *Forum* to announce the depleted state of the treasury and the immediate need for relief. To and including Jan. 20th, 135 members sent $713.29. Six Branches sent $22.45. One member of very moderate means gave $100. Two members sent at once the $7.30 which would have accumulated in one year under Mr. Bond's box-scheme. As the yearly dues from Branches are mostly yet to be paid, there is a probability that the accruing income will, with above donations and those contemplated by Branches, secure expenditures for 1893. But this is not yet certain. If all Brethren realized the very small amount actually available from dues, and the propriety of the policy whereby dues are placed at an insignificant figure so as to exclude no one, the generosity of members being relied upon to fill the deficit, almost every one could and would exert himself to contribute. For all the kind help received the General Secretary expresses the most cordial acknowledgment and thanks.

WILLIAM Q. JUDGE.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in January Path				$503.50
Contributions since Jan. report:				
Members of Aryan T. S.	$87.30	R. O. R. B.	$ 1.00	
J. B.	4.00	H. L. W.	10.00	
L. H. F.	5.00	L.	5.00	
E. S. B.	5.00			117 30
Actual deficiency Jan. 21st				$ 386 20

Since we see that the harsh word affecteth the brute which knows not language, we are assured that harshness of itself doth pierce.—*Book of Items.*

OM.

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AUM

There is in all created beings an inconceivable light by which all good acts are performed, and in it as in a immortal essence is comprised whatever has been past, is present, or will be hereafter.—*Hindu Wisdom.*

Give to him that asketh.—*Udanavarga, 20-15.*

He delights in giving so far as he is able.—*Questions of King Milinda, B. 4, c. 1, s. 9.*

THE PATH.

VOL. VII. MARCH, 1893. No. 12.

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Seven Years Gone.

THE PATH was started in April, 1886, and with this month completes the first seven years of its life. Many things have happened here in these years.

In April, 1886, we had no sectional organization here; by the next year our organization was completed and became the model for Europe and India. No Headquarters existed then; to-day we have the large General Headquarters in New York, with smaller local ones in San Francisco, Chicago, Boston, Washington, and elsewhere. Our literature included few books; now enquirers are assisted by many works from the pens of many Theosophists. For some time after 1886 ridicule was our portion day by day; but now Theosophy is a familiar word, our books are constantly sought, our ideas have affected general literature. Even the worthless novels which stream weekly from the press try to catch readers by introducing *quasi*-occult ideas and superphysical phenomena. The newspapers which are written to sell and which used, at the most, to fill a corner with a jeer at the Theosophical cranks, now send their brightest reporters to interview any Theosophical speaker visiting their town, because their public wants to know what the Theosophist has to say. Considering the oppos-

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ition, much has been effected toward the end in view, that is, to break down materialism, revive spirituality, and create a nucleus for a Universal Brotherhood.

The era of apostolic work has come in since we first opened the PATH. Then no one was speaking for Theosophy in America. To-day there is the lecturer on the Pacific Coast going up and down the land; Bro. Claude F. Wright making extended tours as far West from the Atlantic as Kansas City; several members of the New York and Brooklyn Branches lecturing in cities of adjacent States; and last, but not least, we have secured since 1886 the interest, efforts, abilities, voice, and pen of Annie Besant. Seven years have seen many things with us. We salute the Brethren!

Aphorisms on Karma.

THE following, among others not yet used, were given to me by teachers, among them being H. P. Blavatsky. Some were written, others communicated in other ways. To me they were declared to be from manuscripts not now accessible to the general public. Each one was submitted for my judgment and reason; and just as they, aside from any authority, approved themselves to my reason after serious consideration of them, so I hope they will gain the approval of those my fellow workers to whom I now publish them. WILLIAM Q. JUDGE.

APHORISMS.

(1) There is no Karma unless there is a being to make it or feel its effects.

(2) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3) Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

(4) The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

(5) Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds

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of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

(6) Karma is not subject to time, and therefore he who knows what is the ultimate division of time in this Universe knows Karma.

(7) For all other men Karma is in its essential nature unknown and unknowable.

(8) But its action may be known by calculation from cause to effect; and this calculation is possible because the effect is wrapped up in and is not succedent to the cause.

(9) The Karma of this earth is the combination of the acts and thoughts of all beings of every grade which were concerned in the preceding Manvantara or evolutionary stream from which ours flows.

(10) And as those beings include Lords of Power and Holy Men, as well as weak and wicked ones, the period of the earth's duration is greater than that of any entity or race upon it.

(11) Because the Karma of this earth and its races began in a past too far back for human minds to reach, an inquiry into its beginning is useless and profitless.

(12) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13) The effects may be counteracted or mitigated by the thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(14) In the life of worlds, races, nations, and individuals, Karma cannot act unless there is an appropriate instrument provided for its action.

(15) And until such appropriate instrument is found, that Karma related to it remains unexpended.

(16) While a man is experiencing Karma in the instrument provided, his other unexpended Karma is not exhausted through other beings or means, but is held reserved for future operation; and lapse of time during which no operation of that Karma is felt causes no deterioration in its force or change in its nature.

(17) The appropriateness of an instrument for the operation of Karma consists in the exact connection and relation of the Karma

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with the body, mind, intellectual and psychical nature acquired for use by the Ego in any life.

(18) Every instrument used by any Ego in any life is appropriate to the Karma operating through it.

(19) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: *(a)* through intensity of thought and the power of a vow, and *(b)* through natural alterations due to complete exhaustion of old causes.

(20) As body and mind and soul have each a power of independent action, any one of these may exhaust, independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

(21) Karma is both merciful and just. Mercy and Justice are only opposite poles of a single whole; and Mercy without Justice is not possible in the operations of Karma. That which man calls Mercy and Justice is defective, errant, and impure.

(22) Karma may be of three sorts: *(a)* Presently operative in this life through the appropriate instruments; *(b)* that which is being made or stored up to be exhausted in the future; *(c)* Karma held over from past life or lives and not operating yet because inhibited by inappropriateness of the instrument in use by the Ego, or by the force of Karma now operating.

(23) Three fields of operation are used in each being by Karma: *(a)* the body and the circumstances; *(b)* the mind and intellect; *(c)* the psychic and astral planes.

(24) Held-over Karma or present Karma may each, or both at once, operate in all of the three fields of Karmic operation at once, or in either of those fields a different class of Karma from that using the others may operate at the same time.

(25) Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

(26) The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

(27) Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter

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the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

(28) No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts appearances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego and result in strength, fortitude, and sympathy.

(29) Race-Karma influences each unit in the race through the law of Distribution. National Karma operates on the members of the nation by the same law more concentrated. Family Karma governs only with a nation where families have been kept pure and distinct; for in any nation where there is a mixture of family —as obtains in each Kaliyuga period—family Karma is in general distributed over a nation. But even at such periods some families remain coherent for long periods, and then the members feel the sway of family Karma. The word "family" may include several smaller families.

(30) Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought.

(31) Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on are kept without the latter's operation in two ways: *(a)* by repulsion acting on their inner nature, and *(b)* by being called and warned by those who watch the progress of the world.

Devachan.

A CORRESPONDENT writes to say that there seems to be some confusion or contradiction in theosophical literature and among theosophical writers in respect to the length of time a person stays in Devachan, and cites the statement by Mr. Sinnett that the number of years is 1500, while I am quoted as giving a shorter time. Two things should be always remembered. First, that Mr. Sinnett in writing on Devachan in *Esoteric Buddhism* was repeating his own understanding of what Mme. Blavatsky's

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teachers had communicated through her to him—a copy of each letter being kept and now accessible, and he might very easily make an error in a subject with which he was not at all familiar; second, that only the Adepts who gave out the information could possibly know the exact number of years for which any course of life would compel one to remain in the Devachanic state; and as those Adepts have spoken in other places on this subject, the views of Mr. Sinnett must be read in connection with those superior utterances.

There is in reality no confusion save in the way different students have taken the theory, and always the mistakes that have arisen flow from hastiness as well as inaccuracy in dealing with the matter as a theory which involves a knowledge of the laws of mental action.

In *Key to Theosophy*, p. 143, 158, H. P. B. says, "The stay in Devachan depends on the degree of spirituality and the merit or demerit of the last incarnation. The *average* time is from 1000 to 1500 years." . . . "Whether that interval lasts one year or a million."

Here the average time means "the time for the average person who has any devachanic tendencies," for many "average persons" have no such tendencies; and the remark on p. 158 gives a possible difference of 500 years. This is exactly in accord with the theory, because in a matter which depends on the subtle action of mind solely it would be very difficult—and for most of us impossible—to lay down exact figures.

But the Adept K. H., who wrote most of the letters on which Mr. Sinnett's treatment of Devachan was based, wrote other letters, two of which were published in THE PATH, in Vol. 5 in 1890, without signature. The authorship of those *Notes on Devachan* is now divulged. They were attributed to "X." He says:

"The 'dream of Devachan' lasts *until Karma* is satisfied in that direction. In Devachan there is a gradual exhaustion of force.

"The stay in Devachan is *proportionate to the unexhausted psychic impulses* originating in earth life. Those whose attractions were preponderatingly material *will be sooner brought back* into rebirth by the force of Tanha."

Very clearly in this, as was always taught, it is stated that the going into Devachan depends upon psychic (which here means spiritual and of the nature of soul) thoughts of earth life. So he who has not originated many such impulses will have but little basis or force in him to throw his higher principles into the Devachanic state. And the second paragraph of his letter shows that

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the materialistic thinker, having laid down no spiritual or psychic basis of thought, is "sooner brought back to rebirth by the force of Tanha," which means the pulling or magnetic force of the thirst for life inherent in all beings and fixed in the depths of their essential nature. In such a case the average rule has no application, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of a materialistic thinker might emerge to rebirth out of the Devachanic state in about a month, because we have to allow for the expending of certain psychic impulses generated in childhood before materialism obtained full sway. But as every one varies in his force and in respect to the impulses he may generate, some of this class might stay in the Devachanic state one, five, ten, twenty years, and so on, in accordance with the power of the forces generated in earth life.

For these reasons, and having had H. P. B.'s views ever since 1875 on the subject, I wrote in PATH, v. 5, 1890, p. 190, "In the first place I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of 1500 years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as 1500 years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than 1500 years." This contradicts nothing unless Mr. Sinnett shall be shown as saying positively that every man and woman is bound by an arbitrary inflexible rule to stay 1500 years—no more nor less—in the Devachanic state; and this it is quite unlikely he could say, since it would involve a contradiction of the whole philosophy of man's nature in which he has faith. And what was said in vol. 5 of PATH accords with the views of those Adepts who have written on the subject, as well as with the very ancient teachings thereupon in the *Bhagavad-Gita* and elsewhere.

In everyday life many illustrations can be found of the operation upon living men of the same force which puts disembodied man into Devachan. The artist, poet, musician, and day-dreamer constantly show it. When rapt in melody, composition, color arrangement, and even foolish fancy, they are in a sort of living Devachanic state wherein they often lose consciousness of time and sense impressions. Their stay in that condition depends, as we well know, on the impulses toward it which they have amassed. If they were not subject to the body and its forces they might remain years in their "dream." The same laws, applied to the man divested of a body, will give us exactly the results for Devachan.

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But no one save a trained mathematical Adept could sum up the forces and give us the total number of years or minutes which might measure Devachan. On the Adepts, therefore, we have to depend for a specific time-statement, and they have declared 1000 to 1500 years to be a good general average.

This will therefore result in giving us what may be known as the general *Cycle of Reïncarnation* for the average mass of units in any civilization. By means of this a very good approximation may be made toward forecasting the probable development of national thought, if we work back century by century, or by decades of this century, for fifteen hundred years in history.

WILLIAM Q. JUDGE.

Faces of Friends.

MAJOR GENERAL ABNER DOUBLEDAY,* F. T. S., died at his home in Mendham, New Jersey, on January 26, 1893, of heart failure. He was born on June 26, 1819, at Ballston Spa, N. Y. His father served in Congress during Jackson's Presidency, and his grandfather fought at Bunker Hill and Stony Point. Abner Doubleday was graduated from West Point in 1842, and afterwards served through the Mexican war and later in the Seminole campaign. He was second in command under Major Anderson at Fort Sumter when the last war began, and sighted the first gun fired for its defense on the 12th of April, 1861. During the war he was in continuous active service, and took part in the bloody battle of Gettysburg, and in that military event he was a prominent figure. After the war a series of promotions followed until he was made Brevet Major General on the 13th of March, 1865. Thereafter he was stationed in the South for three years. On the 11th of December, 1873, he was retired from the active list of the U. S. Army at his own request. During succeeding years he wrote many articles relating to the war, as well as two books, *Reminiscences of Forts Moultrie and Sumter* and *Chancellorsville and Gettysburg*. His body was carried to New York, where it lay in state, and then was taken to Washington and buried in the National Cemetery, escorted by a guard of honor and receiving a military salute. This is the rough record of a noble and gentle life. The picture printed shows Gen. Doubleday as a young man.

Almost immediately after the Theosophical Society was formed

*The illustration is from an old photograph of Gen. Doubleday, as no later ones were obtainable. Although young looking it is very like him.

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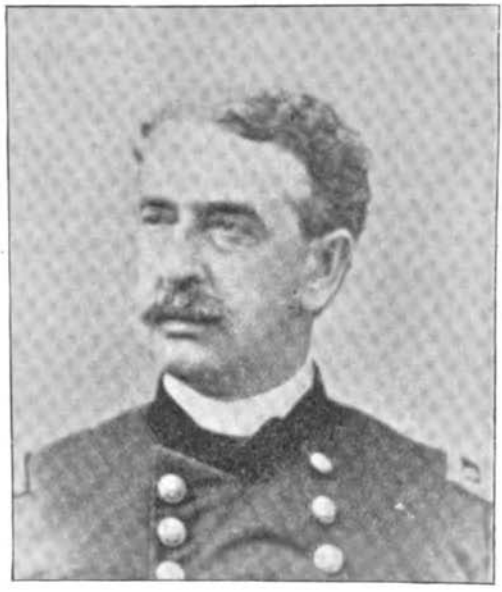

GEN. ABNER DOUBLEDAY.

he joined its ranks, attended its meetings, met Mme. Blavatsky and Col. Olcott very often, and on their arrival in India was made the President *pro tem.* here with William Q. Judge as Secretary, January 17, 1879. He was often at our meetings, and his beautiful voice was heard many and many a time at the Aryan Branch to which he belonged. His name is the second on the roll-book of this Section. A varied experience furnished him with a fund of anecdote of many strange psychical experiences of his own, and these, told with such gentleness and sweetness, could never be forgotten. The spiritualistic journals claim him as one of their number, but as an old and deep student of theosophy he was not one of that cult but a genuine theosophist. A gift from him of over seventy books to the Aryan Branch was the nucleus for its present large library.

A translation into English of the *Dogma and Ritual of High Magic* by Eliphas Lévi was made by Gen. Doubleday, and presented to his friend, Bro, Judge, but as yet has not been published. He also translated Lévi's *Fables and Symbols.* Another Theosophical work, yet unfinished, is a complete Index and Digest of the early numbers of *The Theosophist.* Both of the last named are also in the possession of Bro. Judge.

On the 16th of May, 1879, the famous Dyanand Saraswati

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Swami wrote to the General from Meerut in India, expressing pleasure at hearing that Bro. Doubleday had been made president *pro tem.* and sending him brotherly greetings: he also went on to say "I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry which will teach western enquirers who may join the Theosophical Society the fundamental principles of primitive Aryan Philosophy". This shows, as said in a former article, that the ritual proposed for the T. S. in the early days was solely for that body and not for the Masons. The Swami further adjures all to have courage and to persevere against every obstacle.

An official letter from the Indian office signed by H. P. Blavatsky and dated the 17th of April, 1880, notified Gen. Doubleday of his election to the office of Vice-President of the Theosophical Society, and is now on file in the office of the General Secretary. After the organization of the Aryan T. S. in New York he was made Vice-President of that Branch, and continued a member of it to the day of his death. Constantly writing to the office and to members of the Society, no one can with truth say he was other than a member of the Theosophical Society, a believer in Theosophical doctrines. and one who ever tried to follow out the doctrines he believed in. It will be difficult to find another such gentle and sincere character as that of Abner Doubleday.

The Mahatmas as Ideals and Facts.

A VISITOR from one of the other planets of the solar system who might learn the term *Mahatma* after arriving here would certainly suppose that the etymology of the word undoubtedly inspired the believers in *Mahatmas* with the devotion, fearlessness, hope, and energy which such an ideal should arouse in those who have the welfare of the human race at heart. Such a supposition would be correct in respect to some, but the heavenly visitor after examining all the members of the Theosophical Society could not fail to meet disappointment when the fact was clear to him that many of the believers were afraid of their own ideals, hesitated to proclaim them, were slothful in finding arguments to give reasons for their hope, and all because the wicked and scoffing materialistic world might laugh at such a belief.

The whole sweep, meaning, and possibility of evolution are contained in the word *Mahatma*. *Maha* is "great," *Atma* is "soul," and both compounded into one mean those great souls who have

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triumphed before us not because they are made of different stuff and are of some strange family, but just because they are of the human race. Reïncarnation, karma, the sevenfold division, retribution, reward, struggle, failure, success, illumination, power, and a vast embracing love for man, all these lie in that single word. The soul emerges from the unknown, begins to work in and with matter, is reborn again and again, makes karma, developes the six vehicles for itself, meets retribution for sin and punishment for mistake, grows strong by suffering, succeeds in bursting through the gloom, is enlightened by the true illumination, grasps power, retains charity, expands with love for orphaned humanity, and thenceforth helps all others who remain in darkness until all may be raised up to the place with the "Father in Heaven" who is the Higher Self. This would be the argument of the visitor from the distant planet, and he in it would describe a great ideal for all members of a Society such as ours which had its first impulse from some of these very *Mahatmas*.

Without going into any argument further than to say that evolution demands that such beings should exist or there is a gap in the chain—and this position is even held by a man of science like Prof. Huxley, who in his latest essays puts it in almost as definite language as mine—this article is meant for those who believe in the existence of the *Mahatmas*, whether that faith has arisen of itself or is the result of argument. It is meant also for all classes of the believers, for they are of several varieties. Some believe without wavering; others believe unwaveringly but are afraid to tell of their belief; a few believe, yet are always thinking that they must be able to say they have set eyes on an Adept before they can infuse their belief into others; and a certain number deliberately hide the belief as a sort of individual possession which separates them from the profane mortals who have never heard of the Adepts or who having heard scoff at the notion. To all these I wish to speak. Those unfortunate persons who are ever trying to measure exalted men and sages by the conventional rules of a transition civilization, or who are seemingly afraid of a vast possibility for man and therefore deny, may be well left to themselves and to time, for it is more than likely they will fall into the general belief when it is formed, as it surely will be in the course of no long time. For a belief in *Mahatmas*—whatever name you give the idea—is a common property of the whole race, and all the efforts of all the men of empirical science and dogmatic religion can never kill out the soul's own memory of its past.

We should declare our belief in the Adepts, while at the same

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time we demand no one's adherence. It is not necessary to give the names of any of the Adepts, for a name is an invention of a family, and but few persons ever think of themselves by name but by the phrase "I am myself." To name these beings, then, is no proof, and to seek for mystery names is to invite condemnation for profanation. The ideal without the name is large and grand enough for all purposes.

Some years ago the Adepts wrote and said to H. P. B. and to several persons that more help could be given to the movement in America because the fact of their existence was not concealed from motives of either fear or doubt. This statement of course carries with it by contradistinction the conclusion that where, from fear of schools of science or of religion, the members had not referred much to the belief in *Mahatmas*, the power to help was for some reason inhibited. This is the interesting point, and brings up the question "Can the power to help of the *Mahatmas* be for any cause inhibited?" The answer is, It can. But why?

All effects on every plane are the result of forces set in motion, and cannot be the result of nothing, but must ever flow from causes in which they are wrapped up. If the channel through which water is meant to flow is stopped up, the water will not run there, but if a clear channel is provided the current will pass forward. Occult help from Masters requires a channel just as much as any other help does, and the fact that the currents to be used are occult makes the need for a channel greater. The persons to be acted on must take part in making the channel or line for the force to act, for if we will not have it they cannot give it. Now as we are dealing with the mind and nature of man, we have to throw out the words which will arouse the ideas connected with the forces we desire to have employed In this case the words are those which bring up the doctrine of the existence of Adepts, Mahatmas, Masters of wisdom. Hence the value of the declaration of our belief. It arouses dormant ideas in others, it opens up a channel in the mind, it serves to make the conducting lines for the forces to use which the *Mahatmas* wish to give out. Many a young man who could never hope to see great modern professors of science like Huxley and Tyndall and Darwin has been excited to action, moved to self-help, impelled to seek for knowledge, by having heard that such men actually exist and are human beings. Without stopping to ask if the proof of their living in Europe is complete, men have sought to follow their example. Shall we not take advantage of the same law of the human mind and let the vast power of the Lodge work with our assistance and not

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against our opposition or doubt or fear? Those who are devoted know how they have had unseen help which showed itself in results. Those who fear may take courage, for they will find that not all their fellow beings are devoid of an underlying belief in the possibilities outlined by the doctrine of the existence of the Adepts.

And if we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefitted. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Arjuna, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

EUSEBIO URBAN.

The Earth Chain of Globes.

No. II.

IN February PATH the subject of the *coadunition* but *non-consubstantiality* of the seven globes of the Earth-chain was opened up slightly and discussed in view of certain expressions from the Adepts themselves on the same matter. Since then questions and doubts have arisen, as it seems that—as was suspected—the fundamental principles underlying this doctrine have not been clearly defined in the minds of all. And, indeed, before such clear definition is arrived at most if not all of the naturalistic and materialistic doctrines and modes of thought of the day will have to be abandoned. The true theory of the companion globes of our earth is one which cannot be fully comprehended if we are influ

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enced, as many are, by the education which for centuries has been imposed upon us. When the Adepts say that these doctrines must be examined from a metaphysical standpoint, the nineteenth century person thinks that therefore it must be so vague and unreal as not to constitute an inclusion of facts, since "facts" are hard and visible things, so to say.

The first question, coming from one who grasps to a great extent the theory broached in the paragraph from the Master's pen quoted in *Secret Doctrine*, is whether we will be able to see but one globe at a time as we change our centre of consciousness? That is to say, seeing that we now can perceive the earth with the eye and none of the other companions, does it follow from this that, when the race ceases to function on the earth and has taken up evolution on the next globe in order, we shall see then but that globe and none of the others of the chain among which will then be included this earth? It by no means follows that we then shall be able to see but one, but to what extent our then vision will be stretched or how many other globes we shall be able to see has not been given out publicly by the Masters, and it is held that alone in the keeping of the Lodge is the knowledge on this detail of the doctrine. We are left therefore to our own deductions, to be drawn from known facts. No very substantial benefit could be derived from exact knowledge about it, as it relates to matters and states of life removed from us inconceivably far both as to time and consciousness. Nor would a full explanation be comprehended. One of the teachers has written :

You do not seem to realize the tremendous difficulties in the way of imparting even the rudiments of *our* science to those who have been trained in the familiar methods of (modern science). You do not see that the more you have of the one the less capable you are to instinctively comprehend the other, for a man can only think in his worn grooves, and unless he has *the courage to fill up these and make new ones for himself* [italics are mine] he must perforce travel on the old lines. . . . Such is, unfortunately, the inherited and self-acquired grossness of the Western mind, and so greatly have the very phrases expressive of modern thought been developed in the line of practical Materialism, that it is now next to impossible either for them to comprehend or for us to express in their own languages anything of that delicate, seemingly ideal, machinery of the occult cosmos. To some little extent that faculty can be acquired by the Europeans through study and meditation, but—that's all. And here is the bar which has hitherto prevented a conviction of the Theosophical truths from gaining currency among Western nations—caused Theosophical study to be cast aside as useless and fantastic.

As implied in the foregoing, the reason for not telling all about it is that it would not be comprehended, and not that the Lodge desires to keep it back from the world. The same difficulty has often been encountered by ordinary clairvoyants who have tried to

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give an account of the little they know of the "occult cosmos" to hearers whose modes of thought were purely materialistic or tainted by that kind of education. And I have met estimable theosophists who said to me that if they really were convinced that I believed certain things which I hinted to them they would be forced in sadness to conclude I was a most superstitious person —meaning of course that their ignorance and inability would constitute my superstition.

But as we now reside in a physical body perfectly visible to us, and as the astral body is sometimes seen by certain persons, it follows most surely that some persons can now see another body or form of matter while functioning in their little earth. The fact that all do not see the astral body only proves that as yet the seeing of it is not normal for the whole human race. And looking at the other side of the matter, we know that sometimes persons escaped temporarily from the physical body and functioning wholly in the astral have been able to see the physical one as it slept in trance. From this we may conclude that when the race has gone to some other centre of consciousness called a globe, it may possibly be able to see another of the companions in the sky. This is made more probable from the fact that the Earth is the lowest or at the turning of the circle, and for that reason it is on its own plane and not in company as to plane with any other one. The others might be two at a time on the one plane and then visible to each other.

The next point raised is that if the article of February is accepted, then it results that we consider the companion globes to be only "phases of the Earth." The letter from the Master above quoted is pertinent here, for this objection arises solely and wholly from a materialistic education leading the objector to give the first place of importance to the earth, just as if it were not possible to say that earth is a phase of the other globes.

The globes are not in any sense phases of each other, but are "phases of consciousness." The consciousness alters and we function in another state of matter, in the same place, but not able to see the state of matter we have left. And as now the whole race is bound up by its total form and quality of consciousness, the units of it are compelled to remain in the general state of consciousness until the race progress permits an advance or change to another. In the evolution of the race it develops new senses and instruments for perception, but these proceed along with the changing centre of consciousness, and are not the causes for the latter but are effects due to the operation and force of that inner

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power of perceiving which at last compels nature to furnish the necessary instrument. When the new instruments are all perfected, then the whole race moves on to another plane altogether.

All this supports and enforces the doctrine of universal brotherhood upon which the Adepts have insisted. For the changing of consciousness as to centre is not for the benefit of the individual, but is permissible and possible when the whole mass of matter of the globe whereon the beings are evolving has been perfected by the efforts and work of the most advanced of the whole number, and that advanced class is man. If it were otherwise, then we should see millions upon millions of selfish souls deserting the planet as soon as they had acquired the necessary new senses, leaving their fellows and the various kingdoms of nature to shift for themselves. But the law and the Lodge will not permit this, but insist that we shall remain until the lower masses of atoms have been far enough educated to be able to go on in a manner not productive of confusion. Here again we trench upon the materialism of the age, which will roar with laughter at the idea of its being possible to educate the atoms.

The doctrine of the interpenetration of the planes of matter lies at the root of clairvoyance, clairaudience, and all such phenomena. Clairvoyance would be an impossibility were it not the fact that what for the ordinary sense is solid and an obstacle to sight is in reality for the other set of senses non-existent, free from solidity, and no obstacle. Otherwise clear seeing is impossible, and the learned doctors are right who say we are all deluded and never did any one see through a solid wall. For while the faculty of imagination is necessary for the training of the power to see through a solid wall, we could not so perceive merely by imagination, since objects must have a medium through which they are to be seen. This again strikes against materialistic conceptions, for the "objective" usually means that which can be seen and felt. But in the machinery of the "occult cosmos" the objective is constantly changing to the subjective and *vice versâ*, as the centre of consciousness changes. In the trance or clairvoyant state the subjective of the waking man has become the objective. So also in dreams. There, clothed with another body of finer texture, the perceiver finds all the experiences objective as to their circumstances and subjective as to the feelings they produce on the perceiver who registers the sensations. And in precisely similar manner will the race see, feel, and know when it has changed all and begins to function on another globe.

WILLIAM BREHON.

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H. P. Blavatsky on Precipitation

AND OTHER MATTERS.

THE following is the greater part of a letter written by H. P. Blavatsky some years ago at a time when, subsequent to the Psychical Research Society's Report on Theosophical phenomena, not only the public but fellow members of the Society were doubting her, doubting themselves, doubting the Adepts. Its publication now will throw upon her character a light not otherwise obtainable. Written to an intimate and old friend for his information and benefit, it bears all the indicia of being out of the heart from one old friend to another. Those who have faith in her and in the Masters behind her will gain benefit and knowledge from its perusal.

Now what you advise me to do, I have for the last three or four years attempted most seriously. Dozens of times I have declared that *I shall not* put the Masters any worldly questions or submit before Them family and other private matters, personal for the most part. I must have sent back to the writers dozens and dozens of letters addressed to the Masters, and many a time have I declared I will not ask Them so and so. Well, what was the consequence? People still worried me. "Please, do please, ask the Masters, only ask and tell Them and draw Their attention to" so-and-so. When I refused doing it —— would come up and bother, or ——, or someone else. Now it so happens that you do not seem to be aware of the occult law—to which even the Masters are subject Themselves—whenever an *intense desire* is concentrated on Their personalities: whenever the appeal comes from a man of even an average good morality, and all the desire is intense and sincere even in matters of trifles (and to *Them* what is *not* a trifle?): They are disturbed by it, and the desire takes a material form and would haunt Them (the word is ridiculous, but I know of no other) if They did not create an impassable barrier, an Akasic wall between that desire (or thought, or prayer) and so isolate Themselves. The result of this extreme measure is that They find Themselves isolated at the same time from all those who willingly or unwillingly, consciously or otherwise, are made to come within the circle of that thought or desire. I do not know whether you will understand me; I hope you will. And finding Themselves cut off from *me*, for instance, many were the mistakes made and damages *realized* that could have been averted had They not often found Themselves *outside* the circle of theosophical events. Such is the case ever since . . . , throwing Their names right and left, *poured in torrents* on the public, so to say, Their personalities, powers, and so on, until the world (the outsiders, not only Theosophists) *desecrated* Their names indeed from the North to the South Pole. Has not the Maha Chohan put His foot on that from the first? Has He not forbidden Mahatma K. H. to write to anyone? (Mr. —— knows well all this.) And have not since then *waves* of supplications, torrents of desires and prayers poured unto Them? This is one of the *chief* reasons *why* Their names nd personalities ought to have been kept *secret* and nviolable. They were

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desecrated in every possible way by believer and unbeliever, by the former when he would *critically* and from *his* worldly standpoint examine Them (the Beings beyond and outside every worldly if not human law!), and when the latter positively slandered, dirted, dragged Their names in the mud! O powers of heaven! what *I* have suffered—there are no words to express it. This is my chief, my greatest crime, for having brought Their personalities to public notice unwillingly, reluctantly, and forced into it by —— and ——.

Well, now to other things. You and the Theosophists have come to the conclusion that in every case where a message was found couched in words or sentiments *unworthy* of Mahatmas it was produced either by *elementals* or *my own falsification.* Believing the latter, no honest man or woman ought for one moment to permit *me, such a* FRAUD, to remain any longer in the Society. It is not a piece of repentance and a promise that I shall do so no longer that you need, but to *kick me out*—if you really think so. You believe, you say, in the Masters, and at the same time you can credit the idea that *They* should permit or even know of it and still *use me!* Why, if They are the exalted Beings you rightly suppose Them to be, how could They permit or tolerate for one moment such a deception and fraud? Ah, poor Theosophists—little *you do* know the occult laws I see. And here —— and others *are* right. Before you volunteer to serve the Masters you should *learn Their philosophy*, for otherwise you shall always sin grievously, though unconsciously and involuntarily, against Them and those who serve Them, *soul and body and spirit.* Do you suppose for one moment that what you write to me now I did not know for years? Do you think that any person even endowed with simple sagacity, let alone occult powers, could ever fail to perceive each time *suspicion* when there was one, especially when it generated in the minds of honest, sincere people, unaccustomed to and incapable of hypocrisy? It is just that which killed me, which tortured and broke my heart inch by inch for years, for I had to bear it *in silence* and had no right to explain things unless permitted by Masters, and *They commanded me to remain silent.* To find myself day after day facing those I loved and respected best between the two horns of the dilemma—either to appear cruel, selfish, unfeeling by refusing to satisfy their hearts' desire, or, by consenting to it, to run the chance (9 out of 10) that they shall immediately feel suspicions lurking in their minds, for the Master's answers and notes ("the red and blue spook-like messages", as —— truly calls them) were *sure* in their eyes—again 9 times out of 10—to be of that spook character. Why? Was it *fraud? Certainly not.* Was it written by and produced by elementals? NEVER. It was delivered and the *physical* phenomena are produced by elementals used for the purpose, but what have they, those *senseless* beings, to do with the intelligent portions of the smallest and most foolish message? Simply this, as *this morning before the receipt of your letter*, at 6 o'clock, I was permitted and told by Master to make you understand at last—you—and all the sincere, truly devoted Theosophists: *as you sow, so you will reap.* . . .

It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our MASTERS, you who have unconsciously and with the best of intentions and full sincerity of good purpose DESECRATED Them by thinking for one moment and believing that THEY would trouble Themselves with your business matters, sons to be born, daughters to be married, houses to be built, etc., etc. And yet, all those who have received such communications being nearly *all* sincere (those who were *not* have been dealt with according to other special

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laws), you had a *right*, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address Them, once that a monotheist addresses his *personal* God, desecrating the GREAT UNKNOWN a million of times *above* the Masters—by asking Him (or IT) to help him with a good crop, to slay his enemy, and send him a son or daughter; and having such a right in the absolute sense, They could not spurn you off and refuse answering you, if not Themselves, then by ordering a Chela to satisfy the addressers to the best of his or hers [the chela's] ability. How many a time was I—no Mahatma—shocked and startled, burning with shame when shown notes from Chelas exhibiting mistakes in science, grammar, and thoughts expressed in such language that it perverted entirely the meaning originally intended, and having sometimes expressions that in Thibetan, Sanscrit, or any other Asiatic language had quite a different sense. As in one instance I will give.

In answer to Mr. ——'s letter referring to some apparent contradiction in *His*. The Chela who was made to precipitate Mahatma K. K.'s reply put, "I had to exercise all my *ingenuity* to reconcile the two things." Now the term "ingenuity" used for and meaning candor, fairness, an absolute word in this sense and never used now, but one meaning this perfectly, as even I find in Webster, was misconstrued by Massey, Hume, and I believe even —— to mean "cunning", "cleverness", "acuteness" to form a new combination so as to prove there was no contradiction. Hence: the Mahatma was made apparently to confess most unblushingly to ingenuity, to using *craft* to reconcile things like an acute "tricky lawyer", etc., etc. Now had *I* been commissioned to write or precipitate the letter I would have translated the Master's thought by using the word "ingenuousness", "openness of heart, frankness, fairness, freedom from reserve and dissimulation", as Webster gives it, and opprobrium thrown on Mahatma H. K.'s character would have been avoided. It is not *I* who would have used "*carbolic* acid" instead of "*carbonic* acid", etc. It is very rarely that Mahatma K. H. *dictated verbatim*, and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest—he would say—write so-and-so, and the Chela wrote often without knowing a word of English, as I am now made to write Hebrew and Greek and Latin, etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear tho' I have not *deserved* it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having concealed that which the laws and regulations of my pledges did not permit me so far to reveal. I owned myself several times mistaken in policy, and now am punished for it with daily and hourly crucifixion.

Pick up stones, Theosophists; pick them up, brothers and kind sisters, and stone me to death with them for such mistakes.

Two or three times, perhaps more, letters were precipitated *in my presence* by a Chela who could not speak English and who took ideas and expressions out of my head. The phenomena in *truth* and *solemn reality* were greater at those times than ever. Yet they often appeared the most suspicious, and *I had to hold my tongue*, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or say one word! What I suffered *Master alone knew*. Think only (a case with Solovioff's at ——) I sick in my bed: a letter of his, *an old letter* received in London and torn up by me, *rematerialized* in my own sight, I looking at the thing. Five or six lines in the *Russian language* in Mahatma *K. H's handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even

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I could not see the astral hand of the Chela performing the operation) across the bedroom, then slipping into and among Solovioff's papers who was writing in the little drawing-room correcting my manuscript, Olcott standing closely by him and having just handled the papers, looking over them with Solovioff, the latter finding it, and like a flash I see in his head *in Russian* the thought "The old impostor (meaning Olcott) must have put it there"!—and such things by hundreds.

Well—this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain if I *had to be hung for it*. Now think for one moment. Suppose —— receives an order from his Master to precipitate a letter to the —— family, only a general idea being given to him about what he has to write. Paper and envelope are *materialized* before him, and he has only to form and shape the ideas into *his* English and precipitate them. What shall the result be? Why *his* English, his ethics and philosophy—his style all round. "A *fraud*, a *transparent* FRAUD!" people would cry out, and if any one happened to *see such a paper before him* or in his possession *after it was formed*, what should be the consequences?

Another instance—I cannot help it, it is so suggestive. A man, *now dead*, implored me for three days to ask Master's advice on some business matter, for he was going to become a bankrupt and dishonor his family. A *serious* thing. He gave me a letter for Master "to send on". I went into the back parlor and he went down stairs to wait for the answer.

Now to *send on* a letter two or three processes are used: (1) To put the envelope sealed on my forehead, and then, warning the Master to be ready for a communication, have the contents reflected by my brain carried off to His perception by the *current formed* by Him. This, if the letter is in a language I know; otherwise, if in an unknown tongue, (2) to unseal it, read it *physically* with my eyes, without understanding even the words, and *that which my eyes see* is carried off to Master's perception and reflected in it in His *own* language, after which, to be sure, no mistake is made. I have to burn the letter with a stone I have (matches and common fire would never do), and the ashes caught by the current become more minute than atoms would be, and are *rematerialized* at any distance where Master was.

Well, I put the letter on the forehead *opened*, for it was in a language of which I know not one word, and when Master had seized its contents I was ordered to burn and send it on. It so happened that I had to go in my bedroom and get the stone there from a drawer it was locked in. That minute I was away, the addresser, impatient and anxious, had silently approached the door, entered the drawing-room, not seeing me there, and seen his own letter opened on the table. He was *horror-struck*, he told me later, *disgusted*, ready to commit suicide, for he was a bankrupt not only in fortune, but all his *hopes*, his *faith*, his heart's creed were crushed and gone. I returned, burnt the letter, and an hour after gave him the answer, also in his language. He read it with dull staring eyes, but thinking, as he told me, that if there were no Masters *I was* a Mahatma, did what he was told, and his fortune and honor were saved. Three days later he came to me and frankly told me all—did not conceal his doubts for the sake of *gratitude*, as others did—and was rewarded. By order of the Master I showed him *how* it was done and he understood it. Now had he not told me, and had his business gone wrong, *advice* notwithstanding, would not he have died believing me the *greatest impostor* on earth?

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So it goes.

It is my *heart's desire to be rid forever* of any phenomena but my own mental and personal communication with Masters. I shall no more have anything to do whatever with letters or phenomenal occurrences. This I swear on Masters' Holy Names, and may write a circular letter to that effect.

Please read the present to all, even to ——. FINIS all, and now Theosophists who will come and ask me to tell them so and so *from Masters, may the Karma fall* on *their* heads. I AM FREE. Master has *just promised me this* blessing!! H. P. B.

The Coming of the Serpent.

THE white rays shed over all the Island when the Diamond on the mountain* shot forth its last light continued shining until the malignant snake formed from the serpent's blood had fled all across the sea and reached the great Isle beyond. Then all became black as night to the people. Deprived of my body that lay cold and dead beside the altar, I could see the high-priest bending over the corpse until the growing darkness filled him with alarm which changed to terror. As he rose up from his bending attitude I heard a solemn voice that filled all the space around utter these words:

"The cycle is ended. Thou hast completed a part of thy work, leaving a little in the new malignant snake to be done. Thou must follow it to the other Islands until fate shall lead thee elsewhere. Fear not but proceed with a calm courage, for we are ever beside thee, the same in the dark as in the light."

A sudden faintness filled my ethereal body, shadowy forms flitted about me, and I knew I was flying eastward with the vast heaving sea below me. On and on I fled and soon perceived the smell of earth. Over the other Island to the west I was floating in an atmosphere loaded with heavy emanations. I lost consciousness—and then I was born in another land, in the Island to the East, and even as a child I knew that the serpent's blood had come before me, knew full well I should meet it one day. In time I entered in company with the Druids, and one of them told of the coming of the serpent.

My teacher and narrator was a tall old man, over a century in age. A long white beard fell over his breast. Large blue eyes that seemed alive with a light of their own showed his soul gazing at you, but they were strong and fearless in expression. They pierced your being, but carried calmness and hope with them. A calmness born from many lives of struggle and triumph, a hope

* See PATH, Vol. III, p. 313, "The Serpent's Blood".

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arising from a vast and comprehensive view of the future; for he was a seer and knew the coming and going of the great tides of time. He said:

"Boy, your questions grow out of experience in the past. The serpent is in this land. Here we came long, long ago, after many centuries of watching, from the shore of the Island of the Diamond, while this land slowly rose up from the deep to touch the surface of the water and then emerge. For your own island is far older than this. We planted huge stones of magic potency in the slime as it came near the surface, and held them in place by the same power, hoping to prepare in advance for the Serpent which we knew was to come. But human hearts and wills alone can conquer: magic stones and amulets and charms subserve but a temporary end. Many centuries passed thus, and after the land had arisen, become clothed with vegetation and inhabited by people, we sorrowfully saw the emanations from colonists were thickening day by day.

"Across the sea the Diamond Mountain threw up over the horzon a faint and beautiful light by night, a bluish haze by day. Then one night as with my brothers I sat looking westward, the light on the sky blazed up with sudden force. We knew the hour had come. The darkness fell greater as that holy light faded away, and through the air a hissing sound came across the sea. It was the serpent's blood, one drop changed into a smaller snake that flew from the west. That was the day you violated rules, throttled the ancient serpent behind the altar, and lost your life at the hands of the high-priest of a false, a counterfeit religion.

"In vain our chants arose around the mighty stones that stood majestically in the plain. On and on, louder and louder, came that malignant hiss; down on the ground, even close to the stones of the Sun, fell the serpent and disappeared from our sight.

"Since then its baleful influence has been felt over all the land, and until thy coming we knew not when any Deliverer should arise. In thee is locked up the power to destroy the last remnants of the power of the serpent's blood. Perhaps thy ancient friends will help, for although thou art younger here, yet thou art older than we all. Be wise and true. Forget no duty, omit no effort, and one day the last drop of that ophidian blood will be altered by thy power and art, will be transmuted into elixir."

BRYAN KINNAVAN.

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Correspondence.

DEAR PATH:—The article in February about our seal interested me, but the writer only hints that perhaps the seal used by H. P. B. on her letter paper was the origin of our seal. Is there any proof as to dates? May she not have adopted it from our seal? Yours,

X. M.

ANSWER.—Since the February article was written I have obtained proof positive that H. P. B. used the seal, as given in that article, upon her letter paper and envelopes as early as June, 1875. The Society was founded in November, 1875, so that she was using the symbol for four months before we adopted it. If the writer of the article "A Reminiscence" had known of this he might have gone further and positively asserted that her private symbol became our public corporate seal—another proof of the predominance of herself and her Masters in the Theosophical movement. The positive evidence secured during the month consists in old letters and envelopes of June and earlier in 1875, bearing the seal in colors, red, gold, and white. There lies before the writer a letter with its envelope, written by her from Philadelphia on June 10, 1875, each having the symbol precisely as printed in February PATH and from the same plate.

WILLIAM Q. JUDGE.

TEA TABLE TALK.

MANY persons think that the children are not good witnesses to such doctrines as Reïncarnation. The Tea Table has recorded many true cases of children knowing that they had lived before, and now another was sent the other evening.

A lady writes about her own boy, aged 12.—"A lady friend told me last week that Harold had made a morning call on her, and in the course of conversation said that he intended some day to be an author and to write a book. Indeed, and upon what subject? Oh! upon Theosophy; I am convinced that it is the most natural thing; in fact, I never really believed anything else.

'Who told you anything about it?'

'Oh! I have heard father and mother say a little, but no one really told me; I knew it was so always; even when almost a baby I used to lie and think in my cradle.

'Reïncarnation! of course, it stands to reason! Suppose two good people such as you and I were to die, and two bad people at the same time. Well! the bad ones could not be put quite with us, nor would it be just to punish them and keep them out for ever. *Of course* they must be sent back to try again.'

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My friend has read no Theosophy, and told me this with a mixed feeling of horror and amusement."

The great Wordsworth was right when he said:

Heaven lies about us in our infancy;
Shades of the prison-house begin to close
Upon the growing boy;
But he beholds the light, and whence it flows,
He sees it in his joy.
The youth who daily farther from the East
Must travel, still is nature's priest,
And by the vision splendid
Is on his way attended.
At length the man perceives it die away
And fade into the light of common day.

And what a common day it is, hard, dry, rough, and in the West full of negation of all that is high and holy. This is why so much good evidence of prior lives is not easy to get. Children soon feel that the grown-up ones do not want to hear these things, so we do not get from them the knowledge they have, but ourselves slowly, relentlessly, and surely stamp it out until the "light of common day" overpowers the silvery shining of the radiance from the blissful state the child has but just left. I have often found children who were amazed that I wanted to know what they thought about such matters, for they had supposed their elders did not like to hear and were very sure to accuse them of lying or imagination. But those who have examined into the faculty of imagination know that no child could invent what had no basis at all in experience, and therefore are ready to accept the evidence of such when they, without any hint from parent or associate, hold the view quite natural and inherent that they always existed and must exist for ever. But the thorough man of the day not only crushes out the truth from children, but also refuses to admit that he has himself thoughts of soul and of the life before birth and the one to succeed death.

JULIUS.

LITERARY NOTES.

JANUARY LUCIFER may be considered by some a trifle heavy, yet it is not without its merits. Mr. Mead's "Vestures of the Soul", though perhaps not always entirely consistent in its analyses or conducting them upon the rule of "mutual exclusivenesss", is an illustration. "The Balance of Life" contains a great deal of thought. "Mind, Thought, and Cerebration" is a delightfully-written article by Dr. Alex. Wilder. "Andarze Atrepat" is a running commentary upon the utterances of a Zoroastrian sage, though the utterances themselves hardly merit the reverential encomium of the commentator. They may not be insipid, but most are rather commonplace and truistic. Western moralists will not be awestruck at the injunctions "Be industrious that you may be able to obtain your wishes" and "Let your speech be sweet". "The Destiny of Man" and "This is enough to Know" begin hopefully and end feebly. The last page of *Lucifer* must have been provoked by some specially grave case of Oriental nonsense, and language is used which no devotee to the East can peruse without a shudder.—[A. F.]

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JANUARY THEOSOPHIST. "Old Diary Leaves X" is devoted to an account of the character and funeral of Baron de Palm, a titled adventurer befriended by Col. Olcott and whose cremation produced tremendous excitement in New York in 1876. A most spirited description is given of the funeral and of the way in which the Colonel quieted the mob. From the executor's examination of the Baron's effects is evident the monstrous absurdity of the story that H. P. B. took *Isis Unveiled* from his MSS. He left none, nor, indeed, any other evidence of a literary turn. The cremation is to be described in February. "Epidemics from the Theosophic Standpoint" contains some important thought, and if re-written connectedly and fully might be valuable. It is now jerky and inadequate. The Proceedings of the December Convention are appended. There are now 280 Branches in the T. S., though of the 168 in India only 5 are doing first-class work and 54 are entirely dormant. The Headquarters at Adyar, as also the invested funds, have been transferred by the President to a Board of Trustees,—himself, the three Secretaries, Mr. Edge, and three Hindu gentlemen. This secures the property from legal dangers. *The Theosophist* prints a review of *Caves and Jungles of Hindustan* with the spirit of which the PATH can in no wise agree.

THEOSOPHICAL LEAFLETS Nos. 3 and 4, T.P.S., are upon "Karma" and "Reincarnation" respectively, and give much solid thought in most condensed form.

THEOSOPHICAL SIFTINGS, Vol. V, No. 16, is upon "Some Anomalies in the Biblical Views of the Constitution of Man". It opens with most excellent and impartial remarks, and then proceeds to unfold with learning and discrimination the exact meaning of each Hebrew word used for any one of the human "principles". "Reincarnation in Tibet" is a reprint from the *Theosophist*.

Mirror of the Movement.

THE COUNTESS WACHTMEISTER of London recently lectured before the Adelphi Lodge on "How H. P. B. wrote the *Secret Doctrine*", and was afterwards importuned to expand the subject into a book, it being so full of interest and suggestiveness. If she can be persuaded to do so, she will procure additional matter from both English and American friends and thus produce what will be in effect an Appendix to that immortal work.

KALAYANA T. S, New Britain, Conn., was chartered Feb. 8th, Eight new applicants united with five members-at-large in request for Charter, and the Branch thus starts with 13. It is No. 71 on the American roll. The President is Wm. H. Todd, and the Secretary is Wm. H. Witham.

BLAVATSKY T. S, Washington, D. C, is showing great activity and vigor. A series of Sunday evening lectures has attracted more people than the Hall can accommodate, it seating but 125. Mr. Burcham Harding of the Aryan T. S, New York, lectured on "Shall we Live on Earth again?"; Col. R. E. Whitman, U. S. A, on "Theosophy and the Bible"; J. Guilford White, President of the Branch, on "Modern Miracles"; Mrs. Mary A. Watson on "Intuition"; Geo. M. Coffin on "The Purpose of Theosophy". After the visit and lecture of Mrs. Besant on Feb. 12th a new series was begun, the first being upon "Immortality" by Col. Whitman. The dailies sometimes give good reports, and Theosophical articles are appearing.

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THE REVOCATION BY THE Y. M. C. A. in Oakland, Calif, of the lease of its hall for Mrs. Besant's lecture was not contested by the lessees, although their legal claim was indisputable, but the daily press took up the matter, and the editorial of the *Morning Times* was one of the most scorchingly contemptuous articles we have ever seen in print. It seems that the President of the Y. M. C. A. knew neither who was Mrs. Besant nor what is Theosophy, and invoked light from the janitor! The janitor knew nothing of Mrs. Besant, but surmised that a Theosophist was "some sort of a Spiritualist". Nothing better could have happened. President Collins was tormented with ridicule and jeers from the press, an enormous amount of gratuitous advertising was vouchsafed, and the Opera House was packed. The occurrence gives an important hint to Theosophists. Y. M. C. A's are very plentiful through the land, and usually no more sagacious than that at Oakland. Cannot they be made serviceable in some analogous way? A Theosophical Apostle, like St. Paul, might, "being crafty, catch them with guile". And then, also like St. Paul, he might make fun of them and expose them. Why should not one of our lecturers prepare a lecture on "Paul, an Initiate of Theosophy" and offer to rent for its delivery a Y. M. C. A. Hall? Think of this, Brethren!

LEAGUE NO. 6, THEOSOPHICAL WORKERS, Chicago, after a pralayic period resumed activity on Jan. 29th, with prospect of valuable results. It has secured commodious quarters at the centre of the "South Side", near Jackson Park, site of the World's Fair, and established there a free reading-room. The formal opening was attended by a large company interested in propagating Theosophy, and Mr. Geo. E. Wright, President of the Chicago Branch, gave a scholarly lecture on "New Aspects of Old Truths". Great interest was evinced, and it is believed that the League will greatly extend Theosophical thought in Chicago and furnish hospitalities to World's Fair visitors next summer. The Central States Committee elected Geo. E. Wright President, Mrs. F. Pratt vice-President, Alpheus M. Smith treasurer, and Mrs. M. M. Thirds Secretary.

PRANAVA T. S., St. Louis, is holding a public meeting each Sunday evening, and with continually increasing attendance. Numerous inquiries are coming in, the whole aspect of affairs indicating future strength, and membership begins to increase. The old story,—action, then growth.

ATMA T. S., New Haven, Conn., had a lecture on Feb. 12th from Miss K. Hillard upon *Karma and Reincarnation*, on Feb. 19th from Wm. Main upon *Evolutionary Cycles*, and on Feb. 26th from Alex. Fullerton upon *The Theosophical Mahatmas*.

KANSAS CITY T. S. has waked up very much indeed as consequence of Claude F. Wright's missionary visit. It has added seven members to its roll, promoted the Secretary to be Vice-President, elected a new President and Secretary, and issued a Syllabus of Discussions. The Thursday evening meetings are held at the Society's room, 17 Masonic Building, and visitors may participate in discussion. The new Secretary is Dr. Chas. I. Hungerford, 306 Rialto Building.

MRS. ANNIE BESANT honored the Aryan T. S. with an unannounced visit upon the evening of February 7th, and took the chair at request of President Judge, whose voice has not yet recovered from its prostration of two and one-half months. After a paper by Miss Hart and short addresses from Misses Stabler and Hillard and Messrs. Fussell and Spencer, Mrs. Besant took in hand the evening's topic and with her unapproachable skill illuminated it with thought and fact and illustration. The presence of the illustrious visitor had

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evidently been suspected, for attendance was exceptionally large, and the unsuspicious or slothful may forever lament a loss which they cannot make up and for which nobody need pity them. The excellent system of Associate Memberships is working grandly in the Aryan, and the roll is enlarging with interested students.

SANTA ROSA T. S., Santa Rosa, was chartered on February 21st. It has five Charter-members, one from membership-at-large and four new. It is 72d on the American roll. There are now twenty-three Branches on the Pacific Coast.

THE WOMAN'S WORLD, a new journal about to appear in Pittsburg, Pa, has requested from a cultured Theosophist a sketch of Theosophy for its initial number.

THE TUESDAY MEETING of Aryan T. S. Feb. 21st was presided over by Annie Besant, the President being kept away by indisposition. The meeting was crowded. As usual in her own Lodge, Mrs. Besant closed the meeting by summing up the discussion.

ARYAN T. S. public lectures on Sunday evenings in February were: 12th, *The Heaven of Theosophy*, Alex. Fullerton; 19th, *Measure for Measure*, James H. Connelly; 26th, *Evolution* (Part I), Miss K. Hillard.

VARUNA T. S, Bridgeport, Conn, had a lecture on Feb. 3d from Alex. Fullerton upon *The Common-Sense of Theosophy*, and on the 17th from Miss K. Hillard upon *The Three Objects of the T. S.*

BROOKLYN T. S. public lectures on Sunday evenings in February were: 8th, *Historical and Mythological Evidences of Theosophy*, J. H. Fussell; 19th, *Man in the Universe*, Alex. H. Spencer; 26th, *Dwellers in the Astral World*, James H. Connelly.

Pacific Coast Items.

THE PACIFIC COAST LECTURER spoke in Calistoga, Calif., on January 11th to a good audience, the local Chautauqua Society adjourning that its members might attend. On the 14th the lecturer was at St. Helena, and on the 18th at Napa. On the 19th, by special invitation of Maj. Merriman, Commandant of the Veterans' Home at Yountville, Dr. Griffiths spoke to the 500 old soldiers for two and one-half hours on "Theosophy, Karma, and Reincarnation". During this long time the closest attention was given, and both officers and men expressed their pleasurable interest. The Library of the Home is to receive a supply of T. S. books.

ALLEN GRIFFITHS lectured three times on Theosophy, Jan. 25, 27, and 30th, at Santa Rosa, by invitation. Parlor Talks were also given. An attempt was made by opponents to take charge of the meetings, but auditors arose, objected, and stopped the scheme. At the third lecture the same plan was tried by asking if the Coulomb *exposé* had not hurt the T. S. in India. The lecturer then showed that the *exposé* had no basis. Upon this a clergyman asked if Theosophy had done as much for India as Christianity had done for the West. Dr. Griffiths then corrected the misconceptions involved in the question, dwelt on India's actual condition, drew sensible comparisons pointing out that there was as much crime and poverty, person for person, here as there. This was applauded by the audience. At the Roman Catholic Church Father Castle read a long report of Dr. Griffiths' lectures, commented unfavorably, and ordered his flock not to attend any theosophical lectures.

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UKIAH, CALIF, was visited by Dr. Griffiths Feb. 2d and 6th. A storm was raging, but did not prevent a goodly number of influential citizens from attending on the lecturer and asking him to come again at their expense. A good sign. Leaflets were distributed and local papers accepted articles on Theosophy.

BALLARD, a suburb of Seattle, Wash, had a lecture on Theosophy on Jan. 27th and another on the next Sunday by Mr. and Mrs. F. I. Blodgett.

LAKE PARK, near Tacoma. On Jan. 23d Mrs. Blodgett and Bros. Sheffield and Gibson of Narada Branch lectured here.

PUYALLUP. In the Unitarian Church there was given a lecture on Theosophy Jan. 29, by Mr. and Mrs. Blodgett and Mr. Gibson.

SEATTLE. At the Armory a joint debate recently took place between a champion of Churchianity and a Secularist, a large audience of thinking people being present. A sagacious Theosophist, Mr. E. O. Schwägerl, took advantage of the opportunity to advertise Theosophy by printing and distributing among the crowd a large number of cards setting forth the aims of the Society, as well as cordially inviting all to attend the Sunday evening local Branch meetings.

PACIFIC COAST LECTURER. When the General Secretary was in California the idea of having a lecturer on the Coast came to a head and Brother Allen Griffiths of San Francisco was selected. He gave up his business to do the work, and the Committee on the Coast offered to raise the money for the purpose of getting the work done. This is not the same as the employment for a salary of a minister, but is the enabling of a sincere and practical Theosophist to go out and spread Theosophy up and down the great Pacific Coast. The report of the work issued with an appeal for funds is good. 7000 miles have been traveled, 55 cities visited, 86 lectures given, 39 parlor talks had, 27 branch meetings attended, 18,000 leaflets distributed, and 500 columns of press reports secured and nearly all favorable to the ideas given out. Members and branches coöperated, but some failed to pay, hence certain individuals had to advance for deficiencies. These advances have been made by persons in other parts of the country than California. This should be recollected, as it will show to those on the Coast who did not pay that in the centre and the east there is no desire to keep means for special districts. It is to be hoped that the Coast members will make the next year a great success, for the work of a traveling lecturer benefits all places by reaction and by the making and educating of public opinion.

SEVENTEENTH T. S. ANNIVERSARY IN INDIA.

The Seventeenth Anniversary of the founding of the T. S. was held at Adyar, Madras, on the 27, 28, and 29th of December, 1892. It was not, of course, a General Convention of the whole Society, as the Constitution has no provision for such, though one is to be added, but was the occasion of the Indian Section Convention. This being held where the President now is and his official headquarters being there, he takes it as the time when he can present to a large meeting of the members his annual report made up from those given to him by the various sectional officers, and of course at the same time he presides at the meeting of the Section. At this meeting delegates and members were present from India, Europe, the United States, and Ceylon. Bro. Walter Old

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came from London and had credentials from the American Section; Bro. B. Keightley was there as Secretary of the Indian Section, and the meetings were full of interest. The first day opened at noon with Col. Olcott in the chair. He read his address.

Thirty-one new Branches were formed in the year; up to the close of 1892 he reported 310 charters from the beginning of our history, leaving 280 living ones. The new ones were: Asia 8, Europe 7, America 13, Australasia 3. Again America is in the lead according to cyclic law. It is not vanity. The table for years is as follows:

1875	'76	'77	'78	'79	'80	'81	'82	'83	'84	'85	'86	'87	'88	'89	'90	'91	'92
1	2	2	4	11	27	51	93	104	121	136	158	179	206	241	279	310	

The Adyar library has 5,381 books in a vast variety of languages. This work merits the good will of everybody.

The estate of the T. S., consisting of the grounds and buildings, the books, the furniture, and the cash—not much—has been put in the hands of a board of trustees consisting of men from all parts of the world, thus: Col. Olcott, Bro. William Q. Judge, Bro. B. Keightley, Bro. G. R. S. Mead, Bro. S. V. Edge, Bros. Tookaram Tatya, N. D. Kandalawala, and V. Coopooswamy Iyer. Thus no trouble can arise, and we can all go on spending all the money we can for the work and not bother ourselves about the property the T. S. does own. Our movement is really one that goes on without money in great measure, as those who have the money are willing to spend it all for the Cause and trust to Nature to look out for them, and the remaining members have perhaps enough to do to look out for themselves.

The Ceylon work shows magnificently, owing to the efforts of Mrs. Higgins, formerly of Washington, U. S., and the work of all those who have helped her. Mr. A. E. Buultjens was made the General Manager of the Buddhist schools and was present at the Convention. The Colombo T. S. was most active in the work.

Receipts from America are given; as donations, 3779 rupees; for charters and diplomas 1739 rupees; which is more than half of the total from all parts. That total is 9850 rupees, of which Europe sent 1004 rupees, India 978, Australia 236, and China 10. These are rough, as we confess an inability to analyze the accounts. The surplus not given here comes from one place or another. America's total is 5518 rupees, and a greater part of that from the city of New York. If does not clearly appear that India gives as much as she ought. We have no faith in the idea that they are too poor. They are poor, we admit, but from a personal knowledge of the American ranks the fact is that here the members are very poor and have hard work to get on, and what money they do send is taken from the remuneration they get for labor. Every one knows that if it is true high wages are paid here it is also true that rents and other high-priced necessities eat up all that a man can earn. We would all like to see India help itself more, while we are willing to send a good deal of our money there. That the Indian Section can get money if it likes is proved by the fact that its payments to the Olcott fund, made up when some thought he would retire, amounted to 2072 rupees as against only 576 from America and none from Europe. In a personal matter where personal sympathy is aroused, they were able to get the money and go ahead of the rest. Of course the other Sections would in time have given much, but America knew there was no need then, as it was aware he would not retire. But the fact proves that India can get money. Refer-

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ring to the pension fund the President said he had invested it in government notes at the pleasure of the subscribers.

The Indian Section report put the Indian Branches into four classes:

First class being really active branches, five in all; second class working fairly well, fifteen; third class paying dues but doing little, seventy-one; fourth class absolutely dormant, fifty-four. The work goes on as usual, but Bro. Keightley does not know whether the results from long tours warrant the expense of them.

On the last day there was a meeting in Patcheappá's Hall in Madras. Bro. Old spoke, also Bro. English from America, and there were other addresses. Col. Olcott in closing said that his work for the Buddhists would be as much for the benefit for the movement as had been previous work for the Hindu cause. This is true, as so far as concerns religion the T. S. tries to make every man know his own and practise it or else give it up for one he thinks to be better, and it is only by a comparative study of religions that we can get at the truth on which they are one and all based.

ANNIE BESANT'S TOUR.

ST. LOUIS was reached 19th of January with the thermometer very near the zero point and a great change from the heat of San Diego. Mrs. Besant went to Southern Hotel, met members of the Branch and the Branch also. She lectured that night on "Labor Strifes in the Light of Reincarnation". There was not a large audience. Experience has shown that labor questions do not attract in her case, but that people wish to know of Theosophy. A lesson thus was learned,—to stick to Theosophy. Blame for this must rest on us and not on Mrs. Besant, as she did not select the title.

INDIANAPOLIS was the next, on Jan. 20th. Reaching there at noon, she met members, was interviewed, and in the evening lectured in the Unitarian Church on "Hypnotism, Mesmerism, and Theosophy". Dr. Adkinson and others worked here very hard.

CINCINNATI was reached at noon of the 21st of January, the weather being still very cold. Dr. and Mrs. Buck and others met her, and she stopped with the Bucks on Walnut Hills. A continual stream of people called upon her, and if she had had to shake hands with all, an amputation would have been indicated. She was interviewed, and also addressed the Branch. Dr. Buck's house was packed, in rooms, halls, and stairs, and our old friend's heart must have almost burst. He could see, as we do, that is was the result of all his work under great difficulties for years. It made him go back in memory to the letter H. P. B. wrote him years ago on the head of a barrel with a bruised thumb, just as she was about to go to India. Mrs. Besant the next afternoon and evening lectured in Pike's Opera House, and on Monday in Scottish Rite Cathedral to large audiences. Escorted to the station by the Bucks, she went to Columbus with Mrs. Buck.

COLUMBUS: here Rabbi Eisenberg and Prof. Waggoner met the party. A lecture was given that evening on "Evolution of Man" to a fair audience in the Board of Trade Auditorium. Next day she left for

DAYTON, arriving at noon. A lecture was given there at Knights of Honor Hall, and on the 26th two meetings were had of questioners and interested persons. She left for New York that night, and arrived once more safely on the Atlantic shore on 27th of January.

NEW YORK: on Feb. 2d and 5th she lectured in Chickering Hall upon "Ghosts

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and Apparitions" and "Theosophy and Christianity" to good audiences. The latter lecture was especially fine and thrilled all the hearers. On the 6th a lecture was given in the afternoon upon "Theosophy and Recent Science" in the Hall of the Headquarters Building at 144 Madison Ave, to a good audience.

A SUPPLEMENTARY TOUR was then begun, to take in Philadelphia, Baltimore, Washington, Pittsburg, Providence, New Haven, and also New York. Philadelphia on the 8th gave a fair audience, Baltimore the 9th another, Washington the 12th at the Academy of Music furnished a crowded house. Meetings were had with members and others. Pittsburg was reached the 13th in a rain storm which kept up next day. She lectured 14th in Carnegie Hall, Allegheny City, on "Theosophy and Recent Science", and met members. Leaving Pittsburg at 3 a.m., she arrived at New York on the 15th at 5 p. m., took a day's rest, and on the 17th went to Providence to lecture 18th, from there back to New York for a Sunday lecture on the 19th in the upper part of the city commonly called "Harlem", and on 20th went off to New Haven for another lecture. Thus ends a successful tour. Thanks to her, to Karma, and to all the kind and earnest members who everywhere gave time and labor and were correspondingly benefitted.

A WORD OF THANKS.

DEAR BRO. JUDGE:—Will you grant me the hospitality of your columns to send a word of thanks and farewell greeting to the many Branches and members of the T. S. that have shown me unvarying kindness since I set foot on American shores on the 30th of November last. From New York on the Atlantic to San Francisco on the Pacific, I have had but one experience: that of warm welcome to me as servant of the Theosophical cause, and hearty coöperation in the spreading of the Theosophical message. If I say naught of persons, nor of kindness to me as person, it is not because I have not kept grateful memory of over-generous consideration and goodness; but it is because in this work we are all one, and the work overshadows the workers.

In all the towns I have met comrades devoted to the service of the Masters and counting it privilege to be allowed to put hand to Their work; the Society must grow in depth and in extent where such hearts are found, for in them beat the pulses which carry the life-blood through the whole body. Let me put here on record my experience that just in so far as some members in each Branch feel this deep inner conviction of the reality of the forces behind the movement, and are earnestly devoted to the Masters as the Leaders of Humanity, so far does the Branch as a whole flourish and the movement in its district spread. I knew this ere I came, and the knowledge has been deepened since.

And so good-bye and good fortune. ANNIE BESANT.

CLAUDE F. WRIGHT'S LECTURE TOUR.

Since Jan. 19th Bro. Wright has lectured and visited as follows: On Thursday, Jan. 19th he gave an "An Outline of Theosophy" in Unity Hall, Kansas City; the Sunday following he lectured on "Reincarnation" in Olmstead's Hall. On Tuesday, 24th January, he lectured again in Unity Hall on "The Esoteric Philosophy". The Thursday following he lectured in the new rooms, 912 Walnut Street, of Kansas City T. S. on "Dreams". On the Sunday following he addressed the Science Association on "Theosophy", and Tuesday, 31st January, the Kansas City Branch on its work and gave suggestions for renewed

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activity. February 2d, he lectured before the Branch on "Universal Brotherhood". The Saturday following he left for Memphis, Tenn. Here he attended meetings nearly every night for a week, besides lecturing before the Nineteenth Century Club February 9th, and giving a public lecture in the Hebrew Hall, Sunday 12th. This was followed by reorganization of the Memphis Branch on 13th of February, on which evening Mr. Wright left for Chicago. Nine new members joined during Mr. Wright's stay in Kansas City, and nine during the week's visit to Memphis. Both Branches are now on a good permanent footing and hold weekly meetings. The former has a room of its own and the nucleus of a library. Besides the lectures noticed above, Mr. Wright has made numerous personal calls, given parlor talks, and written newspaper articles.

RESPONSE TO THE GENERAL SECRETARY'S APPEAL.

Since the report to Jan. 20th, 79 individuals have contributed $296.05, and 5 Branches $24, making a total to Feb. 21st of $1009.36 from 214 individuals, and of $46.45 from 11 Branches. Evidently this gives great relief to the treasury, and, adding to it the dues paid and still to come from Branches, excites hope of a sufficiency for the year's expenses. Hope may blossom into certainty if all members and Branches emulate those in the above account. Once more the General Secretary has to thank those who thus show their personal interest in the work and their sense of what is desired by its Greater Friends behind it.

WILLIAM Q. JUDGE.

NEW YORK HEADQUARTERS BUDGET.

Deficiency reported in February Path				$386.20
Contributions since Feb. report:				
Members of Aryan T. S.	$59.00	G. D. A.	$ 10.00	
E. P. J.	10.00	A. H. B.	1.50	
W. J. W.	5.00	A. M. B.	25.00	
E. S.	5.00			115.50
Actual deficiency Feb. 21st				$270.70

Notices.

I.

Branch Paper No. 30, *Theosophy as a Religion*, read before the Aryan T. S. by Mrs. Ursula N. Gestefeld, was mailed to the Secretaries on Jan. 21st. Branch Paper No. 31, *Mediatorship and Mediumship Theosophically Considered*, read before Cincinnati T. S. by Edgar A. Edwards, was mailed to the Secretaries February 21st.

II.

A correspondent offers $1.00 for each number of *Lucifer*, Vol. I, Nos. 1, 2, 3, 5, and 6, and Vol. II, Nos. 7 and 8. Address PATH office.

Rapidity and clearness of the intuition are obtained by attending also to its errors. —*Book of Items.*

OM.

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